A NEW
LITERAL TRANSLATION,
FROM THE ORIGINAL GREEK,
OF ALL THE
APOSTOLICAL EPISTLES.

WITH
A COMMENTARY, AND NOTES,
PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,
A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

BY JAMES MACKNIGHT, D.D.
AUTHOR OF A HARMONY OF THE GOSPELS, &C.

A NEW EDITION,
TO WHICH IS PREFIXED,
AN ACCOUNT OF THE LIFE OF THE AUTHOR.

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Yours truly,

[Signature]

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ACCOUNT OF THE LIFE AND CHARACTER

OF

JAMES MACKNIGHT, D.D.

Dr. James Macknight was born on the 17th of September, 1721. His father Mr. William Macknight, minister at Irvine, was a native of Ireland, where his ancestors, descended from the family of McCaughters in the Highlands of Scotland, had resided for more than a century, and where some of his relations still remain. Mr. William Macknight early displayed very popular talents as a preacher; and having, it is said, accidentally officiated in the church of Irvine, some time after the death of the former incumbent, he gave so much satisfaction to the hearers that he was soon appointed to supply the vacant charge. In this situation he continued during life, universally esteemed for genuine piety, purity of morals, and integrity of character. He married Elizabeth Gemmell, daughter of Mr. Gemmell of Dalreith—a small property in the neighbourhood of Kilmarnock, which had been in possession of the same family for several centuries, and which Dr. Macknight afterwards inherited in right of his mother.

By this marriage Mr. William Macknight had two daughters and four sons; of whom the youngest, and only one now alive, is Thomas Macknight, Esq. of Ratho, a gentleman who in early life signalised himself during the American war, by the most eminent services as a loyalist, and who, since his return to his native country, has long been distinguished by his unusual activity in the prosecution of agricultural improvements on the most liberal and extensive scale.

Mr. James Macknight, the subject of this narrative, received the rudiments of education at the school of Irvine, and about the age of fourteen was sent to the University of Glasgow, where he studied with great approbation from his teachers, on account of his diligence and proficiency. The notes he then took from the Lectures on Logic and Moral Philosophy, before he was sixteen, still remain among his papers, and afford remarkable indications of the same acuteness and soundness of judgment which afterwards characterized his theological writings.

Having completed the usual course of academical discipline at Glasgow, Mr. Macknight went to Leyden, in order to prosecute the study of theology, to which he had shown an early attachment. While he staid in Holland, he had an opportunity of procuring many valuable books written by foreign divines, which afterwards assisted his own labours in explaining Scripture. After his return to Scotland, having received from the Presbytery of Irvine a license to preach the gospel, he was chosen to officiate at the Gorbals, near Glasgow; a situation which at that time could be held by a licentiate of the Church, before being ordained to the pastoral function. On this occasion, one of the candidates was Mr. Robert Henry, afterwards the well known historian of Great Britain. It is somewhat remarkable, that the same gentlemen who thus happened to be placed in competition with each other at the commencement of life, were at last, after an interval of many years, associated as colleagues in the charge of the Old Parish Church of Edinburgh, a connexion which subsisted till the death of Dr. Henry, in the most cordial habits of friendship and intimacy.

From the Gorbals Mr. Macknight went to Kilwinning, in consequence of an invitation from Mr. Ferguson, then minister of that place, and acted for some time as his assistant in the charge of the parish. Here he conducted himself with such propriety, that his character began to be established; and, on the death of Mr. Fisher at Maybole, he obtained the vacant living there, with the succeeding wish of the heritors and people. Of this charge, accordingly, he was ordained as minister on the 10th of May, 1753. At Maybole Mr. Macknight continued sixteen years, and discharged the duties of the pastoral office with such assiduity and kindness, that when he left it, he carried with him the affections and regret of all his flock.

It was at Maybole that, amidst his professional occupations in a populous charge, Dr. Macknight composed the first and second of his Works. Of the former, indeed, on the Harmony of the Gospels, it appears from his papers, that the plan had been conceived by him so early as the third or fourth year of his attendance at the university, and from that time he began to collect materials for the publication. The first edition of this work was published in 1756. Although the plan of it differed considerably from that of former Harmonists in supposing that the Evangelists have not neglected the order of time in the narration of events, the reception it met with from the most competent judges was so favourable, that the author was encouraged to undertake a second edition, with considerable improvements and additions. This edition appeared in 1759. In the same year was also published by Dr. Macknight another performance of great merit, entitled, The Truth of the Gospel History, which had been the fruit of the author's studies during the interval between the first and second editions of his Harmony. Its object is, to illustrate and confirm, both the argument and by appeal to the testimony of ancient authors, what are commonly arranged under the three great titles of the Internal, the Collateral, and the Direct Evidences of the Gospel History.

By these publications Dr. Macknight soon obtained a high reputation for theological learning. The University of Edinburgh conferred on him (among the first who obtained that distinction in Scotland) the degree of Doctor of Divinity; and he was chosen Moderator of the General Assembly of the Church of Scotland in 1769. During the course of the same year he was translated to the parochial charge of Jedburgh, in which he remained about three years, and where he received from his people the most flattering tokens of respect and kindness. In 1772 he was elected one of the ministers of Edinburgh. His first charge was the Parish of Lady Yester, from which he was translated in 1778 to the Old Church, where he continued during the remainder of his life.

The lives of the learned commonly offer little else to our curiosity, than the simple record of their studies and writings. This observation, often made, is peculiarly applicable in the present instance. After he took up his residence in Edinburgh, there were few occurrences in the life of Dr. Macknight which could be made the
ACCOUNT OF THE LIFE

subject of narration. Besides performing the ordinary duties of the pastoral function, a minister of Edinburgh, in virtue of his office, is much occupied with public meetings and public business, especially the management of the different charitable foundations which have long been the boast of the capital of Scotland. Among other objects of such official care is the Fund established by Act of Parliament for a Provision to the Widows and Children of Ministers in the Church of Scotland. As one of the Trustees appointed by the Act, Dr. MACKNIGHT, after many years, took a leading part in conducting the business of this charity; and when the growing prosperity of the Fund had paved the way for an increase of its capital, Dr. MACKNIGHT was nominated by the Trustees, along with the celebrated Dr. WEBSTER, (to whose benevolent exertions this valuable institution was much indebted for its establishment), as a Commissioner, to solicit a renewal of the Act of Parliament. This accordingly was obtained in 1779; fixing the capital at £100,000, and making other alterations for the benefit of the Fund. After the death of Dr. WEBSTER, Dr. MACKNIGHT was appointed joint Collector with Sir H. MORGAN, WILLS, Bart.; a colleague whose great talents for business suited him, as experience has since shown, for the important office which he still holds, with the highest credit to himself and advantage to the Fund.

The line of conduct which Dr. MACKNIGHT pursued with regard to the points of ecclesiastical policy that have long divided the members of the Church of Scotland, was different from what might have been presumed, in consequence of the first impressions on these topics which, it is probable, he had received from his father. But after mature deliberation, with that manliness and self-decision which marked his character, he adopted the principles that were to regulate his future conduct in the Church Courts; and, throughout life, he acted steadily on that system of ecclesiastical policy which, for many years past, has guided the decisions of the General Assembly. At the same time, he firmly resisted whatever appeared to him as any infringement on the constitutional law or practice of the Church; and accordingly, when some of his friends seemed to wish for the abolition of calls, as an unnecessary form in the settlement of ministers, he moved and carried a resolution of the Assembly, 1782 (relative to certain omissions on the subject, then under the discussion of the house), Declaring, That the modes act of a call in settling ministers, is agreeable to the inmemorial and constitutional practice of this Church; and that it ought to be continued, a resolution which was afterwards converted into a Declaratory Act, and printed as such in the proceedings of the Assembly for that year.

Of Dr. MACKNIGHT it may in general on this head be recorded, that no member of the Church to which he belonged ever, perhaps, entertained more just or profound views respecting the great fundamental principles of her constitution and laws, or concerning the nature and distinct powers of her several judicatures; and that in relation to the business which usually occupies the General Assembly, either in its judicature or in its legislative capacity, he always formed a clear, sound, and decisive judgment. On this account he was often consulted by the leading members of that Court, and, on several important occasions, his professional advice and assistance were of essential service to the magistrates of Edinburgh, with regard to the ecclesiastical arrangements of the city.

But what chiefly engaged his mind, and occupied his time, after he became a minister of Edinburgh, was the execution on his last remaining work on the Apostolic Epistles; which was published in 1795, in four volumes quarto. Respecting this work it is perhaps not unworthy of being told, that it was the result of the unremitting labour of almost thirty years; that notwithstanding his numerous professional avocations, the author, while observing all the laws of his calling and the time he was able to give away from the press, the whole manuscript had been written no less than five times with his own hand. At the time of publishing 'The New Translation of the Apostolical Epistles, with a Commentary and Notes,' Dr. MACKNIGHT was highly indebted to the patronage of the Duke of Grafton; and after the work made less than a general appearance, he received the most honourable testimonies of approbation from many of the Bishops and respectable dignitaries of the Church of England, as well as from the oldest divines of all descriptions.

After the publication of this work, Dr. MACKNIGHT considered himself as having accomplished the greatest object of his life; and wishing to enjoy, at the end of his days, some relief from the labour of study, he resisted the repeated solicitations of his friends, who earnestly urged him to undertake the illustration of the book of the Acts, on the same plan which he had so successfully followed in the explaining the other parts of the New Testament. An accidental and peculiarly embarrassed state of health, the unceasing exercises of his usual exercise, a sensible decline of his faculties, particularly a failure of his memory, was observed by his family. This fact is a striking instance of the analogy between the powers of the body and those of the mind, both of which suffer by inaction; and it furnishes a useful caution to those who have been long habituated to any regular exertion of mind, against the once despising entirely from its usual efforts; since the effect, in the course of nature, is not only to create languor, but to hasten the progress of debility and failure.

As yet, however, Dr. MACKNIGHT's bodily vigour seemed to be but little impaired. In early life he was afflicted with frequent headaches; but after he had reached the age of thirty, they seldom returned; and he afforded a singular instance of a sedentary life long continued, with hardly any of those complaints which it usually induces. This uninterrupted enjoyment of health he owed, under Providence, to a naturally robust make, and a constitution of body uncommonly sound and vigorous; along with regular habits of temperance and of taking exercise, which he did by walking nearly three hours every day.

Having finished the task he had prescribed to himself as an author, he mingled frequently in the society of his friends, from which, at intervals, he had always received much enjoyment; and long retained the same cheerful countenance, the temper for which he had obtained from severe study, he had been remarkable, when in the company of those whom he esteemed. Even after the symptoms of his decline became visible, his natural sagacity and strength of judgment, as well as his extensive and familiar knowledge of the Scriptures, were still to be discerned in his conversation and public appearances; and so habitual was his anxiety to discharge his duty, that he insisted on officiating for a considerable time after his friends had wished him to withdraw from public labour. It was not, indeed, without much entreaty, that he at last consented to accept the services of an assistant.

At this period of his life it was peculiarly fortunate for him, that in Dr. GRIEVE, who became his colleague after the death of Dr. HARRIET, he found a companion of the most amiable manners, and a friend of distinguished worth and respectability, from whom he experienced every office of attention and kindness. When he was at length no longer able to write, the judicious opinions, and extensive information of his very accomplished and learned colleague, frequently afforded
AND CHARACTER OF DR. MACKNIGHT.

him in conversation a source of interesting entertainment. These proofs of respect and attachment have laid his family under perpetual obligation; and gratitude forbids, that any account of him should be given to the world without an acknowledgment of the friendly solicitudes which cheered and supported his declining years.

The disease which terminated his life was the Peripneumonia Notha, occasioned by an incalculable exposure to the severity of the weather, about the end of December, 1799. This distemper, in its progress and issue, received the ablest and most assiduous treatment and medical skill. During his illness, his mind was composed, tranquil, and resigned; he never complained; and on the morning of the 13th of January, 1800, he expired without a struggle. As in the course of the preceding night he slept but little, the time was employed in hearing passages from the Psalms and Evangelists, which by his own desire were read to him by one of his family. Thus, having spent his life in illustrating Scripture, and exerted the last efforts of his attention in listening with delight to its precious words of peace to the righteous, he may be truly said to have slept in Jesus.

The character of a man whose life was devoted to a single object of incessant study, can hardly be expected to afford scope for much variety of delineation. Perhaps the circumstances which have been related, sufficiently indicate its prominent features; and we might leave the consideration of it with observing, that it was strongly marked by vigour, firmness, good sense, and unembellished integrity. His literary career was early formed. He perceived the defect of antiquity with critical skill; and of his acquaintance with the Greek language, especially the original of the New Testament, his observations on the force of the particles, in his commentary, are a sufficient proof. In the speculations, also of metaphysical, moral, and mathematical science, he was a considerable proficient. The fact is, his powers were such as might have been turned with advantage to any department of knowledge or learning.

As a clergyman, the sentiments and conduct of Dr. Macknight were equally characterized by consistence and propriety. In the discharge of every public and private duty of religion, with a constant reliance on divine aid, both regular and steady. He knew and felt what became the consecrated office which he held; and never departed on any occasion from the dignity or decorum of his professional character. Having given himself wholly to the meditation of divine things, he continued in them: In the work of his Master he was steadfast and faithful to the end. His piety was at once sincere, rational, and without ostentation. To be useful in the cause of truth and virtue, was his highest ambition: and with all the means of attaining this end, which the resources of a well-informed and liberal mind could supply, he united a zeal for the interests of Christianity, that terminated only with his life.

In that branch of the pastoral office which is called lecturing, his learning and ability were much admired, and never failed to please, as well as to instruct and edify, in a degree which has seldom been equalled. As a preacher, also, without pretensions to the graces of eloquence, he had a certain earnestness of manner, evidently proceeding from the heart, and from a sincere anxiety to be useful, which always commanded the attention, and excited the interest of the hearers. His discourse betrayed uncorrected indiscipline, gravity, sincerity; his sentiments were just, energetic, and impressive; and his constant object was to press on the minds of his people the truths necessary for the correction of vice, and the advancement of piety, knowledge, and goodness. With this view he may be said to have affected a greater than usual plainness of diction.

It is true, that to be perspicuous and intelligible to the most illiterate of his audience, ought to be always the chief object of a preacher. But this may be accomplished with a strict adherence to purity of language; and it must be confessed, that the difficulty is great of frequently employing familiar expressions, without descending from that propriety which is indispensable to the dignity of the pulpit. It may be added, that his inexhaustible variety of thought and expression in prayer, bespeaks a mind richly stored with religious ideas, and at once surprised and delighted those who regularly attended his ministry.

When engaged, the most in private controversy or the public debates of the church courts, he was always remarkable for speaking strictly to the point at issue. He was likewise distinguished by coolness, discretion, and command of temper; he listened with patience to the arguments of his opponents, and in delivering his opinions, he showed himself uniformly open, candid, and explicit. At the same time, his talent was rather that of business than of address; he appeared to be better fitted for deciding on the merits of a question in debate, than for soothing the passions or managing the humours of mankind—a qualification rarely possessed but by minds of a superior order. On every occasion he thought and acted with the energy of self-decision. And hence it is that all his writings evince the sentiments of a masculine independent spirit, uninfluenced by authority, and unfettered by prejudice.

Nor was his praise merely that of professional excellence. On various subjects his range of knowledge was ample and profound. Thus his taste for classical literature was early formed. He pursued the literature of antiquity with critical skill; and of his acquaintance with the Greek language, especially the original of the New Testament, his observations on the force of the particles, in his commentary, are a sufficient proof. In the speculations, also of metaphysical, moral, and mathematical science, he was a considerable proficient. The fact is, his powers were such as might have been turned with advantage to any department of knowledge or learning.

It may further be noticed, that in conducting the ordinary affairs of life he displayed uncommon prudence and sagacity. He was one of those who are generally attentive to small concerns, but on proper occasions showed himself liberal and high-minded. On this different instances occurred in the course of his transactions with his friends; and he was enabled to act on such a principle of generosity by his usual habits of economy and prudence. Dr. Macknight’s external appearance was sufficiently expressive of his character. His countenance was manly and commanding, and his gait remarkably erect and firm.

ADHERENTLY to the plan of this sketch, any critical account of Dr. Macknight’s works cannot with propriety be given here. It may only be observed, in general, that his reputation for sound criticism, extensive knowledge, and clear elucidation of the sacred writings, is rapidly increasing amongst Christians of every denomination; and it must be acknowledged to have been one of the most intelligent, judicious, and candid expositors of the Scriptures that ever appeared. Even during his own lifetime his diligence was rewarded by an ample portion of respectable fame. The “Harmony of the Gospel” has long been esteemed a work of standard excellence for the students of evangelical knowledge. His “Truth of the Gospel History” has hitherto attracted the notice of the public less than any of his other productions: but it well deserves to be more generally read, since, of what it proposes to establish, it contains the most satisfying views that can be suggested by learning, acuteness, and good sense, and is admitted by the best of judges to be a per-
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Performance as useful and instructive as any we have on that important subject.

"The Commentary on the Apostolical Epistles" is now held in peculiar estimation; and it may be doubted whether it will ever, in any former age of Christianity, so fully, clearly, and happily stated, as has been done by Dr. Macknight in the General Views and Illustrations which he has prefixed to the several Chapters of the Epistles. — In this able, judicious, and learned Work, the Author's method of explaining the Scriptures is everywhere employed with the greatest success. His object was to discover the meaning of the inspired writers in difficult passages, from a comprehensive view of all the circumstances to which they allude, without regard to interpretations of mere human authority. Hence, although on principle attached to the established standards of the Church of Scotland, he did not conceive it as any advantage to the system which he maintained, to urge in support of its peculiar doctrines every passage which seals without knowledge may have employed for that purpose. Nothing, in fact, tends more to injure the cause of truth and religion than an injudicious appeal to Scripture; or the attempt to establish opinions by the sanction of scriptural words or passages, without reference to what precedes or follows them, and thus invested with a meaning, more than probably, entirely different from what was intended by the sacred writers. Of this mistaken application Dr. Macknight has shewn various instances; remarking, that when a doctrine is sufficiently established by any passage in which it is expressly or undoubtedly declared, we only weaken it by any appeal to other passages, of which the application to that doctrine may be dubious, or at best equivocal. — Accordingly, it must be allowed, that in this method of elicit- ing the true meaning of Scripture, by a due respect to parallel passages, and the design of the whole context, the expositions and views which, with much sagacity of critical investigation, our Author has given of Paul's Epistles, are extremely natural, acute, and sensible.

The Life of the Apostle Paul, which concludes this work, is an excellent compendium of the apostolical History; and may be considered as the Author's view and illustration of the Acts of the Apostles — the only part of the New Testament writings (except the Revelation of St. John) which, in the labours of the commentator, were not directed. — In all his writings, his style, though unambitious of elegance or ornament, is perspicuous, and appropriate to the subject.

Dr. Macknight enjoyed the friendship and esteem of many eminent characters among his contemporaries of the same profession. In the number of these were Dr. Blair and Dr. Robertson, to whose attachment he owed much on different occasions. If the portrait which has been given in this account is a faithful resemblance, the name of him whom it represents may now be considered as not unworthy to be associated, in future times, with those of the men, in whose society, during his lifetime, he had often the happiness of passing his hours, and whose works will live as the glory of Scotch literature, while civilization and refinement exist.

Dr. Ewing and Dr. Finlay had been the companions of his early youth; and although in his opinions on some points of Church policy he differed from these venerable persons, so universally esteemed for piety and profound theological learning, their mutual regard continued unaltered through life.

From Lord Hailes he received many valuable hints relative to the early state of Christianity, of which he availed himself in his last Work.

The proofs of respect which he experienced from many of his younger brethren in the Church, were highly gratifying to Dr. Macknight. Among his friends of this description, there were two for whom he entertained a peculiar esteem; and each of them had an opportunity of paying a public tribute of regard to his memory, in the General Assembly. As was written by a venerable Father, who ranked among the most eminent Divines that the Church of Scotland has produced; who was often spoken of in the House with great ability, and who found knowledge of the subject on which he delivered his opinion; who was a master in our Israel, concerning all points of ecclesiastical law; and by whose theological labours, conducted during a long life with unremitting assiduity, and directed to the most valuable objects, all of us now daily profit. — To Dr. Finlayson, of whose firmness, sagacity, and accurate knowledge, he early appreciated the future value to the Church, Dr. Macknight was strongly attached by a certain congeniality of mind; and he often had great pleasure in discussing various subjects of his attention, with a friend so remarkable for acuteness, judgment, and strength of intellect. It accorded with the sentiments of Dr. Macknight, that Dr. Finlayson, officially reporting to the Assembly the death of Dr. Macknight, as joint Collector of the Fund already mentioned, said, that "his deep learning, sound judgment, and great respectability of character, had rendered him one of the brightest ornaments of our Church."

Soon after the time of his being ordained, Dr. Macknight married Elizabeth McCormick, eldest daughter of the worthy and respectable Samuel McCormick, Esq., General Examiner of the Excise in Scotland — a lady whose humane and charitable character endeared her to the people in every parish where her husband has officiated as pastor; and whose tender feelings of sympathy for distress, unwearied activity of benevolence, and constant anxiety to promote the happiness of all whom her kind offices can reach, are still known, and will long be remembered with approbation in the circle where Providence has blessed her with opportunities of doing good. By her Dr. Macknight had four sons: The eldest, a very promising young man, at the age of seven, another, reached the age of thirty-three, after having suffered much from a lingering distemper, which last proved fatal to him. The loss of this very amiable young man was the chief distress which Dr. Macknight experienced in the course of his long and useful life. — Of his family now remaining, one is engaged in a department of the Profession of the Law, and the other is a Clergyman of the Church of Scotland.

This plain and cordial narrative, which must now be brought to a close, is another proof of what has frequently been remarked, that the history of men whose lives have been spent in the acquisitions of learning, are generally barren of those incidents which excite an interest in the details of biography. — Continually occupied with the duties of his office, with his studies, and his writings, Dr. Macknight seldom mingled in what may be called the bustle of the world, and had no share in the political transactions of the day. For engaging in these, indeed, as already hinted, he was little adapted, either by the natural bent of his mind, or by his usual habits of life. But he has left behind him a reputation superior to that which is conferred by the pursuits of ambition, or the lustre of events creating only a temporary interest in the passions of men; and his name will probably be remembered with veneration, as long as the study of divine truth continues to be cultivated in the Christian world.
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The New Translation of the Apostolical Epistles being the principal part of the Work now offered to the Public, it will no doubt be expected, that the Author should give the reasons which induced him to undertake a performance of this sort, after the many versions of the Scriptures already published. The principles also on which this translation is formed must be explained, that the reader may understand in what respects it will differ from other versions. — And as the commentary and notes, with the prefaces and essays, have greatly increased the size of the Work, some account must be given of what is done in them towards explaining the meaning of the sacred oracles.

SECT. L.—Of the Ancient Translations of the Scriptures; and of their influence on the Modern Versions.

With respect to the reasons which induced the author to attempt a new translation of the apostolical epistles, he acknowledges that the versions of the Scriptures used at present by the different nations of Europe have been faithfully made, according to the skill of the persons who made them; and that the common people who read any of these versions can be at no loss to know the fundamental articles of the Christian faith. Nevertheless, a new translation of these divinely inspired writings cannot be thought superfluous, unless it could be said with truth of some one of the versions extant, that it is everywhere accurate, intelligible, and unambiguous. But this, it is supposed, no good judge will take upon him to affirm.

The learned, in reading the ancient and modern versions of the Scriptures, must be sensible that there is a remarkable agreement among them, especially in the translations of the difficult passages. Now, though at first sight this may be thought a proof of their accuracy, the inference is by no means safe. That agreement may have proceeded, not from the justness of the translation, but from the subsequent translators treading in the steps of those who went before them. And that they actually did so is very evident.

During the first and following ages, the disciples of Christ being numerous in the countries where the Syriac was the vulgar language, a translation of the writings of the apostles and evangelists into that language became absolutely necessary, after the gift of tongues, and of the interpretation of tongues, had ceased in the church. Wherefore, a Syriac translation of the books of the New Testament was very early made, for the use of the Christians in the east who did not understand the Greek.

This, with the Syriac translation of the Hebrew Scriptures, is what the Maronites, who use that translation, call The pure and ancient Syriac Version, (similicem et antiquam. Mill's Prolegomena, No. 1397. Kuster's edition.) and the Maronites speak without proof, when they say a part of that version was made in the time of Solomon, and the rest by Thaddaeus, or some other of the apostles, in the time of Agbarus. It is certain, however, that the Syriac version of the New Testament is very ancient. For, from its wanting the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelation, and from several words and phrases not consisting in Walton and Mill with great probability infer, that it was made before the whole of the sacred writings were generally known; consequently, that it was made in the beginning of the second century. (See 2 Pet. Pref. Sect. I.)

This Syriac version, on account of its antiquity, and because it is in a language not materially different from that which our Lord and his apostles used was held in great esteem, in the early ages, by all the eastern churches. But it was not known among us till the sixteenth century, at which time it was brought into Europe from Ignatius, the patriarch of Antioch, by an eastern priest; and falling into the hands of Albert Widenmantel, he printed it at Vienna in the year 1655; since which it hath been well known to the learned in Europe, and well received by them all.

The reasons which occasioned a Syriac Translation of the Scriptures to be made in the east, are likewise in producing a Latin translation of the same writings, for the use of the Christians in the west. This is what has been called The old Italic Version, which as Mill conjectures, (No. 308,) was made in the time of Pope Pius I., that is, in the middle of the second century, not long after the first Syriac version was made. In the Italic version the New Testament was translated from the Greek, and the Old, not from the Hebrew, but from the Septuagint, which at that time was generally believed to have been made by inspiration, and was esteemed of equal authority with the Hebrew itself. But the edition of the Septuagint from which it was made being very incorrect, Jerome, about the year 383, at the desire of Pope Damasus, translated the Old Testament into Latin from the LXX. as set forth in Origen's Hexapla; and, at the same time, corrected the Italic translation of the New Testament by the Greek. (See Mill, No. 852, 853.) In his preface, however, Jerome informs us, (No. 1356,) that he corrected it only in those passages where he thought the meaning of the Greek text was misrepresented. The other passages, in which the deviations from the original were of less importance, he suffered to remain as he found them, that his might not appear to be very different from the former edition of the Italic version, which at that time was universally used. Afterwards, between the years 392 and 405, Jerome translated all the books of the Old Testament from the Hebrew. — His second version of the Italic translation of the New Testament, being disapproved by many of the bishops and learned men of that age, as lesser the credit of the old translation, a new edition of the Italic version was compiled, in which its translations of the Psalms, and of some other books of the Old Testament, were retained, (Simon, Hist. Crit. i. ii. c. 1,) and Jerome's second version of the Last was adopted, together with his corrected translation of the New Testament. The Italic version of the Bible, thus modelled and amended, is what hath long been known in the church by the name of The Vulgate. And though at the first that edition was rejected by many who adhered to the Italic translation in its primitive form, yet the prejudices of the public subduing by degrees, it came at length into such general esteem, that it was substituted in place of the Italic, which had been long publicly read in the western churches, and in all the churches of Afr.
rica; (No. 548.) And thus the Vulgate became the only version of the Scriptures used in the Latin church, down to the times of the Reformation.

The italic translation of the New Testament having been made from copies of the original, nearly as ancient as the apostolical age, the readings of these copies exhibited in the Vulgate were considered as so authentic, that in the fifth and following centuries, some of the transcripts of the Greek Testament were corrected by the Vulgate. In this manner the famous Alexandrian MS. was corrected, if we may believe Weststein, (See Pref. to his Greek Testament,) as likewise, according to Mill, (No. 1457. 1478,.) were the Vatican and the St. Germain copies; and according to Knorr, some others. (See his Preface.) Nay, Mill himself thought the readings of the Vulgate so authentic, that he imagined certain passages of our present Greek Testament might, by these readings, be restored to what he calls their primitive integrity; (No. 1309. 133.) Be this as it may, if the Vulgate edition of the Italian version was in such esteem as to be used anciently in correcting the Greek copies, we may suppose that the people translated the New Testament into the Syriac the second time, and into the other eastern languages, would be much guided by the Vulgate, or by the versions which followed it. Hence, in the second Syriac, and other eastern versions, there is such a surprising agreement with the Vulgate, that Mill once thought their translations actually made from it; (No. 1401.) Afterwards, indeed, to give the greater authority to the readings of the Vulgate, he supposed the Greek copies, from which these oriental versions were made, were the same with the copy from which the Italian was taken; (No. 1250.) But it can hardly be thought that these translators met with copies of the original exactly similar to that from which the Italian was made. The greatness of the Saxon, which that version, and the Vulgate, was held in the early ages, makes it more probable that the oriental versions copied the Italian, or Vulgate, as the Italian itself seems to have been copied from, or corrected by, the first Syriac translation. What confirms this conjecture is, that the Saxon version of the four gospels was made from the Italian, before it was corrected. After that, when Peter Waldis, in the year 1160, got the Gospels and some other books of Scripture translated into the French language, and John Wickliff, in the year 1367, translated the New Testament into English, these translations were not made from the originals, but from the Vulgate. About that time, likewise, there were other vernacular translations of the Scriptures used in different countries, which were all made from the Vulgate. (See Simon, Hist. Crit. V. T. l. ii. c. 22.) Nor could they be otherwise made, very few in that age having any skill in the original languages. Nay, in times more enlightened, I mean about the beginning of the Reformation, when Luther translated the New Testament into the German language, and Tyndal into the English, though these excellent men are said to have made their translations from the Hebrew and Greek, it is more probable that they made them from the Latin, and corrected them by the Greek. This was the case with Tyndal; as shall be shown afterwards. These fathers of the Reformation, before their eyes were a little opened, having known no other word of God but the Latin Bible, it was natural for them to follow it in their translations, where the doctrine in dispute between them and all the Pagans did not interpose. The high esteem in which the Vulgate version was held at that time, was strongly displayed by the fathers of the council of Trent, many of them men eminent for their learning, when, in the fourth session, after enumerating the books of Scripture, they decreed as follows: "If any person does not esteem these books, with all their parts, as contained in the Vulgate edition, to be Scriptures and canonical, let him be excommunicated." To strengthen their decree, they added, "That in all public readings, disputations, preachings, and expositions, the Vulgate edition of the Scriptures is to be held as authentic." (Fra Paolo's History of the Council of Trent.) It is true, the first reformers neither acknowledged the authority of the council, nor carried their respect for the Vulgate translation so far as to place it on an equality with their own; yet it was natural for them to follow that highly esteemed ancient version, especially when they were at any loss for the meaning of the Greek text.

Beza, perhaps, may be thought an exception from this charge. He translated the New Testament into Latin, professedly to amend the Vulgate version. Yet any one can read the comparison, and after examining the case, will be forced to the conclusion that, notwithstanding he hath corrected a number of its faults, he hath often followed it in passages where it is erroneous. Many of the Greek particles he hath translated with more latitude than is done in the Vulgate. Yet, having followed its uniformity of the particles in other passages, he hath perverted, in his version, a number of it, as Dr. Thomas James, keeper of the Bodleian library, who compared the two editions, hath shown in a book which he entitled, The Papal War. See also his Concordances, the whole reaching itself ultimately into that of the Vulgate.

The difference between the Latin with the first Syriac is shown by Beza in many passages of his notes.
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ing to explain it. This method is followed, not only in the Vulgate, but in the Coptic or Egyptian version, which is supposed to have been made in the fifth century (No. 1509).—Some words of the text the ancient translators have omitted, either because they were wanting in their copies, or because they did not know how to translate them. Other words they translated erroneously. Because, although there are many elliptical expressions, especially in the epistles, the ancient translators have seldom supplied the words necessary to complete the sense; by which neglect their versions are often dark, and sometimes erroneous. In other passages, they have added words and clauses without any necessity. Nay, some passages they have translated in such a manner as to convey no meaning at all, and sometimes extremely absurd. Above all, the unskilfulness of the ancient translators appears in their assigning the same meaning to the same particle,†† almost everywhere, notwithstanding the Greek particles have very different significations, especially as they are used by the sacred writers.

The qualifications of the ancient translators of the Scriptures, and the learnedness of their versions, being such as the author hath described, it is easy to see that there must be many faults in them. Yet they are not such as to authorize Mosheim's harsh censure of the Vulgate in particular; namely, that it "abounds with innumerable gross errors, and in many places exhibits a striking barbarity of style, and the most imperfect obscurity with respect to meaning." The Vulgate is a transcript. I say authors, because, according to Mill, it was made by different hands, and at different times. Yet, with all its faults, the Vulgate is a valuable work; as it hath preserved much of the beautiful simplicity of the original, and in many passages its translations are more just than those in some of the modern versions.

Upon the whole, since most of the ancient translators of the Scriptures, on account of the antiquity and reputation of the Latin, or Vulgate version, have followed it, not indeed in its manifest absurdities, but in many of its less apparent mistranslations, and since the subsequent translators have generally copied the Vulgate, or have

† Greek words in Latin characters are found in the following passages of the Vulgate—Matt. v. 29; Seu habebus ne daretis үөг (үөгүү) meo deum:—John vii. 26; ἀναστήσεται αὐτός.—John xiv. 6; ἀναστήσεται αὐτός.—Philem. i. 7; Παράκλητος ναόν θεοῦ τοῦ.—Col. i. 18; Οὐκ εἶναι μέτριος ἡ παρακλήσεως τοῦ θεοῦ.—1 Cor. vi. 15; οὐκ εἶναι μέτριος ἡ παρακλήσεως τοῦ θεοῦ.—1 Cor. v. 7; Αὐτῷ κληθήναι ὁ ἄγιος.—Heb. xi. 37; Σωτῆρ, χειρὶς ἔφερεν τοὺς πλημμυρισμένους.—Heb. xii. 10; Σωτῆρ, ἐξελέηται.—1 Pet. ii. 10; Σωτῆρ, ἐξελέηται.—Rom. xiv. 7; Οὐκ εἶναι μέτριος ἡ παρακλήσεως τοῦ θεοῦ.—Rom. xvi. 2; Οὐκ εἶναι μέτριος ἡ παρακλήσεως τοῦ θεοῦ.

†† The following are examples of words added in the Vulgate without necessity.—Rom. iii. 22. In esse.—Rom. iv. 5; Secundum propositum Dies.—Rom. v. 2. Instead of gloria Domini, the Vulgate hath gloriae Domini.—Rom. xx. 13; Et de moschatum in sem.—Rom. xi. 13; Et de moschatum in sem.

† The following are examples of absurd unintelligible translations in the Vulgate.—Rom. vii. 11; Et diuiti, ut fuerit poiter multarum genitum.—2 Cor. i. 11; Ut ex multarum gentium genitum. present. (for genus) quia nomen est demaniatur, per multa gratias angae, pos nomen.

†† The following are examples of Greek particles translated uniformly in the Vulgate.—Matt. vii. 22. Et igitur confiding illis (illo) good munquam hacte.—Rom. ii. 21. In hoc hebetet illis (illo) quia vera es.—Rom. xv. 11. Vero ego dicti Dominus (illo) quod multum nali fundatur.
been guided by it, we may now with some degree of confidence affirm, that the agreement observable in the ancient and modern versions of the New Testament, especially in the more difficult passages, is owing, not to the justness of the translation, but to the translators having, one after another, followed the old Italic version, as it was corrupted by the Scriptures in the last language. This being the case, it cannot be thought strange, that the errors and obscurities of the Vulgate have entered more or less into all the ancient versions of the New Testament, and that from them they have crept into many of the modern versions likewise.

Sect. II. — Of the modern Versions of the New Testament; and particularly of the English Translations of the greatest note.

As the author does not pretend to be acquainted with all the vernacular translations of the Scriptures, used at present by the different nations of Europe, he will not take upon him to say how far they have copied the Vulgate. But this he may affirm, that most of the vernacular versions of the Scriptures made by the Roman Catholics since the reformation are translations of the Vulgate. And with respect to the Protestants, though Luther and Olivetan gave out that they made their versions from the Hebrew, they must be understood with some limitation, if F. Simon's opinion be true, namely, that neither the one nor the other understood Hebrew so as to be able to translate from the Scriptures in that language. But, however, as it will, this is known, that all the vernacular versions now used by the Lutherans are translations of Luther's German Bible, and that most of those used by the Calvinists are translations either from Olivetan's version, as corrected by Calvin, or from Beza's Latin New Testament; consequently, neither the Lutheran nor the Calvinist can pretend as exact as they should be. But without insisting on this, the author supposes the utility of a new English translation of the apostolic epistles will be sufficiently evinced, if it can be shown that the first English translators made their versions from the Vulgate, and that the subsequent translators, by copying them, have retained a number of the errors of that ancient version.

Wickliff's New Testament. — If we except the Saxon translation of the four gospels, mentioned p. 3, the most ancient English version of the New Testament now remaining is that which was made by John Wickliff, a fellow of Merton College, Oxford. Such a change had taken place in the language since the Norman conquest, that the language of the Vulgate, the only vernacular version of the Scriptures then extant, was in Wickliff's time become unintelligible to the common people, who neither understood a number of the words, nor the spelling, nor even the letters in which it was written. This excellent person, therefore, with a view to expose the errors of popery, and to spread the knowledge of religion among his countrymen, employed himself in making a translation of the New Testament into the English language, as it was then spoken, and finished it about the year 1367. But because, by translating the Scriptures, Wickliff put it in the power of every one to read the word of Rome with the doctrines of Christ, his translation was universally condemned as heretical by the Romish clergy; and a bill was brought into the House of Lords, anno 1390, for suppressing it. But the Duke of Lancaster, a favourer of Wickliff, and uncle to King Richard II., opposing the bill, it was thrown out. After Wickliff's death, by a constitution of the convocation at Oxford, the reading of his translation was prohibited, and some, for using it, suffered death.

Wickliff did not make his translation of the New Testament from the Greek, which it is thought he did not understand, but from the Latin Bible then read in the churches, which he rendered verbatim, without regarding the idiom of the language. A translation of the New Testament made in that manner, from such an incorrect copy as the Latin Bible then was, could not miss to be both erroneous and obscure. Nevertheless, being anxiously sought after, and much read by persons of all ranks, it was of great use in opening the eyes of the nation to the errors of popery; and the rather, that the passages of the New Testament, translated by Wickliff, were a translation of Jerome's prologues, with some additions of his own, tending to expose the Romish superstitions. Afterwards, the faults of Wickliff's translation being discovered, some of his followers, as Lewis informs us, (p. 293) revised it; or rather made "another translation, not so strictly literal as his, and more according to the sense." By this revised translation, the MS. copies are supported, though some of them are still preserved in the public libraries. In the advocates' library at Edinburg, there is a beautiful MS. of Wickliff's translation, on velum. But whether it is of the first, or of the revised translation, the author does not know.

Tynald's Translation. — The next English translation of the New Testament which merits attention was made in the reign of Henry VIII. by William Tynald, a Welchman, educated in Magdalen-hall, Oxford, where he read lectures in divinity. But after a while, becoming sensible of the errors of popery, to show their opposition to the word of God, he formed the design of translating the New Testament into English, and of publishing it from the press; a measure at that time unprecedented in our language. Of this, Wickliff's translation were become in a great measure obsolete. While Tynald was executing his pious intention, he fell under the suspicion of heresy, and was obliged to flee to Antwerp, where, with the assistance of one John Frith, he finished his translation of the New Testament, and published it either at Antwerp or Hamburg in the year 1556. — When the copies of Tynald's translation were imported into England, and dispersed, the Romish clergy were exceedingly provoked. Some of them said it was impossible to translate the Scriptures into English; others, that it was not lawful for the people to have them in their mother tongues; others, that it would make them all heretics. They were displeased, likewise, because Tynald, like Wickliff, had introduced the scriptural language (see p. 8.), whose meaning they wished to hide from the people; because, having appropriated these words to themselves, as long as they were not understood, the clergy were at liberty to affix to them any sense they pleased, for aggrandizing their own order. Wherefore when they found that Tynald, in his translation, had put the word repentance, for price, for price, for charity, for penance, &c. they were enraged, that, by various constitutions, they condemned
the wheels of his translation as heantical, forbids the people to read it; made strict search after the copies of it, and all that they found they burnt publicly. But the more Tyndale's translation was condemned, the more it was sought after and read; insomuch that the Dutch booksellers printed four editions of it before Tyndale thought fit to reprint it. Concerning these Dutch editions, it is to be observed, that as the editors did not understand the English language themselves, and had no person skilled in it to correct their presses, three of their editions are extremely erroneous.

While the foreign booksellers were making gain of Tyndale's labours, he was employed in translating the five books of Moses into English, with an intention to publish them likewise. In this part of his work he was assisted by Mylles Coverdale, a native of Yorkshire, and one of the Austin friars in Cambridge, who, being suspected of heresy, had fled to the continent. Having finished his translation, Tyndale printed it at Malburno (Marburg), in the land of Hesse, in the year 1530. To each of the books of Moses he prefixed a prologue, and on the margin placed notes, and added ten wooden cuts, representing the contents of the books.

About this time, likewise, he translated the prophecy of Jonah, and some other books of Scripture.

In the year 1534, the Dutch booksellers having resolved to print a fourth edition of Tyndale's New Testament, they hired one George Joyce (a Bedfordshire man, bred in Peterhouse, Cambridge), to correct the press. But, as appears in his prologue, "he not only corrected the errors of the press; but when he came to some dark sentences, having the Latin text by him, he made them plainer, and gave many words their native signification, which they had not before." This edition was printed at Antwerp in August 1534.

In November 1534 the papal dominion was abolished in England, and the king's supremacy established by act of parliament; so that it was now ceased for the propagation of religion, to the unspeakable advantage of the English nation.

This year, Tyndale published his New Testament a second time, because, in his former edition, as he acknowledges in the preface, "there were many faults, which the printer, not having been, had occasioned." The title of this edition is, "The New Testament, diligently corrected, and printed in the year of our Lord 1534, in November." And at the end, "Printed at Antwerp by Marten Empour." But the Dutch booksellers had made such haste, that, as was just now mentioned, their edition was published in August, three months before Tyndale's.

It hath been commonly said, that Tyndale made his translation of the New Testament from the Greek; but no such thing is said in the titles of any of the editions published by himself, or by Joyce. In the library of St. Paul's church, London, there is an edition with this title: "The New Testament, diligently corrected and compared with the Greek, by William Tyndale, and finished in the year of our Lord 1534, in the moneth of November." But this edition was not published by Tyndale; for in a later edition, mentioned by Lewis, which was printed in 1538, the title is, "The Newes Testament, yet once synce corrected by William Tyndale." This, with other circumstances to be mentioned afterwards, shows, that Tyndale's translation was made from the Vulgate Latin, as most of the vernacular translations of the New Testament, made in that age, undoubtedly were.

Before Tyndale finished the printing of his second edition, in 1534, he was imprisoned in the castle of Antwerp, where he remained till he was strangled and burnt as a heretic, in the year 1536. Hall tells us, that after the publication of the first edition of his New Testament, Tyndale prosecuted his design of translating the Old Testament with such diligence, that before he was put to death he had finished his translation, not only of the Pentateuch, and of Jonah, but of all the other books to Nehemiah. These translations, according to Johnson, he made not from the Hebrew, but from the Vulgate Latin; or, as the pious writers affirm, from Luther's German translation.

Tyndale's translation of the books of the Old Testament to Nehemiah, together with his translation of Jonah, and of the books of the New Testament, make what is called Tyndale's Bible.

COVERDALE'S BIBLE.—While Tyndale was in prison, the whole Bible, translated into English, was finished at the press, in the year 1535, with a dedication to Henry VIII., subscribed by Mylles Coverdale. In this dedication Coverdale speaks with great bitterness against the bishop of Rome, and his usurpations, and tells the king, that "he took upon him to set forth this special translation, not as a checker, reprobator, or despiser of other men's translations, but lowly and faithfully following his interpreters, and that under correction. Of these," he said, "he made use of five different ones, who had rendered the Scriptures, not only into Latin, but also into Dutch." Here it is to be observed, that Coverdale does not pretend that he made his translation from the originals; he only states, that he followed his interpreters. The title of this edition is, "The New Testament, diligently corrected, and published in the year 1536, in November." And by calling its "a special translation," he wished to have it considered as different from Tyndale's. Yet it is well known, that he adopted Tyndale's translations, both of the Old Testament and of the New, with some small alterations. Only he omitted Tyndale's prologues and notes, because they had given offense to the Papists. That Coverdale adopted Tyndale's translations, appears likewise from his saying in his preface, that "Tyndale's helpers and companions would finish what Tyndale had left unfinished, and publish it in a better manner than himself had now done;" referring to the books of the Old Testament, and of the Apocrypha, which Tyndale had not translated, but which Coverdale had now published. These, therefore, are not only translations in this Bible which are properly Coverdale's own; and, joined with Tyndale's translations, are what hath been commonly called Coverdale's Bible, or rather Tyndal and Coverdale's translation. Soon after the publication of this Bible, Cromwell, as vicar-general to the king in matters ecclesiastical, ordered a copy of it to be laid in the quire of each church, that every one who pleased might read it.

MATTHEW'S BIBLE.—In the year 1537, Richard Grafton and Edward Whitchurch, printers, published a second edition of Coverdale's Bible, with Tyndale's prologues and notes. Because this Bible was printed with German types, and was superintended by John Rogers, pastor of a church at Marbeck in the duchy of Wittenberg, Lewis thinks it was printed at Marbeck.—Rogers was educated
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at Cambridge, where, in 1525, he took the degree of bachelor of arts; then removing to Oxford, he was made a junior canon of Cardinal's college; after that, taking orders, he was appointed chaplain to the English factory at Antwerp, where, meeting with Tyndal, he was by him made sensible of the errors of popery. From Antwerp he went to Marbeck, and became pastor of a congregation there.

Before this edition of Coverdale's Bible was finished, Tyndal was burst as an heretic. Wherefore Rogers fearing that the prefixing of Tyndal's name to it might occasion its being ill received by the common people, he published it under the signified name of Thomas Matthew, and dedicated it to Henry VIII. Bishop Bale says, Rogers translated the Bible from the beginning to the end, having recourse to the Hebrew, Greek, Latin, English, and German copies. But Lewis says this is evidently a mistake. For the Bible called Matthew's is not a new translation, but, as Wanley observes, to the end of Chronicles it is Tyndal's, and from that to the end of the Apocalypse, it is Coverdale's. He ought to have excepted Jonah, which is of Tyndal's translation, having his prologue prefixed in the beginning of the New Testament, and of the Psalms, and some of the Proverbs, as are the prologues and notes.

Farther, that the translation which goes under the name of Matthew's was not made from the originals, is evident from the title, which runs thus: "The Bible, which is the Holy Scripture, in which are contained the Old and New Testaments, true and purely translated into English: By Thomas Matthew." This, which is commonly called Matthew's Bible, was begun and finished under the patronage of archbishop Cranmer; for it was presented by Grafton to him, and to the lord Cromwell; and Cromwell, at the archbishop's request, presented it to the king, who permitted it to be bought and used by all persons without distinction.—Rogers returned to England in 1537, and is said to have been the first to translate the New Testament, and of the Psalms, and some of the Proverbs, as are the prologues and notes.

But when Mary came to the throne, he was apprehended and condemned under the name of Rogers, alias Matthew, for having published this translation of the Bible under the name of Matthew. He was the first martyr in that reign.

HOLYBUSH'S NEW TESTAMENT.—It seems the Papists sought to distinguish English translations of the Scriptures before mentioned, affirmed that they were contrary to the Latin Bible, which was then used in the churches, and which, as the Rhenish translators afterwards expressed it, was considered as truer than the original itself, by which they meant the copies of the Greek Testament then used. For in the year 1538, Coverdale, to shew the correctness of the New Testament, not different from the common Latin Bible, allowed one Johan Holybush to print, in a column opposite to the Vulgate Latin, the English translation of the New Testament, which Coverdale had formerly set forth in his Bible. This Holybush published while Coverdale was abroad, with the following title: "The New Testament, both in Latin and English, ece corresponding to the other, after the Vulgate text, commonly called St. Jerome's, faithfully translated by Johan Holybush, anno 1538."

GREAT BIBLE.—In the year 1539, Grafton and Whytchurch published a new edition of the English Bible, with the following title: "The Bible in English, that is to say, the content of all the Holy Scripture, both of the Old and New Testament, truly translated after the verity of the Hebrew and Greek texts; by the dylygent studye of diverse excellent learned men, expert in the fowre tonges." This is the first time any English translation of the Bible was set forth as made after the verity of the originals. (See page 6, noting readings in which the divers excellent learned men were, by whose diligent study this translation was made, is not known. Johnson says it was corrected by Coverdale. And from the splendid manner in which it was printed, Lewis conjectures that it was intended to be used in the churches, and was patronized by Cranmer, who might appoint some learned men to assist Coverdale in correcting it. But however these excellent learned men were, it is certain that this is no new translation from the originals, but, as Lewis observes, a revised only of Matthew's, that is, Rogers' edition, with some small alterations. However, to make it appear different, Matthew's name was omitted, as were Tyndal's prologues and notes, because they had been blamed as unorthodox and unscriptural. The additions to the Hebrew and Greek originals in the Vulgate text are translated, and inserted in a smaller letter than the text, particularly the three verses in Psalm xiv. which were omitted by Coverdale and Matthew; likewise the famous text, I John, ch. v. 7. which Tyndal, in his New Testament, (published in 1534), had printed in small square letters, to shew that it was a common Greek copy. Next, where the editors found various readings in the text, they prefixed a cross to the word. In the third place, to supply, in some measure, the want of the notes, they placed on the margin, hands pointing to the texts which were supposed to condemn the errors of popery, that the reader might attend to them. This Bible was printing prior to the publication of the Roman missal. It was, in common, and in a large folio, with a fine emblematical frontispiece, said to be designed by Hans Heibden, and beautifully cut in wood, it was called The Great Bible. When the liturgy was first compiled, in the reign of Edward VI., the epistles, gospels, and psalms put into it, were all according to this translation; and so they continued till the restoration of Charles II., when the epistles, though in some places he used the honest and just liberty of a commentary, it was useful for the sake of a good copy; yet, because he was loth to swerve from the text (the Vulgate Latini), he so tempered his pen, that, if the reader wavered, he might not fall in the construction of the English. He set the text on the other side." In 1539 Coverdale set forth a second edition of this New Testament, with a dedication to the lord Cromwell, in which, speaking of his indecision to publish the text (in Latin) as well, he says: "Thus much as the New Testament which he had set forth in English before (namely, in his Bible), did so argue with the Latine, was barely well content that the Latine and it shoude be set together, namely, by Holybush, proved shalve, that the corrector shal folowe the true copye of the Latyn in any wyse, and kepe the true and right English of the same; and so doing, he was content to set his name to it; and so he did, trusting that, though he was out of the land, all shalbe well. But when he had perceived this copy, he found, that, as it was disagreeable to his former translation in English (Tyndal's translation, which he had copied in his Bible), so was not the true copye of the Latin text observed, neither the English so correspondent to the same as it ought to be; therefore he had endeavored, as far as the facts that were in the Latyne and English, &c. From these quotations it is evident, that the translation of the New Testament which Coverdale allowed Holybush to make, not only in Latin, was the one which he had published in his Bible; consequently it was Tyndal's translation. It is evident also, that the translation was made from the Vulgate, and so in literal a manner, that the reader might make plain construction of the Latin by the English. It is true, as Coverdale in some places represents it, but it was only as a grammarian; and in these corrections he was not so careful as to have obtained satisfactory adjustments from his text. Wherefore, Coverdale having assisted Tyndal in making his English text, he added one or more of the same method; that is, both of them translated the New Testament, as far as they could, from the Vulgate, as grammarians, making use of other translations for that purpose: so, for the Old Testament, the Septuagint, the German version, and Munster's Latin translation; and for the New Testament, Wiclif's and Itsinam's versions; and what others they could find.
and gospels were inserted from king James's Bible; but the psalms of the Great Bible were allowed to remain.

Cromwell's Bible.—In 1540 another edition of the English Bible was printed in folio, with this title: "The Bible in English; that is to say, the content of all the Holy scripture, both of the Old and New Testament, with a prologue thereunto made by the Reverend Father in God, Thomas Archbyshop of Canterbury." On account of this prologue, and because Cranmer amended the translation in this edition, in some places, with his own pen, it had been called Cranmer's Bible, though it is little different from the Great Bible. In this, as in the Great Bible, the verses of the psalms, proverbs, &c. which are not in the Hebrew, but which are translated from the Vulgate, are printed in smaller letters, and the order of the psalms is different from that of the Vulgate, being according to the Hebrew.

By Cranmer's influence with the king, a proclamation was issued in May 1540, ordering this Bible to be bought, and placed in the churches. But the popish party making great complaints of the English translations in general as heretical, an act of parliament passed in January 1542, prohibiting the reading of Tyndal and Coverdale's translation in any church or open assembly within the kingdom. However, the king being resolved to have an English translation of the New Testament, which should be true to the original, and approved by the bishops and clergy, in the king's name, to revise the translation of the New Testament. Accordingly, each bishop had his part assigned to him. But Stokely, bishop of London, refusing to execute his part, the design miscarried.

Of Tyndal and Coverdale's translation of the Bible, and what repairs Cranmer made, the complaints were made, even by the Protestants. B. Sandys wrote to Abp. Parker, that "the setters forth of this our common translation followed Munster too much." And of the New Testament in the Great Bible, Laurence, a noted Greek scholar in that age, observed, that there are words which it hath not aptly translated; words and pieces of sentences in the original which it hath omitted; words set in the original which it hath superfluously added; may, he changed this translation even with errors in doctrine. The encouragers also of the Geneva edition represented this Bible as ill translated, and falsely printed, and gave it the invidious name of a corrupted Bible.

Henry VIII., dying in January 1546, was succeeded by his son Edward VI., whose first parliament the above mentioned statute was reversed. The gospels and epistles were now, for the first time, appointed to be read in English in the public service.

In 1550 an edition of the New Testament was published with this title, "The New Testament diligently translated by Myles Coverdale, and conferred with the translation of William Tyndal." Coverdale's translation here mentioned seems to have been that which he published in the second edition of Holiehase's New Testament.

Geneva Bible.—Edward VI. dying in July 1553, was succeeded by Mary, who immediately restored the popish service and sacraments, and persecuted the sufferers of the reformation with such cruelty, that many of them fled into foreign countries; among whom was Coverdale, who, in Edward's reign, had returned to England, and had been made bishop of Exeter. He, with some others, fixed their residence at Geneva, where they employed themselves in making a translation of the Bible. They began with the New Testament, which they published in 1540, printed with a small but beautiful letter, in 1557. This is the first printed edition of the New Testament, in which the verses of the chapters are distinguished by numeral figures and breaks.

Stukeley, in his Annales of the Reformation, tells us, that the Geneva brethren, after publishing their New Testament, proceeded to revise the Old. But not having finished it when Elizabeth came to the throne, some of them stayed behind the rest to complete their design. And having finished the Old Testament, they published the whole Bible at Geneva in 4to, in the year 1560, printed by Rowland Hall. This is what is commonly called the Geneva Bible; concerning which F. Simon affirms, that it is only a translation of a French version, made at Geneva some time before. But he said this perhaps to disparage the work. In this translation cuts are inserted, representing the garden of Eden, Noah's ark, &c. They likewise added a variety of notes, with two tables; the one containing an interpretation of the names, and the other an account of the principal matters in the Scripture. There is also an appendix of religious duties, which they charge the English reformation with retaining the remains of popery, and exhort her to strike off certain ceremonies. But this epistle giving offence, it was omitted in the subsequent editions. —The Geneva Bible was so universally used in private families, that there were above thirty editions of it in folio, 4to, and 8vo., printed from the year 1560 to 1597. This edition of this being all zealous Calvinists, their translation and notes are calculated to support the doctrine and discipline of that party. For which reason it was better esteemed at its first appearance than it had been in later times.

The Bishops' Bible.—Queen Mary dying in November 1558, was succeeded by Elizabeth, who, treading in the steps of her brother Edward VI., suppressed the Romanish superstition in all her dominions, and filled the sees with Protestants. After this, Abp. Matthew Parker having represented to the queen that many churches either were without Bibles, or had incorrect copies, she resolved that a revision and correction of the former translation should be made, in order that the bishop thereupon appointed some of the most learned of the bishops and others to revise the Bible commonly used, and to compare it with the originals; and to each of them he assigned a particular book of Scripture, with directions not to vary from the former translation, except where it was not agreeable to the original, and to add marginal notes for explaining the difficult text; reserving to himself the oversight of the whole. A revision of the English Bible, on the same plan, had been proposed by Cranmer, (see above); but the design did not take effect. Parker was more successful in his attempt. The persons employed by him performed their tasks with such cheerfulness, that the whole was ready for the press some time before the year 1568; for in that year the Bible of the bishops' revision was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen's printer. In this edition, which contains the Apocrypha, the chapters are divided into verses, as in our Bibles; and the several additions from the Vulgate Latin, which in the Great Bible were printed in small characters except 1 John v. 7, which is printed in the same character with the rest of the text. To this edition Parker added some good notes, different from those of Tyndal.
and Coverdale, and two prefaces. In the one to the Old Testament he exhorted the people to study the Scriptures, which, after St. Jerome, he termed *The Scriptures of the People*. In the preface to the New Testament, he advised the reader not to be offended with the diversity of translation. After the preface to the Old Testament Cranmer's prologue is inserted, and before the psalms there is a prologue of St. Basil. On the margin, besides the notes, there are references, and the whole is embellished with cuts and maps. This Bible, on account of the pains which the bishops took in perfecting it, was called *The Bishops' Bible*, and was authorized to be read in the churches. Yet it was found fault with by some, on pretence that it was not as exact as it should be; because in the Old Testament it does not always follow the Hebrew, but in some places is on purpose accommodated to the LXX., and is disfigured with divers errors. But Lewis says, the Bishops' Bible "hath fared somewhat the worse through the intertemporal zeal of the sticklers for the Geneva translation." In 1563 the Bishops' Bible was reprinted in folio, in the same splendid manner as in 1568, under the same printer and title-page. The first English Bible read in the churches, commonly called the Bishops' Bible, to be followed, and as little altered as the original would permit.—The third was; the old ecclesiastical words to be kept; as the word church not to be translated congregation, &c.—The fifth; the division of the chapters to be altered, either not at all or as lines might. The sixth; no marginal notes to be affixed, but only for explaining the Hebrew and Greek words which could not be expressed in the text without some circumlocution.—The eighth; every particular man of each company to take the same chapter or chapters; and having amended or translated them severally by himself, where he thought good, all were to meet together to examine into what was done, and to agree on what they thought should stand.—The ninth; when any one company had finished any book in the manner prescribed, to send it to the other companies to be considered by them.—The fourteenth; the translations of Tyndale, Coverdale, Matthew, Whitechurch, (the Great Bible), and Geneva, to be used where they agree better with the original than the Bishops' Bible. This, therefore, was not to be a new translation, but a correction only or amendment of the Bishops' Bible.—The translators entered on their work in spring 1607.

Selden, in his table-talk, says, "The king's translators took an excellent way. That part of the Bible was given them in the proper orders, to the slaving of their consciences; (see p. 4.) To their translation the Rhemists added notes, from what they called catholic tradition, from the expositions of the fathers, and from the decrees of popes and councils, for the support of the Rhemish errors. This is what goes by the name of the Rhemish New Testament.—In the year 1589, Dr. Fulke, master of Pembroke-hall, Cambridge, reprinted this translation, together with that of the Bishops' Bible, in two columns; and in his notes confuted all in "arguments, glosses, annotations, manifest impieties, and slanders against the translations used in the church of England;" and dedicated the whole to Queen Elizabeth.

Doway Bible.—About twenty-seven years after the publication of the Rhemish New Testament, an English translation of the Old Testament, from the authentical Latin, came forth from the English college of Doway, in two vols. 4to; the first in the year 1609, the second in 1610, both printed at Doway by Laurence Keliam. But this translation is of the same complication with the Rhemish New Testament, having been made many years before in the college of Rome, by the very same persons who translated the New Testament; for it was only revised and published by their brethren of the college of Doway.

King James' Bible.—Queen Elizabeth dying in March 1603, was succeeded by James VI. King of Scotland, who, soon after his arrival at London, received a petition from the puritan ministers, desiring a reformation of certain ceremonies and abuses in the church. In consequence of this petition, the king appointed several bishops and deans, together with the principal petitioners, to meet him at Hampton-court, January, 15, 1603, to confer with him on these abuses. On the second day of the conference, the puritans proposed that a new translation of the Bible should be made; and no one opposing the proposition, the king, in the following year, 1604, appointed 54, or according to others, 47 persons, learned in the languages, for revising the common translation. These he divided into six companies, and to the several companies he allotted certain books of Scripture, to be translated or amended by each individual of the company separately. And that they might execute their work in the best manner, he prescribed to them certain rules with which they were to comply. The first of these rules was, that the English Bible read in the churches, commonly called the Bishops' Bible, to be followed, and as little altered as the original would permit.—The third was; the old ecclesiastical words to be kept; as the word church not to be translated congregation, &c.—The fifth; the division of the chapters to be altered, either not at all or as lines might. The sixth; no marginal notes to be affixed, but only for explaining the Hebrew and Greek words which could not be expressed in the text without some circumlocution.—The eighth; every particular man of each company to take the same chapter or chapters; and having amended or translated them severally by himself, where he thought good, all were to meet together to examine into what was done, and to agree on what they thought should stand.—The ninth; when any one company had finished any book in the manner prescribed, to send it to the other companies to be considered by them.—The fourteenth; the translations of Tyndale, Coverdale, Matthew, Whitechurch, (the Great Bible), and Geneva, to be used where they agree better with the original than the Bishops' Bible. This, therefore, was not to be a new translation, but a correction only or amendment of the Bishops' Bible.—The translators entered on their work in spring 1607.

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favoured his notions of predestination, election, witchcraft, familiar spirits, &c. But these, it is probable, were their own opinions as well as the king’s.—6. That their translation is more correct in the phraseology, than in the language of the Vulgate, is owing to no restraint, but that the language of the Vulgate being the only language of the Vulgate, which they understood, and of the Vulgate being the only text which they adopted, was more correct in the phraseology than in the language of the Vulgate. —7. That notwithstanding all the pains taken in correcting this and the former editions of the English Bible, there still remain many passages mistranslated, either through negligence or want of knowledge; and that to other passages improper additions are made, which pervert the sense; as Matt. xx. 23, where, by adding the words it shall be given, it is insinuated, that some other person than the Son will distribute rewards at the day of judgment.

Such are the objections which have been made to the king’s translation by the protestants. They are mentioned here as historical facts. How far they are just lies with the reader to consider. The objections made by the protestants were the same with those which were made to the former translations; and particularly, that several texts are mistranslated, which is a matter of deep concern to the doctines and message of the church of Rome.

If the reader desires more full information concerning the English translations of the Bible, he may consult Anthony Johnson’s historical account, published at London in 1730; also John Lewis’s complete history of the several translations of the Bible in English, 2d edit. published at London in 1730. From which treatises, more of the facts relating to the English translations of the Bible mentioned in this section are taken.

Since the commencement of the present century, several English translations of the gospels and epistles have been published by private hands. But they are all different in the sense from the king’s translation; or, if they differ, it is occasioned by their giving the sense of a few passages, not in a different translation, but in paraphrases which do not truly express the meaning of the original. And even when the meaning is truly expressed, it cannot be said that the translation is improved by these paraphrases, at least in some instances, where the sense could have been represented with equal strength and perspicuity in the literal version.

From the foregoing account of the English translations of the Bible, it appears, that they are not different translations, but different editions of Tyndal and Coverdale’s translation. It appears likewise, that Tyndal and Coverdale’s translation, of which the rest are copies, was not made from the originals, but from the Vulgate Latin. For as they did not say in the title page that their translation was made from the originals, and as Coverdale, in particular, declared in his preface to Holyoke’s New Testament, that he swear ed as little as possible from his Latin text, it is reasonable to think that Tyndal and he made their translation from that text. Besides, it did not suit their purpose to translate from the originals. The Vulgate Latin text being the only word of God that was then known to the people, and even to many of the clergy, these translators knew, that the nearer their version approached to the Latin Bible, they would be the less offensive; a consideration which Coverdale acknowledges, in his prefaces, had great weight with him.

As Tyndal and Coverdale made their translation from the Vulgate, they would have voided adopting a number of its errors. Some that were palpable they corrected, especially when the sense of the passage suggested the correction. But in translating the more difficult texts which they did not understand, they implicitly followed the Vulgate, as Luther, Breeenius, and others had done before them. It is true, their translation was often corrected in the editions of the English Bible, which were published from time to time. But the corrections were made chiefly to the phraseology, and not to the language of the Vulgate, because it made it necessary, in every revision of the translation, to substitute modern words and phrases in place of those which were becoming obsolete. But few alterations were made in the sense, except in the passages which had a relation to the popish controversy, which, on that account, were considered with more care. Wherefore, each new edition being but little different from the preceding one, none of them were esteemed new translations, as is plain from the public acts prohibiting the use of the English Bibles. For, in these acts, they are all called Tyndal and Coverdale’s Translation.

To conclude—If Tyndal and Coverdale’s translation was made from the Vulgate Latin, and if the subsequent English translations were but different editions of their version, and if the corrections made from time to time in the different editions, respected the language more than the sense, is it to be thought strange, that many of the errors of that translation, especially those copied from the Vulgate, have been continued ever since, in all the editions of the English Bible? Even those which is called Tyndal’s version, in general, much better than the rest, being radically the same, is not a little faulty, as it was not thoroughly and impartially corrected by the revisers. It is, therefore, by no means such a just representation of the inspired originals as merits to be implicitly relied on for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the church.

Sect. III.—Of the Principles on which the Translation now offered to the Public is formed.

The history of the ancient and modern versions of the Scriptures, given in the preceding sections, must have convinced every unprejudiced reader, that a translation of the sacred writings, more agreeable to the original, and more intelligible and unambiguous than any hitherto extant, is much wanted. In this persuasion, the author formed the design of translating the apostolical epistles, although he was sensible the attempt would be attended with great difficulties, and be liable to many objections. But objections were made to Jerome’s corrections of the Vulgate version of the New Testament, that it was much more enlightened, when the correction of the Bishops’ Bible was proposed, there were some who did not approve of the design, fearing bad consequences would follow the alteration of a book rendered sacred in the eyes of the people by long use. On both occasions, however, these objections were justly disregarded, for the sake of the advantages expected from a translation of the inspired writings more consonant to the original. Wherefore, that the reader may be enabled to conjecture, whether, in the following version of the apostolical epistles, the alterations that are made in the translation be of sufficient importance to justify the author in publishing it, he will now explain the principles on which it is formed, in such a manner as to give a general idea of the number and nature of these alterations. At the same time, to remove such prejudices as may remain in the minds of the serious against altering the common translation, he will mention a few of the many advantages which will be derived from a new translation of the Scriptures, skilfully and faithfully executed.

Sensible that the former translators have been misled by neglecting those who have appeared before them, he endeavors to correct the errors which that method leads to, hath made his translation from the original itself. And that it might be a true image of the original, he hath, in making it, observed the following rules:—1. He hath translated.
the Greek text as literally as the genius of the two languages would permit. And because the sense of particular passages sometimes depends on the order of the words in the original, this, with other, hath placed English words and clauses, where it could be done to advantage, in the order which the corresponding words and clauses hold in the original. By thus strictly adhering to the Greek text, what could be done consistently with perspicuity, the emphasis of the sacred phraseology is preserved, and the meaning of the inspired penman is better represented, than it can be in a free translation, (11 note.) To these advantages add, that, in this literal method, the difficult passages being exhibited in their genuine form, the unlearned have thereby an opportunity of exercising their own ingenuity in finding out their meaning; whereas, in a free translation, the words of the inspired writer being concealed, no subject of examination is presented to the unlearned. But the original, it was of one, not as words and clauses, but as words and phrases, which, literally translated, stand thus: γένοιτο γὰρ ᾧ ἀπέκρυπτες · τοῦτο τὸ ἔργον τοῦ κυρίου, γένοιτο γὰρ πάντως. But he who made them at the beginning made a man and a female. According to this translation, our Lord's reasoning is clear and conclusive. At the beginning created God only one male and one female of the living; species, to show, that adultery and polygamy are contrary to his intention in the creation, Matt. xx. 33. So the going away, made the sepulchre sure with the word under the stone.—Rom. iv. 2. Kατὰ παράδειγμα ἀνθρώπων τοῦ θεοῦ, αὐτὸς δὲ οὐκ ἔλεγεν τὸν ἄνθρωπον ἐὰν κτίσεως τοῦ θεοῦ, but the construction will stand thus: τοῦτο τὸ ἔργον τοῦ κυρίου, γένοιτο γὰρ πάντως, as Conybeare and Howley. On the first day of every week, let each of you lay somewhat by itself, according as he may prosper, putting it into the treasury, that when I come there may be no collections.—Heb. xii. 8. So that things which are seen were not made of things which do appear. For the things that are seen are made up of things that are not made, capable of being seen, Rom. vii. 5. That the things which are not seen are things which are not made of things do appear! That is, were made of nothing. See more examples, p. 4.

1 Modern critics contend, that in a translation of the Scriptures the Hebrews should not be rendered literally, but that words and phrases, expressive of their meaning, should be substituted in their places. This, it must be acknowledged, is a proper method of translating such Hebrews as are not understood by the vulgar, if the learned are agreed as to their signification. For example, because it is probable that the expression βασιλεύς ὁ λόγος is not expressive of a king, but of Christ: 'The word is the light; and with the reins and the heart,' signifies, 'I am he who searcheth the inward thoughts and dispositions,' the passage may properly be so translated. But when the meaning of an Hebrew is disputed, and its literal sense is made the foundation of a controverted doctrine, such words should be translated in the original, if they can be literally translated in an intelligible and perspicuous manner. But it would be an attempt at rendering the Hebrew, by fair reasoning from the context, and from other passages relative to the same subject; because, in this method, its meaning will at length be successfully established.

2 As the Greek language admits an artificial order of the words of a sentence, or period, which the English language does not allow, in translating many passages of the apostolical epistles it is necessary to place the words in a different order, and give the construction, in which they stand in the original. This method the author hath followed in his translations where it was necessary, and thereby hath obtained a better sense of many passages than that given in our English version, where the translators have followed the order of the Greek words, or have construed them improperly.

2 Concerning the manner of printing the words that are supplied to complete the sentences, the reader is desired to take notice, that the words supplied by our translators are in this printed in Roman capitals, to show that they belong to the version in common use. But if the words supplied belong to the new translation, they are printed in italics. Further, it is to be observed, that in all the principal classical and other versions, the words different from the common English version are printed in Italics characters, that the reader may at once see in what particulars the two translations agree, and in what they differ.

3 Of the author's method of supplying the elliptical sentences in St. Paul's epistles, the following are a few examples, by which the reader may judge of the rest. Rom. ii. 27. By supplying the words though a Jew from the beginning of ver. 27. the translation will run thus: 'who being a Jew, though a Jew by the law, was made to Abraham and to his seed.' Rom. v. 18. By supplying the word righteousness from the end of the verse, the translation will run thus: 'I am not a sinner, but a sinner, who shall deliver me from the body of this death? I thank God who delivereth me, through our Lord Jesus Christ our Lord. James ii. 13. Judge not, until you have been condemned with Christ.' The word mercy will supply over judgment. This latter clause is evidently inapplicable, and should not be supplied. But the whole verse will supply over judgment, to him who showed mercy. In completing inapposite sentences, the same rule is equally applied to translate. See examples, Rom. v. 19. 2 Pet. iii. 4-6.
GENERAL PREFACE.

ing them in their ordinary Bible. Further, though he had often desired from the beaten road, the diversity of his translation will not be offensive, because, throughout the whole, he has endeavored to preserve that beautiful simplicity of style for which the Scriptures are so justly admired, together with those allusions to ancient manner and historical facts, implied in the phraseology by which the age and nation of the authors of these writings are expressed. In this way, and by preserving these meanings, the author had endeavored to make his translation as exact an image of the original as he could; not only because, in that method, it acquires the authority which a translation of writings divinely inspired ought to have, but because, by a faithful exhibition of the Scriptures in their original dress, there arises such a strong internal proof of their antiquity and authenticity, as far overbalances any inconveniences resulting from a few pleonasms, uncouth expressions, and grammatical anomalies, all common in ancient writings, and retained in this translation of the apostolical epistles, for the purpose of shewing the Scriptures in their unadorned simplicity. Yet many modern translators, disregarding that advantage which these passages in particular afford, have departed from the words and phrases of the original, in such a manner as to convert their translations of particular passages into paraphrases, which exhibit a meaning often different from that of the inspired writers; a fault, from which our translators of the Bible are not altogether free. It must be acknowledged, however, that there are some errors in this translation; but they have been written with a view that the words of the original may be literally translated; and therefore, to represent their true meaning, recourse must be had to the paraphrastic method. But these are the only passages, in books divinely inspired, which should be paraphrased in the translation.

Among the free translators of the Scripture, Sebastian Castalio, some time professor of the Greek language at Basel, is the most eminent. But whatever praise he may deserve for the general propriety and conciseness of his translation of the New Testament, and for the purity of his Latin, it is certain that, by aiming at a classical and polished style, he hath often lost sight of the original, and hath given what he imagined to be its meaning, in words not at all corresponding to the Greek text; so that his translation appears to be a new composition, not yet the original, consequently often erroneous. Wherefore, neither his nor Erasmus's, nor any other free translation of the Scriptures, can be relied on; because if a material word in the original is omitted in the translation, or if a word not in the original is added, without marking it as such, or if words not corresponding to the original are used, much more if a whole sentence, or even a part of a sentence is paraphrased, the meaning of the text very probably will be altered, if not entirely lost; consequently, the version, in these passages, can have no authority.

It is time now to inform the reader, that this translation of the apostolical epistles differs not a little from the former versions, because therein meanings are affixed to a number of Greek words and phrases diverse from those given to them in the same passages by other translators. Yet the translation of these passages is at all times literal on that account. Persons conversant in the language know, that many Greek words have more meanings than one, all of them equally literal, though not equally common; and that the skill of a translator is shown in his choosing from among these different literal significations, the one that best suits the scope of the passage where it is found. And if he chooses judiciously, his translation will be more truly literal than those in which the more ordinary significations of the Greek words have been adopted, if these significations do not accord so well with the writer's design. The truth of this remark will appear, especially in those passages of the new translation, where the Greek words and phrases have been variously used to them different from those given them in other versions, but which are acknowledged use elsewhere in Scripture. For, however much it hath been overlooked hitherto, it is certain that, in a version of St. Paul's epistles, the connexion and propriety of his reasonings will either appear, or be lost, according to the manner in which the particles, which connect the different parts of his discourse, are translated.

The author, therefore, to lay a firm foundation for his translation of the Scriptures, hath been at great pains, in Prolin. Eas. IV. to establish the uncommon significations which, in some passages, he hath affixed to the Greek words and phrases, by examples brought from both the Scriptures themselves, or from approved Greek writers. In the same essay he hath offered some grammatical remarks, by which the peculiarities of style observable in the writings of the Jews are illustrated. But what hath been one of the chief objects of his attention in that essay was, by examples taken from the Scriptures themselves, to explain the meaning and powers of the Greek particles, as used by the sacred writers. Some of these examples, at first sight, may perhaps appear incorrect, because the word, for the sake of which the example is produced, in that passage, be taken in its ordinary acceptation. Yet the other examples, in which it can have no meaning but that which the author hath given it, and which is acknowledged by

by; Rom. ii. 12. ἁπατηταῖς; verum: Doctorum imperitiorum: A teacher of the unprofitable. This translation of the clause Erasmus gave, on the presence that no one teaches but. But he had forgotten that the Jews gave to the Gentiles that appellation, with the others mentioned by the apostle, to shew their contempt of them: and did not know, I suppose, that the apostle, by introducing these contumacious names in this passage, intended to paint the intolerable arrogance of the Jews in a lively manner. This example shows, that every translation of the Scriptures ought to be as literal as possible: because those who afterwards study them with care, may find proprieties in the original expressions, altogether overlooked by the free translator.

Of the influence which the right translation of the Greek particles hath to render the apostle's reasonings clear and convincing, I give an example. The reader is requested to mark the sense sometimes elsewhere. Now, if it is translated in the former sense, where it hath the latter, the scheme of the apostle's discourse will be reversed; because that will be a reference to the former sense. (Compare the common English version of Rom. iv. 3; 5. Heb. v. 12. 11. with the new translation of these passages.) In like manner, the other Greek particles having different significations, if in a translation of the epistles the same sense is not uniformly given to them, as it appears in the original, it will render the translation erroneous. Of this, Beza's, viii. 4. 'That the righteousness of the law may be fulfilled,' (iv.) in us. 'Who hath fulfilled (iv.) by us, who walk not according to the flesh.' Many other examples might be given but these may suffice.
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Sect. III.

...will be of great use in guarding the unlearned against errors, which have a tendency to perplex their minds, and make them careless of the duties of morality. (See Rom. vii. 12. to the end; and 2 Cor. iii. 5. new translation.)—4. A just translation of the Scriptures, by exhibiting the doctrines of the gospel in their genuine simplicity, will effectually show the futility of the cavils of infidels, which, for the most part, are founded on wrong and imperfect views of the sacred writings, by those who are unacquainted with the objects, which all who have the interests of Christianity at heart must wish to see attained; objects of far greater importance to the welfare of the world than those which engross the attention of a frivolous age.

The text of the Greek New Testament followed in this translation, is the one in common use; which, because it was settled according to the opinion of learned men in different countries, who compared a great number of MSS., and fixed on the readings which appeared to them best supported, the author hath not attempted to alter. Only because the oldest MSS. are written without any distinction of the words by intervening spaces, and of the sentences by commas and colons, and without the spurious and accidental pointings of the common edition in a few instances, in order to obtain a better and more perspicuous sense of the passages, than that which arises from the common pointing,—Farther, although by the care with which other MSS. and versions have been collated, since the text of the New Testament was settled, more various readings have been discovered; yet the editors of the Greek New Testament, which are more than 300 years later than Jerome's time, show, that they have not considered the sense of the passages by points not commonly used. It is evident, therefore, that the transcribers, who first attempted to correct and point the text of the New Testament, and that the transcriptions of the words by points were not commonly used. It is evident, therefore, that the transcribers, who first attempted to correct and point the text of the New Testament, and that the transcriptions of the words by points were not commonly used. It is evident, therefore, that the transcribers, who first attempted to correct and point the text of the New Testament, and that the transcriptions of the words by points were not commonly used.

1. Although the distinction of words in MSS. by spaces, and of sentences by points, was known in Cicero's time, it was not much used, except by the Roman lawyers in public instruments. (Cic. Ac. Or. 260.) For the pointings of the Greek, the editors of the New Testament, which are more than 300 years later than Jerome's time, show, that they have not considered the sense of the passages by points not commonly used. It is evident, therefore, that the transcribers, who first attempted to correct and point the text of the New Testament, and that the transcriptions of the words by points were not commonly used. It is evident, therefore, that the transcribers, who first attempted to correct and point the text of the New Testament, and that the transcriptions of the words by points were not commonly used.

On the revival of learning in Europe, some of the most eminent men of the age, employed themselves in collating all the manuscripts of the Greek New Testament which they could find, for the purpose of determining an accurate text of the whole of its contents. Among those who applied themselves to that important work, Cardinal Francis Ximenes, archbishop of Toledo, and his three learned assistants, whom he had been of the precedent of the Bibles for that very purpose, were most eminent, and deserve to be first mentioned; because they set about the work early, though the fruit of their labors was not communicated to the public till a number of years after their edition was finished. The copy which they made their text was a MSS. sent to them from the Vatican library, by Pope Leo X., who, when in the city of Rome, during his pontificate, having amongst his manuscripts, several copies of the New Testament, the Revelation, which is wanting in the Vatican copy. This transcript they compared with a number of MSS., some of them furnished by themselves, and particularly a very ancient MSS. of the epistles, sent to Ximenes from Rhodes; and at the same time they marked the readings of all those MSS. which, in their copy, is printed; and the whole MS. which is printed, was written in the year 1514. But Ximenes did not dispose to publish it separately from the rest of the Bible.
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stand on an equal, or perhaps on a better authority than those in the received text. But as they make no material alteration in the sense of the passages where they are found, to have adopted them would have been to change the received text for no purpose.—The rejected readings, which alter the sense of the passages, especially those treated by the king's MSS., and with the Complutensian Bible, he had admitted those readings only which were supported by the greatest number of the king's MSS., or those which seemed the best which agreed with the Complutensian Bible. —The MSS. which Stephen collated were 19 in number. Those he marked by red ink in the Vulgate version, and marked with large, with large letters, at Basel, in the year 1516. This was the first copy of the Vulgate which Stephen had collated, and it was apparent from the Mill tells us, that, exclusive of typographical errors, it contains about 500 wrong readings, and about 100 genuine ones.

In later years, Stephen continued to make use of this MS. recipe, and to add to it, and to use it in every page, as a key to the Vulgate, and as a forerunner of the Complutensian Bible. The text also is the same, except 67 readings of which Mill thinks four are dubious, and of the rest he supposes 50 to be probably correct, 20 from the Vulgate, partly from the Complutensian Bible, and partly from the Complutensian Bible.

In the year 1566, Stephen published his Greek Testament, printed in a large volume with great press. When he undertook this edition, he had 15 MS., which some time before he had copied with the Greek text twice, and the same now a third time. To the gospel he prefixed that account of the lives of the evangelists which Eusebius had inserted in his Latin translation, and to the Acts of the Apostles, some excerpts from Euthalos's prologues to the epistles, concerning St. Paul's preaching and martyrdom. He also inserted the contents of each epistle of the margin of the text. He also wrote the principal part of the preface and dedication prefixed to the MS., which Stephen had collated or examined. And on the margin he marked about 19 readings, taken from Aldus. These were assumed in this second edition of the text. The famous text, I John V. 17. concerning the testimony of the Father, the Word, and the Spirit, is inserted in it Greek Testament, in the Vulgate, or Jerome's translation, in the former copy which was a copy by the Britons, and that he inserted it that there might be no handle for calumniating and abusing the text.

In the year 1566, the Complutensian, or Ximenian Bible, was published in six volumes. Its model was the Vulgate and the Complutensian, and was printed by Michael Peake on the authority of the king. In the third and fourth sections of the manuscript, the more correct in the third is that of the Vulgate, or Jerome's translation, corrected by the best MSS. In the third column is the Hebrew text; and below are placed, in two columns, a Chaldaic translation, and a Latin version of that translation. —The New Testament is in one volume; the Greek text, according to the Septuagint, in one volume; the Vulgate, or Jerome's translation, in another.

The sixth and last volume contains a dictionary of the Hebrew and Greek words, and a table of the names of the books of the Old Testament, through the whole, of which it is needless to give an account.

After the publication of the Complutensian, or Ximenian Bible, in the year 1566, Stephen forthwith began a new edition of the Greek Testament; in forming which, he says, he made use of the Complutensian Bible. It had 16 more than the edition which Stephen had used before, but Mill affirms that this edition was the second is Eusene's own translation; and in the third is the Vulgate version. With respect to the Greek text of this edition, Eusene's edition is in various examples corrected by the Complutensian Bible. Accordingly, although the text is, in general, agreeable to that of his first edition, Eusene thought proper to depart from it in 108 instances; and of these, in 93 to substitute those of the Complutensian Bible.

In the year 1568, Simon Colinesius, a Parisian printer, published his Greek Testament, without any preface informing the reader in what manner he had formed his text. So that it is uncertain whether he followed the text of any of the former printed editions, or any particular MSS.; or whether he chose what he judged the best, and printed copies of that he found he had formed his text, and that it differs from all the former editions; and that most of them are authorized by no better manuscripts by which he had it more than from the Vulgate, or to make the text more clear, for the authority of one or two MSS. only, had sometimes departed from the common readings, notwithstanding which, had it not been supported than those he had adopted. Of this MS. gives many examples, and adds, that this New Testament abounds in various words which are not found in the Vulgate version unsupported, yet he found 150, which, in his opinion, exhibit the genuine Greek text. Eusene published his fifth and last Greek Testament; the text of which is the same with that of the former, except that he has adopted some readings of the king's MS., that had been supported by the Complutensian Bible, whose readings he found to agree wonderfully with the king's MS.; in short, that having col-
which relate to controverted doctrines, the author hath mentioned in his notes; but without examining their authenticity, because of those matters the unlearned are no judges; and, with respect to the learned, they may consult Mill, Wetstein, and others, who have made large collections of the various readings, and may judge for themselves.

In the larger edition of this work, the author, following Origen's plan, hath set the common English version opposite to his new translation, that the reader may see in what particulars they differ. And having placed the Greek text in a column between the two translations, the learned, by comparing them with the original, can easily judge to which version the preference is due.

Sect. IV. — Of the Prefaces, the Illustrations prefixed to the Chapters, and the Notes.

It is well known that the epistles to particular churches were written, either to correct certain irregularities into which they have fallen, or to confute the errors of false teachers, who endeavoured to seduce them. It is equally well known, that the epistles to particular persons were written to direct them in the discharge of the offices assigned to them, and to support them under the evils to which they were exposed, while faithfully executing these offices. Wherefore the knowledge of the state of the churches, and of the persons to whom the epistles were addressed, and of the erroneous doctrines which prevailed in the first age, must be of great use in studying the epistles. To give the reader some ideas of these matters, the author has prefixed a preface to each epistle, in which, from the hints given in the epistle itself, and from particulars mentioned in the Acts of the

Apostles, and in the writings of the fathers, he hath endeavoured to settle the date of the epistle, and to explain the state of the churches, and the character of the persons to whom it was sent, together with the errors which it was written to correct.

In the new translation, the common division of the text into chapters and verses is retained, because the Scriptures have long been quoted according to that division. But, to remedy the inconveniences which that division hath occasioned, by breaking the text, sometimes even in the middle of a sentence, the author hath prefixed to each chapter what he hath termed a View and Illustration. In these, the principal matters contained in the chapters are set forth at greater length than could be done in the commentary; the arguments used by the inspired writers for proving their positions are distinguished, their relation to these positions is pointed out, and the conclusion drawn from them is shown to be just. Also because St. Paul, in particular, hath omitted sometimes the major proposition of his argument, sometimes the minor, and often the conclusion; the View and Illustrations, hath endeavoured to complete these unfinished reasonings. He hath also marked the apostle's digressions, mentioned the purposes for which they are introduced, and apprized the reader when he returns to his main subject. Lastly, in these views, care hath been taken to show how the apostle's reasonings may be applied to the Church of God, and to useful practical and Christian revelations against the cavils of infidels.

Opposite to the new translation, the author hath placed an interpretation, in which the translated words of the text are inserted, for the most part, without any alteration; because, in general, they express the inspired writer's meaning with more energy than it is possible to do by any wordy or human invention. The author hath called this a commentary, rather than a paraphrase, because it is commonly made, not by expressing the meaning of the text in other words, but by supplying the things that are necessary for showing the scope and connexion of the reasoning, or by mentioning particulars which the apostles have omitted, because they were well known to the persons to whom they wrote, or in which, at this distance of time, being unknown to ordinary readers, must be suggested to them. These additions, being properly short notes intermixed with the text, for the purpose of explanation, are all printed in Roman characters, that the reader may distinguish them from the text, which is printed in Italics.

As a matter of the Scriptures, the author thought himself bound to give the true literal version of every passage, according to the best of his judgment, without regarding whether it favoured or opposed his own particular opinions, or any of the schemes of doctrine which have divided the Christian world. Yet, as an interpreter, he hath taken the liberty, in his commentary, to submit to his readers, though not always with the same assurance, what in his opinion is the meaning of the passage. There are, indeed, some texts which he hath not ventured to explain, because, though all agree in the translation of them, their meaning hath been much disputed. But in the notes he hath shown how the contending parties explain them for supporting their particular tenets; and hath fairly represented in his commentaries for which they justify their own interpretations, without concealing any thing that seemed to be of importance on either side. And if, on some occasions, he hath leaned towards the interpretation of a disputed text, given by one of the parties, the reader must not conclude that he holds the opinion which that interpretation is advanced to support; for he will find that he has laid down in his Commentaries the arguments by which he justifies these interpretations which favour the contrary doctrine. In both cases, his only motives for approving these interpretations was, that he judged them the true meaning of
the passages. The balancing of these seemingly opposite passages against each other, and the application of them for the purpose of supporting a particular doctrine, or scheme of doctrine, not falling within the author's plan, he has left it, for the most part, to theologians, with this opinion or that commentator, he contends that the doctrine of revelation can be securely built in the Scriptures, understood in their plain grammatical meaning. And therefore, in all cases where opposite doctrines have been founded, not on one or two, but on a number of texts, according to their unconstrained meaning, the one class of texts ought not, by forced criticism, to be turned from their manifest sense, and then forced to agree with the scheme of doctrine built on the other class. For it will be found, that these seemingly inconsistent texts speak of persons and things of whose existence we are not able to judge. So that the things said concerning them in the Scriptures, which appear inconsistent, may all be true, though we are not able to reconcile them with each other. And as in natural religion, there are facts discovered to us, by reason and experience, from which seemingly contradictory conclusions may be drawn, both of which we must believe though we are not able to reconcile them, why not the seemingly inconsistent facts made known in the Scriptures be received as true, upon the testimony of God, though we cannot reconcile the apparent contradiction of reason? The rejection to the plain grammatical interpretation of the Scriptures, that it gives them the appearance of inconsistency. If that appearance is in the Scriptures themselves, why should it be concealed, either in the translation or in the interpretation? A translator or an interpreter of the sacred oracles will certainly show, not only greater knowledge of the sacred writers, but perhaps more to the truth, when he suffers their real aspect to remain, than if, for the purpose of establishing particular doctrines, or for reducing every thing in revelation to the measure of human conceptions, he attends only to one class of texts, and, by forced criticism, turns all the opposite texts from their plain grammatical meaning to artificial senses which they do not admit with much straining: a practice which has been too long follow-

ed in interpreting the Scriptures, not by one sect only, but by all the different sects of Christians in their turn.

It remains, that some account be now given of the matters contained in the notes. In the first place, then, when the author introduces the interpretations of former commentators, he gives the whole of the proofs by which they support their interpretations; hoping they may be of use, even to the learned, by bringing things to their remembrance which otherwise, perhaps, they might not have recollected. In the second place, as the Christian revelation is founded on the Jewish, and is the completion of it, the apostles, in explaining the Jewish doctrines of the gospel, are supposed to be charged with the scheme of doctrine built on the other class. For it will be found, that these seemingly inconsistent texts speak of persons and things of whose existence we are not able to judge. So that the things said concerning them in the Scriptures, which appear inconsistent, may all be true, though we are not able to reconcile them with each other. And as in natural religion, there are facts discovered to us, by reason and experience, from which seemingly contradictory conclusions may be drawn, both of which we must believe though we are not able to reconcile them, why not the seemingly inconsistent facts made known in the Scriptures be received as true, upon the testimony of God, though we cannot reconcile the apparent contradiction of reason? The rejection to the plain grammatical interpretation of the Scriptures, that it gives them the appearance of inconsistency. If that appearance is in the Scriptures themselves, why should it be concealed, either in the translation or in the interpretation? A translator or an interpreter of the sacred oracles will certainly show, not only greater knowledge of the sacred writers, but perhaps more to the truth, when he suffers their real aspect to remain, than if, for the purpose of establishing particular doctrines, or for reducing every thing in revelation to the measure of human conceptions, he attends only to one class of texts, and, by forced criticism, turns all the opposite texts from their plain grammatical meaning to artificial senses which they do not admit with much straining: a practice which has been too long follow-

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ed in interpreting the Scriptures, not by one sect only, but by all the different sects of Christians in their turn.
lar proof; because it was supposed, that, to the learned, both would clearly appear from the original itself; and to the unlearned from their giving a better sense of the passages than that found in the common versions and paraphrases. In the fifth place, instead of entering into theological controversies, the author, judging it more for the reader's profit, hath in the notes shown how the important sentiments contained in the word of God may be improved for forming men's tempers and manners. Lastly, In the notes, the author hath displayed the beauties of some of the finest passages, by remarks on the sentiments and language.

All the different parts of the author's plan, above described, being necessary, to the right explanation of the apostolical epistles, the due execution of them hath swelled this work to a great bulk. Yet no one who knows how many volumes have been written by critics and commentators, for elucidating a single Greek and Latin classic, can be offended with the size of this performance. For, however profitable the right interpretation of the writings of the celebrated authors of Greece and Rome may be, to those who take a delight in polite literature, it is a matter of small importance, in comparison with the right interpretation of the oracles of God, by which the faith and morals of mankind are to be regulated. However, that this publication might not be needlessly swelled, the author hath, to the best of his judgment, shunned every thing trifling. And these too, the remarks might not be repeated, he hath, as often as it was necessary, referred the reader to the places of the work where they are to be found. When the interpretations and remarks of other commentators are introduced, such only are mentioned as are accompanied with some degree of probability. And both in giving his own interpretations and the interpretations of others, the author has striven in his notes, in the same manner that he has endeavoured, in general, to exclude from his style, tautology, synonymous epithets, and circumlocution. And, that what he hath written may be understood at the first reading, he hath all along aimed at simplicity, perspicuity, and precision in his style.—Many Greek words, it is true, and phrases, are introduced, especially in the notes. But those being placed as parenthetical, to show the sense of the text, where they occur is complete without them, they can occasion no difficulty to any reader. They are inserted for the sake of persons skilled in the Greek, to whom the author appeals for the justness of his critical remarks. And although the unlearned cannot judge of such matters, he hopes it will be some proof, even to them, that his notes are well founded, if the alterations in the translation, and in the interpretation which they are designed to support, make the Scriptures more plain to them than they were before, and if they afford a clearer view of the sentiments and reasonings of the inspired writers.

To conclude; As it is ultimately from the Scriptures, and not from creeds and systems, by whomsoever compos

PREFACE.

Essay I.

Of the commission given by Christ to his Apostles; and of the power by which he fitted them for executing that commission; and of the nature and authority of their writings.

The Lord Jesus before his death spake in this manner to his apostles—John xvi. 12. 'I have yet many things to say to you, but ye cannot bear them now. 13. How-

Preliminary Essays

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The Lord Jesus before his death spake in this manner to his apostles—John xvi. 12. 'I have yet many things to say to you, but ye cannot bear them now. 13. How-

beit, when the Spirit of truth is come, he will guide you into all truth.' From this it is evident, that while on earth Jesus did not declare the whole doctrines of the gospel, but left them to be revealed by the Holy Ghost, to the persons who, after his departure, were to make them known to the world. In this method of revealing the gospel, there was both dignity and propriety. For the Son of God came from heaven, not to make the gospel revelation, but to be the subject of it by doing and
suffering all that was necessary to procure the salvation of mankind.

But, although it was not our Lord's intention to make a complete revelation of the gospel in person, he occasionally delivered many of its doctrines and precepts in the hearing of his followers, that, when the persons commissioned by him to preach the gospel in its full extent executed their commission, the world, by observing the perfect conformity of their doctrine with his, might entertain no doubt of their authority and inspiration, in those farther discoveries which they made concerning the matters of which Christ himself had spoken nothing.

The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin, but as it prefigured his dying and rising again from the dead, and because he was, on that occasion, to be declared God's beloved son by a voice from Heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled at John's baptism.

Having received these miraculous attestations, Jesus began his ministry; and from that time forth showed himself to Israel as their long-expected deliverer, and, in the hearing of the people, spake many discourse, in which he declared his baptism and his mission, and explained many of the doctrines and precepts of true religion. And while he thus employed himself, he confirmed his doctrine, and proved himself to be the Son of God, by working great miracles in all parts of Judea, and even in Jerusalem itself. But the chiefs of the Jews, envious his reputation with the people, laid hold on him, and condemning him for calling himself the Son of God, constrained Pontius Pilate, the governor of Judea, to put him to death. But while the Jews, with wicked hands, crucified Jesus, his death, by the sovereign appointment of God, became an atonement for the sin of the world. And, to wipe away the stain which the Jews endeavored to fix on Jesus as a deceiver, by putting him to death, God raised him from the dead on the third day, according to Christ's own prediction, and thereby declared him, in the most illustrious manner, his son. After his resurrection, Jesus showed himself alive to many witnesses; and, having remained on earth forty days, a sufficient time to prove the truth of his resurrection, he ascended into heaven, in the presence of his disciples, who were assembled thereunto, from heaven in like manner as they had seen him go away; namely, at the end of the world.

I. The illustrious display just now described, which Jesus made on earth of his glory as the Son of God, by his virtues, his miracles, his sufferings, his resurrection, and his ascension, was intended, not solely for the people before whom it was exhibited; but for all mankind. And, therefore, that the knowledge of it might not be confined to the Jews, but spread through the whole world, and continued in it to the end, Jesus, in the beginning of his ministry, chose twelve of his disciples, and ordained them to be with him, that they might hear all that he should speak, and see all that he should do for the salvation of mankind; and that, as eyewitnesses of these things, they might report them to the world, with every circumstance of credibility. These witnesses Jesus named apostles, or servos semini forth by him, and appointed them to bear that name always, that when they published his history, he would bear witness to their veracity and integrity. And those who believed, all might be sensible that they acted by commission and authority from him. And, to prevent any error that might arise in the execution of this office, from the failure of their memory, he made them the following promises:—John xiv. 16. 'I will pray the Father, and he shall give you another comforter, that he may abide with you for ever.' 17. Even the Spirit of truth; for he dwelleth with you, and shall be in you. 26. The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' And, John xvi. 13. 'will guide you into all truth.' Besides bringing to your remembrance the things I have said to you, he will give you the knowledge of the whole gospel scheme. And, because many of the doctrines of the gospel were darkly revealed, and many of the particulars of Christ's life were in diverse manners foretold in the writings of Moses and the prophets, Jesus 'opened the understanding' of his apostles, that they might understand the Scriptures; Luke xxiv. 15.

Having in this manner educated and prepared the twelve, Jesus, before his ascension, declared to them the purpose for which he had called them to attend him during his ministry, and explained to them their duty as apostles. Acts i. 8. 'Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' Then gave them their commission in the following words: Mark xvi. 15. 'Go ye, therefore, and teach all nations. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' And that the things which they should teach might gain entire credit, in addition to what he had promised formerly, (Luke xii. 15. 'Behold I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist,' he now told them, Luke xxiv. 29. 'Behold I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high.' And added, Mark xvi. 17. 'These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.' So, then, after his ascension, as he had spoken unto them, he was received up into heaven, and sat on the right hand of God.' Such was the commission which Christ gave to his apostles, and such the supernatural powers which he promised to bestow on them, to fit them for executing it with success.

But one of the apostles, Judas by name, having fallen from his office by treachery, the Lord then judged it necessary to supply his place; and for that purpose chose Matthias by lot. In this, however, they acted not by the direction of the Holy Ghost, for he was not yet given to them, but merely by the dictates of human prudence, which on that occasion seems to have carried them too far. No man, nor body of men whatever, could, by their designations, confer an office, whose authority bound the consciences of all men, and whose duties could not be performed without the gifts of inspiration and miracles. To ordain an apostle belonged to Christ alone, who, with the appointment, could also give the supernatural powers necessary to the function. Some time, therefore, after the election of Matthias, Jesus himself seems to have superseded it, by appointing another to be his apostle and witness in the place of Judas. In the choice of this new apostle, Jesus had a view to the conversion of the Gentiles; which, of all the services allotted to the apostles, was the most dangerous and difficult. For the person engaged in that work had to contend with the prejudices of the heathen priests, who had been taught by the spreading of the gospel, it was to be expected that they would oppose its preachers with an extreme rage. He had to contend, likewise, with the unbelieving Jews living in the heathen countries, who would not fail to
inflame the idolatrous multitudes against any one who should preach salvation to the Gentiles, without requiring them to obey the law of Moses. The philosophers too were to be encountered, who, no doubt, after their manner, would endeavour to overthrow the gospel by argument; whilst the magistrates and priests laboured to destroy it, by persecuting its preachers and abettors. The difficulty and danger of preaching to the Gentiles being so great, the person who engaged in it certainly needed an uncommon strength of mind, a great degree of religious zeal, a courage superior to every danger, and a patience of labour and suffering not to be exhausted, together with much prudence, to enable him to avoid giving just offence to unbelievers. Besides these natural talents, education and literature were necessary in the person who attempted to convert the Gentiles, that he might acquit himself with propriety, when called before kings and magistrates and men of learning. All these talents and advantages Saul of Tarsus possessed in an eminent degree; and being a violent persecutor of the Christians, his testimony to the resurrection of Jesus would have the greater weight when he became a preacher of the gospel. Him, therefore, the Lord Jesus determined to make his apostle in the room of Judas; and for that purpose he appeared to him from heaven, as he journeyed to Damascus to persecute his disciples. And having convinced him of the truth of his resurrection, by thus appearing to him in person, he commanded him to preach his resurrection, together with the doctrines of the gospel, which were to be made known to him afterwards by revelation; saying to him, Acts xxvi. 16. 'I have appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee; 18. To open their eyes, and to turn them from darkness,' &c. Such was the commission which Jesus in person gave to Saul of Tarsus, who afterwards was called Paul; so that, although he had not attended Jesus during his ministry, he was, in respect both of his election to the office, and of his fitness for it, rightly numbered with the apostles.

II. The apostles being ordered to tarry in Jerusalem, till they were endued with power from on high, they obeyed their master's command; and on the tenth day after his ascension, which was the day of Pentecost, happening to be assembled in one place, with other disciples, to the number of about a hundred and twenty; Acts ii. 1. Suddenly, there came a sound from heaven, as of mighty rushing wind, and it filled all the house where they were sitting. 3. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. The Spirit manifested his presence with the disciples, by enabling them to speak fluently a variety of foreign languages, of which, till then, they were utterly ignorant. By this, his first gift, the Holy Ghost prepared our Lord's witnesses to preach his sufferings and resurrection to all nations, agreeably to their commission, without being obliged to wait till they learnt to speak the languages of the nations to whom they were sent. By this gift, likewise, the disciples were enabled immediately to publish those farther revelations of the gospel doctrine which the Spirit was afterwards to make to them, according to Christ's promise.

Although, on the memorable occasion above mentioned, all the hundred and twenty disciples were filled with the Holy Ghost, and were enabled to speak in any of them whatsoever was abundantly necessary for the apostles, who had accompanied Jesus during his ministry on earth, and who were made his witnesses, for the purpose of testifying his sufferings and resurrection, and of preaching the gospel to all nations. These, by their commission and illumination, being authorized to direct the religious faith and practice of mankind, it was of great importance to the world to know, with certainty, who they were to whom that high honour belonged. To give us, therefore, full assurance in this matter, three of the writers of our Lord's history, by the direction of the Spirit, have not only recorded his election of the twelve to the apostolic office, but each hath given a separate catalogue of their names and designations.

It is to be remarked, however, that notwithstanding the highest measures of inspiration and miraculous powers were bestowed on the apostles, they did not all possess these gifts in an equal degree. This we learn from Peter, one of the number, who tells us, 2 Peter iii. 15, that Paul 'wrote his epistles according to the wisdom given to him.' This Paul likewise has insinuated by calling Peter, James, and John, pillars, Gal. ii. 9. and chief apostles, 3 Cor. xi. 5; xii. 11. Add, that if all the apostles possessed the gifts of inspiration and miracles in an equal degree, it will be difficult to understand how it has happened that only six of the twelve have written the revelations which were made to them, and that, while the preaching and miracles of those who are called chief apostles are recorded by Luke in his history of the Acts, nothing is said of the preaching and miracles of the rest; which is the more remarkable, as the miracles and preaching of some of the other ministers of the gospel, as Stephen and Philip, are there particularly related. The apostles, it would seem, had different parts assigned to them by Christ, and were qualified, each for his own work, by such a measure of illumination and miraculous power as was requisite to it. May we not therefore suppose, that the work allotted to the apostles who have left us nothing in writing, was such as to require witness to that display which their master made of his own character as the Son of God, by his miracles and resurrection; and to publish to the world those revelations of the gospel doctrine which were made to them in common with the other apostles? So that, being favoured with no peculiar revelation which merited to be committed to writing, they discharged the apostolic office both honourably and usefully, when they employed themselves in testifying to the world Christ's resurrection, together with the things they had heard him speak, and seen him do, while they attended on him; especially if, as tradition informs us, they sealed their testimony concerning these matters with their blood.
fore said I, that he shall take of mine, and shall show it unto thee."  

But here it must be remembered, to the honour of the apostle Paul, that being made an apostle for the purpose of converting the idolatrous Gentiles, he laboured in that department more abundantly than all the other apostles. After having the gospel revealed to him by Christ (Gal. i. 12.), and after receiving the power of working miracles, and of conferring miraculous gifts on them—what he should believe (3 Cor. xii. 12., 13.) he first preached in Damascus, then went to Jerusalem, where he was introduced to Peter and James. But the Jews in that city, who were enraged against him for deserting their party, endeavouring to kill him, the brethren sent him away to Cilicia, his native country. From that time forth, St. Paul spent the greatest part of his life among the Gentiles, visiting one country after another with such unremitting diligence, that, at the time he wrote his epistle to the Romans (ch. xv. 19.), "from Jerusalem, and round about as far as Illyricum, he had fully preached the gospel of Christ." But in the course of his labours, having met with great opposition, the Lord Jesus appeared to him in certain occasions to encourage him in his works, and in particular caught him up into the third heaven. So that, not only in respect of his election to the apostolic office, but in respect of the gifts and endowments bestowed on him to fit him for that office, and of the success of his labours in it, St. Paul was not inferior to the very chiefest apostles, as he himself affirms. I may add, that by the censure of the revelations that were given him, he excelled the other apostles as much as he exceeded them in genius and learning. He did not, it is true, attend our Lord during his ministry; yet he had so complete a knowledge of all his transactions given him by revelation, that in his epistles, most of which were written before the evangelists published their histories, he has alluded to many of the particulars which they have mentioned. Nay, in his discourse to the elders of Ephesus, he has preserved a remarkable saying of our Lord's, which none of the evangelists have recorded. Upon the whole, no reasonable person can entertain the least doubt of St. Paul's title to the apostleship. As little can there be a doubt concerning that high degree of illumination and miraculous power which was bestowed on him to render his ministry successful.

III. Because the author of the Christian religion left nothing in writing for the instruction of the world, the apostles and others, who were eyewitnesses of his virtues, his miracles, his sufferings, his resurrection and ascension, and who were present at the production of the Gospels, have preserved the most vivid account of the life of Christ, and the prophecies of his sufferings and ascension which were recorded by him. The Gospels, which are the only history of our Saviour recorded by the apostles, contain a full account of his whole life. In them, he has recorded, that while the greatest regard is due to them, especially to the Gospels, because they contain the words of Christ himself, we are not in them to look for a full account of the gospel scheme. Their professed design is to give, not a complete definition of our religion, but the history of its Founder, and of that illustrious display of his Deity, which he made of his glory as the Son of God and Saviour of the world, together with an account of the spreading of the gospel after our Lord's ascension. The gospel doctrine is to be found complete only in the Epistles, where it is exhibited with great accuracy by the apostles, to whom the Holy Ghost revealed it, as Christ had promised.

I have said that Paul excelled his brethren apostles, by reason of the abundance of the revelations that were given to him. By this, however, I do not mean that his discourses and writings are superior to theirs in point of authority. The other apostles, indeed, have not entered so deep into the Christian scheme as he hath done, yet, in what they have written, being guided by the Spirit which inspired them, their declarations and decisions, so far as they go, are of equal authority with his. Nevertheless, it must be remembered, that it is St. Paul chiefly, who in his epistles, as shall be shown immediately, hath explained the gospel economy in its full extent, hath shown its connexion with the former dispensations, hath defended it against the objections by which it was assailed, both in ancient and modern times, have endeavoured to overthrow it.
In confirmation of this account of the superior illumination of the apostle Paul, I now observe, that the greatness of the mercy of God, as extending to all mankind, was made known to him before it was discovered to the other apostles; namely, in the commission which he received at his conversion, to preach to the Gentiles the good news of salvation through faith, "that they might receive forgiveness of sins, and inheritance among them that are sanctified by faith," Acts xxvi. 18. So that he was the first of the apostles, who, by Christ's command, declared that faith, and not circumcision, was necessary to the salvation of the idolatrous Gentiles. And as St. Paul early communicated to his brethren apostles the gospel which he preached among the Gentiles (Gal. ii. 2), it seems to have been by him that Christ first made known to the other apostles the extent of the divine mercy to mankind. For that the apostles, besides discovering to each other the revelations which they received, read each other's writings, is plain, from the character which Peter hath given of Paul's epistles, 2 Peter iii. 16, 17.

It is St. Paul who hath informed us that sin and death were permitted to enter into the world, and pass through to all men, by the disobedience of one man, because God determined, by the obedience of a greater man, to bestow resurrection from the dead on all men, and to give all an opportunity of obtaining righteousness and life under a more gracious covenant than the former, procured for them by the merit of that obedience.

It is St. Paul who, in his learned epistle to the Hebrews, hath largely explained and proved the priesthood and intercession of Christ, and hath shown that his death is considered by God as a sacrifice for sins; not in a metaphorical sense, and in accommodation to the prejudices of mankind, but on account of its real efficacy in procuring pardon for penitents; that Christ was constituted a priest by the oath of God: that all the priests and sacrifices that have been in the world, but especially the levitical priests and sacrifices, were emblems of the priesthood, sacrifice, and intercession of Christ; and that sacrifice was instituted originally to preserve the memory of the revelation which God made at the fall, concerning the salvation of mankind through the death of his Son, after he should become the seed of the woman.

It is this great apostle who hath most fully explained the doctrine of justification, and shown, that it consists in our being delivered from death, and in our obtaining eternal life, through the obedience of Christ: that so little is this justification experimentally wrought out through laws: that though faith is required as the condition thereof, justification is still the free gift of God through Jesus Christ; because no works which men can perform, not even the work of faith itself, hath any merit with God to procure pardon for those who have sinned: that this method of justification having been established at the fall, is the way in which mankind, from the beginning to the end of time, are justified: and that, as such, it is attested both by the law and by the prophets.

It is St. Paul who, by often discussing the justification of Abraham, hath shown the true nature of the faith which justifies sinners; that it consists in a strong desire to know, and in a sincere disposition to do, the will of God; that it leads the believer implicitly to obey the will of God when made known; and that even the heathens are capable of attaining this kind of faith, and of being saved through Christ. Also, it is this apostle who, by penetrating into the depth of the meaning of the covenant with Abraham, hath discovered the nature and greatness of those rewards which God taught mankind concerning himself, and who hath shown that the gospel, in its chief articles, was preached to Abraham and to the Jews; nay, preached to the antilikiists, in the promise that the seed of the woman should bruise the head of the serpent. So that the gospel is not a revelation of a new method of justification, but a more full publication of the method of justification mercifully established by God for all mankind from the very beginning.

It is the apostle Paul chiefly who, by proving the principal doctrines of the gospel from the writings of Moses and the prophets, hath shown, that the same God who spake to the fathers by the prophets, did, in the last days of the Mosaic dispensation, speak to all mankind by his Son: that the various dispensations of religion, under which mankind have been placed, are all parts of one great scheme formed by God for saving penitent sinners; and, in particular, that there is an intimate connexion between the Jewish and the Christian revelations; that the former was a preparation for the latter: consequently, those writers show great ignorance of the divine dispensations, who, on account of the objections to which the law of Moses, as a rule of justification, is liable, and on account of the obscurity of the ancient prophecies, resort to the Jewish writers for the solution of the Christian mysteries. But all who make this attempt, do it in opposition to the testimony of Jesus himself, who commanded the Jews to search their own Scriptures, because "they are they which testify of him" (John v. 39.), who, in his conversation with the disciples on the road to Emmaus, "beginning at Moses and all the prophets, expounded unto them from all the Scriptures the things concerning himself" (Luke xxiv. 27.); and who told them, ver. 44. "That all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him." The attempt is made in opposition also to the testimony of the apostle Peter, who, speaking to Cornelius of Christ, said, "To him give all the prophets witness, that through his name whoever believeth in him shall receive remission of sins." Acts x. 43. The Jewish and Christian revelations, therefore, are so closely connected, that if the former is removed as false, the latter must, of necessity, fall to the ground.

It is the apostle of the Gentiles who hath set the Sis- matic covenant, or law of Moses, in a proper light, by demonstrating that there was no method of justification peculiar to the Jews, but merely their national law, delivered to them by God, not as governor of the universe, but as king in Israel, who had separated them from the rest of mankind, and placed them in Canaan under his own immediate government, as a nation, for the purpose of preserving his covenant and worship amidst the heathen of the earth and of furnishing a specimen of what he had promised to his people. Accordingly, this apostle hath proved, that seeing the law of Moses contained a more perfect account of the duties of morality, and of the demerit of sin, than is to be found in any other national law, instead of justifying, it condemned the Jews by its curse; especially as it prescribed no sacrifice of any real efficacy to cleanse the conscience of sinners, nor promised them pardon in any method whatsoever; and that, by the rigor of its curses, the law of Moses laid the Jews under the necessity of seeking justification from the mercy of God through faith, according to the tenor of the covenant with Abraham, which was the gospel and religion of the Jews. Thus, by the light which St. Paul hath held up to us, the turgid rantings of the Mennonists against the law of Moses, and against the God of the Jews, the author of that law, on the supposition that it was a rule of justification, are seen to be without foundation; as are the objections likewise which modern deists have urged against the Mosaic revelation, on account of God's dealings with the Israelites.

So when the good and the bad are so concerned concerning the transcendent greatness of the Son of God, above angels and all created beings whatever; and when
hath shown, that, as the reward of his humiliation and death in the human nature, he hath, in that nature, obtained the government of the world, for the good of his church, and will hold that government till he hath put down the usurped dominion which the apostate angels have so long endeavoured to maintain, in opposition to the righteous government of God; that, as the last exercise of his kingly power, Christ will raise the dead, and judge the world, and render to every one according to his deeds: and that, when all the enemies of God and goodness are thus utterly subdued, the Son will deliver up the kingdom to the Father, that God may be over all in all places.

It is this great apostle who hath made known to us many of the circumstances and consequences of the general judgment, not mentioned by the other apostles. For, besides repeating what Christ himself declared, that he will return a second time to this earth surrounded with the glory of his Father, and attended by a great host of angels; that he will call all the dead forth from their graves; and that, by his sentence as Judge, he will fix the day, and the hour of that judgment is beginning to shine. Men have acquired more just notions of the rights of conscience, and the disputes in which the understandings of Christians, for so many ages, have been hold bound by the decrees of councils and the establishment of creeds, are begun to be broken; so that the candid may now modestly propose the result of their inquiries into the word of God, without incurring either danger or blame. If, therefore, proper attention is paid to such publications as are designed for the illustration of the Scriptures, it is to be hoped that, in the progress of ages, the united efforts of many will dispel the obscurity which hath so long rendered some passages of Scripture hard to be understood; and the matters of fact above human comprehension really made known in the word of God, being separated from those which have been obtruded on it by ignorant or by worldly men, genuine Christianity will, at last, shine forth in its native splendour. And thus the objections raised against the gospel vanishing, it will at length be generally received, and acquire its proper influence on the minds and manners of mankind.

By attending to the various undoubted facts set forth in the foregoing essay, every Christian must be sensible of the divine authority of all the books of the New Testament; and, by forming a proper judgment of the purpose for which each of these books was written, he may easily learn the use he is to make of these divinely inspired writings.

ESSAY II.

Of the Use which the Churches were to make of the Apostle's Epistles; and of the Method in which these Writings were published and preserved.

Famously, books being of such value that none but the rich were able to purchase them, the common people were seldom taught to read in any country; and having no teachers given them by the public, they were generally grossly ignorant of moral and religious truths. The vulgars, however, of the Jewish nation, were better instructed. For Moses having ordered his people to observe the Sabbath day, the people at the end of every seven years, during the feast of tabernacles, in the year of release (Deut. xix. 10, 11.), the knowledge of the doctrines contained in his writings was, by that institution, universally diffused among the Jews. Besides, it gave rise to the reading of the law and the prophets in their synagogues. For, in whatever part of the world they assembled themselves every Sabbath for the worshipping of God, and for the reading of their sacred writings. Now, the Christian churches being destined for the same pur-
the apostle, which they had received: probably the letter which he had lately sent to the Ephesians; for that epistle is inscribed, not only "To the saints which are at Ephesus," but also "To the faithful in Christ Jesus." This inscription, therefore, like that of the epistle to the Corinthians, implied that the Ephesian brethren were to send copies of their letter to the neighbouring churches, and, among the rest, to the church of the Laodiceans, with a particular order to them to send a copy of it to the Colossians.

In the same manner, also, we may suppose the epistle to the Galatians was circulated. For the inscription, "To the churches of Galatia" implies, that the church in Galatia which received this letter from the apostle's messenger, was to send a copy of it to the church that was nearest to them; which church was to circulate it in like manner; so that, being sent from one church to another it was no doubt communicated, in a short time, to all the churches of Galatia. In like manner, the apostle Peter's first epistle being inscribed "To the strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia," the episcopate or church to which that letter was delivered by Silvanus (1 Pet. v. 12.), was to communicate it to the brethren nearest at hand, to be copied and dispersed till it was fully circulated among the faithful in the several countries mentioned in the inscription, unless that service was performed by Silvanus himself. For it cannot be supposed that Peter wrote copies of such a long letter to all the churches in the widely extended countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia. The like method, no doubt, was used for circulating all the other Catholic epistles.

The epistles, by the inscription of their letters, having signified their desire that they should be read publicly, not only in the churches to which they were written, but in all the neighbouring churches; and St. Paul, in particular, having given express orders to that purpose in his epistles to the Thessalonians and Colossians, we have good reason to believe that their epistles were read publicly and frequently in the churches to which they were inscribed, along with the Scriptures of the Old Testament, that copies of them were sent to every church which had an immediate interest in them; and that, when the gospels were published, they, in like manner, were read daily in the churches; and that copies of them also were quickly multiplied. To this respect the gospels were certainly entitled, not only on account of their authors being apostles or evangelists, but also because they contained in them the greatest utility, both for the instruction and for the consolation of the brethren.

The epistles and gospels, being the authentic record in which the whole doctrines, precepts, and promises of the gospel are contained, we may believe that, although no injunction had been given by the apostles respecting the communication of their writings, the members of the churches to which their epistles and gospels were sent, moved by their own piety and good sense, would be anxious to communicate them; and would not grudge either the expense of transcribing them, or the trouble of sending them to all the churches with which they had any connexion. The persons likewise who were employed, whether in transcribing, or in carrying these excellent writings to the neighbouring churches, would take great delight in the work; thinking themselves both usefully and honourably employed. Nay, I am persuaded that each of the brethren as could afford the expense, and were capable of reading these divinely inspired writings, would get them transcribed for their own use: so that copies of them were speedily and dispersed in a very short time. This accounts for St. Paul's epistles, in particular, being so generally known, read, and acknowledged by all Christians, in the very first age; as
we learn from Peter, who speaks of the epistles which his beloved brother Paul had written to the persons to whom he himself wrote his second epistle, chap. iii. 16. It seems, before Peter wrote that letter, that he had seen and read Paul's epistles to the Galatians, the Ephesians, and the Colossians. He speaks also of all Paul's other epistles; from which some learned men have inferred, that Paul by that time was dead, and that all his writings had come to Peter's hands. Nay, Peter insinuates that they were then universally read and acknowledged as inspired writings; for he tells us, 'the ignorant and unstable wrested them, as they did the other Scriptures also, to their own destruction.'

The writings of the apostles and evangelists being thus early and widely dispersed among the disciples of Christ, I think it cannot be doubted that the persons who obtained copies of them, regarding them as precious treasures of divine truth, preserved them with the utmost care. We are morally certain, therefore, that none of the inspired writings, either of the evangelists or of the apostles, have been lost; and in particular, that the suspicion which some have entertained of the loss of the First Epistle of Paul, is destitute of probability. His inspired writings were all sent to persons greatly interested in them, who, while they preserved their own copies with the utmost care, were, no doubt, very diligent in circulat- ing transcriptions from them among the other churches; so that if any were lost, high in reputable hands and much read, none of them, I think, could perish. What more this matter beyond doubt is, that while all the sacred books which now remain are often quoted by the most ancient Christian writers, whose works have come down to us, in none of them, nor in any other author whatever, is there so much as a single quotation from any apostolical writing, nor the least intimation of any apostolical writing ever existed, which we do not at present possess.

Further, as none of the apostolical writings have been lost, so no material alteration hath taken place in any of those which remain. For the autographs having, in all probability, been long preserved with care, by the rulers of the churches to which these writings were sent, if any material alteration, in particular copies, had ever been attempted, for the purpose of supporting heresy, the fraud must instantly have been detected by comparing the venerated copies with the autographs. And even after the autographs, by length of time, or by accident, were lost, those which they might have been, or which could easily be procured and compared in every country, was at all times sufficient for establishing the genuine text, and for correcting whatever alteration might be made, whether through accident or design. Nor is this all: the many disputes about articles of faith which took place in the Christian church, almost from the beginning, though productive of much mischief in other respects, secured the Scriptures from all vitiation. For the different sects of Christians, constantly appealing to the sacred oracles in support of their particular opinions, each would take care that their opponents quoted the Scriptures fairly, and transcribed them faithfully. And thus the different parties of Christians being checks on each other, every possibility of vitiating the Scriptures was absolutely precluded.

With respect to the various readings of the books of the New Testament, about which deists have made such a noise, and well disposed persons have expressed such fears as if the sacred text were thereby rendered uncertain, we may take upon ourselves to affirm, that the doubts of the former, and the fears of the latter, are without foundation. Before the invention of printing there was no method of multiplying the copies of books, but by trans-
both in composition and style. The truth is, in forming his discourses, the apostle, for the most part, neglected the rules of the Grecian eloquence. He seldom begins with proposing his subject, or with declaring the method in which he is to handle it. And when he treats of more subjects than one in the same epistle, he does not inform us when he passes from one subject to another, nor always point out the purpose for which his arguments are introduced. Besides, he makes little use of those rhetorical transitions, connexions, and recapitulations, where-
by the learned Greeks beautifully displayed the method and coherence of their discourses.

As the apostle did not follow the rules prescribed by the Greek rhetoricians, in disposing the master of his discourses, so he hath not observed their precepts in the choice of his words, the arrangement of his sentences, and the measure of his periods. That kind of speaking and writing which is more remarkable for an artificial structure of words, and a laboured smoothness of periods, than for truth of sentiment and justness of reasoning, was called by the apostle 'the wisdom of speech,' 1 Cor. i. 17; and 'the persuasive words of human wisdom,' 1 Cor. ii. 4; and was utterly disclaimed by him, 1 Cor. ii. 1. 'And I, brethren, when I came to you, came not with excellency of speech, nor of wisdom, declaring the testimony of God.'

But while the apostle, in the composition and style of his discourses, hath commonly avoided the showy embellishments, and even some of the solid ornaments of the Grecian eloquence, for reasons I shall afterwards mention, he hath made sufficient amends for these defects, by the excellence of his sentiments, the propriety of his method, the real connexion which subsists in his discourses, and the accuracy with which he has expressed himself on every subject.

The transcendent excellence of the apostle Paul's sentiments, it is presumed, no reader of true judgment will dispute. But the method and connexion of his writings, some, perhaps, may call in question; because, as I just now observed, he hath not adopted the method of composition used by the elegant Greeks. But, to remove this objection, and to illustrate, in the first place, the apostle's method, I observe, that, in his doctrinal epistles especially, he always treats of some important article of faith, which, though not formally proposed, is constantly in his view, and is handled according to a preconceived plan, in which his arguments, illustrations, and conclusions, are so interwoven and closely connected, that the intelligent reader will easily perceive, if, in studying any particular epistle, he keeps the subject of it in his eye throughout. For thus he will be sensible, that the things written are all connected with the subject in hand, either as proofs of what immediately goes before, or as illustrations of some proposition more remote; or as inferences from premises, sometimes expressed and sometimes implied; or as answers to objections which, in certain cases, are not stated, perhaps because the persons addressed had often heard them proposed. Nay, he will find that, on some occasions, the apostle adapts his reasoning to the thoughts which he knew would, at that instant, arise in the mind of his readers, and to the answers which he foresew they would make to his questions, though these answers are not expressed. In short, on a just view of Paul's epistles, it will be found that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illustration of the principal subject; that his conclusions are well founded; and that the argument is connected.

Next with respect to the connexion of the reasoning in the apostle's epistles, I acknowledge, that the want of those forms of expression by which the learned Greeks displayed the coherence and dependence of their discourses, has given to his compositions a disjointed appearance. Nevertheless, there is a close connexion of the several parts of his epistles established by the sense of what he hath written. Now, where there is a real connexion in the sense, the words and phrases invented by rhetoricians for showing it, become, in some measure, unnecessary. There is also in the apostle's epistles an apparent connexion suggested by the introduction of a word or thought (see Rom. iv. 24, 25; Eph. i. 19, 20; 1 Thess. ii. 14), which seemingly leads to what follows; yet the real connexion lies more deep, in the relation of the things to each other, and to the principal subject. These relations, however, would be more obvious, if the Greek particles used by the apostle for coupling his sentences and periods, instead of having always, or for the most part, the same meanings uniformly given them as in our English Bibles, were diversified in the translation, according to the true force which each particle derives from the place which it holds in the discourse. Further, through the frequent use of that part of speech called the 'poros,' or 'because,' there is a seeming connexion in the apostle's discourses, which is apt to mislead one who is not acquainted with the idiom of the Greek language. For, as the participle hath often a casual significiation, by translating it literally, the subsequent clause appears to contain a reason for what immediately goes before, contrary, in many instances, to the apostle's sense. This is also the case in the examples, after the examples of other Greek writers, for any part of the verb. Besides, by translating the apostle's participles literally, his sentences and periods are tacked to one another in such a manner, that they have neither beginning nor ending. (Col. i. 10, 11, 12.) Wherefore, that the unlearned reader may not apprehend a connexion in the apostle's discourses different from what really subsists in them, and that the true coherence and dependence of the several parts may appear, his participles should be translated so as to represent the parts of the verb for which they are put. If this were done, the apostle's sentences and periods would stand forth in their just dimensions, and their relation to the different parts of his discourses, for what immediately precedes, or as illustrations of something more remote, or as new arguments in support of the principal proposition, would clearly appear; and, by this means, the general plan of his discourse would emerge from that obscurity in which it lies hid in the present translation.

But, in praising St. Paul for handling his subjects methodically, and for connecting his discourses on these subjects by the sense of what he hath written rather than by the words, lest I should be thought to ascribe to his compositions qualities which they do not possess, I mention his first epistle to the Thessalians as an example and proof of all that I have said. For, although the subject of that letter is not formally proposed, nor the method declared in which it is handled, nor the scope of the particular arguments pointed out, nor the objections mentioned to which answers are given, all these particulars are so plainly implied in the meaning of the things written, that an attentive reader can be at no loss to discern them. In the same epistle, though no formal display of the coherence of the sentences be made by introducing them with the artificial couplings used by the elegant Greek writers, it does not occasion any confusion, because the dependence of the several parts implied in the sense sufficiently supplies that want.

Yet, after all I have said in vindication of the apostle for having neglected in his epistles so much admired formality of the Grecian eloquence, I should not think I had done him justice on this head, if I did not call the reader's particular attention to the nature of his writings. None of them are treatises; they are all letters to particular...
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ar churches or persons; some of them write in answer to letters which he had received. Now, how essential soever a declared method and order in the disposition of the arguments, and a visible connexion of the parts of the discourse, may be in a regular treatise, these, in the opinion of the best judges, are by no means necessary in oratory compositions. Rather, in that kind of writing, if there is order and connexion, to conceal it is esteem'd a perfection. Besides, letters differ from every other species of writing in this respect, that the persons to whom they are addressed being well acquainted with the particulars alluded to in them, the writer never thinks of entering into a minute detail of the characters, the circumstances, and the opinions of the persons concerning whom, or to whom, he writes. Yet the knowledge of these things is absolutely necessary to render letters intelligible to strangers. Hence, as Lord Shaftesbury, speaking of letter-writing, justly observes, Miscell. i. c. 3.

"They who read an epistle or satire of Horace, in some better than a mere scholastic relish, will comprehend, that the concealment of order and method in this manner, is at least as necessary in the worst beauty, in the best style. They will own, that unless a reader be in some measure apprized of the characters of an Augustus, a Mecenas, a Florus, and a Trebius, there will be little relish in those satires, addressed, in particular, to the courtiers, ministers, and great men of the times." If these observations are just, it is no blasphemy, but rather a beauty, in the apostle's letters, that his method is concealed from us. Neither ought they to be found fault with for their obscurity; seeing, in many instances, it is owing to our ignorance of the characters of the persons he mentions, and of the facts and circumstances to which he alludes. At the same time, his epistles are not more irregular, or more obscure, at least, in their manner, than many of the oracles of the poets and satires of Horace. So that the assistance of commentators is not more needed for interpreting the writings of the inspired apostle, than for understanding the compositions of the elegant Latin poet.

Having made these remarks on the method and connexion of the apostle Paul's epistles, it remains, in the second place, that I speak concerning his style. And here I observe, in general, that it is concise and unadorned; yet, if I judge rightly, its conciseness adds to its energy, and even to its beauty. For, instead of multiplying synonymous terms, unmeaning epithets, and jarring metaphors, whereby style becomes turgid and empty, the apostle scarcely ever admits any thing superfluous. His words, which is tender and pathetic, when his object is emphatical, and properly placed in the sentence, as by a master's hand; some of them are new, and others of them are admirably compounded; so that they add new taste to the sound and to the sense of the sentence. His thoughts commonly mark the principal quality or circumstance of the idea to which they are addressed; and his expressions, in some instances, are so delicately turned, as to suggest sentiments which are not directly marked by the words; whereby an opportunity is afford'd to the reader to exercise his own ingenuity, in discovering that more is meant than meets his ear. In short, there are, in the apostle's concise language, virtues which make amends for the want of the vivid colouring, the flowing copiousness, and the varied cadences of the Greek eloquence. Even those oriental forms of speech used by the apostle, which have been blamed by one or two of the fathers who were not skilled in the Hebrew, though accompanied with some obscurity at first view, when understood, add to the pleasure of the reader by their energy, and by the variety which they occasion in the style. The changing, too, of the person, and the sudden transition from the one number to the other, often found in Paul's writings, though violations of the rules of grammar loudly condemned by the lesser critics, are real beauties, as they render discourse more lively; on which account these irregularities have been admitted, even by the best authors. And, with respect to the few uncommon words and phrases, to which the appellations of barbarisms and solecisms have been given, the reader ought to know, that the best Greek authors have used the very same words and phrases, which, if they are not commented on as diversifications of the style, must, at least, be excused as inaccuracies, flowing from the vivacity of these justly admired writers, or from their attention to matters of greater moment. However, as Longinus hath long ago acknowledged, (c. 36.) one of the beautiful passages and sublime thoughts found in the works of these great masters, is sufficient to stone for all their faults.

But if the abest critics judge in this favourable manner of the celebrated writers of antiquity, on account of their many excellencies, surely the same indulgence cannot be denied to the apostle Paul, whose merit as a writer, in many respects, is not inferior to theirs. For I will venture to affirm, that in elegance, variety, and strength of expression, and even in sublimity and sublime ardor of his passages will be set in competition with the most admired of theirs, and will suffer nothing by the comparison. The truth is, where the apostle's subject leads him to it, he not only expresses himself with delicacy and energy, but often rises to the true sublime, through the grandeur of his sentiments, the strength of his language, and the harmoniousness of his periods, not industriously sought after, but naturally flowing from the fervour and wisdom of that divine spirit by which he was inspired.

In support of what I have advanced in praise of St. Paul as an author, I mention the following passages, as unquestionable examples of beautiful and sublime writing.
The greatest part of his epistle to the Ephesians, concerning which Grotius has said, that it expresses the grand matters of which it treats in words more sublime than are to be found in any human tongue!—His speech to the inhabitants of Lystra, Acts xiv., in which the justest sentiments concerning the Deity are expressed in such a beautiful simplicity of language, as must strike every reader of taste:—His oration to the Athenian magistrates and philosophers assembled in the Areopagus, wherein he describes the character and state of the true God, and the worship that is due to him, in the most elegant language, and with the most exquisiter address, Acts xvii.—His charge to the elders of Ephesus, (Acts xx.,) in which is tender and pathetic, more so, than in the different defences before the Roman governors, Felix and Festus, king Agrippa and Bernice, the tribunes and great ladies of Cesarea, who were all struck with admiration at the apostle's eloquence:—His description of the engagement between the flesh and the spirit, with the issue of that conflict, Rom. vii.—The whole of the eighth chapter of his epistle to the Romans, in which both the sentiments and the language, especially towards the close, are transcendentally sublime:—The fifteenth chapter of his first epistle to the Corinthians, where he treats of the resurrection of the dead, in a discourse of considerable length, adorned with the greatest variety of rhetorical figures, expressed in words aptly chosen, and beautifully placed; so that in no language there is to be found a passage of equal length, more lively, more harmonious, or more sublime:—The last four chapters of his second epistle to the Corinthians, which are full of the most delicate ironies on the false teacher who had set himself up at Corinth as the apostle's rival, and on the faction who prostituted on that impostor:—The whole of the first chapter of his epistle to the Hebrews, and the first six verses
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Of the twelfth chapter of the same epistle; with many other passages which might be mentioned, in which we find an eloquence superior to any thing exhibited in profane authors.

There are other passages, likewise, in Paul's epistles, of a narrower compass, concerning which I hazard it as my opinion, that in none of the celebrated writers of Greece or of Rome, are there periods in which we find greater sublimity of thought, or more propriety, beauty, and even melody of language. This every reader of taste will acknowledge, who takes the pains to consult the following passages in the original.—Romans xi. 33. 'O the depth both of the wisdom and knowledge of God!' &c. which dogmatology to the true God is superior, both in sentiment and language, to the most celebrated hymns of the greatest of the heathen poets in praise of their divinities.

—2 Cor. iv. 17, 16. 'For the present light thing of our affliction, which is but for a moment,' &c.—Ch. v. 14. 'For the love of Christ constraineth us,' &c.—vi. 4—11. 'In all things approving ourselves as the ministers of God,' &c.—Philip. iii. 18. 'For many walk,' &c.—Ephes. i. 19. 'What is the exceeding greatness of his power,' &c.

In which last period there is such an accumulation of strong expression as is scarcely to be found in any other writer even. Where there is a description of God, which, in sublimity of sentiment and beauty of language, exceeds all the descriptions given of the Supreme Being by the most famed of the heathen philosophers or poets. Other periods also might be produced, in which, as in those just now mentioned, there are no unnatural rants, nor great swelling words of vanity; but a real abundance of matter, a copiousness of quotation, and an energy of diction, which directly strike the heart.

Upon the whole, I heartily agree with Bena in the account which he hath given of the apostle Paul as a writer, 3 Cor. x. 6, note, where he says, 'When I more narrowly consider the whole genius and character of Paul's style, I must confess that I have found no such sublimity of speaking in Plato himself, as often as the apostle is pleased to thunder out the mysteries of God; no exquisiteness of vehemence in Demosthenes equal to his, as often as he had a mind either to terrify men with a dread of the divine judgments, or to admonish them concerning their conduct, or to allure them to the contemplation of the divine benignity, or to excite them to the discharge of duty. No polemical eloquence, like that of Aristotle himself, nor in Galen, though most excellent artists, do I find a more exact method of teaching.'

But though with Bena I acknowledge that Paul was capable of all the different kinds of fine writing; of the simple, the pathetic, the ironical, the vehement, and the sublime; and that he hath given admirable specimens of these several kinds of eloquence in his sermons and epistles, I would not be understood to mean that he ought, upon the whole, to be considered either as an elegant or as an elegant writer. The method and connexion of his writings are too much concealed to entitle him to these appellations; and his style in general is neither copious nor smooth. It is rather harsh and difficult, through the vehemence of his genius, which led him frequently to use that dark form of expression called, by rhetoricians, elliptical; to leave some of his sentences, and even of his arguments, incomplete; and to mention the first words only of the passages which he hath quoted from the Old Testament, though his argument requires that the whole be set down. This obscurity in the Scriptures may likewise have been intended to make the exercise of honesty, impartiality, and care, necessary in studying the revelations of God. For though it hath been alleged, that the professed design of a revelation from God being to instruct all mankind in matters of religion, the terms in which it is conveyed ought to be perspicuous and level to the capacity of all;
yet if the improvement of their understanding be as essential to the happiness of rational creatures, destined to live eternally, as the improvement of their affections, the obscurity of revelation may be necessary to a certain degree. In the present life, indeed, man's happiness arises more from the pursuit of their affections than from the operations of their understanding. But it may not be so in the life to come. There the never-ending employment of the blessed may be to search after truth, and to unfold the ways and works of God, not in this system alone, but in other systems which shall be laid open to their view. If so, it must be an important part of our education for eternity to gain a permanent and strong relish of truth, and to acquire the talents necessary for investigating it; particularly the habit of attending to, and comparing things; of observing accurately their minutest agreements and differences; and of drawing the proper conclusions from such matters as fall under our observation. Hence, to afford scope for acquiring these talents, so necessary to the dignity and happiness of reasonable beings, the nice mechanism and admirable constancy of the material fabric of the universe is veiled from the eyes of man; and they are not allowed to behold it, but in consequence of accurate and laborious researches. For the same reason, the system of grace is set before us in the books of revelation, covered with a veil; that, in the exercise and striking passages into the deep meaning of the Scriptures, we may have an opportunity of exercising and strengthening the faculties of our minds, and of acquiring those habits of attention, recollection, and reasoning, which are absolutely necessary to the employments and enjoyments of the other world. Thus the obscurity of the Scriptures, instead of counteringact, evidently co-operates with the revelation, and demonstrates, that the books of nature and of grace have come from one and the same author, the Eternal God, the Father of the universe.

In the third place, the concise manner in which the apostle hath written his epistles may have been designed to render them short, that they might be transcribed and purchased at a small expense, and by that means become of more general use. What advantage this must have been to the disciples in the early ages may easily be conceived, when it is recollected, that anciently there were no books but such as were written with the pen. For, if books so written were of any bulk, being necessarily of great price, they could not be procured by the lower classes of people, or whose use St. Paul's epistles were principally designed.

In the fourth place, although the want of those nicely formed transitions, connexions, and recapitulations, by which the different parts of the elegant writings of the Greeks are united and formed into one whole or perfect body of discourse, hath given to the apostle's epistles such a miscellaneous appearance, that the reader is apt to consider them as desultory compositions, like those of Epictetus and Marcus Antoninus; and although, by this means, the most important passages of his writings have the form of aphorisms, it is, perhaps, no real disadvantage, because, on that very account, these passages may be the more easily committed to memory, even by persons who have not learned to read.

This leads me to remark, that the ease with which the most striking passages of the apostolical epistles may be committed to memory, through their apparent want of connexion, hath rendered them in all ages highly profitable to the common people, for whose use principally they were intended, and more especially to the primitive Christians who were so conversant with the gospel, that, on account of it, they parted with every thing most dear to them, we may believe they would spend much of their time in committing to memory the chief passages of the evangelical histories and apostolical epistles, in which the doctrines, precepts, and promises of the gospel are recorded. These were the charter on which all their hopes were founded, the lights by which they guided themselves in every situation, and the only source of their consolation under the sufferings brought on them by the profession of the gospel. We cannot be much mistaken, therefore, in supposing, that persons were chosen to be the penmen of the Scriptures, who, following the bent of their own genius, should write, in the concise and apparently unconnected manner above described, on purpose that the most useful passages of these divinely inspired compositions might be committed to memory with the greater ease. For thus the more intelligent brethren could not only make these passages the subjects of their own daily meditation, but also repeat them to others, whose memories were not so retentive, or who were not able to purchase copies of the Scriptures, or who perhaps could not have read them although possessed of them; but who, by hearing them often repeated, could commit them to memory, and derive great profit from them.

Even at this day the common people reap the same advantage from the concise and seemingly unconnected form in which the sacred oracles are written. For whether they read them, or hear them read, the nervous sentences and striking passages, which these divinely inspired writings abound, engrave themselves deeply in the people's minds, that they often occur to their thoughts, both as matter of consolation under the troubles of life, and as motives and rules of conduct in the various situations wherein they are placed.

The foregoing remarks on the apostle Paul's manner of writing, and the reasonings by which I have endeavoured to vindicate him for using the concise obferc style in his epistles, I have ventured to lay before the reader; because, if they are well founded, every person of taste and judgment will acknowledge that these epistles in their present form, are much better calculated for the instruction of the world, than if they had been attired in all the splendour of the Grecian eloquence, whose brightness might have dazzled the imagination of the vulgar for a little, but could neither have enlightened their understanding, nor have made any lasting impression on their heart. This I say, because it is well known to the critics, that the style in writing which is esteemed most elegant derives its chief excellence from the frequent use of metaphors and allusions, where the learned, are of no value in the eye of the illiterate, who cannot apply them to their proper counterparts. Whatever delight, therefore, such latent beauties may give to those who can unfold them, to the vulgar they are little better than a picture to a blind man; for which reason the apostle, with great propriety, hath, for the most part, neglected them.

I shall now conclude the present essay with the following observation concerning the Scriptures in general; namely, that as these writings were designed for all mankind, and were to be translated into every language, it may justly be doubted, whether, in such compositions, any great benefit could have been derived to the world from beauties which depend on a nice arrangement of words, on the rhythms and cadences of periods, and on the just application of the various figures of speech frequently introduced. Elegancies of that kind are generally lost in translations, being like those subtle essences which fly off when poured out of one vessel into another. And even though some of these delicate ornamentments may have been retained in what is called a free translation, yet, as that advantage must have been purchased often at the expense of the inspired writer's meaning, such a translation of the word of God never could have been appealed to
as an infallible standard for determining controversies in
religion, or for regulating men's practices; because it
would have exhibited the translator's private opinion,
rather than the mind of the Spirit of God. (See Gen.
Pref. page 11.) Whereas, to have the very words, as
near to the original as, in which the revelations of God were
originally delivered, set forth in literal translations, was
the only method of extending the benefit of revelation, as
an infallible rule of faith and practice, to men of all
nations. The Spirit of God, therefore, wisely ordered, that
the excellency of the Scriptures should consist, neither
in their being written in the Attic purity of the Greek
tongue, nor in their being highly ornamented with those flowers
and graces of speech, whose principal virtue consists in
pleasing the imagination and in tickling the ear, but in
the truth and importance of the things written, and in
a simplicity of style suited to the gravity of the subjects;
or in such an energy of language as the grandeur of the
thoughts naturally suggested. Excellencies of this sort
easily pass from one language into another, while the
meretricious ornaments of studied elegance, if in the least
placed, as they must be when translated, wholly disap-
ppear.

This being the case, I appeal to every reader of sound
judgment, whether Lord Shaftesbury and the deists speak
sense when they insinuate, that, because the Scriptures were
not written in the Spirit of God, or not written through-
out to surpass all human writings in beauty of composi-
tion, elegance of style, and harmoniousness of periods.
The sacred oracles were not designed, as works of genius,
to attract the admiration of the learned, but to set before
them a finished model of fine writing for their imitation;
but to turn mankind from sin to God. For which pur-
pose, a florid, or even a melodious style, were certainly of little value, in comparison of those mass
solid excellences of sentiment and language, whereby
the Scriptures have become the power of God unto sal-
vation to all who believe them, and will continue to be so
till the end of time. We may therefore in this, as in
every other instance, affirm with our apostles, that "the
foolishness of God is wiser than men, and the weakness
of God is stronger than men," 1 Cor. i. 25.; and may
with understanding ascribe to God, only wise, the glory
that is due to him, on account of the admirable contriv-
ance of his Word.

ESSAY IV.

On Translating the Greek Language used by the Wri-
ters of the New Testament.

In the translation of the apostolical epistles now offer-
ed to the public, important alterations are made in the
meaning of many passages of Scripture, which are not sup-
ported in the notes. The author, therefore, has judged it
necessary to submit to his readers a number of observa-
tions on the Greek language, and on some of its particles,
as used in the inspired writings, whereby the alterations
which he hath made in the translation of these writings,
he hopes, will appear to be well-founded.

His remarks the author hath made in the following
order:—I. On the Verbs. II. On the Voices, Modes,
and Tenses of the Verb. III. On the Participles, Nouns,
 Pronouns, and Articles. IV. On the Particles, ranged
in the order of the alphabet. The senses which he hath
affixed to each particle he hath supported by passages
both from the Scriptures and from the Greek classics,
where they are used in these senses. And as often as in
the new translation any uncommon sense is given to a
Greek word, that word is inserted in the translation, that,
by turning to the part of this essay where it is handled,
the reader may judge whether the sense affixed to it is
sufficiently warranted by its use in other passages. This
method the author has adopted, to prevent the necessity
of repeating the same proof on every new occasion where
it might be wanted.

In examining the following remarks, the reader is de-
sired to recollect, that the native language of the writers
of the New Testament was the Hebrew, or Syro-Chaldaic.
For these authors, following the idiom of their mother
tongue, naturally affixed to some of the Greek words and
phrases which they have used, the sense of the corres-
ponding Hebrew words and phrases. Hence the He-
brewisms found in the New Testament, which the lesser
critics have so loudly condemned, as was observed in the
essay on St. Paul's style. Allowing, therefore, that the
evangelists and apostles have introduced Hebrew forms
of expression into their Greek writings, the following re-
marks ought not to be considered as ill-founded, on pre-
tence that they are not applicable to the Greek language
in its classical purity. Some critics, indeed, anxious to
defend the reputation of the apostles as writers, have en-
deavoured to produce, from the best Greek authors,
phrases similar to those in the inspired writings, which
have been most blamed. But the attempt, I think, might
have been spared. For although the Hebrewisms in the
New Testament are fewer than some fastidious critics have
supposed, the best judges have allowed that there are,
in these books, words and phrases which can be called
quotations from Hebræism; and not from Hebrewisms, as
the following remarks will clearly evince.

N. B.—The examples from Scripture which are mark-
ied with an asterisk (*), are taken from the common
English version.

VERBS.

1. Active Verbs.—The Hebrews used active verbs to
express the agent's design and attempt to do a thing,
though the thing designed or attempted did not take place.
Exod. viii. 18. "And the magicians did so (attempted to
do so) with their enchantments, to bring forth lice, but
they could not." Deut. xxvii. 88. "Ye shall be sold
(set to sale) and no man shall buy you." Ezek. xxiv.
13. "Because I have purged (attempted to purge) thee,"
namely, by instructions, reproofs, &c. "and thou wast
not purged." Matt. xvii. 11. "Elias truly cometh first
and restor eth all things;" that is, attempteth to restore
all things. Gal. v. 4. "Whosoever of you are justified
(that is, seek to be justified) by the law, ye are fallen
grace." Phil. iii. 15. (Ora rancius). "As many as are
saved, the grace of God is, seems to be) perfect." John i.
10. "We make him (we endeavour to make him) as
Jesus also himself was." John ii. 26. "These things I have written concerning thee;
that decei ve you;" that is, who endeavour to decei ve
you. See also chap. v. 10.

2. The Hebrews used active verbs to denote simply
the effect of the action expressed. Isa. lxi. 1. Quaesitum
sum ab ilia qui me non patefacti. In this passage gen-
ervation and gesture, according to the ordinary signification
of these words, are evidently the same. And yet St. Paul,
quoting the passage, rightly expresses it, Rom. v. 20.
"I was found of them that sought me not." John xvi.
5. "None of you asketh me, whither goest thou?" none
of you knoweth whither I am going; for Peter had ex-
pressedly asked that question, chap. xiii. 36. 1 Cor.
viii. 19. "But thus sinning against the light, and cov-
erving, and beating, that is, and hurting their weak consciences (for hurting is the effect of beating), ye sin
against Christ." 1

3. Active Verbs, in some cases, were used by the He-
brews to express, not the doing of the thing said to be
done, but simply the declaring that it is done, or that it
shall be done. Thus, both in the Hebrew and in the
Septuagint translation of Levit. xiii. 6. 8. 11. 12. 17.
20. &c., the priest is said to cleanse and to purify; but
the meaning evidently is, that, after due examination, he is to declare the person_clean or polluted. Acts x. 15. 'What God hath cleansed, what God hath declared clean (εὐ πάσης mora), do not thou pollute,' that is, as our Lord saith, 'rightly to understand it, do not thou call unclean.' Isaiah vi. 10. 'Make the heart of this people fat, and make their ears heavy,' declare, or foretell, that the heart of this people is fat, &c. Accordingly, Matt. xiii. 16, where this passage is quoted, it is thus expressed: 'The heart of this people is waxed fat,' &c. Jerem. i. 9. 'I have put my word into thy mouth, 10. for the word of God passeth over the nations, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant.' I have appointed thee to declare, or prophesy, concerning the nations, that they shall be rooted out, &c. Ezek. xliii. 3. 'According to the vision which I saw when I came to destroy the city;' that is, to prophesy that it should be destroyed. Ezek. xiv. 2. 'Let the wise understand these things, and the sages perceive the teaching of them, that they judge the bloody city!' wilt thou declare that the bloody city shall be judged? This the prophet accordingly did in the subsequent part of the chapter, particularly ver. 14, 15, 16. Matt. xix. 58. 'Ye who have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory (when, after his resurrection, he shall sit in the right hand of God), ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, by inspiration, ye shall publish laws for the government of all the members of the visible church on earth, and, by authority derived from me, ye shall declare, that all shall be judged by these laws at the last day. 1 Cor. v. 2. 'Do ye not know that the saints judge the world?' Do ye not know that the inspired preachers of the gospel declare that the world is to be judged by God's own laws, by the laws by which it is to be judged! Ver. 3. 'Do ye not know that we judge angels?' That in the gospel which we preach, we declare the judgment and punishment of the evil angels! 4. Active Verbs were used by the Hebrews to express, not the doing, but the permission of the thing which the subject is said to do: Gen. xxxi. 7. Jacob says of Laban, 'God did not give him (did not permit him) to hurt me.' Exod. xvi. 22. 'Lord, therefore hast thou so evil entreated this people!' whereas hast thou permitted them to be so evil entreated! Psalm xvi. 10. 'Thou wilt not (give, that is) suffer thing Holy One to see corruption.' Psalm lxxxvi. 13. 'So I gave them up unto them and their own destruction,' &c. from their own strong forts; as is plain from God's adding, ver. 13. 'Or that my people had hearkened to me,' &c.; for that wish God could not have expressed, if, by any positive influence, he had given them, &c. Jerem. iv. 10. 'Lord God, surely thou hast greatly deceived this people!' (there had suffered this people to be greatly deceived.) 'The false prophets,' saying, ye shall have peace!' Ezek. xiv. 9. 'If the prophet be deceived when he saith spoken a thing, the Lord have deceived that prophet!' I have permitted him to deceive himself. Ezek. xix. 25. 'I gave them also statutes that were not good!' I permitted them to follow the wicked statutes of the neighbouring nations, mentioned Levith. xvii. 8. Matt. xix. 13. 'Lest hap no man (suffer us not) be led into temptation.' Le Clerc, Anc. Cr. vol. i. p. 357, has shown, that Homer, in the same sense, describes the evil actions of men to God. Matt. xix. 25. 'I thank thee, O Father, that thou hast hid (hast not revealed) these things.' &c. Matt. xiii. 11. 'To you it is given to know the mysteries of the kingdom, but to them it is not given.' Y. Acts x. 10. 'Let not them that be not accustomed translatily to the scripture, judge them not to know them. Mark v. 12. 'Send us into the swine; suffer us to go, &c. Acts xiii. 29. 'When they (the Jewish rulers who crucified Jesus) had ful-

filled all that was written of him, they took him down from the cross, and laid him in a sepulchre;' they permitted him to be taken down, and laid in a sepulchre; for it was Joseph and Nicodemos, two of Christ's disciples, who took him down and buried him. Rom. i. 24. 'God gave them up to uncleanness, through the lusts of their own hearts! God permitted them to fall into uncleanness, through their own strong lusts. Rom. i. 18. 'Who was hereafter hardened?' He permitted to be hardened. Rom. xi. 7. 'The rest were blinded;!' were permitted to become blind. 8. 'According to what is written, God hath given them a spirit of slumber;' hath permitted them to fall asleep. 2 Thess. ii. 11. 'For this cause God shall send them strong delusion that they should believe a lie.' God shall permit strong delusion to beset them, so that they shall believe a lie. Rev. i. 9. 'And to them was given power.' xiii. 5. 'And there was given unto him a mouth speaking great things and blasphemies.' 5. Active Verbs are used to express, not the doing, but the giving an occasion of doing a thing: Gen. xxi. 30. 'If mischief befall him by the way, then shall ye bring down (ye shall be the occasion of bringing down) my gray hairs.' 1 Kings xiv. 16. 'Jeroboam made Israel to sin;' occasioned the people to sin, by setting up the calves. Acts i. 38. 'This man (Judas) purchased a field with the reward of iniquity;' that is, occasioned it to be purchased; as is plain from Matt. xxvii. 7. 6. Active Verbs sometimes denote the continuation of the action which they express. —1 John v. 18. 'These things I have written to you who believe on the name of the Son of God, that ye may believe on the name (that is, continue to believe on the name) of the Son of God.' 7. NUPER AND INTRANSITIVE VERBS. —The writers of the New Testament use active and intransitive verbs to denote actions whose objects are things indifferent. Thus, the intransitive verb αὐσπιστεύω, which signifies to rise or spring up, is used transitively, Matt. iv. 45. (αὐσπιστεύω) 'He maketh his sun to rise.' So αὐσπιστευέται, I rise, John vi. 54. αὐσπιστεύεται, I will cause him to rise, 'I will raise him.' 1 Cor. ili. 6. 'But God (αὐσπιστεύω) hath made to grow.' 1 Cor. iv. 15. 'Mark ye not who maketh thee to differ?' Matt. v. 29. 'If thy right eye (αὐσπιστεύουσα) cause thee to offend;'' many transl. Matt. viii. 16. 'Whose (αὐσπιστεύω) shall cause one of these little ones to offend.' 1 Cor. viii. 13. 'If most (αὐσπιστεύουσα) maketh my brother to offend.' In like manner, αὐσπιστεύω, which signifies to know, is used, I think, transitively in the following passage: 'For any man love God, (αὐσπιστεύει) he is made to know (he is taught) by him;' as is plain from ver. 3. 1 Cor. xiii. 12. (αὐσπιστευόμενος) 'I shall be made to know, even as I am known.' Gal. iv. 9. 'But now knowing God, or rather (γνωστὸς εἰς ὑμᾶς) being made to know (being instructed) by God.' 2 Tim. ii. 19. 'The foundation of God standeth sure, having this seal, The Lord (αὐσπιστευόμενος ἡμῶν) maketh them known who are his.' Numb. xv. 8. 'To-morrow the Lord will show (Heb. γνωστός, i. e. make known) who are his.' Edom, which signifies to know, is likewise used transitively, 1 Cor. ii. 2. (v. ἐστιν) αὐσπιστεύει γνώσις τοῦ Κρίτου. 'For I determined to make known (to preach) nothing among you but Jesus Christ, and him crucified.' Mark xii. 32. 'But of that day and that hour (ὅτι σταυρωθή) no man knoweth,' (that is, maketh known), 'not even the angels which are in heaven, neither the Son, but the Father;' neither man, nor angel, nor the Son, is allowed to make known when that day will happen, the Father having reserved that discovery to himself. Acts i. 7. In the same manner, ἐμπροσθότης also is used transitively in the New Testament, 1 Cor. i. 24. 'I give thanks to God, who at all times (ἐμπροσθότης) causeth us to triumph.' And ἐπιστευσε, 3 Cor. i. 6. 'God is able (ἐπιστευσε) to make every gra
abound in you."—Eph. i. 8. 'According to the riches of his grace, which (επεφάνεσα) he hath made to overflow in us.' 1 Thess. iii. 12. 'And the Lord (της κατακλησεως) causes you to abound and overflow in love.'

Voices, Moods, Tenses, and Numbers of the Verb.

8. Voice.—Barta tells us, that the active is put for the passive, 1 Pet. ii. 6. 'Wherefore also (ερχομαι for ἐρχομένοι) it is contained in the Scripture.' Accordingly, the first Syriac translation hath Dictastin in Scripturam. But this change of the voice is singular. Eusebius observes, that some verbs in the middle voice have only a passive signification, and others an active, and others both significations. When verbs in the middle voice are used actively, they commonly express the agent's performing the action on himself. Heb. x. 38. 'The just by faith shall live, (και ἀπέδεικται αὐτοῖς) but if he withdraw himself.' Examples of verbs in the middle voice, which have a passive signification, are—Luke ii. 6. αὐτον ἐπισκέψομαι, 'to be examined by him.' 1 Cor. x. 3. 'And all (καὶ ἐκκλησίαι) were baptized into Moses.'

9. Moods.—As the Hebrew language hath no subjunctive mode, the indicative is often put for the subjunctive.—1 Cor. iv. 6. 'That none of you (οἱ καταλαμβάνετε γινομασθήτωσι) may be puffed up.' 1 Cor. xv. 12. 'If it be preached that Christ was raised,' etc. (και ἐπεφώνησεν) how can one suppose, you say?' vs. 30. 'But of that which is sown (οἱ καταλαμβάνετε γεμιζομαι) how can the dead be raised and with what body do they come?' vs. 60. 'Neither (καὶ διατετάρατος εἰς) corruption inherit incorruption.' Gal. iv. 17. (σὺ δὲ ἐγώ ἐρωτήσομαι γινεσθήτωσι) 'That ye may anxiously love them.'—On the other hand, the subjunctive mode hath often the sense of the indicative. Mark xii. 11. (καὶ ἀφιέρωμα γίνεσθε γινεσθήτωσι) which he was not made to stammer.' John xvi. 8. 'By this is my Father glorified (καὶ γίνεσθε γινεσθήτωσι) when ye bear much fruit.' 1 Cor. vi. 4. (καὶ διατετάρατος εἰς) 'When ye have secular seats of judgment.' 1 Cor. xv. 25. 'Until (ἐν) he hath put all enemies under his feet.' James iv. 13. 'Today or to-morrow (εἰς ἕως) for ἐρχομένοι we will go.' Ver. 16. 'If the Lord will (καὶ διατετάρατος εἰς) we shall live.'

The imperative is sometimes used for the indicative.—Thus, Psalm xxxii. 8. what is in the Hebrew Roll, or trust thou, &c. is translated by the LXX. 'He trusted in the Lord and it is so quoted Matt. xxvi. 43. The imperative is used for the future, 1 Cor. xvi. 22. 'Let him that considereth the round of the firmament.' The infinitive mode was used by the Hebrews for the word, in any of its moods and tenses.—Luke ii. 3. 'Neither (εἰς ἐκκλησίαι) have two coats.' Rom. xii. 15. (γίνεσθε) 'Rejoice with them that rejoice.' Phil. iii. 15. (συνελπίζεσθαι) 'Let us walk by the same rule.' 2 Cor. x. 9. 'Beast (εἰς ἐκκλησίαι) as if I would terrify you.' The infinitive, with the article prefixed, is used for the substantive noun. Heb. ii. 16. 'And who (ἐπεφώνησεν τοις) through all their life.' Heb. iii. 15. (τοις γίνεσθαι γινεσθήτωσι) 'By the saying, To-day,' &c. In this form the article is sometimes omitted. Heb. iv. 1. 'A promise being left (ἀκολουθεῖν το οὐ) of entering.' The Latins likewise said ætus amnis, for scientia tua.

10. Tenses.—As the Hebrew verb hath only two tenses, the preterite and future, these two, with the participles, supply the place of all the rest. Hence the Jews, in writing Greek, give to the preterite and future tenses of Greek verbs all the variety of signification which these tenses have in the Hebrew.

To begin with the preterite tenses, they denote in the Greek the action of state expressed by the verb.—Rom. v. 2. 'This great wherein (εἰς, e have stood) ye continue to stand.' 1 Cor. i. 10. 'In whom (ἐρχομαι) we have trusted, and continue to trust.' Heb. x. 11. 'And every high priest (συνελπίζεσθαι) doth make daily, etc. that is, continueth daily to stand. James i. 20. 'He beholdeth himself, and (καὶ διατετάρατος) goeth his way.' The preterite tenses, therefore, must, in some instances, be translated in the signification of the present. In this observation I am supported by many, who thus write on Rom. ix. 19. Μοναστικά μεν ένας νόμος ευδοκίας γεγονέναι (καὶ διατετάρατος) habent pretiositas significationem. We may therefore translate John xx. 17. thus: 'Hold me not, (εἰς ἕως) for I do not yet ascend.' I am to remain a while on earth. The preterite tenses, especially in the prophetic writings, are used for the future, to shew the absolute certainty of the things spoken of. Thus, Rom. viii. 30. The called are represented as already justified, and even glorified. Eph. ii. 6. Believers are said to be already raised from the dead. Heb. ii. 7. (ἐκκλησίαι, thou hast made) 'Thou wilt make him for little while less than angels.' For this was spoken long before the Son of God was made man. Heb. iii. 14. (καὶ διατετάρατος) shall have made) 'We shall be made perfect by Christ, if we hold,' &c. Wherefore, Heb. xii. 22. (καὶ διατετάρατος) may be translated, 'But ye shall come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem.'

11. The aorist tenses sometimes denote the past action or state contained of the present time; and therefore they may be translated right away, without reference to the Greek. 'Thou art my beloved Son, (πώς έγίνεσθαι) in whom I am well pleased,' that is, have always been well pleased, am at present well pleased, and will continue to be well pleased. Mark xvi. 18. 'Was taken up into heaven,' (εἰς ἔρωμα καὶ διατετάρατος) and sat down (and continues to sit) at the right hand of God.' Matt. xxiii. 3. 'The Scribes and Pharisees, who sit in Moses' seat.'

The aorist is used sometimes for the preterperfect tense; that is, it denotes an action completed some time ago.—Matt. xiv. 3. 'Now Herod (ἐκκλησίαι) having laid hold on John (ἐκκλησίαι) bound him.' John xvii. 24. 'Now (εἰς ἕως) have sent him bound to Caiaphas.' John xli. 2. (καὶ διατετάρατος) who acquainted,' i. e. who had formerly acquainted. Blackwall, Soc. Cl. vol. ii. page 298, observes that the first and second aorists in the potential and subjunctive modes (which are futures too) are often, in sacred and common writers, equivalent to the future of the indicative. Thus εἰς ἔρωμα is used in the sense of εἰς ἔρωμα. Mark ii. 20. 'The days will come (καὶ διατετάρατος) when the bridegroom shall be taken away from them and they shall mourn, and they that look on the bridegroom shall gaze at him (καὶ διατετάρατος) 'But if I shall go, I will send him to you.'

12. The present tense is sometimes put for the preterite.—Acts ix. 56. 'They were all afraid of him, not believing (ἐκκλησίαι τοις) that he was a disciple.' Phil. ii. 20. 'Having the same conflict (καὶ διατετάρατος) which ye see which ye saw in me, and now hear to be in me.' Mark xv. 33. (καὶ διατετάρατος) he remained. 'He remained a priest in all his life.' Ver. 8. 'One testified of (καὶ διατετάρατος, that he lived) that he lived;' namely, a priest all his life.

The present tense is often put for the future, to shew that the thing spoken of shall as certainly happen, as if it were already present. Matt. iii. 10. 'Every tree which bringeth not forth good fruit (γίνεσθαι) is cut down.' Mark iv. 11. (καὶ διατετάρατος) is delivered shall be delivered into the hands of men.' 1 Cor. x. 5. (καὶ διατετάρατος) By which also (ἐκκλησίαι) ye are saved shall be saved.' Ver. 12. 'How say some among you (καὶ διατετάρατος) that there is no resurrection of the dead?' James v. 2. 'And (καὶ διατετάρατος) eateth shall eat his flesh.' 2 Pet. iii. 11. 'Seeing all things (καὶ διατετάρατος) are for the most part dissolved shall be dissolved.' Ver. 12. 'And the elements (καὶ διατετάρατος) shall be melted.'
The present tense is sometimes past for the imperfect.—Gal. ii. 16. ‘Seeing that (κεκατεχθέντο, they do not walk) they did not walk uprightly.’ On the other hand, the imperfect of the indicative is put for the present. John i. 15. (καθ' εὐρύτερον, this was) ‘This is he of whom I spake.’

13. The future of the indicative is often, in the writings of the Hebrews, used for the most probable imperative. See the dialogue.—1 Cor. v. 13. ‘Therefore (οὖν, ye shall put away) put away from among yourselves that wicked person.’ 1 Tim. vi. 8. (αὐθεντοῦχος, we will be content) ‘Let ye be content.’

The future of the indicative is sometimes used for the present and imperfect of the subjunctive.—Matt. xxi. 21. ‘All manner of sin and blasphemy (αὐθεντώρια, shall be forgiven) may be forgiven.’ Luke vi. 7. (δὲ ἀδίκητον, whether he will heal) ‘Whether he would heal on the Sabbath.’ The participles of the present, and of the imperfect tenses, are sometimes used for the preterite. John iii. 13. ‘No man hath ascended into heaven, but the Son of Man (ἰς αὐτόν, who is) who is in heaven.

And John and Paul, and, especially, the sacred writers, were to render their discourses more emphatical, or more general, sometimes change the number and person of the verb.—Gal. vi. 1. ‘Ye which are spiritual ought to restore such an one in the spirit of meekness (αὐθεντικὸν αὐθεντικόν, considering thyself).’ 1 Tim. ii. 15. ‘She shall be saved through child-bearing (κεκατεχθέντο, they do)’ If they live in faith, &c., by this change, they are directed to consider Eve as the representative of the whole sex. She and all her daughters shall be saved, if they live in faith, &c.

Participles, Nomina, Pronomina, Articles.

15. Participles.—The English participles generally have a casual signification; that is, they express a reason for something which goes before, or which follows in the discourse.—Thus, Rom. vi. 8. ‘We believe that we shall also live with him.’ 2. Knowing that Christ being raised (that is, because we know that Christ being raised) dieth no more. But as the Greek participles are often used, when no reason is expressed, in such cases, if they are translated by the corresponding English participles, the idea of a connection, which does not exist in the text, will be conveyed. Of this, see examples in the common version, Rom. vi. 5, 6; 2 Cor. x. 5, 6; Eph. v. 16; Col. i. 10. In such cases, it is better to translate the participles by the parts of the verb for which they are used. For example, if a son have been crucified for the sins of his father, we say, ‘The son was crucified for the sins of his father.’ If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. But these verses ought to be translated unconnectedly in the following manner: 5. ‘For seeing we have been planted together in the likeness of his death, (καθ' αὐτόν) certainly we shall be also in the likeness of his resurrection. 6. Ye know this also, that our old man is crucified together with him, &c. In like manner, 2 Cor. x. 4. is thus rendered: ‘For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds. 5. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 6. And having in readiness to revenge, &c. But the following is a more just translation: ‘We overthrew reasonings, and every high thing raised up against the knowledge of Christ, and lead captive every thought to the obeisance of Christ. 6. And have in readiness to punish,’ &c. See also Ephes. v. 19, 20, 21.

16. The Greek participles have an adverbial sense, and therefore, to translate them properly, the word though, or although, must be joined to them. Thus, 1 Cor. ix. 19. ‘For (καθ’ αὐτόν) though I be free from all men.’ 2 Cor. viii. 9. ‘Παρέχομεν δὲ, ‘Though he was rich.’ 2 Cor. x. 3. ‘For (ἐν τῷ ἔργῳ τούτῳ) though we walk in the flesh.’ Gal. iv. 1. ‘The heir, as long as he is a child, differeth nothing from a bond-man, (ὁμοιότατος) though he be Lord of all.’ 1 Pet. i. 6. ‘On which account ye rejoice (ὑπενθυμίζομεν, although for a little while still ye are made sorry,’ Ver. 8. ἐν τῷ πόρῳ μιᾷ ἑρμηνείᾳ, ‘On whom, though now ye see him not, yet believing.’ 1 Thess. ii. 6. ἀλλάζουσιν εἰς συνείσαρσιν, ‘Though we might have been burdensome.’ In all these passages our translators have rightly supplied the word though, as included in the participle.

Supply the same word in the translation of the following passages, and it will throw great light on them.—Luke x. 32. ‘Likewise a Levite (ἡμών’ ἔστω τῆς ἀθανασίας, ὁ δὲ ἀποκαθιστήσω) being near the place, though he came and saw, passed by on the other side.’ Rom. i. 30. ‘Because (καθ' αὐτόν, though they knew God, and they did not glorify him,’ 1 Tim. iii. 14. ‘These things I write to thee, (ἐκείνως, though I hope to come to thee soon.’

The Greek participles, by means of the verb ἐμετρήσατο understood, are used for any part of the verb which are the participles.—Thus, Rom. v. 11. ἐμετρήσατο, ‘But we boast in God.’ Rom. xii. 18. ὑπεκούσατεν γὰρ τοῖς ἀδελφοῖς, ‘Be of the same mind one towards another.’ Philip. iii. 4. Καὶ τὸ τρέχω, ‘Though I might also have confidence.’ 1 Tim. v. 13. ἐναρκύσατε τω ἐνδοκότι παντελῶς παντελῶς παρακολουθήσατε, ‘At the same time being also idle, they learn to wander about.’ This is the Vulgate translation. Col. i. 22. ἐπισκόπατον, ‘Ye are buried with him.’ 1 Pet. ii. 18. ὑπεκούσατεν ἀδελφοί (ὑπεκόουσατο, you were subject to your masters.’ 1 Pet. iii. 7. ‘In like manner, ye husbands (ὑπεκόουσατο) dwell with them.’ In other instances, the substantive verb is expressed: Eph. v. 5. τὸ τεκνίσατε, ὑπεκόουσατο, ‘For this ye know.’ See also Heb. ii. 13. Our translators, however, forgetting this use of the Greek participles, have, in many other instances, translated them literally, and established a connection in the discourse, which mars the sense, and renders the apostle’s language perfectly ungrammatical.

Participles are sometimes put for the correspondent substantivae nouns.—Herod. L. I. init. ὑπεκούσατο μετέχειν (for τῷ μετέχειν), ‘To the emperor Marcus Aurelius.’ But if we were to render this ‘to the emperor Marcus (ὑπεκόουσατο) he subject to your masters.’

For this we know.” See also Heb. ii. 13. Our translators, however, forgetting this use of the Greek participles, have, in many other instances, translated them literally, and established a connection in the discourse, which mars the sense, and renders the apostle’s language perfectly ungrammatical.

Participles are sometimes put for the correspondent substantivae nouns.—Herod. L. I. init. ὑπεκούσατο μετέχειν (for τῷ μετέχειν), ‘To the emperor Marcus Aurelius’ rule, which you have spoken to you the word.’ But, to two of these translations, it is objected, that the article is wanting. Nevertheless, in the following passage, the participle without the article is put for the substantive noun. Gal. iv. 24. ‘Ἄνεφος ἐπὶ αὐθεντοῦχον, ‘which things are an allegory.’

17. Substantivae Nouns.—The sacred writers sometimes use substantivae nouns for adjectives—Thus, circumcision and uncircumcision signify circumcised and uncircumcised persons; anathema, excommunication, is an excommuniucated person. 1 Cor. xiv. 13. ‘So also ye, seeing ye are earnestly desirous (ὑπεκούσατο, for ὑπεκούσατο) of spiritual gifts, seek that ye may abound for the building of the church.’ Ver. 23. There are a little while still ye are made sorry, &c. ‘The spiritus (for the spiritual gifts) of the prophets are subject. Gal. i. 14. ‘More exceedingly (ὅστατο, a zealot) zeal one.’ 1 John v. 6. ‘Because the spirit is (ἡ μέγα ἐπικούσα, the truth, that is) true.’
PRELIMINARY ESSAYS

EYAT IV.

18. Sometimes in Scripture, when one substantive γεύσεται another, the latter must be translated as an adjective.—Luke xxvii. 6. 'Hear what (μακράν) the unjust judge saith.' Rom. vi. 4. 'Walk in (σκοτεινὸς ἡμᾶς) a new life.' Rom. viii. 3: Πεπληρωμένης τοῦ κόσμου, 'The sinful passions.' Rom. viii. 8. In the likeness (μορφὴν κοσμίου, of the flesh of sin) of sinful flesh. 17. φίλως φίλως 'the body shell.' Body 22. 'The body of his flesh,' his shelly body. Col. i. 18. 'Puffed up by (παχύς παχύς) his shelly mind.' Col. iii. 9. 'Bond of perfectness.' Eph. vi. 15. 'Against the στρογγυλόν της ψυχής, spiritual things of wickedness' wicked spirits. Heb. ix. 15. 'Receive the promise of the eternal inheritance,' the promised eternal inheritance. 1 John i. 1. 'Have handled (κατὰ τὸν κόσμον, concerning the word of life) concerning the living word.' Accordingly it is added, ver. 3. 'And the life (namely, of the word) was manifested.'

Sometimes when one substantive γεύσεται another, the latter must be translated in opposition, as it is called, that is, in the way of any. Matt. xii. 17. 'The knowledge of the knowledge of good and evil; the tree of the knowledge of good, which is evil, that is, the tree of the knowledge of a pleasure which is evil.' 2 Cor. v. 1. 'When our earthly house (τὸ θάνατος, of the tent), which is a tent.' 2 Pet. ii. 1. 'Who shall bring in (ἀπειρών) heresies of destruction' heresies which occasion destruction. 19. When one substantive is joined to another by a conjunction, the one must be translated as governing the other.—Dan. iii. 7. All the people, the nations, and the languages; that is, 'people of all nations and languages.' Matt. iv. 16. 'The region and shadow of death.' 2 Cor. iii. 4. 'The hope and resurrection of the dead.' The hope of the resurrection of the dead. In other instances, the substantives so joined must be translated as adjectives. John xiv. 16. 'I am the way, the truth, and the life.' I am the true and living way. Col. ii. 8. 'Spying out (διὰ τοῦ καταστάσεως εἰς καταστάσεις, through philosophy and false devices) through a false and deceitful philosophy.' 2 Tim. iv. 1. 'Not brought (life and immortality) immortal life to light.' This idiom is found in the Latin language likewise: Pateris libanum et aurei, i.e. aureis pateris, golden cups.

20. ADJECTIVE Nouns.—The neuter adjective is sometimes put for its corresponding substantive.—Rom. ii. 4. 'Not knowing (ἐκ τοῦ γενοῦς, the good thing) the goodness of God.' See also 2 Cor. viii. 8. Philip. iv. 6. Heb. vi. 17. Sometimes the neuter adjective is put for the masculine and feminine jointly. John vii. 39. 'All that the Father giveth me.' 1 Cor. vi. 11. Καὶ τῶν, 'And such were some of you.' 1 Cor. xi. 13. 'As the woman is from the man, so also the man is by the woman; but (εἰσερχέται) all,' that is, both man and woman, of God.

21. Genders of nouns.—The masculine is sometimes put for the feminine, even by classical authors. Of this Blackwall hath produced examples. Sec. Cl. vol. i. p. 85. Wherefore, Acts xiii. 38. άνάπαυσα, though masculine, denotes the woman who washed the dead body of Dorcas. Participles and adjectives sometimes take the gender, not of the substantive noun that is expressed, but of one that is tantamount, and which is understood. Mark. ix. 20. Καὶ ἤλυτος ἐλπίζω τῇ προφητείᾳ: 'And the spirit seeing him, straightway bare him.' Here the word agreeing with ὑπὸ is not ἐλπίζω, but ἐλπίζω understood. See pronouns, No. 5.

22. NUMBERS of nouns.—A noun in the singular number is sometimes used for its plural.—1 Cor. vi. 51. 'On who shall be able to judge (πᾶν μὴν τοῦ ἄνθρωπον) between his brethren.' 2 Cor. xii. 28. 'Dangers in (the city) cities, dangers in (the wilderness) wildernesses.'

On the other hand, the sacred writers, to aggrandize the subjects of which they treat, use plural nouns, though the things which they denote are naturally singular.—Mark xvi. 19. 'Sate down (σε ἐδράς) at the right hands.' 1 Thess. v. 1. 'However concerning (τὸν χρόνον τὰς σκηνὰς, the times and seasons) the time and seasons,' namely, of Christ's appearing. See also 1 Tim. vi. 15. Tit. i. 3. Heb. xii. 23. 'But the heavenly holy places (ἀγίατον οὐρανών, with better sacrifices) with a better sacrifice.' For Christ offered only one sacrifice for sin. Heb. x. 26. 'He who deepened Moses' law died without (σαρκίσας, mercies) mercy.' Matt. xxvi. 7. 'And brought the ass and the colt, and set him (εἰς κολυμμάτος) upon it,' the colt. Le Clerc, Ars Crit. vol. i. p. 383. hath given examples from Homer of the same anomaly. If this change of the number is admitted in that famous text, 1 Cor. xv. 26. as some commentators propose, it will afford an easy interpretation of a passage ought to be conceivable otherwise very difficult: 'Else what shall they do who are baptized (όσον γενέσθαι) for the dead man? for Christ who was put to death by the Jewish rulers.

23. CASES of nouns.—Blackwall (Sec. Cl. vol. i. b. i. c. 2.) remarks, that grammarians think the genitive the only case that can be put absolutely; but the accusative often, and the dative sometimes, are absolute in the Greek.

For examples.—Mark xix. 28. EsS passionate. This observation, Blackwall says, will clear many passages from the charge of solecism, and account for several various readings occasioned by the ignorance of copyists.

The genitive absolute in the Greek, answering to the ablative absolute in the Latin, hath often a casell significati, and ought to be so understood.—Oal. iii. 25. Es δίκαιον δίκαιου, 'But faith (the gospel) being come, that is, because faith is come, we are no longer under the pedagogue.'

24. It is of importance to observe, that, in the Greek language, nouns in the genitive case sometimes express the object, and sometimes the agent; and therefore, in the translation of the Scriptures, these uses of the genitive should be rigorously observed. Of the genitive absolute, the object, the following are examples:—Matt. i. 22. 'The gospel (or good news, the διαστασία) concerning the kingdom.' Matt. x. 1. 'Power (πάντως τῆς διαστασίας) over unclean spirits,' namely, to cast them out. Acts iv. 9. 'If we this day be examined (ἐν γένεσθαις, the accusative and genitive) concerning the good deed of the impotent man; that is, concerning the good deed of the impotent man. Rom. xvi. 15. ἐπαινοῦμας, 'The preaching concerning Jesus.' 2 Cor. i. 6. 'For (ἐν σαρκίσοντας τῷ Χριστῷ) the sufferings for Christ.' Eph. iii. 1. 'Paul (ἐν ἐκπίπτεις τῷ Χριστῷ) the prisoner for Christ.' 1 Tim. iv. 1. ἀκολουθοῦμεν ἰδίους, 'Doctrines concerning demons.' Rev. ii. 13. And have not retained (κατὰ μνήμην) the faith concerning me:' or it may be translated as the genitive of the agent, the faith which we retain.'

25. Of the genitive of the agent, the following are examples.—Luke i. 16. Ἑκείνη, 'A horn which worketh salvation.' John vi. 23. 'This is the work of God,' the work which God enjoins. Rom. iii. 23. 'Faith of Jesus; the faith which Jesus requires.' 2 Cor. iv. 10. 'Always carrying about in the body (πεφυγμένον τῷ πεφυγμένον) the mortification of the Lord Jesus; the mortification which the Lord Jesus requires or practised.' Eph. iv. 18. Παραληπτόμεθα τῷ Θεῷ, 'Being taken away from the life which God commands.' Col. i. 24. 'And fill up the remnant of the afflictions of Christ, the remainder of the afflictions which Christ hath enjoineth thee.'
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1 Tim. iii. 14. 'Hoping to come to thee (εὐπροσόμετο) shortly,' or soon. 2 Tim. i. 18. 'And in how many things he ministered to me in Ephesus, thou knowest (χειροσ., better) well.'

Sometimes the comparative is put for the superlative. 1 Cor. xiii. 8. Μεγίστον ὁ ἁγίος, 'But the (greatest) greatest of these is charity.' 1 Cor. xv. 9. 'We are of all men (μακρασεροί, more) most miserable.'

30. Idiomatical nouns are words used by the Hebrews in a sense peculiar to themselves. Of these the following are examples.

Abba, when applied to God, or to Christ, signifies 'dear and willing.' Rom. iv. 21. 'Fully persuaded, that what was promised, he was able and willing even to perform.' Rom. xi. 28. 'For God is (ἀσφαλές) able and willing to graft them in.' See also Rom. iv. 4; xvi. 24. Heb. ii. 15.

31. All is often used in a restricted sense for the greatest part. 1 Cor. viii. 1. 'We all have knowledge;' that is, the greatest part of us: for it is said, ver. 17. 'There is not in every man that knowle'dge.' 1 Cor. xi. 9. 'That ye remember me in all things;' that is, most things. For they had not obeyed the apostle's precepts concerning the Lord's supper. 1 Cor. xvi. 51. 'We shall not all sleep, but we shall all be changed;' that is, many of us shall be changed.

All sometimes means the greatest degree of the quality to which it is applied. 1 Cor. xiii. 2. 'All knowledge, all faith, signify the greatest knowledge and faith.' Col. i. 9. 'All wisdom and spiritual understanding.' 1 Tim. i. 18. 'Show all long-suffering.' James i. 2. 'Count it all joy.'

All signifies some of every kind. Matt. iv. 23. Acts x. 25. 'If I had not come and spoken to them, they had not had sin;' so much sin. 1 Cor. iii. 7. 'So neither the plante'r is anything, nor the grower, but God that groweth.' Their influence is nothing in comparison of God's. 1 Cor. i. 7. 'For Christ sent me not to baptize, but to preach the gospel;' Christ sent me to preach the gospel rather than to baptize. Col. iii. 2. 'Set your affections on things above, and not on things on the earth.'

32. Answer was applied by the Hebrews to any kind of speech. It may therefore be translated according to the nature of the speech to which it is applied. Matt. xvi. 26. 'At that time Jesus answered and said, I thank thee, O Father,' &c.: At that time Jesus prayed and said, &c. Mark xii. 36. 'At that time Jesus answered and said, while he taught in the temple, How say the scribes that Elias, &c.: Jesus asked and said. 2 Cor. i. 9. 'We had (ἐπιμέλεια, the answer) the sentence of death in ourselves.'

33. A blessing signifies a gift. 1 Sam. xxv. 37. 'This blessing (gift) which thine hand-maid hath brought.' Rom. xvi. 23. 'Come with the fulness of the blessing of the gospel.' 3 Cor. vi. 5. 'That you would go on unto you, and complete your beforehand your before-mentioned blessing;' that is, gift of God. 1 John iii. 16.

34. Bowels. By this word the Hebrews expressed the tenderest affection, and the greatest vehemence of desire; because tender affection, especially love mixed with pity, occasions a commotion and noise in the bowels. Hence the expression, Isa. lxii. 15. 'Sounding of the bowels.' 2 Cor. vii. 5. 'Τὰ χείλεσσ' χεριῶν, (his bowels). His inward affection.' Phil. ii. 1. 'If any bowels and mercies.' Philem. ver. 20. ἀμαρωτὸν τα ἐπιμελείας, 'Quiet my bowels.'

35. Bread signifies the whole provision of the table. 2 Sam. ix. 7. 'Thee shalt eat bread continually at my table.' Matt. vi. 3. 'Command that this stone be made bread.' Luke x. 46. 'He that is least among you all shall be great.' Mark xiv. 46. 'He goeth straightway to him, and saith, Master, Master;' that is, most excellent master.

36. Called. To be called often signifies to be simply. 1 John iii. 1. 'That we should be called the sons of God;' that we should be the sons of God. Sometimes called means held, acknowledged, accounted.

37. Children, Sons, joined with a quality, denote an
high degree of that quality. Thus, children of light, of sobriety, of wrath, of sons of darkness, &c.—Children sometimes signify disciples; Thus, children of the prophets. Isaiah viii. 18. ' Behold I and the children,' &c. 38. Common. Because of many of the things in common. Sometimes we raw things of the law of Moses, unclean to the Jews, they used the word common to denote a thing unclean. Matt. xv. 11. Know ye of Sodom, (rendereth a man common,) 'pollutest a man.' Mark vii. 2. 'When they saw some of his disciples eat bread (samen, with common) with defiled, that is to say, with unwashed hands.' John vii. 50. 'There is no God but one; and (samen, common) unclean of itself.' Heb. x. 29. 'Counted the blood of the covenant, &c. (samen, a common) an unclean thing; the blood of an unclean or sinful person. 39. Doctrine, dodo, signifies not only the thing taught, but the action of teaching; a discourse in which things are taught. Mark iv. 2. 'Taught them many things by parables, and said unto them (samen akadov ephore) in his teaching or discourse.' The same expression is used. Mark xi. 18. xiii. 38. Acts ii. 43. 'They constantly attended on (samen akadov) the teaching of the apostles.' Titus i. 9. Know wv akadov, 'According as he hath been taught.' 1 Cor. xiv. 26. 'Each of you hath a psalm, (samen akadov) each a word of wisdom, each a doctrine.' 40. Eat. Drink. As the Hebrews represented knowledge and wisdom by meat and drink, they made use of the phrases eating and drinking, to denote the operation of the mind in receiving, understanding, and applying doctrine or instruction of any kind, so as to be strongly moved thereby. Jer. xv. 16. 'Thy words were found, and I did eat them.' Is. li. 1. 'Son of man, eat this roll, and go speak unto the house of Israel.' Consider, understand, and get this roll by heart, and then go and speak it to the house of Israel; as is evident from ver. 4. 'Speak with my words to them.' Prov. ix. 5. 'Come, eat of my bread, and drink of the wine which I have mingled.' 6. Forsake the foolish and live, and go in the way of understanding.' John vi. 61. 'I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever.' Hence, bread signifies doctrine, also moral qualities, which are nourished by sound doctrine. 1 Cor. v. 8. 'The unleavened bread of sincerity and truth.' Further, to eat and drink any quality, signifies intimately to partake thereof. 1 Cor. xiv. 15. 'The grace of the Spirit.' 1 Pet. iv. 3. 'Eateth and drinketh punishment to himself.' 41. Elect, or chosen, often signifies the most excellent, the chief, the most precious, among other things of the same kind, because excellence is the reason why some things are chosen preferably to others. Thus, Exod. ii. 2. Pharaoh's chief captains are called 'his elect captains.' 2 Kings xix. 32. 'His (elect) choice first-trees.' Rom. xvi. 13. ' Rufus chosen in the Lord; that is, an excellent Christian.' 1 Tim. v. 21. 'Elected angels,' are the chief angels; in opposition both to those who are of an inferior order and to the fallen angels. 1 Pet. ii. 6. 'Behold I lay in Zion a chief cornerstone, (samen) elected, precious.' 2 John, ver. 1. 'Elected lady,' is excellent lady. Ver. 13. 'Elected sister,' is excellent sister. 42. Face is often used to signify anger. Psal. xxi. 9. xxix. 18. 'The face of the Lord is against them that do evil.' 43. Flesh, Spirit. Flesh denotes things weak; spirit things strong. Is. xxi. 3. 'The Egyptians are men, not God; the Egyptians are flesh, not spirit.' 1 Cor. i. 2. 'I could not speak to you as to spiritual, but as (cacein) to fleshly persons; persons of weak understanding in spiritual matters. 2 Cor. ii. 4. 'The weapons of our warfare are not fleshly (weak) but mighty through God.' Hence the law of Moses is called the flesh; because its rites sanctified to the purifying of the flesh only, and had no efficacy in purifying the spirit: that power was peculiar to the gospel, which therefore is called the spirit. Gal. iii. 3. 'Having begun in the spirit (the gospel), are ye now made perfect by the flesh?' by the law of Moses. Rom. vii. 6. 'For when we were in the flesh,' when we were under the law, of Moses, 'we used flesh and blood as a periphrasis for man, especially when they meant to insinuate the weakness of human nature. Gal. i. 18. 'I consulted not with flesh and blood;' I consulted not with any man. Flesh, especially in St. Paul's epistles, signifies the body with its appetites and vices, the unrestrained part of our nature. Gal. v. 16. 'Walk in the spirit,' (walking to the spiritual part of your nature), 'and ye shall not fulfil the lust of the flesh,' (the lusts of the animal part of your nature); 'for the flesh lusteth against the spirit, and the spirit against the flesh.' 44. Glory is expressed by a Hebrew word which signifies weight: Hence, 2 Cor. iv. 17. 'An exceeding and eternal weight of glory.' By this word the Hebrews denoted the perfections of God. Rom. i. 23. 'Changed the glory (the perfections, of the incorruptible God into an image.' Rom. vi. 4. 'Raised up from the dead by the glory (power) of the Father.' Ephes. iii. 16. 'According to the riches of his glory,' of his goodness. 45. To be known, signifies understood, to believe, to obey, to hearken, to grant, and to report; and therefore, in translating this word, due regard must be had to the scope of the passage where it is found. John ix. 27. 'I have told you already, (samen wv eaxeto) but ye have not believed; why desire ye (samen) to hear it again?' 1 Cor. xiv. 2. 'He that speaketh in an unknown tongue speaketh not to man, but to God; for no one (samen, heareth) understandeth him.' Gal. iv. 21. 'Ye who desire to be under the law, (samen wv eiv xen etaxato) why do ye not (hear) understand the law?' Acts ix. 7. 'The men which journeyed with him stood speechless, (samen, eaeta) hearing a voice, but seeing no man.' Acts xxii. 9. 'And they that were with me, saw indeed the light, and were afraid; but (eiv men, they heard not; for no one (samen, heareth) understandeth him.' This is an easy and proper reconciliation of these passages, which in the common method of translating the Greek word ejw, are directly contradictory to each other. 1 Cor. i. 1. 'Omen, eaxeto, It is commonly reported that the Spirit.' 46. Hearing, eaxeto, signifies not only the act of hearing, but the thing heard; a relation, a report, a name. Matt. xiv. 1. 'Herod the tetrarch heard (samen, eaxeto) of the fame of Jesus.' John xii. 38. 'Who hath believed (samen, eaxeto) our report?' 47. Heaven was used by the Hebrews to denote God, the possessor of heaven. Matt. xxii. 25. 'The baptism of John, was it from heaven, or from men?' Was it from God or from men? Luke xv. 18. 'I have sinned against heaven, and before thee;' I have sinned against God. 48. Holy, xaaro, primarily signifies that which is clear, or free from defilement. Deut. xxii. 14. 'Therefore shall thy camp be holy, that he see no unclean thing.' 49. Holy likewise signifies separated from a common to a sacred use. In this sense Aaron and his sons, the priests, are called holy; being separated from the rest of the Israelites, to minister in holy things. Also, because the Israelites were separated from the rest of mankind, and set apart for the worship of the true God, they were called holy. Deut. xxii. 2. 'Thou shalt be holy; for I the Lord thy God.' Therefore, when in the epistles the name of saint is given to a whole church, it is in the same sense in which it was given to the ancient Israelites as a nation. It does not denote holiness of life, but merely their separation from the heathens, to worship the true God, and to be his church and people, in place of the Jews; 1 Pet. ii. 9.
See Sanctify. In like manner, places and things are called holy, on account of the use to which they are destined.

Holy and holiness often denote moral purity. 1 Sam. vi. 20. 'Who is able to stand before this holy Lord God?'
1 Pet. i. 15. 'As he who hath called you is holy, be ye also holy in all your conversation.'

Because the Hebrew word signifying to holy, signifies sometimes merciful, beautiful, beneficent, and is so translated in our Bibles, it may have the same meaning in some passages of the New Testament. See Titus i. 8. Heb. vii. 26.

49. Honour, in the speech of the Jews, signified maintenance. Matt. xv. 5. 'But ye say, Whosesoever shall say to his father, or his mother, whatsoever thou mightest be profited by me, is a gift to the temple.'

And shall not honour (shall not maintain) his father or his mother, shall be free.'
1 Cor. xiii. 38. 'Or one member be honoured, (nourished), all the members rejoice with it.'
1 Tim. v. 3. 'Honour widows who are really widows; that is, maintain them from the funds of the church; as is evident from the following ver. 4. Ver. 17. 'Let the elder understand who he understandeth what he saith that he saith, and who is of tender garments, a liberal maintenance.'
1 Pet. iii. 7. 'Giving honour to the wife as the weaker vessel; that is, nourishing the wife with tenderness, on account of the weakness of her body.

50. Living. The Hebrews used the word Zevig, as an epithet to denote the excellency of this thing to which it is applicable. Acts viii. 25. 'And then Zevig, and Living way.'
1 Pet. ii. 4, 5. 'Living stone.' Rev. xvi. 17. 'Living fountain; signify excellent waters, excellent oracles, &c.

51. 'Name is often put for a person, especially when the person spoken of is great, honourable, and illustrious. Ps. cv. 10. 'The name of the Lord is great;' Acts i. 15. 'The number of the names (persons) was about an hundred and twenty.' Acts iv. 10. 'Be it known unto you all—that by the name of Jesus Christ of Nazareth—by him, doth this man stand here before you whole.'
Rev. iii. 4. 'Thou hast a few names (persons) in Sardis, who have not defiled their garments.' John xix. 6. 'I have manifested thy name (thy character and work) to the men which thou gavest.' This idiom seems to have taken rise from the circumstance of persons being known by their names.

52. Riches denotes the greatest abundance of any thing. Rom. ii. 4. 'Deepest thou the riches (the greatness) of his goodness?' Ephes. i. 7. 'According to the riches (greatness) of his glory.' Eph. i. 2. 'Who hath measured the unsearchable riches (greatness) of Christ.' Col. i. 27. 'What is the riches of the glory (what the greatness of the glory) of this mystery.'
Col. i. 2. 'All the riches of the full assurance of understanding;' the fullest assurance of knowledge.

53. To Sanctify, to make holy, to hallow, in the writings of the Hebrews, signify to cleanse a thing from these defilements which render it unfit for sacred uses. Thus, Moses is said, Exod. xix. 10. to sanctify the people, by making them 'wash their clothes,' etc. Hence, to sanctify, signifies to set a thing apart for a particular purpose; also, to fit a thing for a particular use. Jer. xii. 3. 'Prepare them for the day of slaughter;' is, in the Hebrew text. 'Sanctify them for the day of slaughter.' 1 Cor. vii. 14. 'For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband.'

The husband and wife, though unbelievers, are fitted to perform their relative duties to each other, by their mutual affection. In the apostolical epistles, Christians are said to have been sanctified, because they were seperated from idolaters, and fitted to worship and obey the only true God; on which account the whole body of Christians are called saints. In like manner, those, who are fitted for heaven, are said, Heb. x. 14. to be sanctified by the one offering of Christ; they are fitted to be admitted into heaven, having received the pardon of their sins through that one offering. See Holy.

To sanctify or hallow God, is to venerate and pay respect to God, on account of the excellence of his character, and the greatness of his power and goodness. Isa. viii. 3. 'Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.' Matt. vi. 9. 'Hallowed be thy name.'

54. Some, are, in Scripture, often denotes a great number, many. Rom. iii. 3. 'What if some have not believed!' What if the greatest part of the Jewish nation have not believed?' Rom. xi. 17. 'But if some (the greatest part) of the branches were broken off.'
1 Tim. iv. 1. 'That, in after times, some (a great number) shall apostatize from the faith.'
Heb. iii. 16. 'For some, when they heard, provoked;' The whole congregation did so, except Caleb and Joshua.

55. To speak, in the Hebrew phraseology, denotes any kind of speaking, whether in the way of affirmations, or command, or questions, or promise. Rom. iv. 5. 'Even David also (the great Meal) commanded to his son (Jesus Christ) to serve the Lord.' Jer. xviii. 7. 'At what instant I shall speak (command) concerning a nation, and concerning a kingdom, to pluck up, and to pull down.' In the New Testament the words evil, and κακον, have the same significations. Matt. iv. 3. 'If thou be the Son of God, (are, speak) command that these stones be made bread.' Matt. ii. 5. 'Certainly he that went out from us have troubled you (are, speak) with precepts, subverting your souls. (are, speak) commanding you to be circumcised, to whom we gave no such commandment.'
Rom. xi. 1. Παντες εις τον θεόν εστε. 'We all, in the same manner, command thee to arise.'
Luk. vi. 46. 'Why call ye me Lord, Lord, and do not (are, speak) things that I command?' Acts vi. 24. 'Certain who went out from us have troubled you (are, speak) with precepts, subverting your souls. (are, speak) commanding you to be circumcised, to whom we gave no such commandment.'
Rom. xi. 1. Παντες εις τον θεόν εστε. 'We all, in the same manner, command thee to arise.'
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Rom. xi. 1. 'For God (are, speak) who commanded the light to shine out of darkness.'
Rev. xiii. 14. 'Are, speaking, Commanding those who dwell on the earth, to make an image to the beast.'
Elnasar and Raphaeles have shown that the Greek writers use the word κακον in the same sense.

56. To speak, are, signifies to say, to signify with the signification with. Luk. i. 55. κακον εις εαυτον, (as he spake). He promised to our fathers.' See Heb. i. 1.

Rom. i. 9. 'Whom I serve with my spirit,' serve with the greatest zeal. Rom. viii. 15. 'Spirit of bondages, spirit of adoption;' Rom. xi. 8. 'Spirit of deep sleep,' signify the greatest degree of bondage; of fatal disposition; of stupidity.

58. Ëòk, as an epithet, denotes excellence. Luk
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Essay IV.

XVI. 11. 'The true riches,' the most excellent riches. John i. 9. 'The true light,' the most excellent light. John vi. 32. 'True bread,' the most excellent bread. Heb. viii. 2. 'The true tabernacle,' the most excellent tabernacle.

Truth signifies justice, righteousness. John iii. 21. 'He who doth (θεὶς οἰκουμενικός, true) is righteousness, cometh to the light.' 1 Cor. xiii. 7. 'Rejoice not in unrighteousness, but rejoice jointly (τυχεῖς οἰκουμενικοί, in truth, that is) in righteousness.'

Walk. One's walk denotes a continued course of action and enjoyment, either good or bad; the habitual manner in which one lives. Gen. v. 24. 'Enoch walked with God.' Rom. viii. 1. 'Who walk not after the flesh.' 2 Cor. v. 7. 'We walk by faith and not by sight.'

Word, λόγος, is a term of very extensive signification. It signifies not only reason, but speech, which is the effect of reason; reason brought forth. Hence the word often denotes the preaching of the gospel. Luke i. 2. 'Were eye-witnesses and ministers of the word.' Acts vi. 2. 'It is not reason, that we should leave the word of God.' Acts xiv. 22. 'The preaching of the word of God.' Acts x. 44. 'The Holy Ghost fell on all them who heard the word,' the gospel preached at that time.

Word, λόγος, like the corresponding Hebrew noun, signifies a matter, or thing, or affair of any kind. Matt. v. 29. 'Whosoever shall put away his wife, (σαρταιταλαί, upon a word,) except for the cause of fornication.' Matt. x. 11. 'And I will give you (δι' αὐτοῦ, upon a word) one thing.' Acts x. 25. 'I ask therefore, (μετά τοῦ λόγου) for what intent (ποιμήν) ye sent for me.' Acts xix. 38. Λόγος χαίρετος, 'Have an accusation.' 1 Cor. xv. 2. 'If ye remember (οὖν αὑτόν, upon a word) in what manner,' 1 Cor. x. 38. 'For what is the sum of the law (οὖν αὐτόν, upon a word) but this one thing, that,' 1 Cor. xiv. 12. 'For as many soever speak, (οὖν αὐτόν, upon a word) let one or another speak.'

Word, λόγος, signifies likewise a command. Exod. xxviii. 8. He writes upon the tables of the law, (ἐπὶ τῶν λειτουργίων τῶν λαβόντων, the ten commandments.) John x. 28. 'If he called them gods to whom (λόγος) the command of God came.' 1 Tim. vi. 2. 'Consent not to wholesome (λόγος), words, commands, even (εὐαλλοῦς, to the words) to the commands of our Lord Jesus Christ.'

Word, λόγος, sometimes signifies a sentence of a discourse. Rom. xii. 9. 'And if there be any other commandment, it is summarized up (ἐν τῷ λόγῳ αὐτοῦ) in this sentence; namely, Thou shalt love thy neighbour as thyself.' 1 Cor. xiv. 19. 'In the church I had rather speak (ἐν τῷ λόγῳ) five sentences with my meaning understood, than ten thousand (λογικά) sentences,' &c.

Word, λόγος, signifies a matter, or thing, of any kind. Luke ii. 19. 'Mary kept (λόγῳ τοῦ γενέσεως, all these things.'

Poxoues—The primitive substantive pronoun ἐστι, must be distinguished from the adjectival adjective ἐστι,  ὅ,  ὅς,  ὅψ,  ὅν,  ὃς, which. Matt. xiv. 17. 'Οὗτος ἐστιν, 'They say unto him.' Acts viii. 27. 'Who had come to Jerusalem to worship.' ὁτα Τιτις ὅς ὅρει ἔρημος, and he was seen many days.' Col. i. 15. 'Οὗτος ὁ Θεοῦ ἄγνωστος θεοῦ, mentioned ver. 13.) is the image of the invisible God.' Ver. 18. 'Οὗτος ὁ Θεοῦ is the beginning.' Heb. v. 6. 'Thou art a priest for ever after the order of Melchisedek.' Ver. 7. ὁτα Τιτις ὁ Θεοῦ, 'He (Christ, mentioned ver. 5.) in the days of his flesh, when he had offered up prayers,' &c.

The sacred writers, to give the greater emphasis to their discourse, sometimes join two relatives with an antecedent. 1 Pet. ii. 24. 'Οὗτος ἡγεμόνας ἐστιν αὐτῶν, 'Who himself bore our sins.' 1 Cor. ii. 9. 'Αὐτός, 'For τοιαύτα, 'These things eye hath not seen, &c. (καί) which God hath prepared,' &c. in the days of his flesh, when he had offered up prayers,' &c.

The relatives, in many cases, refer not to the near, but to the remote, antecedent. Luke xv. 17. 'The power of the Lord was present to heal (ἐρχόμενος) them.' Not the pharisees, who are mentioned immediately before, but such sick people as were in the crowd. 2 Thess. ii. 8. 'Shall render ineffectual, by the brightness of his coming, (ἐν) of whom the coming is after the strong working of Satan.' Here is, of whom, refers not to the Lord, the immediate antecedent, but to the lawless one, mentioned in the first part of ver. 8.

The relative pronoun ὅς is sometimes used to denote an antecedent, not mentioned before, but which the writer is thinking of in his own mind. Thus, 2 Pet. ii. 11. ὅς, 'they are, not put for ὅς, dignities, mentioned ver. 10. but for the evil angels, of whom nothing is said. 1 John iii. 2. 'We knew that when he shall appear, we shall be like (πάντων) him; we shall be like Christ, of whom nothing is spoken before. Ver. 16. ὅμοιος, ὅς, stands for Christ, of whom there is no mention made in what goes before. Heb. ii. 7. 'Thou hast made him for a little while less than angels,' namely The Son; as is plain from ver. 8, 9. 1 Pet. iii. 14. 'He be not afraid of the terror of men.' Here the relative their hath no antecedent expressed.

The relative pronoun ὅς is sometimes used for ὅς ἐστι, ὅς ἐστιν, I myself; thou thyself; and ὅς ἐστιν, &c. Acts xiv. 8. 'By examining of whom (ἀντι καθ' ὅς) thou thyself mayest take knowledge of all these things.' Matt. xxiii. 37. Jerusalem, thou that stonest him which was sent to thee! ὅς δὲ ὅς ἐστιν, send to thyself.

When words of different genders are the antecedents, though the relative takes the gender of the masculine word, it comprehends the whole. Heb. i. 11. ἀδελφός, 'They (ἔχουσαι εἰς γὰς) shall perish.' Sometimes the relative is of a gender different from the antecedent, regarding the meaning of the antecedent rather than its form; as in the following examples, Gal. iv. 19. Col. ii. 15. 19. Of this solenism Beza has given an example from Euripides, in his note on Col. ii. 19.

The relative pronoun ὅς, ὅστις, ὅ, ὅς, called by Cleland the subjunctive article, is sometimes used for the demonstrative ὅς, ὅς, ὅς, ὅς, &c. Cleland, Grammar, 166. Of this usage in the relative pronoun we have examples in the New Testament. 1 Pet. iv. 5. 'Οὗτος ἐστιν, 'They shall give him an account to him,' &c. 1 Pet. ii. 8. 'Οὗτος, 'These stumble at the word.' Scepsas also observes, that the Greek writers use the relative in the same manner. ἦν γὰς ὅς δὲ, ὅς ἐστιν, and ὅς ἐστιν, signifies something over and above the relative. I am therefore of opinion, that, in the following passages the relative, though compounded with ὅς, is used for the demonstrative ὅς. Acts xxiii. 30. 'Ὅτε (the horsemen) going into Cesarea, and delivering the letter to the governor, presented Paul.' Acts xiv. 1. 'Ὅτε (These, namely, Ananias, the elders, and Tertullus, informed), &c. Rom. i. 25. 'Ὅτε (These men knowing the law of God, that they who do such things), &c. Rom. xvi. 4. 'Ὅτε (These persons for my life laid down their own necks.) These. i. 9. 'Ὅτε (These shall suffer.) See, however, No. 71.

The demonstrative pronoun ὅς, this, often denotes something that follows in the discourse. John vii. 52. ὅς, 'For this reason Moses, not because it is of Moses, but of the fathers.' Rom. iv. 16. ὅς, 'For this reason it is by faith, that it might be by grace.' 1 Cor. vii. 6. 'Τίτ σὺ ἐστι, &c. But this (that follows) I speak by way of advice.' 1 Cor. xi. 17. 'Τίτ σὺ, 'Now declaring this, (that follows) I praise you not, that ye come together,' &c. 1 Tim. i. 16. 'ὁτα τίτ σὺ, &c. 'For this reason Moses, not because it is of Moses, but of the fathers.' 2 Tim. i. 10. ὅς, 'For this cause, I patiently bear evil for the elect's sake, that they also may,' &c. 2 Tim. iii. i. ὅς, 'This know also, that in the last
The article is often put for the relative pronoun, in a, and must be translated, as, which. Mark xii. 26. "Beware of the scribes, (εἰς σημεία) which love to go in long clothing." Rom. ix. 6. "O σω, for εἰς σω, 'Who is over all, God blessed,' &c." Sometimes the article in this sense is understood and must be supplied. 1 Tim. iv. 2. "Through the hypocrisies of liars (εἰς σκότεινες, for εἰς σκότεινες) who are sects." 1 Pet. v. 24. "Who forbids to marry." 74. In many instances where the article is put for the relative pronoun, the substantive verb is understood, and must be supplied in the translation. 3 Cor. viii. 23. "Much more diligent upon the great trust (εἰς τούς) which he hath in you." 2 Cor. iv. 3. "That our boastings (εἰς τούς) which is concerning you." 75. Lowth, in his English grammar, page 32, observes, "That the connective parts of sentences, by which he seems relatives, propositions, and conjunctions, are the most important of all the parts of speech." He has very justly directed our attention: for it is by them chiefly that the train of thought, the course of reasoning, and the whole progress of the mind, in continued discourse of all kinds, is kept open; and on the right use of these, perspicuity, which is the first and greatest beauty of style, depends. This observation, which is perfectly just, shows, that in a translation of any discourse from one language into another, it is of the utmost importance that the meanings and powers of the connective parts thereof be properly expressed. In the Hebrew language, the connectives being few, are used with more latitude of signification than belongs to the connectives which properly correspond to them in other languages. Wherefore, in translating the books of the Old Testament, it is observed, that the authors of these books being Jews, naturally used the Greek particles and prepositions, not only in all the variety of their own significations, but in the variety also of the significations of the corresponding Hebrew particles and prepositions. And of these various significations, the one which best suits the passage in the text where the particle is found, ought to be expressed in the translation; otherwise, the inspired writer's train of thought will disappear, and the course of his reasoning be interrupted, perhaps inverted. Therefore, to lay a proper foundation for a right translation of the Scriptures, the following examples are produced, chiefly from the Scriptures themselves, to prove that the connectives must be expressed by the sacred writers in the Greek particles, by which they have connected the different parts of their discourse.

67. ἀλλὰ is sometimes used affirmatively, and must be translated yea, also, certainly. This sense of ἀλλὰ is acknowledged by Hoogeveen, who renders it by the Latin words some, tumus. Acts xix. 2. ἀλλὰ, "Indeed we have not so much as heard that the Holy Ghost is given." Rom. viii. 37. ἀλλὰ, 'Nay, in all these things.' 2 Cor. vii. 11. ἀλλὰ, Yes, what clearing of yourselves; (ἀλλὰ) yea, what indignation; (ἀλλὰ) yea, what zeal; (ἀλλὰ) yea, what revenge. In this passage, however, ἀλλὰ might better be translated also. Rom. vi. 5. 'For seeing we have been planted together in the likeness of his death, (ἀλλὰ see) certainly we shall be also in the likeness of his resurrection.'

68. ἀλλὰ is sometimes used by the Greeks as the first word of a discourse, and signifies, now, now indeed. Of this use of ἀλλὰ, Hoogeveen has produced examples from the best Greek writers.
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10. And his grace which was bestowed on me, was not vain; (αξίλη) for I labored more abundantly than all of them. 2 Cor. vii. 14. 'I am not ashamed, (αξίλη) for as I spake all things,' &c. 1 Thess. iii. 2. άλλα καθιστησιν. 'For although we had before suffered.' Titus i. 15. 'But to the polluted and unfaithful nothing is pure, (αξίλη) because both their understanding,' &c. 2 Pet. i. 16. 'We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ. (αξίλη) For we were eye-witnesses of his majesty.'

79. Aξίλη is used illatively, and must be translated, wherefore, therefore. Acts x. 18. 'Three men seek thee, (αξίλη) therefore arise, and get thee down.' Acts xxvi. 15. 'I am Jesus whom thou persecutest, (αξίλη αριθμος) wherefore arise.' 2 Cor. viii. 19. άλλα. 'Therefore as ye abound in every thing.' Eph. v. 24. άλλα, 'Therefore as the church is subject.'

80. άλλα, Unless, except. Matt. xx. 23. 'Is not mine to give, (αξίλη εις) except to them,' &c. Mark ix. 6. 'They saw no one, (αξίλη) save Jesus only.' 2 Cor. ii. 16. 'If a certain person have grieved me, he hath not grieved me, (αξίλη εις) except by a part of you.' 2 Cor. vi. 12. 'We do not recommend ourselves to you, (αξίλη) but only give you an occasion.' 1 John ii. 27. 'Ye have no need that any one should teach you, (αξίλη αριθμος) except as the same anointeth teaching you concerning all things.'

81. άλλα, Yet, however. Rom. viii. 18. άλλα, 'Yet I say, they have not heard.' 1 Cor. iv. 4. 'I know nothing by myself, (αξίλη) yet am I not hereby justified.' 1 Cor. xii. 24. άλλα, 'However, God hath tempered the body.' 1 Cor. xiv. 20. άλλα, 'Howbeit in malice be ye children.'

82. άρη, joined with a verb, must sometimes be translated (ερχεται) certainly, without doubt. Matt. xi. 23. 'If the mighty works which have been done in thee, had been done in Sodom, (ερχεται ας) it would certainly have remained,' &c. John iv. 10. 'If thou knewest—what it is that saith to thee, Give me to drink, (ας εστιν σας πετειν) thou certainly wouldst have asked him,' &c.

83. άρη signifies of, or belonging to. Acts xvii. 12. 'But when the Jews (ας) of Thessalonica had knowledge that the word of God was preached of Paul in Berea, they came thither also.'

84. άρη, For, by reason of, because. Matt. xviii. 7. 'Who hath not sinned against the kingdom of heaven.' Luke x. 3. 'Could not (ας ερχεται) for the press, because there was little of stature.' Luke xxii. 56. 'Men's hearts failing them (ας ερχεται) for fear,' by reason of fear.

85. άπα, After, in the sense of following an example. 2 Tim. i. 3. 'Whom, (ας εκκλαμενοι) after my forefathers, I serve.'

86. άπα, εις. 3 Cor. i. 14. 'Also ye have (ας εις) in part acknowledged us.'

87. άρη, properly is a particle of affirmation, and must be translated truly, certainly, indeed. Matt. xii. 38. 'Aς, Certainly the kingdom of God is come unto you.' Matt. xxiv. 46. ἀς εκείνοις, 'Who truly is a wise and faithful servant.' Luke xi. 46. άρη, 'Truly ye bear witness.' Acts viii. 29. ἀς εκείνοις. 'If, indeed, the thought of thy heart may be forgiven thee.' Rom. x. 17. άρη τι πιστεύον, 'So then,' or certainly, 'faith cometh by hearing.'

88. άρη is often used interrogatively. Matt. xviii. 1. 'Saying, (τος ας) Who now is greatest in the kingdom.' Mark iv. 39. ἀς τις εκείνος, 'What manner of man is this?' Rom. vii. 25. άς εκείνοις, 'Do I myself then as a slave serve sin?'

89. άρη is also used illatively, and must be translated therefore, then. Matt. xix. 35. 'Saying, (τος ας) Who then can be saved?' &c. Act. 27. 7. ἀς, 'What therefore shall we have?' Heb. iv. 9. άς καταφυγόντως, 'There remaineth therefore a rest to the people of God.' Heb. xii. 8. άς, 'Then ye are better.' Rom. viii. 1. άς τις εκείνος, 'There is therefore now no condemnation.'

90. άρη is used by the Scribes and Writers of the New Testament in a great variety of senses. Most frequently it hath a causal signification, and must be translated for. Yet it does not in all cases introduce a reason for what immediately goes before, but for something more remote in the discourse.

91. άρη is used to introduce an additional reason; that is, a reason in proof of some proposition, for which a reason has already been given. In such cases the proper translation of άρη is besides, further, moreover. This use of ας occurs so frequently in Scripture that to produce examples would be superfluous. The reader, however, if he pleases, may examine Rom. i. 18. iv. 15. v. 6, 7.

92. άρη is sometimes used to introduce a reason for something spoken by the Scribes, but which being strongly impressed on his own mind, he supposes the reason offered will make it sufficiently known. Thus Pilate, speaking to the Jews, Mark xv. 14. 'Why should I crucify him?' άς καταφυγόντως, 'For what evil hath he done?' In like manner the town-clerk says to the Ephesians, Acts xix. 36. 'Ye men of Ephesus, I am as-

93. άρη is also used illatively, and must be translated wherefore, therefore. Rom. vii. 19. ἀς, 'Wherefore, as ye have presented your members servants to uncleanness, and to iniquity, to work iniquity, so now present your members to be servants to righteousness.' Rom. vi. 19. 'Therefore let us, having put off the old man which we did wear, (καταφυγόντως) for what man is there,' &c.

94. άρη is often a particle of affirmation, and must be translated indeed, certainly, truly. Luke xxvi. 68. άς καταφυγόντως, 'Neither indeed can they die any more.' John x. 30. 'The man answered and said to them, (καταφυγόντως) Herein truly is a wonderful thing, that ye know not him that could do these things.' Matt. xxvii. 46. άς καταφυγόντως, 'Not one of them believed his own heart.' Acts xxvi. 57. ἀς καταφυγόντως, 'What therefore let us bring them out!' 2 Cor. iv. 10. 'Does he command this wherewith for our sakes?' (τοις καταφυγόντως) For our sakes, no doubt, it was written.' 3 Cor. x. 8. ἀς καταφυγόντως, 'And although indeed I should boast somewhat more;' &c. Gal. i. 13. άς καταφυγόντως, 'Ye have heard certainly of my behaviour,' &c. 1 Thess. iv. 10. ἀς καταφυγόντως, 'And indeed ye do it,' &c. 1 Thess. xiv. 16. The LXX have inserted the particle άς καταφυγόντως, as the translation of a Hebrew word which signifies truly, indeed. See Trumm. Conedur.

95. άρη is put sometimes for έν, quod; and must be translated by the English particle that. 1 Cor. vii. 6. 'I speak this as a wise man, not as an inscription.' 7. (καταφυγόντως) that I wish all men were as I am,' 1 Cor. xiv. 51. 'Behold, I show you a mystery, (καταφυγόντως) that we shall not all sleep.' 2 Tim. ii. 11. 'True is the saying, (καταφυγόντως) that if we die with him, &c.'

96. άρη, as Phavorinus tells us, (καταφυγόντως) is put for έν; consequently it has all the different meanings of έν. Accordingly.

97. άρη is used as a copulative; so must be translated and. Acts viii. 39. 'And the census now him no more,' (καταφυγόντως) and he went on his way rejoicing.'
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Rom. v. 19. Circumcised at Greeks, 'And as through the disbursement of one man.' Rom. xi. 3. Agape. 'Now by the grace that is given to me, I command.' Rom. xiv. 4. Give ye. 'Now, whatever things were before were written for our instruction, so, 2 Tim. ii. 11. Consider what I say, (Agape) and the Lord give you understanding.'

97.腊 is used as a term of conduct, and may be translated simply. Gal. iv. 20. Simeon. 'I could wish indeed to be present with you.' 1 John ii. 3. Kav. 'This is the true bread.' 1 Cor. xvi. 14. 'I eat, therefore, the unmarried.' or, 'I command, therefore, the unmarried.' 1 Cor. xvi. 14.腊. 'Therefore the eye cannot say to the hand.' 1 Cor. xvi. 14. 'I eat, therefore, the unmarried.' or, 'I command, therefore, the brethren.' Phil. i. 2. 'Thou therefore receive him.'

107.腊 is used as a particle of affirmation, and may be translated instead. Gal. iv. 20. Simeon. 'I could wish indeed to be present with you.' 1 John i. 3. Kav. 'This is the true bread.' 1 Cor. xvi. 13. 'And truly our fellowship.' 2 Pet. i. 3. 'Yes, I think it fit as long as I am,' &c. &c. 1 Cor. xvi. 3. 'Them will I send—to Jerusalem.' 4. (Agape) or 'If so it be that even I should go.'

109. ἐκ does not always mean 'out of,' but 'from,' 'from the.' 1 Cor. xii. 17. 'In thanks to God (ἐν χάρισι, for ἐν χάρισι ἐν χάρισι) that although ye were the slaves of sin, (ἐν χάρισι ἐν χάρισι) yet ye have obeyed from the heart,' &c.: For can any one imagine the apostle would think that God the Romans were the slaves of sin!—So also, 1 Pet. iv. 8. ἐκ θεώ ἐκ θεώς, is an elliptical expression for ἐκ τοῦ Θεοῦ ἐκ θεώς, as is evident from the following clause, ἐκ τοῦ Θεοῦ. So that the true literal translation of ἐκ τοῦ Θεοῦ, is, 'That the elect of God, no more can be taken by men in the flesh, they might live by God in the spirit.'

110. Vetus, page 328, says, this particle, when it stands by itself, signifies 'οὐ καθαρίζομαι: Gal. ii. 3. ἀλλ' ἢ, 'However, not even Titus was with me,' &c. Ver. 5. 'To whom we gave place by subjection, (ὁδότως) not even for an hour.'

111. ἐκ properly is a particle of affirmation, but it is used likewise inclusively. 1 Cor. vi. 20. 'Ye are bought with a price; (ἐκ οὗ ἐκ οὗ) therefore glorify God with your body,' &c.

Δ. A.

112. ἐκ with an accusative, commonly, though not always, denotes the end for which a thing was done, and must be translated for an account of. Rom. iv. 25. 'And was raised again (ἐκ) for our justification.' 2 Cor. iv. 5. 'And ourselves your servants (ἐκ) on account of Jesus.' 3 Cor. viii. 8. 'I speak not this as an injunction, but (ἐκ) on account of the forwardness of others.' Heb. i. 14. 'Sent forth to minister (ἐκ) for those that shall be heirs.' 2 Tim. i. 11. 'On account of the suffering of death, crowned with glory and honour.' 1 Pet. i. 20. 'But manifested in these last times (ἐκ χρόνων) for you.'

113. ἐκ, with an accusative or genitive, signifies an efficient cause of any kind, and must be translated by, through. John vi. 57. 'And I live (ἐκ) by the Father.' 2 Cor. iii. 11. 'For if that which was abolished, was abolished (ἐκ) through glory.' 2 Tim. iii. 2. 'The things which thou hast heard from me (ἐκ) by many witnesses; that is, confirmed by many witnesses.' 114. ἐκ, According to, 1 Tim. iv. 14. 'The spiritual gift which is in thee, which was given thee (ἐκ) according to prophecy.'

116. ἐκ, With respect to. Rom. viii. 10. See the note on the passage.

117. ἐκ, both with a genitive and an accusative, signifies in. Mark xiv. 58. 'And (ἐκ) within (ἐκ) three days I will build another.' Acts v. 19. 'But the angel of the Lord ἐκ τοῦ ἔδρα τούτων(ἐκ) sent and opened the prison doors.' Rom. iii. 20. 'For the declaration of his righteousness, (ἐκ τοῦ ἐδρατοῦ) in passing by the sins.' Rom. xiv. 14. 'There is nothing unclean (ἐκ δυνάμεως) in itself.' 1 Cor. xiii. 13. 'We see (ἐκ δυνάμεως) in a mirror

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Acte xvi. 6. 'Why should it be thought by you a thing incredible, (a) that God should raise the dead.' Var. 23. Ei επιστρεφειν ι χριστόν. 'That the Christ should suffer, and (a) that he should be the first,' dscr. Heb. vii. 15. b. 'That after the similitude of Melchisedec.' Therefore Mark xv. 46. should be translated, 'Filetus wondered (a) that he was already dead.'

126. Ei, a|i|g|i|d|o|n, (ɡwounion) Because. John xii. 32. Ei εν αυτοῖς. 'Because God is glorified by him, God will also glorify him.' Acts xi. 17. Ei ευς. 'Forreach them as God gave them the like gifts.' Rom. vi. 9. Ei. 'Because we have been planted.' 1 Tim. v. 6. 'Well reported of for good works, (a) because she hath lodged strangers, (a) because,' dscr. See also Gal. vi. 25. This sense of a, Besse acknowledges in his note on 1 John iii. 2, where he tells us that a, ει, is often put for έινε.

129. Ei, Or. 2 Cor. iii. 1. Ei. 'Or need we, as some others, opiate of recommendation,' dscr. 135. Ei, Though. 2 Tim. iii. 13. Ei. 'Though we be unfaithful, he is faithful.'

131. Ei, Perhaps. Num. xix. 9. Ei μη περισσεύειν. 'Peraadventure the Lord will come to meet thee.' 132. Ei, Whether. John ix. 26. Ei. 'Whether he be a sinner, I know not.' Acts xix. 2. Ei. 'Whether hast ye received the Holy Ghost?'

133. Ei, is sometimes used to express an earnest wish. Luke xxi. 43. Ei η διακονήσατης. 'Father, O that thou wouldst bestow this gift upon the law.'

13. Seeing, emphatical. Eph. iii. 2. Ei. 'Seeing as least ye have heard of the dispensation.' See also Eph. iv. 21.

135. Ei, Though. 3 Cor. vii. 12. 'Wherefore, (ει ουκ) though I wrote to you.'

136. Ei μη, But only. Mark xiii. 4. 'Which was not lawful for me to say, (ει μη) but only for the priest.'

10. Aυτε, both in the LXX., and in the New Testament, is an adverb of time, signifying when. John xix. 22. 'And I, (οδε συνειδήσω) when I shall be lifted up.'

10. Acts x. 20. 'Go with them, doubting nothing, (ειμ) for I have sent them.'

10. Acts xii. 6. 'For I am with thee.'

10. Acts xvi. 21. 'Because that when they knew God,' dscr. 11. Acts vii. 35. 'For by the works of the law shall no flesh be justified.'

11. Acts viii. 2. 'Because God hath translated him.'

11. 1 Tim. ii. 15. 'Notwithstanding it is righteous in God to reward them,' dscr. 135. Acts xv. 27. 'Seeing as least ye have heard of the dispensation.' See also Eph. iv. 21.

124. Ei, in the Greek writers, is sometimes used causally, and must be translated for, because. Acts x. 20. 'Go with them, doubting nothing, (ειμ) for I have sent them.'

124. Acts xii. 6. 'For I am with thee.'

124. Acts xvi. 6. 'For though I would desire to glory,' dscr. 126. Ei μη, But, but only. Gal. ii. 16. 'Knowing that a man is not justified by the works of the law, (εις εαυτόν) but only by the faith of Jesus Christ.'

137. Ei is used by the writers of the New Testament in all the variety of the senses of its corresponding Hebrew particle, though its primary and proper significations be εις. Accordingly.

137. Ei is used for εις (quod) that. Acts xix. 3. 'Have not so much as heard (εις) that the Holy Ghost is given,' dscr. 137. Ei is used for εις (quod) that. Acts xix. 3. 'Have not so much as heard (εις) that the Holy Ghost is given,' dscr.
my brother sin (e) against me. 145. Luke xii. 10. 'Whoever shall speak a word (e) against the Son of Man, man.' Rom. iv. 20. Be, 'Against the promise of God he did not dispute.'

146. Ez. Before. Act xxii. 30. 'Set him (e sâvâm) before them.' 2 Cor. vii. 24. 'Shew ye (e) before them, and (e) before the churches.'

147. Ez. Exod. iii. 16. 'Which is removed (e) by knowledge.' Heb. vi. 6. 'Impossible to renew again (e) by repentance.'

148. Ez, In order to. Rom. i. 17. 'Is revealed (e) in order to faith.' Rom. xvi. 26. 'Made known to all the Gentiles (e ñâwdîm) in order to the obedience of faith.'

149. Ez, of. Concerning. 1 Cor. xii. 13. 'All have been made to drink (e) of one Spirit.' 2 Cor. xix. 13. 'I will not boast (e) of things.'

150. Ez. Among. 2 Cor. xi. 6. 'We have been thoroughly made manifest (e) among you.'

151. Ez, At. 1 Thess. iv. 15. 'We the living who remain (e) at his coming.'

152. Ez, Through. Matt. ii. 21. Ez eibâhâr e e ñαm hebrew. 'The head of Israel.'

153. Ez, with, the successive, is sometimes put for the nomination. Matt. xix. 5. 'And they tare shall be (e) one (e) one flesh.' 1 Cor. xv. 44. 'The first man Adam (e) in likeness of man was made a living soul.'

154. Ez, with, the infinitive, does not, in every instance, denote the end for which a thing is done, but the event itself. 1 Thess. ii. 16. 'Hindering us to speak to the Gentiles (e) the good news of God, so that they are always filling up their iniquities.' Heb. xi. 3. Ez ñaârân. 'So that the things which we saw, were not made of things which do appear.'

EN

155. Ez, being one of the signs of the positive case, signifies of, belonging to, etc. Ezek. i. 'One (e) of the wheels.' Ezek. iv. of, the four beasts.' Rev. xv. 3. Repent not (e) of the works.' Luke viii. 37. 'A man (e) the weed, belonging to the city, for he abode in the tombs.' Luke xii. 12. 'O enoô a ê ñârôn. 'Your heavenly Father.'

156. Ez, the women (e) belonging to us. Wherefore 2 Cor. v. 2. Te ñânrân, 'I will give my glory (e) to the Gentiles.' Ephes. ii. 7. 'That he might shew (e) the ages to come.' 1 Thess. iv. 7. 'But (e) unto holiness.' 1 John iv. 9. 'Ez ñbrôn. 'By this was manifested the love of God (e) towards us.'

157. Ez, For; denoting the end or purpose for which a thing is done. Luke i. 77. 'To give the knowledge of salvation to his people.' 1 Thess. iv. 10. 'Before whose eyes Jesus Christ hath been set forth, crucified (e) for you.' Eph. i. 17. 'Spirit of wisdom and revelation (e) for the knowledge of him.' Eph. i. 11. 'The disposition of the ages which he made (e) for Christ Jesus.' Heb. xii. 19. 'Reasoning that God was able to raise him even from the dead, from whence also he received him to himself.'

158. Ez, By. Matt. xxvii. 31. 'This kind is not made to go out but (e) by prayer and fasting.' Rom. vi. 2. 'How shall we who have died by sin, live any longer (e) only by it.' Gal. iii. 11. 'Now that (e) by law no man is justified.' 1 Thess. v. 18. 'This is the will of God (e) by Christ Jesus concerning you.' 2 Tim. ii. 10. 'Salvation which is (e) by Christ.'

159. Ez, Qm. 2 Cor. x. 15. 'Not boasting of things without our measure, that is (e) of other men's labours.' Gal. vi. 6. 'Let him who is instructed in the word, communicate (e) of all good things to his instructor.'

160. Ez, For, an account of, through, denoting the causes, means, or occasions. They think that they shall be heard (e) for their much speaking.' Rom. iii. 25. 'Sins which were before committed (e) through the forbearance of God.' 1 Cor. xv. 18. 'Then they also who are fallen asleep (e) on account of Christ, are perished.' Ephes. iii. 18. 'That ye faint not (e) at (e) my afflictions.' Eph. iv. 1. 'I therefore the former (e) servant (e) to the Lord.' 2 Tim. ii. 9. 'Giving (e) for which I suffer.' 2 Pet. i. 1. 'Who have obtained like passions with us (e) through the righteousness
of God." 2 Pet. ii. 3. "Ese, w evewp, And through covetousness shall they have feigned words." 168. Er, Concerning. 2 Cor. ii. 17. "As of God, in the sight of God speak we (w) concerning Christ." Eph. iii. 5. "Partakers of his promise (w) concerning Christ, through the gospel." Col. i. 37. "What is the glory of this mystery (w) concerning us Gentiles." Eph. iv. 10. "Law of the commandments (w) concerning ordinances." 169. Er, On. Matt. xiii. 19. "Then cometh the wicked one, and catcheth away which was sown (w epanev) on his heart;" for the word that was sown did not enter into the heart of the way-side hearer. 2 Pet. i. 18. "This voice, which came from heaven, we heard when we were with him (w) on the holy mountain." 170. Er, Vagh is. John xiii. 41. Er ewpoe, "Nigh to the place where he was crucified was a garden," Heb. ix. 4. "The ark of the covenant, oversaid round about with gold, (w eij) nigh to which was the golden pot," &c. unless (w eij) in which signifies in which tabernacle. 171. Er, Instead of. Rom. xi. 17. "And as those who are as a wild olive-tree (branched), art ingrafted into these." &c. instead of them." So Beza translates the words, because there is no antecedent to the relative ouwe, but the broken of branches, among which it is evident the other could not be ingrafted. The Syriac hath here in teso carun. 172. Er, Among. Matt. xxvi. 7. "They reasoned (w) among them selves." Matt. xxv. 36. "But it shall not be so (w ouwe) among you." Col. i. 18. "That he might be (w ouwe) among all the ruler." 2 Pet. ii. 1. "There were false prophets also (w) among the people." 173. Er, At. 1 Thess. i. 19. "Our Lord Jesus Christ (w) at his coming." Heb. xii. 2. Er, At the right hand of the throne of God." 174. Er, Amidst, denoting simulat. Heb. iv. 11. "Lest any man fall (w) after the same example of unbelief." 175. Er, Under. Rom. iii. 12. "As many as have sinned (w vewp) under the law," Eph. i. 10. "Might gather together in one all things (w) under Christ." Eph. vi. 15. "That the two he might create (w ouwe) under himself, into one new man." 1 John v. 19. "The whole world (w evewp ouwe) lieth under the evil one." See also ver. 30. 176. Er, As the sign of the dative is sometimes omitted. James v. 10. "The prophets (w evewp tainw) who have spoken in the name of the Lord." 177. Er, Signifies edw evewp. Rom. xi. 6. Erw, "Otherwise grace is no more grace." Ver. 23. "Towards thee, goodness, if thou continue in his goodness, (w evewp) otherwise thou also shalt be cut off." 1 Cor. xv. 58. Erw, Else, what shall they do who are baptized for the dead!" 178. Erw, Because. Heb. v. 2. "Who can have compassion on the ignorant, (w) for that he himself also is compassed with infirmity." 179. Erw, Although. Luke i. 1. Erw, "Forasmuch as (although) many have taken hand to write," &c. 1 Cor. i. 32. Erw, "Although the Jews require a sign, and the Greeks seek wisdom;" 38. "Htoues ev epwevow, Yet we preach Christ crucified." For the particles Ap in this verse, shows that it contains something opposed to what is in the former verse; consequently, that erw must be translated although. 180. Erw, Therefore. Mark vi. 3. "For the pharisiers—except they wash their hands oft, eat not, holding the tradition of the elders." 5. Erw, "Therefore the scribes and Pharisees take heed to wash not thy disciples," &c. To prove this sense of erw, Whitby, in his note on the passage, cites the following example from Xenophen, without mentioning the place: Erw ev erw, "Do ye not therefore think that God taketh care of men?" 181. Er, Through. 1 Cor. viii. 11. "And through thy knowledge shall the weak brother perish," &c. 182. Er, During. Acts xiii. 31. "Who was seen (w) during (w) the days of Gentiles." Acts xiv. 6. "Speaks boldly (w) for the space of three months." 183. Er, After, according to. Rom. v. 14. "Who had not sinned (w) after the similitude of Adam's transgression," &c. 184. Er, Under. Matt. xxiv. 3. "Many will come (w) under my name." Mark ii. 28. "He went into the house of God (w) under another name." 185. Er, Nigh to. Matt. i. 11. Er metamece, "About the transportation to Babylon." Matt. xxi. 19. "He saw a fig-tree (w wv eioin) nigh to the road." Acts x. 17. "Stood (w awv wv) at the gate." 186. Er, Concerning. of. Mark ix. 12. "Er evepowep w wv eioin ev. And that it is written concerning the Son of man, as it is written," Gal. iii. 16. "Not (w evpepo) evwpepo, &c. (w dwv) as concerning many, but as concerning one." 1 Thess. iii. 7. "Therefore, brethren, we were comforted (w evpepo) concerning you, in all our afflictions and straits, by your faith." 1 Tim. i. 18. "According to the prophecies which went before (w) concerning thee." 187. Er, Among. Acts xiv. 17. And all the Gentiles (w) evwpepo among whom we are (w) and we are, among them by them." Acts i. 21. "During all the time the Lord Jesus went in and out (w evpepo) among us." Rev. vii. 15. "And he that sitteth on the throne, shall dwell (w wv) among them." 188. Er, In, denoting place. Luke v. 27. "Saw a publican named Levi sitting (w evpepo) in the place of custom." He was received, and one seeing (w evpepo) rejoicing (w) in all our affliction." Tit. ii. 2. (w) "In hope." Heb. x. 31. "Having a great priest (w) in the house of God." 189. Er, By. Acts xxv. 9. "Wilt thou go up to Jerusalem, to be judged there (w ouwe) by me concerning these things?" 1 Cor. vi. 1. "Dare any of you, having a matter against another, be judged (w ouwe) by the unrighteous, and not (w) by the saints?" 2 Cor. xii. 1. Er evpepo, "By the mouth of two," &c. 1 Tim. v. 19. "Receive not an accension, unless (w) by two or three witnesses." 190. Er, With, the dative, signifies evpepo on account of. See Vigorius tells us, p. 376. Heb. xii. 11. "If then perseverance were with the Levites, we would have omitted, (w wv epwev) because, on account of it, the people had the law given them." Matt. xxv. 50. "And Jesus said unto him, (w wv) on what account art thou come?" Our translators render it wherefore, which is the same in sense. Acts x. 14. "Persecution that arose (w evpepo) on account of Stephen." 1 Cor. xiv. 17. "I am glad (w), that is, on account of, the coming of Stephanus." 191. Er, Signifies against. 9 Cor. i. 52. "Now I call God as a witness (w) against my soul." 192. Er, Ere. Luke i. 15. "He shall be filled with the Holy Ghost, (w ouwe) even from his mother's womb." 193. Er, Now. Luke xxii. 87. "I say unto you, that this that is written is fulfilled in me." John iv. 43. "And said to the woman, (w ouwe) now we believe not for thy saying." Gal. v. 11. "If (w) now preach circumcision, why am I (w) now persecuted?" 194. Er, In some instances does not limit the duration of a thing to the time mentioned, but implies the continuance of it for ever. 1 Tim. iv. 1. Er, "This I come, apply thyself to reading, to exhortation, to teaching." For surely the apostle did not mean, that, after he came, Timothy was not to apply himself to these duties.
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42.

Luke xxi. 49. 'But tarry ye in the city of Jerusalem, and (as) until ye be endowed with power from on high.'

Our Lord did not mean, that after the apostles were endowed with miraculous power, they were to leave Jerusalem; neither did they leave it immediately after that event: See Trench's Concord. in Voc.

195. 'It is commonly disjunctive particle. But it is sometimes used as a causative and signifies and, as Phavorumus observes. Rom. iii. 1. 'What then is the pre-eminence of the Jew? (e) and what the advantage of circumcision?' for these are different questions. Rom. iv. 13. 'The promise that he should be heir of the world, was not to Abraham, (e) and to his seed through law.'

2 Cor. i. 12. 'Then what ye read (e) and acknowledge.' Eph. v. 3. 'But fornication and all uncleanness, and covetousness.' What is (e), Luke xx. 2. is æ, Matt. xvi. 33. Wherefore I Cor. xi. 27. is rightly translated, 'Whosoever shall eat this bread (e) and drink this cup.'

1 Pet. i. 11. 'Concerning what people, (e) and what kind of time.'

196. 'It is sometimes used interrogatively. Matt. vii. 9. 'And why do some despise, (e) is there any man among you?' See Black. vol. ii. p. 183.

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KAI.

204. Kai is used by the writers of the New Testament in all the senses of the corresponding Hebrew conjunction; and, as Parkhurst observes, is used for most of the different kinds of conjunctions.

205. Kai, but. Matt. xi. 17. 'We have piped unto you, (æus) but ye have not danced; we have mourned unto you, (æus) but ye have not lamented.' Rom. i. 13. 'Kai,' But have been hindered hitherto.' 1 Cor. xii. 8. 'Differences of administrations, (æus) but the same Lord.' 1 Thess. ii. 13. 'Wherefore we would come unto you, even I, but Satan hindered us.' Heb. xiv. 3. 'But if any man draw back.'

1 John i. 26. 'Kai,' But ye have,' etc.

206. Kai, or. Matt. xii. 37. 'By thy words thou shalt be justified, (æus) or by thy words thou shalt be condemned.' Luke xii. 38. 'And if he come in the second watch, (æus) or come in the third watch.' 2 Cor. xiii. 1. 'Two (æus) or three beseechers.'

207. Kai is used causally and must be translated for. Psalm cviii. 15. 'Give us help from trouble, (æus) for vain is the help of man.' Micah vii. 8. 'Rejoice not against me, O mine enemy, (æus) for when I fall I shall rise again.' John xvi. 38. 'They shall never perish, (æus) for none shall pluck them out of my hand.' 1 Cor. xv. 45. 'Ours æus your.' For thus it is written, 1 Cor. xiv. 6. 'We are bold therefore at all times, (æus) because we know.' See also ver. 8. 1 John i. 3. 'Kai,' For the life was manifested.' 1 John iii. 4. 'Kai,' For sin is the transgression of the law.' On this Beza remarks that æus is put for Æ.æus.

208. Kai hath an affirmative sense, and must be translated therefore. Joshua xxii. 11. 'Kai ñετ' ἀμαρτάωσατε.' 'Take heed therefore.'

Psalm ii. 10. 'Kai ἐνευώντως,' 'Be wise now therefore.' Mark x. 35. 'Kai τιν,' 'Who then can be saved?' Luke ix. 33. 'Master, it is good for us to be here; (æus) therefore let us make three tabernacles.' Luke xii. 37. 'How much more will he clothe you, O ye of little faith?' 29. 'Kai,' Therefore seek not what ye shall eat.' Acts xxvi. 26. 'The king knew of these things, (τοι ἐν μεν) before whom therefore I speak freely, being persuaded,' etc. 1 Cor. xv. 13. 'Kai ἄμαχοι,' 'Therefore put away that wicked person from among yourselves.' 2 Pet. i. 19. 'Kai ἀμαρτάως,' 'Therefore we have the prophetic word more sure.'

209. Kai, but, even so. Mark i. 49. 'For every one shall be salted for the sea, (æus) even as every sacrifice shall be salted with salt.' 1 Cor. iii. 5. 'Kai,' Even as
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the Lord gave to every man." 1 Thess. iii. 4. 'As also
happened, (καὶ ἀκούει) as ye know.'

210. Kai, When. Mark xv. 25. 'Now it was the
third hour, (καὶ ἦν τὸ μέσον) when they crucified him.'
Acts v. 7. 'And it was about the space of three
hours after, (καὶ ἦν ἡ διαφορὰ) when his wife, not knowing what
was done, came in.' Rom. iii. 26. 'That he may be
just, (καὶ) when justifying whom he is of the faith of
fear.'

211. Kai, Though, although, yet, and yet. Luke
xvii. 7. 'And shall not God avenge his own elect, (καὶ ἕξετέκλησεν) though he bear long with them.' John ix.
30. 'Herein truly is a marvelous thing, that ye know
not whence he is, (καὶ) although he hath opened mine
eyes.' John xvi. 22. 'Shall leave me alone, (καὶ) and yet
I am not alone, because the Father is with me.'
1 Cor. xii. 13. 'For as the body is one, (καὶ) although it hath many members.' Philip. i. 28. Kai, 'Yet what I
shall chose I will not.' Heb. iii. 9. 'When your
fathers tempted me, proved me, (καὶ) although they saw
my works forty years.' Heb. iv. 6. 'Seeing therefore it
was numbered among the fathers, (καὶ ἐγένετο) although, they were not inhabited by whom it was first
preached except unto them.' Rev. ii. 1. 'I know thy
works, that thou hast a name, that thou livest, (καὶ)
although thou art dead.'

212. Kai, So, and so. Matt. vi. 10. 'They shall
be done as in heaven, (καὶ ἐπὶ γῆς) so upon earth.' Mark iii.
26. Kai εἰς εὐαγγέλιον, And so if Satan rises up against
him.' John xv. 18. 'Shall send me into the world, (καὶ) although, they are not of the world, (καὶ ἐγὼ)
whom it was first preached except unto them.'
Rev. iii. 1. 'And to the angel of the church in Sardis,
θεόν.) So we see they could not enter in, because of unbelieving.' James v. 18. 'And the
heaven gave rain, (καὶ) and so the earth brought forth
her fruit.'

213. Kai, And then. 2 Cor. viii. 5. 'First gave
themselves to the Lord, (καὶ) and then to us.' 2 Tim.
i. 5. 'That dwelt first in thy grandmother Lois, (καὶ γ’
μητέρα) and then in thy mother.'

214. Kai, when it follows a negative, signifies neither,
nor. Rom. iv. 19. Kai, 'Neither yet the deadness of
Sarah's womb.' 1 John iii. 10. 'Is not of God, (καὶ)
neither he that loveth not his brother.'

215. Kai, Notwithstanding, notwithstanding. 2 Cor.
viii. 8. 'The overwielding of their joy, (καὶ) notwithstanding their deep
poverty.' See Rev. iii. i. No. 211.

216. When καὶ is repeated in one sentence, the first
καὶ may be translated both. Rom. xi. 33. 'O the depth of the riches (καὶ) both of the wisdom (καὶ) and know-
lledge of God.' See also Acts xxvi. 20. 'I see a man, (καὶ) not a
man, that. Sussana, ver. 19. 'And it came to pass, when the maides were gone out, (καὶ οὐκ ἠμετέρωσαν) that the two elders rose up and
ran to her.'

217. Kai is used as a particle of affirmation, and must
be translated certainly, surely. Gen. xxiv. 29. 'And
if ye take this also from me, and mischief befall him, (καὶ ξέφανε) certainly ye shall bring down my gray hairs,'
&c. Rom. xvii. 2. Kai ἵνα. 'For indeed she hath been
a helper of many.' 1 Cor. viii. 5. Kai ἵνα σωτήρ. 'For
certainly, notwithstanding there be that are called gods.'
1 Thess. iv. 8. Το καὶ ἁμοιοντες, 'Who certainly hath given us his Holy Spirit.'

218. Kai often supplies the relative pre-
term so, who, which. Isa. v. 4. 'What shall I do to my
vineyard, (καὶ αὐτὲς εἰσέβλεπα) which I have not done!'
Dan. vii. 4. 'I beheld till the wings thereof were pluck-
ed, (καὶ) with which it was lifted up from the earth,'
&c. This translation is in the margin of our Bibles; and
Ortius in loc. says, 'Verte, per quos efferebatur supra
temnia. Vinos enim Ochridas ut in Herennis copulata vis
habet relativa.'

219. Kai. Luke xvi. 16. 'And joined himself to a citizen of that country, (καὶ) who shall recover.'

220. Kai, who sent him into his field.' John vii. 46. 'Then came the officers to the chief priests and pharisaees, (καὶ) who said to them why have ye not brought him!' John xi.
36. Kai νῦν εἰ εὗρον εἰς ἐν οἶκον εἰς ἀναστάσεις, 'And every living person who believeth in me, shall never die.' Acts vi.
6. 'Whom they set before the apostles, (καὶ εἰς προ-σερποντάριον) who, praying, laid their hands on them.' Acts
xi. 19. 'And God gave him favour in the eyes of Phar-
rach, king of Egypt, (καὶ οὗτος) who made him govern-
or over Egypt.' Rom. viii. 34. 'Who is he that
condemneth? It is Christ that dieth, yea rather (καὶ σκό-
τη) that is risen.' 2 Cor. xi. 13. 'And what I do, (καὶ) that I will do.' See Heb. vi. 5. 1 Pet. i. 23.
'By the word of God (καὶ) which liveth.' See Ele-
ner on Acts viii. 16. who hath shown that ζωή is used in
this sense by the Greek classics.

230. Kai, Especially. Mark vi. 7. 'But go tell his
44. 'Written in the law of Moses, and in the Prophets,
(καὶ) especially in the Psalms, concerning me.' Acts i.
14. 'These all continued with one accord in prayer and
 supplication, (καὶ μεγαλοσπύρως) that the wisdom of God.
Mary the mother of Jesus, and with his brethren.' Ephes.
vi. 18. 'For all the saints, (καὶ εἰς ᾿Αμήν) Especially for me.' 1 Tim. v. 24. (Το καὶ εἰς) 'But in some es-
basically they follow after.'

unto thee, (καὶ) and sitting upon an ass, (καὶ ἐμείς ἐμπό-
τος) and a colt, and a foal.' Acts x. 36. 'And God set
me at the house, (καὶ σε) behold, many publicans and sinners came.' Matt. xxviii. 9. 'And as they went to tell his disciples, (καὶ διήλ
) lo, Jesus met them.' Acts x. 17. 'Now, while Peter
doubted in his own mind that what vision which he had
seen, might mean, (καὶ διήλ) beheld, the men who were
there.'

232. Kai is sometimes omitted, where the sense requires it to be supplied. See Eph. i. 18. ii. 3. 1 Tim. iv. 2.
By supplying καὶ, Mark v. 15. all appearance of taxto-
logy is removed, and the passage is rendered beautifully
emphatic: 'And they came to Jesus, and see him who
was possessed with demons, sitting, and clothed, and in
some manner of right manner, (τὸ καὶ σέ) even as a man,
and they were afraid.' See Vignere on this particle.

234. Kai, Attiçei, for καὶ σε, at least. Mark vi. 56.
'That they might touch, (καὶ σέ) at least the border of his
garment.' Acts v. 15. 'That (καὶ) at least the shadow of
Peter passing by,' 2 Cor. xii. 16. 'Otherwise (καὶ)
at least as a fool bear with me.'

Kata.

235. Kera, &c. Rom. iv. 4. 'Now to him who work-
oth, the reward is not reckoned (καὶ, σχένος) as a favour,
but (καὶ σώζει) as a debt.' 1 Cor. vii. 6. 'This I speak (καὶ)
as an advice, not (καὶ) as an injury.' 2 Cor. viii. 8. Καὶ
κατά ἐμοί, ἐμοί, 'I speak not as an indignation.' 1 Pet.
i. 15. Αἰλά καὶ τοῦ δικαίου, 'But as he who
called you is holy, so be ye holy.'

236. Kera, After the manner. 1 Cor. xv. 23. Kera,
ἀνήκρινε, 'For the manner of men I have fought.'
Heb. ix. 9. Kai, 'And after that manner of which, both
gifts and sacrifices are offered.'

237. Kera, after the example. Eph. iv. 24. 'The
new man, which (σώμα) after God is created in righteousness.

228. Keri, On account of, in order to. John ii. 6. 'There were set there six water-pots of stone, (σάρκας) in order to the purification of the Jews.' 2 Cor. v. 16. 'We receive no man (σώμαν) on account of the flesh; and if we have esteemed Christ (σώμα) on account of the flesh,' that is, on account of his descent as a Jew. Eph. i. 5. 'Having predestinated us to the adoption of sons, (σώματος) on account of the good pleasure of his will.' 2 Tim. i. 1. 'Paul, an apostle of Jesus Christ, by the will of God, (σώματος) on account of the promise of eternal life, which is by Jesus Christ.' 2 Tim. i. 9. 'Called us with an holy calling, not (σώματος) on account of our works, but (σώματος) on account,' &c. Tit. i. 1. 'An apostle of Jesus Christ, (σώματος) in order to the faith of God's elect, and the acknowledgment of the truth.'

229. Keri, By. Rom. ii. 7. 'To them who (σώματος) by patient continuance.' 1 Cor. xii. 8. 'The word of knowledge (σώματος) by the same spirit.' 2 Cor. xii. 17. 'That which I speak, I speak not (σώματος) by the Lord, but as it were in madness.' 1 Pet. iv. 8. 'For this cause the gospel preached also to them that are dead in trespasses and sins, that through them might be condemned (σώματος αὐτῶν) by men in the flesh, yet they might live (σώματος Θεοῦ) by God in the Spirit.' Ver. 14. 'Kata μὲν αὐτοῖς; By them indeed he is blasphemed (σώματος ἡμῖν) but by you he is praised.' ἐνδιδόμενον Θεός αὐτοῦ. 'The gospel by Matthew and Mark.'

230. Keri, With. 1 Cor. i. 1. 'Came not (σώματος) with excellence of speech.' Eph. vi. 6. 'Not (σώματος) with eyeservice.'

231. With respect to, concerning. 2 Cor. xi. 21. 'Keri συμβεβηκεν, I speak with respect to reproach.' Philip. iii. 5. 'Keri ἔλεγεν, With respect to reproach.' Ver. 18. Keri ἐπήρεα, 'With respect to,' Phil. iv. 11. 'Not (σώματος) with respect to want.' Col. ii. 14. 'Blossoming out the handwriting of ordinances (σώματος εἰς) concerning us, which was against us.'

232. Keri, In. Acts xii. 1. 'Now, when the apostles and brethren who were (σώματος) in Judea, heard that the Gentiles had also received the word.' Acts xiii. 1. 'Now, the church (σώματος) in Jerusalem who believed in the things concerning Jesus, (σώματος αὐτοῖς) the beginning laid the foundation.' Ver. 13. 'These all died (σώματος καί), in faith.'

233. Keri, At. 2 Tim. iv. 1. 'Who will judge the quick and the dead (σώματος) at his appearing.'

234. Keri, Before. Eph. v. 27. 'That he might offer to himself a glorious church, (σώματος υἱοῦ) without spot or wrinkle.' Gal. iii. 1. 'Or σώματος οἴκων,' Before whose eyes Jesus Christ hath been set forth.'

235. Keri increases the meaning of the word with which it is compounded. Acts xvii. 16. 'When he saw the city (σῶμα τοῦ) full of idola.'

236. Keri seems to be omitted in the following sentence:—Luke i. 78. 'To remember his holy covenant, (σώματος υἱοῦ) according to the oath which he swore to Abraham.'

MEN.

237. Me, properly, is an affirmative particle, and may be translated indeed, certainly, truly. It is commonly placed in the beginning of a sentence, and is followed with καί in a subsequent clause, to mark opposition or diversity, and particularly the distribution of things into parts. Heb. x. 33. Το τινά, 'Partly whilst ye were made a gazeeing-stock.'

238. Me, in the beginning of a sentence, when not followed by καί and composed of a simple conjunction, and may be translated now, and. Acts i. 1. 'Now a new era begins.' Acts xvi. 2. 'Now the former treatise.' Rom. i. 8. Πρῶτος μέν, 'And first I thank my God.' Rom. xii. 13. Σωματίζω μέν, 'And I myself.'

NAI.

239. Nai, is used not only in affirmations, but in expressing one's wishes; so may be translated, I beseech, I pray. Mark vii. 35. Nai ayyb, 'I beseech thee, Lord, for even the dogs eat of the crumbs.' If nai is taken in this sense affirmatively, it must be translated, 'True, Lord, but;' &c. Phil. iv. 20. Nai, ἐνδόν, καί τι σὺ εἴπας, 'I beseech thee, brother, let me have joy of thee.'

ΟΠΟΤ.

240. Οὐν, When, whereas. 2 Pet. ii. 11. Οὐν, 'Whereas angels greater in power.' 'This is used in this sense by Thucydides, Black, vol. i. p. 113.'

ΟΠΙΝ."
Preliminary Essays.

46

That the thoughts of many hearts may be revealed.

That, seen denotes sometimes the event simply, and must be translated so.

That. Job iil. 12. 'Why did the knees prevent me? or why the breasts (tvv) that I should suck?'

Psai. xi. 2. 'They make ready their arrow upon the string (tvv) that they may prively shoot.'

Luke iv. 11. 'I bring to you tidings of great joy, which shall be to all people.' 11 (tvv) 'That unto you is born; &c.' 2 Thessai. iv. 14. 'Shewing himself (tvv) that he is God.'

254. Orv is used in all the variety of sense belonging to the corresponding Hebrew particle. Orv (is, and) That. Job iii. 12. 'Why did the knees prevented me, or why the breasts (tvv) that I should suck?' Psal. xi. 2. 'They make ready their arrow upon the string, (tvv) they that may prively shoot.' Luke i. 45. 'Happy is she that hath believed, (tvv) that there shall be a performance.' Luke ii. 10. 'I bring to you tidings of great joy, which shall be to all people.' 11 (tvv) 'That unto you is born; &c.' 2 Thessai. iv. 14. 'Shewing himself (tvv) that he is God.'

255. Orv, because. Num. xxii. 22. 'And God's anger was kindled (tvv) because he went.' John ix. 17. 'What sayest thou of him, tvv because he opened thine eyes?'

1 Cor. ii. 14. 'Neither can he know them, tvv because he is not of the same spirit.' 1 Cor. xi. 11. 'If the foot shall say, (tvv) Because I am not the hand.' 2 Cor. xi. 7. Orv, 'Because I preached.' Rom. v. 8. 'God commendeth his love to us, (tvv) in that while we were yet sinners, Christ died for us.'

256. Orv is sometimes put for eur, therefore, for which cause. Hosea ix. 15. 'All their wickedness is in Gilgal; because I have hated them.' This, which is the common translation, represents God's hatred as the cause of the wickedness of the Israelites in Gilgal, contrary to the true sense of the passage, which ought to be thus translated, 'All their wickedness is in Gilgal, (tvv) therefore I hated them there.' Luke vii. 47. 'Her sins which are many are forgiven, (tvv) therefore she hath loved me (see ver. 43.) much; but to whom little is forgiven, the same loveth me little.' 2 Cor. vii. 8. Orv, 'Therefore, although I made you sorry by that letter, I do not repent.' Ver. 14. Orv, 'Therefore, if I have boasted any thing to him concerning you, I am not ashamed.' Eph. ii. 18. 'Orv Therefore through him we are in Christ.'

257. Orv, for. 1 Cor. ix. 16. Orv, 'For he who plows, ought to plow in hope.'

Stephen's Concord. Gal. iii. 11. Orv, 'Now that by law no man is justified, is plain, (tvv) for the justification of faith shall live.'

257. Orv, seeing. Luke xxiiil. 40. 'Doest thou not know God, (tvv) seeing thou art in the same condemnation.'

258. Orv is used interrogatively, (tvv) flag, whereas, Mark ix. 11. 'They asked him, saying, (tvv elpewv) Why say the scribes?' Ver. 28. Orv, 'Why could not we cast him out?'

259. Orv in the Septuagint, hath sometimes the signification of eur when. So Mintolet says: wherefore John ix. 8. should be thus translated: 'They who before had seen him, (tvv) when he was blind.'

260. Orv is sometimes used as a particle of affirmation. So Stephen in his Concord, tells us: Hac particular (tvv) non redundant, sed confirmanda vim habet dwindur. And in this the Greek grammarians and Benaz agree with Stephen; particularly Benaz, who, in the following passage, translates tvv, certe: 1 John iii. 20. Orv, 'surely.' Certainly God is greater than our heart,'

261. Orv, 'Then will I profess unto them, (tvv, 8e8ev, ome) surely I never knew you.' John xli. 12. 'There was much murmuring among the people concerning him: some indeed said, (tvv) certainly he is a good man.' Rom. iii. 8. Orv, 'certainly,' 'Certainly, let us with all good may come.' 1 Cor. xiv. 21. 'In the law it is written, (tvv) Surely men with other tongues and other lips I will speak.' 1 John iv. 20. 'If any one say, (tvv eurav) assuredly I love God, (tvv eurav) and hast heareth his brother.'

262. Orv is used to introduce a new sentiment or argument, and must be translated, besides, further. 1 John v. 7. 'Orv evv, 'Farther, there are three who bear witness.' 1 John v. 4. 'Orv, 'Besides, all that is begotten of God.'

263. Orv properly is an illustrative particle, but it is likewise used as a simple conjunction, being put for eur, and, now, then, but. Matt. x. 25. 'How much more will they call them of his household?' 26. (o 8v) 'But fear them not.' Matt. xii. 13. (o 8v) 'How much now is a man better, &c. Mark xii. 6. (o 8v) 'But having yet one son.' Luke xx. 26. (o 8v) 'Now there were seven brethren.' Luke xiiii. 26. 'Lacked ye any thing? and they said, Nothing.' 28. (o 8v) 'Then said they unto him, But now, he that hath a purse, &c.' John vii. 35. (o 8v) 'Now every one who hath heard.' John viii. 25. 'Then said Jesus,' John xiiii. 25. 'Now Simon Peter stood and warned himself, (o 8v) and they said to him.' Rom. xi. 36. (o 8v) 'And if the uncircumcised.' Rom. xii. 19. 'But thou wilt say, (o 8v) The word of God in me, 2 Cor. x. 18. preaching together into one place, is not to eat.' Heb. iv. 14. (o 8v) 'Now having a great high priest.' Heb. i. 1. (o 8v) 'Then verily the first covenant had,' &c. 1 Tim. ii. 1. (o 8v) 'Eph. ii. 14. Then I exhort.' In this sense Plato, in his Apol. Secratis, near 33.

264. Orv, for. John xvi. 24. A 8v, for. 'For Anna hath sent him bound to Calaphas the high priest.' Rom. vi. 4. (o 8v) 'And ver. 25. (o 8v) For we are buried with him.' This in the case sense 8v is used like 8v, to introduce a second, and sometimes a third reason, in support of the same proposition; in which case it must, like 8v, be translated, besides, moreover, further. Matt. vii. 12. (o 8v) 'And ver. 16. (o 8v) 'Farther, whatever things ye would that men should do,' &c. Accordingly in the parallel passage, Luke vi. 31. this precept is introduced with 8v, and, Matt. x. 25. (o 8v) 'Now the whole art of the art of the heirs should be translated, Nevertheless, fear them not.'

265. Orv, nevertheless. 1 Cor. vi. 31. 'Nevertheless, whether ye eat, drink,' 1 Cor. xiv. 10. 'There are perhaps so many kinds of languages in the world as ye utter, and none of them without meaning; 11. (o 8v) 'Yet if I do not know the meaning of the language.' Therefore Matt. x. 25. (o 8v) 'And, ver. 16. (o 8v) 'Farther, whatever things ye would that men should do,' &c. Accordingly in the parallel passage, Luke vi. 31. this precept is introduced with 8v, and, Matt. x. 25. (o 8v) 'Now the whole art of the art of the heirs should be translated, Nevertheless, fear them not.'

266. Orv, and before a Fowet, (o 8v).

267. Orv is sometimes used as a conjunction. Acts xx. 11. 'Talked a long while, even till break of day, (o 8v) then departed.' Acts xxvii. 17. 'Strake sail, (o 8v) then were driven.' Acts xxviii. 14. 'They were desired to tarry with them seven days, (o 8v) and then we went toward Rome.' 1 Cor. xi. 26. 'Let a man examine himself, (o 8v) then let him eat.'

268. Orv is sometimes, illusive, So then, therefore. Matt. vii. 17. 'Orv, and befoere a Fowet, (o 8v) Then so then, therefore.'

269. Orv is sometimes used as a conjunction. Acts xx. 11. 'Talked a long while, even till break of day, (o 8v) then departed.' Acts xxvii. 17. 'Strake sail, (o 8v) then were driven.' Acts xxviii. 14. 'They were desired to tarry with them seven days, (o 8v) and then we went toward Rome.' 1 Cor. xi. 26. 'Let a man examine himself, (o 8v) then let him eat.'

268. Orv is sometimes, illusive, So then, therefore. Matt. vii. 17. 'Orv, and befoere a Fowet, (o 8v) Then so then, therefore.'
warm.' John iv. 6. 'Now Jesus being weary with his journey, sat down (ἐσέλαβε) therefore at the well.'

ΠΑΛΑΙΝ.

267. Παλαίν, especially in the beginning of a sentence, signifies πορεύομαι. Moreover. Matt. xiii. 44. Παλαίν, 'Moreover over the kingdom of heaven is like,' &c. See ver. 45. 47. 2 Cor. xi. 18. Παλαίν, 'Moreover I say. Wherefore John iv. 5. may be thus translated, ὅτι τοῦτο ἡ ἐπαθεῖν τῆς ἁμαρτίας. 'Moreover this second miracle Jesus performed, having come again from Judea into Galilæa.' In this sense παλαίν is sometimes used by the LXX., as Mintert observes. See also Gal. v. 3.

268. Παλαίν, On the other hand. Matt. iv. 7. Παλαίν, 'On the other hand it is written.' John xviii. 40. ἦσαν δὲ τοῖς πόροι, 'But they all cried on the other hand, not this man but Barabbas.' For the multitude had not before, this cried to have Jesus crucified. 3 Cor. x. 7. 'Let him (παλαίν) on the other hand, reason this from himself.'

269. Παλαίν, In like manner. 1 Cor. xii. 21. 'Ἰδίω παλαίν, 'Nor in like manner the head to the feet.' Matt. xxv. 42. Ἰδίω παλαίν ὑμῖν καὶ ἵπποι, 'In like manner a second time.' Luke xiv. 25. Ἰδίω παλαίν ὑμῖν χρήσεις, 'In like manner a second time, ye shall eat.'

270. Παλαίν, A second time. Heb. v. 12. 'Ye have need of one to teach you (παλαίν) a second time.' Heb. vi. 1. 'Not laying (παλαίν) a second time, the foundation of repentance,' &c.

ΠΑΡΑ.

271. Παρά, To. Matt. xxv. 39. 'And Jesus departed thence, and came (παρακλήσθη) to the sea of Galilæa.' Col. iv. 16. 'When this epistle hath been read (παρακληθή) to you?' For it was to be read to them, when assembled together; and not by them.

272. Παρά, Besides, except, save. 1 Cor. iii. 11. 'Other foundation can no man lay, (παρά) except that which is laid.' 2 Cor. xiii. 14. 'Forty stripes, (παρά) save one.'

273. Παρά, Contrary to, against. Rom. i. 26. 'Changed the natural use into that which is (παρά σαρκα) against nature.' Rom. iv. 18. 'Who (παρά) against hope.' Gal. i. 8. 'Angel from heaven should preach to you, (παρά) contrary to what we have preached.'

274. Παρά, More than. Rom. i. 36. 'Who worshipped and served the creature, (παρά τόν ζωον) more than the Creator.'

275. Παρά, Of. Matt. ii. 4. 'Inquired (παρά αὐτούς) of them where the Christ should be born.' Ver. 7. 'Inquired (παρά αὐτούς) of them diligently, what time the star appeared.' John i. 14. 'As the only begotten (παρά τοῦ πατρός) of the Father.'

276. Παρά, On account of, therefore. 1 Cor. xii. 16. 'Is it (παρά τοῦ) therefore not of the body?' Or, 'Is it for this, &c.'

277. Παρά, From. 2 Tim. i. 18. 'Grant to him to find mercy (παρά) from the Lord.'

ΠΕΠΙ.

278. Πεπί, In Tit. ii. 7. 'Πέπι, 'In all things show thyself a pattern.'

279. Πεπί, Concerning. 1 Thess. iii. 2. 'Πέπι, 'Concerning your faith.' 2 Thess. ii. 18. 'Give thanks to God always (πεπί) concerning you.'

280. Πεπί, For, on account of. Matt. xxvi. 39. 'Which is shed (πεπί σαρκώσεως) for many.' Luke xix. 37. 'Praised God with a loud voice (πεπί) for all the mighty works that they had seen.' John x. 23. Πεπί a good work we stone thee not, but (πεπί) for blasphemy.'

281. Πεπί, About, in respect of time. Matt. xx. 3. 'And he went out (πεπί) about the third hour.' See also ver. 5, 6.

282. Πεπί, Against. Matt. xx. 24. 'Were moved with indignation (πεπί) against the two brethren.' John vi. 41. 'The Jews then murmured (πεπί) at him,' against him.

283. Πεπί, Above. 3 John ver. 2. 'I wish (ἐν πεπί πεπάθηται) above all things.' This sense of πεπί, Bema, in his note on 3 John ver. 2, proves by a quotation from Homer.

ΠΕΝΙ.

284. Πενί, Moreover. Matt. xxvi. 64. Πενί, 'Moreover I say to you, Hereafter,' &c. See this sense established by a passage from Demetrius Phalerius, Blackwall, vol. ii. p. 132. 13mo edit.

285. Πενί, Besides. Mark xii. 29. 'And there is no other (πεπί σε) besides him.' Acts xv. 38. 'To lay upon you no greater burden (πεπί) than (πεπί) besides these necessary things.'

286. Πεπί seems to have an illative signification. Eph. v. 33. Πεπί, 'Therefore let every one of you in particular so love his wife, even as himself.' See Bena on the passage.

287. Πεπί, Except. Acts viii. 1. Πεπί, 'Except the apostles.'

ΠΡΟΞ.

288. Προξ, On account of. Mark x. 5. Προξ τοῦ θαλαμησθήναι, 'On account of the hardness of your heart, he wrote you this precept.'

289. Προξ, For the sake of. Acts. iii. 10. 'That it was he which sat (προξ) for alms.' Acts xxvii. 34. Προξ ἡ ἡμερα τηρήσατε ἡμᾶς, 'This is for your health.' Thucyd. Lib. 3. p. 182. (Cited by Blackwall, vol. i. p. 110.) Ὁ προξ ἡμερα ἐξήρετε ταράχα, 'These things are not for your reputation.' Heb. xii. 10. 'They verily (προξ) for the sake of a few days.'

290. Προξ, Of concerning. Mark xiii. 12. 'For they knew that he had spoken the parable (προξ ἐκφησεν) concerning them.' See also Luke xx. 19. Rom. x. 21. Προξ ἐς τὸ λέγον, 'But of Israel he saith.' Heb. i. 7. Προξ μοι τὴν αἰώνιον, 'Of the angels he saith.'

291. Προξ, According to. Gal. ii. 14. 'They walked not uprightness, (προξ) according to the truth.' 2 Cor. v. 10. Προξ, 'According to that he hath done.'

292. Προξ, Towards. Luke xxiv. 29. 'Abide with us, for it is (προξ) towards evening.'

293. Προξ, Among. Mark i. 37. 'They questioned (προξ) among themselves.'

294. Προξ, With. Matt. xiii. 56. 'His sisters, are they not all (προξ) with us?' Matt. xxv. 18. 'I will keep the passages (προξ) at thy house.' Mark ix. 19. 'How long shall I be (προξ) with you?' Mark xiv. 49. 'I was daily (προξ) with you in the temple.' John i. 1. 'The word was (προξ) with God.'

295. Προξ, joined with words of time, signifies during. 2 Cor. vii. 8. Προξ ἑκατέρω, 'During an hour.' 1 Thess. ii. 17. Προξ οὐκ ἐπεκάλεσα, 'During the time of an hour.'

ΠΙΧ.

296. Πίχ, (quod) That. Mark ix. 13. 'Said to them, Elias verily cometh first, and restoreth all things, (πάντα) and that it is written (ἐν) concerning the Son of man.'

ΣΧΝ.

297. Σχε, construed with εἰς, signifies to be on one's side. Acts xiv. 4. 'Part (ἐν πάντα) held with the Jews, and part (ἐν) with the apostles.'

298. Σχε, With, in respect of place. Luke i. 56. 'Mary abode (ἐν) with her.'

299. Σχε, in composition, governing the accusative, commonly signifies together. Mark xv. 16. Συμπαπαντες, 'They call together the whole band.' But when the compounded word governs the dative, it often signifies together with. 1 Cor. xiii. 6. 'But (ἐν πάντα) jointly rejoiceth (ἐν) with other good men in truth.'

300. Σχε, By. 1 Cor. v. 4. Σχε εἰς εὐπνειαν, 'By the power of our Lord Jesus Christ, to deliver such an one to Satan.'

ΤΕ.

301. Τε, Even. Rom. i. 20. 'Ὅτι εἰς, 'Even his


306. Ti, Every one. 1 Cor. iv. 2. "It is required in stewsards, that (τι όνειcu) every one be found faithful." 14.

307. Ti, with the genitive case, signifies concerning. Rom. ix. 27. "Eisaias also cries (ἐπείδη) concerning Israel." 2 Cor. i. 7. "Our hope (ἐπείδη) concerning you is firm." 2 Cor. iv. 18. "I will not beashen, brethren, have ye ignor-

308. τί, not instead of τί, behalfe of. Rom. v. 7. "Scarcellly (τί) for a righteous man." Ver. 8. "Christ died (τί Ἰησοῦς) for us." Philippi. i. 29. "To you it is given (τί ἐπείδη) in behalf of Christ." Phil. ver. 12. "Detained him with me, that (τί προς ὑμᾶς) in thy stead he might have ministered." 309. Ti, On account of. 1 Cor. xv. 39. "What shall we do who are baptised (ἐπείδη) on account of the dead?" 310. Ti, With respect to. Col. i. 7. "Who is a faithful minister of Christ (ἐπείδη) with respect to you." 311. Ti, From, denoting the source of an action. Philip. ii. 13. "Who worketh in you (ἐπείδη) from good will." 312. Ti, More than. Matt. x. 37. "Lovest father or mother (ἐπείδη) more than me?" 1 Thess. i. 10. "Requesting (ἐπείδη) more than ascendingly," that is, most exceedingly.

15.

313. Ti, commonly signifies under; but with a geni-
tive it denotes the cause of a thing, and must be translated of; by, from. Matt. ii. 17. "Was spoken (ἐπείδη) by Je-


2.

315. Ti, preceded by ἐκ, signifies because. Rom. viii.

316. Ti, The thing impossible for the law to do (ἐκ τοῦ ἐκ τοῦ) because it was weak through the flesh." Heb. ii. 18. "Εἰ ὄ, "Because he suffered, being tempted, he is able to save." Heb. iv. 16. "Εἰ ὄ, "For which cause God willing," etc.

317. Ti, Because. Rom. v. 13. "Εἰ ὄ, "Because all have sinned."
A NEW LITERAL TRANSLATION

OF

THE APOSTOLICAL EPISTLES.

ROMANS.

PREFACE.

SECT. I.—Of the time when the Christian Religion was introduced at Rome.

The Scriptures do not inform us at what time, or by whom, the gospel was first preached in Rome. But from the following circumstances it is probable that the church there was one of the first planted Gentile churches, and that it soon became very numerous.

When St. Paul wrote his epistle to the Romans, A.D. 57, 'their faith was spoken of throughout the whole world,' Rom. i. 8. and many of them possessed spiritual gifts, Rom. xii. 6. 'and their obedience was known to all men,' Rom. xvi. 19. Further, the fame of the church at Rome had reached the apostle long before he wrote this letter. For he told them, 'he had a desire for many years to come to them,' Rom. xv. 23. The gospel therefore was introduced in Rome very early, perhaps by some of the disciples who were scattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period; for among the persons who heard Peter preach on the day of Pentecost, and who were converted by him, strangers of Rome are mentioned, Acts ii. 10. 41. These Roman Jews, on their return home, no doubt preached Christ to their countrymen in the city, and probably converted some of them: so that the church, like most of the Gentile churches, began in the Jews. But it was soon enlarged by converts from among the religious sects of the Jewish sects. The first converts were favored by the hearing in of the idletons Gentiles, who gave themselves to Christ in such numbers, that, at the time St. Paul wrote his epistle to the Romans, their conversion was much spoken of.

These facts merit attention; because the opposers of our religion represent the first Christians as below the notice of the heathen magistrates, on account of the pantheism of their numbers, and the obscurity with which they practised their religious rites. But if the faith of the Roman brethren was spoken of throughout the whole empire at the time this letter was written, the disciples of Christ in Rome must have been numerous, and must have professed their religion openly; for the turning of a few obscure individuals in the city from the worship of idols, and their worshipping the true God clandestinely, could not be the subject of discourse in the provinces. Further, that there were many Christians in Rome when St. Paul wrote this epistle, may be inferred from the tumults occasioned by the centurions which the Jews had with them about the law, and which gave rise to Claudius's decree, banishing the whole of them from Rome, Acts xviii. 2. See sect. 3, page 50, at the beginning. The salutations, likewise, in the end of this epistle, show how numerous the brethren in Rome were at that time, some of whom were of long standing in the faith, as Andronicus and Junias, who were converted before Paul himself; others of them were teachers, as Urbanus; others were deacons and deaconesses, as Mary, Tryphaena, Tryphosa, and Persis, all of whom were active in spreading the gospel; others were persons of station, such as the members of the family of Narcissus, if, as is commonly supposed, he was the emperor's favourite of that name. But although this should not be admitted, 'the saints in Caesar's household,' whose salutation, some years after this, the apostle sent to the Philippians, may have been persons of considerable note.

SECT. II.—Of the state of the Christian Church at the time St. Paul wrote his Epistle to the Romans.

The gospel being offered to the world as a revelation from God, the Jews justly expected that it would agree in all things with the former revelations, of which they were the keepers. And therefore, when they perceived that many of the doctrines taught by the apostles were contrary to the received tenets, which the scribes pretended to derive from the writings of Moses and the prophets, the bulk of the nation rejected the gospel, and argued against it with the greatest vehemence of passion, in the persuasion that it was an impious heresy, inconsistent with the ancient revelations, and destructive of piety.

To remove this specious cavil, the apostles, besides preaching the doctrines of the gospel as matters revealed to themselves, were at pains to show that these doctrines were contained in the writings of Moses and the prophets, and that none of the tenets contrary to the gospel, which the Jewish doctors pretended to deduce from their own sacred writings, had any foundation there. Of these tenets, the most pernicious was their misinterpretation of the promise to Abraham, that 'in his seed all the nations of the earth should be blessed.' For the Jews considering the moral precepts of the law of Moses as a perfect rule of duty, and its sacrifices and purifications as real stolitions for sin, and believing that no man could be saved out of their church, affirmed that the blessing of the nations in Abraham's seed consisted in the conversion of the nations to Judaism by the Jews. Hence the Jewish believers, strongly impressed with these notions, taught the Gentiles, 'Except ye be circumcised after the manner of Moses, ye cannot be saved;' Acts xv. 1. But this doctrine, though obstinately maintained, was a gross error. The law of Moses was no rule of justification. It was a political institution, established for governing the Jews as the subjects of God's temporal kingdom in Canaan. And therefore the apostles, elders, and brethren assembled in the council of Jerusalem, justly decreed, that the yoke of the law was not to be imposed on the Gentiles, as necessary to their salvation.

A decision, so deliberately and solemnly pronounced, by such an assembly, ought, among the disciples of Christ, to have silenced all disputation on the subject. Nevertheless, the converted Jews, having been accustomed to glory in their relation to God as his people, and in the privileges which they had so long enjoyed, were extremely offended, when, according to the new doctrine, they found the Gentiles under the gospel raised to an equality with them in
all religious privileges. Therefore disregarding the de-
crees which were ordained of the apostles and elders, they
exhorted the Gentiles everywhere to become Jews, if they
wished to be saved. And this exhortation made the
stronger impression on the Gentiles, that the Jewish
worship by sacrifices, purifications, and holidays, was,
in many respects, similar to their former worship. Besides,
as the Jews were the only people who, before the intro-
duction of the gospel, enjoyed the knowledge of the true
God and a revelation of his will, and as the Christian
preachers themselves appealed to that revelation in proof
of their doctrine, the Gentiles naturally paid a great re-
gard to the opinion of the Jews in matters of religion, and
especially to their interpretations of the ancient oracles.
Hence some of the Gentile converts, especially in the
churches of Galatia and Phrygia, who before their con-
version were extremely ignorant in religious matters,
heartening to the Judaizing teachers, received circum-
cision, and thereby bound themselves to obey the law of
Moses, in the persuasion that it was the only way to se-
cure the favour of the Deity.
According to this view of the matter, the controversy
was not, as Locke supposes, whether the Gentiles, in
their unconverted state, should be admitted into the
church, and enjoy equal privileges with the Jews; and
whether it was lawful for the Jews to hold religious com-
munion with them, while they remained uncircumcised;
but plainly, whether there was any church but the Jew-
ish, which could be maintained, when the J uda-
izers taught the Gentile brethren, except ye be cir-
cumcised after the manner of Moses ye cannot be saved,
they certainly meant that salvation could be obtained no-
where but in the Jewish church.
In this controversy the unbelieving Jews and all the
Judaizing Christians ranged themselves on the one side,
strongly and with united voices affirming that Judaism
was the only religion in which men could be saved; that
there was no gospel church different from the Jewish,
or any revealed law of God but the law of Moses; and
that the gospel was nothing but an explication of that
law, of the same kind with the explications given of it
by the prophets. On the other side, in this great con-
trary which was now before them and all that Christians
informed brethren, who, knowing that the Jewish church
was at an end, and that the law of Moses was abrogated,
 strenuously maintained that a new church of God was
erected, in which all mankind might obtain salvation by
faith without circumcision; and that the gospel was the
only law of this new church. They therefore maintained
the freedom of the Gentiles from the law of Moses in all
its parts, and boldly asserted, that the gospel alone was
sufficient for the salvation of the Gentiles; consequently,
that they were under no obligation to have recourse to
the Levitical sacrifices and purifications, for procuring
the pardon of their sins.
The controversy concerning the obligation of the law
of Moses, viewed in the light wherein I have placed it,
was a matter of no small importance, since on its deter-
mination depended, whether the law of Moses or the gos-
pel of Christ should be the religion of the world. No
wonder, therefore, that St. Paul introduced this contro-
versy in so many of his epistles; and that he wrote three
of them, in particular, for the express purpose of confut-
ing an error so plausible and so perspicuous: I mean his
epistles to the Romans, to the Galatians, and to the He-
brews. These learned epistles, in process of time, pro-
duced the desired effect. By the strength of the argu-
ments set forth in them, and by representing the same
things everywhere in his preaching and conversation, the
apostles enlightened many of the Jewish converts; and
these well instructed Jewish brethren in their several
churches effectually opposed the errors of the Judaizers:
by which Judaism hath at length been banished from the
Christian church, in which for a while it had taken
root, through the misguided zeal of the Jewish converts;
and the gospel now remains the only revealed religion
authorized by God, and obligatory on men.

Sect. III.—Of the Occasion of writing the Epistle
to the Romans.

This controversy concerning the law of Moses, de-
scribed in the foregoing section, was agitated very early
at Rome, where the Jews, being rich and factious, dis-
pputed the matter with greater violence than in other
churches. And the unbelieving part taking a share in
the controversy, they occasioned such tumults, that the
emperor Claudius, in the eleventh year of his reign, ban-
sheened the contending parties from the city. So the
Roman historian, Suetonius, informs us, who, confounding
the Christians with the Jews, calls the whole body by
the general name of Jews, and affirms that they were
excited to these tumults by Christ (Christi impulerse,
Olad. c. 25.), because he had heard, I suppose, that
Christ was thereby subject of their vengeance.

Among the banished from Rome was Aquila, a Jew,
born in Pontus, and his wife Priscilla, both of them
Christians. These came to Corinth about the time St.
Paul first visited that city; and being of the same occu-
pation with him, they received him into their house, em-
ployed him in their business, and gave him wages for his
work, with which he maintained himself all the time he
preached the gospel to the Corinthians. During his
abode with them, Aquila and Priscilla, no doubt, gave
the apostle a full account of the state of the church at
Rome, before its dispersion; and, among other things,
told him, that the unbelieving Romans, following the
Greeks, affirmed the light of natural reason to have been
from the beginning a sufficient guide to mankind in mat-
ters of religion: That, being great admirers of the Greeks,
yhey considered their philosophy as the perfection of hu-
man reason, and extolled it as preferable to the gospel,
which they scrupled not to pronounce mere foolishness:
That, on the other hand, the unbelieving Jews, no less
prejudiced in favour of the law of Moses, affirmed, it was
the only religion, and all the rest, which, he denounced
the gospel as a detestable heresy, because it did not
adopt the sacrifices, purifications, and other rites en-
joined by Moses.—They farther told the apostle that
many, even of the converted Jews, extolled the institu-
tions of Moses as more effectual for the salvation of sin-
ers than the gospel, and, in that persuasion, pressed the
Gentiles to join the law with the gospel, that, by its sacri-
fices and purifications, the gospel might be rendered a
complete form of religion: That the Gentile converts,
who knew their freedom from the law of Moses, despised
their Judaizing brethren as superstitious bigots, while the
others regarded them as profane, for neglecting institu-
tions which they esteemed sacred: That those who pos-
sessed spiritual gifts had occasioned great division in the
church, each exulting his own gifts, and striving to
exercise them in the public assemblies, without giving
place to others: Lastly, That some, both of the Jewish
and Gentile believers, reckoning it disgraceful to obey
constitutions made by idolaters, had, in several instances,
contemned the wholesome laws of the state, and were in
danger of being punished as evil doers, to the great scan-
dal of the Christian name.

As the apostle had not been in Rome when he wrote
this epistle, some persons, well acquainted with the affai-
s of the church there, must have made him acquainted
with all the particulars above mentioned. For his letter
to the Romans was evidently framed with a view to these
things. If so, who more likely to give the information
then Aquila and Priscilla, with whom the apostle lodged so long! And though the Roman brethren were then dispersed, consequently the apostle had no opportunity of writing to them as a church, yet the disorders which prevailed among them having made a deep impression on his spirit, we may suppose he resolved to embrace the first opportunity of remedying them. Accordingly, during his second visit to the Corinthians, having heard that the church was re-established at Rome, St. Paul wrote to the Romans this excellent and learned letter, which bears their name; wherein, at great length, he discoursed of the justification of sinners; answered the objections made to the gospel doctrine of justification; proved from Moses and the prophets the calling of the Gentiles, the regal over the Jews; and their future restoration; and gave the Roman brethren many precepts and exhortations, suited to their character and circumstances.

From the pains which the apostle took in this letter, to prove that no Gentile can be justified by the law of nature, nor Jew by the law of Moses, and from his explaining in it all the divine dispensations respecting religion, as it were from the very first days of the world, it is reasonable to think it was designed for the unbelieving Jews and Gentiles at Rome, as well as for the brethren; who therefore would show the copies which they took of it to their unbelieving acquaintance. And inasmuch as the apostle professed to derive his views of the matters contained in this letter from the former revelations, and from inspiration, it certainly merits the attention of every unbeliever to whom it was shown, whether he were a Jewish scribe, or a heathen philosopher, or a Roman magistrate, or one of the people; some of whom, I make no doubt, read it. And though, by reading it, they may not have been persuaded to embrace the gospel immediately, the candid and intelligent, by seriously weighing the things written in it, must have received some instruction in the principles and duties of natural religion, as could hardly fail to lead them to see the absurdity of the commonly received idolatry; which was one good step towards their conversion.—To conclude: As in this learned letter the principal objections by which Jews and Gentiles have all along impugned the gospel are introduced and answered, it is a writing which the adversaries of religion will never be able to counteract, or destroy it on rational principles, ought to peruse with attention and candour.

The commentators observe, that although the apostle, in the inscription of this letter, hath asserted his apostolical authority, to make the Romans sensible that the things written in it were dictated to him by the Spirit; yet, as he was personally unknown to the greatest part of them, he does not teach, exhort, and rebuke them with that authority which he uses in his letters to the churches of his own planting, but he writes to them in a mild and conciliatory manner, in order to gain their affections.

Sect. IV.—Of the Time and Place of writing the Epistle to the Romans.

The first time Paul visited Corinth, he found Aquila and Priscilla, lately come from Italy in consequence of Claudius's edict (Acts xviii. 2), which was published in the eleventh year of his reign, answering to a. d. 51. (See Pref. 1 Cor. sect. 1.) Probably the apostle arrived at Corinth in the summer of that year. And as he abode there more than eighteen months before he set out for Syria (Acts xviii. 18), he must have left Corinth in the spring of a. d. 53. In his voyage to Syria, the apostle touched at Ephesus, then sailed straight to Cæsarea.

From Cæsarea he went to Jerusalem, and after that to Antioch. And having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, setting out the time of his disciples, Acts xvii. 21, 22, 23. Then passing through the upper coasts, he came to Ephesus, Acts xix. 1. His voyage from Corinth to Cæsarea, and his journey through the countries just now mentioned, may have been performed in a year and ten months. Wherefore, if he sailed from Cæsarea in February, 53, he may have come to Ephesus at the end of the year, or about the beginning of Ephesus about three years (Acts xx. 31.), before he went into Macedonia, his arrival in Macedonia (Acts xx. 1.) must have happened in the year 57. At this time the apostle went over all these parts, and gave them much exhortation before he went into Greece. (Acts xx. 5.) Probably this was the time he preached the gospel in the synagogues of Judea, Acts xxi. 19. For if the transactions would take up the summer of the year 57, we cannot suppose he came into Greece sooner than in the autumn of that year. The purpose of his journey into Greece was to receive the collections which the churches of Achaia had made for the saints in Judea, 2 Cor. ix. 5-8. Having therefore abode three months in Greece (Acts xx. 5.), he departed with the collections early in the year 58, together with the apostle's departure from Greece with the collections being thus fixed, there can be no doubt concerning the date of his epistle to the Romans; for he told them he was going to Jerusalem when he wrote it, Rom. xvi. 25, 26. But now I go to Jerusalem, ministering to the saints. Wherefore the epistle to the Romans was written at Corinth, as we shall see immediately, in the end of a. d. 58. He abode at Ephesus, Acts xix. 1., and the beginning of a. d. 58, full seven years after the Jews and Christians were banished from Rome by Claudius, and about three years after their return. For Claudius dying in the year 54, his edict terminated with his life; and not being renewed by his successor, the Jews and Christians came back to Rome in each such numbers, that, in the third year of the reign of Tiberius, when Paul wrote this letter, the Roman church had acquired its former celebrity.—To conclude: The circumstances by which the date of the epistle to the Romans is fixed, are so well ascertained, that learned men are nearly agreed in their opinion upon the point—some, with Pearson, dating it at Corinth, in the year 57; others, with Lardner, in the beginning of the same; and others, with Mill, in 58, without determining the time of the year.

The salutations from Gaius or Caius, the apostle's host, and from Erastus, the chamberlain of the city (Rom. xvi. 23.), are additional proofs that this epistle was written at Corinth. For that Gaius lived there, seems plain from 1 Cor. i. 14, as did Erastus likewise, 2 Tim. ii. 14. Besides, we find the church at Cenchreae, the eastern part of Corinth, having been the bearer of this letter, Corinth, by that circumstance also is so plainly pointed out as the place where it was written, that there was no occasion for the apostle to be more particular.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

The unbelieving Jews having violently opposed the gospel, because it was preached to the uncircumcised Gentiles, and because Jesus, whom the Christians called the Christ, was not such an one as they expected, the apostle, in the inscription of this epistle, affirmed that the gospel was preached to the Gentiles, in fulfilment of God's promise made by the prophets in the Scriptures.
The Christ, was, as to his flesh, sprung of the seed of Da-
vid, ver. 3.—But as to his divine nature, he was, with the
greatest power of evidence, declared to be the Son of
God, by his resurrection, ver. 6.—And because Paul
was himself a jew, and ignorant of the apostles of Christ
in Rome, he assured them that he was made an apostle by
Christ himself, for the purpose of preaching the gospel
to the Gentiles, ver. 5.;—of which class men most of
the inhabitants of Rome were, ver. 6.—He was therefore
authorized to write this letter to the whole inhabitants of
Rome. So many particulars crowded into the inscrip-
tion, that it hath made it uncommonly long. But they are
placed with great judgment in the very entrance, because
they are the foundations on which the whole scheme of
doctrine contained in the epistle is built.

Because it might seem strange that Paul, the apostle
of the Gentiles, had not hitherto visited Rome, the most
noted Gentile city in the world, he assured the Romans
he had often purposed to come to them, but had hitherto
been hindered, ver. 13, 14.—However, he was still will-
ing to preach the gospel in Rome, ver. 15.; being neither
afraid nor ashamed to preach it in that great and learned
city; because it reveals the powerful method which God
hath devised for bestowing salvation on every one who
believeth; on the Jews first, to whom it was to be first
preached, ver. 16.—In the account of the gospel the apostle intimates that no Jew
could be saved by the law of Moses, nor any Gentile by
the law of nature. For, if the Jews could have been
saved by the one law, and the Greeks by the other, the
apostle, instead of being 'the power of God for salvation
to every one who believeth,' would have been a needless
discourse: the apostle ought to have been ashamed of
it, as altogether superfluous.

To prove that the gospel is 'the power of God for sal-
vation to every one who believeth,' the apostle first of all
observes, that 'therein the righteousness of God by faith
is revealed;'—in the gospel, the righteousness which God
will accept and reward is revealed to be a righteousness
not of works, but of faith. And this being the only
righteousness of which sinners are capable, the gospel
which discovers its acceptableness to God and the
method in which it may be attained, is, without doubt, the
power of God for salvation to all who believe, ver. 17.
Here an essential defect, both in the law of Moses and
in the law of nature, is tactily intimated. Neither the
one nor the other recognizes, in its institution, accepting
and warranting any righteousness, but that of a perfect
obeisance.—Secondly, To prove that the gospel alone
is 'the power of God for salvation,' the apostle observes,
that both in the law of nature and the law of Moses, 'the
wrath of God is revealed from heaven;' &c. That is,
these laws, instead of granting pardon to sinners, subject
them to punishment, however penitent they may be;
consequently, these laws are not the power of God
for salvation to any one: But the gospel, which promises
pardon and eternal life, is the effectual means of saving
sinners. In short, any hope of mercy sinners entertain
must be derived from revelation alone, ver. 18. And in
regard the apostle wrote this epistle to the Romans for
the purpose of explaining and proving these important
truths, the declaration of them is inserted in verses 16,
17, 18. may be considered as the proposition of the sub-
jects to be handled in this epistle.

Accordingly, to show that no person, living under the
law of nature, has any hope of salvation given him by
that law, the apostle begins with proving, that, instead of
pursuing the objects holiness, which he required by the
law of nature in order to salvation, all are guilty before
God, and doomed by that law to punishment. To illus-
trate this proposition, St. Paul took the Greeks for an
example; because, having carried the pleasures of reason
to the highest pitch, their philosophy might be considered
as the perfection both of the light and of the law of na-
ture; consequently, among them, if anywhere, all the
knowledge of God, and of the method of salvation, dis-
coverable by the light of nature, and the purity of
manners which men can attain by their own powers,
ought to have been found. Nevertheless, that people, so
intelligent in other matters, were in religion foolish to the
last degree, and in morals debased beyond belief. For,
notwithstanding the knowledge of the being and perfec-
tions of the one true God subsisted among them in the
most early ages, ver. 19.—being understood by the works
of creation, ver. 20.—their legislators, philosophers, and
priests unrighteously holding the truth concerning God
in obscurity, did not glorify him as God, by discover-
ing him to the common people, and making him the ob-
ject of their worship; but, through their own foolish res-
solutions, fancying polytheism and idolatry more proper
for the vulgar than the worship of the one true God, they
themselves at length lost the knowledge of God to such
a degree that their own heart was darkened, ver. 21.—
Thus the wise men among the Greeks became fools in
matters of religion, and were guilty of the greatest injus-
tice, both towards God and men, ver. 22.—For, by their
public institutions, they changed the glory of the incor-
ruptible God into an image made like unto birds, &c. Which
they held up to the people as objects of worship.

And by their own example, as well as by the
laws which they enacted, they led the people to worship
these idols with the most impure and detestable rites,
ver. 23.—For which crime God permitted those pretended
wise men, who had so exceedingly dishonoured him, to
be destroyed themselves with the works by which the
apostle gives a particular description, ver. 24—
26.; and observes, that those proud legislators and phi-
losophers, who thought they had discovered the highest
wisdom in their religious and political institutions, thus
received in themselves the recompense of their error that
was meet, ver. 27.—So that the abominable uncleanness,
which was so avowedly practised by the Greeks, which
was authorized by their public institutions, as well as by
the example of their great men, was both the natural ef-
fect, and the just punishment, of that idolatry which, in
every state, was established as the national religion.

Farther, because the Greekian legislators did not approve
of the true knowledge of God as fit for the people, the
most men were without instigation of will, and in all
sense of right and wrong, in their behaviour towards
one another, ver. 38.—most of them being filled with all
manner of injustice, fornication, wickedness, &c. ver. 29—
31. Nay, although by the law of God written on their
hearts, they knew that those who commit such crimes are
worthy of death, to such a degree did they carry their pro-
fligacy, that they not only committed these sins themselves,
but encouraged the common people to commit them,
by the pleasure with which they beheld the debaucheries
in the temples, and their revellings on the festivals of their
gods, ver. 32.

Such is the apostle Paul's account of the manners of
the Greeks; from which it appears that their boasted phi-
losophy, notwithstanding it enabled them to form excel-
sing plans of civil government, whereby the people were
inspired with the love of their country, and good laws for
maintaining the peace of society, it proved utterly ineffec-
tual for giving the legislators the knowledge of salva-
tion, and for leading them to establish a right public re-
ligion: defects which entirely destroyed any influence
which the true godly instruction they had, in aiding the people to maintain a proper moral con-
duct. In short, the vicious characters of the false gods,
whom the legislators held up to the people as objects of
their worship, and the impure rites with which they ap-
VIEW AND ILLUSTRATION.

pointed them to be wonderful, converted the morals of the people to such a degree, that the Greeks became the most debauched of mankind, and thereby lost all claim to the favour of God. But if this was the case with the most intelligent, most civilized, and most accomplished heathen nations, under the tutelage of their boasted philosophy, it will easily be admitted, that the light of nature, among the barbarous nations, could have no greater efficacy in leading them to the worship of the true God, and in giving them the knowledge of the method of salvation. The most civilized heathen nations, therefore, equally with the most barbarous, having, under the guidance of the light of nature, lost the knowledge of God, and become utterly corrupted in their morals, it is evident, that none of them could have any hope of a future life from the light of nature, which condemns all to death without mercy, who do not give a sinless obedience to its precepts. Wherefore, both for the knowledge of the method of salvation, and for salvation itself, the Greeks were obliged to have recourse to the gospel, which teaches, that because all have sinned, and are incapable of perfect obedience;—these influences, indeed, the apostles did not draw in this part of his letter, because he intended to produce them (chap. iii. 20. 21. 22) as general conclusions concerning all mankind, after having proved the insufficiency of the law of Moses for justifying the Jews. Yet it was fit to mention them here, that the reader might have a complete view of the apostle's argument.

In order to finish this illustration with the following remarks,

1. The picture which the apostle hath drawn of the manners of the Greeks, is by no means exaggerated. The intercourse which he had with the philosophers, and more especially with his own disciple, Dionysius the Areopagite, enabled him to form a just judgment of the learning and manners of those who for a long residence in Athens, Corinth, and other Greek cities, made him perfectly acquainted with their manners. But though his description is not exaggerated, we must remember that it does not extend to every individual. It is an image of the manners of the Greek nations in general, or rather of such of them as were in the higher ranks of life. I call the reader's attention to the second chapter, that the Gentiles, who have not the benefit of revelation, may attain that faith and holiness which is necessary to justification; in which case he assures us, that they shall be rewarded with glory and peace. Besides, it is well known, that in every Gentile nation there were always many who believed in the one true God, and who, in the persuasion that he is, and that he is the rewarder of them who diligently seek him, were anxious to know and do his will; and who, being instructed and strength-

ced by God, behaved in such a manner as to be acceptable to him.

2. My second remark is, That although the revelation of the wrath of God from heaven, against all ungodliness and unrighteousness of men, mentioned by the apostle, Rom. i. 18, certainly implies that no sinner can have any hope of salvation from the law of nature, it does not follow, that the piety heathens had no hope of salvation. The heathens in general believed their desires plausible, and, in that persuasion offered to them propitiatory sacrifices, and expected to be pardoned and blessed by them even in a future state. (See Gesselian, No. 27.) Nay, many of them believed, they were to reanimate their bodies. But these hopes they did not derive from the law or light of nature, but from the promise which God made to the first parents of mankind. For that promise being handed down by tradition to Noah and his sons, they communicated the knowledge thereof, together with the use of sacrifices, to all their descendants. So that the hope of pardon and immortality which the pius heathens entertained, was the very hope which the gospel hath more clearly brought to light; and was derived from the same source, namely, from divine revelation. Withal, being agreeable to the natural wishes of mankind, and the only remedy for their greatest fear, these circumstances contributed to preserve it in the world. Since, then, the hope of pardon and of a future state, which the heathens entertained, was derived, not from the light of nature, but from the promise and revelations, the ground on which this part of the chapter is perfectly just, and his conclusions stand firm; namely, that the light and law of nature held out no method in which a sinner can be saved, and that it is the gospel alone which hath brought the important secret to light, by explaining and enlarging the primitive revelations, and by teaching, in the clearest manner, that God will assemble and save all mankind, and, at the judgment, reward it as if it were a perfect righteousness, on account of the obedience of Jesus Christ.

3. My third remark is, That the description which the apostle hath given of the national manners of the Greeks, however disgraceful to human nature, being perfectly true, merits attention; because it is a complete confession of those who are in the judgment, that natural reason hath been sufficient to lead mankind to just actions in religion, and to a proper moral conduct. For after the weakness of human reason, in matters of religion and morality, hath been so clearly demonstrated by experience in the case of the Greeks, who, of all mankind, were the most distinguished for their intellectual endowments, the futile existence of the light of nature, set up by modern infidels, for the purpose of rendering revelation needless, should be rejected with the contempt due to so gross a falsehood. And all who are acquainted with the actual state of the world under the guidance of the light of nature, ought thankfully to embrace the instruction contained in the gospel, as the most effectual means of training ignorant sinful creatures to virtue; and should humbly submit to the method of salvation by Christ, therein revealed, as of divine appointment, and as the only method in which sinners can be saved.

PREMONITION TO THE READER.

Some perhaps may be of opinion, that to have done justice to the following translation of the Apotosthical Epistles, the author, as often as it differs from the common version, should have shewn the import and propriety of these differences, with the reasons on which they are founded, especially when they are of the minute kind; because negligent readers, fancying differences of that sort of little moment, and not attending to those which are of greater magnitude, are apt to conclude, that the translation now submitted to the public differ so little from the one in common use, that it might have been spared. But nothing can be worse founded than such a conclusion. Persons who are judges of language, know that the alteration of a single word in a sentence, and
PREMONTION TO THE READER.

even a different pointing, will change its meaning entirely; as was shown by some examples, p. 11. Gen. Pref.

But to have illustrated in the same manner all the alterations and corrections which the author hath introduced into his translation, would have swelled the work to an enormous size. And therefore, to show in what particular this differs from the common version of the epistles, the author hath contained himself, as was observed p. 10, with printing what is different in italics characters, and hath left it for the most part to the reader's own sagacity, not only to judge of the propriety of his corrections, but to investigate the reasons by which they are supported.

Yet, to prevent cursory readers from regarding this translation of the epistles, merely because a number of the corrections which it offers are of the minute kind, the author will here compare one of its chapters only with the common English version of the same chapter, and will show, that even by the slightest alterations, when made agreeably to the original, such a change in the sense is sometimes produced, as throws great light on the sentiments and reasoning of the inspired writers. The chapter chosen for comparing the two translations, shall be the first of the epistle to the Romans; not because the alterations introduced into the new translation of that chapter, are either of greater magnitude, or more in number, or of higher importance than those in the other chapters of the epistle, (for in reality they are fewer, and of much less importance); but, because the reader will naturally fix his eye on that chapter first, from its presenting itself first to his view.

Rom. 1. 1. Who was made of the seed of David according to the flesh. This leads the reader to think of the formation of our Lord's body: Whereas the apostle's meaning is, that he was made of his flesh, he was descended from David, in order to be a male. In the new translation, these ideas are suggested by substituting the word born (which is one of the literal significations of γενναμ) in place of the word made, in this manner: Who was born of the seed of David, with respect to the flesh.

Ver. 4. Was declared to be the Son of God with power, by the resurrection from the dead. This implies that Jesus was declared to be the Son of God, by his raising others from the dead. But as Jesus himself often appealed to his own resurrection in proof of his being the Son of God, the phrase & αυτου γενναμ νεανις is undoubtedly an ellipse, in which two words are omitted. One of them is supplied by our translators, namely, the word from; the other word his resurrection in the new translation: Thus: Declared the Son of God by his resurrection from the dead. The meaning is, that Jesus was declared the Son of God by his own resurrection, and not by raising others from the dead.

Ver. 6. By whom we have received grace and apostleship, for obedience to the faith among all nations for his name. This rendering, besides being inelegant, is faulty in two particulars. For, first, Paul did not receive his apostleship by Christ—that is, from God by the intercession of Christ—but from Christ himself, as holding the right originally of making an apostle. Secondly, ὅταν γενναμ ἐνεργεῖν does not signify obedience to the faith, but the obedience of faith. In the new translation these faults are thus corrected: From whom we have received grace and apostleship, in order to the obedience of faith among all the Gentiles, on account of his name. The apostle received his office from Christ himself, that by preaching him everywhere as the Son of God and Saviour of the world, he might produce the obedience of faith among all the Gentiles, on account of his dignity and authority as the Son of God.

Ver. 9. Without ceasing making mention of you always in my prayers, is a tautology, which in the new translation is avoided, by joining the clause, always in my prayer, with the word requesting in the beginning of ver. 10 with which it stands connected in the Greek.

Ver. 12. Τοις δὲ ἐμ᾽—that is to say. According to this translation, ver. 13. is an explication of ver. 11. But every reader must be sensible, that the things contained in the two verses have entirely different meanings. Wherefore the word & αὕτη should not be translated that is to say, in our Bible, where is neglected as an expiante, and the words to say are supplied, but the verse should be supplied and translated in the following manner: And this is proposed, that I may be comforted together with you by the mutual faith of you and me.

Ver. 15. So much as in me, I am ready to preach the gospel to you that are in Rome also. The new translation of this verse is more perspicuous and emphatical: Therefore (namely, because I am a debtor, &c.) I am willing, according to my ability, to preach the gospel even to you who are in Rome. For, to hinder the Romans from suspecting that the apostle had hitherto avoided coming to Rome, because he was afraid, that he might preach the gospel to such a learned and intelligent people, he told them, that notwithstanding their great learning, he was willing to preach the gospel even to them. And to show that this is his meaning, he added, ver. 16. For I am not ashamed of the gospel of Christ, &c.

Ver. 17. For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith. The righteousness of God is, as in our faith to faith, is an assemblage of words to which no distinct meaning can be affixed. But the original, rightly constructed, gives the following clear literal sense: The righteousness of God by faith is revealed in it, in order to faith. The apostle was not ashamed of the gospel, because it makes a righteousness of God, to be obtained by faith, is revealed in it, in order to faith to faith in them to whom it is preached. The latter clause, as it is written, The just shall live by faith, were better translated, The just by faith shall live. For although in the Hebrew it is, The just shall live by his faith, the copy of Habakkuk's prophecy, from which the LXX. took their translation, and the apostle his quotation, certainly wanted the pronoun his. Besides, the apostle in making this quotation was to prove that Habakkuk wrote concerning a righteousness by faith, either the most ancient and best copies of his prophecy wanted the pronoun, or the passage must be construed and translated thus: The just by his faith, the man who is just by his faith, shall live. And in the new translation, this quotation is no proof of the apostle's assertion that Habakkuk had written of a righteousness by faith.

Ver. 19. That which may be known of God is manifest in them. According to this translation, the apostle's meaning is, That the knowledge of God, attainable by the light of nature, was manifest in the minds of the Gentile philosophers. But to say, that knowledge is manifest in any one's mind, merely because it exists there, is very improper. Knowledge in the mind cannot be manifest, except it be shown either by words or by actions. That the heathen philosophers did not manifest the existence of the knowledge of God in their minds by their actions, is plain from their public institutions of religion, in which they showed the grossest ignorance of God. As little did they manifest in their discourses to the common people. They rather unrighteously concealed it from them, as the apostle affirms, ver. 18. By their writings only, they manifested their knowledge of God to the few who could read them. This, therefore, being the apostle's meaning to express, the words, instead of being translated as, in our Bible, ought to have been translated among, as in the new translation. That which may be known of God, is manifest among them, for God hath manifested it to them,
VER. 20. For the imitable things of him, from the creation of the world, are clearly seen, being understood by the things that are made; so that they are without excuse. The phrase, from the creation of the world, is ambiguous; for it may signify either by the creation of the world, or since the creation of the world. The latter is the apostle’s meaning; because clearly seen by the creation of the world, is precisely the same in sense with the clause which follows it, namely, being understood by the things that are made; which thus becomes a tautology. But, both the ambiguity and the tautology will be removed if the preposition are is translated since, as it is Luke ii. 36. thus: His imitable things, even his eternal power and Godhead, (αινιας) since the creation of the world, are clearly seen, being understood by the things that are made; so that they are imcomputable, etc.

VER. 21. Because that when they knew God, they glorified him not as God, neither were thankful. The apostle’s meaning is not, that at what time they knew God, they glorified him not, etc., but that although the legislators and philosophers knew the true God, they knew him not as God, by making him the object of the people’s worship, nor appointed any public thanksgivings to be offered to him, as the author of all the good things mankind enjoy. These ideas the common translation does not express distinctly; but, in the new version, they are suggested with sufficient plainness, by rendering the words αἰτιαν διάλειον literally, not glorifying him; and by giving the past tense, and its respective sense, thus: Because although they knew God, they did not glorify him as God, neither gave him thanks, but became foolish by their own reasonings: these reasonings by which they pretended to justify polytheism and idolatry, as the most proper religion for the vulgar.

VER. 22. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do them, but are even well pleased with those who practiceth them. The heathen legislators, instead of punishing, were well pleased with their people when they practiseth the enormities mentioned in the preceding part of this chapter.

There are other variations in the new translation of this chapter, by which it is brought more close to the original than the version in common use: but it is needless to mention them, as the examples produced may suffice to show the great change in the sense. In another translation, when conformable to the original, make a great change in the meaning of the passages. It is of more importance to observe, that from the above examples, the reader may justly conclude that the minute alterations in the other chapters of the Romans have the same effect, as they likewise have in all the chapters of the other epistles where they are introduced; consequently, that they should not be passed over lightly, but considered with attention, that their importance may be understood. It is necessary also to observe, that notwithstanding so much has been said to show the value of these minute alterations, the reader must not therewith conclude, that all, or even the greatest part of the alterations in this translation, are of the minute kind. In every epistle there are many of much greater magnitude than those in the first chapter to the Romans. But there is no occasion to shew this by examples. They will strike the reader at first sight. Neither is it necessary here to point out, in what respects they alter the meaning of the passages where they are introduced. In the notes, the propriety of many of them is very briefly explained. It may be worth the readers to examine and to form their own conclusions, taking care to compare the versions of the Greek with the Greek, as they have been understood by the learned of their day, and to examine the version of the epistles, the commentary, 

By this time the reader no doubt understands, that the alterations and corrections, concerning which so much hath been said in this Premonition, are those which, in the following translation, are made on the English version commonly used. But the principles on which these alterations are founded have been explained at great length in different parts of the General Preface, no further information concerning them is requisite, except to put the reader in mind, that they consist in the following particulars:—1. In substituting modern English words and phrases in place of such as are now become obsolete. —3. In correcting the language of the common version, where it is ungrammatical. —5. In rejecting ambiguous expressions, of which there are many in our English Bible. —4. In placing the words of the translation in the order in which the corresponding words hold in the original, as often as either the meaning or the perspicuity of any passage depends on that order. —5. In supplying the elliptical expressions properly; and, for the most part, either from what goes before, or from what follows in the text. —6. In including all such words and clauses as have been added by our translators unnecessarily. Of this kind there are a number in their version, which hurt the sense. —7. In accurately marking those words, which in the common translation are added to the text, without being marked as added; but which being retained in this, as necessary to complete the sense, it was fit to distinguish them from the original words, that the reader might judge of their propriety. —8. In rightly construing the Greek text, where it requires to be construed; and in translating the passages according to that right construction. —9. In translating the Greek words and phrases according to their true literal meaning, both where they have been mistranslated, and where they have been paraphrased; because, it is the business of the translator to agree better with the context, and to be more emphatical and beautiful than any free translation whatever. —10. In not varying the translation of the same words and phrases in the same sentence, unless they are evidently used in different senses; a rule which our translators have often transgressed, to the darkening of the meaning of many passages. —11. In altering the painting of some sentences, for the purpose of rendering their meaning more consonant to the context. —12. In translating the Greek particles properly, according to that variety of meaning in which they are used by the sacred writers. The corrections comprehended under this last class are so numerous, and, though minute, make such a change in the sense, that they have been considered not unworthy of mention in this Premonition. But, if the alterations comprehended under one class only, make such a change in the train of the apostle’s reasonings as to entitle this to the appellation of a New Translation, the numerous corrections comprehended under the other classes, must set it at a still greater distance from the common version, and fully justify the author in calling it a New Translation from the Original, of all the Apostolical Epistles.

It only remains to request the learned reader, to examine the translation of the epistles, the commentary,
and the notes, all now submitted to the public, by the principles laid down in the General Preface, and to judge of the whole with that candour, which is due to an attempt sincerely meant to exhibit the divinely inspired writings in the genuine simplicity of their meaning, that, being rightly understood, they may not be applied, as they sometimes have been, for supporting opinions destructive of piety and morality.

N. B. The Numbers in the New Translation, following the Greek words, mark the paragraphs of Essays IV, where the translation of the word is supported by proper proofs.

NEW TRANSLATION.

CHAP. L—1. Paul a servant1 of Jesus Christ, a called apostle, separated to the gospel of God;2 2 Which he promised before, by his prophets, in the holy scriptures;3 3 Concerning his Son,1 who was born of the seed of David, with respect to the flesh,2 4 But was declared3 the Son of God with power,2 with respect to the spirit of holiness, by his resurrection FROM the dead;1 5 Even Jesus Christ our Lord.4 6 Which was also seen of the holy apostles, and of the chief of the Gentiles,4 and of the sons of Israel, out of the tribe of Judah, and of the prophets,1 whom God had foreordained to be witnesses of his resurrection, and of the things that were spoken by the mouth of the holy prophets, concerning the sufferings of Christ, and the glory that should follow.5 7 For whom God also hath raised, with great glory, and hath a settled place on the right hand of the throne of the Majesty in the heavens;6 and hath put all things under his feet;7 8 Who also maketh intercession for us through Jesus Christ our Lord.8 9 Ministration of the Spirit.9 10 Forasmuch as ye are called unto the ministration of the ministers of the Gentiles, ye are the temple of God, the Spirit dwelling in you.10 11 In whom ye also walk, after the pattern of his steps who sit in the seat of Moses, even Paul a servant.11

COMMENTS.

CHAP. L—1. Paul a servant of Jesus Christ, and an apostle called expressly as the other apostles were, and separated by him to preach the good news FROM God,3 2 Which he promised before, by his prophets in the holy scriptures;1 3 Concerning the coming of his Son to save the world, who, as it was foretold, was born of a woman descended from David, the king of Israel, with respect to his flesh;2 4 But was declared FROM God, with great power of evidence, with respect to his holy spiritual nature, by his resurrection FROM the dead, after he had been crucified by the Jewish rulers for calling himself the Son of God, even Jesus Christ our Lord.9 5 But ye have received spiritual powers and apostleship, in order that through my preaching him as the Son of God, the obedience of faith may be given to him, among all the Gentiles, on account of his being the Son of God.6 6 Among the number of which Gentiles are also ye the called disciples of Jesus Christ.7 7 Being thus commissioned, I write this letter to all who are in Rome, more especially to those who are the beloved of God, on account of their faith, to the called seed of Abraham, to the saints by profession. May grace be multiplied to you, and peace FROM God our Father, and FROM the Lord Jesus Christ.8

Ver. 1.—1. Paul a servant.—The original word επίστολος, properly signifies a slave. Here it is a most amplified—being put into the hand of the chief ministers of kings were called επιστολος, slaves. In this sense, Morison assigns the title of slave to Paul in the following passage: Eph. 5. 22. This honourable name, therefore, denotes the high authority which Paul possessed in the kingdom of Christ, as one of his chief ministers.2 2 A called apostle.—The name apostle was given to different orders of men, Rom. xvi. 7. note 4. But, in his highest sense, it was appropriated to the apostles, whom Christ appointed to be with him, Mark iii. 14. and whom, after his resurrection, he sent forth to preach the gospel. See Prov. xvii. 17. 3 Separated to the gospel of God.—We are told, Acts xii. 2, that 'the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them.' But this being nothing but a separa-
tion of Paul from the teachers at Antioch, to go and preach to the Gentiles, the higher separation, mentioned Gal. i. 15, is here meant.4 4 Or, if, grace and apostleship are taken separately, apostleship may signify the office, and grace the supernatural endowments bestowed on Paul, upon his being raised from the dead.5 5 In the obedience of faith.—Either obedience FROM a principle of faith, or faith itself, called obedience simply, chap. xvi. 19. 6 On account of his name.—Rome here signifies the character of the Roman church, the object whence the influence of the gospel was spread, upon his receiving the true religion, to the advantage of persons of all sorts, throughout the world. This name is given to the city of Rome, in order to intimate that the Gospel was preached there, and that the conversion of persons was attended with the greatest advantage.7 7 Concerning his Son.—The gospel is good news FROM God, concerning the coming of his Son to save the world. Where-before the Son of God is the subject of the gospel, as well as his author.8 2. Who was born of the seed of David, with respect to the flesh;—εστιν, sometimes denotes the human body, 1 Cor. vii. 28. sometimes the human mind, Rom. vii. 19. 2 Cor. vii. 7. and sometimes the whole man, John ii. 25. Here, being opposed to the spirit of holiness, it signifies our Lord's body. For it cannot be thought that he derived his human soul from his mother, because that would imply the divinity of the soul of the parent. Besse, in his note on this place, observes that the word in theuentes denotes the formation of our Lord's body, says the Holy Ghost took of the substance of Mary's body, and formed it into a body for our Lord. He adds, that the ancients urged this text against Valentine, Marcion, and the rest: some of whom affirmed, that our Lord's body was only imaginary; others, that it was formed of celestial matter, and sent into the body of his mother from heaven. But although the apostles, in this place, speak only of our Lord's body, it does not follow, on the contrary, that he was raised. For there is no such passage in which he is called a man, and the man Jesus Christ, and our brother, and in which his suffrage are described, imply that he was raised FROM the dead. Rather think power denoted the strength of the evidence by which he was demonstrated to be the Son of God.9 3. By his resurrection FROM the dead.—Here we have supplied the pronoun he, because the scope of the reasoning requires it to be understood.2 2. With respect to.—Locke understands this of the miraculous power, in which he was raised FROM the dead. 'By which he was raised,' says he, 'is equivalent to 'by which it was made,' and 'by which,' in Scripture, never signifies, in the sense of bye been, but it is a figure of speech, denoting the immediate connection between the cause and the effect, or the means and the end.' Such is the meaning of this expression in the context.10 10. Forasmuch as ye are called to the ministration of the ministers of the Gentiles, ye are the temple of God, the Spirit dwelling in you.—These are the holy places of the Lord, which were distinguished from the idolatrous inhabitants of the city, and consecrated by the ordinances of the Pentateuch, comprehended in the general description, 'All who are in Rome.'11 11. In whom ye also walk, after the pattern of his steps who sit in the seat of Moses, even Paul a servant.—This is the form of adoration, I write this letter to all who are in Rome, more especially to those who are the beloved of God, on account of their faith, to the called seed of Abraham, to the saints by profession. May grace be multiplied to you, and peace FROM God our Father, and FROM the Lord Jesus Christ.
8. And first, I thank my God through Jesus Christ, an account of all of you who have embraced the gospel, that your faith in Jesus Christ is so consequently, that it is spoken of throughout the whole Roman empire.

9. In saying I am thankful for your conversion, I speak the truth; for I call God to witness, whom, with the utmost earnestness, I serve in the ministry of the gospel of his Son, that constantly I make affectionate mention of you.

10. Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey to Jerusalem, (ch. xv. 25.) by the will of God, under whose direction I execute my ministry, and then to come to you.

11. For I greatly desire to see you, that I may impart to you some spiritual gift, in order that ye may be established against the heathens, who wish to bring you back to idolatry, and the Jews, who would subject you to the law.

12. And this is proposed that I may be comforted together with you, (as) through the mutual faith both of you and me.

13. Now, brethren, I would not have you ignorant, that oftentimes I purposed to come to you, (1 Thess. i. 5.) that I might have some fruit among you, even as among the other Gentiles.

14. I am a debtor, both to the Greeks and to the barbarians, both to the learned and to the ignorant.

15. Therefore, I am willing, according to my ability, to preach the gospel even to you who are in Rome.

16. For I am not ashamed of the gospel of Christ, because it is the power of God for salvation, to every one who believes, to the Jew first, and also to the Greek.

17. For the righteousness of God, (Rom. i. 17.) by faith, is revealed in it, (Rom. xiv. 2.) in order that it is written, (Habak. ii. 4.) But the pretexts of the believing, as well as of the unbelieving Jews, who were displeased with him for preaching the gospel to the Gentiles. Why then, I ask, that he has not been planted by any apostle, but instructed them in some particulars concerning the charity and faith of Christ, which it was of great importance for them to know.

18. — I thank my God, through Jesus Christ, for all of you. — The meaning of his epistles. Paul generally subjected to the apostolic benediction, a solemn thanksgiving for the faith, charity, patience, and other virtues of the brethren to whom he wrote, as a solemn act of their happiness; and to lead them to improvement of the advantages which they enjoyed as Christians.

19. That your faith is spoken of throughout the whole world. — The faith of the Romans, which occasioned so much discourse, was their turning from idols. An event of this kind could not fail to be spoken of with wonder throughout the whole empire, as there were multitudes of strangers continually coming to Rome from the provinces, who on their return home would report what they had seen. For this the apostle thanked God, because the conversion of the Romans encouraged the inhabitants of other cities to forsake the error of their idolatry. Besides, Rome being the metropolis of the world, the conversion of so many of its inhabitants brought no small credit to the evidences of the gospel.

20. — The Roman brethren being mostly Jews, this solemn assurance concerning the mention which the apostle made of them in his prayers, was intended to convince them, that their conversion was as much the subject of his thanksgiving to God as the conversion of the Gentiles.

21. That many of the brethren at Rome were already possessed of spiritual gifts, is evident from Rom. xii., where directions are given concerning the employment of them. A number of the Roman brethren, having been converted in the east, may have received spiritual gifts from one or other of the apostles; and with respect to the rest, St. Paul proposed to send some of them with gifts on his coming to Rome.

22. And to both of you and me. — As often as the apostle communicated spiritual gifts to their disciples, it was a new proof to themselves of the divine presence with them, and an additional encouragement to their duty, and their trust in God in the eyes of others, both of which, no doubt, gave them great joy.

23. To the Greeks and to the barbarians. — Under the name of Greeks, the Romans were comprehended, because they were now become a learned and polished people. For the meaning of the same barbarians, see 1 Cor. i. 16. and 18.

24. — The original word, Εὐσεβία, was first used by the LXX., to designate the piety of the Jews, and was afterwards borrowed by the apostles in the description of the Gentiles in their translation of Is. lx. 6. lit. 1. where Messiah's preaching good tidings to the poor is foretold; (see Luke iv. 18.) the apostles justly appropriated it to the preaching of the gospel, as the best news mankind could hear. In regard that Paul, after acknowledging he was bound to preach the gospel both to the Greeks and to the Barbarians, adds, that he is ready to preach the gospel even to you who are in Rome, the idolatrous inhabitants of Rome certainly were included in the expression, you who are in Rome. This verse, therefore, as well as the following, is a proof that the epistle to the Romans was intended, not for the Roman brethren alone, but for unbelievers also, to whom copies of it might be shown.

25. — For I am not ashamed of the gospel. — Here the apostle imputes, with great propriety, that the gospel is not an instrument like the heathen mysteries, which the keepers concealed from all but the initiated; either because they were ashamed of the name of the apostles; or because they thought the only way to render them venerable, was to conceal them; whereas the doctrines and precepts of the gospel, being beneficial and useful, and God's intended means of saving men, should have been openly published. Perhaps, also, the apostle meant, that notwithstanding the idolatrous Greeks and Romans boasted of their genius and learning, he would boldly preach the gospel even to them, fully assured that it is 'the power of God unto salvation;' — a dispensation of religion in which God most effectually exerted his power, for saving every one who believeth.

26. To the Jew first. — This is said, because, according to Christ's commandment, the gospel was to be first preached to the Jews, as the keepers of the ancient revelations. See Rom. xv. 8. note l.

27. And also to the Gentile. — After Alexander's &c.'s establishment of their empire in Egypt, and Asia, the inhabitants of these countries were considered as Greeks, because they generally spoke the Greek language; and so a line of Grecian literature and theology was established, and it was, with the other idolatrous nations, they naturally called all the heathens Greeks. Hence, in their language, Jews and Greek comprehended one mankind.

28. For the righteousness of God by faith, is revealed in it, in order to faith. — This translation, which results from construing the words properly, affords a clear sense of a passage, which,
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(3) the just by faith, shall live.

In the 19th century, however, the work of God is revealed from heaven against all ungodliness, and unrighteousness of men, who confine the truth (s. 165.) by unrighteousness.

19 Because that which may be known of God is manifest among them; for God hath manifested it to them.

20 For his invisible things, even his eternal power, and Godhead, since the creation of the world, are clearly seen, being understood by the things that are made; so that they are

21 Because, though they knew God, they did not glorify him as God; in the common translation, is absolutely untranslatable. Besides, it is shown to be the right translation by other passages of Scripture, in the original, as, for instance, "to discover his

22 It is in this sense that the apostle, in the 18th verse, speaks of the" 'unspeakable gift' of God, in the 20th verse, he speaks of the" 'eternal power' of God, in the 21st verse, he speaks of the" 'eternal

23 And the apostle's explanation is confirmed by the writings of the philosophers. And in the 20th verse, he speaks of the" 'eternal power' of God, in the 21st verse, he speaks of the" 'eternal

24 And Godhead. The true God being eternal, is thereby distinguished from the fictitious gods of the heathens, who all had a beginning; the most ancient of them having come out of chaos, and their birth being sung by the heathen poets.

25 Being understood by the things that are made, this in the mundane system every thing is so formed, that to the pious among the vulgar, God himself appears to be the author of all the operations of nature. But they who have attained a partial knowledge of what is called natural philosophy, have, from the discovery of some second causes, been led to fancy, that the whole system may be accounted for without the intervention of a deity. This is what the apostle calls, in the 21st verse, 'becoming fools by their own reasonings.'

26 Nor is it necessary to add, that the philosophers, knowing, that second causes, properly speaking, are no causes, because they have no efficiency in themselves, but are set in motion by God. And the more natural philosophy always ends, where the natural sense of mankind begins.

27 Because they knew not God.
neither gave him thanks, but (μακροθυμοῦντες) they became foolish by their own reasonings, and their (ἀναπαραγωγὸν) imprudent heart was darkened. (See Jer. x. 14.)

23 Preferring to be (εὐαγγελίζοντας) wise men, (see 1 Cor. i. 20. note 1.) they became fools:

24 For they changed the glory of the incorruptible God, into the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and of creeping things.

25 Therefore also God (εὐεργέτης) through the lusts of their own hearts, delivered them over to uncleanness, to dishonour their own bodies between themselves.

26 Who changed the truth concerning God, concerning God, (εὐεργέτης, εὐεργέτης) into a lie, and worshipping and served the creature rather than the Creator, who is blessed for ever. Amen.

27 (As ever) For this God delivered them speak of him with reverence, and to worship him publicly, as the law and the prophets taught. This is the manner of the Gentiles, (εὐεργέτης, εὐεργέτης) who delight in the knowledge of God, (εὐεργέτης, εὐεργέτης) but become foolish by their own reasonings, and their (ἀναπαραγωγὸν) imprudent heart is darkened. (See Jer. x. 14.)

28 Therefore also God (εὐεργέτης) through the lusts of their own hearts, delivered them over to uncleanness, to dishonour their own bodies between themselves.

29 Who changed the truth concerning God, into a lie, (εὐεργέτης, εὐεργέτης) by worshipping and serving devils, (εὐεργέτης, εὐεργέτης) (see 1 Cor. i. 20. note 1.) they became fools:

30 For they changed the glory of the incorruptible God, (εὐεργέτης, εὐεργέτης) into the likeness of an image of corruptible man, and of birds, and of four-footed beasts, and of creeping things.

31 Therefore also God (εὐεργέτης) through the lusts of their own hearts, delivered them over to uncleanness, to dishonour their own bodies between themselves.

32 Who changed the truth concerning God, concerning God, (εὐεργέτης, εὐεργέτης) into a lie, and worshipping and served the creature rather than the Creator, who is blessed for ever. Amen.

33 (As ever) For this God delivered them speak of him with reverence, and to worship him publicly, as the law and the prophets taught. This is the manner of the Gentiles, (εὐεργέτης, εὐεργέτης) who delight in the knowledge of God, (εὐεργέτης, εὐεργέτης) but become foolish by their own reasonings, and their (ἀναπαραγωγὸν) imprudent heart is darkened. (See Jer. x. 14.)

34 Therefore also God (εὐεργέτης) through the lusts of their own hearts, delivered them over to uncleanness, to dishonour their own bodies between themselves.

35 Who changed the truth concerning God, concerning God, (εὐεργέτης, εὐεργέτης) into a lie, and worshipping and served the creature rather than the Creator, who is blessed for ever. Amen.

36 I say, because they changed the truth concerning God, into a lie, we have never heard of any psalm or hymn composed by any heathen poet or philosopher in honour of the true God.

37 But became creators of the gods which are in the heavens, (εὐεργέτης, εὐεργέτης) worshipping and serving them, these are the causes for which God pronounced them to be under the curse (εὐεργέτης, εὐεργέτης) of a curse.

38 For the truth concerning God is declared to us (εὐεργέτης, εὐεργέτης) in the gospel by him who sent the law to keep it, (εὐεργέτης, εὐεργέτης) and for this cause the law is called a ministration of death, (εὐεργέτης, εὐεργέτης) and not of life, (εὐεργέτης, εὐεργέτης) because the commandment was given us through Moses, (εὐεργέτης, εὐεργέτης) and not through the gospel.

39 For this is he who has the power to deliver thee from the power of darkness, (εὐεργέτης, εὐεργέτης) and to bring thee into the kingdom of the Son of his love, (εὐεργέτης, εὐεργέτης) whom he has predestinated before the world began, (εὐεργέτης, εὐεργέτης) to be his glory. (εὐεργέτης, εὐεργέτης)
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CHAP. I.

over to shameful passions: for even their female
changed the natural use2 into what is
counter to nature.

21 In like manner also, the males, leaving
the natural use of the female, burned with their lust towards one another, males with
males, having received what is shameful, that which is shameful and unbecoming,2 and receiv-
ing (ε) in themselves that recompense of their error, which was fit.

22 And as they did not approve2 of holding
God with acknowledgment,2 God deli-
vered them over to an ungodly mind, to
work4 those things which are not suitable:

23 Being filled with all injustice, fornication,
lict, God left them to be led by the most shameful lusts. For even
their women changed the natural use of their bodies into that which is
counter to nature, burning with lust towards one another.

21 In like manner also, the men, forsaking the natural use of the
women, burned with their lust towards one another, men with
men, having received that which is shameful, and unbecoming, and receiv-
ing (ε) in themselves that recompense of their error, which was fit.

22 And as they did not approve2 of holding
God with acknowledgment,2 God deli-
vered them over to an ungodly mind, to
work4 those things which are not suitable:

23 Being filled with all injustice, fornication,
witless,1 covetousness, malicious-
ness;2 full of envy, murder, strife, cunning, bad disposition,1 whispers,1

24 Revilers, haters of God, disobedient,4 proud,4
punishment inflicted by God on the Greek legislators, philosophers
and priests, for having established polytheism and idolatry as the
public religion; but in this verse, and what follows, he represents the
law of God as fitted to all mankind, and as righteous,1 wic-
edness, on account of the same crime. And the punishment
was just, because it was the extreme propensity of the people to
work wickedness, which led to the Jews’ rejection of the law.
The Jewish and idolatry was the only religion proper for them. So
that because their rulers, they justly shared with them
the punishment for the same crime.

25 For even their female changed the natural use.1—The women
of Lesbos are said by ancient authors to have been, many of them,
guilty of this vice. They were called Triboides. Martial inscribes
the 90th epigram of his first book to a woman of that character,
named Zena. See Senec. Epist. ii. 79.

Ver. 23.—1. Males with males working out that which is shameful.
2. That which is shameful and unbecoming, and receiv-
ing (ε) in themselves that recompense of their error, which was fit.

Ver. 25.—1. Males with males working out that which is shameful.
2. That which is shameful and unbecoming, and receiv-
ing (ε) in themselves that recompense of their error, which was fit.

The apostle is not speaking simply of the Greeks committing the unclean-
ness which he mentions, but of their legislatures authorizing these
vices, and thus authorizing the execution of the sentence of
punishment. With respect to fornication, the heathens themselves were the
first to denounce the immorality of their deeds. At Corinth, for example, as Stabbos informs us, ib. vili. p. 386., there
was a temple of Venus, where more than a thousand courteasees (the gift
of pious persons of both sexes) prostituted themselves in honour of the
goddess; and that thus the city was crowded, and became
wealthy. In the court of the temple of Venus at Cadiz, there
were tents placed under the trees for the same lewd purposes. Lucian.

26. Amores.1—And 2 Mac. vi. 4, we are told, "the temple was
filled with riot and revelling by the Gentiles, who dallied with
harlots, and had to do with women in the circuit of the holy place."
With respect to sodomy, it is not so commonly known that it was
prevalent in ancient times. Among the worst vices, however, was the
history which is given of Josiah’s endeavours to destroy idolatry,
there is direct evidence of it. 2 Kings xxi. 7. And he brake down the
high places of the house of the Lord, that he might not cause his
people to sin.

That the Greek philosophers of the greatest reputation were
influenced by the same spirit, the history of Erasistratus, is affirmed
by ancient authors of good reputation. With the latter crime Terrbillian
and Naslammn have charged Socrates himself, in passages of their
writings. The same charge, thus written, hath brought against him,
Diogenes, ib. lib. xlviii. Not to speak of Lucian, who, in many passages of his writings, hath directly
accused him of that vice. I am not ignorant, however, that some
learned moderns have endeavoured to clear Socrates from that
accusation, by observing that neither Aristophanes, in his comedy of
the Clouds, written on purpose to discredit Socrates, nor his accu-
sators at his trial, have advanced any thing tending to impeach him
on that head; and that it is not probable Socrates would have dis-
sanctified his discourses from unnatural love, as we know he did, (Xe-
pos. Memor. ib. c. 2, 5,) if he had been accused to himself. But it
need not be presumed that Socrates was so calamitous and so perse-
vering in their conversation, Xenophon certainly did not mean to dishonour
his master, nor to expose him to opprobrious proof, as he writes,
small estimation charity was in the eye both of the master and of
his disciples. The above mentioned Athensian has charged Aris-
tophanes; and Oronton, ib. 14, 15, a little scandalous flattery, in which
accuracy he is joined by Theodor, as quoted by Eustis. Theodor likewise takes notice, that Lycur-
gus, the legislator of Sparta, mentioned the love of both sexes,
favourable to the same. Senec.

27 Maliciousness.—Euph., is a disposition to injure others, from
ill-will to them in general. In relation to the conversation of
Euph., in presence of two of his disciples, advised the prostitute to
supply persons to bring lovers to her, and taught her the most artis-
tical method of exciting their passions, and bestowing her favours;
and this he professedly for the purpose of effectually retaning them in
her service; and this advancement of money for that service, as it
was called ἐξωλοκλέαται, without feeling, Eph. br. 19.

To work with the sword (ἦλθεν) here, as in many other passages, denotes the habit of doing a thing.

Ver. 29.—1. Being filled with wicklessness.1—Illegitima, is a dispo-
sition to injure others, by deceit. Hence the devil is called ἡ διασπο-
ρα, the wicked one, by way of eminence.

2. Maliciousness.—Euph., is a disposition to injure others, from
ill-will to them in general. In relation to the conversation of
Euph., in presence of two of his disciples, advised the prostitute to
supply persons to bring lovers to her, and taught her the most artis-
tical method of exciting their passions, and bestowing her favours;
and this he professedly for the purpose of effectually retaning them in
her service; and this advancement of money for that service, as it
was called ἐξωλοκλέαται, without feeling, Eph. br. 19.

To work with the sword (ἦλθεν) here, as in many other passages, denotes the habit of doing a thing.

3. Bad disposition.—Æsopat. According to Aristotle, a dis-
position to injure others, by deceit. Hence the devil is called ἡ διασπο-
ρα, the wicked one, by way of eminence.

4. Maliciousness.—Æsopat. is a disposition to injure others, from
ill-will to them in general. In relation to the conversation of
Euph., in presence of two of his disciples, advised the prostitute to
supply persons to bring lovers to her, and taught her the most artis-
tical method of exciting their passions, and bestowing her favours;
and this he professedly for the purpose of effectually retaning them in
her service; and this advancement of money for that service, as it
was called ἐξωλοκλέαται, without feeling, Eph. br. 19.

To work with the sword (ἦλθεν) here, as in many other passages, denotes the habit of doing a thing.

4. Whispers.—Sulp., are those who secretly speak evil of
persons when they are present.

5. Insolent.—Æsopat. is distinguished from whispers,
are persons who speak evil of others to their face, giving
them notice of their intentions, but without publication of
their slander.

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ROMANS.

2. Proud—\textit{ttestoteos}, are persons elated on account of their fortune, or station, or office. 7.

4. Boasters—\textit{Aogwvnoi}, are persons who assume to themselves the reputation of qualities which they do not possess. Ver. 31. 1. Ingratitude—\textit{avdverwv}, are persons who, not forming just judgments of things, act improperly. 2. Covenant breakers—\textit{Aemwsewv}, The Greeks expressed the making of covenants by the word \textit{exwhlwv}. 3. Without natural affection—In this the apostle seems to have had the Stoics in his eye, who recommended their apathy, or freedom from all affection and passion, as the highest pitch of virtue; and, so far as to convert love and hatred into mere legal relations, and to make the conscience of guilt, and the feeling of sin, mere technical terms.

Ver. 32.—1. Who though they know (\textit{didvwv}) the law of God—The original word, \textit{diavvno}, properly signifies righteous, or a righteous appointment. But because God’s law is founded in righteousness, and is the rule thereof to us, the word is often used in scripture to denote an ordinance, statute, or particular law, Numb. xxix. 21. and in the plural it signifies the precepts of God, Luke i. 6. Rom. ii. 18. Heb. ix. 1; even those which were purely ceremonial, Heb. ix. 10. Here \textit{diavvno} signifies the law of God written on men’s hearts, called by philosophers the law of nature, and by civilians, the law of nations. For the Greeks could know no other law of God, being destitute of revelation. 2. That they who practise such things are worthy of death—God hath written on the hearts of men, not only his law, but the sanction of his law. For the first punishment is inflicted by the conscience of guilt. Further, that the heathens knew that the persons guilty of the crimes mentioned by the apostle merited death, is evident from the laws which they enacted for punishing such persons with death. 3. Have pleasure in those things which they who practise them—In this strict sense, the apostle speaks of the heathens at the Greek legislatures, priests, and philosophers, who, by their institutions, example and presence, encouraged the people in the use of all the deities which have been here mentioned, especially in the celebration of the festivals of their gods.

CHAPTER II.

View and Illustration of the Reasoning in this Chapter.

HAVING shown that the Gentiles could not entertain the least hope of salvation, according to the tenor of the law of nature, it was next to be considered, whether the law of Moses gave the Jews any better hope. This inquiry the apostle managed with great address. Well knowing, that on reading his description of the manners of the Greeks, the Jews would pronounce them worthy of damnation, Romans ii. 13. Wherefore, to show them the vanity of the heathen priests, and the more telling them, that they who passed such a judgment on the Gentiles, were inexcusable in hoping to be saved through the law of Moses; because, by condemning the Gentiles, they virtually condemned themselves, who, being guilty of the very same crimes, were thereby under the curse of Moses’ law, ver. 1. And, to enforce his argument, he first of all shows that they who accept of every species of damnation, passed in the course of the law, upon them who commit such things, is known by all to be according to truth, ver. 2. But although every Jew was condemned by the curse of the law of Moses, they all expected salvation, on account of their being Abraham’s children, Matt. iii. 8, 9. and of their enjoying the benefit of revelation, Rom. iii. 26. Whereupon, the apostle proposed the following question: Doest thou, who condemnest the Gentiles for their crimes, and yet committest the same thyself, think that thou shalt escape the righteous sentence of God, declared in the curse of the law of Moses, merely because thou art a son of Abraham, and a member of God’s visible church? ver. 3. By entertaining such a notion, thou judgest amiss of thy privileges, which are bestowed on thee, not to make sinning more safe to thee than to others, but to lead thee to repentance, ver. 4. These privileges, therefore, instead of making thy salvation sure, if abused by thy obdurate and impatient heart, will make thy punishment greater in the day of wrath, and revelation of the righteous judgment of God, ver. 5.

Hating having mentioned the general judgment, the apostle, for the instruction of the Jews, and of all who, like them, expect salvation because they are favoured with revelation, discovered at large concerning future retributions. And first of all he shewed them, from the natural character of God, that rewards and punishments will be dispensed at the judgment to every man, not according to the outward privileges and advantages which he enjoyed in this life, nor according to the flattering opinion which he entertains of his own conduct, but, according to the truth, ver. 6. More particularly, to them who, by perseverance in well doing, earnestly seek glory, honour, and immortality, God will render eternal life, ver. 7. But them who obey unrighteousness, he will punish with indignation and wrath, ver. 8. Lost, however, the Jews might have imagined, from the apostle’s mentioning eternal life, ver. 7. that he spake only of the reward of the Gentiles, and not of God only, and that no others are to have eternal life, he repeated his account of the judgment in such terms as to make his readers sensible that he is speaking of men of all nations and religions: ‘Affliction and anguish shall come upon every soul of man who worketh evil, of the Jew first, and also of the Greek,’ ver. 9. But glory, honour, and peace shall be to every one who worketh good, to the Jew first, and also to the Greek,’ ver. 10. For as Jew and Greek is a division which comprehends all mankind, there can be no doubt of the apostle’s intention to declare, on the one hand, that every impenitent sinner, and among the rest the impenitent members of God’s visible church, shall assuredly be punished, and, on the other, that all who have wrought good, whether they be Jews, or heathens, or Christians, shall have glory, honour, and peace, that is, eternal life, rendered to them, ‘Because with God there is no respect of persons,’ ver. 11. His account of the judgment, the apostle introduced in this place with great propriety, not only for the reasons already mentioned, but lest the heathen philosophers and Jewish scribes, from his teaching that no man can be saved either by the law of nature or by the law of Moses, might have suspected it to be his opinion, that all are to
be condemned who have not the gospel revelation; and
such good works as Jews and heathens perform, who are out of the Christian church, will be of no use to them at the last. For by declaring that glory and peace shall come not only upon such Jews, but upon such Greeks, as have wrought good, he hath taught that salvation is not confined to them who have enjoyed revelation; that in all nations there are men who fear God, and work righteousness; and that, at the judgment, such shall have the benefit of the method of salvation, established at the fall and revealed in the gospel, extended to them, though it was not discovered to them during their lifetime on earth.

Moreover, because the Jews really held the uncharitable opinion, falsely imputed to the apostle, consigning to damnation all who had not the Mosaic revelation, the apostle assured them, that the revealed law of God is not the rule by which the heathens are to be judged: 'As many as have sinned without law, shall perish without law; without being judged by any revealed law. So that in punishing them, God will consider those hardships and the alleviations of their sins, which resulted from the imperfection of the dispensation under which they were placed, and will make proper allowances: Whereas all who have sinned under a revealed law, shall be judged by that law; the aggravations of their sins, resulting from the advantages they enjoyed, will be taken into account, and punished, ver. 15. And with respect to men's being saved, because they have enjoyed an external revelation, the apostle expressly declared, that 'not the hearers of the law are just before God, but the doers of the law shall be justified,' ver. 13.

He therefore concluded, that when the Gentiles, who have not a revealed law, do, by the guidance of natural reason, the things enjoined by the law, these men furnish a law to themselves, by which they must direct themselves, ver. 14. and show that there is a law of God written in their hearts, to which their reason and conscience bear witness, ver. 15.; which, if they obey sincerely, they shall obtain eternal life in the day when God will judge the hidden things of men, namely, their inward dispositions, by Jesus Christ, according to the gospel which Paul everywhere preached, ver. 16.

Here let it be observed, first, That, by making 'the doing of law,' ver. 13. as far as our imperfections will admit, necessary to justification, the apostle hath guarded his readers against misinterpreting the doctrine he was about to deliver, chap. iii. 28. 'They by faith man is justified by the law.' For if he had not explicitly declared, that the doing of law to a certain degree is necessary, even when men are justified freely through Christ, it might have been objected, that he made void their obligation to do good works altogether.—Farther, by declaring, at the conclusion of his account of the judgment, that in punishing the wicked, and rewarding the righteous, both among the Jews and Greeks, God will proceed 'according to his Gospel,' the apostle hath taught us two things of great importance. The first is, that in judging men God will not proceed according to the tenor, either of the law of nature or of the law of Moses, by inquiring after an obedience absolutely perfect; because, according to that method of judgment, no one could be acquitted. 'But he will judge their hidden things,' their inward frame of mind; 'according to the Gospel; that is, he will examine, whether in the present life men have been guided by a sincere desire to know and to do his will, in whatever manner it was manifested to them. And in whomsoever such a faith is found, he will count it for righteousness and reward it.' And possessed it were a Gentile, a Jew, or a Christian.

The second thing taught in this declaration is, that wicked men, of all nations, shall be punished according to the demerit of their sins, while the righteous shall be reward-
ed, not on account of the merit of their good works, but through the mere favour of God, who, for the sake of Christ, will accept their spirit of faith, as if it were a perfect righteousness. For these being the doctrines which Paul everywhere preached, they are his gospel, according to which men are to be judged.

In the next place, to show the unbelieving Jews the vanity of placing their hope of salvation on God's having chosen them, for his people, and on his having given them the law, the apostle inquired what efficacy the law of Moses, with their other privileges as the people of God, had had in leading the men of rank and learning among the Jews to a right practice. Now, that he might not seem to undervalue their privileges as Jews, he enumerated them particularly: 'Behold, thou art called a Jew and restest in the law,' ver. 20.—Then asked the doctors and scribes, how it came to pass that, notwithstanding they had the express image of knowledge and truth in the law, and had set themselves up as guides of the blind Gentiles, they had not so instructed themselves, as to refrain from breaking the law in the many flagrant transgressions which he mentioned, ver. 21.

At the same time, that he might not charge the Jews with those gross immorality without foundation, he quoted passages from their own scriptures, which declare, that the name of God was blasphemed among the Gentiles through the wickedness of the Jewish rulers and scribes, ver. 22. Not the hearers of the law, but the doers of it, shall be justified, the men of rank and learning among the Jews, being so wicked, had not the least ground to expect salvation through the law, but were under a necessity of seeking justification through faith: and the Gentiles were under no obligation to be guided, in the interpretation of the revelations of God, unless ver. 19.) by persons whom he mentioned, as to the precepts of revelation.

In the third place, because the Jews expected salvation on account of their being the children of Abraham and members of God's covenant, and gloried in their circumcision as the sign of that covenant, and of their descent from Abraham, the apostle told them, that their circumcision, though a proof of their descent from Abraham, and of their relation to God as his people, would not profit them if they were breakers of the law; but, in that case, they would be in no better a condition than the uncircumcised Gentiles, ver. 25.—Whereas, if the Gentiles are found to have performed the good actions enjoined by the law of God given to the Jews, their uncircumcision would not be a vice. Consequently, they will put the Jews to shame, by obtaining that justification which shall be denied to the Jews, ver. 27.—For he is not a Jew, or son of Abraham, and heir of the promises, who is so by descent and profession only, ver. 28; but he is a son of Abraham, and an heir of the promises, in their highest meaning, whatever his pedigree or profession of religion may be, who is Abraham's son in the temper of his mind: and true circumcision is that of the heart, which is made by cutting off evil affections, according to the spirit, and not according to the letter of the law of circumcision. And where that circumcision was found, though such a person might not receive praise from the Jews, as one of the people of God, he shall assuredly receive it from God at the judgment, who will own him as one of his people, by conferring upon him the blessings promised to Abraham, and to his seed, ver. 29.

Reader, behold and admire the benignity and impartiality of the divine government, as set forth in the gospel. And when the more perfect are not rewarded according to their works, without showing more favour to those who have enjoyed revelation, than to those who, in the exercise of his sovereignty, have been denied that favour. In other words, the enjoyment of revelation will
not be imputed to any man for merit, nor the want of it be considered as a fault; but, in judging men, God most righteous will consider the advantages and disadvantages which result from the nature of the dispensation under which they lived, and will pass sentence upon them accordingly. And therefore, if, at the judgment, some who have not enjoyed revelation are found to have feared God, and wrought righteousness, notwithstanding the disadvantages they laboured under, he will not deny them those rewards, which persons in more happy circumstances have reason to expect from his mercy in Christ.

To this liberal doctrine it hath been objected,

1. That no works being good, but such as proceed from faith, none of the heathens will be found at the judgment to have wrought good, as they had no opportunity to believe the revelations of God: consequently, the apostle's doctrine, that glory, honour, and peace, shall be to every one who worketh good, is not to be understood of the heathens, but must be limited to such Jews and Greeks as have enjoyed the benefit of an external revelation.

But the answer is, Faith does not consist in the belief of particular doctrines, (See Rom. iii. 28. note 1,) but is in the belief of doctrines which men never had an opportunity of knowing; but in such an earnest desire to know and do the will of God, as leads them conscientiously to use such means as they have, for gaining the knowledge of his will, and for doing it when found. Of this kind was Abraham's faith. (See Rom. iv. 3. note 1.) And inasmuch as the influences of the Spirit of God are not confined to them who enjoy revelation, but are promised in the gracious covenant made with mankind at the fall to all who are sincere, a heathen by these influences may attain the faith just now described, and thereby may please God. For faith is more a work of the heart, than of the understanding. So our apostle says, Rom. x. 10. 'With the heart, we believe unto righteousness.'

So that although the persons to whom revelation is denied, may not have the same objects of belief with those who enjoy revelation, they may have 'the same spirit of faith,' as it is termed, 2 Cor. iv. 13. Of this Abraham, Rahab, the centurion, whose son Christ healed, the Ethiopian eunuch, are examples. In the one, the influences he exercised such faith as was acceptable to God. And therefore Peter did not scruple to say, Acts x. 38. 'Of a truth I perceive that God is no respecter of persons, but, in every nation, he that feareth God and worketh righteousness is accepted with him.' And 1 Pet. i. 17. 'The Father, without respect of persons, judgeth according to each man's work.'

That the pious heathens should have their faith counted to them for righteousness at the judgment, notwithstanding it may have been deficient in many particulars, and even erroneous, is not unreasonable; provided, in these instances of error, they have used their best endeavours to know the truth, and not been led by these errors into habitual sin. For, as Mr. Clarke observes, in his treatise of self-examination, chap. vii. "When one takes a view of false religions, they seem to make no less impression on the heart of those who are sincere in them, than the true religion does on the hearts of the faithful. In the one and in the other, we see the same good intention, the same zeal, the same readiness to do everything they believe will tend to the glory of God: they love God, according to the ideas they form of him; they worship him in their own way; and through fear of him, they endeavour to live irreproachably among men." Between them, indeed, there is this difference—the conceptions of the one are true, but the notions of the other are in many particulars false. And since the true religion pays to God a rational service, whereas the worship of the other is mixed with much superstition, however, as the pre-emience of the one above the other, in point of knowledge and worship, is owing not to the greater rectitude of their dispositions, but to the greater favour of God, who hath bestowed on them a more perfect discovery of his will, why should it be thought strange, that God, who is equally related to all his creatures, should, in judging them, consider the circumstances of each, and make the proper allowances, (as the apostle expressly affirms in this chap. ver. 18,) and bestow on them, for the sake of Christ, such a degree of happiness as their good disposition makes them capable of enjoying! In short, if the heathens are not to be saved by having their spirit of faith counted to them for righteousness, through Christ, notwithstanding they have lived in false religions, what shall we say concerning the salvation of the various sects of Christians, many of whom, in the articles of their faith, differ from one another, and from truth, almost as widely as they do from some who live and die in paganism?

2. It hath been objected to the salvation of the heathens, that they have not that explicit knowledge of Christ, nor faith in him, which is required in the gospel. But to this I reply—The gospel does not make it necessary to salvation, that men have an explicit knowledge of Christ, and a direct faith in him, if they never have had an opportunity of knowing and believing on him. On the contrary, by informing us, that all mankind live at present, and shall hereafter be raised from the dead through the influence of Christ, although the greatest part of them know nothing of him, nor of his obedience, the sacred oracles lead us to conclude, that at the general judgment many shall be saved through Christ who till then never heard of him. Besides, is it not as agreeable to justice and goodness to save the pious heathens through Christ, notwithstanding they never heard of him, as it was to condemn all mankind to death, for the sin of Adam, although the greatest part of them never heard of his disobedience? Withal, since at the judgment the ground of the salvation of mankind shall be declared in the hearing of the assembled universe, the discovery of Christ as Saviour will be made to the saved heathens, in time sufficient to lay a foundation and love for him, through all eternity. In fine, if the efficacy of Christ's obedience does not extend to the saving of the pious heathens, what interpretation can we put on Rom. v. 12–21. where the professed purpose of the apostle's reasoning is to show, that the effects of Christ's obedience are greater than the consequence of Adam's disobedience?

To the salvation of the heathens this objection, if justifying faith consists not so much in the number and extent of the doctrines believed, as in the disposition of the heart to believe, so that many who have lived and died in false religions may be saved, what purpose does it serve to give any of mankind the true form of faith and worship by revelation! This objection the apostle himself hath stated in the beginning of chap. iii., and hath answered it very solidly, by shewing, that in the true religion men have many more and better opportunities of cultivating good dispositions, and of being prepared for heaven by the discoveries which revelation makes of spiritual things, than can be had in any false religion; the errors of which, though they may not absolutely extinguish goodness of heart, are certainly great impediments to virtue, if not rather temptations to sin. In short, the true form of religion, instead of being of no use, is the greatest blessing men can enjoy; because, by affording better means of improvement, it enables them to acquire a greater measure of virtue, and a more distinguished reward.

This illustration will not be thought tedious by those who consider the importance of rightly understanding
what the gospel teaches concerning the salvation of the heathens. For,

First, To know that this liberal doctrine makes part of the Christian revelation, must give the highest pleasure to every benevolent mind, on account of the glory which will redound to God, from the salvation of so many of the human race, through the coming of his Son into the world.

In the second place, This liberal doctrine puts an end to those specious cavils, whereby the enemies of revelation have endeavoured to discredit the gospel in the eyes of the intelligent. For it can no longer be pretended, that by making faith the means of salvation, the gospel hath consigned all the heathens to damnation. Neither can God be accused of partiality, in conferring the benefit of revelation upon so small a portion of the human race, in the false notion, that the actual knowledge of revelation is necessary to salvation. For although the number of those who have lived without revelation, hath hitherto been much greater than of those who have enjoyed that benefit, no unrighteousness can be imputed to God, since he hath not excluded those from salvation who have been denied revelation, but hath graciously determined, that all in every dispensation, who, by perseverance in well-doing, seek for glory, honour, and immortality, shall obtain eternal life, by having their spirit of faith counted to them for righteousness, through Jesus Christ. But however, all the heathens who have not been so, shall be condemned, not because they lived without revelation, but because they have lived in opposition to the law of God written on their heart. Wherefore, the strongest of all the objections with which revelation hath been attacked having no foundation, the gospel ought to be received by every one to whom it is offered, as a discovery from God of the only method in which sinners can be saved; namely, not by a 'righteousness of law,' which in our present state is unattainable, but by a 'righteousness of faith,' counted to us by the mere favour of God, on account of the obediency of Christ.

**NEW TRANSLATION.**

**CHAP. II.**—1(3a) Wherefore thou art inexcusable, O man, whosoever thou art who judgest: for (v. 3, 17), whilst thou judgest another, thou condemnest thyself; (vgl. 90.) because thou who judgest, practisest the same things.

v. 104.) Besides, we know that the sentence of God is according to truth, (v. 10.) upon them who commit such things.

3 (v. 101.) And dost thou think this, O man, who judgest those who practise such things, and yet workest the same, that thou shalt escape the sentence of God? 2 And not only the riches of his goodness and forbearance, and longsoms to anger, (v. 71.) not knowing that (vgl. 71.) this goodness of God leadeth thee to repentance!

5 (v. 100.) Nevertheless, according to thy obstinacy and impenitence, (v. 90.) thou treasurest up unto thyself wrath, (v. 8) against the day of wrath, and revelation of the righteous judgment of God;

6 Who will render to every one according to his works:

7 To them verily, who by (concern) perseverance in well-doing, seek glory, honour, and

**COMMENTARY.**

**CHAP. II.**—1 Since all who practise these crimes are worthy of death, thou art inexcusable, O man, whosoever thou art, who thus judgest, and yet expectest that thyself shalt be saved: for whilst thou judgest the Gentiles worthy of death, thou condemnest thyself; because thou who thus judgest, committest the very same things.

2 Besides, we know that the sentence of God contained in the curse of the law, which is here inexcusable to all that commit sin, is not only upon the Jews who commit such crimes, and condemns them to death. 3 This being the case, dost thou think, O Jewish man, who condemnest those heathens who commit such sins, and yet committest the same sins thyself, that thou shalt escape the sentence of God because thou art a son of Abraham, and a member of God's visible church?

4 Or dost thou misconstrue the greatness of his goodness, in supposeing that a revelation of his will, and an ascension of his people, and his being slow to anger with thee, by inferring from those things that God will not punish thee; not knowing that this goodness of God is designed to lead thee to repentance?

5 Whatever thou mayest think, in proportion to thy own obstinacy and impenitence of heart, thou layest up in store for thyself punishment, to be inflicted on thee in the day of punishment, when there shall be an open display of the righteous judgment of God made before the assembled universe;

6 Will that render to every man, not according to his external privileges, but according to the real nature of his works:

7 To them, verily, who by perseverance in well-doing, seek glory, honour, and

**VER. 1.** Wherefore thou art inexcusable.—Here the italic particle διά is used to introduce a conclusion, not from what goes before, but from something not expressed, the proof of which is to be immediately added: As if the apostle had said, For this reason, O Jew thou art with reason, in judging the Gentiles worthy of death, because by that judgment thou condemnest thyself. Accordingly, to show that he was thinking of the judgment which the Jews passed on the Gentiles for their crimes, he immediately adds: For whereas thou judgest the Gentiles worthy of death, thou condemnest thyself; because thou who judgest, committest the same things. Whiby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews in his time were guilty of most of the crimes imputed to the Greeks in the first chapter of the epistle. 2. And not only the riches of his goodness and forbearance, and longsoms to anger, not knowing that this goodness of God leadeth thee to repentance! 3. To them verily, who by perseverance in well-doing, seek glory, honour, and

**VER. 1.** Or dost thou misconstruc. —The original word εἰσαγγέλλεται, is compounded of εἰσαγγέλλεται, to think, and the preposition ἀντι, against, signifies literally to think against, and is fully illustrated in this place. 'Dost thou form a wrong opinion' of the goodness of God? 'Dost thou misconstrue it? See 1 Cor. xii. 22, where the Greek word has the same signification. God's goodness, of which the Jews formed a wrong opinion, consisted in his having made them his church and people, and in his having bestowed on them a revelation of his will. From these marks of the divine favour, they vainly inferred that God would punish no descendent of Abraham for his sins. But in this they formed a very wrong judgment of the goodness of God, which was not intended to make sinners safe, but was designed to lead them to repentance. 2. And forbearance. —Ἀφορμα, forbearance, is that disposition in God, by which he restrains himself from instantly punishing sinners. 3. And longsoms to anger. —Ἀφορμα, literally signifies God's patient bearing the ill use which the Jews made of the privileges they enjoyed as his church and people.

**VER. 2.** Impeaching a wicked gain. —The apostle means God's patiently bearing the ill use which the Jews made of the privileges they enjoyed as his church and people. 2. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the He Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited. Thou treasurest up unto thyself wrath. —In our language, a mean person signifies a collection of things useful or precious. But the Hebrew here signifies, literally, signifies which cannot repent; but here it signifies, which does not repent as εἰσαγγέλλεται, unmeritorious, is used, 1 Cor. xv. 26, for unmerited.
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8. But to them who are contentions,1 and they not the truth,2 but only unrighteousness,3 anger and wrath4 shall be.

9. I say affliction and great distress shall come upon every soul of man who worketh evil, of the Jew first, and also of the Greek.

10. But glory, honour and peace, shall be to every one who worketh good, first to the Jew, and also to the Greek.

11. (On ἀλλὰ τίς ἐπιδιώκειν παραιτόμενον;) For there is no respect of persons with God.

12. As many (ἀλλὰ ἡμένας) therefore, as have sinned without law, shall also perish without being judged by law; and as many as have sinned (ὑπὸ ἑαυτῶν), under law, shall be judged by law.

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

14. For we know that the law is good, if a man do the things wherein it saith.

15. But though the outward letter be made void, the inward spirit is everlastingly living in the heart of man. And the hearers of the law are not justified, but the doers of the law shall be justified.

16. But the law is not without virtue, for it shows the things which are good.

17. But when the law is without virtue, it is not a law any more, but a command.

18. For example, the law of Moses, ἐν τούτῳ ἑαυτῷ, is written in the law of the Jew, ἐν τῷ λαῷ τῷ Ἰουδαίῳ, and the Gentile, ἐν τῷ λαῷ τῷ Ἕλληνω καὶ ἑαυτῷ, is the law of Christ, ἐν τῷ λαῷ τῷ Χριστιανῷ. And the law of Christ, ἐν τῷ λαῷ τῷ Χριστιανῷ, is the law of faith, ἐν τῷ λαῷ τῇ πίστει. And the law of faith, ἐν τῇ πίστει, is the law of liberty, ἐν τῇ λυτρωτίᾳ. And the law of liberty, ἐν τῇ λυτρωτίᾳ, is the law of the Spirit, ἐν τῷ άναρχίᾳ τῆς συνεχείας.

19. For example, the law of Moses, ἐν τῷ λαῷ τῷ Ἰουδαίῳ, is written in the law of the Jew, ἐν τῷ λαῷ τῷ Ἰουδαίῳ, and the Gentile, ἐν τῷ λαῷ τῷ Ἕλληνω καὶ ἑαυτῷ, is the law of Christ, ἐν τῷ λαῷ τῷ Χριστιανῷ. And the law of Christ, ἐν τῷ λαῷ τῷ Χριστιανῷ, is the law of faith, ἐν τῷ λαῷ τῇ πίστει. And the law of faith, ἐν τῇ πίστει, is the law of liberty, ἐν τῇ λυτρωτίᾳ. And the law of liberty, ἐν τῇ λυτρωτίᾳ, is the law of the Spirit, ἐν τῷ άναρχίᾳ τῆς συνεχείας.

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32. But when the law is without virtue, it is not a law any more, but a command.
14 (When therefore the Gentiles, who have not a law, do by nature (Eph. ii. 3, note 2), the things of the law, these persons though they have not a law, are a law to themselves;

15 Who show plainly the work of the law written on their hearts, their conscience bearing witness, and also their reasonings between one another, when they accuse or else excuse each other.

16 In the day, when God will judge the hidden things of men, by Jesus Christ, according to my gospel.

17 Beloved, (swnoµµæς) thou art named a Jew, and restest in the law, and boastest in the gospel;

18 And knowest his will, and approvest the things that are excellent; being instructed (ἐκ, 161.) by the law?

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

20 An instructor of the foolish, a teacher of persons as destined of

and justification are forensic terms, denoting the act of a Judge, who, after an impartial trial, declares a man guilty or innocent at his bar, either of having neglected some duty, or of having committed some crime. This forensic use of the word justify was the precept concerning the Ishmaelitish judges, Deut. xxi. 1. 'They shall judge thee by the law of the whole country.' This is the law, that justifies the wicked, and he that condemns the just, even they both are abominable to the Lord.'—The second thing suggestible to the apostle is the mention of the word justify for the first time in his account of the judgment, is, That as often as he discourses in this epistle of the justification of sinners, he path in his eye the inquiry which Christ will make into their conduct, and the evidence of acquittal which, as Judge, he will then pronounce on behalves of a lost world. As the punishment and the guilt of the rejected are so clearly explained to be justification, in the title to the reward. In this forensic sense our Lord himself used the word justify, Matt. xxii. 36. 'Every idle word that men shall speak, they shall give account thereof in the day of judgment: 27. For by thy words thou shalt be justified; and by thy words thou shalt be condemned.' Acts xii. 22. 'The forgiveness of sins is termed justification; and, Rom. viii. justification is represented as putting an end to accusation.' 30. Who shall bring an accusation against God? It is written, that judgment shall be for all men also that judge without the law shall be judged by the law;

Such being the use of the word justify in scripture, it is evident, that when the apostle speaks of being justified by deeds or works of righteousness, he means, and declares it to be a matter of fact, that the Judge, delivering an inquiry, that the judge, and his work was performed all that was required of him to get a pardon. But he is not only free from a charge of the promised rewards, and may complain of injustices if these are denounced him. On the other hand, when justification by faith is mentioned, in opposition to justification by deeds of law, the apostle means a gratuitous justification, founded, not on the accused person's innocence or righteousness, but proceeding merely from the mercy of his Judge, who is pleased, out of pure love, to accept of his faith in the place of righteousness, and to reward it as if it were righteousness: and all for the sake of Christ.

This distinction between meritorious and gratuitous justification deserves notice, not only on account of the light which it throws on the apostle's reasoning concerning justification, but because it conciliates his doctrine on that head with the doctrine of the apostle James. The justification which Paul declares to be unattainable by works of righteousness is a justification by the law, declaring that the judge, and his work was performed all that was required of him to get a pardon. But he is not only free from a charge of the promised rewards, and may complain of injustices if these are denounced him. On the other hand, when justification by faith is mentioned, in opposition to justification by deeds of law, the apostle means a gratuitous justification, founded, not on the accused person's innocence or righteousness, but proceeding merely from the mercy of his Judge, who is pleased, out of pure love, to accept of his faith in the place of righteousness, and to reward it as if it were righteousness: and all for the sake of Christ.

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Chap. II.

babes, having the image of knowledge and of truth in the law.

21 Thou then who teachest another, teachest thou not thyself? Thou who preachest, Do not steal—dost thou steal?

22 Thou (1 Tim. v. 5.) who commandest, Do not commit adultery—dost thou commit adultery? Thou who abhorrest idols, (1 Pet. iv. 19.) dost thou rob temples?

23 Thou who boastest in the law, by the breaking of the law dishonourest thou God?

24 For, as it was written, (Isa. lii. 5.) Ezek. xxxvi. 30.) The name of God is evil spoken of among the Gentiles through you.

25 (1Thess. iii. 9.) New circumcision indeed profieth, if thou practisest law, but if thou be a transgressor of law, thy circumcision hath become uncircumcision.

26 (Rom. vi. 22.) And if the uncircumcision keep (as Levanthic) the precepts of the law, will not his uncircumcision be counted for circumcision?

27 And will not the uncircumcision, which by nature fulfiilth the law, judge thee a transgressor of law, though a Jew, (from ver. 25.) by the literal circumcision? (see ver. 23.)

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

29 But he is a Jew who is one inwardly, and circumcision is of the heart, in the spirit, not in the letter of the law. (Psa. 67.) Of this man the praise is not from men, but from God.

Jewish Scriptures. The original word μορφή, according to Boa, signifies the sketch or outline of a thing—its form. But as the Jews are said to have this form in the law, it rather than Paul compare it with the idea of the law, as apostle James likewise does, chap. i. 26.

Ver. 25. Thou who preachest, Do not steal—dost thou steal? This and what follows is mentioned to show, that the knowledge which the scribes and doctors pretended to derive from the law, had no mean influence on the Greeks, as may be seen through their representation of the law, and their claim to be the teachers of the Gentiles, were very little to be regarded by the Gentiles.

Ver. 26. The Jews who defamed the Levites of their titles are said, Mal. iii. 8. 'to rob God.'

Ver. 28. Circumcision indeed profieth, if thou practisest law—meaning that the legalism, which was the system of doctrine and life, which the Jews were set up to represent, as the apostle James likewise does, chap. i. 26.

Ver. 29. Keep (as is rendered) the precepts of the law. For this translation, see Rom. i. 22 note. 1. The law, here and in the following verse cannot be the law of Moses, because the uncircumcised Gentiles could not keep the precepts of that law; they were utterly ignorant of them, and never could, by any exercise of reason, find out either that they were agreeable to God, or that he required them of the Gentiles. Most commentators are of opinion, that the moral precepts of the law can be known by the light of nature, and to men, and to no other. They are properly expressed by words which literally signify righteousness of the law; because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.

Ver. 27. The uncircumcision which by nature fulfiilth the law—The words by nature are added by the common translation, because he is speaking of persons without revelation, and not of the converted Gentiles; nor of those who are called Jews, but of those, who being uncircumcised, by abiding in the law, and their claim to be the teachers of the Gentiles, were very little to be regarded by the Gentiles.

Ver. 28. He will not be a Jew who is one outwardly, nor is circumcision that which is outward in the flesh: But he is a Jew who is one inwardly, and circumcision is of the heart, in the spirit, not in the letter of the law. And this form the praise is not from men, but from God.
CHAPTER III.

View and Illustration of the Subjects handled in this Chapter.

The foregoing reasons being contrary to the prejudices of the Jews, one of that nation is here introduced, objecting, if our being the children of Abraham, members of the church of God, and heirs of the promises, will procure us no favour at the judgment, and if the want of these privileges will notpreclude the heathens from salvation, what is the pre-emminence of a Jew above a Gentile, and what is the advantage of our being made the visible church of God? ver. 1.—The apostle replied, that the Jews, as a nation, enjoyed great advantages by being the church of God: To them were committed the oracles of God, the law of Moses, and the writings of the prophets, in which the coming of the seed of Abraham, who was to bless all nations, is foretold, ver. 2. —But says the Jews, what good have we derived from these? we are at present not beseeching thee, or any one else, on whom you affirm to be the seed of Abraham? Will not our unbelief, as you have often told us, (See View prefixed to chap. xi.) occasion our rejection, and thereby destroy the faithfulness of God, who promised to Abraham to be a God to him, and to his seed in their generations? ver. 3.—This consequence the apostle denied: Notwithstanding all the advantages of the church of Abraham were rejected for unbelief, the faithfulness of God would not be destroyed thereby, but rather established, as the casting of Abraham's seed out of the covenant, for unbelief and disobedience, was tacitly threatened in the covenant itself, ver. 4. —But, replied the Jew, if our unrighteousness, in not believing on Jesus, establisheth the faithfulness of God, by occasioning our losing the privileges of the covenant, Is not God unrighteous in destroying us also as a nation, for the sin of not believing in Jesus? ver. 5. —By no means, answered the apostle; for if no sin could be righteously punished which is attended with good consequences, 'How shall God judge the world'?' How shall he render to every man according to his works?' ver. 6. —And the like he urged his objection in a stronger form, as follows:—If the truth of God, in executing his threatenings on us as a nation, hath abounded to his glory through our lies, why are we punished as sinners individually for what hath contributed so exceedingly to God's glory that it can scarcely be called a sin? To this objection the apostle adds, Why not say also, what we apostles are slanderously reported to practise, and even to order, 'Let us do evil, that good may come?' This pernicious doctrine the apostle reproved with abhorrence, by declaring, that the condemnation of those who hold it is most just, ver. 8. which is all he now thought fit to say on the subject; intending to confute both this objection and the slander more fully afterwards, chap. vii. viii.

Because the apostle had affirmed, ver. 2. that the pre-emminence of the Jews above the Gentiles consisted in the advantages which they derived from the oracles of God, for improving themselves in knowledge and virtue, the Jews ask, Do you acknowledge that we excel the Gentiles inworthiness and character, and that on account thereof we are entitled to be justified by the law? Not at all, says the apostle; for we have formerly, chap. i. and ii. proved Jews and Gentiles, that is, the scribes, Pharisees, and lawyers among the Jews, and the statesmen, philosophers, and common people of the Gentiles, to be all under sin, and obliged to seek justification by faith, ver. 9. —And with respect to the common people of the Jews, I will shew you, by passages from your own scriptures, that the generality of them have always been exceedingly corrupt, notwithstanding the advantages which they derived from the oracles of God, ver. 12-18. —Wherefore, Jews and Gentiles being sinners, every mouth of man, pretending to justification as due on account of works, is effectually stopped, both by the law of nature and by the law of Moses, and all the world stands condemned by both, as liable to punishment from God, ver. 19. —The apostle having thus, step by step, led his readers to the great conclusion which he meant to establish, he produces it as the result of all his reasonings hitherto: 'Wherefore, by works of law there shall no flesh be justified in his sight; because through law is the knowledge of sin;' ver. 20. —that is, neither Jew nor Gentile can be justified meritoriously by works of law; for in the sight of God, without justice, and without the knowledge of sin, it is not possible that sinners can be justified; consequently, the universal want of justice and of the knowledge of sin is the foundation of their case; and the only operation to make sinners sensible, that they are liable to condemnation, without giving them the least hope of mercy; so that any expectation of eternal life which sinners can entertain, must be founded upon a method of justification different from that of law. This being the proper place for it, the apostle introduces his statement of the doctrine of justification by faith, as it is revealed in the gospel, as follows:—Because both the law of nature and the law of Moses hath made perfect obedience necessary to justification, and because no man is able to give such an obedience, a righteousness without law, that is a different righteousness from perfect obedience to any law whatever, is now discovered, in the gospel to be what God requires in order to salvation. And to reconcile the Jews to that kind of righteousness, the apostle told them, (deferring the proof of his assertion till afterwards, chap. iv. 1-8.) that 'it is testified by the law and the prophets,' ver. 21. —Even the righteousness which God hath appointed from the beginning, as the righteousness of sinners; a righteousness which is through the faith joining of Christ, ver. 23. —And he is to becounted to all, and rewarded upon all who believe; for with God there is no distinction of persons, in his method of justifying mankind, ver. 22. —Because all have sinned, and come short of the praise of God,' ver. 23.

Many of the Jews, however, continued utterly averse to the new dispensation: First, Because its doctrine of justification by faith rendered the Levitical sacrifices, which they believed to be real atonements, altogether useless; and, secondly, Because they fancied that no sacrifice for sin was appointed under the gospel. —This latter mistake the apostle corrected by informing them, that justification is a free gift from God, bestowed on sinners through the redemption that is by Christ Jesus, that is, through the repentance which he hath made for sin by the sacrifice of himself, ver. 24. —And that, on account of his having offered a sacrifice so meritorious, God hath set him forth as a mercy-seat, seated on which, consistently with his justice, he forbears to punish sinners immediately, and grants them space to believe and repent, that he may pardon both them who have believed and repented before the coming of Christ, ver. 25. and them who shall believe and repent after his coming, even to the end of the world, ver. 26. —Where then is boasting? the boasting of the Gentile philosophers, and of the Jewish scribes, who being puffed up with pride, the one on account of their intellectual attainments, and the other on account of their zeal in performing the rites of Moses, fancy themselves entitled to eternal life. To this que-
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from the legal method of justification by sacrifices, washings and meats, on which they insisted, the apostle observed, that Jews and Gentiles being all under the government of the same God, who is equally related to all as their Creator and Judge, ver. 28. there cannot be one way of justification appointed for the Jews, and another for the Gentiles; but all are to be justified in one method, namely by faith, ver. 28. To conclude, because the unbelieving Jews and Gentiles affirmed, that in teaching a gratuitous justification by faith, without works of law, the apostle made law useless, he told them, this doctrine does not make law useless, but rather establishes it as absolutely necessary, ver. 31. However, the proof of his assertion being a matter of great importance, the apostle deferred it till afterwards, that he might propose it at large, chap. vii.

NEW TRANSLATION.

CHAP. III.—I. JEW. What then is the pre-eminence of the Jew? (s. 195) and what is the advantage of the circumcision? 1

II. APOL. Much in every respect; but chiefly, indeed because they were intrusted with the oracles of God. 2

3 JEW. (Ti. 3:2.) But what if (Rom. 54.) some have not believed? (2 Cor. 4:4.) Will not their unbelief destroy the faithfulness of God? 3

4 APOL. By no means; but let God be true, (1 Co. 1:9.) though every man be a liar; as it is written, (Psalm ii. 4.) That thou mayest be justified in thy oracles, 60. threatenings, and mayest overcome when thou judgest. 4

VER. 1.—What then is the pre-eminence of the Jew? and what, etc. 1. The pre-eminence of the Jew above the Gentile. 2. What is the advantage of circumcision, and of the other ritual services which are enjoined in the law? 3. To the first of these questions the apostle answers in this chapter, and to the second in chap. iv. beginning at ver. 11. See that verse, note 1.

VER. 2.—Much in every respect. The respects in which the Jews were superior to the Gentiles are enumerated, Rom. iv. 5, and explained in the note on that passage.

2 But chiefly, indeed, because they were intrusted with the oracles of God. The Greeks used the word ἀραῖοι, oracles, to denote the inspiration of the prophets, and hence derived the word ἀραίος, oracular, from those who consulted them; especially if they were delivered in personal or extraordinary counsel, such as the apostle refers to such responses as were uttered in verse. Here, oracle denotes the whole of the divine revelations, and among the rest the law of Moses, with the prophecies of the Old Testament. Acr. viil. 17, because God spake that law in person. All the revelations of God are manifest, from the beginning of the world to his own times, Moses, by the inspiration of God, composed to write; and what further revelations God was pleased to make to mankind, during the dispensation of the Jewish church, he made by the Jewish prophets, who recorded them in books; and the whole was intrusted to the Jews, to be kept for their own benefit, and for the benefit of the world. Now, this being the chief of all their advantages as Jews, it alone is mentioned by the apostle. In like manner, the Psalms both mentioned the word of God as the distinguishing privilege of the Israelites, Psalm cxiv. 19. He hath showed his word uprightly to Jacob, and his statutes and judgments unto Israel. 20. He hath not done according to our iniquities; for as many evils as they were derived from the oracles of God, the apostle had no occasion to explain here, because they were all introduced in the boasting of the Jew, described chap. ii. 17. 23.

VER. 3.—May we sin? Will not their unbelief destroy the faithfulness of God? The common translation of their unbelief destroys is misleading. It appears that the faithfulness of God will not be destroyed by the unbelief of the Jews, which no doubt is true; but it is not the question whether the unbelief of the Jews be destroyed by their unbelief. The same reasoning applies to ver. 8; whereas, if sin in these verses is translated, as I have done, we have no harmony with their unbelief destroyed. Because they have translated άνεξανάγκαις, without the negative particle, Matt. xii. 23. None I am not this the Son of God? John viii. 51. None ei. None ei. "Art thou he then he which should come in the name of this man? All are conditioned that he is none of his disciple." In ver. 8 of this chapter, without ei is used as a negative interrogation. So also in Cor. vi. 3. Μακραν παρατάσσω, "Why not then things pertaining to this life?"

 COMMENTARY.

CHAP. III.—1. If our privileges will procure us no favour at the judgment, and if the want of these privileges will be no disadvantage to the Gentiles, What is the pre-eminence of the Jew above the Gentile? and what is the advantage of circumcision? 2. It is great in every respect; but chiefly, indeed, because the Jews were intrusted with the oracles of God, especially that concerning the blessing of the nations, as Abram's seed, Gen. xi. 17. 3 But what benefit have we received from the oracles of God, if the greatest part of us have not believed on him whom ye call the seed, and are to be cast off? Will not their unbelief destroy the faithfulness of God, who promised to be a God to Abraham's seed in their generations? 4. But it means: the faithfulness of God will not be destroyed by the rejection of the Jews. But let God be acknowledged true to his covenant, although every Jew be a liar, in affirming that Jesus is not the promised seed, and be rejected on that account: for, as it is written, in all cases God will be justified in his threatenings, and will appear just as often as he punishes.

In the covenant with Abraham, God, having promised (Gen. xviii. 8.) to give to him and to his seed the land of Canaan for an everlasting possession, and to be their God, the Jews affirmed, that if they were cast off from being his people, and driven out of Canaan for not believing on Jesus, the oracles of God, instead of being an advantage, would be a disadvantage to them, and the faithfulness of God, in performing his promises, would be destroyed. It seems the apostles, in their discourses to the Jews, had told them, that for crucifying Jesus they were to be punished in that manner. See Chap. ii. Illustration.

VER. 4.—1. But let God be true. 1. Let God be acknowledged true to his covenant, though every Jew disbelieves, and is cast off on that account. 2. To understand the rejection of the Jews, the natural seed of Abraham is, in the present dispensation, the church, and the whole nation of Israel is the church, as generally perceived, Acts vii. 15, because God spake that law in person. All the revelations of God are manifest, from the beginning of the world to his own times, Moses, by the inspiration of God, composed to write; and what further revelations God was pleased to make to mankind, during the dispensation of the Jewish church, he made by the Jewish prophets, who recorded them in books; and the whole was intrusted to the Jews, to be kept for their own benefit, and for the benefit of the world. Now, this being the chief of all their advantages as Jews, it alone is mentioned by the apostle. In like manner, the Psalms both mentioned the word of God as the distinguishing privilege of the Israelites, Psalm cxiv. 19. He hath showed his word uprightly to Jacob, and his statutes and judgments unto Israel. 20. He hath not done according to our iniquities; for as many evils as they were derived from the oracles of God, the apostle had no occasion to explain here, because they were all introduced in the boasting of the Jew, described chap. ii. 17. 23.

2. Though every man be a liar. The apostle calls the unbelieving Jews liars, not only because in scripture wicked men are called liars, Psalm cxvi. 11. but because they who refused to believe on Jesus, thereto affirmed that he was an impostor, which was the greatest falsehood.

3. That thou mayest be justified in thy threatenings, and mayest overcome when thou judgest. This is the proper translation of the original phrase, ή τε σφηκαίναι, and is agreeable to Psalm ii. 4. wherein the quotation is made. God's threatenings, in which David justified God, or acknowledged him to be just, are those which Nathan, by God's order, spake to him in reproop of his crimes of adultery and murder; 2 Sam. xii. 9. And they were uttered by the king, for on that whom the king condemned, the natural seed from Canaan, and scatter them among the heathens if they became unbelieving and disobedient, Lev. xxvi. 32. Deut. xxviii. 4. The rejection, therefore, and expulsion of the Jews from Canaan, for their unbelief, being a fulfilling of the threatenings of the covenant, established the faithfulness of God instead of destroying it.

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Buxtorf hath shown, in his Lex Semitica, p. 966. that the Hebrew word which our translators have rendered mayest be ciwî, Psalm ii. 4. is rightly translated by the LXX. and by the apostle,
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5 But if our unrighteousness, in rejecting and crucifying Jesus, (even as: see 2 Cor. vi. 7. Gal. ii. 18.) establisheth the faithfulness of God, what shall we say? (Am, see note on ver. 3.) Is not God unrighteous who inflicteth wrath? (I speak this after the manner of man.)

6 APOSTLE. By no means: (Esa. 177.) otherwise how shall God judge the world? (ver. 5.)

7 JEW. (fig. 99.) For, if the truth of God hath abounded to his glory (Esa. 167.) through my lie, why still am I also judged as a sinner?

8 APOSTLE. And why not add, as we are slanderously reported to practise, and as some affirm we order; (Esa. 260.) Certainly let us do evil that good may come? (Esa. 65.) Of these the condemnation is just.

9 JEW. Well, then, do we excel the Gentiles? APOSTLE. Not at all: for we have been judged both Jews and Gentiles to be all under sin.

10 As it is written, (Psalm xiv. 2.) Surely there is none righteous, no, no one.

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

12 They are all (31.) gone out of the way, they are together become unprofitable; there is none that doth good; there is not so much as one.

13 Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips:

14 (Tit. 61.) Their mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction and misery LURK in their enmity:

'Jew.'[1] mayest overcome; that sense of the word being familiar to the Syrians and the Rabbins. The victory here ascribed to God, is a victory over enemies who disbelieve his laws.

Ver. 9. Other how shall God judge the world? — The very idea of God's judging the world implies that it shall be done in righteousness. For if any person were to have injustice done upon a certain occasion, it would not be judged, but a capricious use of power, whereby the Judge would be dishonoured. On this idea the apostle draws, in the first place, from Abraham's emancipation, which, I suppose, the apostle had now in his eye (Gen. xvii. 25. 38.) Shall not the Judge of all the earth do right?

Ver. 10. Through the snares of the Jews, who here sustains the part of the objector, supposes, for argument's sake, that Jesus is the Christ, and that his own disbelieved, which after the apostle's example, he terms a lie, was wrong. Taylor supposes that lie in this passage signifies disobedience, because the word was used in that sense instead (ver. 8.)

Ver. 9. — Let us do evil that good may come. — This slanderous report seems to have been founded on a misinterpretation of the apostle's doctrine, by the Jews, who was accused of which the charge was guilty, rendered God's goodness, in sending Christ to die for them, the more illustrious. Rom. vi. 20. 23.

2. Of these the condemnation is just. — Here the apostle teaches expressly, that things in themselves evil are never to be done on the pretence of promoting what is good. Such a pretence, if allowed, would justify the greatest crimes.

Ver. 9. We have formerly proved both Jews and Gentiles to be under sin. — Erasmus translates the word (Esa. 167.) and (Esa. 99.)
17 But such practices as lead to the happiness of mankind, they neither have known nor desired to know.

18 They are wickedness they commit, because, as is said Psal. xxxvi. 1. There is no fear of God before their eyes; they fear not God’s displeasure.

19 Now these things are said, not of the heathens, but of the Jews; for we know that whatever things the law saith, it saith to them who are under the law; that every Jew may be stopped, and that all the world may be liable to punishment before God; 20 Wherefore (§ 161.) by works of law there shall no flesh be justified in his sight; because (Isa. nu) through law is the knowledge of sin. (See chap. vii. note 3.)

21 But now, a righteousness of God (Rom. iii. 22) without law (Rom. iii. 24) is discovered; being testified by the law and the prophets;

22 (D) 102.) Even the righteousness of God (Rom. i. 17) through faith of Jesus Christ unto all, and upon all who believe: for there is no distinction;

23 (Taq. 90.) Because all have sinned, and come short (Rom. iii. 23) of the praise of God;

24 Being justified (Rom. iii. 24) of free gift by his grace, through the redemption which is by Christ (Rom. iii. 28) as the means of the justification of sinners, without perfect obedience to law of any kind, is made known: And it is no new method of justification, being taught both by the law and the prophets;

25 Even the righteousness which God hath appointed to be through faith of Jesus Christ, (Rom. iii. 22) the faith which Jesus Christ hath enjoined, graciously countenanced unto all, and rewarded upon all who believe: for there is no distinction between Jew and Gentile in the method of justification;

26 Because all have sinned, and come short of praise from God: so that being all involved in guilt and misery, the same remedy must be applied to all:

27 Being justified by faith, not meritoriously, but of free gift, by a great exercise of God’s grace, through the redemption which is procured by Christ (Eph. ii. 8) as the means of the justification of sinners, without perfect obedience to law of any kind, is made known: And it is no new method of justification, being taught both by the law and the prophets;

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CHAP. III.

25 Whom God hath set forth a propitiation through faith in his blood, is my
26 For a propitiation through faith of sins which were before com-
27 For a propitiation through faith in the present time, and henceforward, in order that, at the judg-
28 Since all are justified by the free gift of God, Where is boast-
29 We conclude then, that by faith (eis proepeia) man is justified without works of law.
30 Is not the God of the Jews only? and not of the Gentiles also? Yes, of the Gentiles also.
31 Seeing there is one God, (c) He will
32 Ver. 26. Justified of free gift, by his grace, through the redemption which is by the blood of Christ. The word grace is divided into two parts: the first is a kind of redemption of captives from death, which is procured by paying a price for his life. See 1 Tim. ii. 6. note 1. and Locke’s note on Eph. ii. 8. The redemption of Jesus Christ is called "the forgiveness of sins," Eph. i. 7. Col. i. 14.
33 For a propitiation, or a sacrifice acceptable to God, for the sins which were committed by the Jews, and in which they were persecd by God for the worship of men, and dispensing pardon to them. or if a propitiation is, by a common metaphor, put for a propitiation made acceptable or pleasing to God. Christ died as a sacrifice for sin, and that God pardons am through the merit of that sacrifice. Hence Christ is called, in G. ii. 18, in Glorification, 1 John. ii. 2. note 2. By teaching this doctrine, the apostle removed the great objection of the Jews and heathens against the gospel of Christ; and that he was just because he was good, is not from the sin of Adam, but from the sin of Christ, who represents us and is pleaded for us, as the Lord Jesus Christ is put for all us, as in the LXX., or in the New Testament. But we have a word similar to it, Ecles. xxxii. 26. λέγεται προσφυγμόν, which is translated, "pass not by my stin."
34 By the grace of God, the righteousness or justice might have appeared doubtful, on account of our sins, which were committed by the Jews, and then the Gentiles in the present time, he had made a sufficient display of his hatred of sin. But such a display being made in the death of Christ, his righteousness is thereby fully 
35 In passing by the sins. — That the phrase in eis eρεπαίω, (117.) is employed commonly for this purpose, they may be gathered from Micah vi. 13. "Who is a God like unto thee, that pardonest iniquity, and passeth by the transgression of the transgressors, and retaineth not his anger for ever." This phrase is found nowhere else in scripture. But the apostle's meaning is sufficiently plain, namely, that God dispenses pardon to all who have faith in Christ's blood, as abed for the remission of sin; who trust to the merit of that sacrifice for the pardon of their sin; who approach God with reverence and confidence through the mediation of Christ; and who, discerning with admiration the virtue which Christ exercised in his sufferings, endeavour to imitate it.
36 It is, think, is faith in his blood.
37 A proof of his own righteousness in passing by, &c. God's righteousness or justice might have appeared doubtful, on account of our sins, which were committed by the Jews, and then the Gentiles in the present time, he had made a sufficient display of his hatred of sin. But such a display being made in the death of Christ, his righteousness is thereby fully 
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42 Through faith in his blood. — ἐν πίστει εἰς αἷμα, through faith, is a double metaphor. Faith is called "the blood of Christ," because it is the means by which we receive Christ's righteousness, and it is "blood" found nowhere else in scripture. But the apostle's meaning is sufficiently plain, namely, that God dispenses pardon to all who have faith in Christ's blood, as abed for the remission of sin; who trust to the merit of that sacrifice for the pardon of their sin; who approach God with reverence and confidence through the mediation of Christ; and who, discerning with admiration the virtue which Christ exercised in his sufferings, endeavour to imitate it. The word faith, think, is faith in his blood.
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equally related to him, he will in his treatment of them follow one rule—He will justify the Jews to whom he has given his oracles, by their faith in those oracles, and the Gentiles through the law of faith mentioned ver. 27.

31. Do we then make law useless through the faith? By no means, (Acts, 78.) for we establish law.

Ver. 29.—1. Seeing there is one God, he will justify, &c.—The apostle alludes to Zech. xii. 10, where the prophet foretold the progress of the gospel, under the image of 'being waters going out from Jerusalem,' then adds, ver. 2, 'And the Lord shall be king even ever after, throughout all the earth; as in Zion, before whom there is no name one.' To show, that under the gospel dispensation all nations shall be regarded by God as his people; that he shall be acknowledged and worshipped by all nations; and that in the affair of their justification and salvation he will observe one rule.

2. Through the faith.—This I think is an ellipsis for 'through the law of faith,' mentioned ver. 27, and signifies the method of salvation by faith established in the new covenant, called a law for the reasons given in note 4. on ver. 27. By this law of faith the Gentiles are to be justified. For though they have not the doctrines of revelation as the objects of their faith, they may believe the doctrines at all that are more careful in abiding the rites of the law, which case, their faith will be counted to them for righteousness, equally as the faith of those who enjoy revelation; (see chap. ii. 21.)

Illustration, answer to objection 1.)—so that the method of salvation for all men is the same, as is here affirmed.

Ver. 31.—1. Do we then make law useless?—Essa eis, &c. Ste" phen in his Concordance translates essaiy, immitten redo, im- mitten redo; aboke. The simple word essaiy comes from essai or essay, idic. 'I deprive a thing of its force, I weaken it, I render it incapable of exerting its power.'

2. For we establish law.—It is not true of the law of Moses in general, that the apostle established it by his doctrine of justification through faith; but it is true, when spoken of 'the law which God has written on the heart of men.' Wherefore, in this passage, does not signify the law of Moses in general, but that more ancient and universal law just now described, the precepts of which are all written in the law of Moses, and established in all people, as clearly appears in the following verses.

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CHAPTER IV.

View and Illustration of the Reasoning in this Chapter.

The apostle, in the preceding chapter, having shown the impossibility of man's being justified meritoriously by obedience to any law, moral or ceremonial, judged it necessary, for the sake of the Jews, to consider more particularly the merit and efficacy of ceremonial performances. For these having no foundation in the nature of things, the only motive from which they can be performed, must be ascribed to the divine command. Hence they have always been considered as acts of pious highly pleasing in the sight of God. This was the case more especially with the Jews, who, because the rites of Moses were of divine appointment, thought the observance of them so meritorious, that they had not the least doubt of obtaining justification and salvation by them: And therefore they were at all times more careful in observing the rites of the law, than in performing the moral righteousness which it enjoined.

To correct this, which is the error of the suppositions in all religions, the apostle examined the justification of Abraham, the father of believers; and saw, from Moses's account, that his circumcision, though performed when he was a very old age, had the same efficacy in his justification; he having obtained the promise of justification by means of his faith, long before he was circumcised. To this example the apostle appealed with great propriety, both because circumcision was the most difficult of all the rites enjoined in the law, and because Abraham, being the father of believers, his justification is the pattern of theirs. Wherefore, if circumcision contributed nothing towards Abraham's justification, the Jews could not hope to be justified thereby, nor by the other rites of the law; and were much to blame in pressing these rites on the Gentiles as necessary to their salvation, and in consigning all to damnation who were out of the pale of the Jewish church.

The apostle begins his reasonings on this subject with saying, the Jews, what it was that Abraham, the father of believers, obtained by those services pertaining to the flesh which they so highly valued! ver. 1. He did not obtain justification; for if Abraham were justified by the merit of any moral or ceremonial work, he might have boasted that his justification was no favour, but a debt due for what he had performed. Yet in this transaction with God, he had no such ground of boasting, ver. 2. As is plain from God's counting his faith to him for righteousness; which implies, that in rewarding him as a righteous person, God did not discharge a debt, but bestowed a favour, ver. 3.—For the person who works the reward receives the reward, not as a favour, but as a debt, ver. 4.—But to one who is not said to have wrought, but to have believed what was promised by God, whose prerogative it is to justify sinners, his faith is counted for righteousness by mere favour, ver. 5. Wherefore, from Moses's account of the justification of Abraham, it appears that he was justified freely, without meriting it by any kind of work whatever; consequently that the gospel method of justification is testified by the law itself, as the apostle affirmed chap. iii.

21. The same thing is testified by the prophets. For David nowhere represents man as blessed eternally, either in the heavens may be saved, though they never have enjoyed any external revelation, nor were members of God's visible church. But this doctrine, it seems, the Jews rejected on pretence that it was contrary to their scriptures. Wherefore, to show the falsehood of that pretence, the apostle, after describing the justification of Abraham, introduced the subject of the salvation of heathens anew, by saying, Counteth this blessedness of justification as the circumcision only, or on the uncircumcision also? and demonstrated, the possibility of the salvation of the heathen, though no members of God's visible church, by observing, that Abraham had his faith counted to him for righteousness, and received the promise of the inheritance, in uncircumcision; that is, whilst he was no member of any visible church, neither possessed any civil service whatever, ver. 10.—For it happened full thirteen years before he and his family were made the visible church of God by circumcision, that at the time he received the promise,
and for many years after, he was precisely in the condition of all the pious Gentiles who have lived and died out of God's visible church. With this example before their eyes, how could the Jews in the apostle's days, or how can Christians now, imagine that the pious Gentiles will not have their faith counted to them for righteousness, since they are in them. Abraham was in whom that favour was promised to him!

But because the Jews might ask, If Abraham obtained the promise of justification before he was circumcised, why was that rite enjoined to him? The apostle told them, it was enjoined merely as a seal or confirmation, on God's part, of the promise to count him for righteousness that faith. Why then had Abraham had exercised in uncircumcision, and of his having made him the father or federal head of all believers who are out of God's visible church, to assure us, that their faith, like his, shall be counted to them for righteousness, and rewarded with the inheritance of the heavenly country, of which Canaan was the type, though they be no members of any visible church of God, ver. 11. — The proof of his being the father of all who believe in the visible church, to give them the same assurance concerning their faith, provided that, to their outward profession of faith, they join such an obedience to God as Abraham exercised while he was out of the visible church, ver. 13. — Thus, as in the second chapter, the apostle, by arguments taken from the light of nature, and the external observance of the Gentiles, by faith, so in this chapter he establishes the same doctrine by arguments taken from revelation. And by both he hath expressly condemned the bigotry of all who, like the Jews, confine salvation to their own church or mode of faith; and hath beautifully illustrated the righteousness and impartiality of God's moral government of the world.

Farther, to shew that the whole body of the ritual services enjoined by Moses, taken together, had no influence to procure salvation for the Jews, the apostle told them, 'that the promise to Abraham and to his seed, that they should be heirs of Canaan,' and of the heavenly country typified by Canaan, was not given them by a righteousness of law.' That is, by a perfect obedience to any law, whether moral or ceremonial, but by a righteousness of faith, ver. 13. — For if they who are righteous by a perfect obedience to law, are heirs either of the earthy or of the heavenly country, their faith is of no use in obtaining it; and the promise by which the inheritance is bestowed on them as a free gift, has no influence at all in the matter, either in its obtaining or its enjoyment, ver. 14. — Besides, in the nature of the thing, no one who has ever transgressed law can obtain the inheritance through law. For law, instead of rewarding, worketh wrath to every transgressor, and among the rest to the heirs, not excepting Abraham himself, who, by receiving the inheritance as a free gift, was shown to be, not a person perfectly righteous, but a transgressor of some law or other, namely, of the law written on his heart. For where no law is, there is no transgression, nor treatment of persons as transgressors, ver. 15. — To these things add, that the promise was bestowed on Abraham and his seed, not by a perfect obedience to any law, either natural or revealed, but by faith, demonstating that the inheritance promised might be a free gift, and be made sure to all believers: Not to those only who enjoy an external revelation, but to those also, who, like Abraham, believe out of God's visible church; for the inheritance was promised to them in the person of Abraham, who in uncircumcision was made the father or federal head of such believers, for the purpose of revealing the perfect righteousness by faith, ver. 16. — According to what God said to him, 'A father of many nations I have constituted thee,' ver. 17. — This great honour was done to Abraham, on account of the excellency of his faith, ver. 18-21. — For which reason it was counted to him for righteousness, and he received the promise of the inheritance, ver. 22. — Now God directed Moses to render this, not for Abraham's sake alone, but for us also: If we believe in the being and perfections of God, who raised Jesus from the dead, ver. 23, 24. — Who was delivered to death to make atonement for our offences, and was raised again for our justification, ver. 25.

Thus it appears, that the method of justifying sinners, by accepting their faith in place of that perfect obedience which law demands, rather than the perfect righteousness, is no new way of salvation. It was appointed at the fall for Adam and all his posterity, and was then obscurely revealed in the promise, that the seed of the woman should bruise the head of the serpent:— afterwards, it was more explicitly declared in the covenant with Abraham, wherein God promised to give to him and to his Seed by faith, the land of Canaan, for an everlasting inheritance, as the reward of their faith. Wherefore, when the Jews in general denied salvation to the believing Gentiles, unless they entered into their church by receiving circumcision, they showed great ignorance of the method of salvation which was established at the fall, and which was made known to themselves in the covenant with Abraham. And when they refused to be united with the believing Gentiles into one body or church, they rebelled against God, and for their disobedience were justly cut off:—while a few of their brethren, more obedient to God, continued his people; and the Gentiles who believed the gospel were incorporated with them, as joint members of the covenant of Abraham and the Jewish church, as they were formed that great community called 'the Israel of God,' and 'the church of the first-born,' which is to subsist through all eternity. Wherefore, in the article of man's justification, the Mosaic and Christian revelations perfectly agree.

**New Translation**

**Chap. IV.** (It vi. note.) But what do we say (Rom. vi. 1. note.) Abraham our father obtained ( vera, 220.) by the flesh? 2 (It xxi. 92.) For if Abraham were justified by works, he might boast, but not before God. 3 For what saith the Scripture? (Gen. xv.)

**Commentary**

**Chap. IV.** 1. Ye Jews think ritual services meritorious, because they are performed purely from piety. But what do we say Abraham our father obtained by works pertaining to the flesh? That he obtained justification meritoriously? No.

2. For if Abraham were justified meritoriously by works of any kind, he might boast that his justification is no favour, but a debt due to him: But such a ground of boasting he hath not before God.

3. For what saith the Scripture? Abraham believed God, when he which the law of Moses itself is called flesh, Gal. iii. 2. note. By flesh, Bull understood those works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification. But the first mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in other passages, shin is put for manner, as in the flesh, stands in opposition with spirit, which constitutes the flesh, stands in opposition with spirit, I prefer the ordinary translation. Flesh in this passage being opposed to spirit signifies services pertaining to the flesh or body, on account of
ROMANS.

6. And Abraham believed God, and it was counted to him for righteousness.

4. Now to him that worketh, the reward is not counted (λαθος χρησης) as a favour, but as a debt.

5. But to him that doeth not work, but believeth on him that justifieth the ungodly, his faith is counted for righteousness as a favour.

6. In like manner also, David describeth the blessedness of the man to whom God counted righteousness without works:

7. Psal. lxxxvi. 1, 2. Blessed are they whose sins are forgiven, and whose sins are covered.

8. Blessed is the man to whom the Lord will not count sin.

9. Count this blessedness, then, of the circumcision, or of the uncircumcision also? For (εις θησαυρον, εεκ, εεκ) we affirm that faith was counted to Abraham for righteousness.

10. How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the mark of circumcision as a seal of the righteousness of the faith, which he had in uncircumcision in order to...

2. Ver. 3, 1. For what saith the scripture? And Abraham believed God—He believed what God told him, Gen. xv. 6, that he should have a seed as numerous as the stars. The apostle mentions only the promise of Abraham's faith, because he had said so, and in particular, that it was 'counted to him for righteousness.

3. But we must not on that account think it the only act of faith that was observed by Abraham. His entire life was a demonstration of trust in God, and a consecration to his service, which is the true and real meaning of 'believing and obeying God, founded on just conceptions of his being and attributes.' Rom. xi. 17. And hence the apostle adds, 'And after he was called, he left his country,' &c.

4. For by faith he went out, not knowing whither he went, Heb. xi. 8. The same faith he exercised through the whole course of his life; acting on every occasion as one who does whose mind is filled with a present sense of Deity. Of this the instance mentioned by the apostle is a great example. For in the eightieth year of his age, and when Sarai was seventy years old, he believed what God told him concerning the numerosity of his posterity, and the carriage of a son; he left his country and kindred and father's house, and came into a strange land, not knowing whither he went. The apostle, therefore, when he says, 'after he was called,' &c., is not meaning, as many interpreters understand it, that he was called to have a son, but to leave his native country: 'For by faith he went out, not knowing whither he went.'

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12 And the faith of the circumcision, that righteousness might be counted to them:

13 (Rom. 4:11) Besides, not through a righteousness of the works of the law, but through the faith of Abraham, which is the father of us all:

14 (Rom. 4:16) For if they that are righteous by the law are heirs, the promise is made void, and the promise of being heirs is of faith in Christ alone.

15 (Rom. 4:16) For this reason he is the father of faith of us all, as it is written, "Surely, a father of many nations have I constituted thee.'

16 (Gal. 3:29) for through faith ye stand, and by faith shall ye be justified.

17 (Rom. 4:16) For this reason he is the father of faith of us all, as it is written, "Surely, a father of many nations have I constituted thee.'

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father of all believers. Abraham obtained when he stood in the presence of him whom he believed; even of God, who maketh alive the dead, and speaketh of things in the remotest futurity, which exist not, with as much certainty as if they existed.

18 (Or. 61.) He contrary to hope believed with hope (ας εν γνωσεν), that he should be the father of many nations, according to what was spoken, (Gen. xv. 6.) So shall thy seed be.

19 And not being weak in faith, he did not consider his own body now dead, but being about an hundred years old, (see 214.) neither the deadness of Sarah's womb. (Gen. xvi. 17. xvii. 17.)

20 (Ex. 144. 145.) Therefore against the promise of God he did not dispute through unbelief; but was strong in faith, giving glory to God.

21 (Rom. 4. 8.) And was fully persuaded, that what was promised, he was able to perform; (Rom. xii. 2.) certainly to perform.

22 (See note 2.) Therefore also it was counted to him for righteousness. (See Rom. iv. 3. note 2.)

23 Now it was not written for his sake only, that it was so counted to him; But for our sakes also, to whom it will be counted, even to those who believe (ας ευς) on him who raised up Jesus our Lord from the dead,

24 Who was delivered to death (Rom. xii. 11.) for our offences (Rom. xiv. 26.) and was raised again (Rom. xiv. 26.) for our justification,

and Noah, Abraham had been the stock from which the whole human race spring; for it implied, that he was the greatest of believers; and that the title which believers have to the blessings of the covenant, is founded on their being promised to them in the covenant, as his seed. This being the right interpretation of the promise, 'Surely a father of many nations I have constituted thee,' the apostle's reasonings therefrom, to prove the title of the pious God's seed, were thus: 1. In the presence of whom he believed, for he is the God of the covenant, considered by God as their father, and their title to these promises is founded on their relation to Abraham as his seed.

2. Even of God, who maketh alive the dead; For undertaking the greatness of Abraham's faith, and to shew with what propriety he is called God's seed, the apostle observes that the principles on which he believed the Lord, were entered views of the divine perfections: next, in ver. 15. he takes notice of the circumstances which rendered his faith difficult. Then in ver. 20. he affirms, that his faith was very strong, being free from all doubts. Abraham believed that God could make alive his dead body, so as to enable him to beget a son by Sarah, even in the ninetieth year of her age; and that notwithstanding he had no children by her in the days of their greatest youth and strength. He believed also, that God was able to bring the idleless Gentiles to know and worship the true God, in such numbers as to make Abraham the father of a very numerous spiritual seed: Nay, he believed, that although Isaac had been burnt on the altar, God would raise him to life again. Such exalted notions had this chief of the faithful of power and faithfulness of God, who maketh alive the dead. This the apostle mentions, to shew that Abraham knew and believed that God would strengthen his and Sarah's dead bodies for procreation, and could speak of Isaac and of Abraham's spiritual seed with as much certainty as if they had all been already existing.

And calleth things which exist not, as though they existed.—In this expression, perhaps, the apostle instructed, that Abraham revealed his faith to those alone who were informed of the event, and not to any who were ignorant of it. 'Let them be;' For the traditional knowledge of the creation of the world, or any future event, might be a condition of faith. Ver. 15.—1. And not being weak in faith—that is, being strong in faith; for the Hebrews, when they meant to assert a thing strong in faith, they said, 'Let them be.' Ver. 19.—2. He did not consider his own body now dead.—The children which Abraham had by Keturah, after Sarah's death, do not intrude here. But the apostle refers to the narrative, (Gen. xxv. 1.) that Isaac was born of a miracle, in accordance to the being of Isaac, might preserve his vigour for impossible time; he was born when Abraham was a hundred years old.

Ver. 20.—1. Therefore against the promise of God he did not dispute.
CHAPTER V.

View and Illustration of the Discoveries contained in this Chapter.

To comfort the Roman brethren under the evils which the profession of the gospel brought upon them, the apostle, in the beginning of this chapter, enumerated the privileges which belong to believers in general. And from his account it appears, that the privileges of Abraham, the seed by faith, are far greater than the privileges which belonged to his seed by natural descent, and which are described Rom. ii. 17-20.

The first privilege of the spiritual seed is, That being justified by faith, they have peace with God through Jesus Christ, ver. 1. This, to the Gentiles, must have appeared an unanswerable blessing, in regard they had been taught by the Jews to consider themselves as children of wrath, and enemies of God, ver. 10.—Their second privilege is, By the command of Christ they are admitted through faith into the covenant made with Abraham, and into the Christian church.—Thirdly, They boast in the hope of beholding the glory of God in heaven; a privilege far superior to that of beholding the glory of God in the tabernacle, and in the temple on earth, of which the natural seed boasted; for it is the hope of living eternally with God in heaven, ver. 2.—Their fourth privilege is, They boast in afflictions, especially those which befal them for the name of Christ: because afflictions improve them, and they thus render their holy and eternal life sure, ver. 3, 4.—But many, even of the believers among the Jews, denying, with the Gentiles had any reason to hope for eternal life, while they did not obey Moses. Wherefore, to shew that they are heirs of that, and of all the blessings promised in the covenant to the seed of Abraham by faith, equally with the Jews, the apostle appealed to God's shedding down the Holy Ghost on the Jews, ver. 5. —And to Christ's dying for them in their ungodly state, ver. 6-8. —And told them, since they were already justified; that is, delivered from their heathenish ignorance and wickedness, and reconciled, that is, put into a state of salvation by the blood of Christ, they might well expect to be answered in due time, of wrath, by his life in the human nature; since in that nature he executes the offices of Lord and Judge of the world for their benefit, ver. 9, 10. —There is another privilege belonging to the spiritual seed, mentioned by the apostle, that is, That being reconciled, they can boast in the true God as their God, equally with the natural seed, whose relation to God was established by the law of Moses only. And this privilege he told them they had obtained, like all the rest, through Jesus Christ, by whom they had received the reconciliation.

Having mentioned the reconciliation of the Gentiles, the apostle took occasion, in this place, to discourse of the entrance of sin and death into the world, and of the remedy which God hath provided for these evils, and of the extent of that remedy; because it gave him an opportunity, not only of explaining what the reconciliation is which we have received through Christ, but also of displaying the justice of granting reconciliation to all mankind through him, notwithstanding the greatest part of them never heard any thing, either of the reconciliation, or of Christ who procured it.

And first, to shew the justice of granting reconciliation to the whole human race through Christ, notwithstanding many of them are ignorant of him, the apostle reasoned in this manner. As it pleased God, through the disobedience of one man, to subject all mankind to sin and death, notwithstanding the greatest part of them never heard of that man's disobedience; so, to render this determination consistent with justice, it pleased God, through the obedience of one man, to make all men capable of righteousness and life, notwithstanding the greatest part of them have no knowledge of the person to whom they are indebted for these great benefits, ver. 12. —This second member of the comparison, indeed, the apostle hath not expressed, because he supposed his readers could easily supply it, and because he was afterwards to produce this unfinished comparison in a complete form, by separating it into two parts, and adding to each part the clause of the omitted member which belongs to it. Wherefore, having enumerated the first member of the comparison, instead of adding the second, he proceeds to establish the first because on it the health of all mankind depends, for it is from this that the soul to have supplied in his own mind, depends. The proposition asserted in the first member is, that all men are subject to death for Adam's sin. This the apostle proves by the following argument.—No action is punished as a sin, where there is no knowledge of any law forbidding it, ver. 13. —Nevertheless, from Adam to Moses, death seized infants and idiots, who being incapable of the knowledge of law, were incapable of transgressing law. Wherefore, having no sin of their own, for which they could be punished with death, they must have suffered for Adam's transgression; which shews clearly, that death is inflicted on mankind, not for their own, but for Adam's sin, who on that account may, by contrast, be called the type of him who was to come and restore life to all mankind, ver. 14.

Further, it was a matter of great importance to prove, that all mankind are punished with death for the sin of the first man, because it shews that the punishment of our first parents' sin was not forgiven, but only deferred, that the human species might be continued. Accordingly by God's sentence pronounced after the fall, Gen. iii. 15-19. Adam and Eve were allowed to live and beget children. And as in the same sentence they were told, that the seed of the woman would bruise the serpent's head, it was an intimation, that on account of what the seed of the woman was to do, a new trial, under a better covenant than the former, was granted to them and their posterity, that they might have an opportunity of regain-
ing that immortality which they had forfeited. These things the apostle supposes his readers to know; for he proceeds to compare the evils brought on mankind by Adam, with the advantages procured for them by Christ, that all may understand the gracious nature of the new covenant under which the human race is placed since the fall.

From what the apostle hath said of the effects of Christ’s obedience, compared with the consequences of Adam’s disobedience, it appears that the former are superior to the latter in three respects. The first is, Christ’s obedience hath more merit to obtain for all mankind a short life on earth, and after death a resurrection to a new life, in which such of them as are capable of it are to enjoy happiness for ever, than Adam’s disobedience had demerit to kill all mankind, ver. 16.

The second is, The sentence passed on mankind, was for one offence only, committed by their first parents, and it is said they all were subjected to death temporal; but the sentence which bestows the gracious gift of pardon, hath for its object the offence of Adam, and all the offences which the children of Adam may have committed during their own probation; and issueth in their being accounted righteous, and entitled to eternal life, ver. 16. The third is, In the life which they who are pardoned and accounted righteous shall regain through Christ, they shall enjoy much greater happiness than they lose by the death to which they are subjected through Adam’s offences, ver. 17.

Having thus contrasted the benefits procured for mankind by Christ, with the evils brought on them by Adam, the apostle sums up these particulars in two conclusions. The first is: As it was just, on account of one offence committed by Adam, to pass sentence of condemnation on all, by which all have been subjected to death, so it was just, in the one act of righteousness performed by Christ, (his dying on the cross,) to pass sentence on all, by which all obtain the justification of life; that is, a short life on earth, and, at the last day, a resurrection from the dead, ver. 18. The second conclusion is: As it was just, through the offence of one man, to constitute all men sinners; that is, through the common consent of all, whereby they are made liable to sin and to eternal death; so it was equally just, through the obedience of one man, to constitute all mankind righteous; that is, to put them in a condition of obtaining righteousness here, and eternal life hereafter, ver. 19. For in what manner could all mankind be constituted righteous, unless God granted them a new trial under a new covenant, in which not perfect obedience is required in order to righteousness and life, but the obedience of faith? From these two conclusions we learn what the condemnation is which was brought on all mankind by Adam, and what the reconciliation is which all mankind receive by Christ. By Adam, mankind were made mortal and liable to sin: By Christ, they are allowed a temporary life on earth, and have a trial appointed them under a gracious covenant, by which they may attain righteousness and eternal life through faith.

In the two conclusions just now mentioned, the unfinished comparison, with which the apostle introduced this admirable discourse, is completed in the manner expressed in the commentary, ver. 19. For in the first conclusion, ver. 18, the entrance and progress of death, through Adam’s sin, being described as in ver. 12., its remedy is declared, which is there wanting. And in the second conclusion, ver. 19, after mentioning the entrance and progress of sin as in ver. 12., its remedy, which is wanting there, is likewise described. This order the apostle adopts, in order to lead his hearers to see, that he had the entrance of sin prior to that of death, he mentioned the entrance of sin first, that he might have an opportunity of speaking concerning the rule by which Adam and his posterity, now reconciled, were to direct their actions, during the trial appointed them under the new covenant. For after telling us, that as all were constituted sinners by Adam’s disobedience, so all shall be constituted righteous through the obedience of Christ, he adds, ‘But law silently entered;’—that is, after the sentence was passed, Gen. iii. 15—19, whereby Adam was allowed to live and beget children, and with his penalty was placed under the new covenant, the law of God written on their hearts silently took place as the rule of their conduct under that covenant. And although the offence of actual transgression thereby abounded, grace hath superabounded, in the resurrection of all who die in infancy and infancy to a better life than that which they lose through Adam’s disobedience, and by bestowing the same blessing on such adults as fulfill the requisitions of the gracious new covenant under which they are placed, ver. 20.

And thus it hath come to pass, that as the sin of the first man hath exceedingly tyrannized over the whole species, by introducing actual transgression and death; so also the infinite goodness of God shall reign, by dispensing with denying sin and death throughout the species, which shall be counted to believers and rewarded with eternal life; and all through Jesus Christ our Lord, ver. 21. Thus, according to the doctrine of the apostle, all mankind are, and ever have been included in the new covenant. Consequently the advantage which they have received by Christ, is much greater than the loss they have sustained through Adam. And it is impossible to think it should be so; because the goodness of God more effectually disposes him to bestow blessings on mankind, on account of Christ’s obedience, than to inflict evils on them on account of Adam’s disobedience.

Before this subject is dismissed it may be proper to observe,—

1. That in this remarkable passage we have the true account of the entrance of sin and misery into the world, and of the method in which these evils have been remedied; subjects which none of the philosophers or wise men of antiquity were able by the light of reason toathom. Sin entered through the disobedience of our first parents, whereby they were made liable to immediate death; and if God had extended his threatenings, the species would have ended in them. But because, in due season, his Son was to appear on earth in the human nature, and to make atonement for the sin of men, God, in the prospect of that great act of obedience, suffered Adam and Eve to live and propagate their kind, and by2 committed them a new trial under a covenant better suited to their condition than the former, in order that if they behaved properly during their probation, he might raise them to a better life than that which they had forfeited. In this new covenant, the obligation of the law written on their heart was continued; only perfect obedience to that law was not required in order to life, but the obedience of faith. And although the punishment of their first sin took place so far, that the life granted to them and to their posterity was to be a gradual progress, through labour and misery, to certain death; yet being all comprehended in the gracious new covenant, they are all to be raised to life at the last day, that such of them as are found to have given the obedience of faith during their probation, may receive a more happy life than that which was forfeited by the disobedience of their first parents, and be continued in that happy life for ever. Thus, by the remedy which God hath applied for curing the evils introduced by the first man’s disobedience, the righteous will be raised to a greater degree of happiness than if these evils had not taken place.

2. According to the apostle the sin which the apostle hath given us of the ruin and recovery of mankind, the scheme of redemption is not a remedy of an unexpected evil, con-
tried after that evil took place; Christ’s obedience was appointed as the means of our deliverance, at the very time the resolution permitting the entrance of sin was formed. And therefore, to make mankind sensible of this, the apostle assures us, Eph. i. 4. that ‘we were chosen in Christ before the foundation of the world.’ And 3 Tim. i. 9, that ‘we are saved and called according to God’s own purpose and grace, which was given us in Christ, before the world was begotten.’ And, 1 Pet. i. 20, that ‘Christ was foreordained before the foundation of the world, but was manifested in these last times for us.’ And as the plan of our redemption was formed along with the decree permitting our fall, so its operation was coeval with the introduction of that evil, and in some respects extends to all. Hence Christ is called, Rev. xiii. 5. the Lamb which was slain from the foundation of the world; and he is said, 2 Cor. v. 15. ‘to have died for all.’ See the note on that ver. And his death is termed, 1 John ii. 2. a propitiation for the whole world.

3. From other passages of scripture we learn, that sin and death were permitted to enter into the world, not as a necessary part of the repute of these beings, but that God intended to make mankind more happy than they would have been if these evils had not existed, but even to promote the good of the universe. Accordingly, in this scheme of redemption, there is a higher display of the perfections of God to all intelligent beings than could have been made had there been no sin and misery to be endured. So Saviour was it with our Lord Jesus Christ, Eph. iii. 16. ‘That now unto governments and powers in the heavenly regions, the multiform wisdom of God may be made known through the church.’ Further, the new display of the perfections of God made in the plan of redemption, by furnishing many powerful motives to virtue, with a hope of a better life to come, has been said to be a means of promoting virtue generally.

4. By the illustrious display of the scheme of redemption made in this admirable passage, and by showing that it hath for its object not a single nation, nor any small portion of the human race, but believers of all nations, the apostle has condemned the bigotry of the Jews, and of all who, like them, confine salvation to their own church, and exclude others from sharing in the mercy of God through Christ, merely because they are ignorant of him, not through their own fault, but through the good pleasure of God, who hath denied them that knowledge: for, because they do not hold the same objects of faith with them, although they possess the same spirit of faith, and live piously and virtuously, according to their knowledge. For his whole reasoning on this subject proceeds on the supposition, that, if it was convenient to justice that the deserts of Adam’s disobedience should extend to all mankind, notwithstanding the greatest part of them never knew any thing either of him or of his disobedience, it must be equally convenient to justice, that the merit of Christ’s obedience should extend to all mankind, who are capable of being benefited by it, although many of them had no opportunity of knowing anything concerning that mentionable obedience. Besides, as the plan of redemption will, no doubt, be fully made known to all; and these motives are so powerful to promote the good of the universe, in this scheme of redemption, there is a higher display of the perfections of God to all intelligent beings than could have been made had there been no sin and misery to be endured. So Saviour was it with our Lord Jesus Christ, Eph. iii. 16. ‘That now unto governments and powers in the heavenly regions, the multiform wisdom of God may be made known through the church.’ Further, the new display of the perfections of God made in the plan of redemption, by furnishing many powerful motives to virtue, with a hope of a better life to come, has been said to be a means of promoting virtue generally.

NEW TRANSLATION.

CHAP. V.—I Wherefore, being justified (see iv. 25. note 5.) by faith, 1 we have peace with our Lord Jesus Christ: 2 Through whom we have had introduction (see note on Eph. ii. 18.) by faith into this grace in which we stand,2 and boast (v. 166.) in hope of the glory of God. 3 And not only so, but we even boast (v. 166.) of afflictions, 1 knowing that affliction worketh out patience; 2

COMMENTS.

CHAP. V.—I Wherefore, being delivered from the power of sin by faith, and having laid aside our enmity to God, we the spiritual seed of Abraham, 2 through whom also we have been introduced by faith into this gracious covenant in which we stand, and boast, not in seeing the glory of God in any tabernacle or temple on earth, as the natural seed do, but in the hope of beholding the glory of God in heaven.

2 And this is not our only boasting, for while the Jews boast of the earthly felicity promised in the law, we even boast of afflictions knowing that affliction worketh patience in us;
**ROMANS**

**4 And patience, approbation, and approbation, hope:**

5 (Verse 67.) *This hope will not make us ashamed, because the love of God is poured out into our hearts by the Holy Ghost who is given to us.*

6 (Verse 91.) *Besides, we being still weak, in due time Christ died (for) the ungodly.*

7 (Verse 97.) *Now scarcely for a just man will one die; (for) a good man one perhaps would even dare to die.*

8 But his own love towards us God commended, (Rom. 5:8.) because, we being still sinners, Christ died (for) us. You are saved through your faith. (Verse 9, v. 16.) through his life.

9 And not only so, but we **even boasting** in God, through our Lord Jesus Christ, by whom we have now received the **reconciliation**, (John iii. 16.) the face of the council, rejecting that they were counted worthy to suffer shame for his name.

2. Knowing that affliction worketh patience. This effect affliction worketh patience. That is, affliction worketh patience, that he afflicting an effect of suffering patience, and by suffering considerations which naturally lead to the patients, patience.

3. And patience, exercise. — The original word ἀνίκασσε appears to mean properly signifies the trusting of the words. It signifies like wise appraisal, in consequence of truth, Phil. ii. 21. Hence the adjective, denotes not only who is tried, but one who is approved. In like manner, ἀνίκασσε, the verb, signifies both to try and to approve. Rom. xii. 2. 1 Cor. xvi. 3. In this passage, the word ἀνίκασσε may either be translated proof, namely, of God's assistance, and of our own steadfastness, or approval bestowed by God.

Ver. 6 - 1. Because the love of God is poured out into our hearts. - The original word ἀνίκασσε is commonly used, as Whitby remarks, when the sinner of the Holy Ghost is spoken of. Whereas, as the apostle, in this passage, had in the eye the gifts of the Spirit bestowed on the Gentiles as proofs of God's love to them. And therefore, the Spirit himself is called the "testimony of the inheritance," Ephes. v. 30. The Spirit, according to the Latin version, "be more witness with their spirit, that they are the children of God." Ver. 6 - 1. Besides, we being still weak. - The original word ἀνίκασσε signifies weakness of sickness; and is here used to shew the prevailing influence of sin, in weakening all the faculties of the soul. "Satiis has used the same metaphor, chap. i. 8. The whole head is sick, the whole heart is faint." (See above.)

1 Cor. xiii. 11. 1 Thess. v. 1. note 1.) Christ died. — When the season for the publication of the gospel and conversion of the world was come, Christ appeared in the flesh, and died for our sins, (2 Cor. v. 15.) and the time before appointed of the Father, ver. 2. Thredton's "the time before appointed of the Father." There are some who, according to the common reading, if not contradicted by all the ancient MSS., observe that "the time before appointed of the Father" and for a good man, mentioned in this verse, is evidently a dying in their room or stead. And therefore Christ's dying (for) a good man, 

Ver. 8. *The love to God commended, (for) he hath enhanced his, he hath rendered it highly praiseworthy. In this sentiment the apostle is authorized by his Master, who mentioned it as a great instance of God's love to men, that he gave his Son to die for them. John iii. 16. 2 Cor. 5:17.

1. For, if being enemies, we were reconciled, (Rom. 5:10.) to God, through the death of his Son; much more, if being reconciled, we shall be saved from wrath. (Verse 9, v. 16.) from wrath through his life. (Verse 10.)

1. For if, being enemies, we were reconciled, to God, through the death of his Son; much more, if being reconciled, we shall be saved from wrath. Through his life, the blood of Christ, who is shed for us, through his life, he is now in heaven, and there we find the grace of God, and the blood of Christ, and the righteousness of God. John iii. 16. 2 Cor. 5:17.
12 (Acts 2:36, 8:22.) For this reason, As by one man sin entered into the world, and by sin death; and so death passed through all men; for all have sinned. [Romans 5:12]

13 For until the law, sin was counted in the world; but sin is not counted when there is no law. [Romans 5:13]

14 (Acts 3:18.) Nevertheless, death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression, who is the type of him who was to come. [Romans 5:14]

15 (Acts 3:18.) However, not as the fall, so also in Jesus the gracious gift. For by the fall of the one man we(su) the many. [Romans 5:15]

2. Our Lord Jesus Christ, by whom we have now received the reconciliation.—The Greek noun καταλάβας, translated reconciliation, comes from the verb καταλαμβάνομαι, which, in the preceding verse, our translators have rendered reconcile. Wherefore, the noun derived from it should not have been translated by them, in this case, as καταλαμβάνομαι, but rather reconciliatus, as in all the passages where it occurs. Besides, it ought to be considered, that reconciliation, how voluntary and death, and death-reign, and condemnation, as well as the death of all. For the meaning of reconciliation, see ver. 10. note 1. In what follows, the apostle shows the reasonableness of putting all men in a state of reconciliation, and death-reign, and condemnation, as well as the death of Adam, as an argument of God's mercy. See also ver. 12—1. For this reason, as by one man sin entered, etc. I think this verse should not be separated from the 11th by a full point, as is done in the Authorized Version. Our Lord Jesus Christ; by whom we have received the reconciliation, for this reason, is given an instance of the present motive. For there is no law. By Law, Locke understands a revealed positive law, threatening death for every offence. But, on that supposition, no sin could be punished before the law of Moses was given; and all that happened to the antediluvians; and, if it were given, none but the 'sons of the Jews could be saved. Whereas the apostle affirms, chap. 1. 32. that Gentiles know, that they are under condemnation, and that their heart, are worthy of death. Therefore think the expression, whereas there the knowledge of the law; consequently they are not capable of sinning actually like Adam. Wherefore, since death reigns over them, equally as over others, it is evident, that having no sin of their own, they die through Adam's sin alone. Ver. 14. Who is the type of him who was to come.—namely, of Christ. For the meaning of the term 'type,' see also 1 Tim. 5:18, note 2. The likeness, on account of which, Adam is called the type of Christ, consisted, as Beza observes, in this, that as Adam communicated to the whole of mankind the sin and condemnation to which all men were made liable, so the second member of the comparison is suspended to ver. 19, and that the whole is a parenthesis. But any one who would explain Adam's dispensation with the comparison--begun ver. 12, is separated into two comparisons, as conclusions from his reasoning upon that comparison. Therefore, the view prefixed to this chapter. 2. Sin entered.—The sin which entered through the one man's disobedience, is not the first sin of Adam only, but that corruptions of nature also which took place in Adam through his first sin, and which he conveyed to all his posterity. See note 5. 3. Into the world.—That is among entered men. The same thing is said of death; it entered into this habitable world by sin. See note 1. 4. By the word spoken into the world.—The death which the apostle says entered into the world, and passed through it, laying hold on all men in all ages, is death temporal; because, in the broadest sense, which is not expressed, in opposition to which passed through all men, is resurrection from temporal death. But though the apostle speaks here only of temporal death, it does not follow, that temporal death is the only evil which is universally suffered by all men. The kind of death which the apostle meant by the word 'death,' was the new creature's man's disobedience, and the many were constituted sinners, were made liable to sin, and to eternal death, see chap. vi. note 2. at the end; even as by one Adam, because the many were constituted righteous, not made capable of righteousness, and eternal life. See ver. 11. note Reconciliation, and Rom. vi. note 11. Alive by God. Others consider, that the death of sinners, and the rise of the new creature, is the death of Adam's sin, not temporal death only, but eternal death also, and that the rest of the passages are to be taken according to the lexipalceid definition, whatever the death was which Adam brought on all, Christ hath removed it, or put it in our power to remove it, as the apostle will show in the remaining part of this discourse.
The one man Jesus Christ,—The apostle calls Jesus Christ a man, to show that, in comparing him with Adam, his actions in the human nature chiefl y are considered. See ver. 15.

Ver. 10.—Also, not the sentence through the one man, but the free gift. The translation which I have given of this passage agrees with the free gift which was bestowed upon all mankind, on the earth, and through the earth, the ground, and according to the apostle's manner of writing, and by following the order of the words in the original, makes the apostle's reasoning quite logical, and renders the common reading, i.e. θεαματος του ανθρωπου, 'through the one who sinned,' preferable to the reading in some MSS., i.e. θεαματος των ανθρωπων, 'through one offence.'

For the word sentence. The original word καταδικασμος signifies the sentence of a Judge, especially a sentence of condemnation. See ver. 7. The sentence, or judgment, or condemnation, as the case may be, is ascribed to God. And as his ordinary meaning gives the same sense, it is to be preferred, especially as, in the next verse, the apostle represents those who have received the gift of pardon, as having received the gift of righteousness; that is, the gift of having their faith counted for righteousness, and as thereby certain of obtaining eternal life. Wherefore, to argue with Bessus, that to entitle believers to eternal life, Christ's righteousness must be imputed to them, is to contradict the scripture, which constantly represents eternal life, not as a debt due to believers, which it would be if Christ's righteousness were transferred to them by imputation, but as a free gift from God. See ver. 17. 1. Besides if by the fall (see ver. 15. note 1) of the one man, The apostle, and some other MSS., instead of the common reading τον ανθρωπον, 'by the fall of the one man,' have θεαματων ανθρωπων, 'by the one offence,' which Bessus has adopted as the true reading. But the common reading agrees better with the scope of the apostle's argument. See ver. 18.

2. Much more they who receive (τυποτειμενοι) the overflowing of grace, and of the gift of righteousness. (By the gift of righteousness Bessus understood the gift of Christ's righteousness, made ours by imputation. See Rom. iv. 3. note 2. But as 'the overflowing of grace and of the gift of righteousness,' as by the grace of righteousness, we think the latter leads us to ver. 15, where 'resurrection from the dead' is termed 'the gift of grace,' and is said to have abounded in mankind, and to have led to the intercession of death, and to the latter leading us to ver. 16. Where the gracious gift of the pardon of many offences, is said to 'lead to the resurrection from the dead,' by which we shall 'reign in life,' etc. See ver. 5. note 2.) Locke translates τυποτειμενοι by the word superabundant, as in which he is followed by Taylor, who remarks on this verse, that if such a thing as 'reigning in life' could have been given by the offence, with its consequences, would have been of the same extent with the gift of righteousness; and so the apostle could not have spoken of any surpassing of grace, and of the gift of righteousness, beyond the offence. Whereas, if the effect of Adam's sin were to lead to the resurrection from the dead, it would be contrary to the expression which was passed on the whole human race. Gen. iii. 19. 'Dust thou art, and unto dust thou shalt return,' that part of the free gift which was bestowed upon all mankind, being the life on earth, together with a resurrection from the dead at the last day; and the exuberance of grace, and of the gift of righteousness, is the passion of man's own sin, lasting in righteousness and eternal life.

3. Shall reign in life. The apostle's meaning in this passage is, that they who receive the overflowing of grace and of the free gift by which they will have greater happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed 'by the reigning of death,' in this verse and in ver. 14.

Ver. 18.—1. Well then, as through one offence. The original words, δια ένας δειλινος, 'by the one weak.' This is a distinction, as in our version, between Adam's weak, womanly nature, and the unit of the human race. Ver. 19. A comparison of one fact with another, and ver. 18. a comparison of one man with another, as Taylor observes.

2. Even so, through one righteousness. The one act of righteousness of which the apostle speaks, is Christ's obedience to death, mentioned Phil. ii. 8. and called obedience simply in ver. 19. of this chapter.

3. All men, to justification of life. As atoning, condemnation, in the foregoing clause, denotes the sentence of God by which Adam and all his posterity were condemned to death, its opposite δικαιωματα (καταδικασμον), justification of life, must signify the sentence of God whereby Adam and his posterity were suffer ed to live a while on earth, and are to be raised from the dead at the last day. See ver. 9. note 1. The benefit of this sentence all partake of; and therefore it is said to have 'come upon all men.' This sentence, called 'the gracious gift,' ver. 16. whereby our first parents were redeemed from instant death, is implied in what God said to Eve, Gen. iii. 15. 'In sorrow shalt thou bring forth children,' and to Adam, ver. 19. 'In the sweat of thy face shalt thou eat bread.' Ill. 2. 1. 4. and return unto the dust,' etc. And the need of the woman shall bruise thy head. See ver. 19. 1. As through the disobedience of one man, the many, (τέκνων, τεκνίων) were constituted sinners. Seeing the apostle, in the preceding verse, hath informed us, that through one offence, or rather through the gift of righteousness, as by one man, which he is speaking of, as constituted, we are to suppose, we are to understand their being subjected to sin, we are to understand their being subjected to death. As before we spoke before, but their being made liable to actual sin, and for their actual sins, to die, is the subject of the whole discourse concerning the sin of Adam, who having corrupted his nature, conveyed a corrupted nature, the source of actual transgression, to his posterity. And thus we have a proper 'comparison of one man with another,' to the world,' mentioned in the beginning of this discourse, ver. 12. 2. Do through the obedience of one man, the many [κάθεν καταδικασμι].
ROMANS.

CHAPTER VI.

20. But when Adam was made to live, law secretly entered into the world as the rule of man's conduct, even the law written on his heart, so that the offence had abounded. However, where sin hath abounded, grace hath superabounded:

21. (The same) That as sin hath reigned (w. 185.) by death, so also grace might reign (w. 118.) through righteousness unto eternal life, through Jesus Christ our Lord.

But law privily entered (w. 187.) so that the offence hath abounded. However, where sin hath abounded, grace hath superabounded:

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Chapter VI.

View and Illustration of the Reasons in this Chapter.

St. Paul's design in this and the two following chapters, was to confute the slanders reported mentioned chap. ili. 6., namely, that the apostles ordered their disciples to site and grace might have been disadorned. All Christians, in opposition to the unbelieving Jews and Greeks, that the doctrine of justification by faith without works of law, does not render law useless, but rather establishes it as highly useful, chap. iii. 31. His transition to these subjects is elegant. For, in the foregoing chapter, having made man kind from the very beginning privily, but not enter privily, but be introduced in a very pompous and public manner; not to mention, that where roman, law, is used to denote the law of Moses, it commonly has the article prefixed, which is wanting here. Further, can one with Locke imagine that no offence abounded in the world which could be punished with death, till the law of Moses was promulgated? and that grace did not superabound, till the offence against that law abounded? The apostle himself affirms, Rom. i. 30., that the heathen by the light of nature, knew not only the law of God, but that persons who sinned against that law were worthy of death. The offence therefore abounded long before the law of Moses entered. For these reasons I conclude, that the law which was so secretly entered from the very beginning privily, and not yet the law of Moses, which is the law of nature: And it's taking place the apostle very properly expressed by its entrance, because if Adam and Eve had been made to die immediately after they sinned, the law of man's nature would have ceased with the species. But they being requisite from the immediate death of Adam and Eve, the sentences recorded Gen. ii. 15, 16, 17. the law of their nature took place anew, or silently entered into the world.

2. However, they have the same synonym that hath superabounded. — This serves to demonstrate, that the apostle is not speaking of the law of Moses; for that law allowed no grace or mercy to sinners in all. Wherefore, when the law of Moses was, was it not that the consequence of a gracious covenant, wherein a fall pardon is granted through Christ to all who believe, and who repent of their sins. Ver. 21. That as sin hath reigned by death, so also grace might reign. — Here, as through the whole of chap. vi. the apostle personifies sin and death, which is personified sin and death, and describes it as an animal that have mankind under their dominion, and who exercises an uncontrolled power over their respective subjects. This figure he introduced after the dominion of that master, ver. 7. — That through the grace of Christ and splendour to his discourse. See the Illustration prefixed to chap. vi. paragraph 2. and chap. vi. 6. note 2.

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Chap. VI.

Therefore we are now, of right, his servants, ver. 9, 10.

Father, that the Romans might rightly understand this argument, the apostle concludes, from what he had told them, that at the fall they had been killed, both corporally and spiritually, by the sin of their first parents, but were made alive, both in body and spirit, by Christ, who on that account became their rightful lord, ver. 11. Wherefore, it was both their duty and their interest not to allow sin to rule them any longer, in the life which they had acquired through Christ, but to employ both the members of their body and the faculties of their mind in the service of God, as persons who have been made alive from the death brought on them by sin ought to do, ver. 12, 13.

Next, in answer to the calumnies, that the Christian teachers encouraged their disciples to sin, by telling them they were not under law, but under grace, the apostle affirmed that that doctrine has the direct contrary tendency. Sin shall not lord it over you, for this very reason, that ye are not under law, but under grace: and he had good reason to say so, because he had shewn, ver. 11, that under grace, that is, under the new covenant, men are made spiritually alive by God; consequently, they have sufficient, with the concern of gaining evil desires, and for working righteousness; and great encouragement to do so, by the promise of pardon which is made to them in that covenant. Whereas law, by rigorously requiring perfect obedience to all its precepts, and by refusing pardon to sinners, drives them to despair, and hardens them in their sins, ver. 14. These, said the apostle, are the things that we have been a witness against them constantly preaching. I believe that we ever said, Let us sin, because we are not under law, but under grace? ver. 15. In the mean time I must inform you, that the advantages ye enjoy under grace, though very great, are of such a kind as to leave you still at liberty to give yourselves up, as slaves, either to the body affections or to sinful desires, as ye choose; and that, to whomever of these masters ye yield yourselves slaves, ye give him the absolute direction of you, ver. 16.

But, I thank God, that ye Romans, though formerly the slaves of sin, have obeyed the form of doctrine into which ye were delivered as into a mould, ver. 17, and are become the servants of righteousness, ver. 18. To prevent the Romans from being surprised at the things he had written, he told them, that, on account of the weakness of their understanding in spiritual matters, he had reasoned from the laws and customs of men respecting slaves, to give them a just idea of the power of men's affections, to lead them either to vice or to virtue. And therefore, as formerly, through the power of their lusts, they had employed themselves wholly in wickedness, he exhorted them now, through the influence of holy affections, to employ themselves wholly in working righteousness, ver. 19, 20. Then contrasted the miserable condition and end of the slave of sin, with the happy state and reward of the servant of God: from which it appears, that even under the gracious new covenant, the wages of sin obstinately continued in is death, but the reward of holiness is everlasting life, ver. 21, 22, 23. See chap. viii. illust. ver. 13.

The metaphors in this chapter are extremely bold, yet being taken from matters well known, they were used with great advantage. For the influence of sinful passions, in constraining wicked men to commit evil actions, could not be better represented to those who were acquainted with the condition of slaves, and with the conduct of gaining evil desires, and for working righteousness; and with the regulations which their lives and services were regulated, than by the power which a tyrannical lord exercised over his slaves. Neither could any thing more affecting be devised, to show the miserable condition of a person habitually governed by his lusts, than to liken it to the state of a slave under a severe unprincipled master, who rigorously requires him to spend the whole of his time and strength in his work, who exacts from him things both painful and ignominious, and who, by the severity of the services which he imposes, miserably puts an end to the life of his slaves. On the other hand, the right which a lawful and humane lord has to the services of his slave, and the nature of the services in which he employs him, and the rewards which he bestows on him for his faithful services, convey a clear and affecting idea of the obligation which the gospel lays on men to employ themselves wholly in works of righteousness, and of the happy consequences of such a course of life.

New Translation.

Chap. VI. — What then do we say? Let us continue in sin, that grace may abound?

3 By no means: we have died by sin, how shall we still live (s, 165.) by it?

4 Are ye ignorant, that so many of us as have been baptized into Christ Jesus, have been baptized into his death?

5 (Osr. 282.) Besides, we have been buried together with him by baptism into his death,

Ver. 1. What then do we say? — Prefix here is not the future tense of the verb τολμάομαι, as our translators suppose, but the present of the verb τολμάομαι: to be bold, to dare. The apostle concludes, from what he had told them, that a reign of sin was upon them, when they were under the law; but having been enlightened through Christ, they were now under grace, ver. 11. And hence, it is only the fear of the Romans, that they were not sincerely the servants of grace, to which he now proceeds.

Ver. 2. We have died by sin. — This is the true translation of the clause. For we are all under sin in some sort, signified has died; and are sinners, not of the object of the cause, but of the cause, manner, and instrument, signifies by sins as the cause. See note 2. and ver. 11. note 1. The common translation, how shall we who are dead to sin live any longer? is absurd. For we have died to sin, not that we are dead in sin, but added to our profession, and the continuance of the work of grace in us.

Ver. 3. For if we have been united (συνσυνηκτωμεν) into Christ, that is, implanted into, and become a part of the body of Christ, by baptism. The apostle's meaning is: by baptism being united to Christ as our federal head, all that has happened to him may be considered as happening to us. See Rom. vi. 4. note 2.

Ver. 4. Have been baptized into his death. — In our baptism, have been represented emblazoned gloriously, as put to death with him. Hence, it is said, ver. 4. We have been buried together with him by baptism into his death: and ver. 5. Planted together in the likeness of his death, also of his resurrection: and ver. 6. Though we have died with Christ. See Rom. vii. 4. note 2. From all which it appears, that baptism, the rite of initiation into the Christian church, is an emblematical representation of our union with Christ, as members of his body, and of the malignity of sin in bringing death upon Christ, ver. 10 and upon all mankind, and of the efficacy of Christ's death in procuring for all the resurrection from the dead. See Rom. xiv. 11. note 1.

Ver. 5. Buried together with him by baptism. — Christ's baptism was not the baptism of repentance; for he never committed sin; but, as was expected, a profession of baptism. For he was supposed to be submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the baptism of the faithful is emblematical of their own death, burial, and resurrection. See Col. ii. 12. note 1. Perhaps also it is a commemoration of Christ's baptism.
that though we have been killed by sin, (ver. 6.), yet like as Christ was raised up from the dead by the power of the Father, to live for ever, (ver. 6.), even so we also, by the same power, shall enjoy a new and never-ending life in heaven with him.

6 For seeing Christ and we have been planted together in baptism, in the likeness of his death as occasioned by sin, certainly, by being raised out of the water of baptism, we are taught that we shall be also planted together in the likeness of his resurrection.

7 So then from Christ's death and resurrection, conclude ye yourselves to be dead verily by sin, but now made alive by God, through Jesus Christ our Lord.

8 We also shall walk in a new life.—The original phrase, σπουδασμός, much of our translators, and especially, in an Hebrew, has iv. 18, and must be translated, as I have done, after Bess. The true sense in both cases is a reformation or state of greater perfection.

2. We shall be also in the likeness of his resurrection.—Of the resurrection of believers, Christ's resurrection is both an example and a proof. Wherefore our baptism, called in the preceding clause, "a planting together in the likeness of his death," being both a memorial of Christ's death and resurrection, and a proof and example of our own, it teaches us, that we shall die indeed through the manifesting of sin, yet even die the death of the righteous; and that the efficacy of his power as Saviour, we shall at the last day be raised from the dead as he was, to live with him and with God eternally. Our baptism setting these things before us, the daily recollection of it ought to stir us up to every religious and virtuous action, that we may be meet for the society of God and Christ through all eternity.

3. We see this, that our old man was crucified with him.—Our crucifixion with Christ is in this verse termed the crucifixion of our old man, or animal nature, because the greatest part of our sinful inclinations have their seat in the body, and because such evil inclinations as are of more spiritual nature, are always somehow turned toward the body. This old man, or animal nature, is said to be crucified together with Christ, because its death is not only figurative or spiritual, but real and actual. See Eph. ii. 15, note 2, where the influence of the crucifixion of Christ, in killing men's sinful passions, is explained. Accordingly, our crucifixion with Christ is represented, in the next clause, as issuing in the body of sin's being rendered inactive in making us any longer servants of sin.

4. That the body of sin, &c.—The body belonging to sin, for this is the guilt of possessions. The apostle personifies sin, after the custom of the ancients, with all the attributes of a man. But this kind of personification is not necessary, being understood, speak of the virtues and vices of which they treat as though they were persons, and all this with all its appurtenances of lusts, passions, &c. called ver. 13, members. See note 1. In this and the following verses, the apostle discourses of the preceding natural death as emblematically set forth in baptism, as well as the natural death and resurrection, to which it returns ver. 6. Then in ver. 11, he draws a comparison of our bodies, as before, and as in the language of his subsequent exhortations.

5. For as we have been planted together in baptism, (ver. 6.), so are we also raised together with him, (ver. 5.)—Baptism unfolds the work of salvation; it connects the believer with Christ, imputing to him the righteousness of Christ, and sealing the soul to his service and kingdom. Our resurrection with him signifies the end of our suffering and the beginning of our blessedness. It is the final and complete deliverance from sin and its consequences, and the full enjoyment of heaven. Hence the apostle says, "ye shall be also conformed to the image of his likeness, (Rom. v. 11.) in the glory, the same as if it were now actually in us. This is the blessedness of our resurrection, and it is here illustrated by the oriental custom of being "raised up" by the master or lord, as a sign of his favor and protection. The same custom is referred to in the passage, "your body, (Gal. iii. 20.) ye have raised up with Christ from the dead, (Eph. ii. 6.) and have set it free from sin, (ver. 2.)—The apostle having in the preceding verse represented all believers as crucified with Christ, who is dead and risen again, and in him we are crucified with him, and raised up with him, we are to conclude, ye yourselves to be dead verily by sin, but now made alive by God, through Jesus Christ our Lord.
Wherefore, let not sin reign in your mortal body, so as to obey it by fulfilling the lusts of the body. 13 Neither present ye to sin your members as instruments of unrighteousness; but present yourselves to God as alive from the dead, and members members present to God as instruments of righteousness.

14 (Rom. 6:14) Besides, sin shall not lord it over you; 15 for ye are not under law, but under grace. 16 What then? Shall we sin, because we are not under law, but under grace? 17 By no means.

18 Do ye not know, that to whomsoever ye present yourselves slaves, in order to obedience, ye are his slaves (Rom. 6:18) whom ye obey, whether of sin unto death, or of obedience unto righteousness?

19 But thanks to God, that although (109.) ye were the slaves of sin, yet ye have obeyed the apostle followed his Master, who thus spake of the spiritual resurrection: John v. 25. '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.' The spiritual resurrection is likewise spoken of, Eph. ii. 5. vi. 10. 'which hath quickened him from the dead, and hath set him at his own right hand in the heavens,' Gal. iii. 27. 'that ye are justified by faith, and not by works; lest any man should glory in men.' Upon the whole, it appears, that the death which sin hath brought upon mankind, is not that of the body alone, but of the soul also. 'Death that wrought death,' which it destines the resurrection of the body, comprehends the renovation of our nature by a change of our principles and practice, through the powerful assistance afforded to us under the new covenant. And on this change, the expressions so often used in scripture are founded—among others, Romans viii. 27. "For they that are according to the flesh minded, these are the enemies of God, and the work of them is, that they may perish; ver. 38. "For this same God who gave us the apostles, gave also unto Jesus Christ his wise apostles, for the chief person of his body and of the church: and hath committed to the churches the word of his apostles;" Gal. ii. 9. "For I marvel that so soon as I go into you I find so many of you as have no baptism at all; and that they have not circumcision, although they are called Jews;" Gal. v. 2. "For of these things I have warned you, and bear witness that even so do they who reject;" Gal. vi. 11. "The grace of our Lord Jesus Christ be with you. Amen." 1 Cor. vii. 15. "For I have not called these things, the terms of immortality, and of death, and of the devil, shall be no more; for the devil hath been under the power of sin, and under the power of death, and under the power of hell;" 1 Cor. vii. 8. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that bringeth salvation hath appeared to all men;" Titus ii. 11. "For, if a man know not how to govern his own house, how shall he take care of God's church?" 1 Tim. iv. 14. "For the grace of God that...
from the heart the mould of doctrine into which ye were delivered: for ye were delivered from the slavery of righteousness.

19 (a) And being made free from sin, ye have become the slaves of righteousness.

20 I speak after the manner of men, (a2) an account of the iniquity of your flesh: (2:9, 23) Wherefore, as ye have presented your members (έκκοιτο κατὰ τοῦ πνεύματος) as instruments to unclean affections, and to unholy lusts, ye shall present your members as instruments to righteousness, to work holiness.

21 (Rom. 6:13) And what fruit had ye then of those things, of which ye are now ashamed? For the reward of those things is death.

22 But now being set free from sin, and having become servants of God, ye have your fruit unto holiness, and the reward everlasting life.

23 For the wages of sin is death; but the grace of God which bringeth salvation hath appeared to all men.

yielded to the forming efficacy of that mould of doctrine, and were made new men, both in principle and practice.

Ver. 19. And being made free from sin, ye have become the slaves of righteousness. This is the word by which the act of giving a slave his liberty was signified, called by the Romans emancipation. Ver. 20. I speak after the manner of men. We cannot but admire the apostle's manner of speaking, and his wonderful moderation, in addressing his readers. Not only does he not consider it of importance to his message of the grace of God, to assume the air of an oracle, but he Grosly, he does not even use the corrupt form in the phrase of grace, but universal, common, and to all men, and that he shall render the same loathsome in the sight both of God and man.

21. For when ye were slaves of sin, ye were free men, (supply as) to righteousness.

Next, it is called iniquity; because it is injurious both to God and man. Wherefore, these two epithets exhibit a just description of the nature of sin.

Ver. 21. For the reward of these things is death. — The Greek word ἀνάφυσιν signifies both the end for which a thing is done, and the last issue or effect of it. The apostle's meaning is, that the wages of sin are death, to be inflicted on sinners, is the natural consequence, or issue and reward of their sin. The word is used in the first sense, Acts 1:19. For those who crucified Jesus, to express the issue or end of your sins. The word is used in the second sense, 2 Cor. 6:14. For what sort of people are ye, that have fellowship with sinners? the end or purpose for which ye believe. Ver. 22. — For the wages of sin is death. — The original word ἀνάφυσιν properly signifies the food and pay, which generals give to their soldiers for their service. By using this term, the apostle did the same as when we speak of the wages which the men owe who work under his banner. Further, as the sin here spoken of is that which men commit personally, and which they continue in, the death which is the wages of this kind of sin, must be death eternal. It is observable, that although in scripture the expression eternal life is often to be met with, we nowhere find eternal joined with death. Yet the punishment of the wicked is said to be eternal, Matt. 25:46.

2. Gracious gift of God is everlasting life. — The apostle does not mean the everlastingness of his grace or of the grace of God given to his servants, because they do not merit it by their services, as the slaves of sin merit death by theirs; but he calls it αἰώνιον ὀσπερ, a free gift; cf. An. as Everlasting life, in the present sense; Acts 1:8. — The apostle speaks of the everlasting life, as an occasion; because, being freely bestowed, it may be compared to the dominions which the Lord will make for the body and for the soul of his good-will, bestowed on his soldiers, as a mark of their favour.

CHAPTER VII.

View and Illustration of the Doctrines in this Chapter.

The apostle, in the preceding chapter, having confuted the slanderous report mentioned chap. iii. 8. that he and his brethren taught their disciples to sin, that grace might abound, judged it necessary in this chapter to repel the objection which the Jewish scribes and heapish philosophers urged against this doctrine of justification without works of law, chap. iii. 81. that it made law useless. This objection the apostle now examined the more carefully, not only because it gave him an opportunity of explaining to the Jews the nature and obligation of the law of Moses, but also forewarned that, in after-time, the same objection would be urged by infidels against the doctrine of justification without works of law, to discredit the gospel. His discourse begins with observing, that the law of Moses, as the law of God's visible kingdom and church among the Jews, had dominion over man, that is, was obligatory, only while he lived, ver. 1. — This assertion he proved, by likening the law of Moses to the law of marriage, which binds the wife to the husband only while the husband liveth. But if he die, she is loosed, and may marry another, ver. 2, 3. — Wherefore, as the death of either party dissolves their marriage, the Jews, having been put to death by the curse of the law, in the person of Christ were now loosed from their marriage with God as their king, and from the law of Moses by which God's kingdom among them was governed, that they might be married to Christ by entering into the gospel church, and, in that new marriage, bring forth fruit unto God, ver. 4. — It is true this argument, at first sight, may perhaps appear inept. But if we consider it attentively, it will appear strong and in point. For, the subject matter of these passages is this; God represents his connexion with the Jews, as their king, under the idea of a marriage solemnized at Sinai, when he gave them his law, Ezek. xvi. 8; 86; Jer. ii. 2. iii. 14.: For by that similitude God intimated to the Jews, that as marriages are dissolved by the death of either of the parties, his connexion with their nation; as their king was to end at the time when they, with the rest of mankind, should be put to death in the person of Christ. The
apostle therefore argued justly, from the Jews being put to death in the person of Christ, that their marriage, or connexion with God as their king, was dissolved, and that they were loosed from the law of Moses, as the law of God's temporal kingdom. Besides, it was fit that that kingdom and its law should end at the death of Christ. For the temporal kingdom having been erected among the Jews, for the sake of publishing, in the law of Moses, the curse of the law of works originally given to man in paradise, (see Gal. iii. 10. note 2. Rom. x. Illustr.), that they might be sensible of the grace of the gospel, it is evident, that when Christ removed the curse of the law of works by suffering it for all mankind, and opened the gospel dispensation, the kingdom of God among the Jews and the law of Moses were no longer of use, but were set aside, that the Jews might be at liberty to enter into the gospel church, and there bring forth fruit to God.

Next, to shew them the true nature of the law of Moses, and to convince them that it was not intended as a rule of justification, the apostle told the Jews, that when they were first placed under the law of Moses, as the law of God's temporal kingdom, their sinful passions wrought effectually in their members, to make them do such actions as, by the curse of that law, subjected them to death. For this, in effect, was to tell them that the law of Moses was a mere law of works, which required perfect obedience under it, and by that comparing themselves with that law, they were placed under a new law, in which not perfect obedience, but the obedience of faith, was required in order to life. And to shew this he told them, that as soon as Christ died, the Jews were not only loosed from the law of Moses, which by its curse annexed to every transgression, appears to have been the original law of works under which Adam fell, but, as persons delivered from the law of works, by their dying with Christ in the nature in which they were tied to that law, they were admitted into the Christian church that they might thenceforth serve God according to the new manner of the law under which mankind were placed at the fall, and not any longer according to the law of Moses.

But lest, from the apostle's telling the Jews, ver. 5, that their sinful passions under the law had put them to death, and from his affirming, ver. 6, that they were loosed from the law on that account, they might suspect that he thought the law of Moses a bad institution, he assured them that he entertained no such opinion. That law, though it could not justify the Jews, was of excellent use as a rule of duty. By its prohibitions, it made them sensible of their sins; and by its curses, it shewed them what their sins deserved. As an instance, he mentioned their not being able to know that the strong desire of things forbidden is sin, unless the law had said, "Thou shalt not covet," ver. 7. Wherefore, when he told them that their sinful passions under the law had wrought in their members, to put them to death, his meaning was, that their sinful passions, and not the law, had wrought in them strong desires of things forbidden, which, by the curse of the law, subjected them to death: for without law sin is dead; it hath no power to kill the sinner, ver. 8. Further, to shew the excellent nature of law, as it makes men sensible who are guilty of their sins, he observed, that while men are ignorant of law, they fancy themselves without sin, and entitled to life; but when, by the operation of law upon their conscience, they come to the true knowledge of their own characters, they are sensible that sin lives in them, and that they are dead by the curse, ver. 9. Thus it hath come to pass, that the law of works, which was originally intended to give life to mankind, hath occasioned their death, ver. 10. Because their sinful passions, which law cannot subdue, deceive them into the commission of evil actions, which, according to the tenor of the law of works, subjects them to death, ver. 11. From all which it appears, that instead of being a sinful thing, the law of works, as published in the law of Moses, is holy, even in its curse, and all its commandments are holy, just, and good, ver. 12.

To this, however, a Jew is introduced replying. The good law which you so highly praised, notwithstanding its goodness, hath been, by your own acknowledgment, the occasion of my death. This objection the apostle introduced, that he might have an opportunity of shewing more fully the excellent nature of law. For he affirmed a third time, that it is not the law, but sin, which kills mankind. Wherefore, by comparing themselves with the holy law, the unregenerated become sensible that they are spiritual, and sold under sin, ver. 14. The spirituality or holiness of the law every sinner must know by this, that when he does the things which the law forbids, he does not approve of them. On the other hand, the corruption of his own nature, and his inability to do good, he feels, first, and by habitually doing what the law forbids, notwithstanding he hath some faint hatred of these evil actions, ver. 15. Now, these feeble volitions, and ineffectual aversions, demonstrate that our reason and conscience assent to all the precepts of the law, as good, ver. 16. But reason and conscience being the higher part of our nature, and our real selves, the evil actions which we do in opposition to their dictates are not so much our work, the work of our higher part, as the work of the sinful passions which predominate in the animal or lower part of our nature, ver. 17. Thus by the law, men are made sensible that in their flesh, or animal nature, they are not the true governors of their own actions, being wholly governed by that part, though they have some inclination to what is good, they find it extremely difficult to practise it. This inability in the unregenerated to do the good which they incline, the apostle insisted on, not to drive them to despair, but to make them put a just value on the gospel, which, as he afterwards observes, is alone able to deliver them from the slavery of sin, and to raise the higher part of their nature to its proper superiority, ver. 18. Next he tells us, that the extreme difficulty of the thing is the true reason that the unregenerated do not do the good they incline, but the evil which they do not incline, ver. 19. And from this infers, that sin is not the work of the higher part of their nature, which is their real selves, but the work of their temporal part. This he has said before, ver. 17. but he repeats it here, not with any view to excuse the sinner, by laying the blame of his evil actions on the prevalence of his passions, but to shew that all the credit which sinful actions derive, whether from the general practice of the world, or from the station and abilities of the individuals, is of little consideration, that they are contrary to the reason and conscience of mankind.

To his account of the discovery which law makes of
ROMANS.

CHAP. VII.

the state wherein men are by nature, the apostle subjoins a description of the struggle between reason and passion, which arises in the mind of the sinner when awakened by the operation of law on his conscience. Such a person finds, that when he is most strongly inclined by his better part from the law, that he is constrained by a rule or law, which is as much an obj.
in order that ye may be married to another, even to him who is raised from the dead, that we should bring forth fruit to God.

5 For, when we were in the flesh, the sinful passions ( Sacramento) which we had (78, 74, 117) under the law wrought effectually in our members, to bring forth fruit unto death.

6 But now (Sacerdotal) we are liberty, having died in that by which we were tied, (2 Cor. v. 16) so that we ought to serve in newness of the spirit, and not in oldness of the letter.

7 What then do we say, that the law is sin? By no means. Nay, I have not known sin in its extent and demerit, unless the law had said, Thou shalt not covet.

8 But I say that sin taking opportunity under the commandment, wrought effectually in me all sin.

9 For without law sin is dead; delivered from the law of nature, as a rule of justification. So the apostle tells us, Gal. iii. 20. Christ hath delivered us from the curse of the law, that the promise by grace might be effectual.

10 That ye might be married:—In this passage the union of Christ with his people is represented as a marriage. So likewise, Ephes. v. 22, 21 Rev. xxii. 9, 17. The apostle probably took that idea from the ancient phraseology concerning the Jews. See illustr. ver. 4. But from whatever source it was derived, it is a strong representation of the relationship which subsists, and will subsist, between Christ and believers in all eternity, and of the happiness which forever derive from his love to them, and from their entire subjection to him.

11 And to another:—The apostle speaks of Christ as the husband of the believing Jews, because he was now become their Lord and Head; and calls him another husband, because, while the theocracy subsisted, God was their husband, lev. ix. 8. 'Thy Maker is thy husband.'

12 Even to him who is raised from the dead. The crucifixion of their old man, or corrupt nature, and their obtaining a new nature by the death of Christ, was a fit preparation of the Jews for becoming spouses to Christ, now raised from the dead.

13 For the accursed might bring forth fruit unto God. The apostle says, 'That we should bring forth,' to show that he was in the same circumstances with the Jews. The transition from one person to another, i.e., a new man, is described in the apostle's question in Hosmer, Virgil, Xenophon, Plato, and all the best writers in antiquity. And it is admired as metaphorical and beautiful by readers of taste.

14 For to God. Holy actions brought forth by the Jews, in comparison with the righteousness and consciences of Gentiles, were called the fruit of God. The fruit of Christ's church, is called fruit to God, to signify, that although the Jews were loosed from their former marriage with God as their king, they were not loosed from their obedience to God; and that all the good actions which men perform under the gospel dispensation, are considered by God as belonging to him. Perhaps also in the expression, fruit to God, there is an intimation, that as law gives no assistance for conquering the corruptions of our nature, and allows no pardon to sinning, the same actions which men commit under law, whether the law of nature or of Moses, are so properly fruit to death. See ver. 6.

15 For when we were in the flesh. The apostle describes the state of the Jews under the law of Moses, by their being in the flesh, and being in the flesh and being in sin (see Gal. iii. note), to show 1. That their relation to God, as his people, was constituted merely by their descent from Abraham according to the flesh, and by their performing the services of the law of Moses, which all pertained to the flesh 2. That men's relation to God as law people, under the gospel, is not constituted either by their being in the flesh, or being in sin, or by all that pertains to being in this or that ceremony pertaining to the flesh, but by their possessing those dispositions of mind which rendered men like God. They are God's people, not by the flesh, but by the spirit. In other passages of scripture, by men's being in the flesh, is meant their being concerned by the laws of the flesh; and by their being in sin, their being guided by the spiritual principles of their nature, purified and strengthened by the spirit of God. Rom. viii. 1. note. 3. They are not only God's people, but God's sons. Gal. iv. 6. 2 Cor. vi. 17.

Ver. 6.—1. Having died in that by which we were tied. I have followed the Hebrew word, sacer, which Ovid describes, in his Fasti, lib. v. i. 107, 'To be tied' because the apostle is speaking of the Jews, who, by their fleshly descent from Abraham, were tied in accordance with the law of Moses, or, as it supposes all the people of God, being put to death with Christ, they were, through that death, strip- led of their fleshly relation to Abraham, by which they were bound to obey the law of Moses. If the common reading, sacer, is rejected, by such a modification of it, as will make it refer to the death of Christ, the interpretation will run thus: 'That being dead by which we were tied.'

2. In newness of the spirit, and not in oldness of the letter. See 2 Cor. iii. 6, note i. The happiness which was entirely dependent on the old covenant, i.e., the Jews, were no longer to worship God with rites and ceremonies pertaining to their flesh, but with services of their spirit, consisting in fear and reverence, and love. From this, however, we must not infer, that the Jews under the law did not serve God with his services; all the religious services in which they were employed are mentioned in the covenant with Abraham, and were practised by the pious Israelites. But to these the law of Moses added numberless services pertaining to the law, by which the converted Jews were freed from their death with Christ.

Ver. 7.—1. What then do we say, that the law, &c. The question in the end of this verse, being from the tenth commandment in the decalogue, shows that the law here spoken of is the law of Moses, and chiefly the tenth commandment; that is, they are just a transcript of the law of nature, every thing the apostle had said concerning it applicable to the law of nature also.

2. Law is holy. The apostle, by this clause, means the law as a rule, and not as a thing absolutely holy. It is not holy, as God sees it, it is holy, and the commandment holy and just and good.

3. By no means. The law of Moses had no part in that commandment. It is not the law of Moses which speaks of the holy, holy, holy, which the rulers of the Jews in the temple declare, but the holy one on high, Isa. vi. 3.

4. As the apostle is speaking of the law of Moses, this must not be understood universally. For it is not to be supposed, that the reference and application of the commandments of Moses was only to the priests, or to their families, or to the whole nation of Israel.

5. The contrary is affirmed by the apostle, Rom. x. 14. Nevertheless, the most enlightened among them bad but an imperfect knowledge of the nature and demerit of sin in general, and of the number and aggravations of their own sins in particular, compared with the knowledge of these things which they would have derived from revelation. The truth is, they flung many things innocent, which were real enormities, and many things trivial sins, which were very heinous, as if they knew not to have sinned.

6. For even strong desire I had not known to be sin, unless the law had said, Thou shalt not covet. The original word, xuat, means strong desire, whether good or bad. It is used in the best sense; as it is likewise 1 John ii. 16. Exod. xxxii. 32. The original word, xoat, means strong desire of a good kind also, Luke xxii. 25. Exod. xix. 14. There are strong desires, I have vehemently desired to eat this pasover; I Thess. xvi. 17. Endeavor to do more abundantly (xutjrt xuntw) with great desire, 2 Cor. x. 14. These are the strong desires. Nay, because it could not hold its place there for any length of time, unless it was indwelt. However, the knowledge that strong desire, not exerted in outward actions, is sin, is not very obvious; and therefore the apostle ascribes it to the information given us by the revealed law of Moses.
Accordingly, I was in my own imagination entitled to life, while without the knowledge of law formerly: but when the commandment, with its curse, came to my knowledge in their full extent, sin, which I fancied had no existence in me, lived again, and I died by the curse. 

10 For this reason, the commandment which was intended for life, the same was found by me to end in death. 

11 So that the commandment, which was intended for life, became death to me, that sin might have its dominion, that I might be made a slave of sin. 

12 Wherefore, the law indeed restrains us from sin by the fear of punishment, is holy even in its curse, and the moral commandment is holy, and just, and good.

13 The law, then, which you praise so much, to me has become death. 

14 For by the law I died to sin, that the righteous requirement of the law might be fulfilled in me. 

15 Thus I have learned, that the law is spiritual, but I am carnal, sold under sin. 

16 For what I shamefully work, that I do not want to do; for what I do, that I do not want to do. 

17 But if I perform the things I do not want to do, I agree that the law is good, even toward me. 

18 For what I would do, I do not, and for what I do not want to do, that I do. 

19 But if I am doing the things I do not want to do, I agree that the law is good. 

20 For I know that nothing good dwells in me, that is, in my flesh. 

21 For who knows whether I shall be able to understand my own nature? For who can know his soul? 

22 But I have the law, bound with my nature, which makes me a prisoner of the law. 

23 The law is holy, and just, and good. 

24 That law might become a transgressor of the law, 

25 For the one to whom it was said, thy flesh shall not live by the law alone, 

26 But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets; 

27 For the law was given through Moses, but grace and truth came by Jesus Christ. 

28 No, but as it is written, the just shall live by faith. 

29 For we know that the whole creation groans, waiting for the manifestation of the sons of God. 

30 For the creation was made subject to corruption through what was made subject to corruption; but not in order that it might be destroyed, 

31 But the creation itself will be set free and will be liberated, and will bring about the liberation of us who are in bondage. 

32 For we know that the whole creation will become joy, because of the coming of the sons of God. 

33 And not only that, but we ourselves, we who have the firstfruits of the spirit, we also groan within ourselves, waiting for the adoption of the sons of God. 

34 For we are looking for the redemption of our body. 

35 And in expectation of this we were saved. 

36 For the creation itself will be set free, and we also will be set free, together with the creation itself, from the power of sin and death. 

37 For the whole creation is groaning in pain and in suffering, waiting for the manifestation of the sons of God. 

38 And not only that, but we ourselves, we who have the firstfruits of the spirit, we also groan within ourselves, waiting for the adoption of the sons of God. 

39 For we know that the whole creation will become joy, because of the coming of the sons of God.
16 And if I do that which I delight not, (euzeugos) I consent to the law that is good.

(vers. 12.)

17 (Rom. 8, 10d.) Now, therefore, it is no more that which I worketh evil, but sin dwelling in me.

18 For I know that good dwelleth not in me, which is my flesh. (Rom. 7, 18.) Indeed, to incline lies near me; (vers. 21.) but to work out what is excellent I do not find near me.

19 (Rom. 8, 9.) Therefore, I do the good which I incline; but the evil which I do not incline, that I practice.

20 Now, if I do that which I do not incline, it is no more I who worketh evil, but sin dwelling in me.

21 Well then, I find, (ver. 71.) this law to me inclining to do what is excellent, that evil (bessa); I will not do evil, yet I do evil.

(See Rom. x. 8, note 2.)

23 For I am pleased with the law of God, according to the inward man; (vers. 7.) but I see a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am, (ex juryois) how can I overcome!

25 Oh, I do not comprehend. See also 2 Cor. i. 2. e. 3. To elude the force of this argument, Augustine affirms, that the apostle does not speak of his outward actions, but of his concupiscence, by which he meant his inward desire in general; and that, for the reason mentioned in the next note, he expresses these notions by the pronom I. Be it so. On the contrary, if what I have said be true, I have demonstrated that the existence of concupiscence, the thoroughgoing wickedness in my mind, I do not approve. For I, my concupiscence, practises not in my mind that which I incline; but what I hate, that is I, my concupiscence doth. Now, not to insist on the iniquity of applying words which denote outward actions, to the motions of evil desire in the mind, I said, what sense is there in the apostle's telling me, that his concupiscence did not practice in his mind what he inclined? For, if what he inclined was good, he could not dwell in evil; and if he dwelled in evil, what he inclined was evil desire; consequently it was foolish in him either to expect it from concupiscence, or to complain of the want of it, as he does, very properly according to the existence of concupiscence, the superior part of his nature, at the instigation of passion and lust, the lower part of his nature, at the instigation of the unconverted. Further, by spiritualizing his eyes and conscience, the superior part of his nature, at the instigation of passion and lust, the lower part of his nature, at the instigation of the unconverted, and conscience make to evil actions, he hath overthrown the grand argument by which the wicked justify themselves in indulging their vices. Say they, since this text is not meant as a command, I have certainly meant that we should gratify them. True, says the apostle; but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification. And as reason and conscience are the superior part of men's nature, a more certain indication of the law of God may be gathered from their operation than from the impulses of the other. Bem Observes, that in all probability the heresy of the Carpocrations took its rise from here. Ver. 17. notes the apostle's epitome to the Romans: For they affirmed that they were not guilty of the sins which the flesh committed, nor were they to be punished for them; and that they were no more, who, when they sin, think they sin.

26 Well, then, I find this law, acc. See Rom. ii. 12. note 1. By calling our sinful passions the law of God, he means, that they are a principle of action, as steady and constant in impelling us to evil, as the law of God is in directing us to what is good.

27 I am pleased with the law of God according to the inward man. — By appealing so often to that approbation, which the reason and conscience of men give to all the good actions enjoined by the law of God, and to that conscience which is found in the minds by the evil actions which it forbids, the apostle has clearly established the holiness and excellence of the law of God. And his argument will appear the stronger, when we consider, that those feelings are never wholly extinguished in men's minds, not only by the longest course of vice.

28 I see another law in my members, warring against the law of my mind. — What the members of the body are, this conflict between conscience and passion is mentioned Gal. v. 17. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary to one another, so that I am not in the will of God. This conflict was taken notice of by the heathen also, aludque cupido, mens alba sustulit. Vide mollerar probosques; detractor sequor.
who will deliver me from the body of this death!

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25 I thank God, the Lord Jesus Christ, from ver. 34.

Who delivereth me through Jesus Christ our Lord.

(Age cot.) Do I myself, then, as a slave, serve with the mind the law of God, but with the flesh the law of sin 12 by no means.

Ver. 26. From the body of this death. Some think the translation here may run, from this body of death; - joining with verse 27, as is done in the Vulgate version. But I think this an emphatic Hebriamen, signifying the body, that is the lusts of the body, which cause this death, the death threatened in the curse of the law.

Ver. 25. - I thank God, who delivereth me through Jesus Christ our Lord. - The Clement, and some other copies, with the Vulgate, read here, Εγκρον δια του θεου, the grace of God. But the common reading, being supported by almost all the ancient MSS. and by the Syriac version, is to be preferred; especially as it contains an ellipsis, which, if supplied according to the apostle's manner from the foregoing sentence, will give even a better sense than the Clement reading; - thus, 'Who will deliver me?' &c. 'I thank God, who delivers me through Jesus Christ.' See ch. vii. 26. 

2. Do I myself, then, as a slave, serve with the mind the law of God, but with the flesh the law of sin? - This is very important, and shows the difference between the law of the spirit of life (ver. 2) and the law of sin and death (ver. 1). The latter is the result of human transgression and assertion is an inference from what the apostle had said concerning the being delivered from the body of death through Jesus Christ. Being

translated, 'Do I myself, then, as a slave, serve with the mind the law of God, but with the flesh the law of sin?' This was in the minds of both parties, and the latter overthrows the former inference drawn, chap. vii. 8. and 11. from what is said in this passage. 'There is therefore now no condemnation to them that are in Christ Jesus, who walk not according to the flesh, but according to the spirit.' For the law of the spirit of life has made us free from the law of sin and death, that the whole of the law is summed up in this, that the apostle, in the language of the passage, 'walk not according to the flesh, but according to the spirit.'

CHAPTER VIII.

View and Illustration of the Sentiments contained in this Chapter.

In further answer to the objection mentioned chap. iii. 31. the apostle, in this chapter, with great feeling and energy, displays the many powerful motives which the doctrines of the gospel, explained in the preceding chapters, suggest, for engaging both the understanding and the affections of believers to a continued pursuit of holiness.

The first motive which he mentions is, That under the new covenant there is no condemnation to believers, who walk not according to the flesh, but according to the spirit, ver. 1. This greatest of all considerations, the apostle begins with, after having pathetically described the terror of the awakened sinner, arising from his consciousness of guilt, because if mercy were not with God, he could neither be loved nor obeyed by men.

The second motive is, That under the new covenant, sufficient assistance is given to all, to free them from the law of sin and death, they cannot excuse their evil actions by pleading the strength of their sinful passions, ver. 2. This deliverance from the law of sin and death God hath accomplished, by sending his Son in the flesh to die in a sin-offering, to procure pardon for sinners, and to destroy the power of sin in their flesh by his word and spirit, that they may attain the righteousness which the law of faith, the new covenant, requires, ver. 4. And to shew the nature and extent of that righteousness, the apostle explains what it is to 'walk after the flesh,' and what to walk after the 'spirit,' ver. 5.

The third motive to holiness is, That, according to the new covenant, all who live a wicked, sensual life, shall die eternally; but every one who lives in a holy, spiritual manner, shall be rewarded with life eternal, ver. 6-8.

The fourth motive is, The spirit of God dwells with believers, whereby the lusts of their body are mortified, and their rational powers are habitually strengthened, ver. 10. And even the animal part of their nature, being subdued, is made subservient to righteousness, by the indwelling of the same Spirit, ver. 11. Such being the effects of the gracious promises promised in the gospel, no person under the new covenant is irresistibly forced, either by the corruptions of his nature, or by outward temptations, to live according to the flesh, ver. 13; and therefore God hath justly decreed, that all who live according to the flesh shall die eternally, ver. 12. - This declaration concerning future retributions under the new covenant, the apostle had made before, ver. 6; but he repeats it here, to show that, although the curse of the law, in so far as it allows no mercy to the penitent sinner, does not take place under the new covenant, men's obligations to holiness are not weakened; nor are the provisions of law are still continued under the gospel, but in a different form, and with a more happy efficacy. Further, to correct the error of the Jews, who suggested that no Gentile could obtain eternal life who did not obey the law of Moses, and yet comfort the believing Gentiles, whom the Jews thus excluded from the favour of God, the apostle declared, that, according to the tenor of the new covenant, all who are led by the Spirit of God to mortify the deeds of the body, are the sons of God, whether they be Jews or Gentiles. And to shew the excellent disposition of the sons of God, he observes, that notwithstanding under the new covenant the severest punishment is threatened against sinners, the sons of God do not obey him from that slavish fear of punishment which was bred in the minds of the Jews by the curse of the law, but from the filial dispositions of gratitude and love to the Father, ver. 15. - This excellent temper the apostle terms 'the witness of our spirit' that we are children of God; and observes, that the Spirit of God also confirms that witness, by his gifts and graces, bestowed discriminatorily upon the believing Gentiles as well as on the Jews, ver. 16.

Having thus shewn, that all who obey God sincerely, from a principle of faith, are his sons, the apostle, as the fifth motive to holiness furnished by the gospel, gives a particular account of the honours, privileges, and possessions of that people of God, ver. 17. They are 'heirs of God.' And to shew what an heir of God is, he adds, and 'joint heirs with Christ;' so that the whole felicity of that immortal life which Christ now enjoys in the human nature, really belongs to the other sons of God, whether they be Jews or Gentiles; and they shall be put in pos-
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session thereof; if, when called to it, they suffer, as Christ did, for righteousness' sake, ver. 17.5—This concerning suffering the apostle introduced, to teach the Romans, that their being the sons of God would not secure them against, but rather expose them to sufferings. And to prevent the Jews who considered prosperity as tokens of God's favour, from being scandalized at the gospel on account of the sufferings which accompanied it, and even to encourage them to suffer, he observed, that he gloriously resurrection by which the sons of God are to be distinguished, is a blessing so great, that the pious Gentiles supported the miseries of life by earnestly looking for it. ver. 19, 20.—Nor was their expectation without foundation, insomuch not as for their own sin, but for the sin of the first man, the human race was subjected to death by God, ver. 20.—in the firm resolution that he would deliver all mankind from the grave, through the obedience of Christ, ver. 31. By inasmuching that the expectations which the Gentiles entertained of a future life in the body, was derived from God's resolution to raise all mankind from the dead, the apostle, I suppose, meant God's resolution made known at the fall, that the seed of the woman should bruise the head of the serpent. For that promise, in its true meaning, being preserved among the Gentiles by tradition, was the foundation of the hope which many of them, in different parts of the world, were building on of the body, and of a future state. See Chap. I. View, remark 2. p. 53. Then, by a beautiful rhetorical figure, the apostle introduces the whole Gentile world as suffering extreme pain under the miseries of life, and earnestly wishing for deliverance, ver. 23.—Believers also groan within themselves, while they wait for the redemption of their body from the bondage of corruption, ver. 23.—But they wait patiently, and thereby shew the strength of their faith, ver. 24, 25.—And to this exercise of patience they are helped by the Spirit, who, by afflictions, produces in them such a disposition of mind, as is an effectual complaint to God, ver. 26.—And being wrought in them by the Spirit, it is justly termed 'the Spirit's complaining for the saints, ' ver. 27.

The sixth motive to holiness, furnished by the discoveries made in the gospel, is this: God having determined to save believers, they know that every thing, whether prosperous or adverse, shall work together for that end; so that their salvation is absolutely certain. The reason is, because the salvation of the sons of God, of Abraham, and the sons of God, (1 John iii. 1.) and heirs of immortality, according to his purpose, ver. 28.—And whom he foreknew to be his sons, them he also predestinated to be conformed to the image of his Son Christ, both in their body and mind, ver. 29.—Moreover, whom he predestinated to be conformed to the image of Christ, them he also called or denominate the seed of Abraham, and gave them a right to all the blessings promised to the seed of Abraham and sons of God, ver. 29. Then, as concurrent with the view which he had taken of those grand subjects, and to shew that there is no condemnation to them who are in Christ Jesus, he cries out, Who shall dare to bring any accusation against God's elect, since God hath declared that he will justify such by faith! ver. 33.—Who is he that shall condemn who is in Christ Jesus? who is he that shall condemn the Christians who walk not according to the commandments of

NEW TRANSLATION.

CHAP. VIII.—1 There is therefore now no condemnation to those in Christ Jesus, who walk not (more exact) according to the flesh.

COMMENTARY.

CHAP. VIII.—1 Mankind under the new covenant being delivered from the curse of the law, there is therefore now no condemnation to these Christians who walk not according to the inclinations of
but according to the Spirit.

2 For the law of the Spirit of life by Christ Jesus, hath freed me from the law of sin and of death. (Rom. vii. 25.)

3 For God hath not given us the spirit of fear; but of power, nor of the law, but according to the Spirit. (Rom. viii. 2.)

4 That the righteousness of the law may be fulfilled in us, who walk not according to the flesh, but according to the Spirit. (Rom. viii. 4.)

5 Now, they (are we) who live according to the Spirit, mind the things of the Spirit, and they who live according to the flesh, mind the things of the flesh. (Rom. viii. 5.)

6 But the mind of the flesh is enmity against God; for it is not subject, neither indeed can be.

Ver. 1. To those in Christ Jesus who walk not, &c.—The character of the person to whom there is no condemnation consists of two parts. First, they are in Christ Jesus; they are associated with Jesus Christ. This is the condition of all believers. They are united with Christ's body, Col. i. 24. John xv. 2. Next, they walk not according to the flesh, (Rom. vii. 25.) but according to the Spirit.—To walk according to the flesh means to be wholly governed by those insatiable appetites which were their seat in the flesh. To walk according to the Spirit, is to be habitually governed by reason and conscience, enlightened and strengthened by the Spirit of God. Hence such are said to be led by the Spirit. (Rom. vii. 25.)

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3 Wherefore, they who live after the flesh cannot be the objects of God's favour, in any dispensation whatever.

9 Now ye live not in the flesh, but to the Spirit, because the Spirit of God dwelleth in you. But if any one have not the Spirit of Christ, he is none of his.

10 And if Christ dwelleth in you, the body, verily, is dead (mort) with respect to sin, but the Spirit is life (pneuma) with respect to righteousness.

11 (As 106.) For, if the Spirit of him who raised up Jesus from the dead dwelleth in you, he who raised up Jesus from the dead will make even (hymen) your mortal bodies alive through his Spirit who dwelleth in you.

12 Well then, brethren, we are not debtors to the flesh, to live according to the flesh.

13 If so be that ye live according to the flesh, ye shall die; but if through the Spirit ye put to death the deeds of the body, ye shall live.

14 For, because as many of you as are led by the Spirit of God, these are the sons of God.

15 For ye have not received the spirit of bondage (Gal. iv. 1-6), but ye have received the spirit of adoption, by which we cry Abba, Father.

16 Also, the Spirit itself beareth witness.
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17 And if children, then heirs; heirs, children of God: if we jointly suffer, that also we may be jointly glorified.

18 However, I reckon that the sufferings of this present time are not worthy to be compared with the glory which is about to be revealed to us. 1 Pet. i. 4.

19 For the earnest desire of the creature looketh for the revelation of the sons of God.

20 For the creature was subjected to vanity, not willing, but by him who has subjects, subjected.

21 In hope, in this, that even the creature itself shall be liberated from the bondage of corruption into the freedom of the glory of the children of God.

22 (Rom. vii. 25.) Besides, we know that every creature groaneth together, and travaileth in pain together until now. 2 Cor. i. 3. a

that we are children, &c.—By this argument, the apostle proved that they are being, and being in the bosom of the Jews. All who believe are the sons of God, as is evident from possessing the spirit of God's children. Besides, in the first age, the sonship of the Gentiles was demonstrated by the spiritual gifts bestowed on them. The former of these satisfactions the apostle had described in the same spirit of adoption: the latter he speaks of in this verse, and calls it the Spirit, because the spiritual gifts come from the Spirit. And as those testimonies concur in the same things, as the apostle affirms, the same spirit of God in the first age, bare witness with the spirit of believers, that they were the children of God. Hence God is said to have called them by name, giving them the name and offices of the present time. See 2 Cor. ii. 6. b but especially Ephes. i. 13-14. Because the name of the apostle is thought to be used for καρδιά, Rom. ii. 15. c. d. Rev. xix. 18. e some translate the clause thus, 'The Spirit itself bears witness to our spirit.' But this translation makes no alteration in the sense; provided by the Spirit's witness we do not understand a particular revelation to individuals, but the common witness which the Spirit bears, by producing similar dispositions in the hearts of the faithful. See 1 Cor. xii. 3.

If we jointly suffer, that also we may be jointly glorified. f

a Neytor's remark on this passage is very proper. "Observe how gradual the apostle proceeds in his gaining their confidence, First, he does not mention it till he had raised their thoughts to the highest object, the resurrection of the body, the highest object of the patience and perseverance of the saints under the weight of suffering, and derive new strength to bear them with fortitude. Ver. 16. —1. For the earnest desire. —The word ἔθελον, translated earnest desire, signifies, as Blackwell observes, the longing of the head, and the stretching of the body as far as possible, to hear and see something very agreeable, or of great importance; it is therefore fitly used to denote the greatest earnestness of desire. 2. Creation is also, in this passage signifies every human creature. See ver. 20. note 1.

3. Looketh for. —The word ὑποσχόμενος, which I have translated looketh for, hath that signification, ver. 24. "Looking for the adoption.

b And it is so translated in our English Bible, Phil. iii. 20.

c Ver. 17. —1. For the earnest desire. —The word ἔθελον, translated earnest desire, signifies, as Blackwell observes, the longing of the head, and the stretching of the body as far as possible, to hear and see something very agreeable, or of great importance; it is therefore fitly used to denote the greatest earnestness of desire. 2. Creation is also, in this passage signifies every human creature. See ver. 20. note 1.

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g Looketh for. —The word ἔθελον, which I have translated looketh for, hath that signification, ver. 24. "Looking for the adoption.
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33 And not only they, but ourselves also, who have (σωθηθησαν) the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, NAMELY, the redemption of our body.

34 For we are saved (σωθηθησαν) by hope: now hope seen, is not hope: for what a man seeth, (ς συνθηκα) how also can he hope for it?

35 But if we hope for what we do not see, we wait (δευτερα μετα της αποθεσεως) with patience for it.

36 Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself (σαρκιδιων) strongly complaineth for us with inarticulate groanings.

37 And he that searcheth the hearts, knoweth what the mind of the Spirit is, (ς σωθηθησαν) even as the Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself (σαρκιδιων) strongly complaineth for us with inarticulate groanings.

38 (ς αις της αποθεσεως) Besides, we know that all things work together for good to them that love God, to whom are called according to his purpose.

39 (ς αις της αποθεσεως) For whom he foreknew, he also unspeakable, were it not for the hope which mankind have all along entertained of a happy life after death, called, ver. 21. 'The groaning of the children of God, ver. 22. 'To those who have the firstfruits of the Spirit,' ver. 23. 'If the Spirit helpeth our infirmities, ver. 26. 'For we are saved by hope: now hope seen, is not hope: for what a man seeth, but we know not what we should pray for as we ought: but the Spirit himself (σαρκιδιων) strongly complaineth for us with inarticulate groanings, that he may deliver them when the end of their affliction is at hand.'

37 And he that searcheth the hearts, knoweth what the mind of the Spirit is, (ς σωθηθησαν) even as the Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself (σαρκιδιων) strongly complaineth for us with inarticulate groanings.

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Also predestinated to be conformed to the image of his Son, by having their minds adorned with his virtues, and their bodies fashioned like to his glorious body, that he might be the first-born of many brethren, the children of God.

Moreover, whom he predestinated to be conformed to the image of his Son, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.

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

He certainly who spares not his proper Son, but delivered him up for us all, (3:23), how will he not with him also graciously give us all things?

Who will bring an accusation against the elect of God? It is God who justifieth them.

Who is he that condemneth us? It is Christ that died, and rose again, who is also at the right hand of God, and who maketh intercession for us.

He also predestinated to be conformed to the image of his Son.

Who will separate us from the love of Christ? Will affliction, or distress, or persecution, or any thing else?

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Chapter VIII.

2. Who can be against us? — Can Satan, or the world, or the unbelieving Jews, with any success, oppose our enjoying the inheritance of the children of God, with the other blessings promised to the seed of Abraham?

He who spares not his proper Son. — The word is spelled δόθην, he delivered, and not λιθήσθη, as it is likewise, John v. 39. But said also that God was (ἐπιλήφθη) his proper Son, to distinguish him from others, who are sons of God by creation, adoption; that is, by some temporal dignity conferred on them. No argument was ever addressed to creatures capable of being persuaded and obliged, to this. While it convinces the understanding, it raises every tender and devout feeling in the heart, and is a continual source of support and consolations.

Who will bring an accusation against the elect of God? — In this passage, the phrase elect of God hath a more restricted meaning than it has Rom. i. 6. 11. 1 Pet. i. 1. For it is applied to such of the Jews and Gentiles only, as God calls in the Spirit (Rom. i. 16). And yet God's elect according to the foreknowledge of God, is predestinated to be conformed to the image of his Son, and to be heirs of glory. — It is reasonable to think, the apostle had the believing Jews in his eye here, as well as the believing Gentiles, because their unbelief bringeth accusation to them, that the wrath of God may be revealed from heaven upon them.

1. It is God who justifieth them. — In reference to the right hand of God, and his intercessions, the apostle speaks of a judicial acquittal from some crimes of which the justified person was accused, and from all the consequences which would have followed, if the crime had been proved. See Rom. ii. 13. note 2. — God is said to justify his elect, not because he will judge them, for that office belongs to Christ, nor because he authorizes Christ to justify them, — This clause and the following Augustine translated interjectionally: — Will God, who justifies, accuse them? Will Christ, who died for them, condemn them? But the common translation, at least of the first clause, is better, as it avoids the impropriety of representing God as an accuser at the tribunal of his Son. Besides, it is fully as emphatical as the other. God having declared his purpose of justifying his elect through faith, will any one after that presume to be his future glorifier, or to abhor his persons? — Ver. 34. — It is Christ who died, or rather who hath risen. — Christ who died to save God's elect, and who since his resurrection intercedeth on their behalf, he who dieeth for them, will neither condemn them himself when he sitteth in judgment upon them, nor suffer any other to condemn them.

Who also is at the right hand of God? — That is, who now governs the universe for his benefit. There is here an allusion to Ps. civ. 1. where the empire of the Christ after his resurrection is foretold.

What intercession for us? — Christ's intercession is not a pretense, but a truth. — And made intercession for all them that believe, saving believers, God accomplished in the same manner: They may be described as such as are predestinated to be conformed to the image of his Son; those whom he thus predestinates, he calls his children; those whom he thus calls, he justifieth; and those whom he justifieth, he glorifieth. But notwithstanding all this, and the whole steps by which God accomplisheth his purpose are thus arranged and connected in the divine economy, human liberty remains and is manifestly not the thing that these. See illustration prefixed to chap. ix. 22. remark.

Since God is for us. — Here, is not a conditional particle, for that would imply doubting. But it stands in some, and it is in connection.

What shall we say then to these things? — Since God is for us, who can be against us?
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hot tears, or persecution, or famine, or nakedness, or peril, or sword? 28 As it is written, Truly for thy sake we are put to death all the day long; we are accounted as sheep for the slaughter. 29 Nay in all these things we do more than overcome, (Rom. viii. 37.) through him who hath loved us. 30 For I am persuaded, that neither the fear of death, nor the allurements of life, nor all the different orders of evil angels, against whom we fight, (Ephes. vi. 12.) nor things present, nor things to come, 31 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is through Christ Jesus our Lord. which we bear to Christ. But separate us from our own love, is an unusual expression. 11. signify the persecuting rulers and potencies of the earth, who endeavoured to make the first Christians renounce their faith. But as evil angels, in specious promises, persuade principalities and powers, and as the apostle rises in his description, it is probable that he speaks of these malicious spirits, the invisible enemies of mankind; and that he calls them principalities and powers, by the usual term of the office or power possessed, for the persons possessing it. 12. Nor things present, nor things to come. 13. The apostle does not mention things past, because they have no influence on the mind, unless in so far as the like things are either hoped or feared. 14. Nor any other creature. 15. In this general clause, the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised towards us through Christ. CHAPTER IX.

View and Illustration of the Matters handled in this Chapter.

The apostle having insinuated, chap. iii. 8. that God would cast off the Jews because they refused to believe on Jesus, a Jew was there introduced,replying, that their rejection would destroy the faithfulness of God. To this the apostle answers, that the faithfulness of God would be established, rather than destroyed, by the rejection of the Jews for their unbelief; because God had expressly declared, Gen. xviii. 19. that Abraham's children were to keep the way of the Lord, in order to their obtaining the promised blessings; and thereby insisted, that if they did not keep the way of the Lord, they would lose these blessings, of which their being made the visible church of God was one. See chap. iii. 4. note 1. This was the answer the apostle thought proper to make in that part of his letter. But the objection being specious, and much insisted on by the unbelieving Jews, he introduced it a second time in this place, that he might reply to it more fully. His answer the apostle introduced with a solemn assurance, that he felt the bitterest grief when he considered the incitement, and rejection of the Jewish nation, and the many miseries that were coming on them, ver. 1. 2. Inasmuch that he could have wished to be cut off from the visible church of Christ on earth, by excommunication, and even by death, if it could have prevented these evils, ver. 8. nor be loved the Jews in the covenant; and respecting them as ancient people of God, and thought highly of their privileges, which he enumerated on this occasion as just matter of glory to them, ver. 4, 5. 6. Having therefore such a love and respect for his brethren, they could not suspect, that, in speaking of their rejection, he was moved either by ill-will or envy.

Having thus endeavoured to gain the good opinion of the Jews, the apostle proceeded to give a full answer to the objection above mentioned. He told them, the promises in the covenant would not fall to the ground, though the whole natural seed of Abraham should be cast off. And, as he said, he, all who were of the Gentiles, according to the flesh, meaning the twelve tribes, these are not the whole Israel of God. There is a spiritual Israel, to whom likewise the promises belong, ver. 6. To shew this, he observed, that because persons are the seed of Abraham according to the flesh, it does not follow that they are the children of Abraham to whom the promises in their first and literal meaning were made. His children according to the flesh, who are heirs of the promises in their first meaning, were limited to Isaac, by the declaration, 'In Isaac shall thy seed be called,' ver. 7. That is Abraham's children according to the flesh are not all of them the children of God, and heirs of Canaan; but only those who were given to him by promise are counted to him for seed, ver. 8. Now the promise by which they were given to Abraham for seed was this, 'Lo, Sarah shall have a son,' ver. 9. The limitation of the natural seed to the children of promise, the apostle hath mentioned, without applying it to the spiritual seed, as his argument required. The reason was, his readers could easily make the application in the following manner. Since it was evident, that Abraham, those only of his natural progeny are counted to him for seed and made heirs of Canaan, who were given to him by promise, namely Isaac and his descendants by Jacob, and since by this limitation all his other children according to the flesh were excluded from being accounted the children of God, and heirs of the promises in their first and literal meaning, it follows by parity of
reason that none of the children of Abraham, not even his descendants by Isaac, are the children of God, and heirs of the promises, in their secondary, spiritual, and highest meanings, but those who were given to Abraham by the promises, 'A father of many nations I have constituted thee.' These are believers of all nations and ages; as is plain from what the apostle told the Galatians, ch. iv. 28. 'We, brethren, as Isaac was, are the children of promise.' And because believers are counted to Abraham for seed in respect of their faith, they are called 'his seed by faith,' Rom. iv. 16. For, by partaking of his dispositions, they are more really his children than those whose only relation to him is by natural descent. Thus it appears, that Abraham's natural descendants by Isaac are not the whole of his seed who are heirs of the promises. He hath a seed also by faith, who are far more numerous than his natural seed by Isaac. And they being the seed principally spoken of in the covenant, if the promises are fulfilled to them, the faithfulness of God will not be destroyed, though the whole of the natural seed shall be cast away for their unbelief.

These things the Jews might easily have understood. Nevertheless, privileges conferred on them by a covenant with their progenitor, and which were solemnly confirmed to them at Sinai, they persuaded themselves could not be taken from them, and given to the Gentiles, without destroying God's veracity. But to show them their error, their will to hell, they made Isaac their prophet, that as Isaac was chosen to be the root of the people of God, in preference to Abraham, by mere favour, so afterwards Jacob had that honour conferred on him, in preference to Esau, by a gratuitous election before Jacob and Esau were born. As therefore the Jews, Jacob's posterity, were the church of God by mere favour, God might, without any injustice, with the same licence, without violation of his covenant with Abraham, admit the Gentiles into his church at any time he pleased, ver. 10-13.

To enforce this argument, the apostle observed, that in preferring Jacob the younger brother, to Esau the elder, God neither acted unjustly towards Esau, nor violated his promise to Abraham, because he might bestow his favours on whichever of Abraham's sons he pleased, ver. 14. As appears from what he said to Moses, when he forgave the Israelites their sin respecting the golden calf; 'I will have mercy on whom I will have mercy,' &c.: for this implies that in pardoning national sins, as well as in conferring national favours, God acts according to his own good pleasure, ver. 15. So then, it did not depend on Jacob what he pleased, but on the will of God, in the giving of the promises, by giving him the blessing; nor on Esau, who ran to bring venison, that his father might eat and bless him; but on the good pleasure of God, who willed to confer that honour on Jacob, preferable to Esau, ver. 15.

He might, therefore, without any injustice, admit the believing Gentiles to share with the Jews in those privileges which he had gratuitously bestowed on the descendants of Jacob, in preference to those of Esau.

But the apostle, in his discourse to the Jews, had on different occasions carried this matter farther, and had declared to them, that they were to be deprived of their privileges, and driven out of Canaan, for their sin in crucifying Jesus of Nazareth. To this it seems they replied, that the unbelief, and even the rebellion of their fathers, had not been so punished; and inferred, that although the present generation, in crucifying Jesus, had really disobeyed God, it was not to be thought that he would now cast off and destroy his people on that account. In answer, the apostle told them, that in punishing nations God executes the same sovereignty as in conferring favours. Of the wicked they were from time immemorial, just punished, he chooseth such as it pleaseth him to make examples of, and he defers punishing them, until the measure of their iniquity be full, that their punishment may be the more conspicuous. This appears from God's words to Pharaoh: 'I have unfolded thee and thy people hitherto, that the measure of your iniquity as a nation, becoming full, I might shew my power and justice in punishing thee.' ver. 27. And he who upholding the Jews so long was no proof that he would not at length cast them away, and drive them out of Canaan, for their sin in crucifying the Christ. —But thou wilt reply, since God hath determined to destroy the Jewish nation for its wickedness, why hath he not done it ere now, and thereby put an end to his still finding fault with them on account of their repeated rebellions, to which his sparing them so long hath given occasion; for who hath resisted his will? ver. 19. —To this the apostle answers, Who art thou that presumest to find fault with God's government of the world! Shalt the thing formed say to him that formed it, Why hast thou made me thus? ver. 20. —Hast not the potter power over the clay! &c. 31, 32. And he sent to rest my answer wholly on the sovereignty of God, what can be said against God's forbearing so long a time to destroy the Jewish nation, if it was done to shew, more fully, his displeasure against the greatest national abuse of religious privileges long continued in, and the more signaliy to punish the nation guilty of such an abuse, ver. 22. —Also, that he might show that he would take in their stead as his people all nations, whom he had determined from the beginning to form his church and people, and whom, by his dispensations towards the Jews, he had been preparing for that great honour, ver. 23, 24. —Which calling of the believing Jews and Gentiles, was long ago foretold by Hosea, ver. 25, 26. —Besides, the destruction of the greatest part of the Jewish nation for crucifying the Christ, is not more contrary to the covenant made with Abraham, with total subversion by the Assyrians and Babylonians for their repeated idolatries, ver. 27-29. —Thus it appears, that the believing Gentiles were called into the visible church of God, and received the great blessing of faith counted for righteousness, promised to Abraham's spiritual seed, agreeably to God's covenant with him, and to the predictions of the prophets, ver. 30. —But the unbelieving Jews, who sought to become righteous by obeying the law of Moses, have not attained righteousness, ver. 31. —because they sought it not by faith, according to the tenor of the covenant with Abraham, but by works of law, and stumbled at the promised seed, as at a stumbling stone, ver. 32. —agreeably to what Isaiah had foretold concerning them, ver. 33. —So that they are now justly cast off.

I shall finish this illustration with two remarks. The first is, that in discrediting the election of the Jews to be the people of God, and of their degradation from that high honour, the apostle has established such general principles, as afford a complete answer to all the objections which have been raised against revelation, on account of its want of universality. They affirm, that if the ancient revelations of which the Jews are said to have been the keepers, had been from God, the knowledge of them would not have been confined to an inconsiderable nation, pent up in a corner of the earth, but would have been universally spread. In like manner they assert, that if the Christian religion were not so long ago have been bestowed on all mankind. To these, and to every objection of the like nature, the apostle has taught us to reply, That God has an indispensible right to bestow his favours on whom he pleases. And therefore, without unrighteousness, he may withhold the benefit of revelation from whom he will, since he was under no obligation to promise it to any. But if his temporal favours, he bestows on some a more happy country and climate, or a better bodily constitution, or
greater natural talents, or a better education, than on others. And if deists ask, Why God, in the distribution of his spiritual favours, hath preferred one nation or person before another, the apostle bids us answer, 'Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, to make out of the same lump one vessel to honour and another to dishonour?' The very same right which entitled God to make some of his creatures angels, and some of them men, entitled him to place men in the endlessly various situations in which we see them. Nor can those who seem to be most unkindly treated, complain of the want of revelation, or of any other advantage, which God hath thought fit to withhold from them, since at the last day none shall be condemned for the want of these things; and in judging men, due regard will be had to the circumstances of each; so that the sentences passed will all be according to truth, as the apostle hath taught in the second chapter. Wherefore since men may be saved, who have not enjoyed revelation, the giving or the withholding of that benefit is to be considered, not as an appointing of men either to salvation or damnation, but merely as a means of manifesting the circumstances of trial. To conclude, God hath been pleased, in many instances, to make the reasons of his conduct incomprehensible to us, on purpose to teach us humility. At the same time, from what we know, we may believe, that however unsearchable God's judgments are, and his ways past finding out, they are full of wisdom and goodness. We ought not, therefore, to consider the dispensations of the providence of God into adoration, and should join the apostle in crying out, 'O the depth of the riches, both of the wisdom and of the knowledge of God!' chap. xi. 33.

My second remark is, That although some passages in this chapter, which pious and learned men have understood of the election and reprobation of individuals, are, in the foregoing illustration, interpreted of the election of nations to be the people of God, and to enjoy the advantage of an external revelation, and of their losing these honourable distinctions, the reader must not, on that account, suppose the author rejects the doctrines of the decree and foreknowledge of God. These doctrines are taught in other passages of scripture: See Rom. viii. 29 note 1; not to mention, that being founded in the nature of God, and in his government of the world, they are suggested by the light of nature as well as by revelation, and have been subjects of discussion among philosophers in all ages. It is true, to reconcile the decree and foreknowledge of God with the liberty and accountableness of man, is beyond the power of human reason; and therefore persons of great probity and learning have ranged themselves, some on the side of the divine decrees, and some on the side of human liberty, in the imagination that the two are incompatible. In such an arduous question, however, the safest course perhaps is to hold both doctrines, and to leave it to the light of a future state to discover how the liberty of man can stand with the decree of God. Nor will this appear an improper course, when it is remembered, that many things which seem to be inconsistent, may be held for certain, which to human reason appear as inconsistent, and as inconceivable, as that God hath decreed all things which come to pass, and yet that men are free agents, and accountable for their actions. For example, we must hold the creation of matter, the eternity and infiniteness of space, the union of spirit with body, or, if the existence of spirit is denied, the capability of the body to sustain a spirit, to be matters too deep and high into adoration, and should join the apostle in crying out, 'O the depth of the riches, both of the wisdom and of the knowledge of God!'

NEW TRANSLATION.

CHAP. IX.—I speak the truth in Christ; I lie not, my conscience bearing me witness in the Holy Ghost, 2 That I have great grief and uneasiness anguish1 in my heart. 3 For I myself could wish to be separated1 from Christ, (joy, 308.) instead of my brethren, my kinsmen according to the flesh; 4 Who are Israelites, (see ver. 6, note 2;) whose are the adoption, (see Rom. viii. 14, note;) the glory,1 and the covenants, (Gal. 3:29.)

Ver. 1. I speak the truth in Christ, &c.—This being an appeal to Christ and to the Holy Ghost, as knowing the apostle's heart, it is of the nature of an oath. Ver. 2. That I have great grief and uneasiness anguish in my heart.—The apostle, when he wrote this chapter, being exceedingly grieved at the account of the destruction which Christ had foretold at Jerusalem was to be carried into effect, coming on the Jewish nation, he stopped, after declaring his sorrow, without explaining the cause of it, as persons in perplexity are wont to do. But in this verse, he is led to be more explicit, and to declare that he trembled to be devoted to destruction instead of his brethren, he shows plainly enough that their ruin as a nation, foreseen by him, was the cause of his uneasiness anguish. Ver. 3. For I myself (κατὰ τὸ διάθητον) could wish to be separated from Christ, instead of my brethren.—The word κατὰ τὸ διάθητον, which I have translated separated, answers to the Hebrew word תָּבֹא, which signifies a thing separated by the sentence of men to be destroyed, as Achaz was, Josh. vii. 21. The word is elegantly used. The apostle is not here saying of death, because, had it been so, the Jewish nation was now καιρῷ τίνι, a thing cast away by God, as the nation of Israel was cast away in the days of the Judges, Judges vii. 18; nor of being cast off, if thereby he had been prevented the terrible destruction which was coming upon the Jews. Wherefore, 'separated from Christ' means out of it by death from the visible church, called, Christ, Rom. xvi. 7. 'Who were in Christ before me,' who were in the church of Christ before me.—The apostle's wish, thus understood, was not contrary to piety. Because if he had been cut off from the church of Christ, either by the hand of God or man, that evil might have been cheerfully borne by him, on account of the great good that was to follow from it. In this wish the apostle seems to have imitated Moses, who desired to be blasted out of God's book, rather than that the Israelites should be destroyed, Exod. xxxii. 32.—Waterland, Germ. vol. i. p. 77, 78 observes, that κατὰ τὸ διάθητον, 2 Tim. i. 3 signifies, 'after the example of my forefathers,' κατὰ τὸ διάθητον, 'after the example of Christ.' Others translate κατὰ τὸ διάθητον, 'separated from Christ,' that is, 'put to death by Christ.' For St. John, 1 Eph. iii. 16 says, 'Because I have laid down his life for us, therefore we ought to lay down our lives for the brethren.' Ver. 4. And the glory.—The vision of the divine presence which rested above the ark was called 'the glory,' 1 Sam. vi. 21, and 'the glory of the Lord.' Hence the introduction of the ark into the temple is called 'the habitation of the King of glory,' 2 Chron. xiv. 14.—The apostle emmured the privileges of the Jews, not only to shew that he respected them on account of these privileges, but to make use of them as a sensible of the obligations of the Gentiles, which afforded them off. They were to be excluded from the better privileges of the visible church, of which the ceremonies of the Jewish church formed a part. For their relation to God he used the word ἰδαλίτης, prefurred the more honourable relation which believers, the true Israel, stand in with God,—Their adoption was the privilege of the people of God, not the fruit of their natural birth, but of their faith and union with Christ; their children, 2 Peter iii. 9.—The salvation of the Holy Ghost, and of their title to the inheritance of heaven.—The restoration of the glory, first in the tabernacle and then in the temple, was a figure of the restoration of God by the Spirit in the
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Chapter IX.

1. Distended by God himself, and the tabernacle worship, formed according to a pattern shewed to Moses, and the promises concerning the Christ.

2. There are the fathers, Abraham, Isaac, and Jacob, persons eminent for piety, and high in favour with God; and from them the Christ descended according to his flesh, who is over all, God blessed for ever and ever, all the father.

3. Now it is not possible that (i.e., a Greek word) the promises of God (ver. 9) hath failed. For all who are of Israel, these are not Israel.

4. Neither, because persons are of the seed of Abraham, according to the flesh, they are children to whom the promises belong; otherwise Ishmael would not have been excluded from the covenant, (Gen. xviii. 20. 31.) But God said, In Isaac shall thy seed be called.

5. That is, the children of Abram by natural descent, these are not all the children of God, and heirs of Canaan, of whom God spoke to Pharao. (Exod. iv. 23.) But only the children given to him by the promise, are counted to him for seed.

6. Now, the word of promise was this: I will return to thee according to the time of life, and Sarah thy wife shall have a son. Wherefore, Isaac is the only seed whom God acknowledged for his son and heir.

7. And not only was there that limitation of the seed to the promised son, but to prevent the Jews from thinking Ishmael was excluded from the character of God's people, when the promises were made to Abraham, and of their conceived twins by the one son of Abraham, even by Isaac our father.

8. And blessed be the God of Israel, which gave the Law to our fathers, whom the Church represents in the flesh, and the Church is the Son of God, and the Church is blessed in God, and the Church is the offspring of the flesh, and the Church is the seed of the covenant. Therefore, the Church, as the offspring of the flesh, is blessed in God, and the Church is the offspring of the covenant, being the offspring of the flesh, is the seed of the covenant.

9. These are not Israel. But the Church is not Israel. But the Church is not the seed of Israel. But the Church is not the offspring of Israel. But the Church is not the offspring of the flesh. But the Church is not the offspring of the covenant. Therefore, the Church is not Israel.
They (ver. 64.) "only being not being yet born, neither having done any good or evil," that the purpose of God might stand by an election, not on account of works, but of him who calleth, 11.  It was said to her, (Gen. xxiv. 38.) The elder shall serve the younger: 12.  As it is written, Jacob I have loved, but Esau I have hated.  

14.  JER. What shall we say then? (µ) Is not injustice with God?—APOSTLE. By no means. 15.  For he saith to Moses, (Exod. xxxii. 19.) I will have mercy, with whom I will have mercy, and I will have compassion on whom I will have compassion. 16.  So then, ye are not of him who will inherit, 1 nor of him who runneth, (Gen. xxvii. 3, 4,) but of God who showeth mercy. 17.  (Gen. 9.) Besides, the scripture saith to Pharaoh, (k) Even for this same purpose I have raised thee up, that I might shew in thee my son of Abraham to whom the promises were made, be called, by God himself, Abraham's 'only son,' Gen. xxii. 2. 18.  Ver. 11.—They vary not being yet born, neither having done any good or evil.—The apostle makes this observation, in order to prevent the Jews from attributing the honour of being the seed of the people of God, on account of his prosperity in despising that honour, Heb. xvi. 18.—The apostle's observation, that these children, having been nationalized with the apostles, were destroyed, as Whitby remarks, the doctrine of the pre-existence of souls. For if these children had pre-existed before they were born, they might have been destroyed for good or evil, for which the one was favourable to the other. 19.  But the purpose of God might stand by an election, not on account of works, but of him who calleth, Rom. ix. 11. 20.  For he saith to Moses, (Exod. xxxii. 19.) I will have mercy, with whom I will have mercy. Here, mercy is not an eternal pardon granted to individuals, but the receiving of a nation into favour, after being disowned. For as in electing the Israelites to be a nation of his own, so in pardoning them as a nation for worshipping the golden calf, God acted from his more good pleasure. But if God, from more good pleasure, elected them at the first, and afterwards continued them, he the better beloved, notwithstanding they deserved to have been cast off for their idolatry, with which, under the veil, the Israelites might be easily taken by the snares of the Gentiles. 21.  For as Isaac here signifies the nation of the Israelites, so Pharaoh signifies the nation of the Egyptians; and Pharaoh's sons, even his first-born, is the first-born of Pharaoh and of the Egyptians. In like manner, Exod. xiv. 1. 22.  I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth; that is, thou and thy people shalt be cut off; for the pestilence was to fall on the people as well as on Pharaoh. Then follow the words quoted by the apostle, ver. 18. 'And in very deed for this same purpose I have raised thee up, to shew in thee the power of my power,' &c. Now, as no person can suppose that the power of God should be shewn in the death of Israel, but be shewn in the destruction of Pharaoh, so the Israelites are delivered from the hand of Pharaoh, but continue all the days of his life to be punished for all the circumstances of Egypt. Therefore, when the apostle says that the power of God was to be shewn in Pharaoh, he intimates that from that time the Egyptians were to continue vegetative. And in this discourse, God's power is shewn in the death of Pharaoh. But the power of Pharaoh's kingdom was not destroyed in a moment, but continued the Egyptians under the curse of the law, to the time of their deliverance. And this is shewn in Rom. x. 12, 13. Where Israel signifies the nation descended from Israel. 23.  Even for this same purpose I have raised thee up.—This being spoken to Pharaoh as king of Egypt, it is to be understood of the nation of Egypt, of which he governs was the chief nation of the world, according to the Hebrew, the words addressed to Pharaoh literally signify, 'stare to he—' I have made thee to stand,' &c. Accordingly they are translated by the LXX. Ezech. xxx. 1. 'It is written in the law of Moses, (Gen. xxi. 25.) that the power of Pharaoh was not destroyed in a moment, but continued the Egyptians under the curse of the law, to the time of their deliverance. And this is shewn in Rom. x. 12, 13. Where Israel signifies the nation descended from Israel.
Romans

**Chapter IX**

10 I have therefore, that thy power be published through all the earth.

19 Well, then, he hath mercy on whom he will, and whom he will be hardeneth.

19 (Osw. 293.) But thou wilt say to me, Why doth he still find fault? For who hath resisted his will?

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

21 Hath not the potter (Græce) a just power over the clay, to make, of the same lump, one vessel to honour and another to dishonour?

22 (Ex 4, 100.) Yet, if God, willing to show his wrath and power, made his lump (Græce) hath carried with much long-suffering, the vessels of wrath, fitted for destruction:

not alter its meaning. For the LXX. have used the word μυριάσης in the sense of preserving, Isa. xiv. 12. Taylor understands of Pharaoh's being preserved the reigns of the kings, which is said to have been on him, Exod. xix. 11. 2. That I might shew in thee (Pharaoh, LXX. (Græce), ps. 10.) my power.

23 23. And in this the power of God is displayed, both his power and justice in the government of the world.

23. According to Warburton, God in this speech to Pharaoh declared, that Egypt was chosen by him as the scene of his wonders, and that the Israelites were sent thither for this very purpose, that through the celebrity of the Egyptian nation, the fame of the power of the true God, in destroying the people of that nation, and in delivering the Israelites, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spies, that the Canaanites had heard of the dryness of the waters of the Red Sea, Josh. ii. 9-11; 1 Sam. iv. 9. And considering the communication which the other nations of the world had received by various means, and being as well armed in legislation, sciences, and arts, it is reasonable to believe that any thing extraordinary which happened in that country, would soon be divulged through all the earth.

23. And whom he will be hardeneth. —If this is understood of individuals, it does not mean that God hardens them by any positive actions of his own power upon them, but that by his not executing sentences against their wickedness, he gives them time to harden themselves, by exercising patience and long-suffering towards them. See Exod. iv. 6. This was the way God hardened the Egyptians. Exod. vi. 7. And it was the purpose of God, to multiply and multiply his signs and wonders in the land of Egypt. For when God removed the plagues one after another, the Egyptians took occasion from that respect to harden their own hearts. So it is said, Exod. viii. 15. But when Pharaoh saw that there was a reprieve, he hardened his heart, and hardened not unto them, as the Lord had said.' See Exod. vii. 32. If the expression, "whom he will be hardeneth," is understood of individuals, it does not mean that God hardens them by any positive actions of his own power upon them, but that by his not executing sentences against their wickedness, he gives them time to harden themselves, by exercising patience and long-suffering towards them. See Exod. iv. 6. This was the way God hardened the Egyptians. Exod. vi. 7. And it was the purpose of God, to multiply and multiply his signs and wonders in the land of Egypt. For when God removed the plagues one after another, the Egyptians took occasion from that respect to harden their own hearts. So it is said, Exod. viii. 15. But when Pharaoh saw that there was a reprieve, he hardened his heart, and hardened not unto them, as the Lord had said. See Exod. vii. 32. If the expression, "whom he will be hardeneth," is understood of individuals, it does not mean that God hardens them by any positive actions of his own power upon them, but that by his not executing sentences against their wickedness, he gives them time to harden themselves, by exercising patience and long-suffering towards them. See Exod. iv. 6. This was the way God hardened the Egyptians. Exod. vi. 7. And it was the purpose of God, to multiply and multiply his signs and wonders in the land of Egypt. For when God removed the plagues one after another, the Egyptians took occasion from that respect to harden their own hearts. So it is said, Exod. viii. 15. But when Pharaoh saw that there was a reprieve, he hardened his heart, and hardened not unto them, as the Lord had said.

24. I mean not, in the sense of preserving, Isa. xiv. 12. Taylor understands of Pharaoh's being preserved the reigns of the kings, which is said to have been on him, Exod. xix. 11. 2. That I might shew in thee (Pharaoh, LXX. (Græce), ps. 10.) my power.

25 (Græce) hath carried with much long-suffering, the vessels of wrath, fitted for destruction:

which he denies to others, is strongly represented. What God is obliged to give to none, he may, without injustice, withhold from him who would receive it.
Chap. IX.

23 And that he might make known the riches of his glory (see Rom. i. 29, note 1.) on the vessels of mercy, which he had before prepared (or 2.) for glory:

24 Even so we, whom he hath called, not only (cf. 15.) among the Jews, but also among the Gentiles.

25 Even as he said by Hosea, (Is. 53.) I will call that my people, which was not my people, and her遗, whom I have not ransomed, shall be called the sons of the living God.

26 (Hosea x. 10.) Besides, Isaias cried (wh. = leuyaw) concerning Israel, Though the number of Israel be as the sand of the sea, only a remnant shall be saved, (Is. x. 23.)

27 For, finishing and cutting short (ner) the work in righteousness, (or) certainly the Lord will make it a speedy work upon the earth.

28 And as Isaias hath said before, (Is. lx. 1.) Unless the Lord of Hosts had left us a seed, we should have become as Sodom, and been made like to Gomorra.

29 As Isaias hath said before, (Is. lx. 1.) Unless the Lord of Hosts had left unto us a very small remnant of our nation, we should have become as Sodom, and been made like to Gomorra; we should have been utterly destroyed as a nation.

And what fault is there, if God hath long preserved these vessels of wrath for this other purpose; that he might make known the exceeding greatness of his goodness on the objects of his favour, whoso, by his dealings with the Jews, he had before prepared for the honour of becoming his people? Even as we whom he hath called, not only among the Jews, but also among the Gentiles, because we have believed the gospel.

This need not surprise the Jews: Bis agreeable to what God saith by Hosea, (Hos. i.) 'I will have mercy upon her that had not obtained mercy; on the ten tribes whom I cast off for their iniquity: and I will say unto them which were not my people, Thou art my people; thou art the Gentiles my people.

The calling of the ten tribes is forecast by Hosea still more plainly: And it shall come to pass, that in the countries where it was said to the idolatrous Gentiles, Ye are not my people, there they shall be called the sons of the living God, the heirs of immortality, by believing the gospel. (See Rom. ix. 6. note.)

Besides, the rejection of the Jews at this time is not more contrary to the promises, than the rejection of the ten tribes who were carried into captivity by the Medes, will be contrary to the promises concerning the conversion of the Gentiles, quoted in the following verse. Beza does not construe this verse as I have done. He makes vs. priest the antecedent of be, because the relative may agree in gender, either with the antecedent or the consequent. According to this manner of construction, the word is rendered, 'whom also he hath called,' namely, 'us, not only of the Jews,' &c.

23 Ver. 28. — Even as he saith by Hosea, I will call that my people which was not my people. In this passage it is foretold, that the decrease of the people of God, by the rejection and dispersion of the ten tribes, should be more than answered, by the calling of the Gentiles to be God's people, and by bestowing on the posterity of the ten tribes the mercy of the Gentiles. In Isaiah lx. 6. (6.) an habitation of righteousness is given. The believing Jews and Gentiles, seeing a solace attends to Moses and to the Israelites in every other creation, which is represented as calling things into being merely by saying. Let them be. 2. And her beloved, who was not beloved. — This is the apostle's interpretation of Hosea's words: I will save her to me in the earth, and I will have mercy on her that had not obtained mercy. The words of the apostle are different from those of the prophet, but their meaning is the same. In the beginning of the chapter, Hosea, having described the idolatry of the Jews under the figure of whoredom, and their chastisement, by hardening their way with thorns, he foretells their return to their first husband, who would speak comfortably to them, and betroth them a second time. Then adds, Ver. 23. I will have mercy on her that had not obtained mercy, by which the apostle very properly expresses by, 'I will call her beloved, who was not beloved.' I will purify, and sanctify her, and make her present by renewing the former place of my affection, and to her former state of usage, by introducing her into the gospel church. In quoting this passage from Hosea, the apostle begins with the conversion of the Gentiles, because it was to happen first; but the prophet speaks first of the conversion of the Jewish race.
CHAPTER X.

View and Illustration of the Matters contained in this Chapter.

In what follows, the apostle lays open the causes of the unbelief of the Jews, and answers the two chief objections whereby they justified their opposition to the gospel. The first objection was, that by teaching the justification of the Jews by faith without the works of the law, the expiations of the law of Moses were rendered of no use in their justification. The second was, that by admitting the Gentiles into the church and covenant of God without circumcision, the covenant with Abraham was made void.

His answer to the first of these objections, the apostle began with telling the Jews his desire and prayer to God was that they might be saved, ver. 1.—Because he knew they had a great zeal in matters of religion, though it was not directed by knowledge, ver. 2.—Wherefore, being ignorant of the kind of righteousness which God requires from sinners, and mistaking the nature of the law of Moses, they sought to become righteous by observing its precepts; and where they failed, by having recourse to its expiations. So that, vainly endeavouring to establish a righteousness of their own, they had not submitted to the righteousness of God's appointment, now fully revealed in the gospel, ver. 3.—But in all this they contracated the true end of the law of Moses, which, though a political law, being given by God, and requiring a perfect obedience to all its precepts under the penalty of death, was in fact a reproduction of the original law of works; (see Gal. iii. 10. note 2.; Rom. vii. illust. ver. 5.; made, not for the purpose of justifying the Jews, but to shew them the impossibility of their being justified by law, that they might be obliged to go to Christ for that blessing, who was exhibited in the types of the law, ver. 4.—That the law, required the perfect observance to all its precepts, the apostle proved from Moses' description of the righteousness which it enjoined, and the reward which it promised. The former consisted in doing all the statutes and judgments of God, delivered in the law: The latter, in a long and happy life in Canaan. But an obedience of this kind is impossible, and its reward of no great advantage, ver. 5.—Whereas the righteousness enjoined by the gospel, and the reward which it promised is very different. It enjoins a righteousness of faith, which is easy to be attained; and promises eternal life, a reward nowhere promised in the law. For, saith the apostle, the gospel, which requires the righteousness of faith, to shew that that righteousness may easily be attained, thus breaks the knell to all mankind to whom it is now preached.—Do not object to the method of justification revealed in the gospel, that Christ the object of thy faith is removed far from thee, and there is no person to bring him down from heaven since his resurrection and ascension, that thou mayest see and believe on him, ver. 6.—Neither object to his being the promised seed, in whom all the families of the earth are to be blessed, that he was put to death, and there is no person to bring him up from the grave.
THAT thou mayest see him crowned with glory and honor by the miracle of his resurrection, ver. 7.—For the gospel tells thee, the object as well as the duty of faith is brought nigh thee; it is explained and proved to thee in the clearest manner, and is easy to be performed, as it hath its seat in the mouth and in the heart, being the doctrine concerning Christ, which we preach by inspiration, and confirm by miracles, ver. 8.—Namely, that if thou wilt confess with thy mouth before the world, that Jesus is Lord and Christ, and wilt believe in thine heart that God raised him from the dead, and thereby declare him to be both Lord and Christ, thou shalt be saved; a reward which the law does not promise to every one, ver. 9.—For with the heart we believe, so as to obtain righteousness; and with the mouth confession of our faith is made, so as to have assurance of our salvation, ver. 10.—The righteousness of faith, therefore, enjoined in the gospel, is, in its nature and in its reward, entirely different from the righteousness enjoined in the law.

To the second objection, that the admission of the Gentiles into the church and covenant of God without circumcision, is contrary to the covenant with Abraham, the apostle replies, that the prophets have taught that the salvation of the Gentiles by faith; particularly Isaiah, in these words, 'Whosoever believeth on him shall not be ashamed,' ver. 11.—And to show that the expression whosoever does not mean whosoever of the Jews only, but whosoever of the Gentiles also, the apostle observed, that in bestowing salvation God makes no distinction between Jews and Gentiles, being willing that all men should be saved; ver. 12.—Besides, Joel hath expressly declared, ch. ii. 32, 'That whosoever shall call on the name of the Lord shall be saved,' ver. 13.—But perhaps ye will reply, that Joel does not speak of the Gentiles, because it cannot be said that they believe on the true God, and worship him, since he was never preached to them by any messengers divinely commissioned, ver. 14.—Although such messengers ought to have been sent to them long ago, according to Isaiah, who insinuates that they would have been received with joy, namely, in that passage where he says, 'How beautiful are the feet of them,' &c. ver. 15.—But to this I answer, that in the passage last mentioned, Isaiah declares who should go and preach; and that it is ever to have happened, and not what would have happened, if the true God had been preached to the Gentiles. For he foresaw, that even the Jews, who were well acquainted with the true God, would not believe the report of the preachers of the gospel concerning the Christ, notwithstanding it ought to have been as acceptable to them as the preaching of the true God to the Gentiles.

New Translation.

CHAP. X.—1 Brethren, indeed my heart's desire and prayer which is to God for Israel is, that they may be saved.

2 For I hear them witness, that they have (Σαμωνία) a great zeal, but not according to knowledge.

3 (Acts 93.) Wherefore, being ignorant of the righteousness of God, (see ver. 10, note 1.), and seeking to establish their own righteousness, (Phil. iii. 9.), they have not submitted to the righteousness of God:

4 (Acts 96.) Although Christ is the end of the law for righteousness to every one who believeth.

VER. 1. That they may be saved.—Israel, or the whole body of the Jewish nation who were ignorant of the righteousness of God, being the subject of this wish, saved must mean 'their coming to the knowledge of the truth,' and with this Vulgate versions, 'et liberati, ut videant verum'; 1 Tim. ii. 4. 'Who will have all men to be saved, and to come to the knowledge of the truth.' Also Rom. xi. 26. 'And so all Israel shall be saved.'

Further, if the vessels of wrath fitted for destruction, mentioned ch. ix. 22, were the unbelieving Jews, and if that description implied that they were under God's curse of repro- bation, the apostle would have said that the salvation was not for them at all. Ver. 4. Christ is the end of the law for righteousness.—Estus and Blomer are of opinion, that by quæ respondent is meant the fulfilling of
For Moses (Lev. xix. 5) describes the righteousness which is by the Law, that the man who doth these things shall live in them.

6. But the righteousness by faith, the Law speaks not of. (Deut. xxx. 19-14.) Say not in thine heart, he shall ascend into heaven; that is, to bring down Christ. 

7. Or who shall ascend into the deep? that is, to bring again Christ from among the dead.

8. But what does it say? (Rom. viii. 38.) The matter is nigh thee, in thy mouth, and in thy heart; that is, the matter of faith which we preach is nigh thee.

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

10. For with the heart (Rom. x. 9-10.) we believe unto righteousness, and with the mouth we confess unto salvation.

The law both because (Rom. vii. 11) it is imperfect, and because in giving an account of the righteousness of faith which was in Christ before Moses, means to denote the derivative word in that sense (Titus ii. 13). All things are accomplished. Righteousness is complete, perfect, and ready to be justified by faith. It is termed good, because (Rom. x. 10) Christ is the end of the law, because by his death he procured that justification for sinners through faith, which the law proposed to bring about through works. But in my opinion, the end of the law is neither of these, but the end or purpose for which the law was given, namely, to lead the Jews to Christ. Accordingly, the righteousness which was intended to proceed from the Jews was that righteousness which was to be given to Christ. The expectation of the righteousness of faith among the Jews was the expectation of that atonement for sin which Christ was to make. It was evident that they could not be justified by the law, but must come to Christ for righteousness, that is, to the gospel concerning Christ which was preached to Abraham in the covenant made with him. Gal. iii. 8. Hence the law is called, a pedagogue to bring the Jews to Christ. 

Rom. viii. 6. The man who doth these things shall live in them. The latter part of this verse is a remarkable doctrine and precept, what Moses said concerning his commandment or law, Deut. xxxii. 11-14. Though in a sense somewhat different from that of the Hebrew word for commandment, the ancient words Socrates, the law, where the laws of Athens are introduced addressing Socrates in a long speech, to dissuade him from escaping out of prison, as his friend Critias proposed, who had bribed the officer for that purpose. 

2. Who shall ascend into heaven? that is, to bring down Christ. 
The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of the kingdom. For they expected Messiah to appear in that manner, and called it the sign from heaven. Matt. xvi. 11.

3. For who shall descend into the deep (Rom. xiv. 5.) that is, to bring up Christ from among the dead? The Jews understood that Messiah would abide with them for ever, John xii. 34. Wherefore they say against the Gospel, the Messiah had been sent away. 

4. But he that was of thine hope in the living Christ: Luke xxii. 21. We trusted it that he had been who should have redeemed Israel. It is true, the objection taken from Christ's death was fully removed by his resurrection. But the Jews pretending to not have sufficient proof of that miracle, insisted that Jesus should appear in person among them, to converse with them as a real person, and not metaphorically. And descending into the abyss to bring up Christ from the dead. The apostle means the receptacle for departed souls, called hell, because it is an invisible place; see 1 Cor. xv. 20 note; and the abyss or deep, because the Jews supposed it to be as far below the surface of the earth as the mountains are above the sea. 

5. The truth of faith is this: To confess with thy mouth the name of Jesus, to believe in thine heart, is the matter of faith. Things obscure and difficult, were said by the Hebrews to be far off; but things easily understood, and easily attainted, were to be nigh, Rom. vii. 21. Of this latter character was the matter or duty of faith, as the apostle observes in the following clause. 

6. In thy mouth and in thy heart; that is, the matter of faith which we preach to thee. The faith of Christ which he preached, was nigh them, was easy to be performed. The matter of faith became easy, and was fitted to them, when it was explained perfectly. Christ may be called the end of the law, because by his death he procured that justification for sinners through faith, which the law proposed to bring about through works. But in my opinion, the end of the law is neither of these, but the end or purpose for which the law was given, namely, to lead the Jews to Christ. Accordingly, the righteousness which was intended to proceed from the Jews was that righteousness which was to be given to Christ. The expectation of the righteousness of faith among the Jews was the expectation of that atonement for sin which Christ was to make. It was evident that they could not be justified by the law, but must come to Christ for righteousness, that is, to the gospel concerning Christ which was preached to Abraham in the covenant made with him. Gal. iii. 8. Hence the law is called, a pedagogue to bring the Jews to Christ. 

7. For with the heart we believe, so as to attain righteousness, and with the mouth we confess our belief in Christ, so as to have in ourselves a strong assurance of salvation.
Chap. X.

11 For the Scripture saith, (Isa. xxviii. 16,) Whoever believeth on him shall not be ashamed. See chap. ix. 38.

12 (Rom. 9. 44.) Indeed there is no distinction (ρῆες) either of Jew or Gentile; for the same Lord of all is rich towards all who call upon him. See chap. iii. 21.

13 For whoever will call on the name of the Lord, shall be saved. See chap. x. 13.

14 JEW. (Osw. 264.) But how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear of him with whom they have not preached? See chap. iii. 19.

15 And how shall they preach unless they be sent? As it is written, How beautiful are the feet of them who bring good tidings of peace, of them who bring good tidings of good things! See Is. lv. 5.

16 APOSTLE. (Acts, 8. 81.) Nevertheless, all have not obeyed the good tidings; for Isaiah saith, Lord, who hath believed (ῥηθεῖς, 48.) our report!

17 JEW. (Acts, 8. 82.) So then (κατά) belief comes from hearing, and (κατόπιστα) this hearing by the word of God.' See chap. iv. 23.

18 BUT. (Acts, 8. 55.) But (κατά) if you, brethren, have heard the word of God, you have not believed. See Acts, xvi. 30.

19 JEW. (Acts, 8. 56.) I object, Israel Anath not known. APOSTLE. First, Moses saith, Beware lest ye be taught to jealously by that which is no nation; by a foreign nation I will smite you. See Ex. xvi. 24.

Who desired him; Matt. x. 22, 32; I John iv. 15. The confessing Christ being so necessary, and at the same time so difficult a duty, the apostle very properly connected the assurance of salvation with this truth; because he knew that the discipline of Christ could have of his own sincerity, and of his being willing to perform every other act of obedience required of him. There is a distinction between the profession and the conversation of the heart. To profess is to declare a thing of our own accord; but to confess is to declare a thing when asked concerning it. This distinction Cicero mentions in his oration Pro Oratore.

Ver. 13. For whosoever will call on the name of the Lord, saith the text, saith the apostle, I object, Israel Anath not known. The apostle's question is, if the Gentiles, who had never heard the word of God, cannot be pardoned, how much less the Jews who had heard it? And if they are ignorant of Christ, their ignorance is their own fault. See, for instance, Acts, xxiii. 18, 19.

Ver. 14. How beautiful are the feet of them who bring good tidings of peace, of them who bring good tidings of good things! See Is. lv. 5.

Ver. 15. How beautiful are the feet of them who bring good tidings of peace, of them who bring good tidings of good things! Peace is the fruit of the lips. Peace here signifies a speech or discourse of some length; as it does likewise, Matt. xxvii. 50. But in this latter text, εἰρήνη denotes the whole of the gospel. The speech uttered by the apostle was not confined to the works of creation, but was the speech of God, because it is a speech concerning the being and perfections of God, and because it is a speech concerning the gospel, which is the salvation of the Gentiles. See chap. iii. 19.

Ver. 16. The heavens declare the glory of the Lord, &c. Their line is gone out through all the earth, and their words to the end of the world. See Ps. cxli. 5.

Ver. 17. But to the salvation of the Gentiles I object, that Israel, God's ancient church, is not known. If they be ignorant of Christ, it is their own fault, for first, Moses saith, I will make you to jealously by that which is no nation; by a foreign nation I will smite you, &c. See Ex. xvi. 24.
is evident from the apostle's answer contained in the next sentence.

7. I will provoke you to jealousy;—Jealousy, in this case, is that passion which is excited by another's sharing in those benevolences which we can alone and exclusively, and without any mixture, ascribe to ourselves. Thus, the Jews are said to 'provoke God to jealousy,' by giving to idols that honour which is due to him alone. In the text quoted by the apostle, God foretells that the Jews in their turn should be 'moved to jealousy,' by his taking from them the honours and privileges in which they gloried, and by his giving them to the Gentiles, whom they greatly despised. Accordingly, the Jews were exceedingly enraged when the apostles preached the gospel to the Gentiles.

8. By a foolish nation I will enrage you;—That the idolatrous Gentiles are meant in this prophecy, is plain from Jer. xix. 8, where Isaiah speaks of the idolatrous Gentiles.

Ver. 9. Beside, Isaiah is very bold;—He was not afraid of the resentment of the Jews, who, he knew, would be exceedingly provoked at what he was going to prophesy.

CHAPTER XI.

View and Illustration of the Discoveries contained in this Chapter.

Our Lord having declared to the chief priests and elders of the Jews, that the kingdom of God was to be taken from the Jews, and given to the Gentiles, Matt. xxi. 43.; also having foretold to the same persons the burning of Jerusalem, Matt. xxiv. 7. and to his disciples the demolition of the temple, and the dispersion of the nation on account of their unbelief, Luke xxi. 44., we cannot think that the Christian preachers would conceivably deliver such truths to their unbelieving brethren. Stephen seems to have spoken of them, Acts v. 13. and St. Paul often. For the objection which he puts in the mouth of a Jew, Rom. iii. 3: 'Will not their unbelief destroy the faithfulness of God?' is founded on his having affirmed, that the nation was to be cast off, and driven out of Canaan. Farther, the same apostle, in chap. i. of this epistle, hath showed, and without injustice, God might take away from the Jews privileges which he hath conferred on them gratuitously; and even punish them, by expelling them from Canaan for their disobedience. Wherefore, that the foreknowledge of the evils which were coming on their brethren might not affect the Jewish Christians too much, the apostle is here careful of assuring them that the rejection of the nation was not to be total; because at no period had the disobedience of the Jews been total, ver. 1-10. Neither is it to be final, but for a limited time only, to make way for the entering of the Gentiles into the church, by whose reception the Jews at last will be provoked to emulate them, and will receive the gospel, ver. 11-16. On this occasion, the apostle exhorted the Gentiles, now become the visible church of God, not to speak with contempt of the Jews who were rejected, because if they themselves became disobedient to God, they should in like manner be cast off, ver. 17-24. Then, for the consolation of the Jewish converts, he assured them, that after the fulness of the Gentiles is come in, as the whole nation will be converted to the Christian faith, as was predicted by Isaiah, ver. 25-27.

The great events in the divine dispensations displayed in this chapter, namely, the rejection and dispersion of the Jewish nation, the abrogation of the law of Moses, the general conversion of the Gentiles, and the future conversion and restoration of the Jews, St. Paul was anxious to place in a proper light; because the Jews, being aware that no person could be saved out of their church, interpreted the prophecies concerning the calling of the Gentiles, of their conversion to Judaism. What impression his declarations concerning these events made on the unbelieving Jews of his own time, is not known. This only is certain, that in a few years after the epistle to the Romans was written, the apostle's prediction concerning the rejection of the Jews, and the destruction of their religious and political constitution, received a signal accomplishment. Jerusalem was destroyed by the Romans, the temple was thrown down to the foundation, and each of the Jews as a nation, the war was sold into foreign countries for slaves. The Levitical worship, by this means, being rendered impracticable, and the union of the Jews as a nation being dissolved, God declared, in a visible manner, that he had cast off the Jews from being his people, and that he had put an end to the law of Moses, and to the Jewish peculiarities. Wherefore, after the pride of the Jews was thus humbled, and their persecuting the Christians was broken, any opposition which, in their dispersed state, they could make to the gospel, was of little avail; and any attempts of the Judaizing teachers to corrupt its doctrines, on the old pretence of the universal and perpetual obligation of the law of Moses, must have sooner or later been discovered, because when he told the Romans, chap. xvi. 20. 'That the God of peace would bruise Satan under their feet shortly.' Further, in regard to the apostle's predictions concerning the rejection of the Jews has long ago been accomplished, we have good reason to believe, that the other events foretold by him will be accomplished likewise in their season; namely, the general coming of the Gentiles into the Christian church, and the conversion of the Jews in a body to the Christian faith, and their restoration to the privileges of the people of God. Accordingly, from the beginning, there hath prevailed in the church a constant opinion, that the Jews are to be converted towards the end of the world, after the fulness of the Gentiles is come in. See note n. on that verse.

His discourse on these important subjects the apostle concluded with remarking, that Jews and Gentiles, in their turn, having been disobedient to God, he hath locked them all up as condemned criminals, that he might in one and the same manner have mercy on all, by making them his people, and bestowing on them, even men, just as the Gentiles, and as the heathens, with Abraham, ver. 30-35. And being deeply affected with the survey which he had taken of God's dealings with mankind, he cried out, as ravished with the grandeur
of the view, "Of the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!" ver. 88, 89, 90.—Then ascribed to God the glory of having created the universe, and of preserving and governing it, so as to make all things issue in the accomplishment of those being that pursuant to his wisdom had planned from the beginning, for making his creatures happy, ver. 26.

In this sublime manner hath the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world. And from his account it appears that these dispensations were adapted to the then circumstances of mankind; that they are parts of a grand design of God for delivering the human race from the evil consequences of sin, and for exalting them to the highest perfection of which their nature is capable; and that, both in its progress and its accomplishment, the scheme of man's salvation contributes to the establishment of God's moral government, and to the displaying of his perfections in all their lustre to the whole intelligent creation. This grand scheme, therefore, being highly worthy of God its author, the Epistle to the Romans, in which it is so beautifully displayed in its several parts, is certainly one of the most useful books of scripture, and merits to be read with attention, not by Christians only, but by unbelievers, if they wish to know the real doctrines of revelation, and what the inspired writers themselves have advanced, for shewing the propriety of the plan of our redemption, and for confuting the objections which have been raised, either against revelation in general, or any part thereof in particular.

**New Translation.**

Chap. XI.—1 I ask, then, Do you from these prophecies infer that God hath cast off his people for ever? By no means. For even I, in the ancients, part of God, a descendant of Abraham, and sprung of the tribe of Benjamin: Yet I am not cast off; I am still one of God's people, by believing in Christ.

2 God hath not cast off his people whom he foreknew. Know ye not what the scripture saith in Elijah, when he complaineth (see Rom. viii. 27. note) to God against Israel, and saith—

3 Lord, they have killed thy prophets, and have digged down thine altars, and I am left alone; and they seek my life.

4 But what saith the answer of God to him? I have reserved to myself seven thousand men, who have not bowed the knee to Baal, or Beal.

5 So then, even at this present time, there is a remnant according to an election by grace.

6 And if by grace, it is no more of work, (now) otherwise grace is no more grace: But if of work, it is no more grace, otherwise work is no more work.

**Commentary.**

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Ver. 2. God hath not cast off his people whom he foreknew. The foreknowledge of which is not the knowledge of what he will, but of what he knows and foresees, concerning the number of his people to be heirs of eternal life: for, in that case, the supposition of his casting them out is impossible. But it is to be taken strictly in a temporal sense, to shew the sovereignty of God over his church; and how Jebov is to be his visible church and people on earth. The word knew hath this sense, Amos iii. 2. You only have I known, that is, acquaintance with, or chosen, before all the families of the earth. In Whitby's opinion, God's people whom he foreknew, were such of the Jewes as believed in Christ, called, ver. 7. the election. But as his people ver. 1. signifies the whole Jewish nation, the phrase in ver. 7. must be taken in the same general sense.

Ver. 5. And have digged down thine altars. By the law, the altars of God were to be made of earth, Exod. xxv. 24. And the Israhelites were to have one altar only, for offering sacrifices to their only Lord and King. Wherefore, when the tribes whose inheritance was on the east side of Jordan raised an altar for themselves, it was condemned, Exod. xxxviii. 19. In the LXX. the altar appointed for the whole congregation was always raised where the tabernacle was pitched. But at first no certain place was appointed for the tabernacle, we find altars in different parts of the country, 1 Sam. xvi. 17. 18. xlii. 9. After the revolt of the ten tribes, their princes did not think it proper that they should any longer go up to Jerusalem to offer sacrifices; they therefore raised altars in their own country, for the offering of sacrifices to God. Elija. They were common, in the purpose of offering sacrifices to God.

Ver. 6. And if by grace, it is no more of work. I have reserved to myself seven thousand men, who have not bowed the knee to Baal, or Beal. Or Elijah saith, of the seven thousand men whom God left in Israel, of whom a great part were Israelites, and a great part Gentiles, and of whom a great part were of the seed of Abraam, and a great part of the seed of Seth. And he saith, of his own nation, of the Jews, whom he foreknew, when he saith, Lord, they have killed thy prophets, and have digged down thine altars, and I am left alone; and they seek my life.

Ver. 9. At this present time there is a remnant, according to an election by grace. Or, as Beza translates the clause, a gratuitous election. In ver. 5. How Israhel was saved and preserved, when they were not numbered by grace, are the Jews who believed the gospel, and who in the first age were many thousands. This remnant is said to have been elected according to grace, because they were made the church and people of God along with the believing Gentiles, through the grace of Christ in us. For God, who will have mercy shall have mercy, and who will have faith shall have faith. This is what Paul saith, ver. 13. But if it be so, then is it not according to the will of God? But how can it be otherwise? For if we say, The thing is of the will of man, where is the divine decree? But election to the privileges of God's visible
ROMANS.

CH. IX.

7 What then? Is the thing Israel earnestly seeketh, that he hath not obtained, but the election hath obtained it, and the rest are blinded. 8 As it is written, (Isa. xxi. 10.), God hath given them a spirit of deep sleep, eyes not seeing, and ears not hearing, (Ezra iv. 4. Isa. vi. 9.), unto this present day. 9 And David saith, Let their table be as a snare and a trap, (Psalm lix. 23.), and a stumbling-block, and a recompense to them. 10 Let their eyes be darkened, ( Isa. xxvii. 4.), so as not to see, and bow down their backs continually. (Psalm lix. 23.).

11 I ask then, Have they stumbled that they fell? Ver. 11. 12 No; but through their fall salvation is come to the Gentiles, to excite them to emulation.

12 Now, if (Rom. vii. 4.), the fall of them be riches of the world, and (Rom. vii. 4.), the church may be made more sure by right improvement of those privileges in his present distress, and this imputation of the Gentiles, this being the church, be a body of the Gentiles. For, as in the next clause the apostle says, the election have obtained it, that cannot be the thing Israel earnestly sought; for otherwise it had not been a merciful righteousness of works. As it was, it is the righteousness of faith which Israel sought; and, in the apostle's day, the generality of the Jews were not so. See what righteousness they did not know. For, in the days of the Gentiles, the thing which Israel sought in vain, which the elect obtained, was not of the Jews only, but of God, after that honour was taken from them for their unbelief.

8. But the election hast obtained it. — The election is the elected remnant, as the elect of God is the circumcised people. Further, Israel and the election being opposed to one another in this verse, the election must be the whole body of the believing Jews, just as Israel is the whole body of those who did not believe. See ver. 6. n. What the election obtained, see in the preceding note.

10. And the rest are blinded. — Rom. xi. 25. The Greek word ἀποθέωσις, may be translated are hardened; but it signifies to make the soil thick and hard, as the skin of the hand is made hard by continual working. Metaphorically, it denotes hardness of heart, and sometimes blindness of understanding. These, however, are distinguishing words, and should not be put together in the same sentence. The word ἀποθέωσις hastens their heart. The apostle means, that the unbelieving Jews, through the influence of their own heart, or in the darkness of their own heart, did not discern the force of the evidence by which God confirmed the mission of his Son, and so were excommunicated from his covenant and church. 

12. And the rest are blinded. — Rom. xi. 25. The word ἀποθέωσις is used in the sense of fatale, to express dispensation, to denote something in a good, sometimes in a bad sense. Here the sense is evidently evil. It is evident, that the apostle in this construction is improper.

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ROMANS.

and if the stripping of the Jews of their privileges be the occasion of
conferring these privileges on the Gentiles, how much more will their
filling the church be followed with great advantages to the Gentiles?

10 Now the rejection of the Jews, and the happiness of the Gentiles
in their restoration, I make known to you Gentiles; and in as much as in the apostle
of the Gentiles, by proclaiming great
excess from the Jewish scriptures, I do honour to my ministry.

11 If by any means I may excite to emulation those of my nation, and
may save some of them.

12 Because, if the casting away of them be the recompensing of the
world, what will the recompensing of thee, but life from the dead?

13 Now, if some of the branches were broken off, and thou wert a wild olive, art
ingrafted (with me) instead of them, and are become a joint partaker of the root and
fruitfulness of the wild olive; 

14 Be not against the branches: for if
restoring them to their ancient privileges. But as this could not
till they entered into the Christian church, it is folly called
grafting, which, when their branches become corrupted, and the
Christian church complete; for grafting, properly, is the
grafting of branches on another tree, and is called a.grafted, ver. 10, the patch with which a torn garment is mended, or made complete, is called a. And in this sense the church is called, Eph. 3. 23, 
the fullness of Him who filleth all with all; but without the church, which is his body, Christ would not be complete. That is, in this view and sense, the general conversion of the Gentiles is expressed by the same metaphor, which is the same as the preceding, as ver. 11, 12, see Note. 

S. 3. note 1. The apostle's meaning is, that the general conversion of the Jews will afford to the Gentiles the complete evidence of the truth of the gospel, by shewing them that it is the finishing of a grand scheme which God had been carrying on for the salvation of mankind, by means of his dispensations towards the Jews.

Ver. 15. I may excite to emulation (see ver. 11, note 3.) my na-
tion.—Here, by a most popular and affecting turn, the apostle represents himself as jealous in converting the Gentiles, from his great love to the Jews.

Ver. 15. Because if (as I say) the casting away of them be (as I said) the whole fruit of the earth; I mean the Gentiles, then we have the apostle speaks of God's church as a tree, he may perhaps allude here to the practice of gardeners, who cut off from vines and olive-
trees these branches as barren or withered, and cast them away. The same word for branch, ver. 17, is used by Josephus, in describing the general's conversion of the Gentiles is expressed by the same metaphor, which is the same as the preceding, as ver. 11, 12, see Note. 

In this passage, the unbelief and rejection of the Jews is justly represented as the means of the reception of the Gentiles. For all
those who are thus rejected as obstinate and obdurate to the conversion of the Gentiles, it hath greatly contributed to that event. Besides the reason mentioned, ver. 11, note 2. it is to be con-
cidered, that the rejection of the Jews was the punishment of their unbelief, and that both events were foretold by Moses and by Christ. Wherefore these events as the fulfilsment of prophecy, havestrengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles. This, however, is not all. There are in the Gentiles, the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. That is, as is mentioned, that the oracles in their government and government over them carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecies by which the gospel is confirmed. And their testimony, which is always and everywhere at hand, cannot be called in question. Because, having shewn themselves to be vessels of a holy and woe to the nation, in their unbelief and unbelief; and that both events were foretold by Moses and by Christ. Wherefore these events as the fulfillment of prophecy, havestrengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles. This, however, is not all. There are in the Gentiles, the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. That is, as is mentioned, that the oracles in their government and government over them carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecies by which the gospel is confirmed. And their testimony, which is always and everywhere at hand, cannot be called in question. Because, having shewn themselves to be vessels of a holy and woe to the nation, in their unbelief and unbelief; and that both events were foretold by Moses and by Christ. Wherefore these events as the fulfillment of prophecy, havestrengthened the evidences of the gospel, and thereby contributed to the conversion of the Gentiles. This, however, is not all. There are in the Gentiles, the oracles of God committed to them from the beginning; and these oracles have continued in their hands ever since. That is, as is mentioned, that the oracles in their government and government over them carry them with them wherever they go. Wherefore, in all countries, the Jews are living witnesses to the antiquity and genuineness of the whole of the prophecies by which the gospel is confirmed. And their testimony, which is always and everywhere at hand, cannot be called in question. Because, having shewn themselves to be vessels of a holy and woe to the nation, in their unbelief and
thinking myself more excellent and more in favour with God than they: for if thou esteem not that thou art not the root, but the root is the tree.

19 Then will they say, however, The branches were broken off, that I might be grafted in.

20 APOSTLE. True; but unbelief they were broken off, and thou by faith (Rom. 10, 11) standest. Be not high-minded, but fear.

21 For if God spared not the natural branches, perhaps neither will he spare thee. (So the Syriac translates it also.)

22 Behold then the goodness and severity of God: towards them who fell, severity; but towards thee, goodness, if thou continuest in his goodness, otherwise thou also shalt be cut off.

23 And even they, (see) when they abide not in unbelief, shall be grafted in: for God is able again to graft them in.

24 For if thou wert cut off from the olive by nature wild, and contrary to nature were grafted into the good olive, how much rather shall he, the natural branches, be grafted into their own olive!

25 For, brethren, that ye may not be wise in your own conceits, I would not have you ignorant of this mystery, that blindness in part hath happened to Israel, till the fulness of the Gentiles be come in.

26 And so all Israel shall be saved; as it is written, The deliverer shall come out of Zion, and shall turn away ungodliness from Jacob.

more so, to plunder, persecute, and kill them. They were the original church and people of God. They preserved the knowledge of God when all the world was sunk in idolatry. To them we owe the scriptures of the New Testament as well as of the Old: for the holy and honourable fellowship of the prophets and apostles were Jews. Of them, as concerning the flesh, Christ the Saviour of the world came. All the knowledge of religion which we enjoy is derived from the Jews. They have something of kindness and gratitude in due for such great obligations. They disbelieved the gospel indeed, and for that sin are broken off. But in their rejected state they bear witness to the truth. Ver. 15, note 1. For they preserve the institutions of the Old Testament with the utmost fidelity, and are not cast away. When they are so beloved of God for the sake of their fathers, and are to be grafted in again in some future period, and to make part of us. On which account, they are still the peculiar object of God's love and regard. They shall never be made an end of, while any Gentiles that have oppressed them shall be utterly destroyed. Should such a people as this be despised! Ought they not rather to be highly respected and kindly treated by Christians of all denominations, even while they continue in unbelief?

27 Thou bearest not the root. The root, in this passage, signifies Abraham, as constituted by God's covenant the father or federal head of all believers, for the purpose of receiving on their behalf the promises; consequently the branches signify his children, who profess to believe in God. The apostle's meaning is, that Abraham and his posterity derived no advantage from any covenant which God made with any of the Gentile nations: But the Gentiles have derived many benefits from the covenants which God made with the Jews and the Gentiles.

Ver. 18. The branches were broken off, that I might be grafted in. The objector no doubt used the Greek particle εἰς here, to denote the end for which the branches were broken off. But, observes the apostle, in the next verse, the Jews were broken off for their infidelity, and the reception of the Gentiles was only the consequence of their unbelief: hence it was necessary that they should be broken off. Ver. 20. True. This Greek word, placed by itself, is an adverb of approbation, signifying Abraham, as constituted by God's covenant the father or federal head of all believers, for the purpose of receiving on their behalf the promises; consequently the branches signify his children, who profess to believe in God. The apostle's meaning is, that Abraham and his posterity derived no advantage from any covenant which God made with any of the Gentile nations: But the Gentiles have derived many benefits from the covenants which God made with the Jews and the Gentiles.

Ver. 20. But our unbelief. But the unbelief of the Jews. Ver. 21. If God spared not the natural branches. The Jews are called the natural branches of the good olive-tree, because they sprang up out of the root: but, as soon as they were cut off from the root, they became not the root, by the descent from them, were naturally members of God's visible church, and of the institutional covenant on which it was formed. For the goodness of God on the Gentiles by no means signified a disposition to bestow benefits. Assurance, certainty, literally a cutting off. But cutting off, the effect, is put for, on account of. Ver. 23. For God is able again to graft them in. Here, as in other passages of scripture, Ezr. 14. 20. Agree, able, signifies willing, as well as able: because it was no purpose to mention God's ability to graft the Jews in, unless it had been accompanied with willingness. Locke says, 'This grafting in seems to import, that the Jews shall be a flourishing nation again, professing Christianity in the land of their fathers; for that is to be reinserted again in the promise made in Abraham, Isaac, and Jacob. This St. Paul might for good reason be withheld from speaking out. But in the prophets there are very frequent promises of it.'

Ver. 24. How much rather shall those who are the natural branches be grafted in their own olive? This reasoning is very just. But the apostle adds, The branches were broken off, that I might be grafted in: the branch then is that which, as it were, comes into the place of the broken branch, and occupies it. It appears more probable than did the conversion of the Gentiles, because that overthrows the Jewish nation, the latter end of which, the apostle observes, (Append. to Rom. 11.) if the known regions of the world are divided into thirty parts, the Christian part is only five, the heathen more than twenty-five. The apostle seems therefore to express himself in the strongest manner.

3. Come in. Here the Christian church is represented as a great temple, erected for all nations. On the ground of the Gentiles into this temple or church to worship, signifies their conversion to Christianity.

Ver. 25. I would have you ignorant of this mystery. The apostle calls the rejection of the Jews for a time, and their restoration after the conversion of the Gentiles is completed, a mystery; because it was a matter of the greatest importance to mankind, and because it had hitherto been kept a secret, like the doctrine of the Mysterious, which was discovered to none but to the initiated. See Eph. 1. 9. note. 2. That blindness (see ver. 9. note 3.) in part hath happened to Israel, till the fulness (see ver. 12. note.) of the Gentiles be come in (see ver. 11. note.) The general conversion of the Gentiles takes place. Before that event the coming of the Jews into the church would not be proper. See ver. 15. note 1. The general conversion of the Gentiles here implied, I apprehend, comprehends every Gentile observers, (Append. to Rom. 11.) if the known regions of the world are divided into thirty parts, the Christian part is only five, the heathen more than twenty-five. The apostle seems therefore to express himself in the strongest manner.

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Chap. XL.

27 (Est. vi. 19.) For this is my covenant with them, when I shall take away their sins. (Isa. lix. 1.)

28 With respect to the gospel indeed, they are enemies (i.e., upon your account; but with respect to the election, they are beloved (Isa. lix. 1.) on account of the fathers.

29 For the free gifts and the calling of God (Rom. xi. 7.) are without repentance. (See Psal. c. 4.)

30 (Teg. 91.) Besides, as ye also, in times past, have disbelieved God, yet now have obtained mercy through their disobedience.

31 Even so these also have now obtained through your mercy, (Rom. ix. 19.) as through your mercy they also obtained, (Rom. ix. 33.) shall obtain mercy.

32 For God hath shut up together all (Rom. xi. 1.) all disobedience, that he might have mercy upon all.

33 O the depth (Rom. xi. 1.) of the riches (Rom. xi. 1.) and of the knowledge of God! How unsearchable are his judgments! and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

The apostle Peter, mentioned Acts ii. 4. in v. 15. through omission, was not, in St. Paul's opinion, the conversion of the Jews foretold by the prophets.

This is written. The deliverer shall come out of Zion, and he shall turn away ungodliness from Jacob; (i.e., the ungodliness of unbelief. The apostle adopted the LXX. translation of this passage, with the variation εἰς Ἰουδαῖος, because it expresses the sense of the original with sufficient exactness. The deliverer being the son of David, he is said by the apostle to come out of the city of David and the seat of his kingdom, rather than for the sake of Zion, the words used by the LXX. On the other hand, as he came to turn away the ungodliness of unbelief from the posterity of Jacob that he might be said, as in the Hebrew original, to come to Zion and to them that turn from transgression in Jacob; for Zion or Jerusalem was the name given them by the prophets, as a pledge of the deliverance of Jacob from the ungodliness of unbelief was not accomplished by instrument of his first coming, but himself known to them. On this subject, the apostle alludes to the future period, by the presence of the power of the Lord to heal them.

Ver. 27. Wherefore I say, that the ungodliness of the Gentiles is shortly to be followed by mercy to the Jews, as in the case of Israel. (See Isa. xxv. 3.)

Ver. 28. With respect to the election, they are beloved on account of the fathers. (Rom. xi. 1.) The very persons here said to be beloved in respect of the election, are in the preceding clause said to be enemies in respect of the gospel. Wherefore, this election cannot be of individuals to eternal life: but it is that national election, whereby the Jews were made the church and people of God. See chap. ix. 11. 29. In respect of that election, the Jews are still beloved of God. For although they be cast off for their unbelief, yet in consequence of the promises made to their fathers, they are in some future period to become the people of God, by believing the gospel. — The apostle remarks, that there is a twofold election of the Jews spoken of in this chapter: one, whereby they were made the people of God, through their natural descent from the fathers, and which Moses has described, Deut. vii. 6—8; the other, whereby such of them as believe, are also taken in, and become the people of God, under the gospel dispensation. This election is mentioned Rom. xi. 7.

Ver. 29. For the free gifts and the calling of God are without repentance, whereby they are bewailed on Abraham and his seed, and his calling or making them people, God will never repent of; but will restore to his natural seed the honour of being the first begotten of the Gentiles, that they may be the godliness of unbelief. (Rom. xii. 16, 61, 62.)

30. His judgments; (Rom. xi. 33.) (The Gentiles must have disbelieved God.) —The disbelieving of the Gentiles consisted in their losing the knowledge and worship of the true God, and in their worshipping偶像, and in their ways past finding out. (Rom. xiv. 13.) The Gentile idolatry has been worshipped in every age, by his works of creation and providence. Rom. i. 20. Yet now have obtained mercy. The great favour of being among the nations, and to receive the knowledge of God is to be sought for, not here, but in the future state.

31. Even so these also have obtained through your mercy: (Rom. viii. 33.) as through your mercy they also obtained, shall obtain mercy.

32. For God hath shut up together all disobedience, that he might have mercy upon all.

33. O the depth of the riches and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!

34. For who hath known the mind of the Lord? or who hath been his counsellor?

2. Through their disbelieving.—The apostle does not mean, that the Gentiles would not have been admitted into the covenant and church of God, by having the gospel preached to them, if the whole Jewish nation had not, by their unbelief, shut themselves out of the title of the Gentiles to all the blessings of the covenant with Abraham, established by the covenant himself. But his meaning is, that, considering the disposition of the Jews, their disbelieving and rejection, and the consequent demolition of their church in order to the election of the church of God on a more enlarged basis, it was necessary to the admission of the Gentiles into the covenant and church of God. See ver. 11. note.

3. —Even so these also have obtained through your mercy: (Rom. viii. 33.) as through your mercy they also obtained, shall obtain mercy.

3. Even so these also have obtained through your mercy, (Rom. ix. 19.) as through your receiving that great favour, the gospel being continued in the world, they also shall obtain the mercy of being at length admitted into God's covenant.

3. For God hath shut up together all under sentence of death for their disobedience, that, in admitting them into his covenant, and church, he might make them sensible how dearly he bestowed a free gift upon all.

3. In surveying the divine dispensations, instead of finding fault, we ought not to cry out, O the greatness of God's turn. In contriving and ordering these dispensations, and of the knowledge of God in foreseeing the effects which they would produce! How unsearchable are his determinations, and his ways past finding out!

3. For what man or angel hath comprehended all the reasons of God's determinations, so as to be able to judge of his ways? Or who hath given him advice, respecting either the planning or the managing of affairs of the universe?
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35 Or who hath first given to him, and it shall be recompensed to him again?

36 For (ς) from him, and (ε) to him, are all things: To him be the glory for ever. Amen.

The apostle, in this part of the conclusion of his discourse, as Locke observes, had an especial regard to the Jews, whom, in an elegant and instructive manner, he rebuked for their presumption in finding fault with the divine dispensations; as if God had done them an injury, in admitting the Gentiles into his covenant and church.

Ver. 35. Or who hath first given to him, and it shall be recompensed to him again?—The apostle very properly says, the Jews, in God was in their debt, for any obligation they had conferred on him; or if he was, let them say for what, and they should have an ample remuneration made to them.

CHAPTER XII.

View and Illustration of the Precepts in this Chapter.

The apostle having now finished the doctrinal part of his epistle, judged it fit, in this and in the following chapters, to give the Roman brethren a variety of precepts respecting their behaviour, both as members of the church and as subjects of the state. Some of these precepts are of universal and perpetual obligation, and others of them were suited to the circumstances of the brethren at the time they were written; such as the precepts concerning mean and holy days, which, though they may seem less necessary now that the disputes which gave rise to them no longer subsist, are nevertheless of great use still, as they may be applied for directing our conduct in other points of equal importance to society and to the church. See the 1st, chap. xiv. at the end.

The apostle begins with observing, that as the Jewish church was dissolved, and the sacrifices of beasts were no longer a part of the worship of God, it was highly proper that Jews and Gentiles should offer their bodies a sacrifice to God, not by slaying them, but by putting the lost thereof to death, ver. 1.—And that both should take care not to conform themselves to the heathen world, either in its principles or practices, ver. 2.—And because the brethren at Rome, and more particularly the stated ministers of religion there, who possessed spiritual gifts, had from vanity failed, or were in danger of falling into some errors, the apostle directs them to exercise of their gifts, he desired them not to think too highly of themselves on account of their endowments, whatever they might be, ver. 3.—but to remember, that they were all joint members of one body, ver. 4, 5.—and had spiritual gifts as well as natural talents bestowed on them, suitable to their office in that body, which they were to exercise for the good of the whole, ver. 6, 7, 8.—Next, the apostle inculcated on the Roman brethren, the practice of those moral virtues which were the glory of the Christian name; such as zeal in the service of Christ, patience in afflictions, love to mankind, even to enemies, forgiveness of injuries, and the overcoming of evil with good, ver. 9—21.

NEW TRANSLATION.

CHAP. XII.—1 Wherefore, brethren, I beseech you by the tender mercies of God,1 that ye present your bodies2 a living sacrifice,3 holy, acceptable to God, which is your2 προσκυνήσεως reasonable worship.3

2 And be not fashioned like to this world,1 but be changed by the renewing of your understanding;2 that ye may approve what is that good, and acceptable, and perfect will of God.3

3 Also, by the grace which is given to me, I command every one who is among you, not to think more highly of himself3 than he ought

Ver. 1.—1. By the mercies of God.—The love which God hath expressed in our redemption by Christ, and in making us members of his church, is the most winning of all considerations to engage us to obey God; especially as his commands are calculated to make us capable of the blessings he proposes to bestow on us in the next life. We should therefore habitually recollect this powerful motive, and be ever careful of our actions and our characters, that they may be acceptable to God, and also prove that we have been the recipients of his grace and mercy.

2. That ye present your bodies.—προσκυνήσεως present is the word by which the bringing of an animal to the altar to be sacrificed was expressed. The apostle having described, Rom. 1. 24, the abominable use which the heathens made of their bodies, and having taught, Rom. 6. 13, 23, that the body, with its lusts, is the source and seat of sin, he exhorted the Romans very pointedly to present their bodies to God a sacrifice, by putting the lusts and appetites thereof to death.

3. A living sacrifice.—may signify an excellent sacrifice; sacrifices being made only of animals brought alive to the altar.

4. Which is your reasonable worship.—According to Reza, the presenting of our bodies to God a living sacrifice, is called a reasonable worship, because it is a natural way of worshipping God; whereas the sacrifices of birds and beasts were sacrifices (ἀνθρώπων ζώων) of irrational animals. But Locke says, this is called a reasonable worship, because it is opposed to the irrational worship of the heathens.

Ver. 2.—And be not fashioned like to this world.—See a particular account of the manners of the heathen world, Eph. iv. 17—19. The meaning is, Christians, in their character and manners, should not resemble those who spend their time in gratifying their bodily appetites, and who justify themselves in these practices by maintaining atheistical and other corrupt principles. The see here signifies the corrupt part of the world. See 1 John iii. note 1.

5. By the renewing of your understanding.—See Eph. iv. 25—26, where the new man is described as renewed in the spirit of his mind; that is, in all his affections and will, as well as in his understanding; so that all his actions are virtuous and good. Because the new creation, as Whitby observes, is begun with a change in our understanding, whereby we discern and approve the acceptable will of God, and the renewing of the understanding is put for the renovation of the whole man.

6. That good, and acceptable, and perfect will of God.—The will of God respecting men's duty and the grounds of their acceptance, as exhibited in the gospel, is best set in opposition to the idolatrous rites of worship practised by the heathens, which in their own nature were extremely bad; and, on the other hand, to the adoration of all rational creatures, as enjoined by Christ, and the law of Moses, concerning which God himself declared, that he had no pleasure in them, Exo. 23. 14. The rites of Moses, therefore, in which the Jews were most of all proscribed, was not only no more acceptable to God, neither had they any influence to make men perfect in virtue. Whereas the duties recommended by the apostle are of great obligation, and separate the people of God from the wicked, in a more excellent manner than the Jews had been separated from idolaters by the rites of Moses.

Ver. 3.—Also by the grace which is given to me.—The grace of God, in this place, signifies the grace of apostleship, and the gift
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than he ought to have, but to think of both justly, so as always to behave wisely in his own station, without aspiring after offices in the church which he is not fit for; and to employ himself in the duties of his station and office, according as to each God has distributed his measure of spiritual gifts.

3. These gifts are necessarily different, both in their nature and dignity. (ver. 6.) For, as in one body we have many members, but all the members have not the same office.

4. So are the many disciples, of Christ, of God, or religious society, under the government of Christ; consequently we are all members of one another, receiving edification and comfort from each other.

5. Having then spiritual gifts, differing according to the offices assigned us in the church; if our gift be prophecy, let us prophesy according to the extent of our inspiration, without adding to or taking from the revelations made to us, or meddling with subjects not revealed to us:

6. Or if our gifts fit us for the stated ministry of the word, let us be diligent in preaching, not disheartened by dangers: or if one's gift is fit him for teaching the ignorant, let him be diligent in teaching such:

7. Or if they fit him for exhorting, let him employ himself in exhortation: his whose gift is teaching, let him teach; whose of giving in the spirit, let him give; whose of helping, let him help; whose of ruling, let him rule with care; (i.e. in wisdom) he who sheweth mercy, let him do it with cheerfulness.

8. Of inspiration, whereby St. Paul was qualified and authorized to direct the church in doctrine and worship, he was not personally known to the Romans, it was proper he should assert his character as an apostle, in support of the precepts he should give, as his authority as a preacher. 2

9. Not to think more highly of himself than he ought to think. (ver. 7.) From this, we learn, that irregularities in the exercise of the spiritual gifts are to be avoided, perhaps in the particular ministerial gift, 1 Cor. x. 16. These being箩' inaugural, or the Romish, or the apostle's, and so on, according to the form of the sentence, are not in the proper sense of the word, 3 Cor. iii. 2.

10. Exhorting the Romans to behave wisely, according to their measure of faith, the apostle tactily reproved such of them as, not considering the nature of their own gifts, supplied to offices in the church for which they were not qualified.

11. For, as in one body we have many, are one body under Christ. This comparison of the Christian church to the human body, is made more particular by a species of metaphor. And Col. i. 18. note 1.

12. This comparison of the Christian church to the human body, is made more particular by a species of metaphor. And Col. i. 18. note 1.

13. The first Christians reckoned it an essential part of their religion, to support their brethren when in any kind of distress. And by their zeal in doing good offices to one another, they described and adoration of the heathens; as we learn from the emperor Julian's letter to Ariobarzus, Epist. xii. —Discouraging, in this passage, does not mean those common offices of charity which are incumbent on all Christians, and which may be performed without the assistance of the church. But the word is used here of gifts of the spirit, which are appropriate by particular churches for relieving the necessities of the afflicted; an office which required great prudence, impartiality, and forbearance. And therefore the persons employed in it were spiritual men, whose gifts enabled them to distinguish discourses from heathens, and the really poor from those who were not, (see Acts vi. 1-12), and to form a proper judgment of their necessities. See ver. 8. on this verse.

14. Let him do it with simplicity. —Be yourselves. For we consider simplicity as opposed to similitude, discriminating, the making a difference among persons from favour or hatred, it will signify immitativeness. Thus, James xix. 17. "The sin of ignorance is (similitude) without partiality." Simplicity, similitude, may also be applied to moral liberality. For the word is used in this sense in Prov. xxviii. 3. —Or, this word being used to denote freedom from all mixture, it may signify purity.

15. He who prophesies. —O μνημεια, in this passage, answers to 1 και in 1 and 2 Cor. x. 17. "the elders who preside well," 1 Tim. iv. 7. The office itself is termed μνημεια, distinguished, 1 Cor. xii. 28: and the spiritual gift necessary to the present, was the 'discernment of spirits.' See 1 Cor. xiv. 10. note 3. —Because this is interjected between the clauses, the apostle means by the word, "the office in the church, is (similitude) without partiality." Simplicity, similitude, may also be applied to moral liberality. For the word is used in this sense in Prov. xxviii. 3. —Or, this word being used to denote freedom from all mixture, it may signify purity.

16. He who sheweth mercy. —O γεννημεια, Rom. xvi. 1. note 2. The primitive Christians took a particular care of the widows, and sick people, and strangers, and of such as were imprisoned for their religion, or spoiled of their goods. To these offices they were strongly moved by the apostle's direction, especially by their Master's declaration, that he himself suffers whatever is suffered by the members of his body; and that whoever is done, or neglected to be done, to one of the least of his brethren,
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9 Let love be without hypocrisy: abhor evil: cleave to good.
10 In brotherly love, be kindly disposed towards each other. In honour (μεταωφορεῖτε) go before one another.
11 In care for each other be not slothful. In spirit be fervent when serving the Lord.
12 Rejoice in hope. Be patient in affection. Continue instant in prayer. (See Luke viii. 1.)
13 Communicate to the necessities of the saints. Fellow hospitality to strangers.
14 Bless them who persecute you: bless, and curse not. (See 1 Pet. iii. 9.)
15 (Χαίρετε) Rejoice! with them who rejoice, and weep with them who weep.
16 (Τοιούτους διώκετε) Be of the same disposition! towards one another. Do not care for high things; but rather, for lowly men. Be not wise in your own conceits.

17 Unto no one return evil for evil. (See 1 Pet. iii. 9.) Premeditate7 things coming in the sight of all men.

18 (Προτέρον) This relates to you, is, live in peace with all men, if possible.
19 Beloved, do not avenge yourselves, but give place to the wrath of God: For it is written, Vengeance belongs to me, I will repay, saith the Lord.

Ver. 11. Serving the Lord.—Mill, in his edition of the Greek Testament, has here ἀποκρίνεσθαι, serving the time; which sentiment also appears in Col. iii. 23, 1 Thess. iv. 3, and 1 Pet. ii. 19, and seems to belong to the whole context. It means, of course, the time of evil, whether of the body or soul. In 1 John iii. 18, the meaning is, Not slothful in taking care of each other, shewing proper fervency of spirit in the work, yet prudently saving your conduct to the time. But as this precept is not connected with what went before, I agree with Exundus in preferring the common reading, because serving the time! is not an expression used in scripture, being very different from redeeming the time, Eph. v. 16. Col. iv. 5. Whereas, serving Christ and the Lord, is an expression which often occurs, Rom. xv. 16. xv. 10. Col. iii. 26. Besides, it was a very proper argument to encourage the Romans to be diligent in the work of the Lord, because when the hour cometh, they feared not death. The time is that hour, in which they feared death. Or, serving the Lord may mean as in the new translation and commentary.

Ver. 15. Rejoice.—As the Lord and his house are called a haven, a haven of strangers, properly signifies. Blackwall thinks this word is found in the Old Testament, where it is used to signify to receive poor visitors, and distressed travelers, with a sense of hospitality, but that we should pursue, or follow after, those who have used us not well, and the neighboring persons, who were so used, is highly acceptable to Christ: 'I was a stranger and ye took me in.' See ver. 8. note 6.

Ver. 16. Bless and curse not.—The repetition of the word bless shows the importance of this precept. Paul's behaviour towards the high priest Ananias, Acts xii. 3, and towards Alexander the coppersmith, 2 Tim. iv. 14, may seem a breach of this command. But on these occasions he may have been directed by an impulse of the Holy Ghost, to denounced the judgment of God against such obstinate sinners.

Ver. 15. Rejoice.—Xαίρετε is put for the imperative, after the manner of the aorist; unless we choose to supply an auxiliary from the 1st aorist.

Ver. 16.—1. Be of the same disposition towards one another. —Τοιούτους διώκετε, the distribution; but the persons who attended the deserts, the sick, and the distressed, was called τοιούτους, the shepherds of mercy.

6. With cheerfulness.—The persons, whether male or female, were to be made to attend on the afflicted, under the spiritual head, took a very laborious office. It was therefore necessary, on their own account, to perform these offices with cheerfulness, as the appointed work of the church, and as necessary, to the comfort of those whom they encouraged; who would receive the greater consolation, when they found the persons who performed them taking pleasure in them.

Ver. 10. Be kindly disposed.—The force of the original word εὐφροσύνα is hardly reached in any translation. It is compounded of a word signifying that affection which animals by instinct bear to their young, and so teaches us, that Christian charity shall be warm and strong, like that which near relations bear to one another.

Ver. 9. Let your profession of love be real; abhor every evil action: adhere closely to a virtuous course of life.

Ver. 10. In love to one another as brethren in Christ, show that kindness of affection which near relations bear to one another. In every honourable action, go before, and leading on one another.

Ver. 11. In caring for each other, be not slothful. In spirit be fervent when serving the Lord.

Ver. 12. Rejoice in hope. Be patient in affection. And as the best consolation in trouble, continue earnest in prayer, although your prayers be not immediately answered.

Ver. 13. Communicate to the necessities of the saints. Fellow hospitality to strangers, especially those driven from their homes by persecution.


Ver. 15. Rejoice with them who are in prosperity, and grieve with them who are in adversity: these things are acceptable both to God and man.

Ver. 16. Be of the same hospitable, forgiving, sympathizing disposition towards one another, as towards strangers and persecutors. Do not take revenge. For he that taketh revenge, saith the Lord, is full of the spirit of murder.

Ver. 17. Unto no one return evil for evil. For it is written, Vengeance belongs to me, I will repay, saith the Lord.

Ver. 18. Be not avenge yourselves, but give place to the wrath of God, whose prerogative it is to punish. For it is written, Deut. xxxii. 36. Vengeance belongs to me, I will repay, saith the Lord. See also Lev. xix. 18.
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CHAP. XIII. 20 Therefore, if thy persecutor hunger, instead of revenging thyself by suffering him to perish, give him meat; and if he thirst, give him drink: for so doing, thou wilt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

2. Give place to the wrath.—In the opinion of some commentators, the meaning of the apostle’s direction is, ‘Yield to the wrath of your enemies without opposing it.’

Ver. 20. For this doing, thou wilt heap coals of fire on his head.—The expression is a common one in the east, and signifies to heap coals of fire on the head of an enemy, in a good sense, 2 Sam. xiv. 7. ‘They shall quench my coal of fire which is left.’ They will deprive me of my lasting comfort. That the expression is used in a good sense by the apostle, seems probable from the following verse, where we are commanded to ‘overcome evil with good.’ The meaning is supposed to be taken from the melting of metals, by covering the ore with burning coals. Thus understood, the meaning will be, in so doing thou wilt mollify thine enemy, and bring him to a good temper. This, no doubt, is the best method of treating enemies. For it belongs to God to punish the injurious, but to the injured to overcome them, by returning good for evil. Why does the apostle say, Thou wilt heap coals of fire on his head? He brings up seven enemies against the wrath of God, who, by punishing them, will maintain thy cause; and observes, that the apostle’s question is answerable by his answer. If, on account of his punishment, vengeance is spoken of: and affirms, that in other passages of scripture, to heap coals of fire upon the head of sinners, always signifies to increase their punishment.

Ver. 21. Be not overcome of evil, &c.—Blackwall, after having praised the language in which this precept is delivered, adds, ‘This is a noble strain of Christian courage, prudence, and goodness, that nothing in Epictetus, Plutarch, or Aristotle can vie with. The moralists and heroes of paganism could not write and act to the height of this.’

CHAPTER XIII.

View and Illustration of the Precepts in this Chapter.

Because God had chosen the Jews for his subjects, and as their king he had dictated to them a system of laws, and had governed them anciently in person, and afterwards by princes of their own nomination, they regarded the laws of heathen governments, Matt. xxiii. 17. In short, the zealots of that nation laid it down as a principle, that they would obey God alone, as their king and governor, in opposition to Caesar, and all kings whatever who were not of their religion, and who did not govern them by the laws of their God. This turbulent disposition, some of the Jews who embraced the gospel did not immediately lay aside; and even of the believing Gentiles there were a few, who, on pretence that they had a sufficient rule of conduct in the spiritual gifts with which they were endued, affirmed that they were under no obligation to obey ordinances imposed by idolatry, nor to pay taxes for the support of idolatrous governments. In that persuasion, they also refused to the heathen magistrates that honour and obedience, to which, by their office, they were entitled from all who lived under their government. But these principles and practices occasioning the gospel to be evil spoken of, the apostle judged it necessary, in his letter to the Colossians, to censure their conduct toward the magistrates; and to testify to them, that the disciples of Christ were not exempted from obedience to the wholesome laws even of the heathen countries where they lived, nor from contributing to the support of the government by which they were protected, although it was administered by idolaters. Withal, having inscribed this letter to the unbelieving, as well as to the believing inhabitants of Rome, the brethren were thereby directed, for the vindication of their religion, to shew the copies which they took of it to such of the heathens as were willing to read it.

This admirable part of his letter the apostle began with exhorting every one to obey the government of the country where he lives, whether it be established by the express consent of the people, or by their acquiescence, or by long usage; founding his exhortation on the following principle—That God having formed mankind for living in society, and some government being absolutely necessary for maintaining order and peace among the associated, whatever form of government happens to be established in the country, he commands as his subjects to oblige themselves to his general government of the world, ver. 1.—Civil government, therefore, being authorized of God, he who resists the established exercise of it in any country, on pretence that the persons holding the reins of government have no just title to do so, or on pretence that they profess a false religion, and exercise their power in a corrupting manner, really resists the ordinance of God; and all who do so bring on themselves just condemnation, both from God and men, ver. 2, 3.—On the other hand, magistrates, being servants of God for good to the people, ought, agreeably to the end of their office, to exercise their power for the welfare of their subjects, by punishing none but evil doers, and by protecting and encouraging all who keep the wholesome laws of the state, whatever religion they may profess, ver. 4.—It was therefore necessary for the brethren to obey the heathen magistrates, in all things consistent with their duty to God; not only to avoid punishment, but from a principle of conscience, ver. 5.—And that the rulers might be honourably maintained, and the government effectually supported, the apostle ordered, tax, and custom, and tribute to be paid, as well as that fear or respect which is due to rulers on account of their office, ver. 6, 7.—In this, I suppose, the apostle had the Jews in his eye, who held it unlawful to pay tribute to Caesar; yet what he says being general, and applicable to all who enjoy the protection of government, it could give the Jews no just offence. Lastly, the principles of Christ’s kingdom are opposed to those of every other, and the enemies of Christ in every country have no man any thing, except to love one another, because love leads to the performance of every social duty, and prevents all manner of injuries and crimes, ver. 8-10.

It deserves both notice and praise, that in explaining to the inhabitants of Rome their duty as citizens, the apostle hath shown the finest address. For while he seemed only to plead the cause of the magistrate with the people, he tacitly conveyed the most wholesome instruction to the heathen rulers, who he knew were too proud to receive advice from teachers of his character and nation. For by telling rulers, that they are the servants of God for good to the people, he taught them the purpose of their office, and showed them, that their sole aim in executing it ought to be to promote the happiness of their people; and that as soon as they lose sight of this, their government degenerates into tyranny. Moreover, by establishing the office and power of magistrates on their proper foundation, and by teaching the people to obey their rulers from conscience, he made such of the heathen as held their religion, and would not suffer themselves to be subjected to the rule of their conscience, to be subjected to the rule of his text, without rebellion principles in their vocation; that it does not meddle with the political constitution of any state, on pretence of mending it; and that it enjoins subjects, in
things not sinful, to obey their rulers, whatever the form of government is under which they act. Such a discourse concerning obedience to laws and magistrates, was addressed to the Roman brethren with peculiar propriety, because they had been banished from Rome with the Jews, by the emperor Claudius, for their tumultuous behaviour, and were but lately returned. The apostle, however, gave the same directions to other churches, Tit. iii. 1., as did St. Peter likewise, 1 Pet. ii. 13–17.; from which we may learn how turbulent the Jews were in all the heathen countries, and how anxious the Christian teachers were, to have their disciples free from blame in every respect.

In what follows, the apostle earnestly recommended to the Romans the duties of temperance and chastity, because in their heathen state they had been extremely deficient in these virtues. And that his exhortation might make the deeper impression, he compared their former ignorance, from which their lewdness and intemperance had proceeded, to the darkness of night; and opposed therein the knowledge which the gospel had imparted to them, likening it to the light of day springing up after a long dark night, and gradually advancing to meridian brightness. And the heathens lying in that ignorance were compared to persons in a deep sleep, because they were as incapable of performing the rational functions of men, as persons are who sleep in the intoxication of drunkenness, ver. 11–14.

The precepts in this and the preceding chapter do great honour to the gospel, and to its ministers. They show us, that instead of contracting men's affections, and limiting them to their own sect, the gospel enlarges their hearts, so as to embrace the whole world, excluding not their enemies: that it cherishes no rebellious principles in its vortaries, but enjoins obedience to superiors from a regard to conscience; and that it allures no proselytes, by the prospect of criminal sensual pleasures of any kind.

**NEW TRANSLATION.**

**CHAP. XIII.**—1. Let every soul be subject to the higher powers. 2. For there is no power but from God; and the powers that be are placed under God.

2. Wherefore, he who setteth himself in opposition to the power, resisteth the ordinance of God: and they who resist shall procure punishment to themselves.

3. For rulers are not a terror to good works, but to evil. Woe unto them that be afraid of the power! Do that which is good, and thou shalt have praise of the same.

4. For the ruler is (Gaun dawc@) a servant of God for good to thee. But if thou do that which is evil, be afraid; because he doeth not bear the sword in vain: for he is (Gaun dawc@) a servant of God, a revenger to implicit wrath on him who worketh evil.

**VER. 1.**—1. Let every soul be subject. Every soul is a most general expression, comprehending all mankind. Jews and Gentiles, whether they believe the gospel or not, or whether they are in heathen countries, or possess the spiritual gifts and itinerant powers, or are destitute of all, ought to be subject to the civil powers, in things not sinful, to the government of the country where they live.

**VER. 2.**—2. For he that resisteth the power resisteth the ordinance of God. In other words, the higher powers, being distinguished from the (Gawd@), the rulers, ver. 3, must signify not the persons who possess the supreme authority, but the supreme authority itself, whereby the state is governed; whether that authority be vested in the people, or in the nobles, or in a single person, or be shared among these three orders; in short, the higher powers denotes that form of government which is established in any country, whatever it may be. This remark deserves attention, because the apostle's reasoning, while it holds good concerning the form of government established in a country, is not true concerning the persons who possess the supreme power, that there is no power but from God; and the powers that be are placed under God.

3. For there is no power but from God. This was written to correct the pride of the Jews, who raised themselves excruciatingly, because they had received a form of government from God. The government of every state has its source in the supernal, external, and original intelligence of God. In society, he has, by the frame of their nature, and by the reason of things, authorized government to be exercised in every country. At the same time, having appointed no particular form to any nation but to the Jews, nor named any particular person or family to exercise the power of government, he has left it to the people themselves to choose what form is most agreeable to themselves, and to commit the exercise of the supreme power to what persons they think fit. And therefore whatever form of government has been chosen, it is established in any country, both the divine sanction; and the persons who, by the choice, or even by the peaceable submission of the governed, have the right of government, are the lawful sovereigns of that country, and have all the rights and privileges which are dependent on a government.

4. And the powers that be are placed under God. We have the phrase (Gawd@) in two other passages in the New Testament, Acts vii. 54, 55., and 1 Pet. ii. 13, 14., power and authority, being distinguished from (Gawd@), the rulers, ver. 3, must signify not the persons who possess the supreme authority, but the supreme authority itself, whereby the state is governed; whether that authority be vested in the people, or in the nobles, or in a single person, or be shared among these three orders; in short, the higher powers denotes that form of government which is established in any country, whatever it may be. This remark deserves attention, because the apostle's reasoning, while it holds good concerning the form of government established in a country, is not true concerning the persons who possess the supreme power, that there is no power but from God; and the powers that be are placed under God.

5. For he that resisteth the power resisteth the ordinance of God. If the person who possesses the supreme power in any state, exercises it in destroying the fundamental laws, and to the ruin of the people, such a ruler is not from God, is not authorized by him, and ought to be resisted.

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**CHAP. XIII.**—1. Let every man, whatever his office in the church or his spiritual gifts are, be subject to the established government. For there is no power of government but from God; and the governing powers in all countries are subordinate to, and useful for carrying on God's benevolent government of the world.

2. Wherefore, he who setteth himself in opposition to the power, resisteth the ordinance of God; and they who resist shall procure punishment to themselves.

3. For rulers are not a terror to good works, but to evil. Wouldest thou then be afraid of the power? Do that which is good, and thou shalt have praise of the same.

4. For the ruler, according to the true design of his office, is a servant of God, appointed to make thee and the rest happy, by maintaining all in their just possessions. But if thou do evil, if thou art rebellious, impious, injurious, or addicted to any vice inconsistent with the peace of society, be afraid of the magistrate, because the power of punishing is not committed to him by God and the people in vain; for he is a servant of God, appointed to avenge the community by punishing evil doers.

**COMMENTARY.**

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ROMANS.

6 Wherefore it is necessary for you to be subject,1 not only on account of wrath, but also as a part of our peace, forasmuch as it is the ordinance of God, to obey them that are in authority:

7 For this reason, therefore, pay ye taxes1 also to them, because they are public ministers2 of God, attending continually to this very thing.

8 Render therefore to all their dues:1 to whom tax is due, tax:1 to whom custom, custom: to whom fear, fear: to whom honour, honour.

9 Owe no man any thing, unless to love one another. For he who loveth another hath fulfilled the law.

10 For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is summed up in this precept, namely, Thou shalt love thy neighbour as thyself.

11 Also this I command, Know the season,1 that it is already the hour for us to awake out of sleep. For now the salvation is nearer3 than when we believed.

12 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the heathen say, who hath believed against God, hath fulfilled the law.

13 Ver. 10. Therefore love is the fulfilling of the law. Ver. 11. Precept is summed up in this precept, namely, Thou shalt love thy neighbour as thyself. Ver. 12. He that believes in Jesus Christ and is converted, he is saved by the grace of God, and hath fulfilled the law.

14 Ver. 13. The phrase love the world signifies ministers appointed by God in behalf of the people. See Rom. xvi. 10 note. The thing to which the magistrates attend, or ought to attend continually, is the good of the people; which they should promote by restraining evil-doers, distributing justice, and repelling the attacks of foreign enemies. Now these things they cannot do, unless taxes are paid to them.

15 Ver. 17. Render therefore to all their dues. In this precept the apostle follows his master, who ordered the Jews to render to Caesar the things that are Caesar's, though Caesar was neither the Jewish nation, nor of their religion.

16 Ver. 21. This is money levied from the people for their persons, their houses, and their property. Custom is due to whom it is due, by the usual custom, and the taxes and custom are due to whom they are due. Custom, in the next verses, and custom signifies the money levied from the people.

17 Ver. 22. He who loveth another.1—Ver. 23, another, is more general. It is a phrase generally used by the apostle to express our debts to one another. He who loveth another presumes our very enemies, according to the sublime morality enjoined by Christ.

18 Ver. 25. It is summed up in this precept, namely, Thou shalt love thy neighbour as thyself. The meaning of the precept is, that as the friendship and assistance of our neighbour are necessary to the innoculation of our person, so we are to abstain from injuring him as carefully as from injuring ourselves.
The night is far advanced, and the day is at hand. Let us therefore put off the works of darkness, and let us put on the armour of light. (See 1 John 1:6, note 3.)

Let us walk about decently as in the day, not in (κοσμος καὶ ποιεῖσθαι) revellings and drunkennesses, not (σκαραβαί καὶ ακμαίοι) in chambers and lasciviousnesses, not (χαμάς καὶ ζύγια) in strife and envy.

But put ye on! The Lord Jesus Christ, and make no provision for the lusts of the flesh.

His exhortation more persuasive. For the same reason he says, in the next verse, 'Let us put off.'

Ver. 12.—1. The night is far advanced, and the day is at hand. Because knowledge and ignorance are to the mind what light and darkness are to the body, the scriptures often represent the former by the latter. Thus the heathens, who lived in utter ignorance of God and religion, are said to be in darkness; and their state is called night; and they themselves some of the night and darkness of ignorance. Whereas they who enjoyed the knowledge of God and religion are said to be in light and their state is called day, and they themselves some of the light of the day. 1 Thess. 5:4. Wherefore, the night, which is represented as the darkness, or almost at an end, is the night of heathenish ignorance; and the day, which is said to have been at hand, is the more clear shining of the light of truth, by the repeated preaching of the gospel in all those countries, and the darkness of ignorance and idolatry formerly reigned; the effect of which was, that the doctrines and precepts of the gospel were brought to the understanding of those who heard them, as they first believed.

2. Let us therefore put off the works of darkness, and let us put on the armour of light. The words ἀποθέλων καὶ ἀρραβώνων properly signify the putting off and on of clothes. Perhaps the apostle alludes to the dress of the crowns of leaves, in which the Hebrews dressed the crowns of leaves, and used to mark the heads and torches in their hands, with musical instruments of various kinds; upon which some of them played soft airs, while others accompanied them with their voices, and danced in the most lascivious manner. These indecencies they acted commonly before the houses in which their mistresses lived, then knocked at the door, and in the house in which they are, and at the end of the same, and opposed to εἰς ὁμορροφίαν, the garb and employment of the day, to these nocturnal dresses and revellings.

3. Not in chambers, but in the day time. For the same reason, the Romanos to which he adds, and make no provision for the lusts of the flesh. According to St. John, the Romans were to put on the armour of light, the Christian virtues, for their own sake, 'till the day break, and the darkness be past.' 1 Thess. 5:5. And hasty to wear with the morning, when he appears, to shun the ignorant Galatians.' 1 Cor. iv. 19. As this sentence is followed by the word ἀναπληροῦμαι, that is, to make up, it appears, that the apostle means, not to put on the armour of light, but to make up to it; to continue our gatherings in the house of the Lord, so as to increase the numbers of Christians, who, by the way, very frequently assemble together, and oppose to ἐν αὐτοῖς, the garb and employment of the day, to these nocturnal arrangements and revellings.

Chapter XIV.

View and Illustration of the Matters contained in this Chapter.

Soxas of the Jewish converts at Rome, fancying that the meats forbidden by Moses were uncleann in themselves, ver. 14, and that the days which he ordered to be kept holy were still to be sanctified, looked on their Gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every day alike. On the other hand, the Gentiles despised the Jews as ignorant bigots, for making many distinctions in meats and days, and refused to admit them into their company. To remedy these disorders, the apostle, in this chapter, commanded the Gentile converts who were well instructed, to be in friendship with such of their Jewish brethren as were weak in the faith, and to converse familiarly with them; not, however, for the purpose of disputing with them, or to account for their belief. For let every one most kindly deal with his other, and love them, that they may be more strongly persuaded, ver. 1. He acknowledged that it was natural for the Jews and Gentiles to differ in opinion concerning meats, ver. 2. But the Gentile brother, who is at all kinds indifferently, was not to despise the Jew as a weak bigot, because he ate such meats only as were allowed by the law of Moses. On the other hand, the Jew was not to condemn the Gentile as a profane person, for eating meats forbidden by Moses; for God had received him into his church, notwithstanding he did not obey the law, ver. 3.

Having thus advised the Gentile and Jewish Christians to forbear despising and condemning each other for not following the same rule respecting meats, the apostle proceeded to give them further instructions for their conduct in that matter, seeing they were all Christ's servants, employed by him in his family or church, and were not accountable to one another for their actions, but to Christ alone, whose prerogative it is to acquit or condemn his own servants. Further, he assured them, that notwithstanding they condemned one another, their conduct would not affect Christ, who will acquit his sincere servants, although they may have erred in that matter, provided therein they have acted according to conscience, ver. 4. Next, with respect to the days which Moses ordered to be hallowed, the apostle likewise acknowledged that it was natural for the Jews and Gentiles to have different opinions. But whether they observed these days, or did not observe them, their duty
was, to be fully persuaded in their own mind concerning the lawfulness of what they did, ver. 5. — And therefore, though they differed in their practice concerning meats and days, the apostle charitably hoped they all acted in these matters from a regard to the will of Christ, ver. 6. — This regard he told them it became them to maintain habitually, because none of them was his own Lord; none of them was at liberty, in religious matters, to act according to his own pleasure, ver. 7, 8. — For Christ both died and rose again, that he might acquire a right to rule the dead and the living, ver. 9. — Christ then being their only ruler, the apostle told them how they dared to intrude themselves into his place—the Jews by condemning the Gentiles, and the Gentiles by insolently despising the Jews! Instead of having a right to judge one another, they were all to stand before the judgment-seat of Christ, ver. 10. as Isaiah foretold, and to give an account to him, not of their neighbours' actions, but of their own, ver. 11, 12.

Christ, then, being the only Lord of the conscience of his servants, and the judge of their actions, the apostle commanded the Romans no longer to judge one another, but to judge this rather to be a fit measure, not to lay, either by their severe judgments or by their example, any temptation in one another's way which might occasion their falling into sin, ver. 13. — And to shew them what he himself thought of the conscience, he therefore said, that he had composed his meat to be unclean in itself, every kind is unclean to him who thinketh it unclean; because, while he entertains that opinion, he cannot eat it without sin, ver. 14. — And therefore, said the apostle, if thy weak brother is tempted, either by thy severe censures or by thy example, to eat meats which he thinks unclean, thou art not according to the love which thou shouldst bear to thy brother, if thou continuest to tempt him in that manner. I beseech thee, do not destroy him with thy meat for whom Christ died, ver. 15. — nor occasion the good liberty which belongs to the disciples of Christ to be evil spoken of by the Jews, ver. 16. — Besides, there is no reason for using thy liberty on every occasion; especially as the religion of Christ does not consist in the use of meats and drinks, but in a righteous and peaceable behaviour towards all men: neither are the pleasures which his religion promises the pleasures of sense, but those joys which result from the possession and exercise of the virtues which the Holy Ghost infuses into men's minds, ver. 17. — Further, the abolition of censures, of discord, of the jealousy of the Gentiles, of the observance of days and meats, are effects of the good dispositions he had been recommending; that, laying aside their disputes, they might cordially join in worshipping God publicly, and in praising him for his goodness to men, ver. 8, 9. — This admirable discourse the apostle concluded with an exhortation to the Jewish and Gentile brethren to 'receive one another;' that is, to live in peace and friendship with one another, even as Christ had received them all into his friendship and church, to the great glory of God the Father, ver. 7.

It is proper now to observe, that although the controversy concerning the holy days, and the distinction of meats, enjoined by the law of Moses, which led the apostle to give the Roman brethren the rules contained in the xvith, and in the beginning of the xvith chapter of this Epistle, hath no place in the present state of the church, these chapters must not be considered as useless. The general principles of morality explained in them are of unalterable obligation, and may be applied with great advantage for preventing us both from lording it over the conscience of our brethren, and from submitting to their tyranny. For they can be more useful to Christians in every age, than to be assur'd by an inspired apostle, That Christ is the only Lord of the conscience of his servants, and the judge of their hearts.—That he hath not delegated this great pre-
new TRANSLATION.

Chap. XIV.—1 Him who is weak in the faith receive ye, but not in order to the strife of disputations.

2 One indeed believeth he may eat every thing; but he who is weak in the faith (from ver. 1.) eateth herbs only.

3 Let not him who eateth despise him who eateth not, (aoros) condemn him who eateth; for God hath received him.

4 Who art thou that condemnest another’s household servant? by his own master he standeth or falleth: (ver. 10.) and he shall be made

Ver. 1.—1 Him who is weak in the faith.——The apostle means the Jewish Christian, who through weakness of understanding, or through prejudice, was ignorant of the doctrine of the gospel concerning the Gentiles and days; or whose persuasion of that doctrine was so weak, that it did not influence his conduct. To such persons, though in error, the apostle showed great tenderness, when he represented them only as ‘weak in the faith.’ In other passages, weakness signifies culpable error, 1 Cor. vii. 7. Some with consciousness of the idol, eat it as a thing offered to an idol, and their conscience being weak is declared.

2 Receive ye.—Admit him to your company and conversation, and so partake of the common worship of God, 1 Cor. x. 27. 28. among the Jews, as well as among the Gentiles.

3. But not in the strife of disputations:—μειμησθησαίτε. The verb μειμησθησαίτε, among other things, signifies, ἵκες to contend with words. Jude ver. 9. But Michael the archangel contended with the devil, about the body of Moses.——Acts ii. 2. And when they went up to Jerusalem, they that were of the circumcision contended with the Gentiles, disputed about the body of Moses.——Acts xvi. 2. When therefore you eat and drink, do it all to the glory of God, and be not ye an occasion of stumbling to the weak brethren.——Rom. xiv. 24. 25.——See Rom. v. 12.

Ver. 2.—1 Believeth he may eat every thing.——The apostle speaks not only of the Gentiles, but of such well instructed Jewish Christians as knew their liberty in this matter.——Bispeis eis ἄνθρωπον, Believeth to eat, is an Hebrewism, and signifies, belief that is lawful to eat: Gen. iii. 2. Of the fruit of the trees that are in the garden we eat, that is, it is lawful for us to eat. 2 But he who is weak in the faith eateth herbs only.——The explanation given of this clause in the commentary, is confirmed by Daniel’s practice, described Dan. i. 8—17; and by the behaviour of those priests whom Felix sent prisoners to Rome; of whom Josephus, De esse, says, that ‘ever amidst their calamities they were not forgetful of the right worship of God by which they fed on oils and nata, and that even in the heathens their idol worship, and further that evil communications made them eat any kind of animals.——See Col. ii. 23. note 5.

Ver. 3. For God hath received him.——God hath received both the one and the other in his church, as it is evident from his bestowing on both the spiritual gifts; and will receive both the one and the other in his everlasting kingdom, although they may have erred in their opinion about messia, and here in everything else, they have acted conscientiously. This is a powerful argument for the conciliating manner with which he, otherwise notwithstanding, we differ in opinion on religious subjects.

Ver. 4.—1 By his own master he standeth or falleth.—Locke in
5 One indeed (ὁ δὲ) thinketh a day more holy than another: but another thinketh every day alike. Let every one (ὁ δὲ) be convinced in his own mind.

6 (Ὁ δὲ, literally, He who careth for.) He who observeth the day, observeth it to the Lord; and he who doth not observe the day, to the Lord doth he not observe it; he who eateth, eateth to the Lord, for he giveth God thanks; and he who eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth by himself; and none of us dieth by himself.

8 (Ἔχεις) But whether we live, we live by the Lord; and whether we die, we die by the Lord; whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died and rose, and liveth again; that he might rule over both the dead and the living.

10 But thou, why dost thou condemne thy brother? and also thee, why dost thou despise thy brother? for we shall all be placed before the judgment-seat of Christ.

11 For it is written, (ISA. xiv. 23, 24, as I live, saith the Lord,) surely to me every knee shall bow, and every tongue shall confess to God.

12 (Ἄρας) Well, then, every one of us shall give an account concerning himself to God.

13 Let us therefore no more judge one another; but judge ye this rather, not to lay an interpretation of this of one's standing in the church, or of his being exalted, or cast down, or cast up; but that he which ruleth not his own house well doth not belong to be a ruler of the church; and that he which dieth not sheweth not God, that he which liveth not sheweth not God.

14 But let him that ruleth well in his own house number to himself that he is accepted of God; and let him that liveth not sheweth not God; for he that ruleth not his own house and family, how shall he shew that he ruleth the church of God?

15 But I speak by revelation, not I, but the Lord who gave the commandment through me.

16 But I say, that the things which are seen are temporal, but the things which are not seen are eternal.

17 For the肉身 shall be accquitted, for God hath power to acquit him at the judgment, and will do it, if he hath acted conscientiously.

18 For respect to days, the Jews respect, indeed, thinketh one day more holy than another; the new moons, for example, and sabbaths: but the Gentile Christian, better informed, thinketh every day alike holy, because the law of Moses is not the law of Christ's kingdom. Let every one direct himself according to his own conviction.

19 He who observeth the Jewish holy days, observeth them in obedience to Christ, who he thinks hath commanded them: He, who doth not observe these days in obedience to Christ, he doth not observe them, knowing that Christ hath abolished them. But to all kinds of meat indiscriminately, eateth them in obedience to Christ, who has permitted them to be eaten; for he giveth God thanks for them, in the persuasion that they are permitted; and he who eateth not every kind, in obedience to Christ he eateth them not, and sheweth his persuasion that they are not permitted, by giving God thanks for the food he is allowed to eat.

20 In thus declaring their subjection to Christ, both of them act properly; for none of us liveth by his own will, and none of us is allowed to die by his own will.

21 But whether we live, we live by the will of Christ: or whether we die, we die by the will of Christ. Whether we live therefore or die, we are Christ's subjects; and should not, in religious matters, be guided by our own will, but by the will of others, but by his.

22 To this implicit obedience from all he who hath the complete Christian life: for to this end Christ both died and rose, and liveth again in heaven, that he might rule and judge both the dead and the living.

23 But thou Jew, why dost thou condemn thy Gentile brother, because he neglegeth the distinction of meats and days? Or thou Gentile, why dost thou despise thy Jewish brother as a weak bigot, because he observeth these distinctions? In such matters we should not judge one another; for we shall all be placed before the judgment-seat of Christ, to be judged by him.

24 This was declared to the Jews long ago: 'for it is written, I have sworn by myself, saith the Lord, the word is gone out of my mouth, &c.' That unto me every knee shall bow, and every tongue shall swear.'

25 Well, then, every one of us shall give an account concerning himself to God, whose indulgence to the sinner will make many ashamed of their harsh judgments.

26 Let us therefore no more judge one another, because our opinions and practices are different: but ye shall judge with mercy, as Christ hath judged with mercy.

27 For he who hath any right to judge the world is the Lord who giveth the commandment through us.

28 But he shall be made to stand.—[Εν ου.] Whaley, who translates this, 'He shall be established,' thinks the meaning is, That the Lord will establish him: or, the Lord will see to it that all the things he has said shall be verified, and that others in succession shall take to heart the things he has said, and fulfill meats and days, when he should see the temple destroyed, and the law of Moses set aside. But neither this, nor Locke's interpretation, accordeth with the scope and design of the chapter. The interpretation, as given in the commentary, I think, is the true meaning of the passage.

29 For seeking it appear not, but the neck is made in speaking of Christ's judging his own servants at the last day, the swending of which he speaks must be that mentioned Paul. I. 5. The nugressy shall not stand in the judgment; consequently the sest's meaning is, the servant of Christ, who acts conscientiously, shall be honourably acquitted at the judgment, even though he may have sinned through ignorance.

30 Ver. 5. Every day alike.—The Jewish holidays only being the subject of controversy, what the apostle hath written concerning them in this passage, cannot be extended to the Sabbath instituted at the creation, nor to the Christian Sabbath.

31 Ver. 6. For he giveth God thanks.—By giving God thanks before he eats, he shews himself a religious person, who, in the matter of meats, acts according to what he thinks is the will of God.—The sentiment italicised in this verse is excellent; as also it is in the following verses.

32 Likewise in verses 3 and 4. Every man ought to believe concerning his neighbour, that in all religious matters he acts according to conscience, especially if he professes to do so; and though his conscience be ill-informed, he should be left to its direction in these matters. The Greek commentators affirm, that the rules in this chapter relate to meats and fasting only, and not to doctrines of faith, and matters of great importance. But I see no reason for this distinction. The right of conscience, and of pretending to know the more sacred, the more important the affair is about which they are exercised. And therefore, in every thing of importance, as well as in lesser things, let them hold the rule of conscience, and not the opinion and conscience of another, are appointed by Christ to be a rule of his conduct.

33 Ver. 7. For none of us liveth by himself, and none of us dieth by himself.—[Εν ου.] To live or to die by one, is to live at one's pleasures; and to live or to die at one's pleasure, is to die of one's pleasure. Thus Sophocles' Ajax, ver. 603. Πάντα τοις τοιούτοις ἁναθέτεις: 'He died by his will of the gods.' For the scholiast explains, Πάντα τοις τοιούτοις, each man's own will.
14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: (\(\text{wv} \)) yet to him who accounteth any thing to be unclean, to that \(\text{manner} \) it is unclean.

15 (\(\text{os} 106\).) Wherefore, if thy brother be \(\text{hurt} \) through thy meat, thou no longer walkest according to love. Do not destroy him with thy meat, for whom Christ died.\(^3\) (See ver. 30.)

16 Let not then the good which belongeth to thee be evil spoken of:

17 For the kingdom of God is not meat and drink,\(^2\) but righteousness, and peace, and joy in the Holy Ghost.\(^4\)

18 And he that is \(\text{serveth} \) Christ,\(^1\) is acceptable to God, and approved of men.

19 Well, then, let us pursue the things of peace, and the things of mutual edification.

20 Do not for the sake of meat destroy the work of God. All \(\text{meat} \) indeed \(\text{is clean} \); but if thy brother be \(\text{offended} \) in thy meat, let him eat with a\(^3\) thumping-block.

21 It is good neither to eat flesh, nor to drink wine, nor \(\text{to do any thing} \) by which thy brother is made to stumble, or to fall, or to be\(^4\) weakened.

22 Thou hast faith: hold it fast\(^1\) (\(\text{sermo} \)) with respect to thyself in the sight of God.\(^3\) Hap-

23 Because the meaning is, Since we are all the servants of Christ, and are to be judged by him, at the last day, not only to usurp his prerogatives, by assuming one another's professions, or bigotry, or wicked, merely because we differ in opinion about matters concerning which Christ hath commanded us to judge for ourselves. Nevertheless, notorious wickedness, whether in principle or practice, whereby society is injured, being a matter subject to no doubt, we ought not only to judge and condemn in our own minds every in-

24 But judge ye rather, not to lay an occasion of stumbling before a brother, or to cause him to fall. For the things which are done by men are manifest, and \(\text{God} \) is mindful of them.\(^1\) In the original it is, \(\text{Lay a stumbling-block or a scandal.} \)

25 But be ye 

26 May we not from this infer, that the pro-

27 Things clean in themselves, that is, things naturally fit for food, might be made unclean by the positive command of God: as much

28 Or theunderstanding of these things to the Gentile converts, mentioned Acts xvi. 22, is the understanding of such Gentiles only as had been pros-

29 See Gal. ii. 21. note.

30 Ver. 16. — If thy brother (\(\text{avtov} \)) be hurt through thy meat.\(^3\) Delivered to the Greek word, \(\text{avtov} \), for what Christ died.\(^1\) Do not, for the sake of thy meat, destroy\(^2\) thy salvation Christ parted with his life. Here Christ is said to have\(^1\) died for a person, who may be destroyed by eating through our example. See in what sense Christ died for all, 2 Cor. v. 15. note 1.

31 Ver. 17. — For the kingdom of God.\(^1\) — By the kingdom of God, Lord, and the \(\text{meat} \) of Christ, he means the \(\text{privileges} \) of each other.\(^4\) But the phrase seems to be used here in the sense in which it was often used by the Jews, namely, to signify his religion, whereby God's kingdom or \(\text{in} \) the kingdom of God; and therefore the kingdom of God is said to be within him, Luke xvi. 20.

32 It is not meat and drink.\(^1\) Drink is mentioned as well as meat, because, though the law of Moses did forbid any kind of drink, the intoxicating liquors obtained from wine, and all kinds of fermented drinks. Hence the exhortation, Col. ii. 16. \(\text{Let no man judge you in meat or in drink.} \)

33 Perhaps some of the more sensible Jews abstained from drinks prepared by the heathens, thinking them impure. Or the expression may be proverbial, signifying that the kingdom of God, that is, true religion, does not consist in the observation of any ceremony whatever. The apostle explains that the commandment more fully, 1 Cor. viii. 8. For meat commendeth us not to God: for neither if we eat, do we abound; neither if we eat not, are we defen-

34 But righteousness, and peace, and joy in the Holy Ghost.\(^1\) — Righteousness comprehends justice, truth, purity, and self-govern-

35 Peace, as the opposite of war, is the internal tranquility and the external good-will of the soul.\(^3\) On the other hand, the other parts of this collection of words, are not only to do beneficent actions, but to live in concord with those who differ from us. That is, pass through the external state of society, and enter into the internal state of grace. In the original it is, \(\text{Lay a stumbling-block or a scandal.} \)
ROMANS.

THINE OWN CONDUCT IN THE PRESENCE OF GOD; BUT DO NOT USE THY LIBERTY, AS TO LEAD OTHERS TO SIN. HAPPY IS HE WHO DOETH NOT SUBJECT HIMSELF TO PUNISHMENT, BY DOING WHAT HE APPROVETH AS LAWFUL.

22 FOR HE WHO SEEKETH A DIFFERENCE IN MEATS, IS LIABLE TO PUNISHMENT, IF THROUGH ANY EXAMPLE HE EAT WHAT HE THINKS UNCLEAN; BECAUSE HE EATETH NOT FROM A PERSUASION THAT IT IS LAWFUL, BUT TO PLEASE OTHERS.

This is wrong; for whatever is done without a conviction of its lawfulness, is really sin, though it be lawful in itself.

CHAPTER XV.

View and Illustration of the Matters contained in this Chapter.

N. B.—For an account of the first seven verses of this chapter, see the last part of the Illustration prefixed to Chap. xiv. p. 125.

The apostle, in the seventh verse of this chapter, having exhorted the Jewish and Gentile Christians at Rome to a cordial union, from the consideration that Christ had received honours in his church, naturally turns his thoughts to an objection which might be made to this doctrine; namely, that if Christ had meant to receive the Gentiles, he would have preached to them himself. To this the apostle replied, that Jesus Christ was born a Jew, and preached to the Jews only, because thereby, in the end, he most effectually accomplished God's promises to the forefathers, and the blessing of the nations. He is the root and foundation of all things. Farther, because the Jews were unwilling to be united with the Gentiles in one church, the apostle quoted various passages from their own prophets, foretelling that the Gentiles in future times would be Messiah's subjects, and join the Jews in worshipping the true God, ver. 9, 10, 11, 12. Wherefore, God having determined from the beginning to make the Gentiles his people, the Jewish believers were bound to acknowledge such of them as were converted for their brethren, and fellow-heirs of the promises of God, notwithstanding they did not obey the law of Moses. And having thus established the title of the Gentiles to all the privileges of the people of God, at the Gospel dispensation, the apostle prayed that God would fill them with all joy and peace, through the firm belief of their title to these great blessings, ver. 13.

Both the doctrinal and practical part of this epistle being now finished, the apostle makes a very handsome apology to the Romans, for writing so long a letter to persuade them to become members of his church. He had told them that having a good opinion of their virtue and knowledge, ver. 14.—he had, on that account, written to them with the more freedom, to bring things to their reconsideration. And that he had done this likewise, because he was both qualified and authorized to teach them, by virtue of the apostolical office which God had conferred on him, for the purpose of converting the Gentiles, ver. 15, 16.—Then, to prove his apostleship to the Romans, he told them that he had good reason to boast of his success in converting the Gentiles, and in presenting them to God as an acceptable offering, ver. 17.—But that in this his boasting he would speak, not of the things which Christ had wrought by others to make the Gentiles obedient, but of the success which he himself had had in converting them by his own preaching and miracles, ver. 16, 19.—Moreover, to give the Romans a just idea of his character and ministry, he informed them that he had always made it a rule, not to preach the gospel where it had been preached before, lest he might have appeared an inferior workman, who builds on a foundation laid by another; but that he had gone to the most ignorant and barbarous nations, that the prophecies concerning the conversion of the Gentiles might be fulfilled, ver. 20, 21.—And that his resolution of not preaching where the gospel had been preached before, was the reason of his not visiting Rome hitherto, ver. 22.—But now, having no more opportunity of that sort in the parts from Jerusalem to Illyricum, and having long had a desire to see the Romans, he would certainly come to them in his way to Spain, ver. 23, 24.—At present he was going to Jerusalem with the collections which he had made for the poor of the brethren in Judea, ver. 25, 26, 27.—But when that service was finished, he would come to Rome, ver. 28, 29.—In the mean time, he earnestly begged their prayers, that he might be delivered from the disobedient in Judea; and that the service he was performing to the Gentile brethren in Jerusalem should be speedily finished, ver. 30.—Lastly, because there had been great disensions among the Romans about the method of justification, and about the obligation of the law of Moses, he wished the God of peace to be with them all, ver. 33; thus adapting his apostolical benediction to their particular circumstances.

NEW TRANSLATION.

CHAP. XV.—1 We then, who are able men,ought to bear the weakness of the doctrine, ought so to behave towards the ignorant, that their errors...
ROMANS.

CHAP. XV.

may hurt them as little as possible; and should not proceed ourselves only in what we do.

2. [101. 93.] Whereas, let every one of us please his neighbour in good will, for the sake of edification.

3. For even Christ pleased not himself, but as it is written, (Psalm 110: 9.) The reproaches of them which reproached thee, have fallen on me.

4. [104. 95.] But whatever things were before written, were written for our instruction, that through the patience and consolation of the scriptures, we might have hope.

5. Now may the God of patience and consolation grant you to have the same dispositions towards one another, according to Christ Jesus;

6. That unaniomously with one mouth ye may glorify the God and Father of our Lord Jesus Christ.

7. For wherefore receive ye one another, even as Christ also hath received you, to the glory of God.

8. Now I affirm, that Jesus Christ became a minister of the circumcision, an account of the truth of God, in order that by converting the Jews, and sending them to preach to the Gentiles, he might accomplish the promises made to the fathers.

9. And that the Gentiles might praise God on account of mercy; as it is written, (Psalm 81: 40.) For this cause I will glorify thee among the Gentiles, and sing thy name.

Ver. 1. We then, who are able men, ought to bear the weaknesses of the unable. This is a literal translation of the passage, not different in sense from the common version; it marks more distinctly the apostle's allusion to the custom of travellers. Ver. 2. Now, when any of their company falls sick or lame, support him, till they bring him to some convenient resting place.

Ver. 3. For even Christ pleased not himself, but as it is written, (Psalm 110: 9.) The reproaches of them which reproached thee, have fallen on me. Ver. 4. But as it is written, (Romans 15: 4.) The reproaches of them which reproached thee, have fallen on me. That this psalm is here alluded to, we learn from the evangelist John, who affirms, (chap. xii. 39.) that they did not please one another, as the word of God unto the cross, was a fulfillment of the 2d verse of this psalm. In like manner, ver. 5. The soul of thine house hast eaten me up, was applied to Jesus by the disciples, (Luke 22: 19.) Paul therefore hath rightly interpreted the word of God, that a sufficient number of them receiving it, might preach it to the Gentiles, and by the preaching of the one thing, the whole thing of God's promises to the fathers, concerning the blessing of the nations in Abraham's seed, might be performed by the conversion of the Jews and Gentiles; and, in all his transactions, he was a true Israelite, and a faithful servant of God.

Ver. 6. And that the Gentiles might praise God on account of mercy; as it is written, (Psalm 81: 40.) For this cause I will glorify thee among the Gentiles, and sing thy name. Ver. 7. Wherefore receive ye one another, even as Christ also hath received you, to the glory of God. As to this, the exhortation had no relation to their holding church communion with one another, because there were no such assemblages among the Romans at this time. But the exhortation was to receive one another, in order that, by converting the Jews, and sending them to preach to the Gentiles, he might accomplish the promises made to the fathers.

Ver. 8. And that the Gentiles might praise God on account of mercy; as it is written, (Psalm 81: 40.) For this cause I will glorify thee among the Gentiles, and sing thy name.

Ver. 9. But whatever things were before written, were written for our instruction, that through the patience and consolation of the scriptures, we might have hope.

Ver. 10. Now may the God of patience and consolation grant you to have the same dispositions towards one another, according to Christ Jesus; that unaniomously with one mouth ye may glorify the God and Father of our Lord Jesus Christ; for his love to man.
And again, "Moses saith, Rejoice ye Gentiles with his people." (Deut. xxxii. 43.)

11 And again, "O praise the Lord, all ye nations; praise him, all ye people." Praise the Lord, because ye enjoy the privileges of the gospel along with the Jews, whereby his 'merciful kindness is great towards us.'

12 And again, Isaiah saith, chap. xi. 10. 'In that day shall the root of Jesse, which shall stand for an ensign of the people; and to him the Gentiles shall seek for protection, government, and salvation.' And his root shall be called God's right hand.

13 Now may the God of hope fill you with all joy and peace in believing, in order that ye may abound (ver. 11.) in that hope, through the power of the Holy Ghost, through the power of the Holy Ghost conferring on you gifts, and filling you with good dispositions.

14 However, my brethren, though I have given both instruction and reproof, I have not a more opinion either of your knowledge or virtue. For even I myself am persuaded concerning you, that, in general, ye are full of goodness, being filled with all knowledge, able also to instruct one another.

15 But I have written the more boldly to you, brethren, partly as calling things to your remembrance, in which I am Qualified through the grace which is given me of God.

16 In order to my being a minister of Jesus Christ (w. 4.) among the Gentiles, ministering the gospel of God, that there might be an offering of the Gentiles, most acceptable, being sanctified by the Holy Ghost.

17 I have therefore boasted through Christ Jesus, (sup. not.) WITH RESPECT TO things pertaining to God.

18 (Verse 96.) But I will not dare to speak anything of what Christ hath not wrought, but of what he hath wrought by me, in order to the obedience of the Gentiles in word and deed, mention that Moses hath prophesied of Christ under the name of David, chap. ii. 6.

Ver. 10. And again he saith, Rejoice ye Gentiles with his people;—the apostle's design, in this part of his letter, being so to make the Jewish and Gentile convert to a cordial union in the public worship of God, as it was of great importance to shew the Jews that this conversion was not only consistent with, but a part of the work which the apostle laboured to effect for that purpose in Deut. xxxii. 43. where our translators have supplied the word with, as the apostle likewise hath done. But though the sense be not the same, the word is not included, and no mention is there made in the Greek, from which the idea is derived. The apostle, instead of 'Praise his people, ye nations,' saith, 'Rejoice ye Gentiles with his people,' for the sake of making the Jews happy, unless they acknowledged and worshipped the same God with them.

Ver. 11. Praise the Lord.—The original word, εὐχαριστεῖν, signifies to praise by singing. Luke ii. 20.

Ver. 12. The root of Jesse shall be (בְּרֵׁשֵׁהוֹנָה בֶּרֶשֶׁת, see Ex. lv. 27.), and he who standeth up to rule the Gentiles shall be.—This clause in the Hebrew runs thus: "There shall be the root of Jesse, which shall stand for an ensign of the people." But the apostle hath adopted the LXX. translation, because it represents the prophet's meaning with sufficient exactness. For as soldiers in marching and fighting, the standard of their prince, a standard may be put metaphorically for a prince or ruler. The meaning of the prophecy is, 'At the proper time the root of Jesse shall revive, and he who standeth up to rule the Gentiles shall spring from it.'—In allusion to this prophecy our Lord calls himself, Rev. v. 6. 'The root of David;' and in that description of the root and offspring of David, to which he is the life and strength of the family of David as well as its offspring; that family being raised and preserved for the sole purpose of giving birth to the Messiah.

2. In and him the Gentiles shall hope.—In Isaiah it is, 'And to it the Gentiles shall seek;' but the meaning of both expressions is the same. For in Scripture, to seek a person or thing, is looking with hoping in, or trusting to that person or thing. See Job 8. 3.14.

Ver. 14. Even I myself am persuaded concerning you, that yourselves also are full of goodness, &c. This apology for writing to a church which the apostle knew so well, is not only the more necessary, that in this letter he had opposed some of their strongest prejudices, and had rebuked them for certain irregularities in their conduct. But he was entitled to instruct and signify to them, by virtue of his apostolic office, ver. 15. The truth of which had been confirmed by miracles, ver. 16. 17. But the Gentiles had been confirmed by the miracles he had wrought among them, and by the gifts of the Spirit he had communicated to his converts in all the gentile countries, from Jerusalem round about as far as Illyricum, ver. 19.

Ver. 15. I have written the more boldly to you, brethren, partly as calling things to your remembrance, in which I am qualified through the grace which is given me of God. But this writing was not a sin-offering, but a free-will offering; for the apostle nowhere speaks of his offering sin-offerings.

3. Being sanctified by the Holy Ghost.—According to the law, the sacrifices were sanctified, or made acceptable to God, and were laid and laid on the altar by the priest. Matt. xxiii. 19. Mark ix. 49. But the Gentiles converted from idolatry to the worship of the true God, through the apostle's labours, were offered by him to God as a free-will offering; and were sanctified, or made acceptable to God, by the sacrifice of the Messiah, which was offered by the apostle on their behalf. By these gifts the Gentiles were strongly confirmed in the faith of the gospel, and cleansed from their former impurities. This is the privilege of the apostolic office, and a sanctification of the offering, which was far more excellent, effective, and acceptable, than the sanctification and offering of the sacrifices of beasts prescribed in the law.

Ver. 17. I have therefore boasted through Christ Jesus, with respect to things pertaining to God, the public minister of the Gentiles, speaking of his apostolic office. We have the phrase, εὐχαριστεῖν τῷ Ἰησοῦ Χριστῷ, 'things pertaining to God.' In the same sense, Heb. v. 1. The apostle had reason to boast of his labours in the gospel, both in giving them to the Gentiles, and thereby the truth of his priesthood was put beyond all doubt, and his zeal for the interest of his Master was highly gratified. 

Ver. 18. Speak any thing but what is right, but of what he hath wrought by me.—The words 'but of what he hath wrought by me' are supplied by Psal. cx. 9, 10, and immediately necessary for the connexion of the sense. See Gen. Proc. p. 10. note. The apostle would not speak of
ROMANS.

19 By the power of signs and wonders, and by the power of the Spirit of God, so that from Jerusalem and round about as far as Illyricum, I have fully preached the gospel of Christ.

20 And it became me thus earnestly to preach the gospel, not where Christ was named, that I might not build on another's foundation.

21 But as it is written, (Isa. iii. 15.), They shall see to whom nothing hath been told concerning him, and they who have not heard, shall understand, and those who have heard, shall not understand.

22 For which reason also I have been oftentimes hindered from coming to you.

23 But now, having no more place in these parts, and having for many years a strong desire to come to you,

24 Wherefore, when I go towards Spain, I will come to you: for in my journey I hope to see you, and to be brought on my way thitherward by you, when I shall first in some measure be filled with your company.

25 But now I go to Jerusalem, ministering as the buckler.

26 For Macedonia and Achaia have been pleased to make some contribution for the poor of the saints who are in Jerusalem.

27 They have been pleased, (v.s. 44.), zealously, and their deputies also are: for, if the Gentiles have partaken of their spiritual things, they ought (v.s. 318.) certainly to minister to them in carnal things.

28 Wherefore, having finished this affair, what Christ had not wrought by him, but by his disciples, for making the Gentiles obedient; though he might have claimed some praise also from their success. But he would speak only of what Christ had wrought by him personally, namely, that he had preached the gospel with the greatest success, from Jerusalem, and round about, to all the Gentile countries, as far as Illyricum. Many samples of whole clauses omitted, which must be supplied, as Rom. v. 1.

29 Ver. 19.—I. By the power of signs and wonders. It hath been thought that the supernatural works performed by our Lord and his apostles were performed by different names, to mark them by which they were performed. That such of them as were intended for the public to experience the truth of any doctrine asserted, or messages from heaven by the miracle worker, were called evphos, signs, Mark xvi. 20.—That such of them as were intended to astonish and terrify, and draw attention of the beholders, were called ravnos, wonders. Of this sort was the punishment of Ananias and Sapphira with death, and of Elymas with blindness.—In the gospel the miracles of Christ are commonly termed ἀγάθη ἔργα, mighty works, Mark vi. 3. 6. 14. to express the great power exerted in the performance of them.

30 And by the power of the Spirit of God. This being different from the power of signs and wonders, mentioned in the foregoing clause, most signify the gifts of the Spirit, called, Heb. ii. 4. 'Distributions of the Holy Ghost.' These were,—the word of wisdom, the word of knowledge, faith, prophecy, utterance, the discernment of spirits, the gift of tongues, and the interpretation of tongues—all which are generally distinguished from miracles.

31 In so much that from Jerusalem, and round about as far as Illyricum, Illyricum was a country in Europe, lying between Paelonias and the Adriatic Sea. It is now called Illyria. In the History of the Acts there is no mention made of Paul's preaching the gospel in Illyricum. Nevertheless, as that country on the south bordered on Macedonia, where Paul often preached, he may, on some occasion or other, have gone from Macedonia into Illyricum. Yet in any composition is not necessary, as the apostle does not say he preached the gospel in Illyricum, but only 'as far as Illyricum.' This shows how much thought there was for the churches in the two provinces; that at the time the apostle wrote this letter, Illyricum was the boundary of his preaching westward; and that he propagated the gospel, not in a direct line from Jerusalem to Illyricum, but little by little, and wide on every hand, through the intercessions. That the gospel was at length preached in Illyricum, appears from Titus ii. 9. 10. 12. where Titus was to be sent to the churches which were there, and especially those which were in Illyricum.

32 I have fully preached the gospel, or fully declared it. So the word is used by calling the apostle's mission a full gospel. He did not destroy the law and the prophets, but (ἀξιοῖς) fully to declare, or explain them.—2 Tim. iv. 7. 'That by me the preaching of the gospel.
and having sealed to them this fruit, I will go from hence by you into Spain.

39 And I know that when I come to you, I shall come (w) with the fulness of the blessing (33.) of the gospel of Christ.

40 Now I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me by prayers for me to God;

31 That I may be delivered from the disobedient in Judea; and that my service, which I am performing to the saints in Jerusalem, may be acceptable to you;

32 That in joy I may come to you through the will of God, and may with you be refreshed.

33 Now, may the God of peace (see the illustration) as with you all. Amen.

Verse 39. The apostle declared the true nature of both, and shewed the great excellency of the one above the other: Money procures conveniences only for the flesh; but the gospel improves the spirit, and this is for a blessed immortality.

Ver. 39. And having sealed to them this fruit.—La Clara thinks, seal here signifies to send; others think it signifies to write; because it was the custom to secure with seals such things as were sent to persons at a distance. The fruit of which the apostle speaks, may be either of his public ministrations, or of the good will of the Gentiles towards the Jews, or of the efficacy of the faith of the Gentiles to lead them to works of charity; or it may be all these jointly; because, when duly attended to, these things must have had a very powerful influence in reconciling the Jewish to the Gentile believers. The apostle's chief design in making the collections, was to produce this happy union of the Jews with the Gentiles. See 2 Cor. ix. 14. note. And therefore he earnestly desired that his service in that matter might be acceptable to the Jews.

Ver. 39. I shall come with the fulness of the blessing of the gospel.—See Rev. iv. 35. If the application in the commentary is not admitted, 'the blessing of the gospel' may be the gospel doctrine.

Ver. 40. I beseech you, brethren.—The parables mentioned in the commentary, 'the love of the Spirit' may signify that mutual love which the Spirit diffuses through the hearts of the faithful, and by which he binds them together, called, 'The fellowship of the Spirit.' Phil. ii. 1. 2.

Ver. 40. By the prayers for me to God.—The word translated strive together, comes from a word which signifies the greatest strength and agility, such as the combatants in the games were wont to use. The apostle had got notice of Paul's success in converting the Gentiles, to whom he preached salvation without requiring them to obey the law of Moses. And being thereby informed that he taught all the Jews which were among the Gentiles to forsake Moses; acc. Acts xxii. 21, they were exceedingly enraged against him. Of this the apostle being well apprized, was much afraid of them; and therefore, in the most earnest and importunate manner, he besought the continued prayers of the brethren at Rome, that he might be kept out of the hands of the disobedient to Christ. The apostle knew that his service in making the collections might be well received by the saints there.

Ver. 40. That in joy I may come to you.—As the apostle proposed to visit the Romans, after bringing the collections there, he earnestly wished that such service might be acceptable to the brethren there; because, if it was well received, it would produce that happy union of the Jews with the Gentiles, which he had so much at heart to accomplish, and make him come to Rome in great joy. But how much the apostle's design was defeated, and in what disadvantageous circumstances he came to Rome, the history of the Acts informs us. The unbelieving Jews in Palestine found him, and raised a tumult against him, and would have killed him outright, if the Roman soldiers had not rescued him out of their hands. The multis tantes having thus failed in their attempt, the chief priests and elders, who set them on, stood forth next, and accused Paul before the governor, Felix and Festus, who more than once tried him for his life. And although in these different trials his innocence clearly appeared, yet, in regard his accusers were the chief men of the nation, he feared their influence would have greater weight with his judges, than the consideration of his innocence. And therefore, when Festus delayed pronouncing sentence, and proposed a new hearing of the cause at Jerusalem, the apostle found himself under the necessity of appealing to the emperor; which, as a Roman citizen, he was entitled to do. The consequence of all this was, that instead of visiting the church at Rome in joy, as he proposed, on account of the reconciliation of the Jewish with the Gentile believers, he was sent thither bound with a chain, as a delictor.

CHAPTER XVI.

View and Illustration of the Salutations in this Chapter.

Peñas, a deaconess of the church at Cenchreae, having occasion to go to Rome about some important affairs, the apostle earnestly recommended her to the good offices of the Roman brethren, ver. 2. To this recommendation she subjoined salutations to a number of persons by name, members of the church at Rome, with whom it seems she was acquainted, ver. 3-18.

The names of the persons saluted shew them to have been Greeks, or of Greek extraction. We may therefore conjecture that they had settled themselves in Rome for the sake of commerce, or of exercising their particular trades. But being afterwards banished by the emperor Claudius, under the denomination of Jews, they had retired, some of them into Greece, others into the Lesser Asia, and others into Judea, where it is supposed they became known to the apostle Paul, in the course of his travels. There, ministering to the Gentile churches, he was called by the apostle his kinsmen, either because they were his relations, or because they were of the same nation with himself, and who, during their banishment from Rome, or perhaps before it, had been converted to Christianity. These, with many others, returned to Rome on the death of Claudius, and re-established the church there in its former lustre, as was formerly observed in the preface to this epistle, p. 51.

The apostles affirm, that at the time the apostle wrote this letter, St. Peter was in Rome, exercising the office of Bishop in the church there. But if Peter had been in Rome when this epistle was written, Paul probably would have known it; in which case, he would not have omitted him in the salutations, and have mentioned so many others of inferior note.—The apostle's saluting so many members of the church at Rome, and not mentioning the rest, who were not personally known to him. By saluting all his acquaintance in Rome, the apostle proposed to make himself known to the Roman brethren, through the accounts which he knew his acquaintance would give of his apostolical character and gifts, and of his success in converting the Gentile churches. The Roman brethren were thus called to be well informed concerning these matters, because the knowledge of them was necessary to give his letter its full effect with those who might read it.—From the characters which the apostle hath given of the persons he saluted, we learn that some of them were
remarkable for their station and education, and all of them for their virtues. Wherefore, the accounts which they gave of the apostle's character and endowments, and success in preaching, must have had great weight in establishing his authority among the brethren at Rome, and in drawing their attention to the things written in this epistle.

Concerning the salutations in the apostolic epistles it is proper to remark, in general, that they were of great benefit to the persons saluted. For being sent to individuals, in letters addressed to the churches of which they were members, such public testimonies of the apostle's character and endowments were a great encouragement to the believers, but confirmed them in the faith, and encouraged them to bear with patience the evils attending the profession of the gospel. And to us, these salutations are an example of the love which we owe to the sincere disciples of Christ,

New Translation.

Chap. XVI.—1 I recommend to you Phoebe our sister, who is a deaconess.* of the church which is in Cenchreae. 7 That ye may receive her in the Lord, as becometh saints, (65.) and assist her in whatsoever business she may have need of you: for indeed she hath been a helper of many,-and of myself also.

3 Salute Priscilla and Aquila, my fellow-labourers in Christ Jesus.

Ver. I.—1 I recommend to you Phoebe.—Bengelius thinks the Gentiles, after their conversion, retained their names, though taken from the heathen deities, because it put them in mind of their former gods.

2 Our sister.—The apostle calls Prisca his sister, because she was a Christian. The epistles to the Ephesians and Colossians, which the disciples of Christ gave to one another in the first age, were founded on their being the children of God by faith, consequently the brethren were called brethren in the gospel, and thereby their names were written by public authority: according to Matt. xxv. 30. "Whenever shall the will of my Father, the same is my brother, and sister, and mother.

3 Who is a deaconess of the church.—Cornelius Nepos, in the preface to his history, speaking of the manners of the Greeks, informs us, that it was not customary with them to have free access to the company of women of virtue, unless they were related to them. Their words are: περιοχες ουν ακριβως μοριους συν δεκαρε, quae apud illas turpia poterant. Quem enim Romanorum, puteus luxurae iunctus, salutem non excitat, nisi cum extra aequa parte sedem, quam vires telluris habet, habet. In devotionibus aberant, sicut in legatis, quos olim etiam with some of the state, the characters which were appointed to teach them. Accordingly we learn from the New Testament, and from the most ancient Christian writers, that the deaconesses of the church were not only women who were appointed to teach them. Accordingly we learn from the New Testament, and from the most ancient Christian writers, that the deaconesses of the church were not only women who were appointed to teach them, but were also women, remarkable for their knowledge, prudence, and piety, and of a fit age, were chosen to instruct the newly converted and the young of their own sex, and to clothe the sick, and comfort the afflicted, who could not attend the public ministrations. These female teachers are mentioned under the application of woe, 1 Tim. v. 11, where also, ver. 9, their character and election are described. Further, as the first Christians were remarkable for their love to each other, they appointed in every church men in whom they gave the appellation deaconesses, whose office was to make collections for the poor, and to apply these collections in relieving widows and orphans who were dependent on the church, and to comfort its members, who visited and comforted with the greatest tenderness. See Rom. xii. The deacons were, however, those women whom they named deaconesses, to perform the same offices to the distressed of their own sex, and whom they provided for them with money out of the church's funds. The character and office of these female deacons the apostle has described, 1 Tim. v. 9, and ver. 10, orders the widows, or female preachers, to be chosen from among them. The deaconesses is also described, 1 Cor. iii. 11. and in the Apostolic constitutions, lib. iii. c. 15. ἡ δεaconissa, πολλα φυλασσων, ἐν τοις ἅγιοις, ἀνήγαρ δεσκοτος τῆς εὐαγγελιστῆς, δια τὴν θλισσαίον τῆς ἡγεμονίας τῆς ζωῆς τους. Ignatius likewise, in his epistle Ad Adelphos, No. xii. 2. says, τῶν ἄγαντων ἐκκλησιῶν τῆς ἐκκλησίας τῆς ἐν Χριστίνας. Phiny too, in his famous letter to the emperor Trajan, mentions them: "I have not been able to find them, that they were deaconesses. In concerning the Christians, he had put two maid servants to the torture, who were called among the Christians ἡ γεμόνων, that is, the deaconesses. But the apostle was so founded on their being the children of God by faith, consequently the brethren were called brethren in the gospel, and thereby their names were written by public authority: according to Matt. xxv. 30. "Whenever shall the will of my Father, which is the same is my brother, and sister, and mother.

3 Who is a deaconess of the church.—Cornelius Nepos, in the preface to his history, speaking of the manners of the Greeks, informs us, that it was not customary with them to have free access to the company of women of virtue, unless they were related to them. Their words are: περιοχες ουν ακριβως μοριους συν δεκαρε, quae apud illas turpia poterant. Quem enim Romanorum, puteus luxurae iunctus, salutem non excitat, nisi cum extra aequa parte sedem, quam vires telluris habet, habet. In devotionibus aberant, sicut in legatis, quos olim etiam...
4. These persons for my life laid down their own necks; to whom not I only gave thanks, but even all the churches of the Gentiles.

5. Likewise I SALUTE the church which is in their house. 

6. Salute Epaphras my beloved, who was in the first place of Achaia in Christ.

7. Salute Mary, who laboured much with me, and was in Christ before me.

8. Salute Amplias, my beloved in the Lord.


10. Salute Apelles, the approved in Christ. 

11. Salute Herodion my kinsman. Salute those of the family of Narcissus who are in the Lord.


13. Salute Rufus, the chosen in the Lord, and his wife who is the mother both of him and of me.


4. These excellent persons to save my life exposed themselves to death; to whom therefore, not I only am thankful, but even all the churches of the Gentiles, who consider themselves as indebted to them, for preserving the life of their apostle and spiritual father.

5. Likewise, with health to the members of the church which is in their house. Salute Epaphras, whom I dearly love because he is the first in the province of Achaia.

6. Salute Mary, whom I undervest so great fidelity in spreading the gospel along with us.

7. Salute Andronicus and Junias my kinsmen, and former prisoners, who are of note among the apostles, and were in Christ before me.

8. Salute Amplias, whom I dearly love on account of his sincere attachment to Christ.

9. Salute Urbanus, who assisted me in preaching Christ; and Stachys, whom I sincerely love on account of the goodness of his disposition

10. Salute Apelles, who, by sustaining many persecutions, hath himself confirmed himself a Christian. 

11. Salute in my name, Herodion my kinsman. Salute those members of the family of Narcissus who are converted to Christianity.

12. Salute Tryphena and Tryphosa, women who employ themselves in maintaining the cause of Christ at Rome. Salute Persis, the beloved of all who know her, and who hath laboured much in forwarding the cause of Christ.

13. Salute Rufus, who is a most excellent Christian; and do the same to her who is his mother, and because of her affection to me, my mother also.

18 For such teachers, whatever they may pretend, do not serve our Lord Jesus Christ, but their own lusts; and by plausible discourse cause the feebleness of some to be brought down, who by reason of their unrighteousness have no part with the truth. 19 Now your obedience is reported to all men. Therefore I rejoice on your account; however, I wish you to be wise, as we have written, with respect to good, and pure with respect to evil. 20 For the grace of our Lord Jesus Christ be with you. Amen.

ROMANS.

CHAP. XVI.

16 In my name salute Philemon and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

17 Grace be with you, brethren, mark! those who make separations and occasions of falling contrary to the doctrine which ye have learned, and avoid them.

18 For they who are such do not serve our Lord Jesus Christ, but their own belly; and by good words, and blessings, deceive the ignorant, as we have written.

19 Now your obedience is reported to all men. Therefore I rejoice on your account; however, I wish you to be wise, as we have written, with respect to good, and pure with respect to evil. 20 For the grace of our Lord Jesus Christ be with you. Amen.
31 Timothy, my fellow-labourer, 1 and Lucius, 2 and Jason, 3 and Sosipater, my brethren, salute you.

21 I Tertius, 4 who wrote this letter from the apostle's autograph, am permitted by him to salute you as the disciples of Christ.

22 Gaius, with whom I lodge, and who shows hospitality to all the members of the church here, wishes you health. So doest Erastus, the chamberlain of Corinth, and Quartus, one of your own church, who at present is with me.

23 Lovingly, affectionately, I give you my apostolic benediction a second time. (See ver. 30.) The favour of our Lord Jesus Christ be with you all. Amen.

24 Now to him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, kept secret in the times of the ages,

25 (But is now made manifest, and, by the commandment of the eternal God in the prophetic writings, is made known to all the Gentiles, in order to the obedience of faith);

26 To the wise alone, 1 through Jesus Christ, 2 I say, to him 3 the glory for ever. Amen.

21 Timothy, my assistant in the ministry, and Lucius, and Jason, and Sosipater, my brethren, salute you.

22 I Tertius, who wrote this letter from the apostle's autograph, am permitted by him to salute you as the disciples of Christ.

23 Gaius, with whom I lodge, and who shows hospitality to all the members of the church here, wishes you health. So doest Erastus, the chamberlain of Corinth, and Quartus, one of your own church, who at present is with me.

24 Lovingly, affectionately, I give you my apostolic benediction a second time. (See ver. 30.) The favour of our Lord Jesus Christ be with you all. Amen.

25 Now to him who is able to establish you in the belief, that by faith alone is the law to be void, shall be be nullified, according to my gospel and the preaching concerning Jesus Christ, according to the revelation of the mystery, which, though contained in the covenant with Abraham, was kept secret in the time of the Mosaic dispensation,

26 (But is now fully published to the world, by the preaching of the gospel; and, according to the commandment of the eternal and unchangeable God, contained in the prophetic writings of the Jews, is made known to all the Gentiles, in order to produce in them the obedience of faith).

27 To the wise alone, who possesses all perfection in and of himself, through the illumination of Jesus Christ, I say with understanding, to him be the glory of the salvation of the world ascribed for ever. And for the truth of all that I have written, I appeal to God, by saying Amen to the whole.
I. CORINTHIANS.

PREFACE.

Sect. I.—Of the time of St. Paul’s arrival at Corinth.

We are told, Acts xvii. 15. that after Paul was driven, by the unbelieving Jews, from Thessalonica and Berea, he went to Athens, the most celebrated city in Greece, intending to make the gospel known to the learned there. But the contempt in which the Athenian philosophers held his doctrine and manner of preaching, convincing him that it would be no purpose to stay long among them, he left Athens soon, and went to Corinth, now become the metropolis of the province of Achaia, and of equal fame for the sciences and the arts with Athens itself.

On his arrival in Corinth, he found Aquila and his wife Priscilla, two Jewish Christians, who had lately come from Italy, because Claudius had commanded all Jews to depart from Rome, Acts xviii. 2. According to the best chronologers, Claudius’s edict against the Jews was published in the eleventh year of his reign, answering to a. p. 51. Claudius began his reign on the 24th of January. Wherefore, notwithstanding his edict against the Jews might come forth early in the eleventh year of his reign, yet, as the Jews would be allowed a reasonable time to settle their affairs, and take themselves away, we cannot suppose that Aquila and Priscilla arrived at Corinth sooner than the end of the spring in the year of Christ’s death, in the year 37, and carrying on their business of tent-making, when the apostle arrived, his arrival cannot be fixed sooner than the summer of that year. This epoch of St. Paul’s arrival at Corinth merits attention, because it will be of use in fixing the dates of other occurrences, which happened both before and after that event.

Having come to Corinth, the apostle immediately preached in the synagogue. But the greatest part of the Jews opposing themselves and blaspheming, he told them he would go to the Gentiles, Acts xviii. 6. Knowing, however, the temper and learning of the Gentiles in Corinth, and their extreme profanity of manners, he was in great fear when he first preached to them, 1 Cor. ii. 2. But the Lord Jesus appeared to him in a vision, and bade him not to be afraid, but speak boldly, because he had much people in that city,” Acts xviii. 9, 10. In obedience to Christ’s command, Paul preached almost two years in Corinth, (ver. 11. 18.), and gathered a very flourishing church, in which there were some Jews of note, ver. 8. but the greatest part were idolatrous Gentiles, 1 Cor. xi. 2. The members of this church being very numerous, were so much the object of the apostle’s attention, that he wrote to them two long and excellent letters, not only for establishing them in the belief of his apostleship, which a false teacher, who came among them after his departure, had presumed to call in question, but to correct certain irregularities into which many of them had fallen in his absence, and for other purposes which shall be mentioned in Sect. iv. of this Preface.

Sect. II.—Of the Character and Manners of the Corin-thians in their heathen State.

Before Corinth was destroyed by the Romans, it was famous for the magnificence of its buildings, the extent of its commerce, and the number, the learning, and the ingenuity of its philosophers. The sciences to such perfection, that it was called by Cicero, turrit Graecia lumen, the light of all Greece; and by Florus, Gracis decus, the ornament of Greece. The lustre, however, which Corinth derived from the number and genius of its inhabitants, was tarnished by their debauched manners. Strabo, lib. viii. p. 151. tells us, that in the temple of Venus at Corinth there were more than a thousand harlots, the slaves of the temple, who, in honour of the goddess, prostituted themselves to all comers for hire, and through these the city was crowded, and became wealthy.” From an institution of this kind, which, under the pretext of religion, furnished an opportunity to the debauched to gratify their lusts, it is easy to see that corruptions, in the manners must have flowed. Accordingly it is known, that lasciviousness was carried to such a pitch in Corinth, that, in the language of these times, the appellation of a Corinthian given to a woman, imported that she was a prostitute and sensuwer, to behave as a Corinthian, spoken of a man, was the same as, Erastes, to commit whoredom.

In the latter part of the province of Achaia, there was a great wealth. From that time forth, the arts which minister to the conveniences and luxuries of life, were carried on at Corinth in such great perfection as formerly: schools were opened, in which philosophy and rhetoric were publicly taught by able masters; and strangers from all quarters crowded to Corinth, to be instructed in the sciences and in the arts. So that Corinth, during this latter period, was filled with philosophers, rhetoricians, and artists of all kinds, and abounded in wealth. These advantages, however, were counterbalanced, as before, by the effects which wealth and luxury never fail to produce. In a word, an universal corruption of manners soon prevailed; so that Corinth, in its second state, became as it had been at any former period whatever. The apostle therefore had good reason, in this epistle, to exhort the Corinthian brethren to ‘see fornication’; and after giving them a catalogue of the unrighteous who shall not inherit the kingdom of God, 1 Cor. vi. 9, 10, be was well entitled to add, ‘and such were some of you.’ In short, the Corinthians had carried vice of every kind to such a pitch, that their city was more debauched than any of the other cities of Greece.
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Sect. III.—Of the Conversion of the Corinthians to the Christian Faith.

After the apostle left the synagogue, he frequented the house of one Justus, a religious proselyte whom he had coveted. Here the idolatrous inhabitants of the city, prompted by curiosity, came to him from time to time, in great numbers, to hear his discourses. And having themselves seen, or having been credibly informed by others, of the miracles which Paul wrought, and of the spiritual gifts which he conferred on them who believed, they were so impressed with his discourses and miracles, that many of them renounced their ancient superstition. So Luke tells us, Acts xviii. 8. ‘And many of the Corinthians, hearing, believed, and were baptized.' Of all the miracles wrought in confirmation of the gospel, that which seems to have affected the Greeks most, was the gift of tongues. For as they esteemed eloquence more than any other human attainment, that gift, by raising the common people to an equality with the learned, greatly recommended the gospel to persons in the middle and lower ranks of life. Hence numbers of the inhabitants of Corinth, of all descriptions, were early converted. But with persons in higher stations, the gospel was not so generally successful. By their attachment to some one or other of the schemes of philosophy which then prevailed, the men of rank and learning had rendered themselves incapable, or at least unwilling, to embrace the gospel. At that time, the philosophers were not as they are now, and each sect having nothing in view but to confute the tenets of the other sects, the discourses of philosophy among the Greeks had introduced an universal skepticism, which destroyed all rational belief. This pernicious effect appeared conspicuously in their statesmen, who, through their philosophical disputations, had lost all idea of truth and virtue, regarded nothing in their politics but utility. And therefore, in the persuasion that idolatry was the only proper religion for the vulgar, they would hear nothing that had the least tendency to make the people sensible of its absurdity. On persons of this description, the arguments in behalf of the gospel, advanced by the apostle, were not acceptable to them, because they had Athenian magistrates and philosophers, before whom Paul reasoned in the most forcible manner, against the reigning idolatry, without effect. The miracles which he wrought at Corinth, in confirmation of the gospel, ought to have drawn the attention of all ranks of men in that city. But the opinion which the philosophers and statesmen entertained of their own wisdom was so great, that they despised the gospel as mere foolishness, (1 Cor. i. 23.), rejected its evidences, and remained, most of them, in their original ignorance and wickedness.

Though, as above observed, the common people at Corinth, strongly impressed by the apostle’s miracles, readily embraced the gospel, it must be acknowledged, that they did not seem at the beginning, to have been much influenced thereby either in their temper or manners. In receiving the gospel, they had been moved by vanity, rather than by the love of truth. And therefore, when they found the doctrines of the gospel contrary in many things to their most approved maxims, they neither relished them, nor the apostle’s explications of them. And as to his moral exhortations, because they were not composed according to the rules of the Grecian rhetoric, nor delivered with those tones of voice which the Greeks admired in their orators, they were not attended to by many, and had scarce any influence in restraining them from their vicious pleasures. Knowing, therefore, the number of the Greeks, that they sought wisdom, that is, a conformity to their own ideas, Paul proposed to them a new scheme of doctrine that was proposed to them, and numenaced whatever was contrary to those principles, the apostle did not, during his first abode in Corinth, attempt to explain the gospel scheme to the Corinthians in its full extent; but, after the example of his divine Master, he taught them as they were able to bear:—1 Cor. iii. 1. ‘Now I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ.' 3. Milk I gave you, and not meat: For ye were not then able to receive it. Nay, neither yet now are ye able.'
contemptible, 3 Cor. x. 10. He found fault with his birth and education, 2 Cor. x. 10. He even affirmed that he was no apostle, because he had not attended Christ during his ministry on earth, and boldly said that Paul had abstained from taking maintaining, because he was conscious he was no apostle. On the other hand, to raise himself in the eyes of the Corinthians, he praised his own birth and education, boasted of his knowledge and eloquence, and laid some stress on his bodily accomplishments; by all which he gained a number of adherents, and formed a party at Corinth against the apostle. And, because there were in that party some teachers endowed with spiritual gifts, the apostle considers them also as leaders. Hence, he speaks sometimes of one leader of the faction, and sometimes of divers, as it suited the purpose of his argument.

While these things were doing at Corinth, Paul returned from Jerusalem to Ephesus, according to his promise, Acts xviii. 31. During his second abode in that city, which was of long continuance, some of the family of Tarsus, who were members of the church at Corinth and who adhered to the apostle, happening to come to Ephesus, gave him an account of the disorderly practices which many of the Corinthian brethren were following, and of the faction which the false teacher had formed among them in opposition to him, 1 Cor. 1. 11. These evils requiring a speedy remedy, the apostle immediately sent Erastus to Corinth, Acts xx. 22. 1 Cor. iv. 17., in hopes that if they did not reclaim the faction, they might at least be able to confirm the sincere. For that purpose he ordered his messengers to inform the Corinthians, that he himself was coming to them directly from Ephesus, to increase the spiritual gifts of those who adhered to him, 2 Cor. i. 15, and to punish, by his miracles, the detractors of the apostles. Such was the apostle's resolution, when he sent Timothy and Erastus away. But before he had time to put this resolution into execution, three persons arrived at Ephesus, whom the sincere part of the church had dispatched from Corinth with a letter to the apostle, wherein they expressed their attachment to him, and desired his directions concerning various matters, which had been the subject of much dispute, not only with the adherents of the false teachers, but among the sincere themselves.

The coming of these messengers, together with the extraordinary success which the apostle had about that time in converting the Ephesians, occasioned an alteration in his resolution respecting his journey to Corinth. For the time being, the apostle did not differ himself from the calumnies of the party formed by the false teacher in opposition to him, and to lessen the credit of the leaders of that party, by showing the gross errors and miscarriages into which they had fallen; and to put an end to their schism, by uniting them to the sincere part of the church—that all of them, unanimously submitting to the authority of the apostle. Thus the apostle received his doctrines and precepts as of divine authority; not those only which he had formerly delivered, but those also which he now taught in his answers to the questions which the sincere part of the church had proposed to him.

At the conclusion of this account of the epistle, it may not be improper to observe, that because the unteachable-ness of the Greeks, and their aversion to the doctrines of the gospel, proceeded from the extreme attachment to their own false philosophy and rhetoric, the apostle in different passages of this epistle was at great pains to shew the vanity of both, together with their pernicious influence in matters of religion. His reasonings on these topics, no doubt, were particularly designed for confuting the pretensions of these determinate. The time was not then arrived to us. They are still of great use in beating down those high ideas of the powers of the human mind, which some modern pretenders to philosophy are so industrious in propagating, for the purpose of persuading us that divine revelation is unnecessary in matters of religion. They are of use likewise in shewing the falsehood of those philosophical principles, whereby deceits have endeavoured to disprove the facts recorded in the gospel history. Lastly, they prove that a studied artificial rhetoric is not necessary in communicating to the world the revelations of God.

SECT. V.—Of the Time and Place of Writing the First Epistle to the Corinthians.

Or the place where this epistle was written, there never has been any doubt. The mention that is made, chap. xvi. 8. of the apostle's purpose of 'remaining in Ephesus till Pentecost,' and the salvation of the churches of Asia, ver. 19. show, that this letter was written, not at Philippi, as the spurious postscript indicates, but at Ephesus, during the apostle's second abode in that city, of which we have the account, Acts xix. 1-41.
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It is not so generally agreed, at what particular time of the apostle's absode in Ephesus this letter was written. Mill, in his Prefaces, No. 9, says it was written after the riot of Demetrius, because the apostle's fighting with wild beasts at Ephesus is mentioned in it, chap. xv. 32, which he thinks happened during that riot. But Paul did not then go into the theatre, being restrained by the disciples, and by some of the Asiarchs who were his friends, Acts xix. 30, 31. His fighting with wild beasts, therefore, at Ephesus, must have happened in some previous tumult, of which there is no mention in the history of the Acts.—That the First Epistle to the Corinthians was written a little while before the riot of Demetrius and the craftsman, appears to me probable from two circumstances: The first is, the apostle told the Corinthians, chap. xvi. 8, 9, that he resolved to abide in Ephesus till Pentecost, on account of the great success with which he was then preaching the gospel. The second circumstance is, that Demetrius, in his speech to the craftsman, mentioned the much people whom Paul had turned from the worship of idols, as a recent event; and by showing that Paul's doctrine, concerning the gods who are made with the hands of men, effectually put an end to their occupation and wealth, he excited the craftsmen to make the riot to prevent any return to that employment. I conclude that the First Epistle to the Corinthians was written a little while before the riot. For if it had been written after the riot, the apostle could not have said, 'I will abide at Ephesus till Pentecost.'

On supposition that the First Epistle to the Corinthians was written a little while before the riot of Demetrius, the date may be fixed by the mention of the expenses for the beginning of the year 57, in the following manner: The apostle, as has been shewn, Sect. 1. came to Corinth, the first time, about the beginning of summer in the year 51. On that occasion he abode near two years, Acts xviii. 11. 12.; then set out by sea for Syria, with an intention to celebrate the ensuing feast of Pentecost in Jerusalem, ver. 21. This was the Pentecost which happened in the year 53. Having celebrated that feast, he went immediately to Antioch; and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, ver. 23, 24. and passing through the upper coasts, he came to Ephesus, Acts xix. 1. In this journey, I suppose he spent a year and four months. The expenses for the first two years of the apostle's ministry, and the expenses for the second year of the apostle's ministry, will make the apostle's second arrival at Ephesus to have happened in the autumn of 54. At Ephesus he abode two years and three months; at the end of which the riot of Demetrius happened. These, added to the autumn of 54, bring us to the end of the year 56, or the beginning of the year 57, as the date of the riot, and of the apostle's First Epistle to the Corinthians. Accordingly Pearson places it in the year 57; and Mill more particularly in the beginning of that year; because it is said, chap. v. 7. 'For Christ our passover is sacrificed for us; 8. Therefore let us keep the feast, not with old leaven, &c.'

Further, the apostle, a while before the riot of Demetrius, speaking of his going to Jerusalem with the collections, said, Acts xix. 31. 'After I have been there I must also see Rome.' From this Lightfoot very well conjectures, that Claudius was then dead, and that the news of his death, which happened October 13, a. d. 54, had reached Ephesus; because, if he had been alive, and his edict in force, St. Paul would not have thought of going to Rome. I add, that before he took such a resolution, he must have known that Nero was well affected to the Jews, and that the Christians were re-established at Rome. But as some months must have passed before Nero discovered his sentiments respecting the Jews, and before the church was actually re-established in the city, the apostle could not well be informed of these things before the spring of the year 56, that is, about 15 months after Claudius's death.

Sect. VI.—Of the Messengers by whom the First Epistle to the Corinthians was sent, and of the Success of that Epistle.

At the time the apostle wrote this letter he was in great distress, 2 Cor. ii. 4., being afraid that the faction would pay no regard to it. And therefore, instead of sending it by the messengers who had come from Corinth, he sent it by Titus, 2 Cor. vii. 7, 8, 13. 15. that his presence and exhortations might give it the more effect. And as it contained directions concerning the collections for the saints, chap. xvi. the apostle desired Titus to urge the sincere among the Corinthians to begin that good work, 2 Cor. vii. 6. With Titus the apostle sent another brother, 1 Cor. xii. 18., probably an Ephesian, whose name is not mentioned, but who no doubt was a person of reputation, seeing he was appointed to assist Titus in healing the divisions which had rent the Corinthian church. And that they might have time to execute their commission, and return to the apostle at Ephesus, he resolved to remain there till the ensuing Pentecost. It seems he did not think it prudent to go himself to Corinth, till he knew the success of his letter, and how the Corinthians stood affected towards him, after they had read and considered it.

As this letter, of which Titus was the bearer, contained the apostle's answer to the one which the Corinthians had sent to him, we may believe the messengers by whom it was sent, namely, Stephanas, Fortunatus, and Achaicus, 1 Cor. xvi. 17. would go along with Titus and the brethren. Be this, however, as it may, Titus and his companions, on their return to Corinth, would still press on executing their commission which they desired. For, on delivering the apostle's letter, the Corinthians received them with fear and trembling, 2 Cor. vii. 15., expressed the deepest sorrow for their miscarriages, ver. 9-11., and paid a ready obedience to all the apostle's orders, ver. 15, 16. But the news of this happy change in their temper the apostle did not receive, till leaving Ephesus he came into Macedonia, where it seems he waited till Titus arrived, and brought him such an account of the greatest part of the church at Corinth, as gave him the highest joy, 2 Cor. vii. 4, 7, 13.

Because Sothenes joined the apostle in this letter, Beza thinks he was the apostle's amanuensis in writing it. And for the same reason he supposes the Second Epistle to the Corinthians to have been written by Timothy. But all this is mere conjecture, as is plain from Beza's note on Gal. vi. 11.

CHAPTER I.

View and Illustration of the Matters contained in the First Chapter of this Epistle.

The teacher who came to Corinth after the apostle's departure with a view to lessen his authority among the Corinthians, boldly affirmed that he was no apostle. Whereof, to shew the falsehood of that calumny, St. Paul, after asserting his own apostleship, and giving the Corinthians his apostolical benediction, mentioned a fact well known to them all, by which his title to the apostleship was established in the clearest manner. Having communicated to the Corinthians a variety of spiritual gifts immediately after their conversion, he thanked God.
for having enriched them with every spiritual gift, at the time his preaching concerning Christ was confirmed among them, ver. 4-7. — By making the spiritual gifts with which the Corinthians were enriched, immediately on their believing, a subject of thanksgiving to God, the apostle in a delicate manner put them in mind that they had received these gifts long before the false teacher came among them; consequently, that they had received none of their spiritual gifts from him, but were indebted to the apostle himself for the whole of them; also, that they were much to blame for attaching themselves to a teacher, who had given them no proof at all, either of his doctrine or of his mission. See the View prefixed to 2 Cor. xii. verses 12, 13.

St. Paul, by thus appealing to the spiritual gifts which he had imparted to the Corinthians, having established his authority as an apostle, exhorted them, in the name of the Lord Jesus Christ, to live in union and peace, ver. 10. — For he had heard, that, after the example of the disciples of the Greek philosophers, each of them claimed peculiar respect, on account of the supposed eminence of the person who had taught him, and attached himself to that teacher, as if he, rather than Christ, had been the author of his faith, ver. 11, 12. —But to make them sensible that Christ was their only master, the apostle asked them a question, that is, each of Christ, or rather the Church, was divided into different sects, under different masters, like the Grecian schools of philosophy; and whether any of their teachers was crucified for them; and whether they had been baptized in the name of any of them, ver. 13.

Then thanked God, since they made such a bad use of the reputations of the persons who baptized them, that he had baptized by the power of them, ver. 14, 15. And to show that they derived no advantage from the dignity of the teachers who baptized them, he told them, that he and his brethren apostles, who, in respect of their inspiration, were the chief teachers in the church, were sent by Christ, not so much to baptize, as to preach the gospel, ver. 17.

The false teacher, by introducing the Grecian philosophy and rhetoric into his discourses, had endeavoured to render them acceptable to the Corinthians, and had preferred himself to St. Paul, who, he said, was unskilful in these matters. Lest, therefore, the Corinthians should think meane of his doctrine and manner of preaching, the apostle told them, that Christ had sent him to preach the wisdom of God, and that is, with philosophical arguments expressed in flowing harmonious language, such as the Greeks used in their schools; because in that method the gospel, becoming a subject of philosophical disputation, would have lost its efficacy as a revelation from God, ver. 17. — That though the preaching of salvation through the cross appeared more foolishness to the destroyed among the heathen philosophers and Jewish scribes, yet saved from heathenism and Judaism it was found by experience to be the powerful means of their salvation, ver. 18. — That God forsook him would remove both philosophy and Judaism on account of their inefficacy, ver. 19. — And make the Greek philosophers and Jewish scribes ashamed to shew themselves, because they had darkened and corrupted, rather than enlightened and reformed the world, ver. 20. — That having thus experimentally shewn the inefficacy of philosophy, he pleased God, by the preaching of doctrines which to the philosophers appeared foolishness, to save them who believed, ver. 21. — And therefore, notwithstanding the Jews required the sign from heaven, in confirmation of the doctrines proposed to them, and the Greeks excepted every doctrine to be conformable to their philosophical principles, the apostle preached salvation through Christ crucified, which he knew was to the Jews a stumbling-block, and to the Greeks foolishness, ver. 22, 23. — But to them who were called, or persuaded to believe the gospel, both Jews and Greeks, that doctrine was the powerful and wise of God, ver. 25.

—Therefore, said he, it is evident that the foolish doctrines of God have more wisdom in them than the wisest doctrines of men; and the weak instruments used by God, for accomplishing his purposes, are more effectual than the greatest exertions of human genius, ver. 25. Having thus defended both the doctrines of the gospel, and the mission and method of St. Paul, properly proceeded to shew the Corinthians the folly of boasting in their teachers, on account of their learning, their eloquence, their high birth, or their power. Look, said he, at the persons who have called you to the belief of the gospel; not many philosophers, not many warriors, not many noblemen, but many humble persons, to put shame to the learned, ver. 27. — By their success in enlightening and reforming the world, ver. 28. — That no flesh might take any honour to himself, in the matter of converting and saving mankind, ver. 29.—The whole glory being due to God; ver. 30, 31. In this light, the mean birth and low station of the first preachers of the gospel, and the weakness of that which is, with the eloquence, instead of being objections to the gospel, are a strong proof of its divine original.

New Translation.

Chap. I.—1 Paul, a called apostle of Jesus Christ, by the will of God, and Sosthenes my brother.

2 To the church of God which is at Corinth; to the sanctified (w. 172.) under Christ Jesus; to the called; to the saints, with all in every place who call on the name of our Lord Jesus Christ, both their and our Lord!

Ver. 1.—A called apostle. — Because the fiction pretended to entertain doubts of Paul's apostleship, chap. 14. 1. he began this letter with telling them, that he was not, like Matthias, an apostle made by Jesus to sue for the office of his own authority, but he was called to it by Christ himself, who for that purpose appeared to him from heaven, as he went to Damascus to persecute his disciples, and, in calling him to be an apostle, Christ acted by the appointment of God. So Ananias assured Paul, Acts xxii. 14, 15. Wherefore, in respect of the manner in which Paul was made an apostle, it was more honourable than all the other apostles. See 1 Thess. i. 1. note 2.

2. A called apostle. — The reason of this was the character of a ruler of the synagogue at Corinth, mentioned as active in persecuting Paul, Acts xvii. 6. We must suppose that he was afterwards converted, and became an eminent gentleman; in order to serve a considerable influence among the Corinthians, he joined in writing this letter, for the reasons mentioned; 1 Thess. Pref. Sect. 1. 

Commentary.

Chap. I.—1 Paul, a miraculously called apostle of Jesus Christ, agreeable to the will of God, and Sosthenes my fellow-labourer in the gospel.

2 To the worshippers of the true God who are in Corinth; to the separated from the heathens, by their being under Jesus Christ; to the called people of God; to those who merit the appellation of saints, because they have renounced idolatry, and have devoted themselves to serve the true God; with all, in every place, who worship our Lord Jesus Christ, who is both their and our Lord who are Jews.

Ver. 2.—I. The church of God, &c. — This is a much more august title than any used in St. Paul's epistles. It consists of the name of Gaia, shortened to Gaia, and the name of the city, Athens. — See 2 Cor. x. 4; 1 Cor. xvi. 16. The name of the city in which the Corinthians lived, and includes them all.

2 In every place. — Though this epistle was written to correct the disorderly practices of the Corinthians, it contains many general instructions, which could not fail to be of use to all the brethren in the province of Achaia likewise, and even to Christians in every place; for which reason the inscription is added, and it includes them all.

3 Call upon the name of our Lord Jesus Christ, the interpretation of this expression we have, Acts vii. 59. — And they stoned Stephen (whence the term) calling upon Christ, and saying, Lord Jesus, receive
L CORINTHIANS.

8 May gracious dispensations be to you, with peace, temporal and eternal, from God our Father, and from the Lord Jesus Christ, by whom God dispenseth these blessings.

4 In my prayers I give thanks to my God always concerning you, on account of the grace of God which was given to you, (e, 187,) through Jesus Christ:

5 That ye were enriched (a) with every gift, (see ver. 7.), by him, even with all speech, and all knowledge,

6 (Koana, 202). When the testimony of Christ was confirmed (w, 172.) among you:

7 That ye come belied in no gift, (b) waiting for the revelation: See 1 Pet. i. 7. note 2.) of our Lord Jesus Christ.

8 (Oe, 61.) He also will confirm you until the end, without accusation, in the day of our Lord Jesus Christ.

9 Faithful is God, by whom ye have been called into the fellowship (1 John i. 3. note 2.) of his Son Jesus Christ our Lord.

10 Now, brethren, I beseech you by the name1 of our Lord Jesus Christ, that ye all speak the same thing, and that there be not (c, eγγαζόμενοι, see chap. xi. 18, note 3.) divisions among you; but that ye be compactly joined (a) in the same mind, and by the same judgment.

11 For it hath been declared to me concerning you, my brethren, by (e, 78.) some of the family of Chloe,2 that there are contentions among you.

12 And I mention this, that each of you speaketh not as the Lord Christ, but as Paul, and of Apollos, and of Cephas, and of Christ himself.

13 Is Christ's church divided into parties under different leaders!

2 Ye be compactly joined (εν ταυτί, with the same mind)--; that is, by mutual good affection: for the same mind, in the sense of the same opinion, is not to be expected in any numerous society. We have the same direction, Rom. xv. 6. thus expressed, 'the same disposition towards one another.' See also 1 Pet. iii. 8.

3 By the same (υἱοθετός) judgment. This word denotes that practical judgment which preceded volition. The meaning is, that in our deliberations we should yield to each other from mutual affection, and not by a love of contention, desiring described true friendship as cemented by the same inclinations and principles. Ideas will differ, may differ, and be recovering.

4 On account of the grace of God. [that is, on account of that grace which is the grace of God; for the following verse shows that the gifts differ according to the grace that is given to us.] See also Eph. iv. 7, 8, 1 Pet. iv. 10. That grace hath this significance.

5. 6. And all knowledge. —See 1 Cor. xii. 9. note 2. What is here said concerning the enriching of the Corinthians with all knowledge, is to be understood chiefly of the spiritual men among the Jewish converts; for most of the Gentile converts at Corinth were foolish or weak persons, and 'bebes in Christ,' chap. iii. 1, 3.

6. When the testimony of Christ. —the testimony concerning Christ. So the phrase signifies, 2 Tim. i. 8. See 1 Tim. iv. 14.

7. So that ye come belied in no gift. —The apostle speaks here not of individuals, but of the church of Corinth; as being generally true of all spiritual men, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly, he asked them, 2 Cor. xii. 11, 12. And in this verse it appears that no person spoke of it, as 1 Cor. xiii. 4. I give thanks to my God: 1 Thess. v. 18. Without accusation. —The apostle in this expresses only his charitable judgment, not of individuals, but of the body of the Corinthians; and he attached himself to the head, whose authority he assumed for every individual of a church, in which there were such great disorder, would be unaccountable at the day of judgment. See 1 Thess. iv. 13. note 2.

8. 9. He also will inform you. —Or, here, is not the relative one, the head of the church, the apostle, but Christ; for the following verse shows that a person spoken of it, as 1 Cor. xiii. 4. I give thanks to my God:

10. Without accusation. —The apostle in this expresses only his charitable judgment, not of individuals, but of the body of the Corinthians; and he attached himself to the head, whose authority he assumed for every individual of a church, in which there were such great disorder, would be unaccountable at the day of judgment. See 1 Thess. iv. 13. note 2.

11. By the name of our Lord Jesus Christ. —This may signify his authority over the name of the Lord Jesus Christ, or that he stood in the name of the Lord Jesus Christ. In this, as an instance that the apostle scarcely makes use of a word or expression which hath not some relation to his main purpose.
I. CORINTHIANS.

I. Chap. I.

Was Paul crucified for you to make statement for your sins? Or were ye baptized into the name of Paul, as his disciples?

14 For Christ hath not sent me to baptize, but to preach the gospel.

15 And I baptized none of you, except Crispus and Gaius;

16 And let any one who says, that into mine own name I had baptized.

17 For Christ hath not sent me to baptize, but to preach the gospel, not with wisdom of speech, or understanding, which the cross of Christ might not be revealed in its efficacy.

18 For the preaching of the cross of Christ, to the Jew is foolishness, but to us Gentiles it is the power of God.

19 (1 Cor. 2:3.) Therefore, it is written, I will destroy the wisdom of the wise, and the understanding of the learned.

20 Where is wisdom? Where is the scribe? Where is the disputer of this world before it came to be. Hath God made foolish the wisdom of this world?

21 (1 Cor. 2:3.) For when, in the wisdom of God, the world through wisdom knew not God, as it is written, 18 through foolishness of preaching, to save them that believe.

22 (1 Cor. 2:6.) And although the Jews demand a sign, and the Greeks seek wisdom, and salvation. Others, by Christ, understand the ministers of Christ. Are the faithful ministers of Christ divided? Do they not all preach the same doctrine? But according to you, Christ in this passage means Christ himself: 'Is he divided?' Did one Christ send Paul, and another Apostles?

23 (1 Cor. 2:2.) For I have determined to know nothing, but Christ, and him crucified.

24 (1 Cor. 2:2.) And although the Jews demand a sign, and the Greeks seek wisdom, and salvation. Others, by Christ, understand the ministers of Christ. Are the faithful ministers of Christ divided? Do they not all preach the same doctrine? But according to you, Christ in this passage means Christ himself: 'Is he divided?' Did one Christ send Paul, and another Apostles?

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27 (1 Cor. 2:2.) For I have determined to know nothing, but Christ, and him crucified.
L CORINTHIANS.

23 Yet we preach Christ crucified, to the Jews, indeed, a stumbling block, and to the Greeks foolishness:

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

25 (1 Co. 2.5.) Therefore, the foolishness of God is wiser than men, and the weakness of God is stronger than men. (For a similar ellipsis, see John v. 36.)

26 For ye see the calling of you, brethren, that not many wise men after the flesh, not many mighty, not many noble CALL YOU:

27 But the foolish ones of the world! God hath chosen to CALL YOU, that he might put to shame the wise; and the weak ones of the world God hath chosen, that he might put to shame the strong:

28 And the ignoble ones of the world, and the despised ones, God hath chosen, and these who are not, that he might bring to nought those who are:

29 That no flesh might boast in his presence.

30 Of him, (Is. 106.) therefore, ye are in Christ Jesus, who is become to us (v. 11) wisdom from God; righteousness also, and sanctification, and redemption:

31 So that, as it is written, (Ver. 33.) He who beareth, let him bear, in the Lord:

 doctors, 'hearing them, and asking them questions.' Others suppose the apostle meant the academicians or skeptics, who were great disputers. Jerome, on Gal. iii. thought the apostle meant natural philosophers, whom the Jews called speculatores scientiarum.

Ver. 21. The world through wisdom.—Here the word semeion, signifies, the disguisements of the learned Greeks, to which the Ruth., and secondarily the wise of this world, did not put their faith, because they did not come to Christ, by which we are told, Mark vii. 11. the Pharisees sought from our Lord himself. For as Daniel had foretold the coming of the Son of man in the clouds of heaven, to receive the kingdom, in that day Jesus expected that the Christ would make his first appearance in the clouds, and, by some great exaction of power, wrest the empire of the world from the Romans. No wonder, then, that the preaching of the Christ crucified was to the Jews a stumbling-block.

Ver. 22. We preach Christ.—The Greek word εὐαγγέλιον, Christ, is the literal translation of the Hebrew word Messiah, and both signify some announced person. Now this name was being appropriated by the Jewish prophets to the Son of God, whose coming they foretold, the Christian preachers, by applying it to their Master, declared him to be the Son of God. Of this one of the names Christ has the following are examples: John i. 43. 'How long dost thou make us to doubt? If thou be the Christ, tell us plainly.' John i. 27. 'I believe thou art the Christ the Son of God, which should come.'

Ver. 25. Call you.—These words I have supplied from the first clause of the verse. Our translators have supplied the words are called, which convey a sense not true nor suitable to the apostle's design. It is not true; for even in Judas, 'among the chief rulers many believed on him,' John xii. 42. particularly Nicodemus and Joseph of Arimathea. Other Jews likewise of rank and learning were called; such as the nobleman whose sick son Jesus cured. Mark vii. 52. But this is not the case, who, by being baptized after embracing the gospel, Acts x. 48. And in such numerous churches as those of Antioch, Thessalonica, Corinth and Rome, it hardly be doubted that there were many called Jews, who were of the Gentile nation, and who had embraced our faith, who were called Jews. Philip, v. 25. In short, the precepts in the epistles, to masters to treat their slaves with humanity, and to women concerning their not adorning themselves with gold and silver, and costly raiment, show that many wealthy persons had embraced the gospel.—On the other hand, though it were true, 'that not many wise men, nor mighty, nor called, it did not suit the apostle's argument to mention it here. For surely God's not calling many of the wise, etc. joined with his calling the foolish ones of the world to be wise, and the despised persons of the world to be rich, is a declaration of his disdaining all philosophy, and discourse is understood of the preachers of the gospel who were employed to convert the world, all is of God, and Pal. 6. 12. The things not learned, the mighty, and the noble ones of this world to preach the gospel, but illiterate and weak men, and men of low estate, as in Gal. i. 20. It is only in a particular instance, put to shame the legislators, statesmen, and philosophers among the heathen, and the learned scribes and doctors among the Jews, who never had any thing to purpose in that matter.

Ver. 27. But (v. 26.) the foolish ones of the world:} —In this passage the apostle imitated the contemptuous language in which the Greek philosophers affected to speak of the Christian preachers: Yet, as he does it in irony, he thereby aspergillum them. The first preachers of the gospel, as Dr. Newton observes, on Prophecy, vol. i. p. 227. were chiefly a poor flock of unlearned poor and educated, of no learning or eloquence, of no reputation or authority, despised as Jews by the rest of mankind, and by the Jews as the meanest and worst of themselves. What improper instruments were these to contend with the prejudices of the world, the superstition of the people, the interests of the priests, the vanity of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the Greeks, and the power of Rome? But the weaker the instruments who converted the world, the greater was the display of the power of God by which they acted. See 2 Cor. iv. 7. notes. 'Rachel weeping for her children, because they are not;' Rachel, as he is, to those who are not; and the despised persons, Matt. ii. 18. 'I came not to destroy, but to fulfill all the law.'

Ver. 28. Those who are not, are despised persons. Matt. ii. 18. 'Rachel weeping for her children, because they are not; they are dead. Now in the same phrase, who, in comparison of others, are, to the purposes for which they are chosen, as unfit as if they were dead.'

Ver. 29. 'The foolish ones;']—that is, the foolish ones of the world.] —Here the apostle imitated the contemptuous language in which the Greek philosophers affected to speak of the Christian preachers: Yet, as he does it in irony, he thereby aspergillum them. The first preachers of the gospel, as Dr. Newton observes, on Prophecy, vol. i. p. 227. were chiefly a poor flock of unlearned poor and educated, of no learning or eloquence, of no reputation or authority, despised as Jews by the rest of mankind, and by the Jews as the meanest and worst of themselves. What improper instruments were these to contend with the prejudices of the world, the superstition of the people, the interests of the priests, the vanity of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the Greeks, and the power of Rome? But the weaker the instruments who converted the world, the greater was the display of the power of God by which they acted. See 2 Cor. iv. 7. notes. 'Rachel weeping for her children, because they are not;' Rachel, as he is, to those who are not; and the despised persons, Matt. ii. 18. 'I came not to destroy, but to fulfill all the law.'

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CHAPTER II.

View and Illustration of the Reasonings in this Chapter.

Because the learned Greeks had objected to the gospel, the foolishness (as they were pleased to call it) of its doctrine, and the weakness of its preacher, the apostle made answer in the foregoing chapter, that by these foolish doctrines and weak preachers a reformation had been wrought in the minds and manners of multitudes, which the boasted philosophy of the Greeks, and the eloquence of their orators, had not been able to accomplish. But this being a matter of great importance, and the faction having upheld Paul in particular with his want of eloquence, he now proceeded in this chapter to tell the Corinthians, that Christ having sent him to preach, not with the wisdom of speech, (see chap. i. 17,) he acted agreeably to his commission, when 'he came to them, not with the excellency of speech, or of wisdom,' declaring the testimony of God, ver. 1.—By thus disclaiming the Grecian philosophy and rhetoric, and by calling the gospel the testimony of God, the apostle intimated, that the credibility of the gospel depended neither on its conformity to the philosophy of the Greeks, nor on the eloquence of its preachers, but on the attestation of God, who confirmed it by miracles. And therefore, however ridiculous it might appear in their eyes, he determined to make known nothing among the Corinthians, either in his private conversations, or in his public discourses, but Jesus Christ, and him crucified for the sins of men, ver. 2.—At the same time, knowing the opinion which the learned Greeks would form of that doctrine in particular, as well as that his discourses were neither composed nor pronounced according to the rules of the Grecian rhetoric, his first addresses to them were neither composed and with pleasing ease, nor with much trembling, ver. 3.—Yet they were accompanied with the powerful demonstration of the Spirit, who enabled him to prove the things which he preached by miracles, ver. 4.—that the faith of mankind might be founded, 'not in the wisdom of men,' that method of reasoning and speaking which human wisdom dictates as best calculated to persuade, 'but in the power of God,' ver. 5.

But lest the things which are said in the preceding chapter, concerning the foolishness of the doctrines of the gospel, and in this chapter, concerning its having no relation to any of the schemes of the Greek philosophy, might have led the Corinthians to think meanly of it; the apostle told them, that, in the gospel, he and his brethren made known a scheme of doctrine which they who were perfectly instructed knew to be real wisdom. Only 'it was not the wisdom of this world; it was none of the mysteries of the idol gods worshipped by the heathens, nor any of the religions established by the heathen rulers, who are all to be made nought, ver. 6.—What they preached was 'the wisdom of the true God; a scheme of religion contrived by the true God, and made known in a real mystery. The apostle called the gospel a mystery, not because it contains doctrines absolutely unintelligible, but because being of divine original, and containing the most important discoveries, it was better entitled to the honourable appellation, than any of those which were so named. This excellent scheme of doctrine, hitherto kept secret, God determined, before the Jewish dispensation began, to publish to the world by the apostles of his Son, to their great honour; so that they are mystagogues of a mystery more excellent than the Eleusinian, or any other heathen mystery, ver. 7.—Yet when it was published, none of the rulers of this world knew it to be the wisdom of God; for if they had known it to be so, they would not have crucified the Lord, or author, 'of all the glorious things' discovered in the mystery of God's wisdom, ver. 8.—This ignorance of the rulers, the apostle observed, was occasioned by the greatness of the things contained in the mystery of God's wisdom. They were such as human reason could neither discover, nor comprehend, agreeably to Isaiah's description of them, 'Eye hath not seen,' etc. ver. 9.—These things, however, God hath revealed to us apostles by his Spirit; for the Spirit of God, who inspires us, searcheth all things, even the deep counsels of God. So that we are well qualified to discover these counsels to the world, ver. 10, 11.—Further he told them, that the apostles had not received the inspiration of evil spirits, by which the heathen priestesses, and prophets, and mystagogues were guided, but the inspiration that cometh from God, that they might know and publish the glorious things, (see ver. 9,) which are freely bestowed by the true God on them who believe, ver. 12.—Which things, said he, we apostles effectually communicate to the world, not in language tawdry, nor human rhetoric, but in words dictated by the Spirit of God; explaining spiritual things in spiritual words, ver. 13.—Nevertheless, the animal man, the man who is guided by his animal passions and notions, does not receive the things revealed by the Spirit, because they appear to him foolishness; neither can he understand them, because they must be examined spiritually—that is, they must be examined by the light which divine revelation, and not reason, affords, ver. 14.—But the spiritual man, the man who is not guided by his animal passions, and who acknowledges the authority of revelation, and is assisted by the Spirit of God, is able to examine and receive the things revealed by the Spirit. Yet he himself is examined and judged by the animal man; because no animal man can understand the principles upon which the spiritual man's belief is founded, ver. 15.—For what animal man hath understood and approved the gracious purposes of the Lord Christ, respecting the salvation of the world? or what animal man is able to instruct the spiritual man? But, added he, we apostles have the gracious purposes of Christ made known to us by the Spirit, so that we are able both to know them and to communicate them to the world, ver. 16.

NEW TRANSLATION.

CHAP. II. - 1 (Kö, 204.) Now I, brethren, when I came to you, came not (see Ver. 5) with excellency of speech, 1 (x) and of wisdom, declaring to you the testimony 2 of God.

2 For I determined to make known 3 nothing among you, but Jesus Christ, and him crucified.

Ver. 1.-1. Excellency of speech.—The apostle means, that nice choice and arrangement of words, that artificial rounding and disposing of sentences, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted.

2. The testimony of God—that is, the things concerning Christ which God ordered the apostles to testify; or the things which God himself attended to, that might have a proper form to perform. See Rom. iv. 25. In either sense the expression implies, that the evidence of the doctrines of the gospel is not founded on
3 And I, in weakness, and in fear, and in much trembling, was with you.

4 And my discourse and my preaching were not with persuasiveness of words of human wisdom, but with the demonstration of the Spirit, and of power.

5 That your faith might not stand in the wisdom of men, but in the power of God. (See 2 Cor. iv. 6. notes.)

6 (as) However, we speak wisdom among the perfect; but not the wisdom of this world; neither is it the power of this world, who are to be made nought.

7 (Acts. 7. 78.) For we speak the wisdom of God, which was hidden in a mystery, but which God determined, before the ages, should be spoken to us in glory.

8 And the wisdom none of the rulers of this world knew: for if they had known it, they would not have crucified the Lord of glory.

9 (Acts. 7. 78.) For, as it is written, (Is. xlv. 4.), These things eye hath not seen, and ear hath not heard, and into the heart of man hath not entered, which God hath prepared for them who love him.

10 proofs drawn from human reason, but on the authority of God, who hath revealed them by his Spirit, and confirmed them by miracles.

11 I determined not to discover anything new in the preaching of the Gospel, in order to the profit of the believing, which God had prepared for them who love him.

12 The Corinthians' fears and timidity, although well founded, were not consistent with that which is delivered to us in the written word. The apostle, therefore, assures them of the wisdom of God, which was hidden from the ages, and which was not discoverable by human reason.

13 For the purpose of the writing, the apostle refers to the teaching of the prophets and the Old Testament, as the source of the wisdom of the Gentile world. The knowledge of the Old Testament was imperfect; but the New Testament, which was written by God, contained the true wisdom of the world.

14 And the wisdom of the Gentile world was not comparable to the wisdom of the New Testament. The Gentile world was characterized by human reason, whereas the New Testament was characterized by the power of God, which was revealed through the Spirit.

15 For the purpose of the writing, the apostle refers to the teaching of the prophets and the Old Testament, as the source of the wisdom of the Gentile world. The knowledge of the Old Testament was imperfect; but the New Testament, which was written by God, contained the true wisdom of the world.

16 And the wisdom of the Gentile world was not comparable to the wisdom of the New Testament. The Gentile world was characterized by human reason, whereas the New Testament was characterized by the power of God, which was revealed through the Spirit. The apostle therefore assures the Corinthians of the wisdom of God, which was hidden from the ages, and which was not discoverable by human reason.

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24 And the wisdom of the Gentile world was not comparable to the wisdom of the New Testament. The Gentile world was characterized by human reason, whereas the New Testament was characterized by the power of God, which was revealed through the Spirit. The apostle therefore assures the Corinthians of the wisdom of God, which was hidden from the ages, and which was not discoverable by human reason.
10 (iv) But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the depths of God.  

11 For who knoweth the mind of a man, except the spirit of man which is in him? so also the deep things of God no one knoweth, except the Spirit of God.  

12 Now, we have received not the spirit of the world, but the Spirit which cometh from God, that we might know the things which are gifted to us by God.  

13 Which things also we speak, not in words taught by human wisdom, but in words taught by the Holy Spirit, explaining spiritual things in spiritual words.  

14 He now, an animal man, receiveth not the things of the Spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually examined.  

15 But the spiritual man examineth, indeed, all things, yet he is examined (see chap. iv. 14) by no one.  

16 For what man hath known the mind of the Lord, that will instruct him?  

17 But we have the mind of Christ.  

I. CORINTHIANS.  

10 But, although no faculty in man could discover these things, God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the deep counsels of God respecting the salvation of men.  

11 This ye may know, by reflecting on yourselves; for who among men knoweth the depths, the concealed thoughts and designs of a man, but God, who knoweth the heart of man? so also, the deep concealed designs of God no one knoweth, except the Spirit of God, who is conscious of the whole.  

12 Now, we have received, not the inspiration of that evil spirit which agitates the heathen priests and priestesses, but the inspiration which cometh from God, that we might know fully the blessings (ver. 9) which are gifted to us and to all who believe, not by any light, but by the Spirit of God.  

13 Which blessings also we declare to the world, not in the flowery language prescribed by the Greek rhetoricians, but in the unadorned language suggested to us by the Holy Spirit; explaining spiritual things in words dictated by the Spirit, because they are best adapted to express them.  

14 Now, an animal man, who judges of things by his senses and passions and natural reason, believeth not the matters revealed by the Spirit of God; for they appear foolishness to him; neither can he know them, because they are spiritually examined; examined by the light which revelation, and not reason, affords.  

15 But the spiritual man is able to examine all things, yet he cannot be examined by any animal man; because such cannot judge of the principles on which a spiritual man's belief is founded.  

16 He now, an animal man, hath known the mind of the Lord, his deep counsels, (ver. 10,) so that he can instruct the spiritual man?  

But we apostles have the mind of Christ, and are able to instruct him.  

Abraham.  

The apostle gave the application of the Lord's glory to Jesus, for the important reason mentioned in the commentary, and because the glory in which he appeared during his incarnation, was 'the glory of the only begotten of the Father;' the glory of a man even greater than that of the Son.  

Ver. 9. A αις· These things eye hath not seen, &c. As the relative αας is found twice in this sentence, I think the first stands for the subject to whom the apostle wrote, 2 Cor. xii. 67., and I have translated it Clem. Alex. Strom. 5, hath here ας ας ας.  

But we preach, which I take to be an explanation rather than a var. reading. The meaning of the prophet's word, as applied by the apostle, is, that those blessings which God hath prepared for them who love him, and which in the gospel he hath discovered and promised to bestow on them, are so great, that nothing like them hath ever been beheld by men, or reported to them. Nay, the mind of man, by its own powers, is not able to form the most distant idea of them.  

Ver. 10. The spirit (ας) searcheth, &c. As Clerc, thinking it improper to render the Spirit's searcheth, etc., the cause, is put for knowing, the effects of searching. And therefore he would have the clause translated, knoweth the clothes of the prophet, which sense the word searcheth seems to be used, Rev. ii. 25. I am (ας) who searcheth; that is, who fully knoweth the reason and cause, as much as an animal man knoweth the cause of a thing.  

2. The depths of God. These are the various parts of that grand plan, which the wisdom of God hath formed for the salvation of man, which is hidden from each, and otherwise invisible, and by operation and effect upon the system of the universe, the dignity of the Son, and of the Spirit; and which plan hath been executed, and the mystery thereof in the salvation of believers; with many other particulars, which we shall not now mention, till the light of the other world break in upon us.  

Ver. 12. The spirit of the world, &c. Is that diabolical inspiration by which the heathen priests and priestesses delivered oracles, and which is here called the spirit of the world, because by these false oracles the devil ruled the heathens, termed in scripture the world, and this world.  

Ver. 13.1 Words taught by the Holy Spirit. From this we learn, that as often as the apostles declared the doctrines of the gospel, they did it in words not of their own; not in their own language; which indeed is the only way in which the doctrines of the gospel could be presented to their minds. For men are so accustomed to their own ideas, and to what they see in words. Wherefore, though the language in which the apostles delivered the doctrines of the gospel, was really suggested to them by the Spirit, it was properly their own style of language. This language, in which the doctrines of the gospel were revealed to the apostles, in which they delivered these doctrines to the churches, as what St. Paul calls 'the form of sound words,' which Timothy had heard from him, and was to hold fast, 2 Tim. i. 13. Every one therefore therefor the meaning of the inspired language of scripture, in its expositions of the articles of the Christian faith.  

3. The things of the world. Not things that are false, but things that are of the world. The word things means, that he expressed the Christian privileges in the very words, and phrases by which the Spirit expressed the privileges of the Christian church. And this is the nature of the Old Testament.  

But if the spirit suggested these words and phrases to the Jewish prophets, why might he not suggest to the apostles the words and phrases in which they communicated the gospel revelation to the world? especially as there are many discoveries in the gospel, which could not be expressed clearly, if at all, by the words by which the prophets expressed the privileges of the Jewish church. Besides, it is evident, that when the apostles inscribed into their writings the words and phrases of the Jewish prophets, they expressed them in other words and phrases, which no doubt were suggested to them by the Holy Spirit; but the apostles' own words and phrases.  

2. Explaining spiritual things. The original word τους· is rightly translated interpreting or explaining; being used by the LXX. to denote the interpretation of dreams, Gen. viii. 22. xii. 13. 15. Dan. ii. 4. v. 7. 12.  

3. In spiritual words. So I translate δια· But Dr. Pearsall translates the clause, explaining spiritual things to spiritual men. This sense I acknowledge the original will bear, only it does not agree so well with the sense of the verses, where words taught by the Holy Spirit are mentioned.  

Ver. 14. Now an animal man. An animal man is one who makes the faculties of his animal nature, that is, his senses, his passions, and his natural reason darkened by prejudices, the measure of all truth and the source of all errors, and paying no regard to the discoveries of revelation. Of this character were the heathen philosophers, to whom the doctrines of the gospel were foolishness, (ver. 9.) Greeks and Jews, ver. 19. called φραζέων, 'animal men, not having the Spirit,' these all rejected the gospel, because they could not explain its mysteries by their own faculties; or by the understanding of the senses.  

2. Because they are spiritually examined. Vulgis, examine·mentio·rum; that is, examined by the spirit, that is, not being men of the world, and the world thus being an object of contempt, neither can they know any thing which is spiritually discerned.  

Ver. 15. The spiritual man. Being opposed to the animal man, is not an inspired person, as Wady thinks, but a person whose spiritual faculties, his reason and conscience, are not biased by his animal nature, but have their due ascendancy; and who entertains a just sense of the authority of revelation, in matters pertaining to God; and being sincerely desirous to know the truth, is assisted in his inquiries by the spirit. Such a spiritual man, and he only, is able to judge properly of the things revealed by the Spirit of God.  

Ver. 16. For what man hath known, &c. Τις τον θεόν πολιτικήν οικονομίαν ας· &c. As is also the reading of the LXX. from the LXX. translation of Isa. xi. 13. which runs thus: Τις τον θεόν πολιτικήν οικονομίαν ας· But the sense is the same as that of the middle clause. I think it is an application of the prophet's words to a different subject, rather than a quotation. I therefore followed Locke, who supposed that the relative ας, him, refers to the remote antecedent, and denotes, not the Lord, but the spiritual man.  

1. Novum. Vetus. New. And old, the mind of the Lord; that is, the plan of the salvation of mankind, which exists in the mind of the Lord; his deep designs concerning us. See 1 Cor. xiv. 11. note, for the meaning of the word mind, or design.  

3. Χριστιανιστής, who will instruct him. That is, prove to him. This word means, that he will explain to him. But the things are false, inform him of things he is ignorant of, and shew him, that in believing the gospel he hath fallen into error. The word implies that such persons are not false men, but truly religious. No natural man, no infidel, hath been, or ever will be able to confute the gospel; or to shew a better method of instructing, persuading, and saving men, than that which God hath choosen, and made known by revelation.
CHAPTER III.

View and Illustration of the Matters treated in this Chapter.

From what is said in this chapter it appears, that the false teacher had represented St. Paul either as ignorant or as unfaithful, because he had not fully instructed the Corinthians before his departure. The same teacher had also boasted concerning himself, that he had given them complete instruction. The confutation of these calumnies the apostle with great propriety introduced after having in the former chapter discoursed largely concerning the perfect knowledge of the gospel given to the apostles by the Spirit. Wherefore, having in that chapter observed, that animal men receive not the things of the Spirit of God, he began this chapter with telling the Corinthians, that though he was an apostle fully instructed, he could not, during his abode with them, speak to them as to spiritual, but as to fleshly or weak persons, even as to babes in Christianity, ver. 1.—This was a severe blow to the pride of the Greeks. Notwithstanding their boasted proficiency in the sciences, they were fleshly or weak men, and babes in religious matters. In this their admiration of their own philosophy, their confidence in human reason as the only judge of truth, and the prevalence of their animal passions, had rendered them incapable of understanding and relishing spiritual things. He had therefore given them milk, and not meat, because they were not able to bear meat; neither were they yet able to bear the word, ver. 2. The Corinthians, who were then still fleshly, was evident from the strifes and divisions which were among them, on account of the particular teachers to whom they had attached themselves, ver. 3. For one said, I am of Paul, and another, I of Apollos, ver. 4. From this we learn, that there were two principal factions in the church at Corinth, the one of which adhered to Paul, and the other to a person who is here called Apollos figuratively, to avoid giving offence, chap. iv. 6. but who, in all probability, was the false teacher; that this teacher boasted of Peter, by whom he was converted and baptized, as an apostle superior to Paul; that he and his followers, being the disciples of Peter, pretended to be immediately sent to the Corinthians by Peter, chap. iv. 18. and Paul; and that they claimed to themselves superior authority and respect on that account. But in thus subscribing to one apostle more honour than to another, and in attaching themselves more to one than to another, the Corinthians were much to blame. For none of their teachers were masters. They were all but servants employed to minister unto the things of God. The success in the work depended, not on themselves, but on the gifts which Christ had bestowed on each of them, and the blessing with which he accompanied their labours, ver. 5. Further, he told them, that, in converting the world, the ministers of Christ had different parts assigned them. He had planted, and Apollos had watered, but God made the increase, ver. 6. So that the whole depended on the operation and blessing of God, ver. 7. But though the ministers of Christ had different parts allotted to them, he assured them they were all one, in respect of the end for which they laboured; and that each shall be rewarded according to the sincerity and diligence with which he hath laboured, ver. 8. The apostles, therefore, and the other ministers of the word, were joint labourers employed by God; and the people were God’s field, which they were to cultivate, and God’s building, which they were to rear, ver. 9. The building of which the apostle speaks is the Christian church, called, ver. 16. and in other passages, ‘The temple of God,’ because the Christian church, consisting of all who profess to believe in Christ, was formed for preserving the knowledge and worship of God in the world, and to be an habitation of the Spirit of God, by the graces and virtues, which were to be exercised in it.

Having mentioned God’s building or temple, the apostle told the Corinthians, that, as a skilful architect, he had laid the foundation of that temple in a proper manner at Corinth; and that the false teacher had only builded thereon. But he desired every one to take heed to the materials with which he builded, that they be suitable to the foundation, ver. 10. Because other foundation of the temple of God neither apostle nor inferior teachers could lay, than that which he had laid; namely, that ‘Jesus is the Christ,’ ver. 11. If, therefore, any teacher built on that foundation sincerely converts, metaphorically represented by gold, silver, and valuable stones; and if he built hypocrical professors thereon, represented by weed, hay, stubble, he told them the fire of persecution, which was ready to fall on the temple or church of God, would discover the nature of every teacher’s work, ver. 12, 13. If any teacher’s converts remained steadfast in the day of persecution, through the pains he had taken in instructing them, he should be rewarded, ver. 14. But if any teacher’s converts should perish, but the teacher himself would be saved with difficulty; provided, in making such converts, he had preached the gospel sincerely, ver. 15. And that the Corinthians might understand what the building was of which he spake, he told them, they themselves, as a church, were the temple of God, and that the Spirit of God dwelt in them, as a church, ver. 16. If therefore any teacher wilfully spoils the temple of God, by building wicked men into it, that is, if by knowingly misrepresenting the doctrines and precepts of the gospel, and by flattering wicked men in their sins, he allureth them to enter into the Christian church, as the false teacher at Corinth had done, him will God destroy, for he sought to be composed of holy persons, ver. 17. And although the teacher, who thus builds wicked men into the church, may think himself wise in so doing, he but deceiveth himself; and to become truly wise, it behoves him to follow the course which the world esteems foolish: He must preach the gospel sincerely, whatever inconveniences it may occasion to himself or to others, ver. 18. For the wisdom of the world is folly in the sight of God; according to what is written, ‘He catcheth the wise,’ &c. ver. 19, 20. The work of the false teacher, in building the temple of God at Corinth, being of the sort here described and condemned, this passage was a severe rebuke both to him and to his adherents. Wherefore, to lead them to apply it to themselves, the apostle exhibited them not to boast in any teacher, as if he belonged to them in particular. All the teachers, and all the blessings of the gospel, belong to believers in general; and believers belong all to Christ as his disciples; which is a real ground of boasting, because Christ belongs to God as his disciple or servant, ver. 31, 22, 23. Having therefore Christ for their common master, who was commissioned and instructed by God, and being all equally entitled to the benefit of the labours of the ministers of Christ, and to the privileges of the gospel, it was wrong to contend with one another, either about their teachers or their privileges.

NEW TRANSLATION.

CHAP. III.—I am blamed for not instructing you completely before my departure, especially as I say I have the mind of Christ.
I. CORINTHIANS.

2. But, I brethren, could not speak to you as to spiritual, but as to weak men, even as to babes in Christ. (See Heb. v. 12, 13.)

3. MILK! I gave you, and not meat; for ye were not yet able to receive it, (1 Cor. 7:6) nay, neither yet now are ye able:

3 (1 Cor. 254.) Because ye are still milkily. For, whereas among you envy and strife, and divisions subsist, are ye not milkily, and walk after the manner of men? (1 Cor. 3:1)

4. Besides, while one saith, I, indeed, am of Paul, and another, I of Apollos, and every schismatist submit to his opinions on account of you; have ye not regarded that the person who instructed him, are ye not put up with vanity?

5. For who is Paul, and who is Apollos? Not your masters in religion, but servants of Christ by whose labours ye have believed, even as the Lord hath given spiritual gifts to each.

6. I have planted, Apollos hath watered, but God hath made to grow.

7. So that neither the planter is anything, nor the waterer, but God which maketh to grow.

8. (1 Cor. 100.) However, the planter and the waterer are one, and each shall receive his proper reward, according to his proper labour.

9. (1 Cor. 923.) Wherefore, we are joint labourers of God. Ye are God's field, ye are God's building.

10. According to the grace of God which is given to me, as a skilful architect, I have laid the foundation, and another buildeth thereon. But let every one take heed how he buildeth thereon.

11. For other foundation no one can lay, except what is laid, which is Jesus the Christ.

12. Now, if any one build on this foundation, gold, silver, precious stones, wood, hay, stubble;

13. Every one's work shall be made manifest: for the day will make it plain, because it is revealed by fire: (1 Cor. 3:12) and the fire will try every one's work, of what sort it is.

2. God's building:—The original word, ἔρωτας, denotes the act of building, and means 'to make to grow,' 'to cause to spring up,' as a man receives things from the Spirit of God, by means of an animal man an infidel, who makes his own reason and imagination the measure of truth. Here he calls the Corinthians after their conversion ἔρωτας, milkily men, which, as different from mature men, means persons of a weak capacity. For notwithstanding they believed the gospel to be a revelation from God, they were so much under the influence of their former principles and prejudices, that they were not yet capable of comprehending spiritual things properly; neither had they conceived their evil passions, as appeared from their strifes and divisions.

Ver. 1. As to fleshily men.—In the preceding chapter, ver. 14, the apostle had said, 'No man had seen God.' An animal man conceives the things of the Spirit of God, meaning by an animal man an infidel, who makes his own reason and imagination the measure of truth. Here he calls the Corinthians after their conversion ἔρωτας, milkily men, which, as different from mature men, means persons of a weak capacity. For notwithstanding they believed the gospel to be a revelation from God, they were so much under the influence of their former principles and prejudices, that they were not yet capable of comprehending spiritual things properly; neither had they conceived their evil passions, as appeared from their strifes and divisions.

Ver. 2. Milk I gave you.—In the original it is, 'Milk I gave to you.' But as every milkily sect, 'and not meat,' the genius of the English language does not admit of a literal translation, unless the latter clause is supplied in this manner, and not meant to eat. To support the apostle's phraseology, Sosa produces the εὐτύχεια τῶν ἀνθρώπων ὡς τροφή τῆς ἐκκλησίας of Homer. See also Luke 1:44, in the Greek, where Zacharias' tongue is said to have been opened as well as his mouth.

2. Ye were not able.—Ovē signifieth not then, John iii. 30. v. 30. v. 30.

3. Walk after the manner of men.—As the apostle, in the following verses, mentions their strifes on account of their teachers, their strifes and strifes spoken of in this verse, must be those which arose on account of their spiritual gifts.

Ver. 7. So that neither the planter is anything.—This is said, as all things are used to represent Christ and the church, which are Christ's building and their own, with others, but as to spiritual, but as to weak men, even as to babes in Christ. See 1 Pet. iv. 12.
I. CORINTHIANS.

14 If the work of any one remaineth, which he hath built upon the foundation, he shall receive a reward.

15 If the work of any one shall be burnt, he will suffer loss: himself, however, shall be saved, yet so as (κατ' ἐναντίαν) through a fire.

16 Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you (κατ' ἐναντίαν), among you? 172.

17 If any one destroyeth the temple of God, him God will destroy: for the temple of God is holy, which temple ye are. (See Eph. ii. 19-22.)

18 Let no one destroy himself: if any one among you (κατ' ἐναντίαν) thinketh18 to be wise (τις ἐναντίαν εἶναι) in this age, let him become a fool, that he may be wise.

19 For the wisdom of this (τις ἐναντίαν) world is foolishness with God; but it is written (Job v. 13.), He catcheth the wise in their own craftiness.

20 And again, (Psalm iv. 11.), The Lord knoweth the reasonings of the wise, that they are vain: 21 Wherefore, let no one boast in men; for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

where the persecution to which the first Christians were exposed is called ἐναντίαν, a turning among them, which was to them a trial. According to the common interpretation of this passage, the doctrine which one teaches, is called his work. But in that case I wish to know, how doctrines can be tried by the fire either of persecution or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage, quite destroys the apostle's intent. The Paul who taught the whole body of the Ephesians, had professed to believe in Christ, as formed into one house or temple for the worship of God; and that temple, as soon as to have the mark of perfection, spoils the temple of God. Of all believers, represented by good, holy, and storable, were any teacher built into the church, the fire of persecution would discover them, more or less, as part of the temple of the Lord in general, a particular mark of apostasy. The false teacher at Corinth had in this respect been very well furnished (τις ἐναντίαν), Cor. ii. 15. of the Jews and Gentiles; and by encouraging them in their sins, had allure into the church at Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17.

Some of the fathers, perceiving that the apostle in this passage speak not of doctrines but of persons, supposed that the fire which was to try every one's work, was the fire which is to happen at the day of judgment. And therefore, as the apostle speaks of persons whose work was to be burnt, but themselves saved, they fancied that all men, the righteous as well as the wicked, are to be burnt in the general conflagration; that the separation of the righteous from the wicked is to be made; that the wicked are to be consumed, and that this will happen to all men, some more, some less, according to their character. The passages of the fathers to this purpose were sought, and Col. ii. 25. But the Roman clergy, perceiving that this doctrine, properly managed, might be made an inexhaustible source of wealth to their order, have reapproved this fire of purgatory as lighted up from the very beginning of the world, and have kept it burning ever since, and have hummed to themselves the power of detaining souls in that fire, and of releasing them. The doctrine of purgatory, which has been alluded to in the previous verse, has drawn great sums of money from the ignorant and superstitious.

Ver. 15. Yet as (ἴσος ἐναντίαν) through a fire. — This, as Elmer observes, is a proverbial expression for one's escaping some evil with great difficult but being made subject to others. We went through fire and water that is, we were in the greatest danger. 12 Is. xxxii. 2. When thou walkest through the fire thou shalt pass it unscathed and the flame shall not be a blight out of the burning. 13 Judg. ii. 36. Slaughtering them out of before. See the note on that verse.

Ver. 17. If any one (ἵνα ἐναντίαν) destroy the temple of God. — Here the apostle describes the sin and punishment, not only of such teachers as from worldly motives allure bad men into the church, or continue them in it, by wilfully perverting the doctrine and precepts of the gospel, but also of those hypocrites, who for worldly ends, intrude themselves among the faithful, and put on a great show of godliness. Whereas, in ver. 15, he describes the sin of those teachers who introduce bad men into the church, by ignorantly misrepresenting the doctrines and precepts of the gospel; in this verse, if any one destroy the temple of God, being general, is no doubt applicable to any false teacher and hypocritical Christian who in any thing destroys, or hinders the practice of true religion. By the temple of God is meant the church of God, thinking that the apostle, in this passage, had the false teacher and the faction at Corinth more particularly in his eye, who had spoiled the temple of God by their specious and many other described.

Ver. 18. If any one among you (ἵνα ἐναντίαν) thinketh to be wise. — So τις ἐναντίαν is translated. Cor. ii. 15. of the Jews and Gentiles; and by encouraging them in their sins, had allure into the church at Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17.

Ver. 19. The wisdom of this world is foolishness with God; — Consequently will issue in punishment to those worldly wise teachers. That this is the apostle's meaning is evident from his adding, For it is written. He catcheth the wise in their own craftiness. 19 And further, the same passage is brought in Acts v. 36. 19 Ver. 20. That therefore no man among you thinketh to be wise. — Besides the general meaning of this verse, expressed in the commentary, I think the apostle intimated that the Corinthians were in their present life, and of their facility in the life to come. Thus far they may consider themselves as having an interest in all things, and may therefore not in parts of their lives and among the rest, death itself is theirs, so is it the appointed means of bringing them to the vision and enjoyment of God.
I. CORINTHIANS.

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

Ver. 22. And Christ is God's, as the foregoing expression, Ye are Christ's, means that the Corinthians belonged to Christ and to God, whilst the disciples, this expression, Christ is God's, I think means, that in making the gospel revelation, Christ is God's disciple or servant. So Christ himself says, John xii. 18. My doctrine is not mine, but he that sent me. I pet. 22. As my father hath taught me, I speak these things. xl. 49. I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak. Acts xiv. 10. The words that I speak unto you, I speak not of myself. This, I suppose, is the apostle's meaning likewise, when he tells us, 1 Cor. xii. 3. The head of Christ is God. Uniter understand the passage them. All things are appointed for your good, and ye are appointed for Christ's honour, and Christ for God's glory.

CHAPTER IV.

View and Illustration of the Matters handled in this Chapter.

List from what was said in the preceding chapters concerning the inspiration of the apostles by the Spirit, the Corinthians might have imagined that Paul claimed to himself and to his brethren an authority not derived from Christ, he began this chapter with telling them, that they were to consider the apostles only as servants of Christ, and as stewards of the mysteries of Christ, ver. 1. And that the thing required of every steward is, that he be faithful in dispensing these mysteries, according as his disciples are able to receive them, ver. 2. Therefore, although the false teacher accused Paul of unfaithfulness, because he had taught the Corinthians the first principles only, and not the deep doctrines of the gospel, he told them, it was a very small matter in his eyes to be condemned as unfaithful by them, or by any man's judgment, seeing he did not condemn himself, ver. 3. For he was conscious to himself of no unfaithfulness; yet by this he was not justified—he meant in the eyes of the faction, who could not see his heart. At the same time he told them, that the only person who had a right to condemn him, if he proved unfaithful, was the Lord his Master, ver. 4. This being the case, he desired the faction not to condemn him, till the Lord should come to judgment, who will bring to light every thing most secret, and lay open the designs of the heart, of which they were no judges, ver. 5.

Next, to prevent the Corinthians from mistaking what he had said, concerning their boasting in himself and Apollos as the heads of the factions, (chap. i. 12. iii. 4.) he declared that he had applied these things to himself and Apollos figuratively only, for their sakes, that by disclaiming all pretensions to be the heads of parties, the Corinthians might learn in them, not to esteem any teacher above what he had written, chap. iii. 5.; namely, that Paul and Apollos were only servants of Christ, by whose ministry the Corinthians had believed; and that none of them, on account of any teacher, should be puffed up with envy and anger against another, ver. 6.

In what follows, the apostle, turning his discourse to the false teacher, says, without naming him, Who maketh thee to differ in gifts from others? Or what spiritual gift hast thou which thou didst not receive from some apostle? And if thou hast received all thy gifts from the apostles, why dost thou set thyself above them, as if thou hadst not received thy gifts from them, but were independent of them, and superior to them? ver. 7. Then, to shew the Corinthians the difference between the false teacher and the true apostles of Christ, he contrasted the ease and opulence in which that impostor and the other leaders of the faction were living at Corinth, and their imperious conduct towards the churches and the Fed and persecuted state of the apostles, ver. 8-13. And assured them, that he wrote not these things to alarm them for having increased his sufferings by their calumnious speeches, and disrespectful behaviour; but his design was affectionately to instruct them, that they might not be seduced by those characters and relation to them, who were so different from his, ver. 14. For he told them, though they had ten thousand instructors in the Christian doctrine, yet they had not many fathers. He was their only spiritual father, ver. 15. And therefore he besought them to imitate him, ver. 16, 17. To conclude, because the false teacher had boasted that Paul, being afraid to encounter such learned and eloquent opposers, durst not return to Corinth, he assured the Corinthians that he would come soon, and make trial, not of the speech of that insolent person, but of his supernatural powers, ver. 18, 19. For, said he, the gospel is not established by the boasting speeches of its preachers, but by the miraculous powers which they exercise for its confirmation; and when the faction asked them, whether they chose that he should come and exercise his supernatural power in punishing them or come in the spirit of peace, on account of their amendment, ver. 21.

NEW TRANSLATION.

CHAP. IV. 1 (Ouvet, 286.) So then, let a man consider us as (inopera) servants only of Christ, and stewards of the mysteries of God. 2 Now it is required in stewards, that (rie) every one be found faithful. 3 (Ax, 106.) Therefore, to me it is a very small matter, that I be condemned by you, or by human judgment, because I do not condemn myself.

VER. 1. Stewards of the mysteries of God.—The apostle gave to those doctrines, which in former ages had been kept secret, but which were now discovered to all through the preaching of the gospel, the appellation the mysteries of God, to recommend them to the Corinthians, as was formerly observed, chap. ii. 7. note 1. And he called himself the steward, or manager of these mysteries, to intimate that the deepest doctrines, as well as the first principles of the gospel, were intrusted to him to be DISPENSED OR MADE KNOWN; and that his relation to a steward, consisted not only in his discovering them exactly as he had received them from Christ, but in his discovering them as his hearers were able to receive them.

COMMENTARY.

CHAP. IV. 1 So then, let men consider us apostles in no other light but as servants only of Christ, and stewards appointed by him to dispense the doctrines of the gospel, which are the mysteries of God. 2 Now it is required in the stewards of these mysteries, that every one of them be found by his master, Christ, faithful in dispensing them. 3 Therefore, to me it is a very small matter that I be condemned as unfaithful, by you, or by any man's judgment, for not having taught you more fully; because I do not condemn myself as unfaithful in that respect; neither will Christ my master condemn me.

VER. 2.—That I be condemned by you.—The word renovare properly signifies to examine, in order to pass a judicial sentence, either of acquittal or of condemnation, Luke xxii. 14. Acts iv. 9. The compound verb renovari, to examine, may signify to condense, in consequence of examination: it is used in all languages, to put the cause for the effect. This sense the word renovare evidently hath in the latter part of the verse: Gesi, renov, I do not condemn myself: for the apostle could not say, 'I do not examine, or judge myself.' It is the duty of every good
chap. iv.

4 For I am conscious to myself of no fault in the discharge of my
stewardship; but I am not hereby justified in your eyes. But he who con-
demneth me is the Lord.

5 Wherefore, do not before the time pass any judgment, until the Lord come, who both will bring to light the hidden things of dark-
ness, and lay open the counsels of the hearts; and then praise shall be to every one from God.

6 Now these things, brethren, I have figuratively applied to myself and Apollo, for your sakes, that (a) by us ye may learn not to esteem teachers above what hath been written, nor that one of you may, on account of one, be puffed up against another.

7 (Tit. 3.) Besides, who maketh thee to differ? (d) for, 105.) what hast thou which thou didst not receive? and now, if thou didst receive it, why dost thou boast as not receiv-
ing it?

8 Ye are filled, now ye are become rich; (f) ye have reigned; (g) without us; and I wish, indeed, ye had reigned properly, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as persons appointed to death; that we are made a spectacle to the world, even to angels and to men.

10 We are fools (h) on account of Christ; but ye are wise in Christ; we are weak, but ye are strong: ye are honored, but we are despised.

11 To the present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

man to examine, and judge himself; and it is what the apostle recom-
manded to the Corinthians, 1 Cor. xi. 31. 2 Cor. xii. 5.

2. A human judgment (k) on sinner; (l) literally, human day, day of man, in opposition to the great day of the Lord's return.

Ver. 4. For I am conscious to myself of no fault, &c. —The like form of expression: 1 Cor. iv. 4. &c. The Corinthians, like Latin Senators, are called palaearce culpa. —We have the Greek phrase complete, Job xxviii. 6, LXX. Os ypyv 6 6p04i 6n60 6504ti 55604ti 55044.

Ver. 6. Do not before the time pass any judgment. —Neither is church nor state order and peace be maintained, if rulers were not to pass judgment on offenders, and punish them. This, therefore, is one of those general expressions, of which there are a number in scripture, which must be limited by the subject to which they are applied. See another example, ver. 7. The Corinthians were not to pass any judgment on Paul's general behaviour as an apostle, till Christ his master came and judged him. In such, and is many cases of a like nature, to judge rightly, we ought to have the knowledge of men's hearts, as the apostle intimates in the latter part of the verse. Read open the counselor of the hearts. What the apostle hath written here concerning Christ, is agreeable to what Christ says of himself. Matt. xvi. 28. All the churches shall know that I am able to search the reins and the hearts. —God is called the searcher of all hearts. —Chrst. xxvii. 9.

6. I have figuratively applied to myself and Apollo; —I mean, by substituting our names, chap. i. 12. iii. 4. in place of the names of the teachers among you whom I meant to reprove.

2. To esteem any teacher. —Wolf on Philip, i. 7. observes, that the word ολον διηγείται the paying a peculiar regard or at-
tention to a person.

3. Above what hath been written. —namely, chap. iii. 5. 8. 9. iv. 1.

1. This great apostle, by thus stripping himself of all honour, and is, the apostle to the Gentiles, Romans, 15. 20. 23. 24. I taught the heads of the faith to lay aside their boasting, and to behave with modesty, especially as all the teachers at Corinth did nothing but build upon the foundation which he had laid, and said nothing, no spiritual gift but what they had received, either from him or from God. —1 Cor. xiv. 12. 1 Cor. xii. 12. 1 Cor. xiii. 12. 1 Cor. xiv. 41. 1 Cor. xvi. 17. 18.

4. Be puffed up against another. —The word ενθάνται signifies the state of a person's mind who is filled with an high opinion of himself. —1 Cor. xii. 21. When it shews us, that the state of a person's mind is characterized by haughtiness and wrath against all who fall in paying him the respect which he thinks due to him. This latter operation of pride is the evil which the apostle condemns in the passage before us, as is plain from the turn of his expression: That no one of you may, on account of one, be puffed up against another.

Ver. 8. —Are become rich. —Whiby understands this of their being rich in spiritual gifts, as well as in worldly wealth.

Ver. 9. —Ye are wise in Christ; —Ye have reigned; —Ye are strong; —Ye are honored; —Ye have reigned during my absence; —Ye had reigned in a due subordination to Christ, that we also might rule the church at Corinth with you.

Ver. 10. —We are reckoned fools, for suffering on account of preaching Christ; —we are wise in your method of preaching Christ. —We are ridiculed as weak in body and mind; —but ye, no doubt, are strong in both. —Ye are much esteemed by your adherents; but we are despised by them.

11 But which of us is most worthy of esteem as preachers! —In preaching Christ, I, to the present hour, both suffer hunger and thirst, and am badly clothed, and smitten on the face, and have no certain dwelling-place.
L. CORINTHIANS.

12 And labour, working with our own hands: when reviled, we bless; when persecuted, we bear: 
13 When defamed, we bless: we are be- nevolent even as Christ: the purgations of the world, (σωκράτησις) the faith of all things, until now.

14 I write not these things to shame you, for having increased my sufferings by the calamities ye have uttered against me, but, as my beloved children, I instruct you how much I exceed the teacher who hath your esteem.

15 For, though ye have ten thousand (see ἐπιθυμεῖν) Gal. iii. 24, note) teachers in Christ, yea ye have not many fathers: for, (ἐν, 183,) is Christ Jesus, through the gospel, I have be- gotten you.

16 Wherefore, I beseech you, be imitators of me, for this purpose I have sent to you Timothy, who is my beloved disciple, and a faithful minister of the Lord: he will put you in mind of my behaviour and doctrine as an apostle of Christ, as I teach everywhere, and in every church;

17 For this purpose I have, sometime sent to you Timothy, who is my beloved disciple, and a faithful minister of the Lord. He will put you in mind of my behaviour and doctrine as an apostle of Christ, as I teach everywhere, and in every church;

18 Now some are puffed up, as if I were not coming to you.

19 But I will come to you soon, if the Lord will, and shall know, not the speech of them who are puffed up, but the power.

20 For not by speech is the kingdom of God established, but by power.

21 What do ye incline? Shall I come to you with a rod? Or in love, and in the spirit of meekness?

received maintenance from them, he would not have suffered hun- ger and nakedness, in which the wretchedness of poverty consists, but would have been plentifully supplied with the ordinary necessi- ties of life. Had the apostle spent the whole of his time in working at his trade of tent-making, he could doubt have procured for himself a sufficiency of convenient food and raiment. But as he employed the most of his time in preaching, his gains were small; and even these he shared with his assistants, Acts xiv. 24. No wonder, therefore, that he was often in great want. For in a particular account of the apostle's sufferings, see 1 Cor. xi. 23-25.

22 And are buffeted.—καὶ ἀφίεσθαι signifies to strike one on the head with the hand. Here it is used metaphorically, to denote that the apostle was treated in the most ignominious manner by the heathens in Ephesus.

23 And have so certain dwelling-places.—The apostle, it seems, was continually changing his lodgings in Ephesus, to elude the searches of his enemies.

24 Working with our own hands:—nearly, for maintenance.

This he mentioned to the Corinthians, to put the false teacher to shame, who not only demanded maintenance from them, but lived in ease and luxury through their liberality to him.

Ver. 12.—And labour.—This word is often used by the apostle, to denote the labour of preaching the gospel, 1 Cor. xvi. 10. 1 Thess. v. 12.

13. Ver. 21. Shall I come to you with a rod?—The apostle terms the power of punishing obstinate offenders by miracle a rod, because it is not to be exercised for chastisement. Perhaps to show that the Hebrew word which signifies σωκράτησις, is generally supposed, that by taking this appellation the apostle compared himself to those devoted persons who were sacrificed for the purpose above mentioned. Wherefore, there is no occasion for the reading in Erasm. Schneiderius's edition of the New Testament, mentioned by Wetstein; namely, καὶ ἀφίεσθαι.

Ver. 14. I write not these things to shame you, &c.—In this apolo- gies for mentioning his sufferings, the apostle hath shown admirable prudence and the greatest degree of heart.

Ver. 17. I have sent you Timothy.—The sending of Timothy into Macedonia, is mentioned Acts xix. 22. But from this passage it is evident, he was in order to return, according to the instructions of the apostle, to Corinth.

18. Ver. 19. If the Lord will, and shall know.—The apostle used to say, when he was about to commence his mission, he was undecided whether he should go or not; and he could only say, if the Lord will. And he would not only desire the Lord to enlighten his mind, but also his heart, that he might be disposed to receive the word of the apostle. He was not so much concerned for his own salvation, as for the conversion of the Corinthians.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

The messengers from Corinth, as well as the members of the family of Chloe, had informed the apostle that one of the brethren was cohabiting with his father's wife, in his father's lifetime. In this chapter, therefore, St. Paul reproved the whole Corinthian church, for tolerating a species of whoredom which was abhorred even by the
1. CORINTHIANS.

Chap. V.vers. 1. And this scandal was the greater, that they were punished with pride, on account of the knowledge and learning of the teacher by whose influence it was tolerated, ver. 2. But to make the Corinthians sensible, that their boastings of a teacher who had patronized such an enormity was criminal, as well as to correct the enormity itself, the apostle ordered them forthwith, in a public assembly of the church, to repent of the heathen, to deliver the offender to Satan, for the destruction of his flesh, that his spirit being reformed, he might be saved in the day of the Lord, ver. 3, 4, 5. Then showed them the necessity of cutting off the incestuous person, by comparing vice unpunished to leaven, on account of its contagious nature in corrupting a whole society, ver. 6.—And hence Christianity was written a little before the passer-over, when the Jews put away all leaven out of their houses as the symbol of corruption or wickedness, the apostle desired the Corinthians to cleanse out the old leaven of lewdness, by casting the incestuous person out of the church; for, said he, Christ our passover is sacrificed for us. Also be exhorted to keep the feast of the Lord's supper, which is a memorial, to show him the company of Christians he has sacrificed for us, and which it would never be possible to celebrate by them at the time of the passover, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, ver. 7, 8.

Last, however, the Corinthians might have understood the apostle's command to excommunicate the incestuous person, and to cast him out of the old leaven, as an ordinance to keep company with the unconverted heathens, he told them that was not his meaning, since in that case they must have gone out of the world, ver. 9, 10. And to make his meaning plain, he now wrote more explicitly, that if any person who professed himself a Christian was a known fornicator, &c. they were to punish him by keeping no company with him. This distinction between the treatment of heathens and Christians shows the apostle showed them was reasonable, from the consideration, that church censures are not to be inflicted on persons who are without, but on them who are within the church, ver. 12.—And therefore, while they left it to God to judge and punish the wicked heathens, it was their duty to put away the incestuous person from among themselves, and to leave the woman with whom he was unjustly associating in the judgment of God, because she was a heathen, ver. 13.

The apostle's order to the Corinthians, to keep no company with wicked persons, though seemingly severe, was in the true spirit of the gospel. For the laws of Christ do not, like the laws of men, correct offenders by fines and imprisonments, and corporal punishments, or fine outward violence of any kind, but by earnest and affectionate representations, admonitions, and reproves, addressed to their reason and conscience, to make them sensible of their fault, and induce them voluntarily to amend. If this remedy proves ineffectual, their fellow-churchmen are to show their disapproval of their evil courses, by carefully avoiding their company. So Christ hath ordered, Matt. xviii. 16, 17. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, every one of whom may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican. Earnest representation, therefore, from the injured party, followed with grave admonition and reproof from the ministers of religion, when the injured party's representation is ineffectual, are the means which Christ hath appointed for reclaiming an offender; and with great propriety, because, being addressed to his reason and conscience, they are calculated to influence his will as a moral agent, and so to produce a lasting alteration in his conduct. But if these moral and religious means prove ineffectual, Christ hath ordered the society of which the offender is a member, to shun him, to regard him, as he may be ashamed, and that others may be protected from the contagion of his example. This last remedy will be used with the greatest effect, if the resolution of the society to have no intercourse with the offender, especially in religious matters, is openly declared by a sentence deliberately and solemnly pronounced in a public assembly, (as in the case of the incestuous Corinthian,) and is steadily carried into execution.

The wholesome discipline which Christ instituted in his church at the beginning, was rigorously and impartially exercised by the primitive Christians towards their offending brethren, and with the happiest success in preserving purity of manners among themselves. In modern times, however, this salutary discipline has been disregarded in the church; but it hath been taken up by garrison clubs, who exclude from their society all who refuse to pay their game debts, and shun their company on all occasions, as persons absolutely infamous. By this sort of excommunication, and by giving to game debts the appellation of debts of honour, the winners on the one hand, without the help of law, and even in contradiction to it, have rendered their unjust claims effectual, while the losers, on the other, are reduced to the necessity, either of paying, or of being shunned by their companions as infamous. I mention this as an example, to show what a powerful influence the approbation or disapprobation of those with whom mankind associate have upon their conduct; and from that consideration, to recommend the firmness with which the church should resist the attempts of the wicked, by testifying on every fit occasion their disapprobation of vice, and their contempt of its abettors, and more especially by shunning the company and conversation of the openly profane, however dignified their station in life, or however great their fortunes may be. See 1 Cor. v. 11. note 3.

New Translation.

Chap. V. vers. 1. It is generally reported, that there is whoredom among you; and such whoredom as not even among the heathens is named,? that one hath his father's wife. 1

Commentary.

Chap. V. vers. 1. It is generally reported, that there is whoredom tolerated among you; and such whoredom as not even among the idolatrous heathens is approved, either by law or custom, that one hath his father's wife. more especially in his father's lifetime.

1. That there is whoredom. The word σύνεργασία is used by the LXX. and by the writers of the New Testament, in the latitude which its corresponding word hath in the Hebrew language, namely, to denote all the different kinds of uncleanness committed, whether the morbid passion arises from abstinence or from licentiousness. Accordingly it is used in the plural number, chap. vii. 2. 'Nevertheless (κατὰ παντίν) on account of what? Here συνεργασία, whoredom, signifies incest joined with adultery, the woman's husband being still in life, as appears from 2 Cor. vii. 12. In the Old Testament sometimes signifies adultery; in the New Testament, sometimes signifies idolatry, because the name of the Israelites with God as their king, being represented by God himself as a marriage, their giving themselves up to idolatry signifies a contract of marriage with the Devil. 2. As not even among the heathens is named. The word συνεργασία signifies to be named with approbation, Rom. xv. 22. Ephes. J. 21. v. 3. See Gen. vi. 4, where σύνεργασία is applied, (LXX.) men who are named, is in our Bibles translated men of renown. 3. That one (οὗτος τοῦ ἀδελφοῦ), that is, the man's fellow, who has father's wife, signifies sometimes to see; thus, Deut. xviii. 20. LXX. θυμότητα νηστείαν, and σύνεργασία; 'Thou wilt take a wife, and another will use her.' 4. His father's wife. It seems the father's wife was committed, was not the guilty person's own mother, but his stepmother; a sort of incest which was condemned by the Greeks and Romans, as we learn from Cicero, Orat. pro Cluentio, sect. 4. and from Virgil, Eccl. x. line 390. 'Thalamos auaum incastrate nos.' Wherefore it is a sin that the Corinthians, in committing this crime, we may infer that the guilty person was of some note, regarding as a happy he was one of the teachers of the faction, who being greatly
2 And ye are puffed up, and have not rather bewailed (see 2 Cor. xii. 21.), so as he who hath done this work might be taken away from among you.

3 (Rev. 93.) Wherefore I verily, as absent in body, yet present in spirit, have already, as present, condemned him who hath so wrought out this work.

4 And my sentence is this: Ye being gathered together in the name of our Lord Jesus Christ, and of my Spirit, shall, with the power of our Lord Jesus Christ, deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

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

7 Cleanse out therefore the old leaven, that ye may be a new lump, when ye are without leaven; for even our passover, Christ, is sacrificed for you.

8 Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 For I know, that, after I have shown this book to the Jews, it shall be published abroad among the Gentiles, and they shall read it, and some shall corrupt it by shamefacedness and carnal mind.

10 And now I beseech you, brethren, bear with me in the word of this book, as I also have bear with your folly.

11 The time is at hand, for the consummation of all things is now come. The world is inlements, and the Creator is inferred, and the Son is glorified.

12 For I know, that after I have shown this book to the Jews, it shall be published abroad among the Gentiles, and some shall corrupt it by shamefacedness and carnal mind.

13 And now I beseech you, brethren, bear with me in the word of this book, as I also have bear with your folly.
I. CORINTHIANS.

Chap. VI.

9 (By thee.) I have written to you in (as, 71.) this epistle, not to associate with fornicators.

10 (Kiv, 808.) However, not universally with the fornicators of this world, and with the covetous, and with extortioners, and with idolaters, since then, indeed, ye must go out of the world.

11 But now I write to you, not to associate with him, if any one called, a brother is to be a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a person not even to eat.

12 (Tiv meg., supp. xepaet.) For what have I to do to judge them also who are without? do not ye judge those who are within?

13 But them who are without, God judgeth; (Kiv, 808.) Therefore, put away from among yourselves the wicked person.

whoredom, fraud, &c. called old iniquities, because the Corinthians in their heathen state had been much addicted to these practices.

3. Noting the leaven (metabolism) of malice and wickedness. — Malice is ill-will in the mind; but wickedness is ill-will expressed by actions, especially such as are accompanied with treachery. Hence the devil is styled εὐθελός, the wicked man. — As the apostle mentions sincerity and truth in the subsequent clause, it is probable, that by 'the leaven of malice and wickedness' he means all those bad dispositions and actions which lyeth near cover by putting on a show of piety.

4. Unleavened qualities of sincerity and truth. — The apostle gives the epithet of un secular to sincerity and truth. In allusion to the emblematical meaning of the unleavened bread which the Israelites were to eat during the feast of the passover; for thereby they were taught to celebrate that feast with pious and virtuous dispositions. — A φιλαθλής being an adjective, we may supply as its substantive either ἀθλός or ἀθλοῦν.

Ver. 10. With extortioners. — The word λαχκατίος signifies those who take away their neighbour's goods, either by force or by fraud, and who injure them by any kind of violence.

Ver. 11. If any one called a brother is to be a fornicator, &c. — The words ἄκολουθος τοῦ τηροῦντος ἀκολουθείαν, according to Oecumenus and others, may be translated, 'If any one be required a fornicator, &c.;' for ἄκολουθος signifies named or famous. See ver. 1. note 2.

CHAPTER VI.

View and Illustration of the Exhortations contained in this Chapter.

The Corinthians, since their conversion, had sinned each other, as formerly, in the heathen courts of judicature about worldly matters, often of small importance. This practice was the more blamable, as the Christians, who in the first age were not distinguished from the Jews, might as Jews, according to the laws of the empire, have held courts of judicature of their own for determining most of the controversies about worldly matters which arose among themselves. Wherefore, by declining the decisions of the brethren, and by bringing their causes into the heathen courts, they showed that they had a mean opinion of the knowledge and integrity of their brethren. Besides, the frequency of their suits led the heathens, before whom they were brought, to think the Christians not only litigious, but disposed to injure one another. These things of which the apostle was informed, bringing great dishonour on the Christian name, he rebuked the Corinthians severely, for daring to go to law with one another before the heathens, and not before the brethren.

1. Know ye not, said he, that the Christian inspired teachers, whom he called saints, judge the world? that is, declare the laws by which the world at present is ruled, and is to be judged at last. And if the world is judged by you, are ye unworthy to judge the smallest matters? ver. 2. — Do ye not know, that we foretell the judgment and punishment of evil angels? Being thus supernaturally endowed, why may we not judge in things pertaining to this life? ver. 3. — When therefore ye have set up secular seats of judgment, as ye ought to do, place thereon as judges such of the spiritual men among you, as, on account of the inferiority of their gifts, are least esteemed in the church, ver. 4. — I speak it to your shame, that in your opinion there is not so much as one wise man among you, who is fit to judge between his brethren; but brother Peter is not to be esteemed even his equal in the church, and he is expected to be able to administer more justice from heathens than from Christians, ver. 5. — Now it is utterly wrong in you to have any lawsuits at all in the heathen courts. Ye had much better suffer yourselves to be injured and defrauded in small matters than go to law before unbelievers, since the seeking redress in that manner will be attended with more trouble and loss than if ye here the injury patiently, ver. 7. — Next, because the other parties, by suffering themselves to be sued in the heathen courts, had shown a disposition to defraud their brethren, the apostle denounced the judgment of God against all unrighteous persons...
I. CORINTHIANS.

CHAP. VI.

1. Dare any of you, having a matter against another, be judged by the unrighteous, and not by the saints?  

2. Do ye not know, that the saints judge the world, and if the world be judged by you, are ye not worthily called the children of God?  

Ver. 1.—Having a matter against another.  

Ver. 2.—Do ye not know?  

2. By the unrighteous.  

3. The heathens are called unrighteous, in the same sense that Christians are called saints or holy.  

4. Ver. 3. He is your adversary, not on account of the real sanctity of his manners, but because he is an adversary.  

5. Thou art the adversary of God, because thou art an enemy to Christ, of whom the former were called unrighteous on account of their idolatry and unrighteousness; whereas they were the servants of their God, and were made to be judges of mankind with respect to their regard to justice, and to all the duties of morality.  

Ver. 2.—Do ye not know?  

6. By the saints.  

7. This name, though common to all who believed in the true God, (see Ex. iv. 60,) is sometimes appropriated to the spiritual men in the Christian church, who were inspired with the knowledge of the gospel.  

8. Judge the world.  

9. Christ is the judge of the world, so far as he gives his judgments by the laws of the gospel, which they preach to the world.  

Commentary.

—To the argument whereby the licentious justifie the unrestricted enjoyment of women, namely, that the body was made for fornication, the apostle answered, by faintly denying the position.  

—Secondly, by fornication a man injures his own soul: for he becomes one person with his whores; he acquires the same vicious inclinations, and the same vicious manners with them; nay, he makes himself her slave.  

—Whereas he who is joined to the Lord is one spirit.  

—Here it may be proper to take notice, that the apostle hath not given a separate answer to the fourth argument, by which immediate sensual indulgences are oft-times defended; namely, the argument taken from the strong passions which were implanted in our nature towards sensual pleasures.  

—But the connexion of that argument is implied in what he hath said concerning the injury done by fornication to the body.  

—For, in the constitution of things, God hath connected diseases and death with immediate sensual gratifications; he hath in the clearest manner shown it to be his will that we should abstain from them.  

—And therefore, although by implanting in us inclinations to sensual pleasures, he hath declared it to be his will that we should enjoy them, yet by conecting diseases and death with the immediate use of these pleasures, he hath no less clearly declared, that he wills us to enjoy them only in moderation.
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The world is thus judged by you, ye are, who are so well enlightened, unworthy to fill the least seats of judicators?

2. Ye do not know that we declare the judgment of the evil angels, whereby we are strongly impressed with a sense of the justice of God. Why may we not then determine things pertaining to this life?

3. Well, when, then ye have seats of judicators for trying secular causes, make to sit on them those who are least esteemed in the church.

4. For shame to you, I say, So then there is not among you a wise man, not even one, who shall be able to decide between his brethren?

5. But another Christian contending with another, is judged, and that by heathens, to the great discredit of the Christian name.

6. Now, therefore, indeed, there is plainly a fault in you, that ye have low-suits with one another. Why do ye not rather bear the injury? Why do ye not rather bear the being defrauded, if the injury done you and the fraud are small?

7. But ye are so far from bearing injuries and frauds, that ye injure and defraud even your Christian brethren.

8. Ye do, who pretend to be wise men, not know, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor covetous persons, nor counterfeiters, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

9. And such were some of you: (see Pref. sect. ii.) but ye are washed, but ye are sanctified, but ye are justified, (1, 16.) by the blood of our Lord Jesus, and (b) by the Spirit of our God.

10. Nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such persons were among you formerly: But ye are washed with the water of baptism, in token of your having vowed to lead a new life: and ye are consecrated to the service of God; and ye are delivered from the power of Lord Jesus, and by the influences of the Spirit of the God of us Christians given to you.

12. The kingdom of God. — The apostle calls the heavenly country the kingdom of God. In this term he included the whole of the dispensation of the apostles, found in the description of the general judgment our Lord had so named it: Matt. xxvi. 34. Come, ye blessed of my Father, inherit the kingdom prepared for you.

13. But ye are washed, (d) — This being addressed to the Corinthian brethren in general, it is not to be imagined that the apostle, by their being washed, sanctified, and justified, meant to say that they were all holy persons, in the moral sense of the word, and that they were all to be justified at the day of judgment. Among the Corinthians there were many unholy persons, whom the apostle reproved sharply for their sins, 2 Cor. xii. 21, and whom he afterwards threatened to punish severely if they did not repent, 2 Cor. xii. 1. — The Corinthians having been washed with the water of baptism, in token of their having renounced idolatry with all its impurities, and in consequence of which they were under the obligation of a solemn vow carefully to study purity of heart and life.

14. But ye are sanctified. — By their profession of the gospel, the Corinthians were separated from idolaters, and consecrated to the service of God; a meaning of the word sanctified often to be found in scripture. See Rom. v. 5.

15. But ye are justified. — The word justified hath various significations in scripture. Besides the forensic sense, justified signifies the being delivered from the merits of some evil actions, and is so translated in our common English version; Rom. vi. 7. He that is dead is justified from sin. See also Rom. iv. 25. note 2.

16. By the Spirit of our God. — Because justification, in the forensic sense, is never said to be wrought by the Spirit, some commentators have thought that the apostle's meaning is, Ye Corinthians, by the gifts of the Spirit conferred on you, are justified in the eyes of all men for having renounced heathenism.

17. If the terms washed, sanctified, and justified, are understood in the moral sense, the Corinthians were washed, sanctified, and justified, because under the gospel they enjoyed all the means necessary to their being washed, sanctified, and
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19 All meats (from ver. 18) are lawful for me; but all are not proper: all meats are lawful for me to eat; but I will not be enslaved by any meat.

19 Meats for the belly, and the belly for meats: (c, 100.) However, God will destroy both and them.

20 Now, the body was not made for whoredom, (see chap. v. 1. note 1.) but for the Lord, (ver. 80.) and the Lord for the body.

21 (c, 189.) And God hath both raised the Lord, and will raise up by his own power.

22 Do ye not know (see ver. 2. note 1.) that your bodies are the members of Christ? If I then take the members of Christ, and make them members of an harlot? By no means.

23 What, do ye not know that he who is strongly attached to an harlot, is one body! for saith, the two shall be one flesh.

24 But he who is strongly attached to the Lord, is one spirit.

25 Flee whoredom. Every sin which a man committh is (sine) without the body; but he who committh whoredom, sineth (as) against his own body.

26 What, do ye not know that your body is the temple of the Holy Spirit; (see Eph. ii. 22.) who is in you, whom ye have from God? (ver. 22.) Besides, ye are not your own;

27 For ye are bought with a price: glorify God, therefore, (c, 182.) with your body, and (s) with your spirit, which are God's.

28 Justified, though perhaps many of them had not made a proper use of these means. See Acts iv. 12. Or the passage may be restricted to those who were true believers, and really holy persons.

29 The word, literally; to be translated, 'he who committh whoredom, sineth (as) against his own body.'

30 The spirit being the seat of the understanding, the affections and the will, 'to be one spirit with another,' is to have the same views of things, the same inclinations, and the same volitions; conse-

31 Ver. 18. Flee whoredom. In this prohibition, glutony and drunkenness sineth against his own body. As the ordinary consequences of whoredom. For the reason of the prohibition is equally applicable to these vices likewise; they are as hurtful to the body as whor-

32 Sineth against his own body. The person who is addicted to glutony and drunkenness sineth against his own body, in the same manner as the fornicator doth. He debilitates it, by introducing into it many painful and deadly diseases. Perhaps this clause ought to be translated, 'he who committh whoredom, sineth (as) against his own body.'

33. Your body is the temple of the Holy Spirit. The two things necessary to constitute a temple, as Whately observes, belong to the bodies of believers. They are consecrated to the use of the Deity and he resides in them. In the bodies of the primitive Chris-

34. He who is strongly attached to the Lord is one spirit.
may be supposed to have incultated, to ingratiate himself with the Corinthian women. Some of the Grecian philosophers however affirmed, that if a man would live happily, he should not marry. Nay, of the Pythagoreans represented the matrimonial connexion as inconsistent with purity. The brethren at Corinth, therefore, on the one hand, being urged to marriage both by their own natural inclinations and by the doctrine of the Judaizers, and, on the other, being restrained from marriage by the doctrine of the philosophers, and by the inconveniences attending marriage, in the then persecuted state of the church, they judged it prudent to write to the apostle the letter mentioned ver. 1. in which they desired him to inform them, whether they might not without sin abstain from marriage altogether! and whether such as were already married might not dissolve their marriages, on account of the evils which in their persecuted state they were exposed to! The letter, in which the Corinthians proposed these and some other questions to the apostle, hath long ago been lost. But had it been preserved, it would have illustrated many passages of the epistles to the Corinthians which are now dark, because we are ignorant of the circumstances to which the apostle in these passages alludes.

To the question concerning the obligation which persons grown up and settled in the world were to enter into the married state, St. Paul answered, That although in the present distress it was better for them to have no matrimonial connections at all, yet, to avoid where- doms, every one who could not live chastely in a single state, he told them, was bound to marry; for which reason, he added, he told the Corinthians, as expressly established by the commandment of God, ver. 1, 2, 3, 4, 5. But what he was farther to say in answer to his question, they told him, was not an injunction, like his declaration of the duties of marriage, but only an advice suited to their present condition, ver. 6. Namely, he wished that all of them could, like him, live continually unmarried, ver. 7. Then, more particularly addressing the widowers and widows among them, he assured them it would be good for them, if, in the then persecuted state of the church, they could live chastely unmarried, as he was doing, ver. 8. But at the same time he told them, if they found that too difficult, it was better for them to marry. In giving such advice in such a time as he was converted, ver. 20. In particular, slaves after their conversion were to continue under the power of their masters as before, unless they could lawfully obtain their freedom, ver. 21. And a freeman was not to make himself a slave, ver. 22. The reason was, because being bought by Christ with a price, if he became the slave of men, he might find it difficult to serve Christ, his superior master, ver. 23. And therefore the apostle a third time enjoined them to remain in the condition wherein they were called, ver. 24. This earnestness he showed, because if the brethren disobeyed the good laws of the countries where they lived; or, if such of them as were slaves ran away in their masters' stead after their conversion, the gospel would have been calumniated as encouraging licentiousness.

In the third place, the apostle considered the case of those young persons who never had married, perhaps because they were not well established in the world, or were still in their father's family. This class of persons of both sexes he called virgins, and declared that he had given no commandment of the Lord concerning them; by which he meant that Christ, during his ministry on earth, had given no commandment concerning them; but the apostle gave his judgment on their case, as one who had obtained mercy from the Lord to be faithful: 'That is, he gave his judgment as an apostle, who had received inspiration to enable him faithfully to declare Christ's will, ver. 25. Beginning therefore with the case of the male virgin, he declared it to be good, in the present distress, for such to remain unmarried, ver. 26. But if they married, they were not to seek to be released. And if their wives happened to die, he told them, they would find it prudent not to seek a second wife, ver. 27. At the same time he declared, that if such persons married again, they did not sin. The same he declared concerning the female virgin: only, both the one and the other would find second marriages, in that time of persecution, attended with great bodily trouble, ver. 28. By the way, to make the Corinthians less solicitous about present pleasures and pains, the apostle put them
Lastly, with respect to female virgins who were in their father's families, and under their father's power, the apostle point out the fathers of such virgins the considerations which were to determine them, whether they would give their daughters in marriage, or keep them single, ver. 36-39.

This long discourse the apostle concluded with declaring, that all women, whether old or young, are by their marriage-covenant bound to their husbands, as long as their husbands live. But, if their husbands die, they may marry a second time. Yet he gave it as his opinion, that they would be more happy, if they remained widows, considering the persecution which they were exposed. And in so saying, he told them he was sure he spoke by the Spirit of God, ver. 39-40.

**NEW TRANSLATION.**

**CHAP. VII.**—I Now, concerning the things of which ye wrote to me, it is good for a man not to touch a woman.

3 (2 Tim. 3, 106, 112). Nevertheless, on account of unceasing temptation, let every man have a wife of his own, and let every woman have her own husband.

3 Let the husband render to the wife (προσεργάζομαι) the due benevolence; and in like manner also, the wife is the husband.

4 The wife hath not the command of her own body, but the husband; and, in like manner also, the husband hath not the command of his own body, but the wife.

5 Deprive not one another, unless perhaps by consent for a time, that ye may have leisure for fasting and prayer; and again, come ye together to the same place; that Satan may not tempt you through your incontinency.

6 But this which follows: I speak as an advice, and not as an injunction.

7 I wish all men to be as myself; but we have no power to be so; let us, however, make our best efforts to be so. Ver. 1. To touch. Epictetus, sect. 33, uses this word to denote one who is impure, or the like.

2 On account of whoredoms, the trespass of the flesh is the word translated here. The word σεκακάμενος, being plural, is emphatical, and denotes all the different kinds of whoredoms mentioned chap. vi. 9. See chap. v. 1. note 1.

2 Let every woman have her own husband. Here the apostle speaks in the imperative mode, using the style in which he governors give their commands. But although he recommends a single life in certain circumstances, this and the injunction, ver. 5, given to all who cannot live chastely unmarried, is a direct prohibition of concubinage to the bulk of mankind. Further, as no person in early life can foresee what his future state of mind will be, or what temptations he will meet with, he cannot certainly know whether he will be in his power to live chastely unmarried. Wherefore, as that is the only case in which the apostle allows persons to live unmarried, very cowardly and virginal taken on in early life, must in both sexes be sinful.

Ver. 2. The due benevolence. That compliance with each other's desires respecting the matrimonial enjoyment, which is here enjoined to married persons, is called the due benevolence, because it is a duty resulting from the nature of the marriage covenant.

Ver. 4. The husband hath not the command of his own body, but the wife. Right of the wife to her husband's body, being here required, both as to the person of the body, is, however, the right of the husband to his wife's body would not exclude her from being married to another, during her husband's lifetime. Besides, the direction, ver. 2. Let every woman have her own husband, plainly leads to the same conclusion. The right of the woman to her husband's body is a perfect right, being founded on the ends of marriage, namely, the procreation of children, their proper education, and the continuance of the family. But these ends would be a great measure be frustrated, if the wife had not an exclusive right to her husband's person.

**COMMENTARY.**

**CHAP. VII.**—1 Now, concerning the things of which ye wrote to me, it is good for a man who can live chastely, not to have any matrimonial connexion.

2 Nevertheless, on account of avoiding whoredoms, let every man, who cannot live chastely in a single state, have a wife of his own, and let every woman have one who finds it difficult to live chastely in a single state, have her own husband.

3 And to prevent in the wife irregular desires after other men, let the husband comply with the desires of his wife respecting the matrimonial enjoyment; and in like manner also, let the wife comply with the desires of her husband.

4 That the husband hath not the command of his own body, so as to refuse her husband, or give her body to any other man; but the husband hath an exclusive right thereto: and in like manner also, the husband hath not the command of his own body, to refuse his wife, or give his body to any other woman; but his wife hath an exclusive right to his body.

5 Deprive not one another, unless perhaps by mutual consent for a time, that ye may have leisure for fasting and prayer, and again come together to the same place; that Satan may not tempt you through your incontinency.

6 But this which follows: I speak as an advice, and not as an injunction.

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Ver. 5. That ye may have leisure for fasting and prayer. Because it is the duty of the clergy to pray for their people at all times. Jeros and the psychedelic absolution, ought to live in perpetual celibacy. But the inference is not, because the apostle is speaking, not of the ordinary duties of devotion, as is plain from his joining fasting with prayer, but of those acts of devotion to which the people are called by some special occurrence, whether of a public or of a private nature.

2 And again come ye together to the same place. So the original phrase, ἐν τῇ ἁπατῖᾳ, properly signifies. From this it appears, that in the first age, when married persons parted for a time to employ themselves in the duties of devotion, they lived in separate houses, or rather in different parts of their own house; and in the eastern countries the houses were so built, that the women had apartments allotted to themselves. See Rom. xvi. 1, note 3.

2 That Satan may not tempt you through your incontinency. Because the apostle means, that whilst a man is an affair of the greatest importance to society, it was absolutely necessary that its obligation and duties, as well as the other duties and claims of life, should be declared by inspiration in the scriptures. This passage, therefore, of the word of God, ought to be read with due reverence, and not neglected, in the way in which the apostles through the whole of his discourse the apostle has used the greatest chastity and delicacy of expression.

Ver. 6. But this which follows. Because the pronoun ἡστερ, this, often in scripture denotes what follows in the discourse, see 2 Cor. vi. 8. I have added in the translation, which follows, to show that by the word this, the apostle means, not what he had said, but what he is going to say.

1 I speak of many, not (ἐν πολλοῖς) as an advice. Bengelius says μετὰ τοῦ εἰσερχομένου an opinion rightly suited to the state or disposition of another; and in support of that sense of the word, quotes Aristot.
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8 This then is my advice to the unmarried men, and to the widows. It is good for them, if they can remain even as I do.

9 Yet, if they cannot live continently, let them marry; it is better to marry than to burn. (See ver. 2, note 2.)

10 Now those who have married, (παρακολοθησας) I charge, yet not I, but the Lord; Let not a wife depart from her husband:

11 But if she even depart, let her remain unmarried, or be reconciled to her husband: and a husband must not put away his wife. (Matt. xix. 9.)

12 But the rest (σαρκωθης, 65) I command, not the Lord, If any brother have an infidel wife, (εσναων, 218, 65) who herself is well pleased to dwell with him, let him not put her away.

13 And a woman who hath an infidel husband, (εσναων) who himself is well pleased to dwell with her, let her not put him away.

14 For the infidel husband is sanctified, (συνιασθης, 1638) to the wife, and the infidel wife to the infidel husband: otherwise, certainly, your children are unclean; whereas, indeed, they are holy.

Ver. 6.—Now those who have married I charge.—So Titus 1:5; 2 Tim. 2:22 should be translated. For it is the same phrase with "εσναων" in Asia Minor. (Theology of the New Testament, 3. 115.)

2 Ver. 11.—Yet not I, but the Lord.—The Lord Jesus, during his ministry on earth, delivered many precepts of his law in the hearing of his disciples, who were afterward to be summoned to reveal them to the Church, after his departure. Therefore, those who did not then deliver in person, but were commissioned by the Lord, to reveal them to the Church, after his departure, delivered them to the apostles, by the commandment which he revealed to the apostles by the Spirit, and which they made known under the inspiration of the Spirit. This distinction is not peculiar to Paul. It is instanced likewise by Peter and Jude: see 2 Pet. iii. 2; Jude v. 17, where the commandments of the apostles and the inspired men are mentioned, not as inferior to the authority of the commandments of the Lord, but as inferior to the authority of the commandments of the Lord, (for they were all as really his commandments as those which he delivered in person.)

Ver. 12.—The rest I command, not the Lord.—The commandments which the Lord delivered personally in his own lifetime, and what the Spirit inspired the apostles to deliver after his departure, have been so true, so evident, so generally known, that it was not of the number of those who accompanied our Lord during his ministry, all the particulars of his life and doctrine were made known and delivered to the apostles. Therefore, when the apostles, for the abolition of the stock which was the inspiration of the Spirit, it is evident, that in answering the questions proposed to him by the Corinthians, when he distinguished the commandments of the Lord from his own commandments, his intention was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to shew us what commandments the Lord delivered personally in his own lifetime, and what the Spirit inspired the apostles to deliver after his departure. For if the Lord, as little true, as much so, as the apostles, it is evident, that in distinguishing the commandments of the Lord from what he calls his own commandments, was not to show us what things he spake by inspiration, and what not, I think evident from his adding certain circumstances, which prove that in delivering his own commandments he was really inspired. Thus, when he says, ver. 10, "If any brother have an infidel wife," the Lord does not give a commandment of the Lord, but I give my judgment as having obtained mercy of the Lord. For, indeed, he has obtained mercy of the Lord, to be faithful, he Certainly meant to tell us, that in giving his judgment concerning virgins he was inspired. And the same is the case also when he gave the advice, ver. 12, "If any brother have an infidel wife, let him not put her away a second time," by adding, ver. 14, "she is happier if she abides, according to my judgment; and I am certain that even I have the Spirit of God," he plainly asserted, that he was inspired in giving that judgment or determination. Lastly, when he called those among the Corinthians who had the gift of discerning spirits, to declare whether or not all the doctrines and precepts which he had delivered in this his first epistle to the Corinthians, were the commandments of the Lord, he declared himself, ver. 11, "I persuade them that God may, by his Spirit, assure that he had delivered these doctrines and precepts by the inspiration of the Spirit." 1 Cor. xiv. 26. If any one is really a prophet, or a spirit of holiness, and, as such, conscious of that spirit, he will write to you, that they are the commandments of the Lord.—Upon this whole, I appeal to the inspired men, whether any inspired man could have said these things, if the judgment which he delivered on the different subjects in this chapter had been mere human or uninspired dictation. (Theology of the New Testament, 3. 115.)

Ver. 11.—A husband must not put away his wife.—Because the obligations lying on husbands and wives are mutual and equal, the husband, after saying that the husband who was unclean or was reconciled to her husband, did not think it necessary to add in his command to the husband, "If he put her away, let him remain unmarried or be reconciled to her wife." Yet for the sake of plainness, I have supplied this in the commentary.

Ver. 12.—Let him not put her away.—Perhaps some of the more zealous Jewish converts, on the authority of Ezra's example, recorded Ex. xiv. 2, contended, that the Corinthians, who before their permission had been advised to adulterers, were bound to put away their spouses if they continued in idolatry. Wherefore, the sincere part of the church having consulted the apostle on that question, he ordered such marriages to be continued, if the parties were willing to abide together. But as difference in religion often proves an occasion of family quarrels, the apostle in the second epistle mentioned, in contrasting marriages after their conversion, by no means against it, the marriage of idolators.

Ver. 14.—Otherwise certainly your children were unclean.—Our translators seem here to have understood the terms sanctified, unclean, and holy, in a federal sense, which indicates their opinion. But, first, it is not true in a federal sense that the unbelieving party in a marriage is sanctified by the believing party; for exceedingly no one hath any right to the blessing of the covenant, by the faith of those to whom they are married. In the second place, according to this sense, there is no moral reason why the believing party in a marriage, should be constrained, and unbelieving parents, become unclean by the separation of their parents, and clean by their continuing together, as the apostle says, according to the sanction of the law, as well as by the option. But I think with Elmer, that the words in this verse have neither a federal nor a moral meaning, but that the apostle intended to illustrate the commandments from what he calls his own commandments, was not to show us what things he spake by inspiration, and what not, I (Theology of the New Testament, 3. 85), and by unclean, what was unfit for use, (Eas. iv. 83), and by unclean, what was unfit for use, (Eas. iv. 83).
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15 But if the husband depart, let him depart: the brother or the sister be it not in bondage (§ 162), with such; but God hath called us (§ 163) to peace. (See ver. 12, 13.)

16 (1 Ti. 5:9.) For how knowest thou, O wife, whether thou shalt save thy husband? And how knowest thou, O husband, whether thou shalt save thy wife?

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

18 Hath any circumcised one been called? let him not be uncircumcised; but if he be a publican, let him not be circumcised.

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

20 Let every one remain in the same calling in which he was called.

21 What thou givest while a bond-man? Be not thou careful to be made free. Yet, if thou canst even be made free, rather use it.

22 For a bond-man who is called by the Lord, is the Lord's (ὡς ἔσῃ) free-man. In like manner also, a free-man who is called, is Christ's bond-man.

23 Ye were bought with a price; become not the slaves of men.

24 Brethren, in what state each one was called, in that let him remain (ὡς ἐστιν) with God.

25 Now, concerning virgins: I have not a

35, and therefore to be cast away. In that sense the apostle, speaking now of the rich in this world, saith, 'Let them lay up for themselves treasures in heaven.' For God of his grace hath promised the apostles the kingdom, 'if' they continued in faith and love. 'For the true religion, all the former obligations under which the convert lay were dissolved. The gospel, instead of weakening any moral or judicial obligations, strengthens them so as to increase the fear of God, and to prepare them to be brought to heaven. And in like manner also, a free-man who is called, being Christ's bond-man, hath himself thereby increased his obligation to God.'

24 Brethren, whether in a state of bondage or of freedom each one was called, in that let him remain, while he remains with God; that is, while he remains a Christian.

25 Now, concerning virgins of either sex, who are in their father's

35,
families, I have not a commendation of the Lord, but give my judgment (see ver. 10, note 2), as having obtained mercy? [2 Cor. 3:13], of the Lord to be faithful.

26 | I declare this, then, to be good on account of the present distress; namely, that it is good for a man who is a virgin, to continue so.

27 | Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a second wife.

28 | And yet, if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, affliction in the flesh such shall have; but I spare you.

29 | (a) Now, this I say, brethren, that the time being short, it remaineth, that both they who have wives, should be as not having wives;

30 | And they who weep, as not weeping; and they who rejoice, as not rejoiceing; and they who buy, as not possessing;

31 | And they who use this world, as not abusing it. For (ypano) the form of this world passeth by.

32 | (a, 104.) Besides, I wish you to be without anxious care. The unmarried man anxiously careth for the things of the Lord, by which he shall please the Lord.

33 | For he who, in the present distress, is married, anxiously careth for the things of the world, how he shall please his wife.

34 | The wife and the virgin are divided in the same manner. The unmarried woman anxiously careth for the things of the Lord, that she may be holy both in body and in spirit; but she who hath married, anxiously careth for the things of the world, how she shall please her husband.

35 | This, however, I say, for your own profit, not that I may throw a bond on you, but to set before them the considerations by which their inclinations were to be regulated in that matter; namely, the inconveniences attending a married state, as the uncertainty of childbearing; the rapid consumption of life and property; the occasion of frequent quarrels; and the like. But of these, I will speak more particularly in the next chapter.

36 | Ver. 30. | Seek not a second wife.—This advice the apostle gave, because it was better, in a time of persecution, for one to suffer alone, than to increase his afflictions by the sufferings of a wife and children.

37 | Ver. 30. | The time being short.—Doddridge thinks this clause might be translated, The time being contracted; because the word τὸν χρόνον properly denotes a tall furled up.

38 | Ver. 31. | As not abusing it.—The compound word ἀποκάταστασις, to abuse, is put sometimes for the simple word ἀπόκαταστασις, to use; so that, as Bishop Pearce observes on this verse, the clause might be translated as not using it. See Grotius on 1 Cor. ix. 7, 8, and 1 Tim. iv. 5, 6, in his Theorist.

39 | For the form of this world (τὰ αἰῶνα) passeth by;—namely, like a pageant. But Grotius interprets the allusion is to the shifting of scenes in a theatre. See 1 John ii. 17, where the word is used to express the transitory perishable nature of the things of the present life.
LEAD YOU TO WHAT IS HONORABLE, AND WELL BECOMING THE LORD, WITHOUT FORCIBLE DRAGGING.

36 But if any one think he acteth improperly toward his virgin, if she be above age and married, and is so minded, let him do what she inclineth; he doest not sin: let such marry.

37 But he who standeth in his heart, not having necessity, and hath power (and) doeth so of his own will, and hath determined this in his own heart to keep his virgin, doth well.

38 So then, even he who giveth her in marriage doth well; but he who giveth her not in marriage doeth not sin.

39 A wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she pleaseth; only in the Lord.

40 But she is happier if she so abideth, according to my judgment, (see ver. 10, note 2); and I am certain that even I have the Spirit of God.

\[\text{antithetikos, being derived from antitheton, means a thing different ways or forces, may be translated, without forcible dragging. The argument by which the apostle, in this and in the preceding verses, recommended celibacy to the Corinthians, have been urged by the papists in support of the rules of their church, which oblige the faithful to marry, and by which the Scriptures have been rightly and properly applied by them. Nevertheless, when it is considered that the apostle's advice was suited to Christians in the then persecuted state of the church, and were addressed only to such as could live chastely unmarried, it may fairly be presumed, that the papists have stretched his advice farther than the apostle intended, when they represent them as binding, in all ages and conditions, on those who wish to live piously. The reasons advanced by the apostle for persevering the single to the married state, are, that unmarried persons of both sexes have more leisure than the married, 'to care for the church of God, and for the things of Christ, and to render themselves holy in body and spirit.' These reasons, however, are not peculiar to the clergy, but are applicable to all. In the first place, the nature of Christianity, next to their believing on Christ, men's greatest duty was publicly to confess their faith in him, how great soever the evil that might be inflicted on them on this account. For by the confession of their faith, especially if they sealed that confession with the death of their bodies, they would be witnesses for Christ in the world. This was an object of such importance, that our Lord solemnly declared, 'Whosoever shall confess me before men, in a time of persecution, him will I confess also before my Father who is in heaven.' But whosoever shall deny me before men, him will I also deny, aec. I therefore suppose that the public confession of one's faith in Christ in a time of persecution, is what the apostle calls 'caring for the things of the Lord,' and 'pleasing the Lord;' and that the rendering of one's self body, both in body and spirit, was more particularly required for that end; as, without a great degree of holiness, no one could confess Christ before men in a time of persecution. Thus in the Gentile church, as difficult as it was necessary, the separation of both sexes might perform it with the greater ease, the apostle recommended to both a single state, if they could live therein consistent; because, being fastened to the world with fewer ties, they would leave it with the less regret, when called to die for the gospel.

\[\text{Ver. 36.}-1. \text{If she be above age unmarried, \textit{auntathesis} is a word applied to a woman, which Virgil thus expresses: 'Jam natura virgo, jam plebbe subtilis amniss.' As both the Jews and Greeks reckoned celibacy dishonourable, some fathers might think it sinful to restrain their daughters from marriage; while others, following the opinion of the Essenes and more rigid philosophers, among the Jews, they preferred matrimony. The Corinthians, therefore had judged it necessary to consult the apostle on that head.}

\[\text{2. And so needs to be married.-This is the literal translation of the word \textit{eunuchios}, the word married being supplied, conformably to the scope of the passage. Accordingly, the Kyrillic version of this passage, as Tyconius hath translated it, is, 'Good presbyterianus ejus, et non tradiderit eam viro, conversiones earum sunt at justam causam?' Because her time hath passed, and he hath not given her a husband according to the law.'}

\[\text{Ver. 37.} \text{Doth well.}-That is, doth what in his daughter's case is on the whole proper; as is plain from the following verse.}

\[\text{Ver. 38.} \text{Doth better.}-Both what is more for the benefit of his daughter; because, if she agrees to it, by keeping her in her own family unmarried, she will be exposed to fewer temptations than if she were married, and in a better condition for acquiring that holiness in body and spirit, which will enable her to adhere to the gospel in a time of persecution.}

\[\text{Ver. 39.} \text{Bound by the law.}-This may be the law of the state, called the law of faith, and the law of liberty; or it may be the law of marriage, given to Adam and Eve in paradise. Either way understood, the apostle repeats what he had enjoined in the preceding part of the chapter, ver. 10, 12, 13, namely, that the Corinthian women were not to leave their husbands on account of the troubles which, in that time of persecution, attended the married state.

\[\text{2. Only in the Lord.}-That is, her second husband must be a Christian. This phrase signifies, 2 Cor. vii. 14. 'I know a man in Christ, I know a Christian man.' The point of this verse is, that the Gentiles expressly forbade the Corinthian women to marry infidels, 2 Cor. vi. 14.

\[\text{Ver. 40.} \text{And I am certain that even I have the Spirit of God.}-The word \textit{Foes}, in this, as in many other passages, does not express doubt, but certainty. Thus, 1 Cor. iv. 9, 10, 'I am certain God hath, &c., &c.'

\[\text{Ver. 41.}-1. \text{If therefore any one (\textit{eunuchos}) is a position that the word \textit{eunuchos} should actually fall short.}-Mark x. 22. 'O \textit{Eunuchos}, thou shalt exercise rule.' Luke viii. 18. 'What (\textit{eunuchos}) he is really hath.'-1 Cor. xii. 21. 'If any one (\textit{eunuchos}) receives to becontented.'

\[\text{Ver. 42.}-1. \text{If any one (\textit{eunuchos}) really is a prophet.'}-To show that the Greeks themselves used the word to denote certainty and reality, Dr. Usher, in De Spectris, says, \textit{ευνοούσιοι} έιλλησιον, και ειλλησιον αεικονισθαν συνειλησιοι σημειοι και ευανακριβες σημειοι. The ancients, not always to express what is doubtful, but likewise to express what is certain.}

\[\text{From these examples it is evident that the word \textit{eunuchos}, in this verse, does not imply that the apostle was in any doubt whether he was inspired in giving this judgment: It is only a soft way of expressing his certain knowledge of his own inspiration, and his confidence in the truth of the false teachers, who called his inspiration in question.}

CHAPTER VIII.

View and Illustration of the Matters in this Chapter.

When the heathens offered sacrifices of such animals as were fit for food, a part of the carcass was burnt on the altar, a part was given to the priest, and on the remainder the offerers feasted with their friends, either in the
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CHAP. VIII.

I. The idol’s temple, or at home. Sometimes also a part was sent as a present to such as they wished to oblige; and if the sacrifice was large, a part of it was sold in the public market, which was lawful under the gospel, consequently that they might be eaten in common places, ver. 8. The apostle replied, that, in the use of their Christian liberty of eating all kinds of meats without distinction, they were bound to take care not to lead the weak into sin by their example, ver. 9. He told them they would certainly do, by eating the sacrifices of idols. For, said he, if a weak brother, who knew not that an idol was a thing that was offered to idols, and who knew that it is no god, sitting at the feast on the sacrifice in the idol’s temple, would not his ill-informed conscience be encouraged by thy example to eat of that meat as sacrificed to a real god? ver. 10. And thus, through an improper use of thy knowledge, shall thy weak brother commit idolatry and perish, for whom Christ died, ver. 11. Such a conduct the apostle termed, a ‘sinning against the brethren and against Christ,’ ver. 12. Then, in a high strain of Christian benevolence, he declared, that if his eating any kind of flesh occasioned his brother to sin, he would abstain from it all his life, ver. 13. By saying this, the apostle insinuated to the facetious, that whoever they might pretend to be real masters for judging the heathens in their idolatrous feasts were of a sensual kind. They loved good cheer and merriment. But for the salvation of their brethren, it was their duty willingly to have denied themselves all such gratifications.

New Translation.

CHAP. VIII. I. Now, concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up, but love buildeth up.

2 (Ecc. 10.6) If, therefore, any one is confident (see chap. vii. 40. note) of knowing anything, he hath known nothing yet as he ought to know. But if any one love God, the same is made to know by him. If, therefore, any one is confident of knowing anything, he hath known nothing yet as he ought to know. But if any one love God, the same is made to know by him in a right manner.

 Commentary.

CHAP. VIII. I. Now, concerning the arguments you mentioned for eating things sacrificed to idols, we know that most of us (see ver. 7.) have knowledge of the vanity of idols. Knowledge, however, often puffeth up the person who hath it, but love buildeth up others.

3 If, therefore, any one is confident of knowing anything, he hath known nothing yet as he ought to know. But if any one love God, the same is made to know by him in a right manner.
Concerning then, the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is no other God but one. 

(1) For certainly, though there be who are called gods, whether in heaven or upon earth, (even as there be gods many, and lords many,) 

(2) And to us there is but one God, the Father, (ε) of whom all things are, and we (οὑχον) to him; and one Lord Jesus Christ, (δ) by whom all things are, and (δ) by him. 

(3) However, this knowledge is not in all for some, until this hour, in the conscience of the idol as a God, eateth as a thing sacrificed to the idol as a God; and their conscience being weak, is defiled.

(4) But meat does not recommend us to God: for neither if we eat, do we abound; neither if we do not eat, are we deficient.

(5) Nevertheless, take heed, lest perhaps this right of yours become a stumbling-block to the weak.

(6) For if any one see thee who hast knowledge (ἀφροδίσσευμα) at table in an idol’s temple, will not the conscience of him who is weak (σώματος ἤνωτος), be built up, be encouraged to eat things sacrificed to idols?

(7) And (ἐν τῷ) through this thy knowledge shall the weak brother perish, (see Rom. xiv. 15. note A.) for whom Christ died?

(8) But thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ.

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(9) In the transitive sense. See Ex. iv. 7. Accordingly Beza, in his note, translates it, Scire factum esse ab eo—is made to know by him. 

(10) But others think the pronoun ἑαυτός, refers to God, the immediate ancestor, and translates the clause thus: He (God) is his own; namely, in a proper manner; and observe that ἑαυτός is used in many places in a self-expressive manner.

(11) Ver. 3. The eating of things sacrificed to idols.—The custom of feasting on the sacrifices in the temples was of high antiquity. 

(12) The word ἐρήμησις, offal or sheep, and sent to Pharaoh, and to the princes that were with him, namely, to come and feast with him on the sacrifices. So also, Numb. xxv. 20. The daughters of Pharaoh brought off their lambs and sheep, and sent them to Pharaoh, and to the princes that were with him. 

(13) And the people did eat, and bowed down to their gods. See below, ver. 19. That they ate these sacrifices sometimes in their own houses, is plain from 1 Cor. xxvii. 26, and that parts of them were sold in the public markets, appears from ver. 26. Of these customs, Plutarch likewise hath made mention, Ἡρωδίας, Act. iii. 10. line 117.

(14) Sacrificant! Dant tabernam mihi majorem, quam sibi! Abundant ad eandem: me ad an, ad prandum, ad common vocant.

(15) We know that an idol is nothing.—The Greek word τύχος, translated idol, signifies an image formed in the mind, and which exists nowhere else. Wherefore, to show that the gods of the heathens were mere creations of the human imagination, the Jews, who were the immortals, were long ago, by a proper name, called τύχαιοι, i.e. by word likewise, they signified the pictures and statues which the heathens called gods, or their temples as representations of gods; and by giving them the appellation of idols, they declared their persuasion, that the things of which they were the representations, had no existence. Nevertheless, as the apostles knew that some of the heathens worshipped their dead ancestors, legislators, kings, &c. of them the heavenly bodies, others certain kinds of brute animals, he cannot be understood to say that an idol is nothing, in the sense of its having no existence as a being, but of its having no existence as a god. 

(16) Ver. 5. Called gods, whether in heaven or upon earth.—This is an allusion to the famed division of the heathen gods into celestial and terrestrial. The former, whom they called καινούργιοι, gods, supposed to reside generally in the heavens. The latter, whom they called κατασκευασμένοι, demones, see chap. x. 23 note, residing for the most part upon the earth or in the sea, and performing the office of mediators between the superior gods and men, directed terrestrial affairs. These were sometimes called, especially by St. Paul, devils, or demons, which is the literal translation of ὅμοιοι, they had also infernal gods, such as Pluto, Prosperpine, Rhadamanthus, &c. who ruled in the invisible world, judged the dead immediately on their death, and appointed them to their future happiness or to their punishment.

(17) And we to him. —Let him bow down to his gods. See LXX., Num. xxv. 3. God calleth them gods, and let him bow down to his gods. 

(18) Ver. 7. Their conscience being weak is defiled. —The weakness of the conscience consists in the fear of being disapproved by men. And the defiling of their conscience consists in the fear of being disapproved by God. And the fear of God is the beginning of wisdom, and the knowledge of the holy is understanding. 

(19) Ver. 8. For neither if we eat, do we abound. —This is the argument by which the false teacher and his adherents justified their eating of the idol sacrifices. For they reasoned thus: Since the idol sacrifice consists of meat which the gospel allows us to eat, and the eating or the not eating of that meat, hath no influence to make us either better or worse men, it is a part of our Christian liberty to eat of the idol sacrifice, if we choose to do it. That this is the import of their argument, is evident from ver. 9, where the apostle replies, Nevertheless, take heed, lest perhaps this liberty or right of yours, become a stumbling-block to the weak. 

(20) Ver. 9. This means, has this sense, chap. x. 4. —The apostle does not mean that they had a right to eat of the sacrifice of the idol in the idol’s temple, for the sinfulness of that practice he proves afterwards, chap. x. 13-23. But his meaning is, this right which ye claim.

(21) Ver. 10.—In the temple’s name. —ἐπί τῆς θεοῦς ἐπί τῷ ὀνόματι τῆς θεοῦς. Josephus, in his discourse against Appion, lib. 2. says, "The heathens offer hecious to their gods, (καὶ ἐν παλαιότεροις ἐν παλαιοτάτοις), and use their temples for their banquetting houses." This same expression is found in Judges xii. 27. Aq. note b. See ver. 4. note. 1.
chap. ix.

l. corinthians.

13. Wherefore, if meat make my brother stumble, I will not eat flesh, that I make my brother stumble.

19. Wherefore, to occasion one's perishing being a great sin, I declare, if my meat make my brother fall into sin, I will never eat flesh, lest I make my brother fall into sin.

Ver. 13. I will not eat flesh.—To understand the propriety of the apostle's resolution, we must recollect, that in the heathen countries, with which Greece was most connected, all sacrifices were offered to their gods. And therefore, as the Jews were extremely scrupulous in every thing that had any relation to idolatry, it might be supposed that some occasions might be necessary for the Christians to abstain from every kind of flesh, to avoid giving offence to such converted Jews as still retained their ancient prejudices. This is what the apostle told the Corinthians he would do so long as he lived. They who imposed on their weak and scrupulous brethren things which they acknowledged to be indifferent, ought well to consider this passage, for it is one of the most solemn expositions of the word of God, touching the subject of which is written Rom. 14. 1. If the apostle would have eaten flesh, lest by so doing he might lead the weak to act contrary to their consciences, he would have answered as Christ, who, by heavy penalties, constrained others, contrary to their consciences, to comply with things which they themselves acknowledged to be indifferent.

chapter ix.

view and illustration of the subjects contained in this chapter.

Two false teachers having come to Corinth to enrich himself, we may suppose he was much disconcerted, when he found, that all the time the apostle had preached among the Corinthians he had taken nothing from them on account of his maintenance, nor on any other occasion. Wherefore, to remove the abstraction which Paul's disinterestedness had laid in the way of his copious designs, he boldly affirmed to the Corinthians, that Paul was no apostle, because he had not accompanied Christ during his ministry on earth, and that his demanding nothing from them for his maintenance, showed he was conscious to himself he was no apostle, and had no right to maintenance from the Corinthians. For if he knew himself to be an apostle, why did he not use the rights of an apostle? Why did he not lead about a sister, or a wife, to take care of him, as the other apostles did, and demand maintenance for her as well as for himself? This I suppose the false teacher had done. But be that as it may, he could not be doubted that the Corinthians, in their letter to the apostle, mentioned the particulars which his enemies objected to his character. Wherefore, after deciding some very difficult questions which the Corinthians had proposed to him, and particularly after affirming in the end of chap. vii. that he had decided these questions by the inspiration of the Spirit, and after showing himself a faithful and faithful apostle, in deciding in favor of his resolution on all occasions to be at pains to show his dependence on the will of God, by his resolution on all occasions to be at pains to show his dependence on the will of God, rather than, by using his liberty respecting them, to lead his fellow Christians into sin, he gave them great propriety introduced the proof of his apostleship, and answered all the objections and calumnies whereby his enemies endeavored to discredit him in the eyes of the Corinthians.

The proof of his apostleship St. Paul discussed in a few words, by asking the Corinthians, whether they did not know him to be an apostle? and a servant, who had a right to preach the gospel without reward, if he thought fit to do so? whether they did not know that he had seen the lord since his resurrection? and whether themselves were not his workmanship, as an apostle of Christ? ver. 1. —Whatever he might be to others, he was certainly an apostle to them; for their conversion from heathenism, followed with the spiritual gifts which he had conferred on them, was such an unquestionable proof of his apostleship, that they could entertain no doubt of it, ver. 2.

Next addressing the faction, he said, Mine answer to them who condemn me as no apostle is this: I have a right to be maintained at the charges of the persons to whom I preach, ver. 3. —I have a right also to lead about a wife, who is a believer, to take care of me, and I am entitled to demand maintenance for her likewise, even as the other apostles do, and the brethren of the Lord, and Peter, ver. 4.—Unless it is pretended, that of all the ministers of the gospel, I and Barnabas only have not that right, ver. 5.—His right to maintenance, he told them, was founded on the common sense and practice of mankind, who gave maintenance to soldiers, vine-dressers, and shepherds, in return for their labors, ver. 7.—It was founded also on the law of Moses, which forbade the Israelites to muzzle the ox while treading out the corn, ver. 8. —Wherefore, having shown in the minds of the Corinthians spiritual things that were, he shewed them the first knowledge of the gospel, it was no great return if he pertook of their carnal things, ver. 11. —especially as others (meaning the false teacher), who had but lately come among them, had been plentifully maintained by them. But though he had a complete right to maintenance, he had not used that right, but he endured every hardship, that the gospel might not be hindered, ver. 12. Further he told them his right was founded still more directly on another precept of the law, which appointed those who performed sacred offices to eat from the temple, ver. 13. —Nay, it was founded on the will of Christ, who had expressly authorized those to preach the gospel to live by the gospel, ver. 14. But the apostle being a free man, who was at liberty to do in that matter as he pleased, he had made use of none of these precepts and rights, neither did he mention them, on this occasion, to induce the Corinthians to give him maintenance; for he would rather die of want, than be deprived of glorying in having preached the gospel without receiving any support of his service, ver. 15. —The reason was, he had nothing to boast of in barely preaching the gospel, because his conviction of its truth, together with the command of Christ, laid him under such a necessity of preaching, that he would be absolutely miserable if he did not make known things which were of so great importance to the world, ver. 16. —Now, said he, if I do this with such willingness as to endure every hardship in the course of the work for the sake of doing it successfully, I shall obtain a distinguished reward. Whereas, if a stewardship of the gospel is forced on me against my will, and I discharge it as one constrained to undertake it, I shall have no distinguished reward, ver. 17. —What then, is the ground of the distinguished reward which I look for? Why this, that when preaching the gospel, I do it without burdening the persons to whom I preach, in order that I may make the gospel successful, by not abusing the power which the gospel gives me of demanding maintenance. For I, who aim at a distinguished reward, would abuse that power, if, by demanding maintenance, I hindered the success of my preaching, ver. 18. —For the same reason, though I be a free man with respect to all men, (see ver. 1.), I have made myself a slave to all men, by complying with their prejudices and humour, as far as I could do it innocently, that I might gain more disciples to Christ, ver. 19. —More particularly, to the Jews I became as a Jew; &c. ver. 20, 21, 22. —All this I do, for the sake of preaching the gospel successfully, that I may become a joint partaker of the rewards of the gospel with the most eminent apostles, ver. 23.
New Translation.

I. CORINTHIANS. 

2. If to others I be not an apostle, yet to you at least I am, for the seal 1 of mine apostleship ye are in the Lord.

3. Mine answer to them who condemn me, is this, Have we not a right to eat and to drink?

4. Have we not a right to lead about a sister wife, 2 as the other apostles, and the brethren of the Lord, and Cephas? 3

5. Or have I only and Barnabas 4 not a right to forbear working?

6. Who serveth in the works of God at his own charges at any time? Who planteth a vineyard, and doeth not eat of the fruit of it? Or who feedeth sheep, and eateth not of the milk of the flock?

7. Do I speak these things according to man? (Rom. vi. 19. note 1) Only 5 or doth not the law, also, say these things?

8. For in the law of Moses it is written, Thou shalt not muzzle the ox treading out the corn.

9. Doth God take care of oxen only?

10. Or, (Gal. 5. 21.) doth he command this chiefly for our sakes? For our sakes he 6 certainly it was written: because he which

Ver. 2. The seal of mine apostleship ye are in the Lord. This the Corinthians must have understood to be the name given to the apostles in 2 Cor. xii. 12, that they had been converted by his working among them miracles, etc. (Vers. 3.) for this was certainly among his conversions. It was also spiritual gifts given on many of them, in such abundance, that as a church, they were inferior to no church whatever. 1 Cor. x. 30.

Ver. 3. To them who condemn me.—For this sense of the word, see chap. ii.  3 note 1. The apostle's enemies did not, as our translators express it, examine him about his not taking maintenance; as little did they pretend to examine him concerning his apostleship. But they urged his not taking maintenance, as a proof that he knew himself to be no apostle. This St. Paul termed a condemning him.

Ver. 4. Have we not a right to eat and to drink?—The right which all the ministers of the word had to be maintained by their disciples, the apostles expressed by a right 'to eat and to drink,' because they 'had nothing to sell.' Matt. x. 9. Provide not for gold, nor silver, nor brass in your purses; 10. For the workman is worthy of his meat.' Is like manner to the seventh, Luke x. 7. 'In the same house sabbath, eating and drinking such things as they give, for the labourer is worthy of his hire.'—The word power, by which our translators have rendered apostles, does not express the apostle's meaning: Power is only an ability to do a thing; whereas, the apostle means a right to do what he is speaking of.

Ver. 5. If there be among you a sister wife, that is, a Christian wife; or the translation may be, a sister woman, a Christian woman, from 1 Sam. xix.  27, as quoted by Whiston. They carried their wives about, not as do sisters, to minister to those who were mistresses of families: that so the doctrine of the Lord might, without any addition, enter into the apartments of the women. Nevertheless, the manner in which this affair is spoken of, inclines one to think, that the sister wife, or servant, was not so much to minister to, as to instruct them in the female sex. In the eastern countries, for this was mentioned Rom. xvi. 1. note 2, when people went to travel, they were lodged with the acquaintances, or carried servants with them, who provided such things as were necessary to their accommodation in the public lodging-houses. In the Gentile countries, this was not so common, for they had no acquaintance or friends with whom they could lodge; and therefore some of them, as Paul, the Corinthians, and the other apostles, were compelled to carry about with them a wife to make provision for them, at the expense of those to whom they preached. This right, Paul told the Corinthians, he sold as much as was sufficient for the maintenance of other apostles; but, to render the gospel free of charge, he neither had used this right, ver. 12, nor ever would use it, ver. 16. Wherever he came, he maintained himself by his own labour.

Ver. 6. As the other apostle,—It seems all the apostles took maintenance from their disciples, except Paul.

3. And Cephas 7.—From this we learn, that Peter, here called by his original name, continued to live with his wife after he became an apostle; also, that Peter, as an apostle, possessed no rights which were not common to Paul, and to all the rest. These are I mention, because, traced to their obvious consequences, they utterly subvert the main pillars of popery.

Ver. 8. Or have I only and Barnabas?—From this it appears, that Barnabas, as well as Paul, preached the gospel without demanding maintenance from his disciples; and that, like Paul, he was hated for his doctrine by the Judaeans. See Pref, 2 Cor. sect. 2, at the end. The honourable mention which Paul made of Barnabas, in this passage of his epistle to the Corinthians, deserves notice, as it shows that these good men, notwithstanding their sharp contentions with John, and as much as he had warned the Corinthians, promised no resentment against each other on that account, but mutually esteemed each other, as is evident from some occasions after that the gospel together as before.

Ver. 9. Muzzle the ox treading out the corn.—The people of the east did not thresh their corn as we do; but they pressed out the grain by causing oxen to tread on the ears. This argument from the law of Moses may have been intended for the Jewish converts, as Paul, some time before, had joined the false teachers. The same may be said of the argument, ver. 13.
CRIT. IX.

I. CORINTHIANS.

171. I besought, urged, to plow in hope; and he who thresheth in hope, OUGHT to partake of his own hope.

11. If we have our own spiritual things in you, is it a great matter if we shall reap your carnal things?

12. If others partake of (Gal. 71.) this power over you, I OUGHT not we rather 1 (1 Cor. 8.) Nevertheless, we have not used this power; (1 Cor. 8.) but we bear all things, that we may not give any hindrances to the gospel of Christ.

13. Do ye not know, that they who perform sacred offices eat (1) from the temple? They who wait at the altar, do not they share with the altar?

14. So also the Lord hath appointed them who preach the gospel, to live (1) by the gospel.

15. But I have used none of these precepts: neither have I written these things that it should be so done (2) to me: for it were good for me rather to die, than that any one should make my boasting void. (See 2 Cor. xi. 7—10.)

16. For (1 Cor. 124.) when I preach the gospel, I have nothing to boast of; because necessity is laid upon me; yes, woe is unto me, if I preach not the gospel.

17. (1 Thess. 97.) Now, if I do this willingly, I have a reward; but if unwillingly I am instructed with the stewardship, I HAVE NO REWARD. (See Rom. xii. 6; note 3.)

18. What then to me is the reward! That when preaching, (1 Thess. 97.) I shall establish the gospel of Christ without charge, in order that I may not abuse my power in the gospel.

19. (1 Thess. 93.) Therefore, though I be a freeman (1 Cor. 124.) (1 Cor. 124.) with respect to all men, I have enshield myself to all, that I might gain the more.

20. (1 Cor. 124.) So to the Jews, I became as a Jew, that I might gain the Jews; to those under the law, I became as one under the law, that I might gain those under the law;

impress the Israelites with a sense of the obligations of justice and humanity towards rational creatures, as the apostle here affirms.

Ver. 12—1. Power over you.]—ἐπιτηρεῖτε ὑμᾶς. We have the same expression of Mat. x. 1. John xvi. 2. The others who partook of this power over them were the teachers of the faction, who at the expense of the Corinthians lived in great luxury among them. (1 Cor. 124.) 3. & Cor. xi. 20.

2. Hindrance to the gospel.]—By preaching the gospel free of expense, the apostle rendered it more acceptable to the Gentiles, and drew them more readily to hear him. There was another reason also for his demanding no reward for preaching; namely, that in future ages mankind might be sensibly, that in preaching the gospel he was not animated by any worldly motive, but merely by a full persuasion of its truth. Foreseeing, therefore, that his disinterestedness would win in all ages a strong proof of the truth of the gospel, the apostle gloried in preaching it to all men without fee or reward. See ver. 15.

3. They who wait at the altar.—In the original it is τοὺς ἀκολουθούς συνδέοντας, who sit at the altar; a phrase which denotes continual and persevering service at the altar. In the first clause of the verse, the service of the Levites is supposed to be done alongside of; but in this clause, the service of the priests.

4. I have a reward.—I shall obtain that distinguished reward, which in the life to come will be bestowed on them who turn many to righteousness, and who in that work undergo great hardships. This was St. Paul's case, who in his journey underwent innumerable dangers, hardships, and bodily fatigues.

Ver. 15. What then to me is the reward?]—This is an elliptical expression, which the scope of the apostle's discourse directs us to supply, as I have done in the commentary.

Ver. 19—1. I have enshield myself to all.—ἐπιτηρεῖτε ὑμᾶς. There is a peculiar beauty in the original expression. Slaves were wont for their masters without hire, and were careful to comply with their humours, The apostle, while preaching the gospel, reduced himself to the condition of a slave, both by serving all men without hire, now, without requiring maintenance from them, and by complying with their prejudices, in all cases where he could do it without sin.

2. That I might gain the more.—ἐπεί. By using this word, the apostle insinuates, that his conversion came not in the sight of the gain or hire which he proposed to obtain by preaching the gospel.

Ver. 20. To the Jews I became as a Jew.]—In the preceding chapter, the apostle ordered the Corinthians to comply with the prejudices of their weak brethren in the affairs of meats sacrificed to idols, and declared his own resolution, that if his eating meat occasioned others to sin, he would not eat flesh while he lived. It is therefore probable, that his design being to persuade the Corinthians to observe the distinction of meats enjoined by Moses, while he lived with the Jews in the heathen countries. Also, it may refer to his accustoming Titus to be circumcised, a matter of great importance to the Jews. These compliances with the prejudices of the weak shoew only to gain their good-will. For when the Judaizing teach-
21 To persons not subject to the law of Moses, I became as not subject to that law, by not enforcing it on them, (yet not being without the law of God written on my heart, but under the law enjoined by Christ,) that I might gain the Gentiles who are without the law, and averse to its rites.

22 To the weak, I became as weak, that I might gain the weak. To all I have become all things, that by all means I might save some.

23 (As 103.) Now, this I do for the sake of the gospel, and that I may become a joint partaker of its rewards.

Do ye not know that they who run in the race run indeed all, but one only receiveth the prize? So run that ye may lay hold on the prize.

25 (As 103.) Now, every one who contendeth, is temperate in all things: They, indeed, that they may receive a fad ing crown, but we one that does not fade.

I therefore so run, (As we above,) as out of view: So I box, as not beating the air.

27 But I bruise my body, and lead it captive; last perhaps (as we above) having proclaimed what pertained to the gospel of Christ, as we do in all things. If any one do not allow his own body to be under the power of the soul, he is not bringing it under its power, but being led captive by the devil.

28 But I strive with my body, and bring it into subjection: For I bear the marks of the Lord Jesus Christ.

29 For to me to live is Christ, and to die is gain.

30 But if I should abide yet in the flesh, this will I know, I know not. And I am persuaded, yea, and believe, that, like as I have been delivered out of the law of sin and death through the law, even so shall I be delivered through the resurrection of Jesus Christ from the dead.

31 I desire therefore, that whether present or absent, I may work the will of him who loved me, even Christ.
CHAPTER X.

View and Illustration of the Matters handled in this Chapter.

The apostle's design in this chapter cannot be rightly understood, unless we suppose the Corinthians, in their letter, to have put three questions to him concerning meats sacrificed to idols. First, Whether they might innocently go with their heathen acquaintance into the idol's temple, and partake of the feasts on the sacrifices which were eaten there in honour of the idol? Secondly, Whether they might buy and eat meats sold in the markets, which had been sacrificed to idols? Thirdly, Whether, when invited to the houses of the heathen, they might eat of meats sacrificed to idols, which were set before them as a common meal? To the first of these questions the apostle answered, chap. vii. That their joining the heathen in their feasts on the sacrifices in the idol's temple, even on the supposition that it was a thing in itself innocent, would be a thing in itself weak brethren, in case it ought to be avoided; but whether such a practice were a thing innocent or sinful in itself, he did not on that occasion consider. In this chapter, therefore, he resumed the subject, that he might treat of it fully, and answer the other questions proposed to him by the Corinthians relative to that matter.

The false teacher, to free the brethren from their scruples respecting the feasts on the sacrifices in the idol's temple, had, I suppose, told them, that their knowledge and profession of the gospel rendered them so much the objects of the favour of God, that he would not be displeased with them, if, to gain the favour of the heathens, and to save themselves from persecution, they partook of those feasts. But the apostle shewed, that however their eating of these sacrifices might have to pollute them, assuredly their baptism, but especially their eating the Lord's supper, would have a greater influence to sanctify them. The conclusion of these fallacious arguments the apostle brought from what happened to the Israelites, the sacrifices brought from Egypt by them, which were free from the divine favour as the disciples of Christ could be. They were led out of Egypt under the cloud, and made to pass through the Red Sea in a miraculous manner, ver. 1.—By being in the cloud and in the sea; when they were all baptized into the belief that Moses was commissioned by God to deliver them, ver. 2.—They ate all the same spiritual meat, and drank the same spiritual drink, ver. 3, 4.—In short, they all enjoyed the favour of God, together with the external privileges belonging to his people, in as ample a manner as the professed disciples of Christ did. And, therefore, if external privileges, accompanied with the divine favour, could here secure those who possessed such advantages from displeasing God, the Israelites must always have continued the objects of his favour. Nevertheless they refused to go into Canaan, for which sin God was so exceedingly displeased with them, that he destroyed them all in the wilderness except Caleb and Joshua, ver. 5.—To bring these things home to the Corinthians, the apostle shewed, that he had told them, that the heathens brought destruction on persons so high in favour with God, as examples to mankind in every age, to prevent them from lusting after the pleasures of the table, as the Israelites lusted after the fleshpots of Egypt, ver. 6.—and from becoming idolaters, as many of them became, when, dancing round the altar which Aaron had raised, they worshipped the golden calf in the frantic manner in which the heathens worshipped their idols, ver. 7.—and from committing whoredom, as many of them did with the daughters of Moab, for which twenty-three thousand of them were slain in one day, ver. 8.—and from tempting Christ by distorting his care, as the Israelites tempted God by speaking against him and against Moses, for bringing them out of Egypt to destroy them, that for that great sin were destroyed of serpents, ver. 9.—and from murmuring at the restraints laid on them by the gospel, and at the sufferings to which they were exposed in their passage to heaven, as the Israelites murmured on account of the difficulties they had to encounter in taking possession of Canaan, and were destroyed, ver. 10.—All these things which had happened to them happened as examples, and are written for our instruction, that we may avoid courses which proved so destructive to them, ver. 11.—The whoredom
of the Israelites with the daughters of Moab, was mentioned to the Corinthians on this occasion with singular propriety, because the Moabish women tempted the Israelites to commit fornication, by inviting them to partake of the sacrifices of their gods; the very thing which the apostle was exhorting the Corinthians to avoid.

As the foregoing facts, recorded in the scriptures, were set before the Corinthians, to shew them how dangerous it is for persons who are the objects of God's favour, and who enjoy great external privileges, to fancy that their sins are not displeasing to God, the apostle drew this conclusion from the whole: "Wherefore, let him who thinketh he standeth, take heed lest he fall," ver. 13. And by taking notice that the Corinthians were exposed to none but common temptations, he insinuated that there was no reason for their being so anxious to gain the favour of the heathens; especially as God, who hath promised to assist his people, is faithful, and will not suffer them to be tempted above what they are able to bear; or with the temptation will make a passage for them out of it, ver. 13. In short, idleness having proved so ruinous to the ancient Israelites, the apostle earnestly exhorted the Corinthians to "flee from it," ver. 14.

But the false teacher, it seems, had told the Corinthians, that their partaking with the heathens in their feasts on the sacrifices in the idol temple, was no idolatry, and that an idol worship was nothing in the world, because to such it was only a common meal. In what follows, therefore, the apostle proved, that such an action was a real worshiping of the idol on whose sacrifice they feasted. And to draw the attention of the Corinthians to what he was going to say, he told them he would speak to them on the subject as to wise men, (an expression of which the Greeks were accustomed to use), and desired them to judge impartially of what he should say to them, ver. 15. Do not we, said he, who are the disciples of Christ, consider our joint drinking of the cup in the Lord's supper, as a symbol of our joint partaking of the benefits procured by the shedding of the blood of Christ? And our joint eating of the loaf in the Lord's supper, as a symbol of our joint partaking of the benefits belonging to the body or church of Christ? ver. 16. And because there is one loaf used in the Lord's supper, we, the many who partake of it, are hereby declared to be one body or society, under the government of one head, and to be animated by the same principles, and act in harmony with each other, ver. 17. The Jews, likewise, entertain the same sentiments with respect to those who join in their religious services. Do they not hold, that the persons who eat of the sacrifices offered to the God of Israel, are joint partakers of his altar; that is, join in the worship performed to him on the altar, and partake of the benefits procured by that worship? ver. 18.

By parity of reason, they who in the idol's temple eat of the sacrifices offered to the idol, are justly considered by the heathens as joining in the worship of their gods, and as declaring their desire jointly to share with them in the blessings which their gods are supposed to bestow. Nay, they consider them as holding communion with them, both in their principles and practices. This application of the argument, indeed, the apostle hath not made; but in the following verse he supposes his readers to have made it; for he adds, What then do I affirm, namely, when I say that your eating the sacrifices of idols is a joint participation in their worship? Do I affirm that an idol is a god? or that the sacrifices offered to idols are sacrifices to beings who are gods? ver. 19. By no means. But I affirm that the sacrifices which the heathens offer, they offer to demons; that is, to the souls of dead men, and to evil spirits, neither of which are gods; since they have no power in the government of the universe, as the heathens fancy. And I would not have you to be joint partakers with the worshippers of demons, either in their principles, their practices, or their expectations, ver. 20. Besides, the worship of the true God is incompatible with the worship of demons; for it consists in good dispositions and virtuous actions, while the worship of demons consists in vile affections, lewdness, and all manner of debauchery. Therefore, ye cannot consistently partake of the table of the Lord, and of the table of demons, ver. 21. Some of you pretend, that ye eat the sacrifices of idols to shew your belief that an idol is nothing. But I reply, ye thereby provoke the Lord to jealousy; because, by the heathens, your eating of these sacrifices is considered as an honouring and worshipping of the idol. Now, before ye give the heathens reason to think that ye pay to their idols the honour which is due to Christ, ye should know that ye are stronger than Christ, to defend yourselves against his wrath, ver. 22.

With respect to the questions, whether the meats sacrificed to idols, which were sold in the markets, might be eaten by Christians; and whether they might eat of these meats in the houses of the heathens, when set before them as a common, not as a religious meal; the apostle observed, first, that although under the gospel all meats are lawful to every person, all meats are not expedient for every person. And even in cases where they are expedient, the eating of them is not a mark of other's, ver. 23. Secondly, that in the use of meats, one ought to study, not his own advantage only, but the advantage of his neighbour also, ver. 24. And having laid down these principles, he desired the Corinthians to eat whatever was sold in the shambles, without inquiring whether it had been sacrificed to idols or not; because they knew that idolatry is nothing in the world, but that the earth is the Lord's, and all that it contains, ver. 25, 26. And if a heathen invited them to his house, and they inclined to go, they were to eat whatever was set before them, taking no questions for conscience' sake; because by no reasonable construction could that action be considered as a worshipping of idols, even though the meat itself had been sacrificed to an idol, ver. 27. But if, on such an occasion, either a heathen, or a Jew, or a weak Christian, should say to them, this is most sacrificed to an idol, they were to abstain from it, on account of the weak conscience of him who showed it; because, by shewing it, he declared that he considered the eating of that meat as a partaking of the works of other's, ver. 28. If thou reply, Why should my liberty be governed by another's opinion? and seeing God hath allowed me to eat all kinds of meat, why should I be blamed for eating any particular meat, for which I give God thanks? ver. 29, 30. My answer is, For the very reason that by the free gift of God all his good creatures are bestowed on thee, thou art bound, in eating and drinking, as in all thy actions, to commit the glory of God, who has commanded thee, even if in indifferent actions, to consider what may be good for the edification of others, ver. 31. I therefore exhort you, in using your Christian liberty, to become no occasion of stumbling, neither to the Jews, nor to the Gentiles, nor to the church of God, ver. 32. This is the rule I myself follow; not seeking mine own advantage only, but the advantage of others also, that they may be saved, ver. 33. And you should become imitators of me in this disinterestedness, even as also I am therein an imitator of Christ, chap. xi. 1. By telling the Corinthians that he followed this rule, and that, in following it, he imitated the disinterestedness of the Lord Christ, he affirms that the rule which every good Christian teacher was of a different kind. He regarded only his own gratification and profit, and had no regard to the advantage of others.
L. CORINTHIANS.

CHAP. X.

NEW TESTAMENT.

CHAP. X.—1 (a) Ye think yourselves so much in favour with God, that he will not be displeased though ye eat the sacrifices of idols. But I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were baptized into Moses (see chap. I. 12, note 3.) in the cloud and in the sea; and all did eat the same spiritual meat; (Exod. xvi. 12.)

2 And all did drink the same spiritual drink: for they drank of the spiritual Rock which followed them; and that Rock was Christ. (Exod. xvi. 12.)

3 Nevertheless, with the greater part of them God was not well pleased; for they were cast down in the wilderness.

6 Now, these things have become examples to us, in order that we should not be lusters after evil things, even as they lusted.

7 Neither be ye idolaters, as some of them were; as it is written, (Exod. xxiii. 6.) The people sat down to eat and to drink, and rose up to dance.

10 Let us commit ourselves to God, as some

Ver. 1.—Our fathers:—that is, our predecessors in the church of God. For the Corinthian church being chiefly composed of Gentiles, the Israelites could not be called their natural fathers. Or the word theos, which the Latin Vulgate renders Dei, means the God of the fathers. Ver. 2. All were under the cloud. —See 2 Pet. i. 17, note 2. The Israelites were defended from the Egyptians by the cloud, Exod. xiv. 20. "It was a cloud and darkness to them, but gave it light by night to these; so that the one came not near the other all the night." And see Exod. xiv. 19. "This cloud stood over them. Some are of opinion, that in these parts of the wilderness where the streams from the rock could not nourish the Israelites, they received rain for drink by showers from the cloud; and to this they apply Psal. lxxxvii. 9. 'Thou, O Lord, didst send a plentiful rain, whereby they then didst confirm thine abode with us." Ver. 3. In the cloud, and in the sea. —The Israelites, by being hid from the Egyptians under the cloud, and by passing through the sea, were made to declare their belief in the Lord and in the servant Moses. Exod. xiv. 21. The apostle very properly represents him as "baptized" into the cloud and in the sea.

Ver. 4. The same spiritual meat. —The manna was called the same spiritual meat because the spiritual blessings which it typified were the same in type and substance, whether in the days of Moses or in the days of John vi. 31. which the Corinthians ate, and by which they thought themselves secured against being日内 by eating the idol sacrifices. Ver. 4, note 3.—We have the word spiritual used in the same sense of typical. Rev. xvi. 8. "Which spiritually (that is typically) is called Manna, and was given our fathers in the wilderness, when they came out of Egypt; who had now a true table in heaven." Ver. 5. And that signification true doctrine in particular, appears from Psal. lxxxvii. 3. and that it signified true doctrine in particular, appears from Psal. lxxxvii. 3. where the manna is called sages food. Ver. 4. That the rock was of the spiritual rock. —Here the rock is put for the water that came out of the rock. Water was twice brought from a rock by miracles for the Israelites in the wilderness. Once in Rephidim in the wilderness of Sin, which was their eleventh station after they came out of Egypt, and before they came to Mount Sinai. The second time water was brought from a rock near Bezek, in the wilderness of Zin, which was their thirty-third station. This happened in the fortieth year of the Exodus, soon after Miriam's death. Num. xx. 1. It is highly possible that the rock at Bezek, which was called Meribah Kadesh, to distinguish it from Meribah of Rephidim. It is of the miracle performed in Rephidim which the apostle speaks, for he says, the greater part of them who drank of the rock, were cast down in the wilderness.

Ver. 6. But they that drank of the stone which flowed out of the rock. —The rock here, as in the former clause, is put for the water from the rock. This it seems came forth from it in such abundance as to form a brook, which is said, Deut. ii. 19. to have descended out of the Mount, that is, out of Horeb, Exod. xvii. 5, 6, for before that miracle there was no brook in these parts. That which was the rock was the Mount Sinai, and not the river. Psal. lxv. 16. c. 4. The truth is, 600,000 men, with their women and children, and their cattle, required a river to supply them with water; and neither John the Baptist was one of the rock followers, nor of the rock, but he was one of the brooks of Rephidim. For as Wall observes, Crit. Notes, vol. i. p. 106. from Horeb, which was a high mountain, there may have been a descent to the sea; and therefore it may be, that after some years of journeying in the wilderness of Sin, may have gone by those tracts of country in which the waters from Horeb could follow them, till in the 38th year of the Exodus they came to Kadesh; for the waters were not brought from Horeb, and did not spring up immediately out of the earth, but they flowed out of the rock, and then were brought to the people, as it is said, Num. xxii. 1. But the rock did not always supply the people with water; for it is said, by another place of the Bible, 1 Kings vi. 9. that water was brought from the brooks. That is, Now go in the circle sacred to the goddess, crowned with flowers, dancing in the pleasant grove. From this it appears, that the place of the brook was very irregular; for the mere act of dancing was one of the principal parts of the worship of their gods. And that the Israelites worshipped the golden calf by dancing, is evident from Exod. xxiii. 19. where it is said of Aaron, 1 Cor. x. 7. That he saw the calf and the dancing, and Moses's anger waxed hot. Ver. 7.—Neither be ye idolaters. —By so means join the heathens in their idolatry. If persons whose friendship ye wish to cultivate tempt you to commit idolatry, neither your superior knowledge nor the spiritual gifts which you possess will abate the danger of being insensibly drawn out of those strict moral boundaries by which we are always placing a striking proof in the ancient Israelites. Ver. 8. But let us commit ourselves to God. —In ancient times the people always sat at meat, Gen. xxxii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals. 3. And rose up (+[z<v] to dance.) —In this sense the Greeks used the word κοιμέομαι, Aristophan. Ran. lin. 443. "Koiméo Mount, the dance. [κοίμης,] [κοίμητος,]". And having a dance. That is, "Now go in the circle sacred to the goddess, crowned with flowers, dancing in the pleasant grove." From this it appears, that the place of the brook was very irregular; for the mere act of dancing was one of the principal parts of the worship of their gods. And that the Israelites worshipped the golden calf by dancing, is evident from Exod. xxiii. 19. where it is said of Aaron, 1 Cor. x. 7. That he saw the calf and the dancing, and Moses's anger waxed hot. Ver. 8.—Neither let us commit ourselves to God. —This exhortation...
of them committed whoredom, and fell in one day twenty-three thousand. 9 Neither let us grievously tempt Christ, as even some of them tempted, (Num. xxii. 6,) and perished by serpents. 10 Neither murmur ye, as even some of them murmured, and perished by the destroyer. (Num. xiv. 25.) 11 Now all these things happened to them as (asmov) types, examples, and are written for our admonition, upon whom the ends of the ages are come. 12 Wherefore, let him that thinketh he standeth, take heed lest he fall. 13 No temptation hath taken you, but such as belong to man; and God is faithful, who will not suffer you to be tempted above what ye are able; but will make with the temptation also a passage out, that ye may be able to bear. 14 Wherefore, my beloved, flee from idolatry. 15 I speak as to wise men; but if any otherwise thinketh, he shall know that as he saith, 16 The cup of blessing (asup, acw) for which we bless, is it not the joint participation of the blood of Christ? 17 The loaf which we break, is it not the joint participation of the body of Christ? 18 (1 Cor. 11. 24.) Because there is one loaf; we the many are one body; for we all partake of that one loaf. 19 Look at Israel after the flesh. Are not the apostles gave to the Corinthians, because in their heathen state they had practised whoredom as an act of worship acceptable to their deities. See Pref. to this Epistle, sect. 2. Nay, after their conversion, some of them had not altered their manners in that particular, 2 Cor. xii. 21. 20. And fell in one day twenty-three thousand. Twenty-four thousand are said, Num. xxvi. 9. to have died of the plague. But if the number were more than twenty-three thousand, and less than twenty-four thousand, it would exactly express 24,000. 1-14. Ver. 9.—1. Neither let us grievously tempt Christ.—That Christ after his resurrection was invested with the government of the world, is evident from his own words, Matt. xxviii. 18. and from Eph. i. 20. xii. Wherefore, when the Corinthians, to avoid persecution, removed from the profane in their idolatrous feasts, they showed a great distrust of the power and goodness of their Master's government, or, as some understand it, they termed a grievous tempting of Christ. 2. As even some of them murmured, and perished by the destroyer. Wherein the person tempted by the Israelites was Christ, because he is mentioned immediately before. But that supposition makes Christ the person who spake the law to the Israelites at Sinai, contrary, I think, to Heb. i. 16. where it is said, God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son. For God who spake to the fathers by the prophets, being the person who hath spoken to us by his Son, he cannot be the Son. 3. I therefore think the person tempted by the Israelites was God the Father, and that the word God might be supplied as properly as the word Christ. Yet I have not ventured to insert it in the translation, lest it should be thought too bold an innovation; though I am sensible it is the true method of communicating the sense. 4. And perished by serpents.—In the history these are called fiery serpents. Gemar is of opinion that these serpents were of the dragon kind, which Lucian hath described in his treatise entitled Deipnosoph, where, speaking of the desert of Lybia, he says, 'Of all the serpents which inhabit these solitudes, the most cruel is the dragon, as large as the ship, and poisonous; and those who are afflicted with it are cut off as if they were in the fire.' For an account of the dragon, see Kolic's State of Lybia, vol. ii. p. 317. Ver. 15. Perished (swyy by the destroyer.—This destroyer was called by the Jews the angel of death, and Samuel. Heb. xii. 29. 'Elm who is the devil,' and Heb. xii. 25. 'O swyy, He who destroyed the firstborn.' Ver. 16. Now all these things happened to them as examples.—Twe. The apostle's meaning is, that punishment inflicted on ancient men by extraordinary anger, makes us thankful of the divine vengeance to their own generation, and to all succeeding ages which have any knowledge of their history.
CRAP. X.

they who eat of the sacrifice, (saying) joint partakers of the altar? 19 What then do I affirm? that an idol is any thing, or that an idol sacrifice is any thing?

20 No: But that what the heathens sacrifice, they sacrifice to demons, and not to God. (22) Now, I would not have you to become joint partakers with demons.

1 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons.

2 Do we provoke the Lord to jealousy? are we stronger than he!

23 All meats 1 are lawful to me, but all are not expedient, (see ch. vi. 12;) all are lawful to me, but all do not edify.

24 Let no one seek his own ADVANTAGE only, but each to the other, (even) as Christ did also, (and) have the same mind.

25 Whatever is sold in the shambles, eat, asking no question (Rom. 11:12,) on account of conscience.

26 For the earth is the Lord's, and the fulness thereof. (Psalm iv. 1.)

27 And if any of the unbelievers invite you, and ye incline to go, whatever is set before you, eat, asking no question on account of conscience.

28 But if any one say to you, This is a thing sacrificed to an idol; do not eat on account of him who showed it, and of conscience: for the earth is the Lord's, and the fulness thereof; (Isa. 51:11.)

29 (22) Now, I say conscience, not thine own, but that of the other.

(1 Cor. 8:9-12.) But why is my liberty judged by another's conscience?

30 (24) Besides, if by grace I be a partaker, why am I evil spoken of for that for which I give thanks?

sacrifices according to the law. For there is an Israel after the Spirit, a spiritual Israel, consisting of believers of all the world. These are called (Rom. 2:28.)

2. Paraphrase of the altar?—This argument, drawn from the sentiments of the Jews, was used with peculiar propriety in reasoning with the Hebrew apostle, who was a Jew, and who, to ingratiate himself with the Corinthians, had encouraged them to eat of the idol sacrifices.

Ver. 22. 1. They sacrifice to demons.—The word συμμετοχιας devo- meex, is used in the LXX. to denote the ghosts of men deceased; and Josephus. Bell. bib. vi. 6. says, "demons are the spirits of wicked men." It is therefore probable, that the writers of the New Testament used the word demons in the same sense, especially as it is well known that the greatest part of the heathen gods were dead men.

The heathens worshipped two kinds of demons,—the one kind were the souls of kings and heroes defiled after death, but who could have no agency in human affairs; the other kind of demons were those evil spirits, who, under the names of Jupiter, Apollo, Trophonius, &c., moved the heathen priests and priestesses to deliver oracles, greatly promoted idolatry. See 1 Cor. xiv. 20, note 5.

3. And not to God. —The heathens in general had no idea of God; only of the gods of the Persians, round whom the internal, immutable, and infinitely perfect Being, the Creator and Governor of all things.

Ver. 21. 1. The cup of demons.—In the heathen sacrifices, the priests, being desirous to satisfy the god, and to prove their sincerity in that service, then carried it to the orators, and to those who came with them, that they also might taste it, as joining in the sacrifice, and receiving benefit from it. Thus Virgil, Aenid viii. 273:

Quae aequa, 0 Jovenses, tantaunur in munera laudum,

Caurum frondes comas, et poculis porgos dari,

Communesque voces decem, et data vina volentes.

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crifices, considered by them as joint partakers in the worship performed on the altar? By parity of reason, they who eat of the idol sacrifice, partake in the worship of the idol.

19 What then do I affirm? That an idol is a real God, contrary to what I have always taught you? Or that an idol sacrifice is a sacrifice to a real divinity?

20 I affirm neither of these: but that what sacrifices the heathens offer, they offer to demons, and not to God. Now, I would not have you, by eating their sacrifices, to become joint partakers with the spirits of demons, either in their worship, their principles, their practices, or their hopes.

21 Besides, as the worship of God consists in holy affections and virtuous actions, but the worship of demons in debauchery, ye cannot consistently drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons.

23 Since the heathens consider our eating of the sacrifice as a worshipping of the idol, do we provoke the Lord to jealousy? Are we stronger than he, to defend ourselves against the effects of his wrath?

25 With respect to meat, I acknowledge that under the gospel all kinds of meats are lawful to every one, but all are not expedient: all are lawful, but the eating of all doth not edify others.

26 In the use of meats, as in every thing else, let no one seek his own advantage or pleasure only, but let each study the advantage and edification of his neighbours.

25 On these principles, I give you the following rules concerning meats: Whatsoever is sold in the shambles, eat, asking no question about its having been sacrificed to idols, on account of your knowledge that an idol is nothing.

29 For the earth is the Lord's, and every thing therein; and no one has any dominion over the earth and its fulness.

28 But if any one say to you, This is a thing sacrificed to an idol; do not eat on account of him who showed it, and of conscience: for the earth is the Lord's, and the fulness thereof.

29 Now, when I say conscience, I do not mean thine own conscience; for thou knowest that the eating of such a dish is not a worshipping of the idol; but the conscience of another, who views it in that light.

Perhaps thou wilt reply, But why is my liberty ruled by another's conscience?

30 Besides, if by the free gift of God, to whom the earth belongs, I be allowed to partake of all kinds of food, why am I spoken of as an evil doer, for eating that meat for which I give thanks to God?

2. Of the table of demons,—that is, of the sacrifice offered to demons, which was eaten on a table in the demon's temple. See chap. vii. 10, note 1.

Ver. 26. Provoke the Lord to jealousy!—This is an allusion to Exod. xx. 6. where, after prohibiting the worshiping of images, God adds, 'I the Lord thy God am a jealous God.'

Ver. 22. All meats are lawful.—As the apostle is speaking of meats sacrificed to idols, the word meats, not things, must be supplied here.

Ver. 25. On account of conscience. —Besides what is expressed in the commentary, this may imply one's belief in the sovereign de- nunciation of God, and his disclaiming all dependence on idols.

Ver. 26. The earth is the Lord's, and the fulness thereof.—For the meaning of αποθεόω, fulness, see Colos. ii. 9, note 1. By this argument the apostle taught the Corinthians, that their knowledge and faith as Christians should hinder them from asking any questions concerning their food, which might lead them to think that they acknowledged the power of their deities, either to give or to withhold any part of the fulness of the earth from the worship- pers of the true God.

Ver. 21. This is a thing sacrificed to an idol; do not eat.—The heathens often in their own houses made an ordinary feast of a part of the sacrifice, chap. vii. 4, note 1. To these entertainments, the apostle told the Corinthian brethren they might lawfully go, when they should be received in the true Christ. But on some occasions, when the true Christ was not received, by informing them that this or that dish consisted of things which had been sacrificed to an idol, signified that they considered their eating these things as sinful, they were to abstain from them for the reasons mentioned in the text.

2. For the earth is the Lord's, and the fulness thereof.—This clause is omitted in the Alex. Olimnion, and other MSS., and in the
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CHAP. XI.

1. In answer I say, For this very reason, that ye are allowed to partake of all kinds of food, whether ye eat, or drink, or whatever ye do, ye are bound to do all to the glory of God, by doing it agreeably to his will.

2. By your most, therefore, be ye no occasion of sin, neither to the unbelieving Jews by lessening their abhorrence of idols, nor to the unbelieving Greeks by confirming them in their idolatry, nor to the church of God by making the ignorant think you idolaters.

3. Even as I endeavour to please all men in all things innocent, not seeking my own advantage only, but that of the many also, that they may be saved.

CHAPTER XI.

View and Illustration of the Directions and Reproof given in this Chapter.

From the things written in this chapter, and in chap. xiv. ver. 24, 25, 26, it appears that some of the Corinthian women, on pretence of being inspired, had prayed and prophesied in the Christian assemblies as teachers; and while performing these offices, had cast off their veils, after the manner of the heathen priestesses in their ecstatics. These disorderly practices, the false teacher, it seems, had encouraged, ver. 16. from a desire to ingratiate himself with the female part of the Corinthian church. But the apostle's adherents, sensible that it did not become the women to be teachers of the men, had restrained them. And this having occasioned disputes between the church and the faction, the church, in their letter, applied to the apostle for his decision. In answer, he first of all commended them for having held fast his tradition or ordination concerning the public worship of God, ver. 2. Next, he explained the foundation on which his ordinances relating to the public worship were built, namely, the subordination of all men to Christ, the subordination of woman to man, and the subordination of Christ to God. For by this subordination the behaviour, both of men and women, in the public assemblies, was to be regulated, ver. 3. Every man, says the apostle, who prayeth or prophesieth in public with his head veiled, dishonoureth Christ his head; who, having given man authority over woman, is dishonoured when the man renounceth that authority, by appearing veiled in the presence of the woman as her inferior, ver. 4. On the other hand, every woman who prayeth or prophesieth in public with an unveiled head, dishonoureth the man her head; because the wearing of a veil being an expression of inferiority, by appearing in public unveiled, she renouncest her subjection to the man her superior, and settest herself on an equality with him. Besides, for a woman to throw off her veil in public, was the same kind of indecency as to appear with her head shaven, ver. 5. Wherefore, says the apostle, if it be a shame for a woman to appear in public shorn or shaven, let her be veiled, ver. 6. Further, the different mental and bodily accomplishments of man and woman show, that in the public assemblies for worship men ought not to be veiled, nor woman unveiled, ver. 7. The subjection of woman to man appears even from the man's being first made, and from the woman's being made for the man, ver. 8. For which reason, the woman ought to have a veil on her head in the church, as a mark of her subjection. By adding, because of the angels, the apostle put woman in mind of the weakness of their mother, Eve, who was deceived by an evil angel, ver. 10. In the mean time, that women might not be too much humbled by what he had said, he observed, that in the method of salvation man is not regarded separately from woman, nor woman separately from man; but the same way of salvation is appointed for both sexes, and the same blessings are promised to both in the gospel, ver. 11. Besides, as the woman springs from the man, so the man is born into the world of the women; and both by the power of God, ver. 12. Next, to shew the impropriety of women's praying in public unveiled, and of men's praying veiled, the apostle appealed to the feelings of the Corinthians, ver. 13. and asked them, whether reason and experience did not teach them, that if a man suffers his hair to grow long for an ornament to him, as women's hair is to them, it is a disgrace to him? Because men being designed for the laborious occupations both of war and peace, long hair is extremely inconvenient, especially in warm climates, and therefore is used only by the effeminate, ver. 14. But women being formed to strengthen the tots of the body, their beauty; if they have long hair, it is a glory to them; their hair betokeneth them as a veil to heighten their charms, ver. 15. His discourse on this subject the apostle concluded with telling the faction, that if any teacher contentiously insisted that women might pray and prophesy in the church unveiled, he ought to know that the apostles allowed no such custom, neither was it practised in any of the churches of God, ver. 16.

The Corinthians had likewise been guilty of great irregularities in celebrating the Lord's supper. For the apostle told them, that though he praised them for observing his precepts in general, he did not praise them for this, that they came together in their religious meetings, not for the better, but for the worse; making these meetings the occasion of strengthening the discord that had taken place among them, ver. 16, 18. For when they came together in the church to eat the Lord's supper, they formed themselves into separate companies. Perhaps those who had been baptised by the same teacher, sat down by themselves at separate tables. Or, as violent contentions about different matters had arisen among the Corinthians, probably they were so dissatisfied with one another, that neither of the factions would allow any to
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John them, except their own adherents. To correct these unchristian practices the apostle told them, when coming together into one place it was not all that was necessary, the right eating of the Lord’s supper: they ought to have eaten it together in a body, as jointly bearing witness to the truth of Christ’s death and resurrection, and in testimony of their love to one another as his disciples, ver. 20. They had erred likewise in another respect: several heathen companies first took their own supper of victuals which they brought into the church ready prepared; and joined thereto the Lord’s supper, making it a part of a common meal or feast. And many of them sinned against the poor, who had no supper to bring, by excluding them from partaking with them, not only of the previous feast, but of the Lord’s supper itself; so that some were hungry on these occasions, while others were plentifully fed, ver. 21. What, said the apostle to them sharply, have ye not houses to eat and to drink in? or, by making the church of God a place of feasting, do ye misuse it for a heathen temple, and put your poor brethren to shame who have no supper to eat? ver. 22. These feasts previous to the Lord’s supper, seem to have been instituted by some who thought the Christian church must have instituted his supper after he had eaten the passover, might think themselves warranted to sup together, before they ate the Lord’s supper. To the previous supper, or feasts, the Gentile converts had no objection, as it resembled the feast on the sacrifice in the idol’s temple, to which in their heathen state they had been accustomed. And viewing it in that light, we may, because he repeated their heathen acquaintance to partake both of the previous feast, and of the Lord’s supper itself, in return for the feasts on the sacrifices to which the heathens had invited them.

To remedy these great disorders in the celebration of the Lord’s supper in the church of Corinth, on which account they had corrupted that holy service, the apostle reproved the account which he had formerly given of them of its institution, according as he had received it of the Lord by revelation, ver. 23-28. From his account we learn, that the Lord’s supper is not a common meal, designed for the refreshment of the body, but a religious service, instituted to keep up the memory of Christ’s death till he return. Having given this view of the true nature of the institution, the apostle showed them the sin of performing it in an improper manner, ver. 27. directed them to prepare themselves for that service by self-examination, ver. 28. and declared the punishment to which they subjected themselves by performing it unworthily, ver. 29-32. Then concluding it is a fearful thing to know the Lord; he recommended the Lord’s supper together, ver. 33. and to eat at home if they were hungry. The rest of their irregularities respecting that matter, he promised to rectify when he came to Corinth, ver. 34.

n. b.—ver. 1 of this chapter being the application of the discourse in the preceding one, it is added to that chapter, as property belonging to it.

new translation.

chap. xi.—2 Now I praise you, brethren, (see chap. xx. 25.) because all things ye remember me, and hold fast the traditions (see 3 Thess. ii. 15, note 2.) as I delivered them to you.

3 But I would have you know, that of every man the head is Christ; and the head of the woman is the man; (Gen. iii. 16. Eph. v. 23.) and the head of Christ is God. (See 1 Cor. iii. 21. note, and chap. xxv. 27, 28. notes.)

4 Every man who prayeth or prophesieth, (see chap. xiv. 3. note) having a veil upon his head, dishonoureth his head.

(2, 101.) And every woman who prayeth or prophesieth with an unveiled head, dishonoureth her head. (1 Cor. i. 9.) Besides, it is one and the same with being shaven.

ver. 2. Because (supply &amp;) in all things ye remember me.—We have the same form of expression, chap. x. 20.—Or the clause may be translated as hath done, Ouria múa meminiámis, scil. verba, Ye have remembered all my instructions.

ver. 4. Having a veil upon his head, dishonoureth his head: The man who prayeth or prophesieth in the presence of women, with a veil upon his head, by wearing that sign of inferiority on such occasions, dishonoureth his head Christ, who hath subjected women, not in particular but in general, hath authorised men to teach them. See chap. xiv. 24, 35.

ver. 8.—And every woman who prayeth or prophesieth. Becausethough they thought it lawful to use musical instruments, are said, 1 Chron. xxv. 2 to ‘prophesy with harps,’ and, because the priests of Beth, who prayered and sang hymns to that idol, in the contest with Elijah, are said, 1 Kings xvii. 29. to ‘have prophesied till the time of the evening sacrifice,’ many, in the woman’s praying and prophesying, understand their joints in the public prayers and praises as a part of the congregation. Yet it is reasonable to think, that this praying and prophesying of the women was not in the same kind with the singing and prophesying of the men who acted as teachers, mentioned ver. 4. we may suppose the Corinthian women affected to perform these offices in the public assemblies, as they were likewise permitted by their heathen masters to prophesie in this place hath not condemned that practice, it does not follow that it was lawful in any church. His design here was not to consider whether that practice was allowable, but to condemn the indecent manner in which it had been performed. For the apostle’s reasoning still holds, because the customs of the east were the reverse of ours.—The veil used by the eastern women was so large as to cover a great part of their body. This appears from Ruth’s veil, which held six measures of

commentary.

chap. xi.—2 Now, understanding by your letter that ye have restrained your women from praying and prophesying as teachers, I praise you, brethren, because in general ye remember me, and hold fast the traditions concerning the public worship, as I delivered them to you.

3 But, that ye may understand the reason of these traditions, I would have you know, that of every man the head, to whom in all religious matters he must be subject, is Christ; and that the head of the woman, to whom in all domestic affairs she must be subject, and from whom she must receive instruction, is the man: and that the head of Christ, to whom in saving the world he is subject, is God.

4 Every man who prayeth or prophesieth, having a veil, which is a sign of subjection, upon his head, dishonoureth Christ his head, who hath made him the head of the woman.

5 And every woman who prayeth or prophesieth with an unveiled head, dishonoureth the man’s head, by affecting an equality with him. Besides, for a woman to throw off the veil in an assembly of men, is one and the same with being shaven. 

2. Because (supply &amp;) in all things ye remember me.—We have the same form of expression, chap. x. 20.—Or the clause may be translated as hath done, Ouria múa meminiámis, scil. verba, Ye have remembered all my instructions.

4. Having a veil upon his head, dishonoureth his head: The man who prayeth or prophesieth in the presence of women, with a veil upon his head, by wearing that sign of inferiority on such occasions, dishonoureth his head Christ, who hath subjected women, not in particular but in general, hath authorised men to teach them. See chap. xiv. 24, 35.

8.—And every woman who prayeth or prophesieth. Because though they thought it lawful to use musical instruments, are said, 1 Chron. xxv. 2 to ‘prophesy with harps,’ and, because the priests of Beth, who prayed and sang hymns to that idol, in the contest with Elijah, are said, 1 Kings xvii. 29. to ‘have prophesied till the time of the evening sacrifice,’ many, in the woman’s praying and prophesying, understand their joints in the public prayers and praises as a part of the congregation. Yet it is reasonable to think, that this praying and prophesying of the women was not in the same kind with the singing and prophesying of the men who acted as teachers, mentioned ver. 4. we may suppose the Corinthian women affected to perform these offices in the public assemblies, as they were likewise permitted by their heathen masters to prophesie in this place hath not condemned that practice, it does not follow that it was lawful in any church. His design here was not to consider whether that practice was allowable, but to condemn the indecent manner in which it had been performed. For the apostle’s reasoning still holds, because the customs of the east were the reverse of ours.—The veil used by the eastern women was so large as to cover a great part of their body. This appears from Ruth’s veil, which held six measures of
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18 Wherefore, if a woman be not veiled, even let her be shorn, but if it be a shame for a woman to be shorn or shaven, let her be veiled. 2. Now new, indeed, ought not to veil the head, being the image and glory of God: but woman is the glory of man. 3. Besides, man is not of woman, but woman is of man. 4. And man was not created for the woman, but woman for the man. 5. For this reason ought the woman to have a veil on her head, as the sign of the subjection of the first woman by evil angels.

6 But neither is man without woman, nor woman without man in the Lord. (See 2 Cor. iii. 17. note 1.)

7 Besides, as the woman is from the man, so also the man is from the woman. (1 Cor. xi. 11.)

8 Judge in yourselves, ye know it is decent that a woman pray to God unveiled? 9. Doth not even nature itself teach you, that if a man indeed have long hair, it is a disgrace to him? 10. But if a woman have long hair, it is a glory to her; for her hair is given her ( Cyrus) for a veil.

11 (T.M.) However, if any one (Eveschar.) notes to be contentious, we have no such custom, neither the churches of God.

12 Now, when I declare this, I praise you not, that ye come together not for the better, but for the worse.

13 For first, indeed, I hear when ye come together, that a veil of this sort, called a plaid, was worn not only by maidens and virgins, but also by old women, and that the hair was shorn. 2. It is one and the same with being shaven. In the east, it was reckoned improper in women to appear unveiled before any of the male sex, except their nearest relations. Thus Rebecca veiled herself on seeing Isaac, Gen. xxxiv. 65. The immodesty of women appearsukes on a veil. In a assembly of men, the apostle likewise observes, in the epistle to the Hebrews, 2 Tim. ii. 7, that there was a veil, and that it was one and the same thing with being shaven; for, as he tells us, ver. 10, their hair was given them for a veil to improve their beauty. The eastern ladies, considering their hair as their principal ornament, were at great pains in dressing it. Hence, before Jezebel looked out at a window on Jehu, 2 Kings ix. 30, she painted her face and tided her hair. Hence, also, to deprive women of their hair was considered as a great disgrace, Micah i. 10. See the following note, and ver. 16. note.

Var. 9. But if it be a shame for a woman to be shorn or shaven, 1. How disgraceful it was for the Oretian women to shaven? may be learned from Aristoph. Thesmoph. line 948. The ancient Germans punished women guilty of adultery by shaving their heads. So also the woman of nature of the rape. Women also punished adulteresses in the same manner. Elymer thinks that custom is mentioned, Numb. v. 18.—Shorn, as distinguished from shaven, meant to have the hair cut short. Ver. 7. Being the image of God, namely, in respect of the dominion with which he is clothed. For, in respect of mental dignity, the woman is also the image of God. Ver. 10. To have (τέματα) a veil on her head. 1. But though there is no example, either in sacred or profane writers, of the word τέματα used to denote a veil, yet all agree that it can have no other meaning in this passage. Benson, in his note on 1 Tim. ii. 26 and ed., gives this meaning, because the verb τέμασθε, which comes from the verb τέμνω, to have power, signifies a veil, the apothegm, in the dominion, power, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power. A like figurative sense of the word τέματα, and of τέματα, is called a cordon, because it was a token or sign of God's covenant with Abraham.

2. On account of the angels. 1. In scripture, the word angels sometimes signifies ministering spirits, 1 Cor. i. 20. Do ye not know that angels shall judge angels? Jude, ver. 6. The angels who kept not their first estate. 2. Ever having been seduced by evil angels to the forbidden tree, she believed her daughter was published, and, like Eve, being subjected to the rule of their husbands. The apostle therefore rejoiced not to see them, but to see them covered. The wearing of a veil was a token of subjectation, to be veiled in the public assemblies for worship, that remembering their first mother's separation by the beast, they might be veiled in the sordid, and behave with humility. See 1 Tim. ii. 12. 3. Others, by the angels, understand the bishops, who are styled 'angels of the churches,' Rev. i. 20. For they suppose the women were ordered to be veiled, when In the public assemblies they performed the office of teachers, to show their respect to the bishops. Others think good angels are meant here, who being ministering spirits might be present in the religious assemblies of the Christians. Of these interpretations, which is first mentioned, and which is espoused by Whitley, seems the most probable.

14. Doth not even reason and experience teach you, that if a man indeed have long hair, it is a disgrace to him, because it renders him in appearance like a woman? 15. But if a woman have long hair, it is an ornament to her which does not inconvenience her, being suitable to her domestic state; for her hair is given her for a veil, to heighten her charms by partly concealing them.

16 Now if the false teacher resolves to be contentious, and maintains that it is allowable for women to pray and teach publicly in the church unveiled, we in Judea have no such custom, neither any of the churches of God.

17 I praised you for holding fast my precepts; but now, when I declare this which follows, I praise you not—that ye assemble, not so as to make yourselves better by edifying each other, but worse, by fomenting strifes.

18 For first I hear, that when ye assemble in the church to
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20 (Oum. 239.) But your coming together into one place, is not to eat the Lord's supper.

(See chap. v. 7. note 2.)

21 For in eating and drinking every one taketh, first his own supper, and one, verity, is hungry, and another is filled.

3. What have ye not houses to eat and to drink in? or do ye think amiss of the church of God? When ye come together, every one taketh his own supper. (For we would not be ignorant of your knowledge, etc.)

22 (7. 28.) What shall I say to you? Shall I praise you (v. 167.) for this? I praise you not.

23 For I received from the Lord, what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed, took bread,

24 And, having given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Corinthians: was their indelicate manner of eating the Lord's supper: the second was the wrong use which they made of their spiritual gifts, chap. xii. As the same offences were committed by their public assemblies, he told them very properly, that they came together, not for the better, but for the worse; see v. 25. The word expression must be translated here, because the faculty had not formed any separate church at Corinth, but that some occasional uncharitable aspersions were cast on some members of the church there; of which this was one bad effect, that they celebrated the Lord's supper in separate companies at separate tables, while the Roman church was united, as it were, in a common pottage. 3. And I partly believe it.—Exodus, Grotius, and Pearce, think the Greek phrase αὐτοκριτάς, may be translated, I believe it with respect to a part of you. And for this use of αὐτοκριτάς, they cite Romans xii. 16. Parkhurst says it is used in that sense by Trenchides, and that it is an Attic phrase. See chap. xii. 27. 9. note. Ver. 19.—1. For there must even be some here who believe not. Here the word must, not signify what ought to be, but what in the natural course of things was not, and which he says, with respect to a part of the church, that they ought to be there now, edified, cured, and other evil passions which prevail among men.

3. Heresies among you.—In this passage, heresies are represented as being the consequence of the same cause in the preceding verses. By the account given of them in other parts of the New Testament, it seems they were not obstinately maintained by the heretic, in opposition to his own conscience, for the purpose of authorizing bad practices, and of making gain: see Gal. v. 20. note 5.

5. That the approver.—One who approves is another who has an evil eye on that which is evil, and pleases not God; and so his name is approver. This is the same as the word approver, transliterated Adiakrinos, or Charitostes, which is translated in the English Bible, that every one took one after another his own supper; but that every one took his own supper before he sat at the Lord's supper. Perhaps the Lord instituted his Supper after he had eaten the passover, his disciples very early made it a rule to feast together before they ate the passover, etc. These facts are called, (Apostles, Charitostes, Lest foceia. They are mentioned Jude v.* and as also, by some of the ancient Christian writers. From Xenophon. Memnon. of Apollodorus, and others, they were told by Jesus himself, that they earned each other's provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same custom, and this is the meaning of this verse. But as they excluded all who were not of their party, and even the poor of their congregation who had no supper to bring, it came to pass, when they ate the Lord's supper, one was hungry, and another was filled.

2. And another is filled.—So the Greek word μεταπεπληρωμένος signifies having eaten the whole world, to be satisfied with the whole world. To be satisfied with the whole world, to be satisfied with the whole world, as the LXX. Psal. xxxvi. 9. Jerem. xxxix. 14. and John ii. 15, which is rendered by our translators, when men have well dined and are filled. As the word, from its primary signification signifies to eat and drink (μεταπεπληρωμένος αὐτοκριτάς) after sacrificing; on which occasion the Greeks have still the same use of this word, as to satisfy the appetite, after the sacrifice which the Israelites used to eat after the manna, after that the manna had ceased. See Deut. xxxi. 6. The word, therefore, has the same signification in both cases. Ver. 22.—1. Do ye think amiss of the church of God?—Exeget. 2177; see Rom. ii. 6. note 4. That in the first age the brethren of a particular city or district met together in one house or room, or sometimes the worship of God, is evident from ver. 20. That house or room, whether it was used steadily, or only occasionally, for religious assemblies, is here called the church of God, and is distinguished from their own house. Accordingly, what is termed, ver. 18. a coming together in the church, is called, ver. 20. a coming together into one place. 2. Put to shame those who have not a supper.—Τοῖς μεταπεπληρωμένοις, may be translated without any addition. These who are poor. See ver. 21. 3. I received from the Lord, as I delivered to you, that the Lord Jesus, in the night in which he was betrayed, to the chief priests and elders of the Jews, took bread. And having given thanks to God for his goodness to men in their redemption, he brake it, and said, Take, eat: this is the representation of my body, which is broken for you; this do in remembrance of me: in remembrance of my giving my body to be broken to procure eternal life for you. 4. For I received from the Lord, what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed, to the chief priests and elders of the Jews, took bread. And having given thanks to God for his goodness to men in their redemption, he brake it, and said, Take, eat: this is the representation of my body, which is broken for you; this do in remembrance of me: in remembrance of my giving my body to be broken to procure eternal life for you.
26 In like manner also the cup, after he had supped, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me.

27 (Ver. 23.) So then, whatsoever shall eat this bread, (and) drink this cup, ye openly publish the death of the Lord, (exye 2) until the time he come.

28 But let a man examine himself, (see 1 Cor. 11, 25.) and then of the bread let him eat, and of the cup let him drink.

29 For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not making a difference of the body of the Lord:

30 For this cause many be weak and sickly, and some be not of death.

31 But let every man examine himself, and so let him eat of the bread, and drink of the cup: (for) every one that eateth and drinketh unworthily, eateth and drinketh condemnation to himself.

32 For this cause many are weak and sickly, and some are not of death.

33 But when ye come together into one place, this do all of you, for a token of the Lord's death.

34 For as often as ye shall eat this bread, and drink this cup, ye do shew the Lord's death until he come.

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

36 But let a man examine himself, and so let him eat of the bread, and drink of the cup: (for) he that eateth and drinketh unworthily eateth and drinketh condemnation to himself.

37 For this cause many are weak and sickly, and some are not of death.

38 But let a man examine himself, and so let him eat of the bread, and drink of the cup: (for) he that eateth and drinketh unworthily eateth and drinketh condemnation to himself.

39 For this cause many are weak and sickly, and some are not of death.

40 And when ye shall assemble yourselves together, I will shew you a better way.

41 But in the mean time, whensoever ye eat this bread, and drink this cup, let it be according to the ordinance of the Lord.
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20. For this cause, many among you are sick, and infa\textsuperscript{r}m, and a good number are dead.

31. (2 Cor. 5. 9.) But, if we would make a difference in ourselves, we should not be dis\textsuperscript{g}progressed.

32. But being judged of the Lord, we are corrected,\textsuperscript{1} that we may not with the world be condemned.

33. Wherefore, my brethren, when ye come together to eat, eat ye cherub\textsuperscript{4} one another.

34. And if any one hunger, let him eat at home; that ye may not come together to punishment. And the rest I will set in order when I come.

English Bible printed in 1569, this clause, as R. Pearce informs us, is translated: 'He maketh no difference of the Lord's body, which I think is the true sense of the passage.'

Ver. 32. If we would make a difference in ourselves,\textsuperscript{1} in verse 29, he had mentioned their not making a difference between the body of the Lord and common food. Here he speaks of their making a difference in themselves, that is, in their minds. The term 'cherub' and 'comforter' are metaphorical terms: the former denoting the immediate presence of the Lord as a go\textsuperscript{a} of comfort to the church in time of distress; the latter, their rejection after the inquiry: consequently it signifies their being disapproved as un\textsuperscript{f} to enter the lists, if the language be interpreted literally. But if the inner meaning be adopted, the passage may be understood as follows: 'When ye come together to eat, let it be done - not for the purpose of entertaining yourselves in luxurious repasts, as ye were at variance, all of you cherub\textsuperscript{4} one another, so as to form one harmonious society, agreeably to the design of this important service.'

CHAPTER XII.

View and Illustration of the Subjects treated in this Chapter.

The two spiritual men at Corinth having had great dissen\textsupersions among themselves about the comparative excellency of their several gifts, and the honour which was due to each on account of his particular gift, the apostle's adherents, we may believe, in their letter, had requested his opinion and direction concerning these matters. In compliance therefore with their desire, and because it was of great importance that mankind in future ages should have a just idea of the supernatural gifts by which the Christian church was at first built, and afterwards upheld, the apostle, in this and in the following xvth chapter, treated largely of these gifts, and of the persons who possessed them.

His discourse on these subjects he introduced with telling the Corinthians, that he wished them not to be ignorant of the offices of the spiritual men, and of the excellency of their gifts, ver. 1.—And to make them sensible of the honour which the church derived from the gifts of the spiritual men, he put the brethren at Corinth in mind, that before they received the power and illumination of the spirit of truth, and the gift of discerning spirits, he put the brethren at Corinth in mind, that before their conversion they worship\textsupersion of idols, who, being themselves dumb, could not impart to their votaries instantaneously the faculty of speaking foreign languages, as Christ had done to many of his disciples, ver. 2.—Next, because there were in that age impostors who said they were inspired, and because the persons who possessed the gift of discerning spirits were not always at hand to examine them, the apostle gave the Corinthians a rule, by which they might judge with certainty of every one who pretended to be inspired. No teacher, said he, speaks by the Spirit of God, who calls Jesus accus\textsupersed, that is, who affirms that Jesus was justly punished with the accursed death of the cross. Probably some of the heathen priests and priestesses, in their pretended title of inspiration, had spoken in this manner concerning Jesus. On the other hand, every teacher speaks by the Spirit of God, who acknowledges Jesus to be Lord, and endeavours to persuade men to become his disciples, ver. 3.

Having thus directed the Corinthian brethren to judge of the inspiration of the teachers who came to them, by the nature and tendency of the doctrine which they taught, the apostle proceeded to that which he had chiefly in view, namely, to remove the dimensions which had taken place at Corinth among the spiritual men. For much of them as possessed inferior gifts, aspiring whose gifts were of a superior kind, and the latter behaving with insolence towards the former, the apostle, to allay their animosities, explained in this chapter the nature and difference of their spiritual gifts; discussed concerning their comparative excellency, and concerning the purposes for which they were bestowed, and the different offices allotted to the persons who possessed them; then gave directions concerning the manner and order in which these gifts were to be exercised.

And first he observed, that there were diversities of gifts, but one Spirit from whom they all proceeded, ver. 4.—That there were diversities of ministries or offices in which those who possessed the spiritual gifts were employed, but one Lord whom they all served, ver. 5.—And that there were differences of inworkings in the spiritual men, but it was the same God who wrought inwardly in them all, ver. 6.—Next, he enumerated the spiritual gifts in the order of their dignity; and from his account it appears, that these gifts were various in their nature, and were bestowed on the spiritual men in the greatest plenty, ver. 7—10. Now all these, said he, the one and the same Spirit of God worketh, distributing to each according to his own pleasure, without regarding either the merit or the dignity of the persons to whom he gives them, ver. 11.—But however different in their nature the spiritual gifts might be, he told them they were all so distributed as to render the church one body. For as the human body, though it consists of many members, is but one body, so also is the body of Christ, the Christian church, ver. 12.—All the individuals of which the church is composed, whether they be Jews or Gen-
tiles, slaves or freemen, through their being baptised in one Spirit, are formed into one body or society, ver. 19.

Having thus compared the church to the human body, the apostle carried on the allegory by observing, that since the human body does not consist of one member, but of many, ver. 14.—If the foot shall say, because I am not the hand, I am no part of the body, is it so for the apostle carried on the allegory by observing, that since the human body does not consist of one member, but of many, ver. 14.—If the foot shall say, because I am not the hand, I am no part of the body, is it so for the

body? ver. 15.—And if the ear shall say, because I am not the eye, &c. ver. 16.—If the whole body were an eye, where were the hearing? and if the whole body were hearing, where were the smelling? ver. 17.—His meaning is, that the inferior members should not decline their particular functions, because they are not the superior. But now, saith he, God hath assigned to every one of the members its own place and office in the body; because if all were one member, there would not be a body, ver. 18.—Whereas, by the union of many members, there is one body formed, to the existence of which the service of all the members is necessary, ver. 20.—So that no one for one can say to another, I have nothing of thee, ver. 21.—Nay, the members which seem to be more feeble, are more necessary to the preservation of the body, than even those that are more strong and active, ver. 22.—The same may be said of those members which we think feeble and less honourable, on which account, we are at the greatest pains to protect and adorn them, ver. 23.—Besides, our common members being things which have no part in protection and ornament. Besides, God hath knit the body together by means of these weak and uncomely members, on which he hath bestowed more abundant honour, through their greater efficacy in nourishing and preserving the body, ver. 24.—That there may be no mutiny in the body, but that all the members may answer to each other in their confidential intercourse, ver. 25.—So that when any member is diseased or disabled, the rest sufter with it. Or if any member is properly clothed, defended, and graced, the rest partake of its joy, ver. 26.

The application of this beautiful allegory the apostle made in a few words, by telling the Corinthians, that in their collective capacity they were the body of Christ; and that each of them was a particular member of that body, ver. 27.—Wherefore, from what he had said concerning the human body and its members, three things followed,

New Translation.

Chap. XII.—I Now, concerning the spiritual gifts; brethren, I would not ye should be ignorant.

2 Ye know that ye were heathens, led away to idols that are dumb, even as ye happened to be led.

3 Wherefore, I inform you, that no one speaking by the Spirit of God, (say, 55.) pronouncing Jesus accused; and that no one (general verse, 55.) can declare Jesus Lord, except by the Holy Ghost.

Ver. 1. Spiritual matters.—The word ἑνίοθεν, without any adjective, marks a great diversity. Spiritual gifts, chap. xiv. 1. and sometimes, spiritual men, chap. xiv. 37. In this and the two following chapters, the apostle speaks of both; and therefore the word may be translated spiritual matters, to comprehend both. Ver. 2. Idols that are dumb.—This observation the apostle made, to show the Corinthians that the former objects of their worship could not be conversant with the divine, by which he means, that God, priests and prophets of these false deities, were no oracles, in the sense of the false oracles of the pagans; and that the inspiration of evil spirits, who gave them these oracles to confirm mankind in their abominable idolatries.

Ver. 2.—No one speaking by the Spirit of God pronouncing Jesus accused.—As the apostle wrote this to teach the Corinthians how to distinguish the inspirations of God from those of evil spirits, he must be, No one speaking by the Spirit of God, pronouncing Jesus accused. It seems some who pretended to be inspired, have so pronounced Jesus an impostor, who had been unjustly punished with death. These suppose were the Jewish exorcists, to gather with the heathen priests and priestess, who in their enthusiastic sects reviled Jesus. If such persons were really inspired, that is, if they speak by any supernatural impulse, the Corinthians might know it proceeded from evil spirits, and not from the Spirit of truth, who would never move any one to speak in such manner of Jesus.

2 No one can declare Jesus Lord, except by the Holy Ghost.—Proves him to speak by the Holy Ghost: not, as by any one. And that one who speaks by a supernatural impulse can declare Jesus Lord, except by the Holy Ghost, means, a supernatural impulse, without reference to the inspiration of his own reason, being convinced by the resurrection of Jesus from the dead that he is the Son of God, may declare him Lord. But a person who only speaks, as a passive instrument, whatever is supernaturally suggested, he cannot declare Jesus Lord, except the suggestion comes from the Holy Ghost. For if an evil spirit moves him to speak, it certainly will not declare that Jesus is Lord; since no evil spirit would inspire any one to acknowledge the authority of Jesus as Lord, whose profession intention was to destroy the usurped dominion of evil spirits.
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3. There are diversities of gifts, but they all proceed from the same Spirit; so that in respect of their origin, the spiritual gifts are all equally divine.

And there are diversities of ministries, for which the different gifts are bestowed; but the same Lord is served by these ministries: so that in respect of the benefit of the Lord whom they serve, the spiritual men are all equally honourable.

And there are diversities of inworksings on the minds of the spiritual men, but it is the same God (회상 1:5) who worketh inwardly in all. All in all.

7. And when it is given to each is (회상 1:5) the manifestation of the Spirit, (회상 1:5) for the advantage of all.

8. Now, to one, indeed, (회상 1:5) through the spirit (회상 1:5), the law of knowledge, (회상 1:5) faith, (회상 1:5) according to the same spirit; and to another the gift of healings, (회상 1:5) by the same spirit; and to another the gift of tongues, (회상 1:5) by the same spirit.

Ver. 4. There are diversities of gifts, (회상 1:5) of graces. Here the apostle distinguishes between the inward works of God, and the inward works of the Spirit. There are diversities of gifts, because they are bestowed upon the prophets, apostles, evangelists, pastors, teachers, and divers miracles, and distributions of the Holy Ghost.

We must not understand the difference in the same beings (의원 1:5) the original word 회상 1:5; literally signifies. See ver. 10. note 1. It is, that the spiritual men, according to the different gifts with which they were endued, had different degrees of power made upon their minds at the time they exercised these gifts. See the following.

2. It is the same God who worketh inwardly in all. Here the apostle distinguishes between the inward works of God, and the inward works of the Spirit. The inward workings of the Spirit he thus describes, ver. 4. "There are diversities of gifts, but the same Spirit." And ver. 11. "Now all these spiritual gifts were the same that the Spirit wrought inwardly." The distinction seems to consist in this: That the Spirit wrought inwardly in the spiritual men all their gifts, but God wrought inwardly upon their minds, directing them in the exercise of their spiritual gifts.

To one indeed, through the Spirit, is given the word of wisdom. — I am of opinion with Whitby, the author of Mem. Sacra, and others, that the word of wisdom was the doctrine of the gospel, communicated by inspiration so completely that the spiritual person who possessed it, was enabled and authorised to declare the religion of Jesus Christ in its simplicity. To be in the highest place in the catalogue of the spiritual gifts, because it was the greatest of them, and was peculiar to the apostles, having been promised to them, and to them only, by the Son of God, is made the goodness and dignity of the grace of grace. See 22.1. 18. Accordingly, in the catalogue of the spiritual gifts, the men in the order of their dignity, ver. 28. the apostles stand in the highest place from whom the word of wisdom was given. — The doctrine of the gospel is called 'the wisdom of God,' 1 Cor. ii. 2. 6, Gal. i. 13. 6, 1 Thess. i. 8. 13, 2 Thess. i. 8. 13. The wisdom of God, in this discourse, is not the divinity, but the condescension or the grace of the Son of God, which is the condescension of the divine wisdom; and here, 'the word of wisdom,' because it was to be preached to the world. And Jesus, from whom the word of wisdom proceeded, is called 'the wisdom of God,' Luke xii. 49, and is said to be made to us wisdom from God, 1 Cor. i. 31, and to have all the treasures of wisdom hid in him, Col. ii. 3. Further, Paul, to whom the word of wisdom was given in an eminent degree, tells us, Col. i. 28, that 'he taught every man with all wisdom.' And by his brother apostle Peter, he is said to have written his epistles according to the wisdom given to him, 2 Pet. iii. 15. Besides, concerning himself, and his brethren apostles, 22. 18. 5, 1 Thess. iii. 6, 12, he speaks with such holiness and freedom of Christ, and the word of wisdom, that it is a testimonial of his high estate and dignity, and the power of Christ, and the word of wisdom.

And to another the word of knowledge. — The obscure discovery of the method of salvation which was made to our first parents at the fall, having been rendered more plain by posterior revelations in different ages, the whole was recorded in the writings of Moses and the prophets. The people needed not to be taught strange things, if we consider what Peter hath told us, 1 Pet. i. 11. namely, that the prophets themselves, to whom the ancient revelations were made, did not fully understand the mind of the ancient oracles by the force of their own natural faculties, their interpretation would not have had that authority to bind the consciences of men, which interpretations communicated to them by inspiration undoubtedly possessed.

3 A
11. Now, all these the one and the same Spirit worketh, distributing to each his proper gifts as he pleased.

12. And to another the working of miracles; and to another prophecy; and to another discerning of spirits; and to another divers kinds of tongues; and to another the interpretation of foreign tongues.

13. Now all these gifts and powers, the one and the same spirit of God worketh in the spiritual men, distributing to each his proper gifts, as he himself pleaseth, for the general advantage, (ver. 7.)

14. And to another the working of miracles; and to another prophecy; and to another the discerning of spirits; and to another divers kinds of tongues; and to another the interpretation of foreign tongues, by inspiration, for the edification and exhortation, and comfort of the church.

15. And to another the working of miracles; and to another prophecy; and to another the discerning of spirits; and to another divers kinds of tongues; and to another the interpretation of foreign tongues, by inspiration, for the edification and exhortation, and comfort of the church.
12 For as the body is one, (see Rm. 12:5) although it have many members, and all the members of that one body, being many, are one body; so also is Christ. (See Rm. xii. 4, 5. Eph. iv. 12-16.)

13 (Kp. v. 21.) For, indeed, (w) in one Spirit we all have been baptized (see) into one body, whether Jews or Greeks; (see Rm. ii. 9, note 2,) whether slaves or freemen, (y) and all have been made to drink (see 1 Cor. 12:13), of one spirit. (z)

14 (Kp. v. 20, 21, 23.) Since, therefore, the body is not one member, but many, (see ver. 12.)

15 If the foot shall say, Because I am not the hand, I am not of the body; is it, (w) even so, for this, not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it, for this, not of the body?

17 If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling?

18 (w) But now, God hath placed the members, every one of them in the body, as it hath pleased him. (See Rm. xii. 6.)

19 (Kp. v. 18.) Besides, if all were one member, where were the body?

20 (w) Now if we be many members, yet one body: (see Rm. xi. 16.) But now, indeed, there are many members, but one body.

21 (Kp. v. 18.) Therefore, the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

glaring, when the knowledge of them was most wanted. Whereas every church having inspired interpreters of foreign languages commonly present in their religious assemblies, to translate the Hebrew and Greek scriptures into the language of the country, the common people having in this opportunity of hearing from these men, the knowledge of all the language and comfort they are fitted to yield. Such were the superfruiter gifts with which the first preachers and missionaries were furnished. The same foreign languages, which served as a sort of alphabet to the barbarFs, were speedily established the gospel in the most populous and most civilized provinces of the Roman empire.

But these gifts were equally necessary for the upholding of the church. For the greatest part of the first believers having been orators of their trade, it was much more easy to edify and comfort the body of christ by their discourses in the tongue of each province, than by that of the mother tongue, but very imperfect notions of morality. Many of them being men of low birth, their minds were not much cultivated by education. Few of them were acquainted with the sacred books of the jews. And with respect to the writings of the apostles and evangelists, they were not published till a considerable time after numerous churches were planted in many countries of asia and europe. In these circumstances, the knowledge of the gospel, which the brethren derived from the few preachings of the inspired teachers which they had an opportunity to hear, could not at the beginning be either accurate or extensive. And therefore, to remedy that defect, the converts from idolatry were formed into churches, and by degrees joined into churches, and appointed to assemble together for their mutual instruction, and for the promotion of the interests of their common religion. Others of them had an insatiation which qualified them for speaking to the edification, exhortation, and comfort of the rest. Others were fitted to lead the devotions of the congregation, by an address which pleased them with prayers and hymns for public use. Others, by the gift of discerning spirits, were enabled to governo their meetings, to know how to direct themselves. Others, by the gift of interpreting foreign tongues, translated into the common languages such parts of the scriptures as they were pleased to give, at their public meeting; as also the epistles of the apostles and the gospels, after they were published. And these gifts were continued in the church till the knowledge of the gospel became so general among the disciples, that the church could uphold itself by the exertion of its own gift alone.

Ver. 13.-1. In one Spirit we all have been baptized:—This miraculous baptism John Baptist foretold, Matt. iii. 11. "He shall baptize you with the Holy Ghost and with fire." 2. Whether slaves or freemen.—In the Christian church, all men, without distinction of nation or condition, are equally entitled to its privileges, and in the sight of God are equally honourable. Jews, therefore, and freemen, who possessed the gifts of the Spirit, were not more honourable than Gentiles and slaves, who were endowed with the same gifts. Paul, the apostle of the Gentiles, was not ashamed to own his descent as a Jew, this was a just rebuke to him.

2. To drink of one Spirit.—Cebes, in his table, uses the same expression to denote the number of ministers of one church, and the precedence of the bishop over his priests. In supposing that the apostle in this expression alludes to the drinking of the cup of consecration, and to the Lord's supper, I have followed Theophylact, or rather the apostle himself, who, when he speaks of his own office, speaks of the cup of consecration. In the first clause of this verse the apostle affirms, that by the various gifts of the Spirit, the disciples of Christ, in the first age, were formed into one body. In the latter clause he observes, that all Christians, by drinking the cup in the Lord's supper, are formed into one spirit of faith, love, and holiness by which one body is united, which he expresses in an emphatical manner, by their being made 'to drink of one spirit.'

Ver. 14. Since therefore,—The common translation of Kp. v. 21, which makes this verse a reason for what goes before, is evidently erroneous. It is a repetition of principal verses ver. 12 and is introduced here as the foundation of the inference in the following verses, 15, 16.

Ver. 15. And if the ear shall say,—Bengelius thinks that in this allegory, the foot signifies the common people in the church; the head, the president; the eye, the teachers; and the ear, the learners.

Ver. 21. Nor again the head to the feet.—The apostle mentions the two principal members in this body; the head, and the feet. He gives us the essential functions of the head, and affirms that they need the service of the inferior members, to teach such as hold the most honourable offices in the church, not to despise those who are inferior. He implies that when the head is not the head, the body needs the direction of the eye, and the eye the assistance of the hands, so in the church they follow the active occupations of life need the direction of the chief of the body, the teachers need to be supported by the labour of the active members. Were we to interpret "the body" as the church, "the head" as Christ, so as by the head to understand Christ, it would be equally true of him in quality of head of the church, as it is of the head of the natural body, that he could not do without the hands and feet of the members. All the members of the church are necessary to
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29 And (Acts 21) Noy, these members of the body which seem to be more feeble, are much more necessary.

29 And (Acts 21) those which we think are less honorable members of the body, around them we throw more abundant honor; (1 Cor. 12, 21, 22, and so our uncomely members) have more abundant comeliness.

30 And (2 Cor. 12, 11) therefore, God hath united all the members of the body, the hand, the foot, the members which are naturally weak, and without beauty, more abundant honor, through their greater efficacy in the nourishment and preservation of the body.

31 But ye have no such spirit in the body; but that the members (Rom. 12, 4) may have the very same anxious care one for another.

32 And (1 Cor. 11, 1) so, whether one member suffer, all the members jointly suffer; or one member be honored, all the members jointly rejoice.

33 Now ye are the body of Christ, and members (Rom. 12, 5) of the church, first, apostles; second, prophets; third, teachers; fourth, pastors and teachers, (Acts 20, 18) and so forth; (1 Cor. 6, 11) and (Acts 20, 18) gifts of healings, (1 Cor. 12, 28) helpers, (ver. 28) (Acts 6, 2) directors,

34 (Rom. 12, 3, 1 Peter 3, 15) kinds of foreign languages.

35 Ver 17 is complete and fit for supporting itself; not excepting such abusers as are unsound. For by censuring them and cutting them off the sincere powerfully instructed, corrected, and strengthened. Ver. 18. In those close members of the body which seem to be more feeble, are much more necessary. —So Didaci, Castalio, and B. Pusey, have very well and truly translated this verse, and truly, for the sense requires it to be so construed and translated. Ver. 19. Around them we throw more abundant honor. —This respect of the members of the church is treated of as peculiar to the apostles, as those who concealing the weak and uncomely members of our body, the apostle makes, to teach the highest members of the church to advance more and more the weak and imperfect members, the hand, the foot, and the utmost members of the body. And yet, the lowest and the weakest are to be considered the backbone of the church, and the care which they have of each other, and concerning the particular kindness of dispensations among its members, was applicable to all members of the church then present. Ver. 20. In that short sentence, the apostle intimates to the Corinthians, that what he had said concerning the order, the situation, and the office of the members, he had also especially recommended these things to the care of the elders, and the care which they have of each other, and concerning the particular kindness of dispensations among its members, was applicable to all members of the church then present. Ver. 21. The apostle, speaking of the things he had written, that there might be no envy among them, nor discontent, nor arrogant preferring of themselves before others, that in peace and love they might all promote each other’s happiness. Ver. 22. God hath placed. —This is said in allusion to what was observed, ver. 18, concerning the placing of the members in the human body.

32. Thirdly, teachers. —That the teachers were inspired persons, appears likewise from Rom. xii. 7 where teaching is mentioned as one of the spiritual gifts; and from 1 Cor. xiv. 6, where, in the same passage, the same term, διδαχὴ, is mentioned as a thing given to the spiritual men by inspiration. —From Eph. v. 11. It appears, that there were those three orders of teachers among the Christians; namely, the apostles, the prophets, and the teachers, properly so called. The teachers spoken of here are evangelists, whose proper gift was faith, ver. 9. Ver. 22. (Next, 1 Peter 4, 10, 11) in spiritual powers; just as in the subsequent clause, gifts of healing denotes the person who exercise these gifts. These are necessarily the office of mankind in society, by the different members of the body, as Menothon Agrippa did, in his allegory of the belly and the members of the body; and Phil had in his essay. —By comparing sickness in the church to sickness in the body, we are taught that it consists in an universal want of affection in some of the members of Christ’s body towards their fellow-members, whereby contentions and animosities are produced. Further, by shewing that the members of the body are so united by necessity to each other’s existence, the apostle hath taught us, that there should be no envy nor strife among the disciples of Christ; but that each, by the right exercise of every power, should assist his neighbour, and rejoice when his welfare is promoted.

Ver. 23. Now ye are the body of Christ. —This is the application of the foregoing allegory, which the apostle seems to have formed on our Lord’s words, Matt. xxv. 40. —If he had said to the Corinthians, By your baptism and profession of Christianity, ye are formed into one body, or that body in which, of all the parts, some are more useful, some are more comely, and some are more necessary; and that in this body, as in the human body, it is not possible for any to be without the necessity of one another, it is impossible for any to be without the necessity of one another, it is impossible for any to be necessary. And then, the apostle would have spoken of the necessity of the several parts to the whole, and of the comeliness of the several parts, and not of their necessity of each other. —And we should understand this sentence, in the same manner, as it is understood upon the Greek word, κοσμοί, which denotes comeliness, and not necessity.

Ver. 24. Where the body is, there is also the life. —The same phrase is used by Symmachus, in his paraphrase of Ps. lxxvii. 5. —I Pet. ii. 24. —The apostle, having condemned various forms of idolatry, which were very common among the Corinthians, shews that indeed the body of Christ is a temple, a temple built by God, and not by man; and he concludes, that wherever the body of Christ is, or is to be, there is also the life of Christ. —The word body here signifies the church, the body of Christ; and the word life signifies the life of Christ, whether spiritual or temporal. —And, in this sense, the apostle here shews, that wherever the church is, there is the life of Christ, either in its spiritual sense, or in its temporal. —And, consequently, he shews, that Christ is present with his church, in all places where she is. —The apostle shews, that wherever the church is, there is the life of Christ; and the church is spread over the whole world. —And believers, who are of the church, are scattered over the whole world. —And, as the body is spread over the whole world, so is the life of Christ. —And, as the body is spread over the whole world, so is the life of Christ. —And, as the body is spread over the whole world, so is the life of Christ. —And, as the body is spread over the whole world, so is the life of Christ. —And, as the body is spread over the whole world, so is the life of Christ.
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29 Are all apostles? Are all prophets? Are all teachers? Are all languages? Are all powers? 30 Have all the gifts of healing? Do all speak in foreign languages? Do all interpret? 

N. B.—For ver. 31, see the beginning of the next Chapter.

The Corinthians might be persuaded to lay aside their emulations and strifes, and be contented each with his own gifts and offices in the church, the apostle, after discoursing concerning the spiritual men and their gifts, told the brethren that no doubt they all earnestly desirous to possess the best gifts. Yet he would shew them a more excellent way of attaining eminence in the church; namely, by acquiring a greater measure of that love, which ought to subsist among the members of Christ's body, chap. xii. 31.—This verse therefore being an introduction to the apostle's beautiful discourse concerning love, contained in chap. xiii., it ought to have been placed, as I have done, at the beginning of that chapter.

The more excellent way of attaining eminence in the church being that of love, the apostle, by personifying this divine virtue, and by ascribing to it the qualities and actions of a person, hath set forth its beauties and excellencies in the brightest colours, that the Corinthians, by comparing themselves with his description, might be sensible of the deformity of their own temper, as it appeared in their divisions, emulations, and strifes.—His account of love he began with affirming, that it is a quality more excellent than the faculty of speaking all kinds of languages, of foreseeing future events, of understanding the mysteries contained in the ancient revelations, and of working miracles; in short, more excellent than all the endowments which men covet most. The reason is, none of those endowments are of any value, if love is wanting in the persons who possess them, to direct them in the use of them. It is a more excellent virtue than even the giving of all one's goods to feed the poor; nay, than the giving of one's body to be burned for his religion, if these things are done, not from love to God and man, but from vain-glory; for however beneficial these actions may be to mankind, they will be of no real advantage to the vain-glorious hypocrite himself, ver. 1, 2, 3.

Further, still more effectually to display the excellence of this noble grace, the apostle described its influence upon the temper and conduct of the persons who possesses it, ver. 4—7.—And by comparing it with the gifts of tongues, of prophecy, and of knowledge, and even with its sister graces, faith and hope, he hath shewn it to be more excellent than them all; chiefly because their existence and usefulness takes place in the present life only, whereas love will subsist in heaven, ver. 8—13.

In this eulogium it is observable, that all the properties of love mentioned by the apostle, belong more especially to the love of our neighbour; unless we suppose with some, that the three properties mentioned ver. 7. belong also to the love of God. However, although the whole were confined to the love of our neighbour, it would not follow, that the apostle hath excluded the love of God from his idea of love; on the contrary, all the exercises of love, which hath so beautifully described, presuppose the love of God as their true principle; for it is well known, that we cannot love man aright, unless we love God also, 1 John iv. 20.

CHAPTER XIII.

View and Illustration of the Subject treated in this Chapter.

NEW TRANSLATION.

CHAP. XII.—31 How ye are called to desire the chiefest gifts, that ye may become the most honourable persons in the church. But I will shew you a more excellent way of obtaining honour.

CHAP. XIII.—1 Though I could speak with the tongues of men and of angels, but have not love? I become as sounding brass, or a noisy cymbal.

2 And though I have prophecy, and know all mysteries, (ch. ii. 7, note 1.), and all knowledge.

Ver. 1.—— Though I could speak with the tongues of men and of angels.—Some think the apostle mentioned the tongues of angels, because in the patriarchal ages angels often spoke to men. But when they then spake the language of men, their tongues, thus understood, are the same with the tongues of men. And therefore by the tongues of angels the apostle meant the methods, whatever they are, by which angels communicate their thoughts to each other, and which would be but much more excellent language than any that is spoken by men.

2. And have not love.—Because the Vulgate translates the word αγάπη here by charitas, charity, the Roman clergy, with a view to enrich themselves by the sins of the people, applied to insinuating the high ecclesiastics which in this chapter is passed on love; and con-

COMMENTARY.

CHAP. XII.—31 Now, ye earnestly desire the chiefest gifts, that ye may become the most honourable persons in the church. But I will shew you a more excellent way of obtaining honour.

CHAP. XIII.—1 Namely, by acquiring an eminent degree of love. For, with respect to those which ye esteem the best gifts, I declare that though I could speak with the tongues of men and of angels, but have not love, I am no better sounding brass, or a noisy cymbal.

2 And though I have prophecy, and know all the deep doctrines of the gospel, and possess a complete knowledge of the un-
I. CORINTHIANS.

Chapter XIII.

1. This chapter is usually called the "love chapter" and is known for its emphasis on love as a central Christian virtue.

2. "Love is patient, love is kind." This verse is often used to describe the qualities of true love.

3. "Love does not envy," indicating that love does not covet what others have.

4. "Love does not boast," showing that love is not驟夸.

5. "Love is not proud," which means that love is not arrogant.

6. "Love is not rude," showing that love is not disrespectful.

7. "Love is not self-seeking," indicating that love is not selfish.

8. "Love is not easily angered," showing that love is patient.

9. "Love keeps no record of wrongs," indicating that love is forgiving.

10. "Love rejoices with the truth," showing that love is happy with the truth.

11. "Love endures all things," indicating that love is enduring.

12. "Love never ends," showing that love is eternal.

And in confirmation of his interpretation he observes, that love is the "fruit of the spirit", and that it is "the bond of perfection", according to Philippians 2:1. This passage and the following one, "Bear one another's burdens, and so fulfill the law of Christ", are often cited as examples of the practical application of the love command. In the letter to the Romans (13:8), Paul further states that "He that loveth not knoweth not God; for God is love." This verse is often used to emphasize the importance of love in the Christian life. The love command is not only a call to personal behavior, but also a command to love others as Christ has loved them. This love is to be exhibited in all areas of life, including relationships, work, and social interactions. The love command is a reflection of the divine nature of God and is a source of strength and joy in the Christian life. The love command is a call to follow the example of Christ and to love others with a sacrificial and selfless love. This love is not only a call to personal behavior, but also a call to love others as Christ has loved them. This love is to be exhibited in all areas of life, including relationships, work, and social interactions. The love command is a reflection of the divine nature of God and is a source of strength and joy in the Christian life. The love command is a call to follow the example of Christ and to love others with a sacrificial and selfless love.

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L. CORINTHIANS.

10 But when the perfect gift of complete illumination is bestowed on all in heaven, then that which is partial, namely, the present gifts of knowledge and prophecy, shall be abolished, as useless.

11 The difference between our present and future conceptions of spiritual things may be illustrated by the knowledge of a child, compared to that of a man. When I was a child, my conceptions, and my reasonings, were erroneous. But when I become a man, I lay aside the conceptions, reasonings, and language of a child.

12 For now we see, as I see chap. iii. 15, note) through glass, obscurely, but the face of God we know (κατα το ομορφον) in part; but then (κατα τον ανθρωπον) I shall fully know, even as I am fully known.

13 And now abideth faith, hope, love, three of these; but the greatest of these is love. (See ver. 8.)

Ver. 13—1. We see through glasses—κατα το ομορφον. Dr. Pride thinks the word ομορφον signifies any of those transparent substances which we place in our windows; such thin plates of horn, transparent stones, and the like, through which we see the objects without obscurely. I have therefore translated this Greek word by the English word glass, as a general name for such substances.... But others are of opinion, that the word denotes a σκέτωμα μαρτύρ, like those of which Moses made the laver, Ezek. xvi. 18. And the same resemblance is seen things as it were by images reflected from a mirror. But this idea does not accord with seeing objects obscurely.

2. Obsecurly—κατα το ομορφον, literally in an enigma or riddle. An enigma or riddle being a discourse in which one thing is put for another, which is in some respects like it, we are said to see things as present in an enigma, because in the revelations of God, invisible things are represented by visible, and spiritual things by natural, and eternal things by such as are temporal. Two of Stephen's MSS. read here κατα τον ριζαλιν. —On this passage it is proper to observe, that the difference in which things present are involved, is in some respects necessary. For as in childhood our knowledge and conception of things are wisely made imperfect, that we may the more easily submit to the restrictions and disciplines which are proper to our childish state; so in the present life, which in relation to the whole of our existence may be called childhood, our knowledge of invisible things is appointed to be imperfect, that we may employ ourselves with pleasure in the occupations of the present life. But when the season of childhood is over, we attain more comprehensive views of things, and put away childish conceptions, restrictions, and disciplines. Just as the great and grand scenes of the heavenly world open upon us, we shall no more see spiritual things darkly as in a riddle, but we shall see them face to face, or clearly; and shall fully know, even as we ourselves are fully known of superior beings, or of our most familiar friends. In short, we shall leave off all those imperfect methods of acquiring knowledge, which we make use of on earth.

3. I shall fully know, even as I am fully known—κατα το ομορφον. —The clause, new abides, implies that the graces spoken of are not always to abide; at least the graces of faith and hope. For seeing 'faith is the persuasion of things hoped for,' Heb. xii. 1. and 'hope that is seen is no hope,' Rom. viii. 24, in heaven, where all the objects of our faith and hope are put in our hand, we may expect that it should be otherwise. —It is quite otherwise with love. The objects of love exist in the sense of perfect love, and will last for ever; so that love will burn in that world, with a delightful warmth and brightness, to all eternity.

CHAPTER XIV.

View and Illustration of the Matters in this Chapter.

Faith, the things written in this chapter it appears, that the brethren at Corinth had erred in their opinion of the comparative excellence of the spiritual gifts; and had been guilty of great irregularities in the exercise of these gifts. In particular, they preferred the gift of speaking foreign languages to all the rest, because it made them remarkable amongst the Gentiles. These men were great admirers of eloquence. Farther, possessing that gift in the manner of an habit which they could exercise at pleasure, they were exceedingly fond of shewing it in the public assemblies, by speaking often and long in foreign languages, without regarding whether their hearers understood them or not. And fancying themselves the most honourable of all the spiritual men, because their gift was habitual, they claimed the privilege of speaking in the public assemblies preferably to others; whereby some who were better qualified to edify the church, were often obliged to be silent. Nay, to such a pitch did they carry their passion for speaking foreign languages, that, on some occasions, a number of them who possessed that gift, spake in the church all at once; whereby great confusion was occasioned in their meetings.

The Corinthians, by this improper use of their ability to speak foreign languages, having brought a bad report upon the Christian assemblies, St. Paul, in this chapter, endeavoured to lessen their admiration of the gift of 'tongues.' By the introduction of new names to the list of other spiritual gifts; and that its value depended on its being used for the edification of others. Wherefore, as an introduction to his discourse on the subject, he began with exhorting them to make love the object of their constant pursuit, but spiritual gifts the object only of their earnest wish; and of the spiritual gifts, to desire the gift of prophecy, rather than the gift of speaking foreign languages, ver. 1. —Because he who, in the public assemblies, spake in an unknown language, spake to God only, and did no good to the church. For the gift of 'tongues' was the gift of the things which he spake might be, ver. 2. —Whereas he who prophesied, spake to men in a known language, things for their edification, exhortation, and comfort, ver. 3. —In short, he who spake in an unknown language, edified none but himself; whereas, he who prophesied edified the church, ver. 4. —This being the case, though the apostle would have been glad that all the inspired men at Corinth had spoken foreign languages, he rather wished them to prophesy, ver. 5. —Next, he advanced various arguments, to shew the unprofitableness of speaking unknown languages in the church, ver. 6—11. —Then exhorted each of them as earnestly wished to possess spiritual gifts, to seek those which would make them abound to edification, ver. 12—15, and directed those persons who prayed in an unknown tongue, to pray in such a manner, that they might be interpreted; because if any one prayed in an unknown tongue, without having his prayer interpreted, his spirit prayed, but his meaning did not profit his hearers, ver. 14. —The duty, therefore, of every inspired person who prayed or spoke in the public assemblies was, to perform those offices in an intelligible manner, ver. 15. —otherwise, when he returned thanks to God, his hearers could not say, Amen; that is, could not
join in his thanksgiving, not understanding what he said, ver. 16, 17. He then told them, that he could thank God in more foreign languages than all of them taken together, yet he would rather speak five sentences in a known language, for the edification of others, than ten thousand sentences in an unknown language, which could profit nobody but himself, ver. 16, 19.

Next, to shew the Corinthians the foolishness of a number of them speaking in the church unknown languages all at once, he told them it was acting like children. In bad dispositions, indeed, he wished them to be children, but in understanding to be men, ver. 20. Then he put them in mind of Isaiah's prophecy, in which it was foretold, that God would speak to the unbelieving Israelites in foreign languages; but that even so they would not believe, ver. 21. From which he inferred that foreign languages were intended for a sign, not to believers, but unbelievers, to convince them of the divine original of the gospel; whereas, prophecy was intended for the edification of believers, ver. 22. Further, when the whole church is met in one place, if all of you, said he, who have the gift of tongues, speak at once, and there come in an unlearned person or an unbeliever, will they not say ye are mad? ver. 23. Whereas, if all the inspired men prophesy, that is, speak in a known language, and in their public assemblies, there will be no danger, to the edification of the assembly, and there shall come in an unlearned person or an unbeliever, perhaps with a bad intention, such an one, understanding what is spoken by all, will probably be made sensible of the evil of his idolatry and wickedness; and being examined by all concerning his bad design, ver. 24. The secrets of his heart will be discovered, so that, falling prostrate, he will worship God, and carry away word that God is actually among the Christians, ver. 25.

In the remaining part of this chapter, the apostle gave the Corinthians particular directions concerning the manner in which they were to exercise their spiritual gifts, ver. 26-33. And prohibited women from speaking in the church on any pretence whatever; founding his prohibition on the will of God, and on the law of Moses, which commanded women to be subject to men, and even on the custom of nations, ver. 24, 35, 36. Then required the prophets, and other spiritual persons at Corinth, to understand that all the things he had written were the commands of the Lord, the words of the greatest apostles, willingly submitted his doctrines and writings to be tried by those who had the gift of discerning spirits; being absolutely certain of his own inspiration, ver. 37. He adds, if after the attestation borne to my precepts by the spiritual men, any teacher among you is ignorant that they are the precepts of the Lord, let him remain in his ignorance, ver. 38. And, as the conclusion of the whole, he exhorted the Corinthians to desire earnestly to prophesy: but at the same time not to forbid any person to speak in an unknown language, if there was an interpreter present to interpret what he said, ver. 39. And, in general, to do all things in their public assemblies decently and in order, ver. 40.

Before the illustration is taken, it may be proper to remark, first, That this and the two preceding chapters of St. Paul's first epistle to the Corinthians, more than any other parts of the sacred volume, are useful for demonstrating the reality, and for making us acquainted with the nature, of that most singular and astonishing proof of the divine original of the gospel, which was set before the world in the supernatural gifts wherewith multitudes of the first Christians were endowed. For from the account accidentally given of these gifts in the chapters mentioned, and of the persons who possessed them, and of the manner of their communication and operation, and of the uses for which they were intended, we understand, That they all proceeded from the Spirit of God, and were most astonishing in their operation: That in every church great numbers of persons possessed these gifts, having received them, either by an immediate interposition of the Holy Ghost, or by the imposition of the apostle's hands: That the spiritual men exercised these gifts openly before all the world, for the confirmation of the gospel; and in their public assemblies, for their own edification: Thus, holding in their hands the spiritual men, by these gifts, but especially by the gifts of miracles and tongues, converted numbers; and, That the heathens who came into the Christian assemblies, (as many of them did, 1 Cor. xiv. 24.), had thereby an opportunity to know, and to report to others, that God was really among them. Thus, notwithstanding the gospel in the first age met with great opposition everywhere, from the mouth of the priests, the craftsmen, the bigots, and even from the philosophers and rhetoricians, yet in all countries, by the influence of the spiritual gifts and of the miraculous powers which abounded among the Christians, it overcame all opposition, and through the blessing of God spread itself so effectually, that at length it put an end to the heathen religions, in the best peoples and most civilized provinces of the Roman empire.

My second remark is, that although the irregularities which the Corinthian brethren were guilty of in the exercise of their spiritual gifts, occasioned at first abundance of trouble to the apostle Paul, these irregularities are not to be reproved. By which he means, that it was not the gift of the Holy Ghost that had been the occasion of our receiving certain and full information, concerning the existence of the spiritual gifts, the primitive glory of our religion, and concerning the way in which they were exercised by the apostles, and other spiritual men, for the overturning of the heathen idolatry, the establishment of the gospel throughout the world, and the edification of the church itself. See the Illustration prefixed to 1 Thess. chap. i.

**New Translation.**

**Comentary.**

**Chap. XIV.**—1 Since it is a grace so excellent, pursue love by every method in your power; and only earnestly desire spiritual gifts, but especially that ye may prophesy.

2 For he who speaketh in a foreign language, speaketh not to men, but to God; for no one (even 44.) understandeth him: (i) nevertheless, by the Spirit he speaketh mysteries.

3 But he who prophesieth, speaketh to men

Ver. 1 Pursue love.—As Εἰρήνη denotes the action of hunters in the chase, the apostle's meaning is, be most earnest in your endeavours to promote this grace of love.

Ver. 2. He who speaketh in a foreign language.—The word ξυρείτα, tongue, so often used in this chapter, plainly means a foreign language. (see ver. 19.) In which sense it was used by the Greek writers, as Eustathius on Iliad A. quoted by Hammond on 1 Cor. xiv. 38. affirms.

3 He who prophesieth, speaketh to men for edification, &c. —Seeing the spiritual men who had the word of wisdom, and the word of knowledge, spake to others for edification, exhortation, and consolation, the exercise of their gifts was comprehended under
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known language, for increasing their faith, and stirring them up to their joy, and comforting them under their tribulations.

4 He therefore who speaketh in a foreign language, edifieth himself only; but he who prophesieth, edifieth the church.

5 I wish, indeed, that ye all spake in foreign languages; but rather that ye prophesied: for greater is he who prophesieth than he who speaketh in foreign languages, unless some one interpreteth, that the church may receive edification.

6 (Non d.) For now, brethren, if I should come to you speaking in foreign languages, what shall I profit you, unless I shall speak to you INTELLIGIBLY, either by revelation, or by knowledge, or by prophecy, (see ver. 3, note,) or by doctrine? 11

7 In like manner, things without life giving sound, whether pipe or harp, unless they give a difference to the notes, how shall it be known what is piped or harped? 14

8 (καν γε, 92.) And therefore, if the trumpet give an unknown sound, who will prepare himself for battle? 9 So also ye, unless with the tongue ye give intelligible speech, how shall it be known what is spoken? therefore ye will be speaking into the air.

10 There are, perhaps, as many kinds of language in the world as ye speak, and none of them is without signification.

11 (Οὐχ, 264.) Yet, if I do not know the meaning of the language, I shall be to him who speaketh a barbarian, and he who speaketh will be a barbarian to me.

12 (Οὐχ αὐτοι, 286.) Wherefore ye also, since ye are earnestly desirous of spiritual GIFTS, seek them, that ye may abound for the edification of the church.

13 (ἄρας) For which cause, let him (ἐγὼ, 55,) who prayeth in a foreign language, pray (ἐκκλίνομαι, loc. 197,) so as some one may interpret. 2

prophesying; which therefore was a general name for the speaking by inspiration in a known tongue, to the instruction of the church, whatever the nature of the inspiration might be. When the apostles, who were endowed with the word of wisdom, and the superior prophets, who were endowed with the word of knowledge, prophesied; they did it by inspiration, called, ver. 6, revelation and knowledge. But there were other kinds of inspiration, called in the same version prophecy and doctrine, which belonged to the inferior prophets. These were said to prophesy, when by inspiration they uttered ed prayers and psalms in which the church joined them; or delivered a discourse relating to some point of doctrine or practice. And all being done in a known language, the church was edified, comforted, and comforted. See chap. xiii. 10 note 2. 2

Ver. 4. Edifieth himself.—See chap. viii. 10, note 3.) From this it is plain, that the inspired person who uttered in an unknown language communicated nothing, unless he had understood it himself, otherwise he could not increase his own knowledge. For if he had not understood it himself, he might also confirm himself in the faith of the gospel, by his consciousness of certain knowledge, if he believed himself to have been inspired to utter such a thing. But in prophecy, the inspired person, who had a revelation given to him in an unknown tongue, is ordered not to interpret it, but to keep silence, unless there was no interpreter by. The expression, therefore, in this verse is elliptical, and must be understood so. See the note on ver. 8. 5

Ver. 6.—I shall speak. The word ἔνθισθη here, and ver. 3, signifies to speak intelligibly. 16

Bem. observes, that ἐνθισθη, signifying in like manner, is a poetical word. But the other sense, namely, yet, does not suit the apostle's meaning in this place. See Acts xxii. 29. 2. 2

2. Give a difference. Ἀναφερέσθαι. Among musicians, this word signifies the measured distance between sounds, according to certain proportions, from which the melody of tunes results.

3. To the notes.—Raphælius has shown that τὸν γραμμ. αὐτοῦ, as distinguished from τὸν γραμμ. a music note, a note in music. See 44th, 45th, 46th Dictionary.

4. Is piped or harped.—The ancients not only directed their motions in dancing by musical instruments, but they used them in battle, and even in funeral lamentations for expressing grief, Matt. i. 28. xvi.

Ver. 10. As many kinds of languages.—Beo. is of opinion, that ἐνθισθη here signifies articulate speech, language. And Raphælius has shown that ἐνθισθη signifies the words of the prophets; for they are said to be 'read every sabbath day,' namely, in the synagogues. Likewise, 2 Pet. ii. 18. The dumb beast speaking ἐνθισθη is man's language, forbidding, &c.

Ver. 11. A barbarian.—The Greeks, after the custom of the Egyptians, mentioned by Herodotus, b. called all those barbarians who did not speak their language. In process of time, however, the Romans having subdued the Greeks, delivered themselves by arms from that opprobrious appellation; and joined the Greeks in calling all barbarians who did not speak either the Greek or the Latin language. Afterwards, however, all men who spake a language which another did not understand. Thus the Bocybian philosopher Anacrateus said, that among the Athenians the Scythis were barbarians; and among the Scythians the Athenians were barbarians. In like manner, Ovid, Trist. v. 10. 2. Barbarus hic ego sum, quin non loquor uti. This is the sense which the apostle affixes to the word barbarian in the present passage.
14 For if I pray in a foreign language, my spirit prays, but my understanding does not.

15 What then is to be done? I will pray with the Spirit, (A) but I will also pray with my understanding; I will sing with the Spirit, but I will sing also with my understanding.

16 (Era) Else when thou shalt bless with the Spirit, he who filleth up the place of the private person, how shall he say the Amen to thy thanksgiving, since he knoweth not what thou art saying?

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

18 I give thanks to my God, speaking in foreign languages more than all of you:

19 Yet in the church I had rather speak five sentences with my meaning understood, that I may instruct others also, than ten thousand sentences in a foreign language.

20 Brethren, be not children in understanding; (Era) but in evil ye children, and in understanding be ye full grown men.

21 In the law it is written, (Era) Surely with other tongues, and with other lips, I will speak to this people; yet not even so will they hearken to me, saith the Lord.

22 So that foreign languages are for a sign, not to believers, but to unbelievers: but prophecy is for a sign, not to unbelievers, but to believers.

(Notes: (A) What is to be done? I will pray with the Spirit; (B) Else when thou shalt bless with the Spirit, he who filleth up the place of the private person; (C) In the church I had rather speak five sentences with my meaning understood, that I may instruct others also, than ten thousand sentences in a foreign language; (D) Brethren, be not children in understanding; (E) In the law it is written, Surely with other tongues, and with other lips, I will speak to this people; yet not even so will they hearken to me, saith the Lord; (F) So that foreign languages are for a sign, not to believers, but to unbelievers: but prophecy is for a sign, not to unbelievers, but to believers.)
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25 If, then, the whole church be assembled in one place, and all speak in foreign languages, and there come in unlearned persons, or unbelievers, will they not say that ye are mad? 12

26 But if all prophesy, (see ver. 3.) and there come in an unbeliever, or one unlearned in foreign languages, (see ver. 16, note 1.) he is reproved by all, (ἀναμείνω, ch. iv. 8. note 1.) he is examined by all.

27 And thus the secrets of his heart are made manifest; and, falling on his face, he will worship God, carrying away with him that God actually is among you.

28 What then is to be done, brethren? When ye are come together, each of you hath a psalm, hath a discourse, hath a foreign language, hath a revelation, hath an interpretation. Let all be done to edification. (See ch. xiv. 3. 5.)

29 (Em) And if any one speak in a foreign language, let it be by two, or at most three sentences, and (are ἐν προφητείᾳ) separately; and let one interpret.

30 But if there be no interpreter, let him be silent in the church: (A) Yet let him speak to himself, and to God.

31 Now, let two or three prophets speak, and let the others discern. (ἀναμείνω, see chap. xii. 10. note 2.)

32 But if another sitting by, any thing be revealed, let the first be silent.

33 For ye can all prophesy (αὐτός ὑμῖν) one by one, (ἰς, 197.) as all may learn, and all be comforted.

34 (Ku, 207.) For the spiritual gifts of the prophets are subject to the church of God. 35 (Exg. 91.) Besides, God is not the world to speak to them in foreign languages, that is, in the languages of the nations among whom they were dispersed. The psalms, therefore, is a prediction of the gift of speaking foreign languages to be bestowed on the first preachers of the gospel. From the psalm there is a prophecy of the apostles,

Ver. 23—1. The whole church. By the whole church, the apostles did not mean the whole church of the first period, or the whole of the brethren who were used to meet together in one place for worship.

—Will they not say that ye are mad?—This is not contrary to what is said, ver. 22. that the speaking in foreign languages was a sign to convince unbelievers: for, the unbelievers to be convinced by that sign, were such strangers as understood the language in which they were addressed; whereas, the unbelievers and unlearned of the Corinthians who considered the speaking of foreign languages as an effect of madness, were those strangers who did not understand them.

—You can all prophesy. —Ver. 24. He is examined by all;—by all who have the gift of discerning spirits, and the right to put a downward tendency to the church that day, on which he was brought into their assembly, he will be affected in the manner described ver. 26.

—Each of you hath a psalm. —25. Grothius thinks this and the following clause should be read interrogatively: Hath each of you a psalm? hath a discourse? The inspired psalms of which the apostles spoke, were not metrical compositions, but compositions which were distinguished from prose, by the subtlety of the sentiments, and the strength, beauty, and spirituality of the expressions. Such was the inspired psalm which Mary our Lord's mother uttered, Luke 1:46, and the inspired thanksgiving and prayer which his disciples made at the supper, ver. 26., 27. And John from the council, recorded Acts iv. 26—30. And since it is said, ver. 24, that the whole company lifted up their voice (ἐεὐαγγέλιον) with one accord, it is evident that Peter, to whom that psalm was given, must have delivered it by two or three sentences at a time, as the Corinthians did in the like cases; (see 1. Es. iv. 39.) that all the company might join in it.

—A discourse; namely, for edification, exhortation, and consolation. For the words διαγγέλλω signify not only the thing taught, but the discourse in which it is taught. —See 1. Es. iv. 39.
I. CORINTHIANS.

Chap. XIV.

1. Cor. 14:34 Let your women be silent in the churches: for it is not permitted unto them to speak: but they must be in subjection, as also the law (1 Cor. 14:35) commandeth. (Gen. iii. 16.)

2. And if they wish to learn any thing, let them ask their own husbands at home; for it is an indecent thing for women to speak in the church.

3. What! Went the word of God forth (esp. qum) from you women? or did it only come (as qum) to you? (Rom. 10:15)

4. If any one be really a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord.

5. And if any one be ignorant, let him be ignorant.

6. Subject to the will of the prophet; for which reason, they were not to think themselves under a necessity of speaking when a revelation was made to them, especially if it was made to them while another prophesies. (Rom. 12:3.)

7. But the law of Moses commandeth, that there should be a woman silent in the church, for it was not permitted unto them to speak, but they must be in the subjection, as also the law of Moses commandeth.

8. Do I not permit you so much as to ask a question in the church, even on pretence of receiving information? But if they wish to learn any thing, let them ask their own husbands at home; for it is an indecent thing for women, on any pretence, to speak in the church.

9. What! Went the word of God forth into the world from you women? Did Christ employ any of your sex as apostles? Or did the word only come to you by the ministry of the men? How then can you pretend to teach men?

10. If any one be really a prophet, or a discerner of spirits, I appeal to him, and require him to acknowledge the things I now write, and all the other things in this Epistle, that they are the commandments of the Lord Christ, given me by inspiration.

11. And if any one, after that, is ignorant that my precepts are the commandments of the Lord, let him be ignorant. His ignorance will prove a trial to him, and will try his own mouth and works.

12. B. Potter, after quoting this passage, Anctr. b. 2. c. 12. adid. "Few indeed have learnt to use this manner of speaking, and yelling, and making a strange terrible noise, sometimes guising their teeth, shivering and trembling, with a thousand acatic motions, in a manner different from the heathen diviners and absolutely mad, during the time of their inspirations." To this God alludes, Isai. xxxii. 15. "I am the Lord who frustrates the tokens of the liars, and maketh diviners mad."—It is true, in these frantic fits of the heathen diviners there was often much imposture. Yet in some instances there seems to have been a real possession of the devil, as in the case of the damsel mentioned Acts xvi. 18. In these, as Gale says, the devil, imitating the ecstasies of the prophets of the heathen, (Jer. xxxiii. 15. 27. Hos. i. 3.) carried the maids beyond them. For, notwithstanding the prophets had their visions in an ecstasy, they related what they had seen in their ordinary frame. And if the Prophetess, in a frantic fit, be reported by Virgil to have done, (Enid vi. line 99—102.)

13. This is one of the passages where the inspired and the heathen prophets are compared. This clause seems to criticise, and amplify the rest. B. Pearce, joins with the following verse, by placing a full stop after the word peace; so as to make this sentence only the prophet's testimony to his own women. (Acts xvi. 18.) In other translations we have "silences in the churches," namely, of Achia. According to this method of pointing the sentence, 'the churches of the saints' are the churches of Judas, which were composed of the ancient people, called called saints. In these churches, the public worship and discipline was most perfect, because they had been planted and regulated by the apostles.

14. Let your women be silent in the churches.—Because the apostle in chap. xi. reproved women for praying and prophesying in the church without their veils, and did not blame them for the practice itself, but it was then argued, that he allowed them to pray and prophesy publicly, provided they did it with their heads veiled. But as the apostle's intention in chap. xi. was only to show the indecency of the manner in which the women prayed and prophesied in the church, and not necessarily to intimate that the practice was altogether forbidden, for the reason that it was permitted by Christ, no argument can be drawn in favour of that practice from his not prohibiting it. See chap. xi. note 1. It therefore remains to be considered, whether the apostle, in this chapter, absolutely forbids women to pray and prophesy in the church, or whether he forbids them only in the case of their not being inspired?

15. For determining the question, it may be of use to observe, that in this verse, as well as chap. xii. 12 or if they prophesied in a foreign language, to do it so as it might be interpreted by some one in the assembly who had the gift of interpretation, ver. 12; and after giving them directions concerning the orderly exercise of all their spiritual gifts, founded on this fact, that the spiritual gifts of the prophets were subject to the jurisdiction of the apostles, ver. 11, did not permit the women to prophesy in the church, for it hath not been permitted them to speak. (Ver. 12.) The prohibition in this connection implies, that the Corinthians were not to pray and prophesy in the church as tents or in pretence of being inspired and unable to restrain the motions of the Spirit. Next, the reason mentioned by the apostle shew, that the prohibition was absolute and general. Christ had not permitted women to speak in the church as teachers to the men; neither had he permitted them to prophesy in the church. The apostle, therefore, considered women's praying and prophesying in the church, as a recoumpling of their power as distinct from the apostle, who had exercised an unerring authority over the men. They were not so much as to ask a question in the church, on pretence of being inspired. If they did, it might least have given them a handle for entering into disputations with them. But if they wished to learn anything, they were to ask their husbands. (Ver. 34.) They were thus taught, first, not to make the church a place of discussion; and, secondly, not to teach men.
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39. Wherefore, brethren, earnestly desire to prophecy; and hinder not to speak in foreign languages.

40. Let all things be done decently and in order.
affirm that there will be no resurrection of the dead; ver. 12. — For if there is to be no resurrection of the dead, Christ, who promised to return and raise the dead, is an impostor who hath deluded the world with false hopes, whom therefore God never would raise, ver. 13. — And if Christ hath not been raised, the preaching of all who call themselves eye-witnesses of his resurrection is false, and your faith in the gospel is false, ver. 14. — Besides, we apostles are found false witnesses concerning God, because we have witnessed, to the infinite dishounour of God, that he hath raised an impostor from the dead, whom assuredly he hath not raised, if the dead are not to be raised, ver. 15. — The argument taken from the resurrection of Christ, to prove that the dead will be raised, is of such importance, that the apostle affirmed a second time, if the dead are not to be raised, neither hath Christ been raised: He is an impostor whom God never would raise, ver. 16. — Besides, if Christ hath not been raised, your faith in him as your Saviour, though founded on miracles, is not only false but useless. It answers no purpose. The guilt of your sins remaineth, and ye are still in the mouth of death, ver. 17. Therefore, they who have died in the belief of Christ's resurrection, and they who have suffered death for that belief, are perished, if there is to be no resurrection of the dead, ver. 18. — Farther, to show you the absurdity of imputing to us apostles the crime of falsely testifying against God, that he hath raised an impostor from the dead whom he hath not raised, consider, that if there is to be no resurrection, consequently no future state, our only motive to commit the great crime imputed to us, must be some advantage which we reap from it in this life. Yet, instead of advantage, we have, by preaching Christ's resurrection, drawn on ourselves, from every quarter, the greatest present temporal evils; in so much, that if in this life we were not men not from Christ, we are of all men the most miserable, ver. 19. — This argument, joined with the consideration mentioned, ver. 18, namely, that if there is to be no resurrection, those who have died in the belief of Christ's resurrection, and the witnesses who have suffered death for attesting Christ's resurrection, are all utterly perished, demonstrates that the apostle, in the name of all the Gentiles, was themselves fully persuaded of the truth thereof. Wherefore, being perfectly qualified for judging, and having had the best opportunities to judge of the truth of Christ's resurrection, they could not possibly be deceived in that matter, and had no motive whatever to deceive the world.

It seems the philosophers affirmed, that the resurrection is a thing unworthy of God; for the apostle told the Corinthians, that God had confuted that assertion by raising Christ from the dead, as the first-fruit or pledge of his raising all the dead at the last day, ver. 20. — Next he observed, that since God, consistently with his justice and goodness, subjected all mankind to death for one man's sin, as experience showeth, he may, with equal justice and goodness, raise all men from the dead on account of the obedience of one man, as revelation teacheth. This I think is the meaning of ver. 21, 32. — Withal, to render the resurrection of the dead more certain to such of the Corinthians as understood and believed the other doctrines of the gospel, the apostle assured them, that Christ will reign till he hath destroyed all dominion opposite to God's; and in particular, till he hath by the resurrection of the dead destroyed the dominion of death, the greatest enemy of mankind. After which, Christ will deliver up the kingdom to God, ver. 24—27.; and then the Son himself shall be subjected to God, that God may be over all, in all places of the universe, ver. 28.

Next turning to discourse to those who denied the resurrection of the dead, he asked them, what they must do to make up their loss, who are beguiled, that is, plunged into the greatest afflictions, for believing the resurrection of the dead, if the dead rise not? and what possible reason can be assigned for their willingly suffering death on account of that belief, ver. 29. — Here it is instanced, that the testimony of the eye-witnesses concerning the resurrection of Christ had appeared so credible to many, and had wrought in them such a firm persuasion of their own resurrection, that, at the time the apostle wrote this letter, they were suffering the greatest evils, rather than renounce that faith and hope. Farther, he asked what reason the apostles could have for exposing themselves to the danger of death every hour, if they knew the resurrection of Christ and of the dead to be falsehoods; ver. 30. — And what advantage he in particular could propose to himself, in undergoing all the evils he suffered, if there is to be no resurrection of the dead? In that case, he told them, it had been better for him, and the other apostles, to have followed the maxim of the profane, 'Let us eat and drink, for to-morrow we die,' ver. 31, 32. — Having by these strong reasonings established, first the impossibility of there being no resurrection of the dead, and secondly, the resurrection of all the dead, the apostle advised the Corinthians to abun conversing with 'any one who denied these essential articles of the Christian faith, ver. 33. — and commanded the faction to awake from their errors, ver. 34.

In what follows, the apostle answers two questions, with which the false teachers combated the doctrine of the resurrection. 'But some one will say, how can the dead be raised? Is it possible? and if it be possible, with what kind of body do they come out of the grave?' The philosophers argued, that the resurrection of the body is a thing impossible; and that, though it were possible, it is by no means desirable; because a body, such as the philosophers say, men not from Christ, are of all men the most miserable, ver. 19. — This argument, joined with the consideration mentioned, ver. 18, namely, that if there is to be no resurrection, those who have died in the belief of Christ's resurrection, and the witnesses who have suffered death for attesting Christ's resurrection, are all utterly perished, demonstrates that the apostle, in the name of all the Gentiles, was himself fully persuaded of the truth thereof. Wherefore, being perfectly qualified for judging, and having had the best opportunities to judge of the truth of Christ's resurrection, they could not possibly be deceived in that matter, and had no motive whatever to deceive the world.

Next to shew the philosophers their mistake in supposing the body of Christ was not mingled in its constitution by union with the body, the apostle compared the body of the righteous which died, (for it is of them only he discourses), with that which will be raised. Their buried body is corruptible; is dishonoured by death; is deformed and wasted by disease; and at best is weak in its operations; in short, it is an animal body, which like the body of beasts, depends for its growth and subsistence on meat and drink. But the body of the righteous, which shall be raised, will be incorruptible, and gloriously beautiful in its outward appearance, and powerful in its activity: in one word, it will be a spiritual body; a body which doth not subsist by meat and drink, but by its own internal vigour. Now, there being these differences between the body of the righteous that dieth and the body that riseth, the resurrection of the body, instead of being a disadvantage to the righteous, will contribute greatly to their perfection and happiness in the life to come, ver. 42—47. At this period of his discourse the apostle takes occasion to declare a great and important secret, concerning the resurrection of the wicked, hitherto not disclosed. He tells us, 'as the earthly or sinful man Adam was such also

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at the resurrection, the earthly or wicked men shall be; they shall rise with an earthly corruptible body, like that which Adam had after the fall, and such as Christ now is, such also at the resurrection shall the heavenly men, the righteous be, in respect to their body, ver. 48. And to prove that the righteous, who are destined to live in heaven, must bear the image of the heavenly man in their body as well as in their soul, he affirms, that a corruptible body, composed of flesh and blood, cannot inherit the kingdom of God, ver. 49, 50.-still he redounds another great mystery or secret, namely, that the righteous who are living on the earth as Christ's coming, instead of dying, shall all be changed in their body, from corruptible to incorruptible, in a moment, in the twinkling of an eye; by which, and by the resurrection of the righteous from the dead, death shall be swallowed up for ever, with respect to them, ver. 51—54. and being warmed with the grandeur of his subject, he breaks forth into that noble song of victory: Where, O death, is thy sting? &c. ver. 56—57. The apostle gave to these discoveries the appellation of a mystery, not only because they were hitherto kept secret from mankind, but because they are discoveries infinitely more important, interesting, and important as the Aristotlean and modern philosophers are so fond of reviving; namely, that the body, by nature natural to matter, hath continued from all eternity the same as we see it, and that there exists nothing in the universe distinct from matter; so that the present course of things, consisting of the motions of the heavens, and of the successive generations and corruptions of animals and vegetables, can neither be interrupted nor destroyed by any thing extraneous, but must continue for ever. Nevertheless, if miracles have happened, this system of atheism cannot hold; because miracles, being an interruption of the course of nature, are proofs from experience, that there exists a power distinct from and superior to all the powers inherent in matter. And as this controlling power hath exerted itself with intelligence and freedom, it must possess both these attributes, and is what we mean by the term God.—Miracles therefore being proofs from experience of the existence of God, before the Aristotlean atheism can be established, that strong historical evidence by which the resurrection of Jesus, his miracles, and the miracles of his apostles are supported, must be destroyed. But, as were observed above, this cannot be done without destroying the faith of history, and overturning the only foundation of human belief.

NEW TRANSLATION.

CHAP. XV.—I, now, make known to you, brethren, the gospel which I preached to you, which also ye received, and in which (namely, 10.) ye stand;

2 By which also ye are saved, (Rom. xi. 26. note 1.) if ye remember in what manner I preached to you; unless indeed ye have believed rashly.

3 For I delivered to you, among the first things, what also I received first, that Christ died for our sins, according to the scriptures;

4 And that he was buried, and that he rose again the third day, according to the scriptures;

Commentary.

CHAP. XV.—I. Some of you deny the resurrection of the dead, and thereby overturn the gospel from the foundation; as ye will perceive when I repeat to you, brethren, the gospel which I preached to you, which also ye believed, and in the faith of which many of you persevere.

2 By which gospel also ye have the knowledge and means of salvation bestowed on you, if ye remember in what a clear and convincing manner I preached to you the doctrines and evidences of the gospel; unless ye have believed those things rashly, without knowing for what reason.

3 For I delivered to you among the first things, as the chief articles of the gospel, what also I myself received first, that Christ died for our sins, according to the prophecies in the Jewish scriptures; Is. lili. 5, 6.

4 And that, as one known to be dead, he was buried in a new sepulchre wherein never any person was laid; and that he rose again the third day, according to the scriptures.

Ver. 2. In what manner.—The appx. In translating this phrase I have followed the Vulgate which has here, quas radix. 2. Have believed (habes rashly.)—According to Le Clerc, this word denotes the disposition of those who do a thing by chance, and lightly, without knowing for what reason or else they do it. His true rendering therefore is, lamaris, rashly, incomodissime.

Vol. 6. Rises again the third day, according to the scriptures.]—

The scriptures which foretold the resurrection of the Christ on the third day, and to which St. Paul himself refers, are Acts ii. 32, expressly affirmed to be a prediction of that event. Also Jonah i. 17, which our Lord himself hath told us, is a typical prophecy of his 'consuming three days in the heart of the earth;' and of his subsequent resurrection, Matt. xxvii. 50, 60.—The apostle delivered to the Corinthians from the Lord himself, not only that he died for
And that he was seen of Cephas, then of the twelve:

After that he was seen above five hundred brethren at once, of whom the greater part remain unto this present time, but some are fallen asleep.

After that he was seen of James, then of all the apostles.

Last of all, as to one not of theTwelve, but as of an abbot, he was seen of me also, as of an abbot.

For I am the least of the apostles, who am not worthy, according to the excellency of the apostles.

But though I call myself an abbot, because I persecuted the church of God, I am an abbot of apostleship, inspiration, and miraculous powers, which were bestowed on me, was not fruitless; for as an abbot, I have laboured more abundantly and successfully than all the other apostles; yet this is not intended to be said, but to the aid of God which is with me continually.

Well then, although my call to apostleship was different from that of the other apostles, the same. For whether I or they preach, thus we preach, and thus ye believe.

Now if it be preached that Christ was raised from the dead, how can some among you say that there is no resurrection of the dead?

For if there be no resurrection of the dead, neither hath Christ been raised: (See ver. 16. note.)

And that he was seen of James, then of all the apostles, for which reason he is also called grace, Rom. i. 5; xii. 3. Gal. ii. 9. In this verse, grace is used in three different senses.

And his grace is not less abounding than all, etc. The apostle himself, and the qualifications necessary to the right discharge of the office, are called grace, Rom. i. 5; xii. 3. Gal. ii. 9. In this verse, grace is used in three different senses.

I have seen the assembly of the church of God, and because he was made an apostle without that previous course of instruction and preparation, which the other apostles enjoyed, who had attended him during his ministry on earth, so that, in the proper sense of the word, he was an apostle, one born before he was brought to maturity. That want, however, was abundantly supplied by the many revelations which his Master gave him after he made him an apostle.
V. 14. And if Christ hath not been raised, false certainty is our preaching concerning him, and false also is your faith in our preaching, notwithstanding we confirmed it by testifying on you the gift of the Holy Ghost.  
V. 15. Besides, if Christ hath not been raised, we, who affirm that God raised him, and commissioned us to testify his resurrection, are found even false witnesses concern ing God, because we have witnessed against God, that he raised Christ, whom he raised not, if verily the dead are not raised. 
V. 16. And, if the dead are not raised, neither hath Christ been raised. 
V. 17. Further, if Christ hath not been raised, your faith (σπορά, 1 Tim. ii. 6.) is useless; ye are still in your sins. 
V. 18. But if actually also they who are fallen asleep (σκοτειν, 157.) for Christ, are perished. 
V. 19. If in this life only we have hopes (ος, 165.) by Christ, we are of all men (αμέν, 29.) the most miserable. 
V. 20. (κατα διακονίαν.) But now Christ is raised from the dead, and is become (αναεύων) the first-fruits of them that have fallen asleep. 
V. 21. For since (αν αύτος ημῶν,) through a man came death, through a man also cometh the resurrection of the dead. 
V. 22. (οὖτος γαρ, 93.) Therefore, as (ος, 165.) by Adam all die, so also by Christ all shall be made alive. 
V. 23. But every one in his proper band: the first-fruits, Christ; afterward they who are Christ’s at his coming. 

John v. 25, 29. Wherefore, if there is to be no resurrection of the dead, Christ is a deceiver, whom no man in his right senses can suppose God to have raised, and to have declared his Son. And if Christ hath not been raised, the gospel being stripped of the evidence which it derives from the resurrection of its author, the whole of the preaching of the apostle, as is observed, ver. 14, is absolutely false. That the faith of the Corinthians in the divine origin of the gospel, and of all Christians from the beginning to the present hour, is likewise false. Such are the consequences of denying the resurrection. 

Ver. 15—16. False witnesses concerning God.—So the phrase φαντάσματα τοῦ Θεοῦ must be translated, being the generic, not of possession, but of the person. See also v. 56. For God cannot have any false witnesses belonging to him. 

Ver. 18. Who are fallen asleep (οἱ γυναῖκες γινομένοις γινόμενοι.)—On supposition that Christ was not raised, the bearing witness to his resurrection is very properly termed, a witness against God; because he is a witness against God, he has perjured himself to testify that he had confirmed the pretensions of an impostor with the highest possible evidence: which is a blasphemy against God highly injurious to his character; not to mention that it is a falsehood most pernicious to mankind. 

Ver. 18. If the dead are not raised, neither hath Christ been raised.—This consequence the apostle had affirmed before, ver. 13. But being a matter of great importance, he repeats it in this verse, that he may make the stronger impression on the Corinthians. See ver. 13 note. 

Ver. 17. Ye are still in your sins.—The great inducement to men to believe the gospel, is that it promises the pardon of sin upon repentance. Here the apostle assures us, that if Christ hath not been raised, he hath made no atonement for sins, Rom. v. 22; consequently we are still under the guilt of our sins; that is, we are liable to punishment, notwithstanding we have repented of our sins. This observation shows, that besides deliverance from the power of sin, which many of the Corinthians no doubt had experienced, an atonement for sin is necessary to the delivery of penitents from punishment. 

Ver. 18. Who are fallen asleep (οἱ γυναῖκες γινομένοις γινόμενοι.)—For Christ.—If the ordinary signification of the preposition εἰς is retained, the meaning of the clause is, that they who had perished in the first resurrection, were brought into the possession of the Christian faith. Either of the translations shows, that in this discourse there was none but the resurrection of the just principally intended; and that what he hath written concerning the spiritual and incorruption of the body of the dead, is to be understood of the body of the saved. Also, ver. 18. 

Ver. 19. If in this life only we have hope for Christ.—Here the apostle answers an objection, which, according to his manner, he does without, but supposes the reader to have made it in his own mind. The objection is this; The apostles know that Christ hath not risen, and that there will be no resurrection of the dead; but they preach those things for the sake of some present advantage. To this St. Paul replies, 'If in this life only we have hope by Christ, we are of all men the most miserable; because, by preaching his resurrection, we expose ourselves to every possible present evil, and if there is to be no resurrection of the dead, there is no future appearance in which we can have any our hope set against the Sadducees, who, believing the soul to be material, affirmed that it perishes with the body, and will have no existence after death, as the body is new and spiritual. And such an argument is equally conclusive, on supposition that the soul is immaterial, and that it will exist and enjoy after death, although the body is perished; for, if the apostles were false witnesses and impostors, they could look for no happiness from God after death. 

Ver. 20.—1. And the first fruits of those that sleep.—The Israelites were commanded, Lev. xxii. 11. to bring on the sabbath before the sabbath with which the passover week began, 'a sheaf of the first-fruits of their harvest,' an offering before the Lord, which every one who, by accepting it, was made both an example and a pledge of the future harvest.—In allusion to that rite, Christ, who arose on the very day on which the first-fruits were offered, is called 'the first-fruits of them who have fallen asleep,' because he is the first whom was raised from the dead to die no more, and because his resurrection to die no more, is an example and an earnest of the resurrection of the righteous. As this epistle was written a little before the passover, chap. v. 8, that circumstance might suggest the allusion. 

2. Of them who have fallen asleep.—By them who have fallen asleep, I understand the righteous in general, of whose resurrection I die no more, of whose resurrection I am the example and the proof. For, although the argument founded on Christ's resurrection, explained ver. 13, and that subjoined, ver. 21, 22, apply to all mankind, they do not mean to prove, that like Christ the wicked are to be raised to die no more. See ver. 22 note 3.—In proving the resurrection of the dead, the apostle with great propriety insists on Christ's resurrection; because, as Doddridge observes, on whatever principle the resurrection is denied, Christ's resurrection shows the fulness of the resurrection. The resurrection of the body of Christ was prefigured and seen it was accomplished in Christ; neither is it anything mean and worldly, seeing he hath descended to partake of it. 

Ver. 22. As by Adam, so by Christ.—The best commentators on this passage say, 'Well then, as through one offence sentence came upon all men to condemnation, so through one righteous sentence came upon all men to justification of life.' And because Christ is the author of that new life which mankind obtain by his resurrection, his resurrection, ver. 22. 

Ver. 33.—1. But every one in his proper band:—So το έν τοις αυτις signifies; For τοις αυτης denotes a band of soldiers, a cohort, a le. 

See Scaliger’s Dissertation:—The verb ἔσωθεν is the word for order. According to this translation, it is here intimated, that the righteous
For he must reign, till he (God) hath put all the enemies under his feet. See Eph. i. 23. note.

The last enemy, death, shall be destroyed.

For he hath subjected all things under his feet. Now, when it saith, that all things are subjected, it saith that he, he is exalted which hath subjected all things to him.

(Acts 103.) Now, when all things (servum servum) are subjected to him, then (nun autem iacit) even the Son himself shall be subjected to him, and then (etiam) God may be over all things, in all places. Otherwise, what shall they do who are baptized (sicut dixi, supply the antecedent) for the resurrection of the dead, to be raised by themselves, and the wicked by themselves. In the last day. But the apostle infers, that the resurrection of the dead will be raised at Christ's coming; that is, they are to be first raised, consequently raised before the living are changed, and before the wicked are raised. See the next note. Having given this general account of the resurrection, the apostle declares, that 'the end shall be, when Christ shall deliver up the kingdom to the Father,' (vers. 28.) completely established. Next; he shows that the resurrection of the dead is possible, ver. 36.-38.; then describes the resurrection of the body; it shall be given to it a spiritual body, and affirms that the wicked, whom he calls earthly men, are to be raised with earthly or corruptible bodies, like those which they des- troyed. For when the Son himself is exalted (vers. 27.) men are to have bodies like Christ's glorious body. At his coming. -See the apostle affirms, ver. 22; that all men shall be made alive by Christ, and in this verse, that every one shall be made alive in his own kind; also, seeing we are told, I Thess. iv. 16, that the righteous who are alive in the coming of Christ, and who are to be changed, (vers. 51 of this chap.) shall not anticipate them who are asleep, it is probable, as was observed in the preceding verse, that all men, when the Son himself is exalted, shall be raised. Their change, however, will happen before the resurrection of the wicked, who are to shew the shame and everlasting contempt. Will be raised, I think, last of all. Ver. 34. Deliver up the kingdom to God, even the Father; (-deleat regnum terrae, etc.) shall deliver up the kingdom, called Matt. xxvii. 11. 'All power in heaven and in earth,' that is, power over angels as well as over men, administered by the Son for the good of his church. See ver. 29. The kingdom of Jesus Christ (supp. 'from his Father) was received by human nature, as the reward of his humiliation, and was solemnly installed in it after his resurrection, crucified and raised up, and invited by God to sit at his right hand till he should make his enemies his footstool. Farther, because it is said, Col. i. 17. 'He is before all things, and by him all things consist.' -and because we are told, Heb. i. 3, that the Son, while he spake the gospel, 'upheld all things by the word of his power,' it is believed, that, besides the mediatorial kingdom which the Son administered in the human nature, and which he will deliver up to the Father after the judgment, he possessed the government of the universe from the beginning in his character as Creator. In like manner, when Christ prayed to his Father, John viii. 6. 'Glory thou me with thyself ownself, with the glory which I had with thee before the world was created,' that is, the glory, which he enjoyed in the glory of the angelic hosts, which he enjoyed with the Father before our world was created; and that after the mediatorial kingdom is finished, the kingdom which he holds as Creator will remain with him as from the beginning. So that after the judgment, the righteous shall enter into it the everlasting kingdom of Jesus Christ, as 'they are represented to do, ver. 55. See the note there. But to this opinion, ver. 28. of this chapter is opposed, there are told, that when all the enemies are subjected, then shall even the Son himself be subjected to the Father, that all government may be administered by God himself, and all obedience and adoration directed immediately in him. See ver. 29. note. Ver. 28. The last enemy, death, shall be destroyed. —The common version of this passage, as Hallett observes, implies that there are some enemies which shall not be destroyed; which is wrong; for all enemies shall be destroyed, ver. 29. The same author thinks, that the same expression is used of death. But this is not true, if the destruction of death is to be accomplished by the resurrection. For the devil and his angels, and wicked mankind, are rejected and punished, and all the enemies of Chrysostom's opinion, death is called the last enemy, because he entered into the world after the devil and sin entered. I. CORINTHIANS.

24 When the resurrection is accomplished, and the judgment finished, and the righteous are introduced into the presence of God, then the end of the present state of things shall be, when Christ will deliver up the kingdom to God, even the Father, after God by him shall have destroyed all government, and all authority and power, opposite to his own.

25 According to his promise, (Psalm ex. 1.) Christ must reign till God hath put all the enemies under his feet; that is, till he hath utterly subdued them to Christ, that he may destroy them.

26 In particular, the last or greatest enemy of mankind, death, shall be destroyed by the resurrection. In what I have said concerning the duration of Christ's kingdom, and his delivering it up to the Father, is agreeable to Psal. vii. 8. More particularly, the apostle declares, that all things are subjected, manifest it is, that he is exalted who hath subjected all things to him; consequently, that God always was, and is, and will remain the supreme Governor.

27 Now, when all things are made subject to Christ, and there is no longer need of a propit to teach, nor of a priest to make atonement, nor of a king to rule under God, the Father will resume the government, and then (etiam) God may be over all things, in all places; and the immediate object of their worship and obedience. 28 I told you, ver. 23. that by Christ all shall be made alive; and verses 25, 26, that he must reign till death, the last enemy, is destroyed by the resurrection, otherwise, what shall they do to repair
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30 And if the dead rise not at all and why are they baptized (κατέπωρευτοι), for the resurrection of the dead? (31) Why are we also in danger every hour? (32) If after the manner of men, I have fought with wild beasts at Ephesus, what is the advantage to me if the dead rise not? let us eat and drink, for to-morrow we die. (33) Be not deceived, evil communications corrupt good manners. (34) Awake, as is fit, and do not sin, for some of you are ignorant of God; (35) But some one will say, How can the dead be raised up? and with what kind of body do they come? (36) And I am foolish, (και εστι σοι) what thou sowest is not quickened unless it die.

Chapter XV.

1. As our Lord termed the sufferings he was to undergo at Jerusalem, "a baptism with which he was to be baptized," Luke xii. 50, and declared that James and John should be baptized with the baptism he would suffer, Matt. xxi. 27, that is, should undergo the sufferings with him, ending in death; in representing the sufferings which the first Christians endured under the idea of a baptism, the apostle adopted his Master's phraseology, and reasoned exactly as if he had asked the Corinthians, "What shall they do who are baptized for believing and being justified? Do they believe or doubt? Do they die or live?" Only understand the word baptized here in its ordinary meaning. For baptism being an emblematical representative of death and burial, and resurrection, not only of the Jew, but of all mankind, Rom. vi. 4. It was fitly made the rise of initiation into the Christian church; and the person who received it, thereby publicly professing his belief of the resurrection of Christ and of the dead, might with the greatest propriety be said to have been baptized for the dead, that is, for his belief of the resurrection of the dead. Erias in his Fertulata Sacra, p. 137, translates the clause, as we have seen, "a baptism in the name of the dead, that is, the church that, for him, baptizes the dead;" and the second interpretation. Some are of opinion, that εἰς τὸ δικαίωμα τῶν νεκρῶν is put here for εἰς τὸ δικαίωμα τῶν θανάτων, for the damnation of the dead, for the purpose of the resurrection. But it must be noted that the resurrection is the continuation of the life of the soul, and is not the resurrection of the dead as a body. Now, the Lord and the apostle, in the first place, declare that the resurrection of the dead will continue for ever. See Esai. iv. 4. But I doubt whether this change of the number can be admitted here. Many ancient manuscripts read εἰς τὸ πάντα τῶν θανάτων. But that if this sense does not improve the sense of the passage. Upon the whole, the first mentioned seems to be the most probable interpretation of this difficult eliptical passage.

2. Ver. 21. By the boasting concerning you which I have. The word used (κήρυξα) is the accusative of the object, "boasting concerning you," as is plain from the apostle's adding εἰς τὸν κήρυκα, "which I have concerning you." It is the custom anclently to swear by such things as were the objects of men's greatest affection. The apostle, therefore, on this solemn occasion, aware by what the apostle's word was continued, naming, the conversion of the Corinthians, of which God had made him the instrument. Ver. 22. - 1. (Εἰς τὸ κόσμον ἐξέστησα) I have fought with wild beasts. - Pyle would have translated, "If I had fought, what would it have profited me?" &c. That this was a real, not a metaphorical combat with beasts, may be collected from the prophecies concerning the destruction of Jerusalem by the Chaldeans, said to one another, chap. xiii. 13. Let us eat and drink, for to-morrow we shall die. The apostle, in the narrative of the apostles concerning the final judgment, speaks of the "beasts of the wicked" in time, chap. ii. 1-9, from which it appears that the number of their enemies cannot be estimated. Ver. 23. Evil communications corrupt good manners. It is commonly supposed, that this is taken from the θεαίας γλώσσας, the celebrated Athenian poet, because it is found among the fragments of his works, π. 245. 11 Κωνσταντίνος, and Thersander, that in quoting, the apostle hath sanctified the poet's sentiment; by which it seems to intimation, that he had made it a part of inspired scripture. But I am not satisfied that any such expression, which need not be quoted to any particular author, having been commonly used. The Greek word παρακείμενος signifies not only discourses, but every kind of familiar intercourse. And therefore, as Alberti observes, the phrase παρακείμενος might be translated bad company. The persons whose company the apostle deprecates, are those with whom he supposed the Corinthians had been conversing, who reasoned against the immortality of the soul and a future state. Ver. 34. - 1. Awake, as is fit. -Beware of hypocrisy, lightly riding upon the Mount of Olives, or the walls of Jerusalem. The apostle has already taught that hypocrisy is a species of lying, or a lie of the mouth. The figure is striking. It represents the corrupt part of the Corinthians as intoxicated with false doctrine and sensual indulgences. For which reason the apostle called on them to awake, as was fit, out of the deep sleep occasioned by that intoxication, and to recover the use of their reason.

2. Some of you are ignorant of God. - Such of the Corinthians as denied the resurrection and a future state, showed great ignorance, both of God's character as universal Governor of the world, and of his perfections, especially his power and goodness set forth in the works of creation.

Ver. 35. How can the dead be raised up? and with what kind of body do they come? - Here, as in ver. 15, the present indicative is used for the purpose of the question, how the dead can be raised up? See Esai. iv. 9. According to this translation, the apostle mentions two questions which were put by the philosophers concerning Divinity, "Whether the dead raise not?" The first, How is it possible that the dead can be raised up? The second, If it be a thing possible, with what kind of body do they then rise? - But this division seems not to be in the text, but has been retained in the translation, there will be one question here twice proposed. For the question, whether what kind of body? is in meaning precisely the same with How are the dead raised up? and makes a tautology which ought not to be imputed to so logical and concise a writer as St. Paul. Besides, in what follows, these are answered as different questions. For in answer to the first question, How can the dead be raised up? the apostle begins with proving the possibility of the resurrection, by appealing to the power of God displayed in raising grain from seed which is sown in the ground, and in giving to each of the kinds, when it is grown up, proper body proper to it: also in making bodies corporal and having terrestrial, each having its own properties by which it is distinguished from all other bodies, and the particular properties of the power of God, the apostle infers, that the resurrection of the dead is possible, ver. 36-45. His answer to the second question. With what kind of body do they come? the apostle gives from the initial ver. 35, beginning with the body of the righteous, (ver. 42 note 3) whose properties he contrasts with the properties of the body which is lied in the grave. The question is intended to be, Are we to come out of the grave with an earthly or fleshly body, like that out of which we were called from the dust, and into which we died? Next, with respect to the righteous who are found alive in the earth at the coming of Christ, he declares that their body will be changed, in a moment, from corruption to incorruption; their cause flesh and blood cannot inherit the kingdom of God,ver. 50-56. - 35. Thou fool. - The apostle gave the false teacher at Corinth an application of this word, and why they should reason that our Lord himself called the Pharisees fools, namely, on account of their impenitent and impenitent state. 

2. What thou sowest is not quickened unless it die. - To illustrate the possibility of the resurrection, the apostle appeals to a thing which men every day behold, and which is little less wonderful than
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37 And (supp. serv.) as to what thou sowest, thou sowest not the body which shall be, but bare grain, perhaps of wheat, or of some of the other kinds:

38 But God giveth it a body, as it hath pleased him, and to each of the seeds (as also seems) its proper body.

39 All flesh is not the same flesh: but there is one flesh indeed of men, and another flesh of beasts, and another of fishes, and another of fowls; 40 And there are bodies terrestrial, and bodies celestial: but the one is of one kind, the other of another kind.

41 The glory of the sun is one, and the glory of the moon another, and the glory of the stars another: for one star differeth from another star in glory.

42 As he receiveth the conclusion, the conclusion is: Wherefore, even the resurrection of the dead is possible.

43 It is sown in corruption, it is raised in glory: it is sown in weakness, it is raised in power:

the resurrection itself—the reproduction of grain from seed sown, which does not grow unless it be sowed in the ground. But, after its body is destroyed, something springs out of it, which by a geological process, the effect of the power of God, and is the production of the same kind of grain, not bare as it was sown, but richly adorned with stalk, ear, and grain.

Ver. 37—1. Thou sowest not the body which shall be. By affirming that the grain produced from the seed sown is not the very body which was sown, I think it is implied that the body raised is not numerically the same body as the body deposited at death, but something of the same kind formed by the energy of God. Having such an example of the divine power before our eyes, we cannot think the reproduction of the body impossible, though its parts be utterly disarranged. Further, although the very numerical body is not raised, yet the body is truly raised, because what is raised being united to the soul, there will arise in the man thus completely restored, a consciousness of his identity, by which he will be sensible of the justice of the retribution which is made to him for his deeds. Besides, this new body will more than supply the place of the old, by serving every purpose for the happiness of the man in his new state. See ver. 44 note. According to this view of the resurrection, the objection taken from the scattered remains of the body that dies, has no place; because it does not seem necessary that the body to be raised should be composed of them. For if it were, we should lose all the advantage of the resurrection, for the resurrection is to be raised: what it teaches is, that the dead shall be raised.

40 And there are bodies terrestrial, and bodies celestial: but the one is of one kind, the other of another kind.

Ver. 39. All flesh is not the same flesh: but there is one flesh indeed of men, and another flesh of beasts, and another of fishes, and another of fowls. 40 And there are bodies terrestrial, and bodies celestial: but different, indeed, is the glory of the celestial, and different that of the terrestrial.

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41 The glory of the sun is one, and the glory of the moon another, and the glory of the stars another: for one star differeth from another star in glory.

Ver. 41. As he receiveth the conclusion, the conclusion is: Wherefore, even the resurrection of the dead is possible. And with respect to the kind of body with which the dead come out of the grave, the body is laid in the grave corruption; it is raised incorruptible, not subject either to mutilation or death.

42 It is laid in the grave dishonoured by death, the punishment of sin; it is raised glorious in beauty: It is buried in weakness through mortality, diseases, and old age; it is raised in power, with all its members completed, alive, and vigorous, fitting itself to the present body, and perfectly adapted to the faculties of their minds, and to the new world in which they are to live.

43 It is sown in corruption, it is raised in glory: it is sown in weakness, it is raised in power: the resurrection itself—the reproduction of grain from seed sown, which does not grow unless it be sowed in the ground. But, after its body is destroyed, something springs out of it, which by a geological process, the effect of the power of God, and is the production of the same kind of grain, not bare as it was sown, but richly adorned with stalk, ear, and grain.
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44. It is sown (μαραθούντων) on an animal body. It is *raised (αναστάσις) a spiritual body.* There is an animal body, and there is a spiritual body.

45. For thus it is written, (Gen. ii. 7.) The first man Adam was made (αὐτὸν ἔφη) a living soul; the last Adam (αὐτὸν ἔφη) a vievγέννησις (vivifying spirit).

46. However, that was not first which is spirit.

Ver. 45—1. It is sown in dishonour. —The body laid in the grave is dead, is said to be sown in dishonour, because death is the punishment of sin. Hence our body laid in the grave is called, Phil. iii. 20, our mortal body.

2. It is raised in glory. —This is an allusion to Dan. xii. 2. "That they may shine as the brightness of the firmament, and be as the only star for ever." And to our Lord's words, Matt. xxii. 30, "Then shall the righteous shine as the sun." For these are descriptions of the glory of the resurrection. "That body of our mortal nature" was the subject of his discourse. For the resurrection is not the same as the transfiguration, because the body of his transfiguration and glory did receive his three disciples an idea at his transfiguration, when he changed his body in such a manner that "his face did shine as the sun." But the body of Christ, speaking of the resurrection, does say he received the body he had in his former life, in order that it may become as like of form with his glorious body.

3. The alteration to be performed in the resurrection of the body, is a change from a body of a different nature. —This is a body of a like of similar character, but of a different and superior nature, from the body it was before. For this whole of this verse, and the following verse, is indeed great and wonderful; but it is far from being impossible.

For, to illustrate great things, we have an argument drawn from a body of a different nature, taken from a subject of the like of a similar character, but of a different and superior nature, in the resurrection of the body, which, in its first state, is ugly, weak, and easily crushed, but which, in the resurrection of the body, will possess strength and glory, and fearsome power. But, as we shall see, in the resurrection of the body, the body will be raised, it will be like the same with the body that was buried. So the ancient Christian fathers believed, as we learn from Ruffus, who, to show that he held the catholic faith concerning the resurrection of the body, wrote to Pope Anastasius in the end of the fourth century as follows: "The body of our mortal nature, when our body is raised, will be raised in a spiritual form; it will be as the body of Christ, which is the same body of the risen body, which is the same body of the body of the son of man, which is the same body of the son of God. But this body will not be the same body, whether it is raised in the grave, or of any other place, or of any other person, in the same field, or of different persons, or of the same persons, or more or less. For every one knows that our present body is justly reckoned the same body in all the persons who have been made men. But the body that was buried in the grave is to have such members and organs of sensation as their new state requires, and if these members are to be of similar form and use as the others, then it must be the same body. But although the ancient skeps of the resurrection of the flesh in which we now live, they did not mean the resurrection of the body that they now speak of, which the Church of Christ laid in the grave. They knew that the flesh of the raised body of the saints was to be incorruptible, consequently that it would be like the body of Christ in the resurrection, the body of the son of God, the body of the risen Lord, the body of the son of man. But if the body were the same body, no one could be willing to go to heaven, because of the pollution of the body. But if it be not the same body, this is the word of the ancient Christian fathers on that subject may be admitted, as agreeable to the philosophy of scripture. To conclude, the scriptural language, especially the language of the apostle in describing resurrection, after the resurrection, it represents them as having of their bodies, and filling the glory of their glorified bodies. But this is according to the word of the ancient Christian fathers on that subject. But if it be not the same body, the resurrection of the body, in the sense just now explained, being of another person, who has not the same members, organs, or nature of the members of the ancient Christians, remains in their state, of which present we can form no conception. For if the raised body is to be endowed with new powers, as the resurrection of the members, and, notwithstanding the addition, the raised body may, according to the description of the apostle, be like the body of Christ in the resurrection, the body of the risen Lord, the body of the son of man, be begotten, be considered as the same.

47. The resurrection of the body, in the sense just now explained, being of another person, who has not the same members, organs, or nature of the members of the ancient Christians, remains in their state, of which present we can form no conception. For if the raised body is to be endowed with new powers, as the resurrection of the members, and, notwithstanding the addition, the raised body may, according to the description of the apostle, be like the body of Christ in the resurrection, the body of the risen Lord, the body of the son of man, be begotten, be considered as the same.

48. The last Adam. —Christ is called Adam, because he was the first Adam. And in the passage of scripture quoted by the apostle, these words, "as he was a living soul, so are all men," are applied to Christ, not as the Father hath life in himself, as he hath given to the Son to have life in himself;—"As the apostle speaks of the Father of Christ. But as he has received his glory from the Father, so also Christ is the last Adam, because there shall be no resurrection and head of the human race after him.

2. A vivifying spirit, not in the passage of scripture quoted by the apostle. These words are his own invention. If he himself were raised, he could claim the title of the Father; for he is called the Father, as the Father hath life in himself, as he hath given to the Son to have life in himself. As the apostle speaks of the Father of Christ. But as he has received his glory from the Father, so also Christ is the last Adam, because there shall be no resurrection and head of the human race after him.

Bosanquet, "The Tense of the Present in the New Testament," pp. 107-108. Contends, that this passage is quite a foreign idea from Christ; and that it can have no other meaning than the resurrection of a living soul. But that he mistakes the matter, I think we will appear from this, that this passage is quite a foreign idea from Christ; and that it can have no other meaning than the resurrection of a living soul. But that he mistakes the matter, I think we will appear from this. That the resurrection of the body is represented by our Lord himself, as that will render the happiness of the saints complete in the world to come, Luke xiv. 14, xx. 35, 36, John v. 25, 29.
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Chap. XV.

SPIRITUAL BODY

A spiritual body is allotted to the righteous, that body was not first given them which is spiritual; but that which is animal, and fitted for the purposes of their present state; and then that body which is spiritual, and fitted for their state in heaven.

47 The first man (the man) from the earth was (206@ dusty) earthy; the second man, the Lord (206h) from heaven, is heavenly.

(From the following ver.)

48 As the earthy, even so also the earthy shall be; and as the heavenly, even so also the heavenly shall be.

49 (120, 207.) For, as we have borne the image of the earthy man, we shall also bear the image of the heavenly man. (See Phil. iii. 51.)

50 (206, 101.) And this (the creature) I affirm, brethren, (206m) because flesh and blood cannot inherit the kingdom of God; neither (206s, 206h) can corruption inherit incorruption.

51 Behold, (206m, 55.) I tell you a mystery; we shall not (206, 207) indeed all die, but we shall all be changed.

52 In a moment, a twinkling of an eye, (206, 173.) at the last trumpet, for it shall sound (206s, 2013.) and then the dead shall be raised incorruptible; and we shall be changed.

Ver. 46. Then that which is spiritual. — Here we are taught, that the progress of the divine government is to lead his creatures from a lower to a higher state of perfection. They, therefore, who contend that the apostle was speaking of the body only, and as at the conclusion of his administration, are wiser than God. Ver. 47. The second man, the Lord from heaven, is heavenly. — This translation is supported by the Vulgate version; "secundus homo de celo, celestia." The second man from heaven is heavenly; and by the Borne in MS. Gr. and Latin, and by one of Valerius" MS., mentioned by Sp. Pears; all which have here it supp. Never-

theless I have marked the words is heavenly, as not in the Greek, because, although I think it was so written by the apostle, I would not alter the present text, either on conjecture or on slight authority. In the Vulgate the word Lord is wanting, having, as Terrill tells us, been added by Marcellus. Yet I am of opinion it is the true reading.

Ver. 48. As the earthy, even so. — The apostle divides mankind into two parts, the earthy, or sensual man, who is like the earthy man; and the heavenly, who is like the heavenly man. And then he adds, even so also the earthy man; and as the heavenly man, such also the earthy man, such also the heavenly man. The Vulgate has, "anima hominis terrena, et anima hominis coelestis." This is another division of man, the sensual man and the spiritual man. They are not the same; for that which is sensual cannot be spiritual; nor can that which is earthly be heavenly. And then he adds, as the likeness to the earthy, and as the likeness to the heavenly man, which is to take place after the resurrection. And therefore, in the translation, I have supplied the substantive verb in the future tense: Such also the earthy shall be. And in support of my translation and opinion, I observe, that throughout the whole of this discovery concerning the resurrection, the body is only which is spoken of. This is especially the case, if we refer, (47:01,) where we are told, that it is sown an animal body, but raised a spiritual body. For there is no other reason why there should be an animal body among the earthy, and a spiritual body among the heavenly, than that there is an animal and a spiritual body allotted to the righteous in the different stages of their existence; that they derive their animal body from Adam, but their spiritual body from Christ; that their spiritual body is not first given them, but their animal, and then that which is spiritual; that the first man, Adam, but the second, the Lord, and the earthy, his body was earthy, but the second man being the Lord from heaven, his body is heavenly. Wherefore, when the apostle speaks of the earthy man, as the earthy, the earthy man, and the earthy, he means, as is evident from the context, as earthly, or of flesh and blood, as is evident from this verse, that they derive their animal body from Adam, but their spiritual body from Christ; that their spiritual body is not first given them, but their animal, and then that which is spiritual. But the first man, Adam, but the second, the Lord, and the earthy, his body was earthy, but the second man being the Lord from heaven, his body is heavenly. Wherefore, when the apostle speaks of the earthy man, as the earthy, the earthy man, and the earthy, he means, as is evident from the context, as earthly, or of flesh and blood; and the earthy, as of earthy, as of earthly, or of earthy; and as earthly, such as are earthly, and such as are heavenly, such as are heaven-
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58 For, to make us capable of inheriting the kingdom of God, this corruptible body must become incorruptible, not liable to disease; and this mortal body must become immortal, not liable to death.

59 Now, when this corruptible body shall have put on incorruption, and this mortal body shall have put on immortality, then shall happen the thing which is written, Death is swallowed up for ever. (See ver. 28.)

55 Where, O death! is thy sting? Where, O grave! is thy victory?

56 For the sting of death is sin; and the strength of sin is the law.

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

58 Wherefore, my beloved brethren, be ye (διακόμα) stable, unmoved, abounding in the work of the Lord at all times, knowing that your labour in the Lord is not (ανάρχονται) vain.

Ver. 53. For this corruptible body must (σφαίρας ἀκάλλυτος) put on incorruption. — That is, the body, is rightly supplied here, see ver. 62. Note. The word ἀκάλλυτος literally signifies, to go into a place, and metaphorically, to put on, or go into clothes. But the metaphorical meaning must not be insisted on here as implying, that our corruptible body shall have one that is incorruptible put over it for an outward covering. These ideas are incorrectly connected. Therefore the meaning is, That this corruptible body must be changed into one that is incorruptible, as mentioned ver. 51. — The righteous who are alive at the coming of Christ, instead of being lifted up and raised again immortal, shall, by the power of Christ, have their corruptible mortal bodies changed in a moment into incorruptible immortal bodies, and by that means be fitted for inheriting the kingdom of God equally with those who are raised from the dead incorruptible.

Ver. 54. Death is swallowed up for ever. — The phrase σφαίρας ἀκάλλυτος puts the body of the sinner in a condition to be destroyed, and the word unchangeable is frequently used by the LXX., in that sense, as Whetby hath proved. This circumstance likewise shows, that in his discourse concerning the resurrection, the apostle had the righteous chiefly in view. For it cannot be said of the wicked, who are to suffer the second death, that death is swallowed up in any sense with respect to them, or that God hath given them the victory over it, ver. 27. by the resurrection. R. Pears in his note on this verse observes, that the LXX. translation of Isa. xxv. 8. here quoted, runs thus: Λέγεται ἡ ἡμέρα τῆς ἀποκάλυψες ὑπερασπισμον, 'Death having prevailed, hath swallowed up: but that in the Theodotion's version the word abides unchanged. See the note on ver. 55.

Ver. 56. Where, O death! is thy sting? Where, O grave! is thy victory? — The word αἰματιτις, translated the grave, literally signifies the invisible world, or the place where departed spirits, both good and bad, remain till the resurrection: Job xi. 21. Ps. cxxiii. 8; Isa. xiv. 9 and especially Psal. xvi. 10. Thou wilt not leave my soul (ἐν ἀδικία) in hell. 1 The place where the spirits of the righteous abide, the Jews called Paradise; the place where the wicked are shut up, they called Tartarus, after the Greeks. There the rich man was said to have gone when he died. There also many of the later angels are said to be continually imprisoned, 2 Pet. ii. 4. In this noble passage the apostle personifies death and the grave, and introduces this figure of speech, after the manner of the Greeks, singing a song of victory over both. In this sublime song, death is represented as a terrible monster, having a deadly sting, wherewith it had destroyed the bodies of the whole human race, and the world, and already had imprisoned their spirits. But the sting being torn from death, and the gates of the invisible world set open by Christ, the bodies of the righteous shall rise from the dead, no more liable to be imprisoned by death, and their spirits being brought out of paradise, the place of their abode, shall resuscitate their bodies: and the first use of their newly recovered vitality will be to sing this song, in which they exult over death and hades, as enemies utterly destroyed; and praise God who hath given them the victory over these deadly foes through Jesus Christ. Milton hath made good use of the apostle's personification of death, Book ii. 1. 66. 'The other form,' &c.

Ver. 57. Who giveth us the victory. — The victory over death and the grave the saints shall obtain, by their resurrection to an endless life in the body; and the victory over sin, and over the curse of the law, will be given them by their acquittal at the judgment. For their trial being then ended, there shall from that time forth, in the kingdom of God, be neither sin, nor law, with the penalty of death annexed to it.

Ver. 58. Unmoved. — The Greek word ἀνυπόκτως literally signifies unmoved, unmoved, unmoved; in both the sense of a quality not competent to men in the present life. See Rom. ii. 8. note.

CHAPTER XVI.

View and Illustration of the Matters contained in this Chapter.

Before the apostle concluded his letter to the Corinthians, he gave them directions for making the collection for the saints in Judea. During his eighteen months' abode at Corinth, he had exhorted the brethren to undertake that good work, (as indeed he did the brethren in all the Gentile churches,) with a view to establish a cordial union between the converted Jews and Gentiles everywhere. See 2 Cor. ix. 14. note. And so desirous were the Corinthians of the proposed union, that, on the first mention of the collection, they agreed to make it. But the divisions in the church at Corinth, it seems, had hindered the thing; and therefore, in this letter requested them to set about it immediately, and directed them how to do it, ver. 1-4.

At the time St. Paul wrote his first epistle to the Corinthians, he had altered his resolution respecting his voyage to Corinth, of which he had formerly given them notice by Timothy and Erastus, as mentioned 2 Cor. i. 15, 16. For he now informed them, that instead of sailing direct from Ephesus to Corinth, as he had at first proposed, his intention was, not to come to them immediately, but to take Macedonia in his way, ver. 5.—After staying at Ephesus till Pentecost, on account of the extraordinary success with which he was preaching the gospel to the inhabitants of the province of Asia, who resorted to him in great numbers, (see Acts xix. 21, &c.) in the mean time, to compensate the loss which the Corinthians sustained by his delaying to visit them, he wrote to them this letter, in which he gave them the instructions which he would have delivered to them if he had come to them; and promised, when he came, to abide a considerable time, and perhaps to winter with them, ver. 5, &c. — And because he had sent Timothy to Corinth; the apostle desired the Corinthians to give him a good reception, if he came to them, ver. 10, 11. — With respect to Apollos, whom, it seems, the Corinthians wished to see, he told them, he had entertained him to go to them with the brethren, but that, having no inclination to go to Corinth at that time, he had deferred his visit till he should find a convenient season. Perhaps the insolent behaviour of the faction, while Apollos was among them, had so disgusted him that he did not choose to expose himself a second time to their
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and to show his sincerity in the cause he was going to pronounce on hypocritical professors of religion, he be in the same handwriting added, 'If any man love not the Lord Jesus Christ, let him be Anathema Maran-tha': a denunciation of punishment, which Locke supposed was intended against the false teacher, ver. 23. Lastly, to comfort the sincere part of the church, he gave them in particular his apostolical benediction, together with his own love, that they might be the more confirmed in their attachment to him, ver. 28, 29.

NEW TRANSLATION.

CHAP. XVI.—Now, concerning the collection which is for the poor of the brethren who are in Judea, as I ordered the churches of Galatia to do in that matter, so also do ye.

2 On the first day of every week, let each of you lay somewhat by itself; according as he may have prospered, putting into it the treasury, that when I come there may be then no collections.

And, when I come, whomsoever ye shall approve by letters, them I will send to carry your (παρασκευής) grace gift to Jerusalem.

4 (Acts 10, 8.) Or, if it be proper that even I should go, they shall go with me.

5 (Acts 10, 3.) Now I will come to you, when I have passed through Macedonia: (For I do pass through Macedonia.)

And perhaps I shall abide, and even winter with you, that ye may send me forward, whithersoever I may go.

7 For I will not now see you in passing, but I hope to remain with you some time, if the Lord permit.

8 However, I shall remain (w. 173.) at Ephesus until Pentecost.

9 For a great and effectual door is opened to me; (Acts 9, 11.) yet there are many opponents.

Ver. 1. As I ordered the churches of Galatia. The apostle, I suppose, approving of them, he exhorted them to minister liberally to the poor of the saints throughout Asia Minor, and the region of Galatia, establishing the churches, as mentioned Acts xvi. 5. And the collections made by them, he says, if he may have received, when he was at Ephesus, where he now was, he went through all the churches of Galatia, and brought them the fruits of their charity.

Ver. 2.—1. On the first day of every week. Στὴν πρότερον την Κυριακήν. The Hebrews used the numeral for the ordinal numbers, Gen. 1. 5. 'The firstborn among the number of nations,' as that is the first day of the week. Also they used the word σάββατον to denote the week, Luke xvii. 23. 'That I may spend this week.' Wherefore τῇ πρώτῃ της Κυριακῆς is the first day of the week. See Mark xvi, 2. And as αὐτῶν ἐνησίσας signifies every city; and εν οἷς ἐνησίσας, every month; and Acts xiv. 20. οὕτως τῇ πρώτῃ τῆς Κυριακῆς is the first day of every week.

2 Let each of you lay somewhat by itself. (Acts 4, 32.) Thus they distributed the alms collected at Jerusalem among the poor and destitute of that city. In this passage, I mistake not, it is not the neuter of the indefinite pronoun τίς, as some suppose, but two words, which must be thus construed and supplied: τίς... διὰ τούτου. A similar inverted order of the pronoun we have Rom. 12. 7. 1 Cor. xv. 30. The apostle's meaning is, that every first day of the week each of the Corinthians was to separate, from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that the bishop or the deacon should make collections when he came. By this method the Corinthians, without inconvenience, might bestow a greater gift, than if they had given it all at once. The common translation of τίς... διὰ τούτου is translated 'Whomever ye shall authorize by letters.' In the genuine text, τίς... διὰ τούτου is translated 'If any man love not the Lord Jesus Christ, let him be Anathema Maran-tha.' See Col. iv. 4. Or, it be proper that even I should go, they. (Acts 10, 3.) Here the apostle intimated his inclination to have the collections committed to his care. However, not the churches, and even the saints in Judea, might be certain that no part of the money which he received was withheld, but that the whole was delivered with the utmost fidelity; whereas the apostle's instructions should be obeyed by them to attend them, that they might witness the delivery of their collections in Jerusalem. Some of these messenger were mentioned 2 Cor. xiii. 14. 12.

Ver. 7. If the Lord permit. This manner of speaking concerning the future, the apostles often used, when speaking to each other, and the first Christians practised, because it expressed how deeply they were affected with a sense that all events are directed by God.

Ver. 8. For a great and effectual door is opened to me. The door of a house being the passage into it, the opening of a door, in the eastern phrase, signified the affording a person an opportunity of doing a thing. This phrase is used in other passages of scripture. See Col. iv. 3. note; Hosea ii. 15. The apostle's long sojourn at Ephesus was owing to his great success of the gospel, such an arrangement had occasion to resort to that metropolis. But about the time this letter was written, his success was greater than
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10 Now, if Timothy be come, take care that he be among you without fear; for he worketh, even as I do, the work of the Lord. 11 Wherefore, let no one despise him; but send him forward in peace, that he may come to me: for I expect him with the brethren. 12 And with relation to our brother Apollo, I entreated him earnestly to visit you with the brethren: (as) but his inclination was not at all to go now; but he will go, when he shall find a convenient season. 13 Watch ye, stand fast in the faith, quit yourselves like men: be strong.

14 Let all your matters be done with love. 15 Ye know the family of Stephanas, that it is the first-fruit of Achaia, and that they have devoted themselves to the ministry to the saints. I entreat you, (v. 10.) therefore, brethren, 16 That ye submit yourselves to such, and to every joint worker and labourer. 17 I am glad of the coming of Stephanas, and Fortunatus, and Achalucus: for they have supplied your deficiency. 18 (v. 9.) And have refreshed my spirit and your's: wherefore, acknowledge ye such persons. 19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church which is in their house. (See Rom. xvi. 5. note 1.)

20 All the brethren salute you. Salute one another with an holy kiss. (See Rom. xvi. 16. note 1.)

21 The salutation of Paul with mine own hand. 22 If any one love not the Lord Jesus Christ, he shall be Anathema, Maran-aeth.

common. For many who used curious arts, the arts of magic and divination, were converted, and burned their books containing the secrets of these arts, Acta xii. 17—20. This so enraged the idola- ters, that they went to the synagogues, that they might burn the great nummiu described Acta xiii. 23—41.

Ver. 12. (that be among you without fear.)—At this time, Timothy being young, and not yet attached to the apostle, there was some reason to fear that the faction would treat him ill; more especially if he reproved them for their disorderly practices. The apostle therefore recommended it to the sincere part of the church, to defend him from any injury which the faction might attempt to do him, either in his character or his person.

Ver. 11. Expect him with the brethren;—namely, Eratus, who was sent with Timothy to Corinith, Acta xii. 22 and Titus, who carried this letter, and another on whose name is not mentioned, (see 2 Cor. xii. 17, 18;) perhaps also, some of the Corinthian brethren, whom the apostle had desired Titus to bring him to Ephesus, having need of their assistance there.

Ver. 12—14. His inclination was not at all to go now.—The Latin commissionaries were of opinion, that he was disappointed with the behaviour of the faction, had left them as incorrigible, and had returned to Ephesus, from whence he had been recommended to the brethren of Achaia, Acta xviii. 22. xix. 1. But the messengers from Corinth arriving with a letter to the apostle full of respect, he answered it by Titus, and requested Apollus to accompany him, in the hope that he might be useful in assisting Titus to settle the disturbances in that church. But Apollus refused to go, knowing the condition of the church.

2. But he will go when he shall find a convenient season.—Jerome makes Apollus actually go to Corinth, after the disturbances had ceased. But whether in this Jerome followed his own opinion, or some ancient tradition, is uncertain.

Ver. 22. He shall be the herald of the everlasting Gospel;—In the Greek it is, Let him be. But the imperative is here put for the future. See Jas. iv. 1. Anathema, Maran-aeth, were the words with which the apostle began their greatest communications, whereas they not only excluded sinners from their society; but delivered them to the di- vine Cheren or Anathema; that is, to eternal damnation. This form they used, because Enoch's prophecy concerning the coming of God to judge and punish the wicked began with these words, as we learn from Jude, who quotes the first sentence of that prophecy, ver. 14.
The grace of our Lord Jesus Christ be with you. Amen.

24 My love be with you all who love Christ Jesus. And in testimony of my sincerity in this, and in all the things I have written, I lay my hand on you. Amen.

Wherefore, since the apostle denounced this curse against the man, who, while he professed subjection to Christ, was secretly alienated from him in his heart, it is as if he had said, 'I wish such a person's wickedness cannot be discovered and punished by the church, yet the Lord at his coming will find it out, and punish him with eternal perdition. This terrible curse the apostle wrote in his epistle to the Corinthians, because many of the faction, but especially their leader, had shown great alienation of mind from Christ. And he wrote it with his own hand, to show how serious he was in the denunciation. Maturus says, from this example, and from the Anathemas pronounced Gal. i. 6. 9. across the practice of the ancient general councils, of adding to their decisions, or definitions of doctrines, Anathemas against them who denied these doctrines. See Buxtorf's L Kiq, vol. ii. p. 257. 1802.

Var. 24. My love be with you all.] — Le Clerc suspects that MOY is a mistake of the transcriber for G0Y, the abbreviation of GOD.

And B. Pearce supposes he is right in that conjecture, because in the conclusion of the second epistle it is, § IV. @EY, that the love of God's church, without the authority of ancient M1, is never to be admitted. Besides, there is a great propriety and beauty in this manner of ending an epistle, in God's church, and it is the usual way in the writings of the apostles. By assuring them of his love, he convinced them that all the severe things he had written proceeded from his anxiety for their eternal welfare, and thereby removed the prejudices which his reproofs might otherwise have raised in their minds.—Le Clerc's conjecture, mentioned above, that the transcribers of the New Testament have in this passage, by mistake, written MOY for G0Y, is one of the many instances which might be produced, of suspicious emendations of the sacred text, proposed by bold critics, which, instead of improving, really mar the sense and beauty of the passages into which they would have them introduced.

II. CORINTHIANS.

PREFACE.

Sect. I. — Of St. Paul's Design in writing his Second Epistle to the Corinthians.

Waxw: the apostle sent his first letter to the church at Corinth, he resolved to remain in Ephesus till the following Pentecost, (1 Cor. xvi. 8, 9,) that Titus, who carried his letter, might have time to return, and bring him an account of the manner in which it was received by the Corinthians. But the riot of Demetrius happening soon after it was sent away, the apostle found it necessary to avoid the fury of the rioters and of the idolatrous rabble, who were all greatly enraged against him, for having turned so many of the inhabitants of Asia from the established idolatry. Wherefore, leaving Ephesus, he went to Troas, a noted seaport town to the north of Ephesus, where travellers, coming from Europe into Asia, commonly landed. Here he proposed to employ himself in preaching the gospel of Christ, (2 Cor. ii. 12,) till Titus should arrive from Corinth. But Titus not coming at the time appointed, St. Paul began to fear that the Corinthians had used him ill, and had disregarded the letter which he delivered to them. These fears so distressed the apostle, that notwithstanding his preaching at Troas was attended with uncommon success, he left that city and went forward to Macedonia, expecting to find Titus. But in this expectation he was disappointed. Titus was not in Macedonia when the apostle arrived. He therefore resolved to wait in that country, till Titus should come and inform him how the Corinthians stood affected towards their spiritual father. It seems he judged it prudent to visit them till he knew their state.—In Macedonia St. Paul had many conflicts with the idolaters, (2 Cor. x. 13; 1 Cor. x. 33,) who were greatly enraged against him, as all the other idolaters were, for opposing both the objects and the rites of their worship. These fightings, joined with his fears for Titus, and his uncertainty concerning the disposition of the Corinthians, exceedingly distressed the apostle at this time. But his uneasiness was at length happily removed by the arrival of Titus, and by the agreeable account which he gave him of the obedience of the greatest part of the Corinthians, in communicating the incessant person; at which solemn action Titus may have been present. Much encouraged therefore by the good news, the apostle wrote to the Corinthian church this second letter, to confirm the sincere part in their attachment to him, and to separate the rest from the false teacher who had led them so far astray.

To understand this epistle rightly, the reader must recollect, that as Titus spent some time in Corinth after delivering the apostle's first letter, he had an opportunity to make himself acquainted, not only with the state of the sincere part of the church, but with the temper and behaviour of the faction. Wherefore, when he gave the apostle an account of the good disposition of the church, he no doubt at the same time informed him concerning the faction, that some of them still continued in their opposition to him, and in their attachment to the false teacher; and that that impostor was going on in his evil practices. Further, Titus, by communicating the fact, having learned the arguments and objections by which their leaders endeavoured to lessen the apostle's authority, together with the scoffing speeches which they used to bring him into contempt, we may believe that he rehearsed all these matters to him. Being thus made acquainted with the state of the Corinthian church, St. Paul judged it fit to write to them this second letter. And that it might have the greater weight, he sent it to them by Titus, the bearer of his former epistle, 2 Cor. vii. 17, 18. — In this second letter, the apostle artfully introduced the arguments, objections, and scoffing speeches, by which the faction were endeavouring to bring him into contempt; and not only confuted them by the most solid reasoning, but even turned them against the false teacher himself, and against the faction, in such a manner as to render them ridiculous. In short, by the many delicate and pointed ironies with which this epistle abounds, the apostle covered his adversaries with shame, and shewed the Corinthians that he excelled in a talent which the Greeks greatly admired. — But while St. Paul thus pointedly derided the faction, he shewed them with the most just commendations on the sincere part of the church, for their persevering in the doctrine he had taught them, and for their ready obedience to his orders concerning the incestuous person. And, to encourage them, he told them, that having boasted of them to Titus, he was glad to find his boasting well founded in every particular, that the Corinthians church being composed of persons on such opposite characters, the apostle, in writing to them, was under the necessity of suitting his discourse to them, according to their different characters. And therefore, if we apply to the whole church of Corinth, the things in the two epistles which apparently were directed to the
whole church, but which were intended only for a part of it, we shall think these epistles full of inconsistency, if not of contradiction. But if we understand these things according as the apostle really meant them, every appearance of contradiction will be removed.

For he himself had directed us to distinguish the sincere part of the Corinthians from the faction, 2 Cor. i. 14. 'Ye have acknowledged us in part,' that is, a part of you have acknowledged 'that we are your boasting.'—Chap. ii. 5. 'Now if a certain person hath grieved me, he hath not grieved me except by a part of you, that I may not lay the blame all on you all.' It is therefore evident that the epistles in the two epistles of the Corinthians which appear inconsistent, are not really so; they belong to different persons. For example, the many commendations bestowed on the Corinthians in these epistles, belong only to the sincere part of them. Whereas, the sharp reproofs, the pointed ironies, and the severe threatenings of punishment found in the same epistles, are to be understood as addressed to the faction, and more especially to the teacher who headed the faction. And thus by discriminating the members of the Corinthian church according to their true characters, and by applying to each the passages which belonged to them, every appearance of contradiction vanishes.

Sect. II.—Of the Matters contained in the Epistles to the Corinthians; and of their Usefulness to the Church in every Age.

St. Paul's intention, in his Epistles to the Corinthians, being to break the faction which the false teacher had formed in their church in opposition to him, and to confute the calumnies which that teacher and his adherents were industriously propagating for discrediting him as an apostle, many of the things contained in these epistles were necessarily personal to him and to the faction. Nevertheless, we are not on that account to think lightly of these writings, as fancying them of little use now to the church of Christ. The things in them which are most personal and particular, occasioned the apostle to write instructions and precepts, which are of the greatest use to the church in every age. For example, in answering the calumnies by which the faction endeavoured to discredit him as an apostle, he was led to mention facts which demonstrate the fact that if he had been homosexual, he might have been smitten by Christ to direct the faith and practice of all the members of the church;—Such as his having wrought miracles for converting the Corinthians, and his having imparted to them spiritual gifts after they believed; his having preached the gospel to them without receiving any reward from them—not even the small reward of maintenance while he preached to them; his having endured immeasurable hardships in the long journeys which he undertook for the sake of spreading the gospel, and heavy persecutions in every country from enemies and opposers; 1 Cor. iv. 11, 12; 2 Cor. iv. 8, 9; 23, his rapture into the third heaven; with a variety of other facts and circumstances respecting himself, which we should not have known, had it not been for the calumnies of the Corinthian faction, and of the Judaizing teachers, who infested the church at Corinth, and other churches, (see Pref. to Galat. Sect. 3.), but which, now that they are known, give us the fullest assurance of his apostleship, and add the greatest weight to his writings. Next, in reproving the faction for their motives, the apostle with explained the general principles of religion and morality, in such a manner, that they may be applied for regulating our conduct in cases of the greatest importance; and hath delivered rules and advice which, if followed, will have the happiest influence on our temper. For instance, when he rebuked the faction for joining the heathens in their idolatrous feasts in the temples of their gods, he hath shewed us the obligation Christians are under, in all their actions, not to regard their own interest and pleasure only, but to consult the good of their brethren also; and that they are at no time by their example, even in things indifferent, to lead their weak and scrupulous brethren into sin.—In like manner, when he reproved the Corinthians for eating the Lord's supper in an improper manner, he gave such an account of that holy institution, as shows, not only its true nature and design, but the views also, and the dispositions, with which it ought to be performed.—Finally, in the appendix by which he sought to excite the Corinthians to make the collection for the saints in Judea, who, at the time these epistles were written, were in great distress, and the rules by which he wished them to direct themselves in making these collections, are of great and perpetual use for animating the disciples of Christ to perform works of charity with liberality and cheerfulness.

To the things above mentioned we may add, that the epistles to the Corinthians, though suited to their peculiar circumstances, may be read by the disciples of Christ in every age with the greatest profit, because they contain matters of importance not to be found anywhere else in scripture. Such as the long account given in the first epistle of the apostle, of men, and of the nature, operations, and uses of their gifts, and of the way in which they exercised their gifts for the confirmation of the gospel, and the building of the church; whereby the rapid progress of the gospel in the first and following ages, and the growth of the Christian church to its present greatness, is shown to be, not the effect of natural causes, but the work of the Spirit of God.—The proof of the resurrection of Christ from the dead, the great foundation of the faith and hope of Christians, is nowhere formally set forth in scripture, but in the xivth chapter of the first epistle to the Corinthians, where many of the witnesses who saw Christ after his resurrection are appealed to by name, and the times and places of his appearing to them are particularly mentioned; and their veracity is established by the grievous sufferings, sometimes ending in death, which they sustained for witnessing the resurrection of Christ.—In the same chapter, by the most logical reasoning, the resurrection of all the dead at the last day, is shown to be necessarily connected with Christ's resurrection; so that the former will be the basis of the latter.

There likewise the apostle hath given a circumstantial account of the resurrection of the righteous, and hath described the nature and properties of the body with which they are to rise; from which it appears, that by the reunion of their spirits with their glorious bodies, their happiness will be rendered complete and everlasting. These great discoveries made in the first epistle to the Corinthians, impressed the minds of the disciples of Christ so strongly in the early ages, that they resolutely suffered the bitterest deaths with a rapturous joy, rather than renounce their Master, and their hope of a glorious immortality.—And, to name no more instances, by the comparison which the apostle hath instituted, in the iiith chapter of the second epistle to the Corinthians, between the inspiration of the apostles the ministers of the gospel, and the inspiration of Moses the minister of the law, he hath shewn, that the inspiration of the apostles was far more perfect than the inspiration of Moses; so that, by this discovery, the apostle hath admirably displayed the excellence of the gospel revelation, and raised its authority to the highest pitch.

Before this section is concluded, it may be proper to observe, that from the epistles to the Corinthians, and from Paul's other epistles, we learn that he was the great object of the hatred of all the false teachers in the first age, but especially of the Judaizers. Nor is it any woe-
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CHAP. I.

dow that they were enraged against him; and persecuted him with the bitterest calumnies: For it was this apostle chiefly who opposed them, in their unrighteous attempt of wresting the yokes of the law of Moses about the neck of the Gentiles. He it was likewise who resisted the instruction of the dogmas of the heathen philosophy into the church, by teachers who, having nothing in view but worldly considerations, endeavoured to convert the Greeks at the expense of corrupting the religion of Christ. In fine, he it was, who openly and severely rebuked the false teachers and their disciples for the licentiousness of their manners.—Yet he was not the only object of these men’s malice. Barnabas also had a share of their hatred, (1 Cor. ix. 4,) probably because he had been active in procuring and publishing the decrees of the council of Jerusalem, whereby the Gentile converts were freed from obeying the institutions of Moses.

Sect. III.—Of the Place and Time of Writing the Second Epistle to the Corinthians; and of the Person by whom it was sent.

Or the place where the apostle wrote his second epistle to the Corinthians, there is little doubt. In the epistle itself, ii. 12, he tells us, that from Ephesus, where he was when he wrote his first epistle, he went to Troas, and then into Macedonia, to meet Titus, whose return he expected about that time; that while he abode in Macedonia, Titus arrived and brought him the good news of the submission of the Corinthians; and that, on hearing these tidings, he wrote his second letter to them, to encourage them to go on with the collection for the saints in Judea, that the whole might be finished before he came to Corinth, 2 Cor. xi. 3, 4, 5. The apostle therefore was in Macedonia in his way to Corinth to receive their collections when he wrote his second epistle to the church in that city.

The facts just now mentioned, which show that the apostle’s second epistle to the Corinthians was written in Macedonia, in his way from Ephesus to Corinth, after the riot of Demetrius, show likewise that it was written but a few months after the first epistle. For, whether the first was written immediately before or immediately after the riot, there could be but a short interval between the two epistles; namely, the time of the apostle’s abode in Ephesus after writing the first letter, and at Troas after leaving Ephesus, and the weeks which he spent in Macedonia before the arrival of Titus; all which, when joined, could not make those a space of a year at most. Since therefore the second epistle to the Corinthians was written so soon after the first, its date may be fixed to the summer of the year 57. For, as we have shown in the preface, Sect. 5, the first epistle was written in the end of the year 56, or in the beginning of the year 57.

It was observed in Sect. 1. of this Preface, that St. Paul’s second epistle to the Corinthians was sent by Titus, who carried his former letter. This excellent person is often mentioned by the apostle, and was in such esteem with him, that he left him in Crete to regulate the affairs of the churches there. He seems to have been originally an idolatrous Gentile, whom Paul converted in his first apostolical journey, and brought with him to Antioch when he returned from that journey. For he took him up to Jerusalem when he went thither from Antioch to consult the apostles and elders and brethren there, concerning the circumcision of the converted Gentiles. Not long after this Paul undertook his second apostolical journey, for the purpose of confirming the churches he had formerly planted. On that occasion, Titus accompanied him in his progress till they came to Corinth; for he assisted him in preaching the gospel to the Corinthians. So the apostle himself informed St. Paul, 2 Cor. viii. 22. If any inquiry concerning Titus, he is my partner and fellow-labourer in the gospel toward you. Wheresore, when the apostle wrote this, having been in Corinth only once, if Titus was his partner and fellow-labourer in the gospel toward the Corinthians, it must have been at Paul’s first coming to Corinth when he converted the Corinthians. These particulars shall be more fully explained in the Preface to Titus. But it was necessary to mention them here, because they show the propriety of the apostle’s sending Titus, rather than any of his other assistants, with his first letter to the Corinthians, some of whom had forsaken the apostle, and had attached themselves to a false teacher. Titus being a person in whom Paul had some influence with the Corinthians to persuade them to return to their duty. Besides, a number of them having been either converted or confirmed by him, he had an interest in the welfare and reputation of their church. Wheresore, when he joined the apostle in Macedonia, although he had but just come from Corinth, he not only accepted of Paul’s invitation to return with him to that city, but being desirous that the Corinthians should finish their collection for the saints, he, of his own accord, offered to go back immediately, to persuade them to do so without delay, that their collection might be ready when the apostle came. By Titus, therefore, St. Paul sent his second epistle to the Corinthians, who, we may believe, on receiving it, set about the collection in earnest, and finished it by the time the apostle arrived.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

After giving the Corinthians his apostolical benediction, St. Paul began this chapter with returning thanks to God, who had comforted him in every affliction, that he might be able to comfort others with the consolation wherewith he himself had been comforted, ver. 3—7. By this thanksgiving the apostle insinuated, that one of the purposes of his writing the present letter, was to comfort the members of the Corinthian church, and to remove them from the sorrow occasioned to them by the rebukes in his former letter.—Next, to shew the care which God took of him as a faithful apostle of his Son, he gave the Corinthians an account of a great affliction which had befallen him in Asia, that is, in Ephesus and its neighbourhood, and of a great deliverance from an imminent danger of death, which he had at that time; namely, when he fought with wild beasts in Ephesus, as mentioned in his former epistle, chap. xv. 22, and had the sentence of death in himself, to teach him that he should not trust in himself, but in God, ver. 8, 9.

When the apostle sent Timothy and Erastus from Ephesus into Macedonia, as mentioned Acts xix. 22, it is probable that he ordered them to go forward to Corinth, 1 Cor. xvi. 10, provided the accounts which they received in Macedonia gave them reason to think their presence in Corinth would be acceptable, and so ordered them likewise to inform the Corinthians, that he was coming straightway from Ephesus to Corinth, to remedy the disorders which some of the family of Chloe told him had taken place among them. But after Timothy and Erastus departed, having more than ordinary success in converting the idolatrous Gentiles in the province of Asia, he put off for him; namely, when therefore the apostle determined to remain in Ephesus and its neighbourhood till the following Pentecost; after which he purposed to
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go through Macedonia, in his way to Corinth. This alteration of his intention the apostle notified to the Corinthians in his first epistle, chap. xvi. 5-8. But the faction having taken occasion therefrom to speak of him as a false, fickle, worldly-minded man, who in all his actions was guided by interested views, he judged it necessary, in this second letter, to vindicate himself from that censure, by assuring the Corinthians that he always behaved with the greatest simplicity and sincerity, ver. 12. — And by declaring that what he was about to write on that subject was true; namely, that when he sent them word by Timothy and Erastus of his intention to set out for Corinth immediately by sea, he really meant to do so, ver. 16. But hitherto he had delayed his journey to Corinth, expressly for the purpose of giving the faulty among them time to repent, ver. 23. — And that in so doing he had acted suitably to his character; because miraculous powers were bestowed on the apostles, not to enable them to lord it over the persons and goods of the disciples by means of such arts as were peculiar to their faith, but to be the helpers of their joy, persuading them, both by arguments and chastisements, to live agreeably to their Christian profession, ver. 24.

NEW TRANSLATION.

CHAP. I. — 1 Paul, an apostle of Jesus Christ by the will of God, and Timothy? my brother, to the church of God which is in Corinth, together with all the saints who are in all Achaia; 2 Grace be to you, and peace (see Rom. i. 7. note 4.) from God our Father, and from the Lord Jesus Christ. 3 (Eσωγονια, 1 Cor. xvi. note 1.) Praised be the God and Father of our Lord Jesus Christ, the Father of tender mercies, and the God of all consolation. 4 Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, by the consolation wherewith we ourselves are comforted of God.

5 For as the sufferings for Christ abound in us, so also our consolation shall abound through Christ. 6 (Est 4, 106.) Whether, therefore, we be afflicted, it is for your consolation and salvation, which is wrought in you by enduring the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation. 7 And our hope (1 Pet. 307.) concerning you is firm, knowing that ye are partakers of the sufferings, so also shall ye be of the consolation.

8 (Tag.) Wherefore, we would not have ye ignorant, brethren, concerning our affliction which happened to us in Asia, that we were exceedingly pressed above our strength, in so much that we despaired even of life.

Commentary.

CHAP. I. — 1 Paul, an apostle of Jesus Christ, agreeably to the will of God, and Timothy, (see 1 Thess. i. 1. note 1.) my fellow-labourer in the gospel of Christ, to the church of God which is in Corinth, and to all who profess to believe in Christ, who are in all the province of Achaia; 2 Grace be to you, with peace temporal and eternal, from God our common Father, the Author of every blessing, and from the Lord Jesus Christ, by whom the Father dispenseth his favours. 3 Praised be the God and Father of our Lord Jesus Christ, (Eph. l. 3.; 1 Pet. l. 3.) the Author of tender mercies to sinners, and the God who bestoweth all consolation on the faithful disciples of his Son; 4 Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, by the consolation wherewith we ourselves are comforted of God. What that consolation was, see in the note on ver. 5. 5 For as the sufferings for Christ and his gospel abound in us, so also our consolation under them aboundeth through the promises of Christ performed to us. 6 Whether, therefore, we be afflicted, it is for your consolation and salvation, which is accomplished by the influence of our example, animating you patiently to endure the same sufferings which we also patiently suffer; or whether we be comforted by God’s delivering us from sufferings, or by his supporting us under them, it is designed for our consolation and salvation, in encouraging you to hope for the like support and deliverance. 7 And our hope concerning your consolation and salvation is firm, knowing that ye are partakers of our sufferings, so also shall ye be of the consolation which we derive from the discoveries and promises of the gospel, and from the assistance of Christ.

8 Wherefore, I would not have you ignorant, brethren, concerning the great affliction which befell me in Asia, namely, when I was constrained to fight with wild beasts at Ephesus, that I was exceedingly pressed down; that affliction being greater than I thought myself able to bear, in so much that I despaired even of life on that occasion. 

Ver. 1. — 1 And Timothy, 1 — From this it is evident, that Timothy was with the apostle when the 8-cond to the Corinthians was written. — Timothy was a zealous preacher of the gospel, the apostle’s constant companion (see 1 Thess. iv. sect. 1.), and one of the most able and integrity the Corinthians had received recent proofs during his late visit to them, 1 Cor. xvi. 10. His testimony, for instance, to the things written in this epistle, might have had weight, even with the faction, to convince them, that when the apostle sent them word by him and Erastus, that he intended to go directly from Ephesus to Corinth, (see illustration,) he was perfectly sincere, as he declares, ver. 13— 16.; and that when he altered his resolution, and delayed his embarkation, it was on motives of prudence. By allowing Timothy to join in his letter, the apostle did him the greatest honour, and highly advanced his credit with all the churches of Achaia. See 1 Thess. Pref. sect. 3.

2 Who are in all Achaia Corinth being the metropolis of the province, in which Corinth, the capital of Achaea, is no doubt, had frequent intercourse with those in Corinth, and by that means had an opportunity of hearing this letter read in the churches of Achaea. In this letter, there is nothing to be objected to, for it was written to them likewise, that they might be enabled to take copies of it, in order to read it in their public meetings for their own edification. See Essay ii. page 22.

Ver. 4. — 4 To comfort them who are in any affliction. — According to the nature of the apostle, the apostle is the same for which he has afflictions he was qualified to comfort the Corinthians, under the distress of mind which they felt from a just sense of their errors and miscarriages. But the afflictions of which the apostle speaks, were chiefly outward afflictions; being of the same with those by which both by himself he was himself afflicted, as is plain from ver. 5. 7.

Ver. 5. — 5 Our consolation aboundeth through Christ. — The consolation of which the apostle speaks, was derived from the presence of Christ with him; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which he was prepared for him; from the knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had of the government of God, in all things that are made to work for good to them who love God; so that he was entirely reconciled to his sufferings.
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9 However, I was suff ered to pass sentence of death on myself, to teach me that in dangers I should not trust in myself, but in God, who preserveth the living from death, and even raiseth the dead to life;

10 Who delivered us from so great a death, and doth deliver; in whom we trust that he will also continue with us unto the end of our course.

11 Ye also working together secretly for us by prayer, so as the gift which cometh to us through many persons, may by many persons be thankfully acknowledged for us.

12 For our boasting is this, the testimony of our conscience, that with the greatest simplicity and sincerity, not with carnal wisdom, but with the grace of God, we have behaved in the world, and more especially among you.

13 For we write no other things to you than what ye read, (I sau, 186,) and also acknowledge this, so that even to the end ye will acknowledge;

14 (KoSt nuc, 308. 518.) Seeing, indeed, ye have acknowledged us in part, that we are your boasting, even as ye also will be ours, in the day of the Lord Jesus.

15 And in this persuasion I purpose to come to you first, that ye might have a second gift;

16 And (I sau, 121.) from you to pass through into Macedonia, and from Macedonia to come again to you, and (go) by you to be sent forward into Judaea.

17 Wherefore, having purposed this, did I, foresight, use levisy so when I altered my resolution? Or the resolutions which I form, do I form them from carnal motives, so as with me what I say I am to do, should be done, and what I say I am not to do, should not be done, according as it suits some worldly view, without any regard to my own declarations?

3. Not with carnal wisdom. —What that was, the apostle tells us afterwards. Yet it is a thing necessary, if he contrasts his own behaviour with that of the false teacher. 4. But with the grace of God. —His behaviour was suitable to the glorious dispensation of the grace of God. It is suitable to the conditions of those who receive the grace of God. It is suitable to the persons to whom he preaches. It is suitable to the persons to whom he writes. It is suitable in every respect to the conditions of the persons to whom he hath been sent. 5. The apostle is purged from his former errors. He had no such respect of his own life as to endanger his own salvation. He had no such regard for his own life as to endanger the salvation of others. He had no such regard for his own life as to endanger the salvation of God. He had no such regard for his own life as to endanger the salvation of the church. He had no such regard for his own life as to endanger the salvation of the world. He had no such regard for his own life as to endanger the salvation of the universe.
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18 But as certainly as God is faithful, our promise which was sent to you by Timothy and Erastus was not yea and nay, but (x) through him was yea.

19 For the Son of God, Jesus Christ, who was preached (w) to you by us, x, you by me, and Silvanus, and Timothy, was not yea and nay, but (x) through him was yea.

20 (Oxios, 97.) And whatever promises of God were preached (from ver. 19.) by us, (w, 187.) through him yea, and through him amen, to the glory of God.

21 Now he who establishes us with you in Christ, and who hath anointed us, is God;

22 Who hath also sealed us, and given us the earnest (y) of the Spirit in our hearts.

23 Now, I call on God as a witness (z) against my soul; That, sparing you, I have not yet as yet come to Corinth.

24 Not (gtt, 254.) because we laid it over you through the faith, but we are joint workers of your joy; for by the faith ye stand.

1. And given us the earnest of the Spirit in our hearts;—Servants being hired by giving them earnest-money, the apostle, in allusion to that custom, says, 'God hath given us the earnest of the Spirit in our hearts;' he hath hired us to work for the apostles of his Son, by giving us the Spirit, or spiritual gifts, 1 Cor. xiv. 32. These gifts are called in the Spirit, because with which the apostles were hired, because they were to them a sure proof of their great dispensations which God will bestow on them in the life to come, as the wages of their faithful service.

2. For the same reason, all believers are represented as having the earnest of the Spirit given them, 2 Cor. v. 5. Eph. i. 14. note 1.

3. I call on God as a witness against my soul;—This is a solemn imprecation of the vengeance of God upon himself, if he departed from the truth in what he was about to write. With this in view the apostle begins his apology for altering his resolution respecting his journey to Corinth. And as he continues it in the next chapter, to ver. 6, either that chapter ought to have begun here, or this chapter should have ended there.

Ver. 21. Who hath anointed us,—Priests and prophets, as well as kings, were consecrated to their several offices by the ceremony of anointing, which was celebrated with much solemnity in ancient times, and attended with many ceremonies.

The gifts of the Spirit are called an unction, 1 John ii. 27.

Ver. 22.—Anciently seals were used for marking goods, as the property of the person who had put his seal on them, that they might be distinguished from the goods of others. Thus, all believers are said to be sealed with the Spirit which was promised, Eph. i. 13, 13. 30, because they were thereby marked as Christ's property. Thus, likewise, the servants of God are said to be sealed in their faithfulness, for the same purpose, Rev. vii. 3. ix. 4. The apostles, therefore, being sealed of God, they were thereby declared to be his servants, and the apostles of his Son, and consequently, he is said to have either of fraud or falsehood. See another use of seals, Rom. iv. 11. note 1.

CHAPTER II.

View and Illustration of the Subjects in this Chapter.

The apostle's apology for delaying his visit to the Corinthians, which was begun in the preceding chapters, is continued in this. Earnestly desirous of their repentance, he delayed to come, having determined with himself not to come among them with sorrow, by punishing the guilty, if he could by any means avoid it, ver. 1, 2. And therefore, instead of coming to punish them, he had written to them, that he might have joy from their repentance, ver. 3. And, in excuse for the severity of his first letter, he told them that he wrote it in the deepest affliction; not to make them sorry, but to shew the greatness of his love to them, ver. 4.

On receiving the apostle's letter, the sincere part of the Corinthian church, which was much more numerous than the faction, immediately excommunicated the incestuous person, in the manner they had been directed. And he appears to have been so affected by his punishment, that in a little time he dismissed his
father's wife, and became a sincere penitent. Of these things the apostle had been informed by Titus, who I suppose was present at his excommunication. The apostle therefore, in this letter, told the Corinthians, that the punishment they had inflicted on their faulty brother having induced him to repent of his crime, they were now to forgive him, by taking him again into the church; and even to confirm their love to him, by behaving towards him in a kind and friendly manner, lest Satan should drive him to despair, ver. 5-15. Further, to make the Corinthians sensible how much he loved them, the apostle described the distress he was in at Troas, when he did not find Titus there, from whom he expected an account of their affairs. (See Preface, sect. 1, page 210.) For although he had the prospect of much success at Troas, he was so uneasy in his mind that he could not remain there, but went forward to Macedonia, in expectation of meeting Titus. In Macedonia his distress was somewhat alleviated, by the success with which his preaching he was attended. For in Macedonia God caused him to ride in triumph with Christ, having enabled him to overcome all opposition, ver. 3, 14.—The idea of riding in triumph with Christ, naturally led the apostle to describe the effects of his preaching, both upon believers and unbelievers, by images taken from the triumphal processions of the Greeks and Romans, ver. 15, 16.—This beautiful passage he concluded with a solemn affirmation, that he did not, like some others, corrupt the word of God with foreign mixtures; but always preached it sincerely and disinterestedly, as in the sight of God, ver. 17.—By thus speaking, he plainly enough intimated, first, that the false teacher, on whom the Corinthians desired, had corrupted the word of God from worldly motives; and, secondly, that his own success was owing, in a great measure, to the faithfulness with which he preached the doctrines and precepts of the gospel, however contrary they might be to the prejudices and passions of mankind; owning it to be impossible to prevail with his adversaries, which being evident to all with whom he conversed, no one could suspect, that in preaching the gospel he proposed to acquire either riches, or fame, or worldly power, among his disciples.

**New Translation.**

**CHAP. II.**—1 (Acts 104.) Besides, I determined当我自己, not to come again1 to you to sorrow. 2 For if I should make you sorry, (Acts 218.) verily who is it that could make me glad, unless the same who is made sorry by me? 3 (Acts) Wherefore I wrote to you this very thing, that coming, I might not have sorrow from them by whom I ought to rejoice, being firmly persuaded concerning you all, that my joy is the joy of you all. 4 For to you of much affliction and distress of heart, I wrote to you (Acts, 118) with many tears; not that ye might be made sorry, but that ye might know the love which I have most abundantly (29.) towards you. 5 Now, if a certain person1 hath grieved me, he hath not grieved me, except by a part of you,2 that I may not lay a load upon you all. 6 Sufficient for such an one as this punishment, which was inflicted by the greater number. 7 (Acts) So that, on the other hand, ye count more willingly to forgive and comfort this penitent sinner, lest such a one be swallowed up by excessive grief. 8 (Acts) Wherefore, I beseech you publicly to confirm to him your love. 9 Ver. 4. And distress of heart, 2 The word σφοδρός, distress, denotes the pain which a person feels who is pressed on every side, without any possibility of disengaging himself. Luke xxvii. 25. 2 Ver. 5. If a certain person, etc. The apostle with great delicacy avoided mentioning the name of the inconstant person, and even his crime, lest it might have afflicated him too much. 2 He hath not grieved me, except by a part of you. In this and the following verses, the apostle gave a remarkable proof of that love which in ver. 4, he had expressed towards the Corinthians. For, first, he made a distinction between the guilty and the innocent; next, he bore up the inconstant person, who it appears had repented of his crimes, ver. 6. In the third place, he ordered the church likewise to forgive him, and confirm their love to him, that he might not be again a hinderer. 2 Ver. 7. You ought more willingly to forgive, that is, you ought to forgive more willingly than you do. 2 Ver. 8. Let such a one. The apostle's delicacy, in not mentioning the name of the inconstant person, was remarked in the note on ver. 2.
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9 Besides, I wrote to excommunicate that person for this end also, that I might know the proof of you, whether ye would be obedient in all things.

10 (w) Now, to whom ye forgive any thing, I also forgive it; and even I, if I have now forgiven any thing, to whom I forgive it, for your sakes I FORGAVE IT, in the person of Christ:

11 That we may not be overreached by Satan; for we are not ignorant of his (wveyne) devices.

12 Moreover, when I came to Troas (wve) in order to preach the gospel of Christ, and a door was opened to me by the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: (wvela, 29.) therefore, bidding them farewell, I went away into Macedonia.

14 And thanks be to God, who at all times causeth us to triumph with Christ, and who, by us, diffuseth the smell of the knowledge of him in every place.

15 For we are through God a fragrant smell of Christ, among the saved, and among the destroyed.

16 To these indeed we are the smell of death, ENDING IN death; but to the others, the smell of life, ENDING IN life: and for these things who is fit?

17 (Tagg. 98.) However, we are not like many who adulterate the word of God; but (w, 211.) though a lion would come to devour,

18 Ye are the salt of the earth: but if the salt have lost its taste, how shall it be made salt again? it is thenceforth good for nothing, but to be cast out and to be trampled under foot of men.

This discourse is continued throughout the whole discourse concerning him.
Ver. 8. I beseech you publicly to confirm. — The original word, συγκαταθηκείν, does not signify to conform simply, but to conform or appoint with authority: consequently the apostle's meaning was, that the reception of this offender into the church was to be accomplished with the consent and authority of the church universal, as the church, so far as it is assembled for the purpose. St. Paul's conduct in this affair is worthy of the imitation of all persons of the church. They who can detect this, must do nothing to grieve their people, unless love require it for their good. And when they are obliged to have recourse to the wholesome discipline which Christ hath instituted in his church, that discipline may be administered, as the word of God directs, with the greatest care to maintain the communion of the faithful, remembering that Satan is ever watchful to turn the hopes and fears, the joys and sorrows of Christians into an occasion of their ruin.

Ver. 11. — That we may not be overreached by Satan. — The word ἀσπάζονται properly signifies, προς τοὺς πολλούς, 'to possess more than one is entitled to.' But because persons of this description are commonly fraudulent and unjust, and sometimes violent in their conduct, the word signifies act fraudulently, unjustly, violently, chap. vii. 7, 17. And αἰτηματωδῶς, the substantia, signifies asking exceeding, chap. i. 6. See Eph. v. 23, note 2.

2. We are not ignorant of his devices. — Here, the apostle seems to give a caution against the principles which the Novatians afterward maintained. For the meaning of this passage, see the note on preserving the purity of the church, would not receive into their communion those who had apostatised in times of persecution, however penitent they might be afterwards; a rule which anciently occasioned much confusion, and even bloodshed, in the church.

12. Taking leave of them. — ἀπερωμαι, literally giving them up on account of their being dead. But because persons who are about to leave their friends for some time, give their commands to them, the phrase is used of persons leaving the church. For the meaning of the word, see the note on the preceding verse.

13. Causeth us to triumph with Christ. — The original phrase ἀγαλλιάζεσθαι, signifies, who carries along, in triumph with Christ. For the meaning of the word in triumph, see the note on Eccles. iv. 7. This is an allusion to the custom of victorious generals, when in their triumphal processions, carried some of their relations with them in their chariot.

14. Diffuseth the smell of the knowledge of him in every place. — In triumphal processions, pictures of the victorious general were strung with flowers, Ovid. Met. iv. 23, line 25. The people also were in use to throw flowers into the triumphal car, as it passed along. This, as the other customs observed in triumphal processions, was derived from the Greeks, in that manner honoured the conquistors in the games, when they entered into their respective cities. Plutarch (Eum. p. 227.) tells us, that in triumphal processions the streets were θαλαντηθισμενον, full of flowers.

Ver. 16. — To these indeed is it the smell of death. — All who are acquainted with military discipline, know that the word of God, in the greatest note followed the triumphal chariot in chains, and that some of the soldiers were brought in the presence of the emperor. Then, immediately after the procession ended. Therefore, to such, the smell of the flowers, and of the incense with which the procession was attended, was σεβαιωτός, a smell attracting, ending in death: but to those captives who had their lives granted to them, this was σεβαλιωτός, a smell of life, a most pleasing, refreshing, fragrant smell. The apostle meant to refer to the Communion of the faithful, remembering that Satan is ever watchful to turn the hopes and fears, the joys and sorrows of Christians into an occasion of their ruin.

In conclusion to the method of a triumph, the apostle represents Christ as a victorious general, riding in a triumphal procession through the world, attended by his apostles, prophets, evangelists, and other ministers of the gospel, and followed by all the idolatrous nations as his captives. Among these the preachers of the gospel diffused the smell of the knowledge of Christ, which, to those who believed on him, was a vivifying smell, ending in life to them: but to the unbelievers, the smell of the knowledge of Christ was a smell of death ending in death, if they continued in unbelief.

And for these things he is fit. — This is the Vulgate version in 16. 13. Est et hic quae tam inimicae? — And for these things who is fit? namely, as we. The Ethopic version, and the Clementine and the German MSS. we have here in 16. 13, while it misses out be the true reading, because the apostle says, chap. iii. 5. Our fitness is from God; and because, in ver. 16. of this chapter, he mentions as the reason of his fitness, we are not like others, who adulterate the word of God. As we.
CHAPTER III.

View and Illustration of the Reasoning in this Chapter.

Two things mentioned in the beginning of this chapter show that the false teacher had established himself at Corinth, neither by working miracles, nor by communication to the Corinthians spiritual gifts, but by producing letters of recommendation from some brethren in Judea, and by talking in a vaunting manner of his own talents. For, in allusion to these things, the apostle asked the Corinthians ironically, whether, in order to obtain credit with them as an apostle, it was necessary that he should a second time prove his apostleship? or, if he needed as some (the false teacher) letters of recommendation, either to them or from them? ver. 1. —And to heighten the irony, he told them, that they themselves were a copy of the letter of recommendation which he carried about with him, not from the brethren of any church, but from Christ himself; by which original letter was written on his own heart, and was known and read of all the converts, ver. 2. —A copy of this letter the apostle told the Corinthians he had ministered or furnished to them, written, not with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshly tables of their own heart, ver. 3. —A recommendation of this sort he told them was a just sentence, and was added to him by Christ in the presence of God, ver. 4. —Consequently, it was afforded to him by God's authority.

It seems the false teacher extolled the law of Moses above the gospel of Christ, and assumed to himself great authority on account of his knowledge of that law. Wherefrom, in the remaining part of this chapter, the apostle by many arguments showed that, instead of the law of the Corinthians, the law of Moses was much inferior to the gospel of Christ. The law was a dispensation of the letter; but the gospel was a dispensation of the spirit: The law killed every sinner, whether he was penitent or not, by its dreadful curse; but the gospel gives life to all penitent believers without exception, by its gracious promises, ver. 5, 6. —The gospel therefore is a covenant of life, but the law a covenant of death. Further, he observed, that if the ministration of the covenant of death engraven on stones, covered the face of Moses his minister with such an outward glory, that the children of Israel could not look steadfastly on him after he was taken down from the Mount, the ministration of the covenant of the Spirit which giveth life, occasioned a much greater glory to them who were employed in ministering it. For the gifts of the Spirit wherewith the apostles, the ministers of the covenant of the Spirit, were honoured, were a much greater glory than the external splendour which covered Moses' face, when he appeared with the tables of the law in his hand, ver. 7-11. —The reason is, the ministers of the Spirit had the glory of inspiration abiding with them always, so that they could use much greater clearness of speech in explaining the covenant of the gospel, than Moses was able to do in explaining the covenant of the law; as was emblematically represented, by Moses putting a veil upon his face while he spake to the people of Israel. For he delivered to them nothing but the obscure figurative institutions of the law, together with such words as God had spoken to him, but added nothing, from himself, for explaining the meaning of these institutions. Hence, the generality of the Israelites have remained ignorant of the true nature and end of the law till this day, ver. 12-15. But when the whole nation shall turn to the Lord, the darkness of the law shall be done away, ver. 16. The expressions in this part of the chapter being obscure, the apostle told the Corinthians, that the Lord, by which he meant the gospel of which the Lord Christ is the author, is the dispensation of the Spirit, of which he speaks; by making a comparison between the law and the gospel, and granting a speech of grace to his ministers, especially to the apostles, who, by beholding the glory of the Lord Jesus while he abode on earth, and by the repeated revelations which they received from him since his ascension, were changed into the very same image, by successions of glory, that is, of illumination, coming from the Lord of the spirit: So that, in respect of the light of the gospel which they diffused through the world, they became the images of Christ, ver. 17, 18.

New Translation.

CHAP. III. —1 (Acts xxv. 9.) Must we begin again (especially to recommend ourselves?) (E) Or need we, as some, letters of recommendation to you, or letters of recommendation from you?
2 Ye are our letter written on our hearts, known and read of all men.

Ver. 1.—Must we begin again to recommend ourselves? —By recommending himself, the apostle certainly did not mean his preaching himself; for in that way he could not possibly prove himself to be an apostle. But he meant, his proposing to the Corinthians the proofs of his apostleship. This he had done in his former letters, &c. —Perhaps the clause, &c. might be better translated, Must we begin again to establish ourselves? For this sense follows, which is a word of the same derivation with the, hath, Rom. iii. 6; Cor. vi. &c. —Gal. ii. 18. —From the apostle's asking the Corinthians, whether he was necessary for them, whether the church where he wished to come had need of him, he supposed that the apostleship of the church of Jerusalem would be challenged; and that if he showed any doubt of it, he might be accused of raising objections. So that he concludes that it would be necessary for him to come to them, to show that he was not a stranger or an intruder. And he proposed that he should write to them, as he speaks in the next verse, 2. Or need we, as some, letters of recommendation to you? —This is an high irony, both of the faction and of the false teacher. It is the same as if he had said, Since the things I advanced in my former letter are not thought by you sufficient to prove my apostleship, shall I for that purpose bring you letters, recommending me as an apostle, from the brethren in Judea, as some have done? This it seems was the method the false teacher had taken to establish himself. For he had heard that the apostles had given recommendation to some of the brethren in Judea; and the Corinthians had been so silly, as, on the credit of these letters, to receive him as a greater teacher than the apostle himself. Of this kind of recommendatory

Commentary.

CHAP. III. —1 Must I, who have already proved myself to you to be an apostle, begin again to recommend myself? or need I, for that purpose, as some, (the false teacher,) letters of recommendation to you, or letters of recommendation from you to others?
2 I need no letter of that sort: Ye are a copy of our letter of recommendation from Christ, which is written on our hearts, known and read of all men.
3 For ye are plainly declared Christ's letter ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but (¢) on fleshly tables of the heart.

4 Now a boasting of this kind we have through Christ (1 Cor 2:6, 9, 10), with God:

5 Not because we are fit (¢¢) of ourselves to reason any thing to ourselves: but our fitness is from God;

6 Who (2 Cor 3:18) indeed hath fitted us to be ministers of the new covenant, not of the letter, but of the Spirit: (Rom 7:6, 22) Now the letter killeth, but the Spirit maketh alive.

7 (a) Besides, if the ministry of death, imprinted on stones with letters (Pro 5:12), was done with glory, so that the children of Israel could not look steadfastly on the face of Moses, because of the glory of his face, which was to be abolished;

8 How shall not the ministry of the Spirit (9:16) rather (2 Cor 3:16) be with glory?

9 (1 Cor 9:17) And, if the ministry of condemnation is glory, much more doth the ministry of righteousness abound in honour.

is supported by all the ancient MSS., ought not to be altered on so slight an authority; especially as it gives a very good sense to the passage, and agrees well with the context.

2 Known and read of all men. — If the letter of recommendation of Jesus Christ, consisting of the declaration of his resurrection, the power of conferring spiritual gifts with which he was endowed, and the glory which the apostles met with, was written by the Spirit, who was in them, and in whom the Spirit of the new covenant was resident, then it was written by the Spirit of the living God, as the Spirit of the new covenant is resident in the hearts of believers. The apostle explains this in the next verse.

3 Ye are plainly declared Christ's letter ministered by us, not of the letter, but of the Spirit. — Rather he be not minister of the ministry of the letter which he wrought among them, who had experienced a great change in their own temper, through the influence of the doctrines of the gospel which he put into their hearts. (Rom 12:21) which ministered the power of the Spirit. Of course, he ministered the power of the Spirit, which rested on them, to the same extent that they had ministered, or written this copy of Christ's recommendatory letter, not with ink, but with the Spirit of the living God, not on tables of stone, but on fleshly tables of the heart. The Corinthians were thus called the apostles, not of the letter, but of the Spirit, which was resident in their hearts.

6 Now a boasting of this kind we have through Christ, with God:

5 Not because we are fit of ourselves to reason any thing to ourselves: but our fitness is from God;

6 Who indeed hath fitted us to be ministers of the new covenant, not of the letter, but of the Spirit: Now the letter killeth, but the Spirit maketh alive.

7 (a) Besides, if the ministry of death, imprinted on stones with letters (Pro 5:12), was done with glory, so that the children of Israel could not look steadfastly on the face of Moses, because of the glory of his face, which was to be abolished;

8 How shall not the ministry of the Spirit rather (2 Cor 3:16) be with glory?

9 (1 Cor 9:17) And, if the ministry of condemnation is glory, much more doth the ministry of the covenant, which bringeth righteousness to believers, abound in honour and authority to its ministers.
10 And therefore the covenant of the letter which was glorified, was not glorified in this respect, by reason of the excelling glory.

11 (1 Cor. 2:10.) Besides, if that which is glorious, is glorified in glory, much more that which is glorious, remaineth (2) in glory.

12 Wherefore, having such a persuasion, we use much (un deserved) plainness of speech;

13 And not as Moses, who put a veil upon his face, that the children of Israel might not steadfastly look to the end of the thing to be abolished:

14 (2 Cor. 3:3.) Now, their minds were blinded: (4.) for, until this day, the same veil remaineth in the reading of the old covenant, it not being revealed that it is abolished (5) by Christ.

15 (1 Cor. 2:8.) Moreover, until this day, when Moses is read, the veil lieth upon their heart.

(See Rom. xi. 25.)

16 (5.) But, when it shall turn to the Lord, the veil shall be taken from around it.

17 Now, the Lord is the Spirit: and where the Spirit of the Lord is, there is freedom.

18 (Gal. 5:1.) For we all, with an unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as by the Spirit of the Lord.

II. CORINTHIANS.

Chap. III.

10 And therefore the covenant of the letter which was glorified, was not much glorified in that respect, by reason of the far more excelling glory of the covenant of the Spirit, by which it is abolished.

11 Besides, if that covenant which is abolished, is abolished by the greater glory of the covenant of the Spirit, that covenant which remained in glory, superiour to any glory which the abolished covenant ever possessed.

12 Wherefore, having such a persuasion, that the apostles, the ministers of the gospel, are much superior to Moses in respect of their inspiration, we use much plainness of speech in our preaching.

13 And do not put a veil on our face when preaching the gospel, as Moses put a veil on his face, while delivering the law, that the children of Israel might not steadfastly look to the vanishing of the glory on his face, which was to be abolished.

14 Now, as was typified by the veil on Moses' face, the minds of the Israelites were permitted to remain blind: For, until this day, the same veil remaineth in the reading of the old covenant; it not being revealed to the Israelites that it is abrogated by Christ, in whom all its types and figures have been fulfilled.

15 Moreover, until this day, when the law of Moses is read in the synagogues, the veil lieth upon the heart also of the Jews; they are strongly blinded by their own prejudices and lusts.

16 But when it, the veiled heart, shall turn to the Lord, the veil shall be taken from around it: When the Jews shall believe the gospel, their prejudices shall be removed, so that they shall discern the true meaning of the law.

17 Now, what we may understand what I mean by the Jews turning to the Lord, the Lord signifies the covenant of the Spirit of which we are the ministers, ver. 6. And where the Spirit, the inspiration of the Lord, is, as it is with us, there is freedom in speaking.

18 For we apostles, all with an unveiled face brightly reflecting as mirrors the glory of the Lord Christ, which shines on us, are, in
CHAPTER IV.

Having in the preceding chapter described the excellency of the covenant of the Spirit, and the transcendent honour and authority which the ministers of that covenant possessed by virtue of their office, and the abiding inspiration of the Spirit with which they were endowed, the apostle told the Corinthians, that the consideration of these things animated him and his brethren to diligence in performing the duties of their ministry, ver. 1.—and also to faithfulness. For, using no craft or deceit in preaching, but plainly and fully manifesting the true doctrines and precepts of the gospel, they recommended themselves to every man's conscience, ver. 2.—And therefore, if their gospel was veiled to any to whom it was preached, it was veiled only to those who destroyed themselves by hearkening to their own prejudices and lusts, and who having rejected the gospel, the devil made use of them in blinds the minds of others by their sophistry, ver. 3, 4.—Further, notwithstanding the apostles possessed such authority and miraculous powers, they did not preach, themselves, but Christ, as Lord or author of the spiritual dispensation of the gospel; being sensible that they should abide the world, only with a light borrowed from him, ver. 5, 6.—Yet, however, the low birth and mean station of the apostles, with their want of literature, should be thought inconsistent with the high dignity they claimed for the dispensation of Christ. St. Paul told the Corinthians, that God chose men of their character and station to be apostles, and committed the treasure of the light of the knowledge of God to them, as to earth vessels, to shew, that the excellency of the power by which the world was converted from idolatry, and the preachers of the gospel were preserved amidst the evils which pressed them on every side, did not proceed from themselves, but from God, ver. 1.—So that the dignity of the ministry of the gospel, instead of being diminished, was greatly increased by the low birth of the apostles, and by the evils which they sustained while executing that ministry: since thereby they had an opportunity of displaying their faith, their fortitude, and their benevolence to mankind, ver. 2, 3.—To illustrate this sentiment, the apostle gave an affecting description of the sufferings to which he and the rest were exposed, and of the extraordinary support which they received while pressed with these evils, and of their surmounting them all through the assistance of God, ver. 8–14.

Next, to shew the Corinthians how much they, and the whole body of the faithful, were interested in the sufferings of the apostles, he assured them, that they endured all the evils he had mentioned, for the sake of the persons to whom they preached, that by convincing them of their sincerity, God might be glorified through their conversion, ver. 15.—And therefore they did not flag in their work, although their outward man was daily wasting through the labours and sufferings which they were enduring, ver. 16.—Besides they knew that their afflictions fully wrought out for them a most exceeding and eternal weight of glory, which shew the reason that, in discharging the duties of their ministry, they did not aim at obtaining the seen things of the present world, which are all temporal, but at obtaining the unseen things of the world to come, which are eternal, ver. 18.

NEW TRANSLATION.

CHAP. IV.—1 Wherefore, having this ministry, as we have received mercy, (1 Cor. vii. 25. note 2.), we do not flag. 2 (Acts, 76.) Also, we have commanded away the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but, by the manifestation of the truth, recommending ourselves to every man's conscience in the sight of God. Ver. 2. 1. We have commanded away.—This is the literal significan-

tion of the word ἀφέναι, found in Rom. vi. 21. 32. Ἀπόφημα, ver. 6. signifies to com-

mand. See Rom. iv. 60. The expression is emphatical and pictur-

esque. It represents the hidden things of shame as offering their service to the apostles, who rejected their offer with disdain, and commanded them to be gone. The common translation, recommending, represents the apostles as freely yielding themselves to every man's conscience as upright in the sight of God, which knows our heart.

COMMENTS.

CHAP. IV.—1 Wherefore, having this glorious ministry committed to us, as we have received supernatural powers to fit us for it, we do not flag through the difficulties lying in our way. 2 Also, being faithful in this ministry as well as diligent, we have commanded those base actions to be gone, which impostors hide, knowing them to be shameful; never behaving in a crafty manner, neither preaching the gospel deceitfully, but, by fully and faithfully declaring the truth, recommending ourselves to every man's conscience for the purpose of spreading the gospel. 2 The hidden things of shame. — αἰσθησίων, are those disgraceful sexual practices in which some commit themselves privately, and which they carefully hide, because, if they were discovered, it would destroy their credit and expose them to shame. —In the latter part of the 1st century the four false teachers, described chap. ii. 17, who adulterated the word of
H. CORINTHIANS.

8. If, therefore, even our gospel be veiled, it is veiled (σοι ὡς αἰκιόμενον, mid. voice) to them who destroy themselves.

4 (Er) By whom the god of this world hath blinded the minds of the unbelievers, in order that the light of the gospel of the glory of Christ, who is the image of God, might not shine in them.

5 (Telg, 97.) Now, we preach not ourselves, but Christ Jesus as Lord, and ourselves your servants (σεσ. 112.) on account of Jesus.

6 (Orr, 236.) For God, who commanded light to shine out of darkness, he hath shined (μεταπτομη, 156.) into our hearts, to give you the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power might be God's, and not (ἐπί ἡμῶν, 156.) belonging to us.

God, and who, after the manner of the Greek philosophers, made loud pretensions to honesty and purity, but secretly grazfed their lusts without any restraint.

Ver. 3. Our gospel is veiled, it is veiled, etc.—In chap. iii. 13, 14, the apostle had observed, that there were two veils by which the Israelites were blinded, or prevented from understanding the meaning of the law, and from perceiving that it was to be abolished by the gospel. This first was a veil which lay on the law itself. This veil was formed by the obscurity of the types and figures of the law, and was signified by the printing of the law, and the interpretations given in it concerning its abrogation by the gospel. Now, in allusion to these causes of the blindness of the Israelites, the apostle told the Corinthians, that the gospel had been so plainly preached, and so fully proved, that if its divine original and true meaning was veiled, it was veiled only to them who destroy themselves. It was not veiled by any veil lying on the gospel itself, but by a veil lying on the hearts of the heathen philosophers and Jewish scribes, who would destroy themselves by hearkening to their own lusts and lusts. In this and the foregoing verse the apostle hath asserted the perspicuity of the scriptures in all matters necessary to salvation. For the written gospel is the same with that in note 3. The apostles preached, as is plain from Philipp. iii. 1; 2 Pet. iii. 1, 2; 2 Cor. iii. 6, 14; 1 Thess. ii. 16; 1 Tim. iv. 1; 2 Tim. iii. 4, 8; etc. In its external form, and when reading the word of God, the most of the unconverted veil the word by their own blindness, and destroy themselves by hearkening to their own lusts and lusts. The apostle gave to the devil the title of God, not because he is really God, or possesses independence or any divine attribute, but merely because idolaters, called in scripture the world, worshipped and served him as if he were God. Our Lord also termed the devil the Prince of this world, John xii. 31. 32. 33. not because he has any title to rule the world, but because he hath usurped the dominion thereof. This verse, Bengelius calls, Grandis et horribilis disquisitiones, or grand and terrible dissertations of Saul, that some of the ancients, in opposition to the Manicheans, who perverted this passage for establishing their two principles, construed it in the following manner: Among whom God hath blinded the minds of the unbelievers, as much by himself as by them. The devil is here said to blind the minds of the unbelievers, no person understands the apostle to mean that the devil hath the power of blinding the minds of the unbelievers, but that he doth it by false teachings and arguments, and so blindeth them forcibly; for in that case who would remain unblinded! But he means that the devil blinds unbelievers in the way of natural, and not in a way of moral violence. We have false teachers and false teachings in the gospel with arguments, addressed, not to the understanding of men, but to the blindness of their hearts. The blindness of these kinsmen unbelievers are easily persuaded to shut their eyes against the light of the gospel, because it condemns their vicious practices. But the false teachers destroy them, not like the devil, unless the blindness of their hearts are a just punishment for their crimes. The ignorance therefore of unbelievers does not proceed so much from the obscurity of the gospel, as from their own lusts and lusts.

3. The light of the gospel of the glory of Christ.—That display of the perfections and counsels of God (ver. 6.) which is made in the gospel, the apostle calls light; and by observing that it proceeded from the face of Christ, he sets it in opposition to the darkness in which the unbelievers were left, and which shone in Moses' face, when he delivered the law to the Israelites.

4. Who is the image of God.—St. Paul in this passage calls Christ the image of God, who is the Father of lights, or Fountain of all the knowledge of the world, for the same reason that he calls the apostles the images of Christ. Christ faithfully delivered to the world all the doctrines which God gave to him, as the apostles faithfully declared all the revelations which Christ made to them. According to St. Paul, therefore, the world is illuminated by the apostles, not as men, but as ministers of Christ, and therefore as mediators, hath derived his light from God. And thus, all the spiritual light that is in the world, the apostle ultimately refers to the revelation of God, and the constitution of the church in the image of God in other respects likewise, see Col. 1. 16. note 1.

Ver. 5. Christ Jesus as Lord.—The order of the words in the original (Χριστοῦ ὑπὲρ Λόρδον) shows this to be the true translation of the clause.

Ver. 7.—We have this treasure in earthen vessels,—In the opinion of some, there is here an allusion to Gideon's soldiers, who carried lighted lamps in earthen pitchers, when they attacked the Midianites. But others, with more probability, suppose the allusion is to the ancient method of hiding treasures of money in earthen vessels, or pots. The apostles are called earthen vessels, for the reason to which we have just referred.

The excellency of the power.—The power by which the gospel is established or confirmed is its doctrine, precepts, and promises; all of them perfectly agreeable to the condition and necessities of mankind, and to the character of God. The power by which the gospel binds the hearts of heathens, appeared absolute foolishness. Secondly, in the great miracles by which the apostles proved their mission from God, and in the spiritual fruits of the gospel, angels, and the confessions of their faith in the gospel. Thirdly, in the blessing of God, which ever so accompanied the preaching of the gospel, in such a manner as to dispose mankind to receive it. But the greatness of this power can only be estimated by the greatness of the obstacles which it had to remove, and by the greatness of the effects which it then produced. No sooner was the gospel preached in any country, whether barbarous or civilized, than great numbers forsaketh idolatry, and devoted themselves to the worship of the true God. Moreover, instead of wallowing as formerly in sensuality, they sought to practice in all manner of wickedness, they became holy. But it is evident, that before such an entire change in the faith of any heathen could take place, the prejudices of education were to be overcome, and the power of tradition was to be set aside; the reproaches, calamities, and insted of persons most dear to the convert, were to be disregarded; the re-nat-ur-ation of mankind, patience, and all who were therefor were any how connected with the established religion, was to be borne; in short, the ties of blood and friendship were to be broken. The operations of ease and interest were to be silenced; nay, the love of life itself was to be cast out: all which were obstacles to the heathens changed their face; and this power, which was produced by the gospel in the temper and manners of these men, it is certain, that before this could be accomplished, their lusts and appetites to attack the gospel, were to be strengthened by inveterate habit, as was the case with most of the converts from heathenism. But by arguments, true natural power, which the first preachers of the gospel can be supposed to have possessed.

2. Might Christ not belong to us?—All the apostles, except Paul, being men of low birth, they had not the advantage of a learned education; all of them, before they became apostles, spent their lives in laborious occupations; none of them in their own
The power by which we are preserved is from God; for the power of God is on every side by our enemies, but not straitened so as to be unable to cause the combats by the blows we receive, but not in despair of obtaining the victory.

Pursued by our enemies in order to be destroyed, but not utterly forsaken of God; thrown down by them, but not killed.

At all times carrying about in the body the putting to death of the Lord Jesus, in the sufferer by the body the same persecution and affliction with him, that the life also of Jesus may be manifested in our body.

For always, we who live, are exposed to death for the sake of Jesus, that the life also of Jesus may be manifested in our mortal flesh.

So that death verily worketh strongly in us, he attacks us in various forms, but spiritual life worketh in you, by the afflictions we sustain, by the strengthening and confirming of our faith.

Yet, though we thus expose ourselves, it need not surprise you; because having the same strong faith which David shewed, according to what is written, I believed God's promise, therefore I have spoken; we also believe, and therefore speak;

Knowing that he who raised up the Lord Jesus, will raise us up also by Jesus, and will present us with you.

For all our sufferings are for your sakes, that the grace which hath abounded to many, may, through the thanksgiving of many, overflow to the glory of God.

Therefore we do not flag (συνεχείος), but even although our outward man is wasted, yet the inward man is renewed day by day.

Besides, the momentary light thing of our affliction may be borne by us, as it effectually worketh out for us a most exceeding external weight of glory in the life to come:

To say, 90, 91. I. Besides, the momentary light thing of our affliction worketh out for us a most exceeding external weight of glory:

country had any office in the state, to clothe them with authority; and when they went among the Gentiles, having no war to defend them, they were liable every hour to be broken or destroyed by their enemies. Well, therefore, might Paul call himself and his brethren apostles asarches, eseile, into which the treasure of the gospel was put. Now, being such persons, can any impartial judge suppose them to have been the authors of the gospel? It was a scheme of reasons for above their ability to contrive. They must therefore have received it by inspiration from God, as the apostles themselves were. Yet, so far from being a small thing, it is a great thing, after truth can fancy, that a few strangers of the lowest rank in life, coming from a distant desolate nation, and who, besides, were naturals born into a language of the people they were to teach, and not only could prevail with any number of men, and far less with multitudes in the manifold splendor of an imperial court, or the majesty of the nation the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn. The apostles were, after all, the servants of God, appointed to teat the omniscience of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn. The apostles were, after all, the servants of God, appointed to teat the omniscience of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn. The apostles were, after all, the servants of God, appointed to teat the omniscience of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn. The apostles were, after all, the servants of God, appointed to teat the omniscience of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn. The apostles were, after all, the servants of God, appointed to teat the omniscience of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn. The apostles were, after all, the servants of God, appointed to teat the omniscience of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn. The apostles were, after all, the servants of God, appointed to teat the omniscience of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn. The apostles were, after all, the servants of God, appointed to teat the omniscience of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn. The apostles were, after all, the servants of God, appointed to teat the omniscience of the world, considering what hath been said above concerning the number and greatness of the obstacles which were to be removed before any heathen embraced the gospel, no candid mind can learn.
We are not contemplating to obtain the things which are seen, the glories of the present life; but the things which are not seen, the eternal.

18 We are not aiming at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

Pleasure. If the ordinary meaning of the Greek word ἐνεργεῖν, the present, is retained, it will not alter the sense of the passage. For either way translated, it suggests a new reason for the apostle's not flagging. He uses the neuter adjective, τὸ ἔνεργεῖν, the thing of our affection, to show how much he disregarded the affections of the present life.

2. A most exceeding. —So I have translated the Greek phrase οὐκ ἔνεργεῖς ἐν τῷ κόσμῳ, supposing it to be the highest Hebrew supposition, which was formed by doubling the word. See Esa. iv. 17.

3. Weight of glory. —The Hebrew word answering to glory, signifies both weight and glory. Here the apostle joins the two significations in one phrase. For the sake of the greater energy in his discourse, he often adopts the literal meaning of the Hebrew metaphor which he introduces, their figurative meaning also. Thus, Philip, ii. 14, "I count nothing amiss,

4. The things which are not seen are eternal. —This quality implies, not only that the joys of heaven will have no end, but even after a duration hath passed beyond all computation by numbers, or conception in thought; but also that these joys will suffer no interruption nor abatement whatever, in the course of a duration absolutely eternal.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

To shew what the things were which the apostles aimed at, and by the hope of which their inward man was daily exerted, St. Paul mentions, in this chapter, that eternal habituation in heaven which the righteous are to obtain after death; because there the whole objects of their desires will be, and they shall be enjoyed by them in the most perfect perfection, ver. 1. And knowing that their heavenly habituation will be infinitely preferable to their earthly dwelling, they earnestly desired to be introduced into it, ver. 2. And being a happiness which they were sure of obtaining, they were certain, that although they were deprived of their earthly habituation by their persecutors, they would not be found destitute of an habituation, it was certain for them, that the church, which they served, would not be left destitute of an habituation; therefore they desired that their persecutors, that they might be continued the longer with them, that they might be continued the longer with them, ver. 13. Both the case, they was moved by a strong sense of the love of Christ in dying for all, ver. 14, 15.

Therefore, as an apostle of Christ, he knew no distinction between Jew and Gentile; nor in preaching the gospel he made any distinction between them, but offered the same terms of salvation to all, ver. 16. —Declaring, that if any man believed in Christ, whether he were a Jew or a Gentile, he is a new creature, ver. 17. —Created by God, who hath reconciled him to himself through Jesus Christ, and that gives to the apostles the ministry of the reconciliation, ver. 18. —Which consists in publishing, that God is by Christ reconciling the world to himself by shunning persecutions, as the apostles did, ver. 19. —The apostle, therefore, in Christ's stead, earnestly besought men to be reconciled to God, ver. 20. —And to persuade them to be reconciled, he represented to them, that he who knew no sin God hath made a sin-offering for us, that we might become righteous in the sight of God through him, ver. 21. —Now, of all the arguments which the apostle adduces, the most weighty, the most important, is in preaching that judgment, was approved of God, and that he hoped also of the Corinthians, to whom he had made known that interesting event, ver. 11.

But what he had said, in commendation of his own faithfulness in the ministry of the gospel, might not be imputed to vanity, he told the Corinthians, that he had mentioned these things to afford them a solid ground of boasting in him as an apostle, and to enable them to answer those who boasted in the false teacher, on account of external and not on account of real qualities, ver. 12. —Further, because they were not enemies of God, but madmen, for preaching the gospel at the hazard of his life without repining any worldly advantage from it, he assured the Corinthians, that whether in so doing he acted, in the opinion of the faction, as a madman, it was for the glory of God, or whether he acted, in the opinion of the sincere part of the church, as one in his right mind, he assured them that he might be continued the longer with them, ver. 13. —And in either case, he was moved by a strong sense of the love of Christ in dying for all, ver. 14, 15.

NEW TRANSLATION.

CHAP. V. — 1 We do not pursue seen things, nor flag in our earthly house, which is a tent, because we know, that when our earthly house, which is a tent, is de-

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 COMMENTARY.

Ver. 1. — 1. Our earthly house, which is a tent, —I agree with Be- thune being at the greatest pains in persuading men to believe the future judgment; and by the earnestness, in preaching that judgment, was approved of God, and that he hoped also of the Corinthians, to whom he had made known that interesting event, ver. 11.

Ver. 9. — 10. The apostle, therefore, knowing the terribleness of Christ's displeasure, was at the greatest pains in persuading men to believe the future judgment; and by the earnestness, in preaching that judgment, was approved of God, and that he hoped also of the Corinthians, to whom he had made known that interesting event, ver. 11.

Ver. 5. — 5. Who hath given us the earnest of the Spirit, means given us the earnest, which is the Spirit. —For the apostles had nothing given to them as
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tent, a temporary habitation, is destroyed, we shall have a building from God, a house not made with hands, eternal, in the heavens.

2 (1 Cor. xiv. 9.) But yet, in this present, (from ver. 1,) we groan, earnestly desiring to go permanently into our habitation which is (εἰς τὸν οίκον, 155.) heavenly.

3 (1 Thess. v. 8.) And surely, if we go in, we shall not be found destitute of these things.

4 For we know who are in the tent groan, being burdened; not because we desire to go out, but to go permanently in, (see ver. 8.) that what is mortal may be swallowed up of life.

5 Now he who hath effectually wrought us to this very desire is God himself, who also hath given us the earnest of the Spirit. (See 2 Cor. i. 22, note 2.)

6 We are bold, therefore, at all times, (see, 207.) because we know, that being at home in the body, we are from home with the Lord;

7 For we walk by faith, and not by sight.

8 We are bold (2 Cor. ii. 14.) also, (see) because we are well pleased rather to go from home out of the body, and to be at home with the Lord:

an earnest of the Spirit. The Spirit himself was the earnest spoken of—Our translators have rendered this passage in the following manner: For we know that our earthly house of this tabernacle we groan, being burdened by the weight that presseth upon us, not that we desire to be unclothed, but that we desire to be clothed in heaven: so that this mortal thing may be put off, and we shall not be found naked.

The reference is to our earthly tabernacle, which the apostle describes as a kind of earthly habitation, and in the next verse he says, 'we are from home with the Lord.'

9 For we know that the inhabited by the flesh is set in prison, (see 2 Cor. i. 7.) being burdened; not because we desire to go out of this state, as unwilling to bear our afflictions any longer, but to go permanently into our heavenly habitation, that sin, and misery, and weakness, and whatever in this world accompanies mortality, may be swallowed up in an eternal life of happiness.

10 And so on the ground that he hath effectually wrought us to entertain this very desire is God himself, who also hath given us the earnest of our obtaining an heavenly habitation, in the gifts of the Spirit which he hath bestowed on us.

11 Being desirous of entering into heaven, we are bold at all times in the exercise of our ministry; the rather, because we know, that while at home in the body on earth, we are from true home, separated from the Lord;

12 For we walk by the belief of the other world, and not by the sight of this.

13 We are bold also, and have no fear of death, because we are well pleased rather to go from our present home out of the body than remain on earth, that we may be at our real home in heaven with the Lord.

Christ.

Abraham and his sons, who were heirs with him of the promises of the country, looked for while they lived in tents; and of which city the builder and maker is God, Heb. xi. 10. To this city St. Paul and Barnabas were sent to preach to the Gentiles; the place where the name of GodJEusalem, The city of the living God; because as in the earthly Canaan, which was the type of the heavenly country, Jerusalem was the place where the tabernacle of God was; so in the same manner, the presence, and to which the tribes went up to pay their homage to God; so we may suppose, that in the heavenly country there will be a particular place, where the Deity will manifest his presence, and receive the worship of the church of the first-born. See Heb. xii. 22 notes 1, 2.

3. An house not made with hands.—By this expression, the Hebrews denoted the excellence of a thing; as by the contrary expression, 'made with hands,' they signified a thing mean and contemptible, Heb. xii. 11. 'The house not made with hands,' is one of those (μαραθόμενη) mansions, of which Christ tells us there are many in the Father's house of the universe, John xv. 2.

Ver. 2.—1. To go permanently in.—So I translate the word οἰκον. For in the middle voice, signifies, go in, enter. See Scap. Diction. and Millar. from οἰκον. For in the middle voice, signifies, go in to a house or place; 2 Cor. vi. 26. 3. But to go in is to be in the house, who go into houses. As the preposition in increases the signification of the word with which it is joined, so it may be supposed to increase the signification of the word go in, as to abide. In this sense it is used here, with great propriety, to shew that the apostle, speaking, not of the habitation of the righteous between death and the resurrection, but of their habitation after the resurrection, where they are to remain for ever. In a metaphysical sense, the Greek words above mentioned signify to clothe, and to be clothed. But they cannot have these meanings in this passage, because to speak of 'being clothed upon with an house,' is, I think, an absurdity. There is included a similar expression, 1 Cor. xv. 53. For this mortal must put off the putting on of. For this mortal is put off, and they are changed into incorruptible. But it does not imply that the mortal body is changed into another that is immortal; for the righteous is to be covered with, or anything united to one that is immortal: For in that case flesh and blood would inherit the kingdom of God; contrary to what is taught in the 2d chapter of the Corinthians, 2 Cor. iii. 16. The meaning therefore is, that our mortal body is to be changed into one that is immortal.

2. Which is heavenly.—So if οἰκον. It is translated, Luke xii. 1. οἰκον. which is, Your heavenly Father. The word signifies that which is most excellent; in which sense it may also be translated, Rev. xii. 2. to come down from God (εὗρος ἐξ οίκου) out of heaven.

Ver. 3. We shall not be found destitute.—So I translate the word αὐθεντεῖαι, because it never signifies to destitute of something which he ought to have had. Hence it was applied to one who wanted his upper garment, (John xix. 7,) his tunic, and even his undergarment, (John xix. 23,) as if he had nothing at all, αὐθεντεῖαι. However, as the Greek writers called the body a tent, according to the ordinary dress among the Greeks, and that being a principal part of the body, 'is destroyed, we have,' &c. But I prefer the literal translation of the word αὐθεντεῖαι, for a reason to be mentioned in the next.

2 We have a building from God.—This building is the city which

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9. (In me) And for you we earnestly, whether being at home, or being from home, to be acceptable to him.

10. For we must all appear before the tribunal of Christ, that every one may receive things (Acts 11:17), in the body, according to what he has done, whether good or bad.

11. Knowing, therefore, the terror of the Lord, we persuade men, and are made manifest to God; and I trust are made manifest even (Rom. 16:13) to your consciences.

12. (Acts 26:18.) However, we do not again recommend ourselves to you, (1 Cor. 5:6.) but even more so, the more so, that ye may have an answer to them who boast (1 Cor. 1:17) on account of appearances, nor of heart.

13. For whether we be besides ourselves, it is for God; or whether we be sober, it is for you.

14. For the love of Christ constraineth us, who judge this, That if one died for all, certainly all were dead;

15. And that ye died for all, that they who live should no longer live to themselves, but to him who died and rose again for them.

16. Wherefore, we, from this time forth, respect no man (Acts 23:18), on account of the flesh: And even if we have esteemed Christ on account of the flesh, yet now we esteem him no more on that account.

17. (Acts 3:30.) For, if any one be in Christ, he is a new creature: old things have passed away; behold all things have become new!

18. Give you occasion of boasting concerning us. From this it appears, that the faction had taken occasion, from the things which the apostle in his former letter had advanced in proof of his apostleship, to speak of him as a vain-glorying person. And this being reported to him, he told them what he had written, and was going to write, concerning his own faithfulness, and other things, as an essay, neither proceeding from vanity, nor was meant to recommend himself to them as an apostle, but was intended to enable his hearers to judge of his genuine state, if they esteemed them the more, referring him to the false teachers, in whom they boasted on account of a few external qualifications, while he possessed no real goodness of heart.

19. Who boast (Rom. 1:18) on account of appearance. The word τὸ πρὸς τὸ ἄτομον signifies the consciousness, with the form and air of the body, taken complexly. Here it denotes those superficial external qualities which are the admiration of the vulgar, and of which it seems the false teachers boasted: whilst he was deficient in these, being more than sufficient in the other virtues of the apostle, Rom. 1. 19, and in the notes on those verses, it was in the prospect of Christ's dying for mankind, that God allowed Adam and Eve, after the fall, to live and have children, and appointed them and their posterity a trial under a more gracious covenant than the first, in which, not a perfect obedience, but the obedience of faith was required, in order to their obtaining eternal life; in which also the assistance of the Spirit of God was promised, to enable them to perform the duties of the new covenant. And the consciences of men were to die at length, according to the penalty of the first covenant, that they are all judged of things without, and of things without and within, day, to receive reward or punishment, according to their behaviour during their trial under the new covenant. Thus far Adam and his posterity were judged, and in the end of the world, Christ in the benefit of the new covenant, to the end of the world. Again, Christ being exalted to the government of the universe, as foretold by Moses and the prophets, 1 Cor. 6:18. Am I not excellent, he said, above all mankind from his government are the fruits of his death. For as the apostle tells us, Rom. 11:11. To this end was Christ given over by God to death, that he might rule over both the dead and the living. It is evident, therefore, that good and bad men, equally, owe their present life on earth, and the gracious covenant under which they are placed, and their resurrection from the dead at the last day, to the death of Christ. In like manner, all those who live, in the pale of the Christian church owe the advantages of revelation, and of the ordinances of religion, and of the influences of the presence of God, to the death of Christ. The blessings, temporal and spiritual, Eph. 1. 3. See the explanation prefixed to Rom. 1. 18. Should no longer live to themselves, but to him. In this verse, the particle τον is added to the word χριστον, and a new grace is a covenant by which they may obtain eternal life, all are bound by every tie to live agreeably to the direction of mankind, who is the Source of all life, honesty, purity, holiness, all, and a blessing, a concern for the glory of God.

19. Through the obedience of the many, many, that is all, shall be constituted righteous; shall have the means of becoming righteous, as was the case with Abraham, Rom. 4. 17, and in the notes on those verses, it was in the prospect of Christ's dying for mankind, that God allowed Adam and Eve, after the fall, to live and have children, and appointed them
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18 But all (w) of God, who hath reconciled us to himself through Jesus Christ, and hath given to us the ministry of the reconciliation;

19 (Or, 322.) Namely, that God (w, 10.) to by Christ reconciling the world to himself, not counting on them their trespasses; and hath set at naught the word of the reconciliation;

20 (Tww Luke, 308.) In Christ's stead, therefore, we execute the office of ambassadors. And (Or, 321.) seeing God beseeches by us, we pray (wv) in Christ's stead, Be ye reconciled to God.

21 For him who knew no sin, he hath made a sin-offering for us, that we might become the righteousness of God through him.  

alteration made in the minds and manners of men, by the faith of the gospel, was so great, that it might be called regeneration; and the person so regenerated might be considered as a new creature; and the rather, that at the resurrection the bodies of the regenerate shall be fashioned anew, like to the glorious body of Christ; consequently, they shall be made new in their whole man.

2. All things have become new.—He hath acquired new views of things, and better dispositions, and follows a better course of life; by a divine change, whatever his station be, he has acquired a dignity far superior to that in which he formerly derived from birth, or fortune, or condition; he is truly estimable on account of the excellency of his own character, as well as of his faith and hope.

Ver. 18. Hath reconciled.—This word is used to signify the making of those who were at enmity, friends. See Rom. v. 11 note 1.

Ver. 20. In Christ's stead, therefore, we execute the office of ambassadors.—Christ was God's chief ambassador; and the apostles being commissioned by Christ, were his substancia. The same obedience, therefore, was due to them as masters of religion, as to Christ himself. But the false teacher not being appointed by Christ his substitute, had no claim to any such respect.

2. Seeing God beseeches by us.—Our translators supply the word you here, as if God besought the Corinthians by Paul. But that addition spoils the beauty of that passage. The Corinthians were already reconciled, and did not need to be besought. But St. Paul told them, that seeing God besought sinners by the apostles, he and his brethren 'prayed all men in Christ's stead,' saying to them, 'Be ye reconciled to God. For him who knew no sin,' &c. So that this is a short specimen of the apostle's exhortations to the unconverted in every country. Accordingly, Eusebius observes, 'Illud, Reconsciamentum Div. ministicum est.'

21. He hath made a sin-offering for us. —These are many passages in the Old Testament, where מ rotary nin, signifies a sin-offering. Hosea vi. 3. 'They (the priests) eat up the sin (that is, the sin-offering) of my people.' See Whaley's note on this verse.

In the New Testament, likewise, the word sin hath the same significance. Heb. xii. 18. xii. 11.

2. That we might become the righteousness of God through him.  

—As substantives are sometimes put for their corresponding adjectives, Gal. iv. 17, 'the righteousness of God' may signify righteous persons in the sight of God; namely, by being made righteous, we stand entitled to us for righteousness through Christ. The unbelief in the phraseology here is elegant: Christ was made sin, that sinners might become the righteousness of God.

CHAPTER VI.

View and Illustration of the Exhortations and Precepts contained in this Chapter.

The apostle having affirmed in the foregoing chapter, that the ministry of reconciliation was committed to the preachers of the gospel, he entreated his fellow-labourers in that ministry, the bishops and pastors at Corinth, to exert themselves with the utmost fidelity and diligence in their work; because, if they were either unfaithful or negligent, they would be guilty of receiving that honourable salary in vain, ver. 1. Then he put them in mind of God's promise of his faithful stewards; and by adding, 'now is the accepted time, now is the day of salvation,' he intimates, that there are seasons in which God more especially blesseth the labours of his servants, which therefore ought not to be neglected by them. And, to carry the matter home to their conscience, he told them, that the season then present was such a day of salvation, ver. 2. —These earnest exhortations the apostle addressed to his fellow-labourers, that they might give no encouragement to any one to commit sin, either by their negligence, or by their teaching a lax morality, like the false apostles, because it would occasion the ministry of the gospel to be blamed, as encouraging licentiousness, ver. 3. He therefore besought them to establish themselves as faithful ministers of Christ, by their virtues, both passive and active; also by sound doctrine, and by a right behaviour both in private and in public, ver. 4-10.

Having thus exhorted his fellow-labourers, the apostle addressed the Corinthian brethren in general, telling them 'his mouth was opened to them, his heart was enlarged,' he spake plainly to them, from love. And, as a reward, he desired an equal return of affection from them, ver. 11, 12, 13. —Then proceeded to give an advice, which he knew would be disagreeable to some of them; namely, not to join themselves in marriage with idolaters and unbelievers, because the principles and manners of such persons being directly contrary to the principles and manners of Christ's disciples, the Corinthians could have no prospect of union and peace in such marriages, ver. 14, 15. —Or, although love and peace were maintained, their idolatrous spouses tempting them to join in the worship of idols, they might lose that holiness which rendered them the temple or dwelling of God, ver. 16. —As was plain from what God said to the Israelites, 'Come out from among them, &c. and ye shall be to me sons and daughters,' ver. 17, 18. —Then, to shew that these promises were made to the disciples of Christ as well as to the disciples of Moses, the apostle added, as the conclusion of his discourse on this subject, chap. vii. 1. 'Wherefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,' &c. These words, therefore, being properly a part of this discourse, I have taken them from the beginning of chap. vii. and have joined them to the end of this chapter.

NEW TRANSLATION.

CHAP. VI.—1 Now, fellow-labourers, we also beseech you not to receive the grace of God in vain.

Ver. 1.—Now, fellow-labourers, we also beseech you. —So this verse ought to be constructed and translated, agreeably to the original. In the common translation, (wv wv auev wv auev ounviov roiiv ounviov ounviov) the four words which are supplied without the least necessity, not both the sense and beauty of the passage. That νομισματικά is in the vocative case, and signifies, 

Commentary.

CHAP. VI.—1 Now, fellow-labourers, in the ministry of reconciliation at Corinth, I, as Christ's ambassador, also beseech you not to receive that honourable ministry in vain.
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CHAP. VI.

2 And, to encourage you, consider what God worketh in Messiah:

3 In a favourable season I have heard thee praying for the salvation of the Gentiles, and in the day when they are to be converted, I will help thee. Fellow-labourers, behold now the highly accepted season; behold now is the day of salvation.

4 Give no occasion of stumbling (ver. 168.) to any one, that the ministry may not be found fault with:

5 But (a) by every thing let us establish ourselves as ministers of God, by much patience, by sufferings, by necessities, by distresses;

6 By stripes, by imprisonments, by tumults,

7 By labors, by watchings, by fasting;

8 By purity, by knowledge, by long-suffering,

9 By goodness, (e) by holy spirit, by a holy spirit, by love unfeigned.

10 By the word of truth, (chap. ii. 17. iv.) by the power of God, (2 Cor.) through the right and left hand armoure of righteousness!

11 Through honour and dishonour, (2 Cor.) through bad fame and good fame, (2 Cor.) as deceivers, (2 Cor. ii. 21.) yet true;

12 As unknown, yet well known; as dying, yet behold we live; as chastised, yet not killed,

(see Psal. cxviii. 18.)

13 As sorrowing, but always rejoicing; as poor, but making many rich; as having nothing, yet possessing all things.

not the apostle, but his fellow-labourers in the ministry of the gospel at Corinth, I think evident from ver. 3. 4, where the persons addressd are requested to approve themselves as the ministers of God, by exercising all the power and active virtues belonging to their character. By exercising them, the apostle shewed the Corinthians, that it belonged to him to inspect the behaviour, not of the people alone, but of all the spiritual men, and to give them such exhortations and reproves as he saw fit. And the false teacher, as a professd fellow-labourer, being examined along with the rest, he in particular was judged by the power of the Spirit. Afterwards drawn of a faithful minister, the Corinthians were made sensible how finely the false teacher was, for the reason Tertullian gives us for the birth of the grace of God in this passage signifies, not only the office of the ministry, but the spiritual gifts bestowed on the ministers at Corinth, just then for their office. See 1 Cor. iii. 10. note. 1 Cor. iv. 19. 20. 2 Cor. xi. 23. 24. From these passages it will appear, that he prescribed to others nothing but what he prescribed to himself. Accurate, therefore, it is included himself in this exhortation, Let us establish ourselves.

Ver. 5. By tumults.—The first preachers of the gospel were often assaulted in tumultus raised by the Jews and Israelitish rabble, as S. Paul was assaulted in Iconium, Lystra, Philippi, Thessalonica, Corinth, Ephesus, and Jerusalem.

Ver. 6. By purity. . . . By love unfeigned.—In the opinion of some, is the knowledge of the ancient oracles, called, in the enumeration of the apostles, wisdom and knowledge. 1 Cor. xiii. 1. 2. By long-suffering. As the apostle hath mentioned much patience, ver. 4. long-suffering must here signify the bearing and forbearing of all wrongs.

3. By a holy spirit.—By erathannyn 512. Translates this by the Holy Spirit, understanding thereby the spiritual gifts with which the apostles were endued. The Greek is rendered by the English, endued with divine power, the power of God, which, no doubt, signifies the power of divinity, and is a perfect description of the power placed among the good dispositions which the ministers of the gospel were to possess, I think it signifies a well-regulated spirit.

4. By the right and left hand armoure of righteousness. —This is said in allusion to the armours of the ancients. For soldiers carried bucklers in their left hands, and swords and javelins in their right. The former was their defensive, the latter their offensive arms. Wherefore, the right and left hand armoure of righteousness, denotes all the branches of righteousness, whereby, in those difficult times, the ministers of the gospel were as effectually enabled to defend themselves, and overcome their enemies, as soldiers were to defend their bodies and vanquish their foes, by the offensive and defensive armours which they wore:—or, the right and left hand armoure of righteousness signifies all the right methods by which a righteous cause is maintained.

5. Through honour and dishonour, (2 Cor.) through bad fame and good fame,—as deceivers, (2 Cor. ii. 21.) yet true;

6. As unknown, yet well known; as dying, yet behold we live; as chastised, yet not killed.

10. As sorrowing, but always rejoicing; as poor, but making many rich with the knowledge of salvation; as having none of the vanities of life, yet possessing all things, in our title to heaven.

—This is said in allusion to the armours of the ancients. For soldiers carried bucklers in their left hands, and swords and javelins in their right. The former was their defensive, the latter their offensive arms. Wherefore, the right and left hand armours of righteousness, denote all the branches of righteousness, whereby, in those difficult times, the ministers of the gospel were as effectually enabled to defend themselves, and overcome their enemies, as soldiers were to defend their bodies and vanquish their foes, by the offensive and defensive armours which they wore:—or, the right and left hand armours of righteousness signify all the right methods by which a righteous cause is maintained.

10. Through a proper behaviour when we receive honour and dishonour;—through bearing bad fame without being defeated, and good fame without being elated; as reckoned deceivers, yet shewing ourselves true ministers of Christ;
11 Our mouth is opened 1 to you, O Corinthians; our heart is enlarged; 1
12 Ye are not straitened in us, but ye are straitened in your own bowels. 1 (See 1 Esd. iv. 34.)
13 Now, the same recompense I request, (I speak as to my children,) Be ye also enlarged.
14 Become notdiscordantly yoked 1 with infidels; for what (συζυγεία) partisipatio
15 HAT flourishing light with darkness?
16 And what agreement have Christ with Belial? 1 or what (συζυγεία) portion a believer
17 Wherefore, come out from among them, and walk among them; and I will be their God, and
18 And I will be to you a Father, and ye shall be to me sons; 1 and daughters, with the Lord Almighty.

CHAP. VII.—1 Wherefore, having these promises, beloved, let us cleanse ourselves from all pollution 1 of the flesh and spirit, 2 perfecting holiness in the fear of God.

Ver. 11.—1. Our mouth is opened. —So the original word οὐράνως may be translated, being the preterite of the middle voice. Among the easterns, to shut the mouth, signifies to be out of humour, troubled, ashamed, or grieved: Isa. li. 15. "The kings shall shut their mouths at him." But to have the mouth opened, is to be joyful or glad. I have interpreted the phrase in its common meaning, because the sentiment which, according to that meaning, it expresses, suits the apostle's discourse at this point.

2. Our heart is enlarged. —This phrase in scripture signifies to be made exceeding glad: Psal. iv. 1. "Then hast enlarged me that is lowly, and I am made exceeding glad in thine ordinances." But in the verse before us, it signifies to have a strong affection for one, as is plain from what follows, ver. 12. How are ye not straitened in us, but in your own heart? Ver. 13.

Ver. 12. Ye are not straitened in us, &c. —Flamer translates this, "Ye are not straitened in us, and ye are not straitened by your bowels." I also, by your bowels, by your affection, on account of your having offended me by your dimensions.

Ver. 13. Ye are not straitened, &c. —By the law, animals of different kinds were not to be joined together, iv. 29, in one yoke. Deut. xvii. 19. "Thou shalt not plow with an ox and an ass together." But the phrase, ταυροκτόνων, discordantly yoked, is used here to express the marriage of a believer with an infidel, it is perhaps an allusion to Lev. xix. 19. Νῦν παραπλημερίας ταπεινωστάθηναι εὐθεῖα νυν παραπλημερίας ταπεινωστάθηναι. The apostle's precept, besides prohibiting marriages with infidels, forbids also believers to contract friendships, or to enter into any kind of scheme with infidels which requires much familiar intercourse, lest the believer should be tempted to join with the infidel in his wicked principles and practices.

Ver. 14. What (συζυγεία) portion. —The original word denotes the share which one receives with others, of a common subject.

Ver. 15. And what (συζυγεία) placing together, &c. —This is an allusion to the history of Dagon, the god of the Philis-

The Corinthians, and all the heathens, being excessively addicted to the vices here called ματαιοῦσας πολύ πολύ πολύ, pollution of the flesh, the apostle had good reason to commonly denounce them against these vices; as he hath done likewise 1 Cor. vi. 10. by pointing out their pernicious influence both on the body of the man. For the reason why the term is applicable to the lustful and uncleanliness and pollution, see Rom. vi. 19. note 2.
injured, or corrupted, or deceived any of them, ver. 2.—
And because, in thus speaking, he obliquely insinuated that their new teacher had done these injuries to them, he assured them he did not derive their simplicity in sufferings themselves to be so used; for, as he said before, he had the most cordial and hearty love for Titus at the time he expected him, ver. 5.—and the pleasure which his arrival, with the good news of their submission and love, had given him, ver. 6. —And as they had taken his admonitions in good part, he told them he did not repent of having made them sorry for a little while by his former letter, ver. 8.—since their sorrow was of a godly sort, and had wrought in them true repentance, ver. 9, 10. —He told them likewise, that he wrote to them to excommunicate the incestuous person, to shew the care which he took of them in the sight of God, ver. 12. —For which reason, he informed them, that Titus, in his advice and most tender affection for them, which was increased by his remembering their obedience to the apostle, and their kindness to himself, ver. 15. —The apostle therefore rejoiced, that he now had confidence in them in every thing, ver. 16.

NEW TRANSLATION.

CHAP. VII.-3 Receive us: (see chap. vi. 11, 12,) we have injured no one, for we have corrupted no one, we have deceived no one.

3 I speak not this to condemn you; for I have said before, that ye are in our hearts, to die together, and to live together.

4 Great is my freedom of speech to you, great is my boasting concerning you! I am filled with consolation; I exceedingly abound in joy in all our affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we were distressed on every side: without were so many conflicts, within were fears.

6 Nevertheless, God, who comforteth them that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, (εὐαγγελία) but also by the consolation wherewith he was comforted (ἐκ οὗ), by you, having related to us your earnest desire, your lamentation, your zeal for me; so that I rejoiced the more.

8 (Οὖν, φησίν). Therefore, although I made you sorry by that letter, I do not repent, although I did repent: for I perceive that that letter, although but for an hour, made you sorry properly.

9 I now rejoice, not because ye were made sorry, but because ye were made sorry to a change of conduct; for ye were made sorry—

Ver. 2.—1 We have injured no one.—Perhaps some of the faction had represented the apostle as having injured the incestuous person, by the sentence of excommunication which he ordered the church to pass on him. That accusation St. Paul utterly disclaim ed; and at the same time, as Locke observes, instanced in an oblique manner that their false teacher had injured them, to the other evils to which they were exposed by him.

2 Deceived no one.—So I translate the word οφθαλφώθησαν, which literally signifies to possess more than one has a right to; and by an easy figure, to see deceit for that purpose. See chap. ii. 11, note 1. Besides, to translate the word as I have done, makes this different from injured no one.

Ver. 4.—1 Great is my boasting concerning you.—The apostle could not tell the Corinthians, after the time, which Titus brought him of their good dispositions and obedience. He meant, that as many as were in Macedonia, like many of the apostle's words, hath such a force and emphasis, that it cannot be fully expressed in the English language.

4 Ver. 6. Nevertheless, God, who comforteth them that are cast down;—literally, they who are humble: but θλπωσις is applied to the mind, as well as to the body.

Ver. 7. Euthyches thinks the word εὐαγγελία may be translated εὐαγγελία; namely, to see their spiritual father. There is a peculiar beauty in the repetition of οὖν.
made sorry in the matter God requires; your sorrow issuing in actual amendment of your fault, that ye might not be punished by me in any manner.

10 For the sorrow according to God wrought out a change of conduct unto salvation, not to be repented of; but the sorrow of the world wrought out death.

11 Behold, (2 Cor. 7.) now this very thing, that ye were made sorry according to God, what carefulness it wrought in you, (2 Cor. 7.) grieved, that, ye sorrow, that is, earnest desire, ye sorrow, that is, punishment. By every thing ye have shown yourselves to be now pure in this matter.

13 (Ages. 87.) Indeed, although I wrote to you severely, it was not for his sake who did the wrong, nor for his sake who suffered the wrong, but rather for the sake of shewing to you our care, which is concerning you in the sight of God.

13 For this reason, we were comforted in your comfort; and exceedingly the more we joyed for the joy of Titus, because his spirit was set at ease by you all.

14 (2 Cor. 5.) Therefore, if I have boasted any thing to him concerning you, I am not ashamed: (2 Cor. 7.) for as we spoke all things concerning you in truth, so also our boasting which was before Titus, is found a truth.

15 And his tender affection is more abundant toward you, while he remembereth the obedience of you all, and how ye received him with fear and trembling.

16 I rejoice then, that I have confidence in you in every thing. The apostle expressed himself in this manner, to shew his affection towards the Corinthians: For, as he told them, chap. ii. 2 If I should make you sorry, who is it really, that maketh me glad, unless the same who is made sorry by me.

Ver. 10.—1. Worketh out (metaconeta) a change of conduct unto salvation (metageune) not to be repented of. The first word, metaconeta, properly denotes such change of one's opinion concerning some action which he hath done, not as a change of conduct to the better. But the latter word, metageune, signifies the putting to another use, which he hath done, though it is not so much as a change of conduct, but with an alteration of conduct. The two words, however, are used indiscriminately in the LXX, for a change of conduct, and for grief on account of what hath been done.

2. But the sorrow of the world wrought out death. The apostle means here to have had in his eyes those who, through excessive grief arising from worldly considerations, are driven to despair, and kill themselves; as did Ahabophel, Judges, and others. There is in this clause an elegant contrast between salvation, or eternal life, wrought out by reformation, and eternal death, produced by sinful actions not forsaken.

Ver. 11.—1. What carefulness it wrought in you. In describing the effects of the sorrow of the Corinthians, the apostle speaks of the emotions of their minds, without mentioning the objects of these emotions. This he did, as Locke observes, from modesty, and from respect to the Corinthians. Calvin and others suppose, that the seven particulars mentioned in this verse are the characters of true repentance; and that they are to be found in every real penitent. But I rather think he describes the repentance of the different sorts of persons in Corinth who had offended, according to the part they had acted in the affair in question.

2. Yes, displeasure. The word ayprakatav is properly denoted 

CHAPTER VIII.

View and Illustration of the Exhortations in this Chapter.

The directions which the apostle in his former letter gave to the Corinthians, concerning the collection for the saints in Judea, had not, it seems, been fully complied with. At the persuasion of Titus, indeed, they had begun that collection; but they had not finished it when he left Corinth; owing, perhaps, to the opposition made by

8. Yes, fear.—By this, some commentators understand fear of the punishment which the apostle had threatened to inflict on the impenitent, 1 Cor. iv. 21. To this agrees what is mentioned, ver. 16.

1. Yes, punishment.—This sense the word nuntinthis hath, 1 Pet. ii. 16. The sincere part of the Corinthian church, strongly impressed with the apostle's letter, had, accordingly to his command, expressed to the Corinthians the insensitiveness of the person. This is the punishment which he here speaks of. And therefore the countenance which they had given to the collection, and the manner in which they had made them sorry, and of which he speaks with so much delicacy in this passage.

4. Have shown yourselves to be now pure in this matter.—Here Whity's remark is, 'That true repentance from sin clears us from the guilt of it, not only in the sight of God, but man; so that it is both uncharitable and unchristian to stigmatize or reproach any person for the sin we know or believe he has truly repented of.' Ver. 19. Nor for his sake who suffered the wrong.—From this it appears that the person who had suffered the injury from his son was still alive. The son, therefore, by concerting with his father's wife, to the guilt of incest added that of ingratitude to his father.

Ver. 16. I rejoice then, that I have confidence in you in every thing. It is an object of Osipheus, to bring out in full light this part of his letter, expressed his good opinion of the Corinthians, and mentioned his having praised them to Titus, to prepare them for his exhortations in the two following chapters, concerning the collection for the saints in Judea. His address, therefore, in this part of his letter is admirable; especially as, in commending the Corinthians, he expressed himself in a very handsome manner, and agreeably to the good opinion which he now entertained of them.
the faction, or to the disturbances which the faction had raised in that church. Wherefore, to stir up the sincere among the Corinthians to finish what they had so well begun, the apostle in this chapter set before them the example of the Macedonian churches, I suppose the churches of Philippi, Thessalonica, and Benea, who, without regarding their great poverty, occasioned by persecution mentioned 1 Thess. ii. 14. had contributed beyond their ability, being much inclined to that good work by their own benevolent disposition, ver. 1, 2, 3.—and had entreated the apostle to receive their gift, and carry it to Jerusalem, ver. 4, 5.—His exhortation to the Corinthians on this occasion, Acts xiv. 19, would be the most regarded by them, that it immediately followed the many commendations given them for their love and obedience. See chap. vii. 16. note. Wherefore, in the persuasion that they would now be hearty in the affair, the apostle told them he had entreated Titus, that as he had begun, so he would finish that good work among them, ver. 6.—adding, that as they abounded in every other grace, and entertained great love to him their spiritual father, he hoped they would abound in that grace also, ver. 7.—This, however, he did not speak as an injunction, because works of charity must be voluntarily performed; but that they might emulate the forwardness of the Macedonians, and shew the sincerity of their love and gratitude to that father, ver. 8.—And that they might persuade them to part with some of their riches for relieving the saints, he told them, they were well acquainted with the greatness of the love of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be rich, ver. 9.—He then gave it as his opinion, that they ought to finish these collections speedily, seeing they had begun them the last year, ver. 10.—none of them postponing the matter any longer, on pretence of inability, ver. 11.—because God regards the willingness of the giver, more than the greatness of his gift, ver. 12.

NEW TRANSLATION.

CHAP. VIII.—1 Now, brethren, we make known to you the grace of God which is given to the churches of Macedonia; 2 That, in a great trial of affliction, the overflowing of their joy, (sux. 215,) notwithstanding their deep poverty, hath overflowed in the riches of their liberality; 3 For according to their power, (I bear witness,) nay, beyond their power, they were willing of themselves; 4 With much earnestness requesting us that we would receive the gift and the fellowship of the ministry, which is to the saints. 5 And not as we feared; but first gave themselves to the Lord, (sux. 213,) and then to us by the will of God.

Ver. 1.—1 Make known to you the grace of God.—Because the word translated grace is in ver. 4. rendered by our translators a gift; and that meaning evidently, ver. 6, 7, 18; also, because the gift of God is an Hebraism for a very great gift, this verse may be translated, make known to you the exceeding great gift which is in the gift of God; 1 Thess. i. 11, 12; namely, to the churches in Judea. Yet I have retained the common translation, supposing the apostle to mean only the doctrines and promises of the gospel, and from the gifts of the Spirit, so wrought in their minds, that, notwithstanding their extreme poverty, it moved them to show great liberality in their gifts to the saints in Judea, from whom the gospel came to them. 3 Their liberality was not the effect of my entreaty; for according to their ability, (I bear them witness,) yes, beyond their ability, they were willing of themselves, without my soliciting them. 4 For, speedily finishing their collection, they earnestly requested me to receive the money, and perform their share of the ministry to the saints, by carrying their gift to Jerusalem, and delivering it in their name to the elders, to be distributed to the poor brethren in Judea. 5 And not did, as we feared, excuse themselves on account of their poverty; but first gave themselves to follow Christ in this matter, and then to us, as we shall see what was told us was the will of God.

CHAP. VIII.—1 Now, brethren, to shew the good opinion I have of you, I make known to you the gracious disposition which hath been given to the churches in the province of Macedonia, hoping ye will follow their example; 2 Thus, during a great trial by persecution, their exceeding joy arising from the doctrines and promises of the gospel, and from the gifts of the Spirit, so wrought in their minds, that, notwithstanding their extreme poverty, it moved them to show great liberality in their gifts to the saints in Judea, from whom the gospel came to them. 3 Their liberality was not the effect of my entreaty: for according to their ability, (I bear them witness,) yes, beyond their ability, they were willing of themselves, without my soliciting them. 4 For, speedily finishing their collection, they earnestly requested me to receive the money, and perform their share of the ministry to the saints, by carrying their gift to Jerusalem, and delivering it in their name to the elders, to be distributed to the poor brethren in Judea. 5 And not did, as we feared, excuse themselves on account of their poverty; but first gave themselves to follow Christ in this matter, and then to us, as we shall see what was told us was the will of God.

COMMENTARY.

CHAP. VIII.—1 Now, brethren, to shew the good opinion I have of you, I make known to you the gracious disposition which hath been given to the churches in the province of Macedonia, hoping ye will follow their example; 2 Thus, during a great trial by persecution, their exceeding joy arising from the doctrines and promises of the gospel, and from the gifts of the Spirit, so wrought in their minds, that, notwithstanding their extreme poverty, it moved them to show great liberality in their gifts to the saints in Judea, from whom the gospel came to them. 3 Their liberality was not the effect of my entreaty; for according to their ability, (I bear them witness,) yes, beyond their ability, they were willing of themselves, without my soliciting them. 4 For, speedily finishing their collection, they earnestly requested me to receive the money, and perform their share of the ministry to the saints, by carrying their gift to Jerusalem, and delivering it in their name to the elders, to be distributed to the poor brethren in Judea. 5 And not did, as we feared, excuse themselves on account of their poverty; but first gave themselves to follow Christ in this matter, and then to us, as we shall see what was told us was the will of God.
6 This moved us to entreat Titus, that as he had formerly begun, so he would also finish the same gift among you likewise.

7 (2 Cor. 8.1.) Now, as ye abound in every grace, in faith, and speech, and knowledge, and all diligence, and in your love to us, I wish that ye may abound in this grace also.

8 I speak not this as an injunction, but (2 Cor. 7.11.) on account of the diligence of others, and as proving the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, (Phil. 2.6, 7.) that ye through his poverty might be rich. 10 And herein I give my opinion (2 Cor. 8.9.) that this is profitable for you, who have formerly begun, not only to do, but also to be willing since the last year.

11 At present, therefore, finish the doing of it; that as there was a readiness to will, so also let there be to finish from what ye have.

12 For if a willingness of mind be present, according to what any one hath, he is well accepted, not according to what he hath.

13 (2 Cor. 8.8.) However, I mean not that case should be to others, and distress to you:

14 But (2 Cor. 8.16.) on account of equality, that at the present time your abundance may be a supply for their want, that at another time their abundance also may be a supply for your want, (v., 9.) so as there may be equality.

15 As it is written, (Ex. xvi. 18.) He who gathered much had nothing over; and he who gathered little had no lack.

16 Now thanks be to God, who hath put the same earnest care concerning you into the heart of Titus.

17 For his exhortation, indeed, he accepted; but, being more diligent, of his own accord he is come unto you.

18 And with him we have sent the brother whose praise by the gospel is throughout all the churches,

19 fear, because the apostle cannot be supposed to say, that he hoped the Macedonians would not make the collections.

20 Ver. 2. The sincerity.—It may be a sincere thing. But the latter adjective is put here for the substantive.

21 Ver. 3. It is difficult to say, whether the Father created all things by him, and for him, and subjected all things to his dominion. Wherefore, if he pleased, his children live in the greatest splendour and opulence. Let it be executed by his ministers; or it may signify his original greatness; and poor, his humble condition on earth.

22 Ver. 7. He who had no will to be willing. The word being is mentioned as something greater than to do, it imports, that the Corinthians had shown a great willingness, and must finish the collection since the last year, after Titus delivered to them the apostle's first letter.

23 Ver. 8. In the last year.—As εἰσελθείς (Luke 1.70.) Acts iii. 19. The verb is translated since the world began, καθήκονται may be translated since the last year. Besides the circumstances of the affair require this translation, the apostle has frequently used the same expression in his communication to the Corinthians, was sent to them by Titus in the end of the last year, that is, five or six months only before this letter was written. In this verse the apostle tactfully blamed the Corinthians as having acted inconsistently, who, on receiving the apostle's letter, in the end of the former year, not only begun, but appeared to have great willingness to finish the collections, and afterwards grew cold and negligent in the affair.

24 Ver. 10. That is (2 Cor. 8.8.) the present time your abundance. 2 G
II. CORINTHIANS.

19. However, that is not my only reason for sending him. He was also chosen of the churches to be our fellow-traveller with this gift, which is ministered by us to the glory of the Lord himself, and of the declaration of your ready mind. 20. Taking care of this, that no one should blame us in this abundance which is ministered by us. 21. Premeditating things conspiciously, not only in the sight of the Lord, but also in the sight of men. (See Rom. xii. 17. note.) 22. And we have sent with them our brother, whom we have oftentimes found diligent in many things, but now much more diligent, upon the great confidence which ye have in you.

23. (Ker. 140.) If any inquire concerning Titus, as is my partner and fellow-labourer towards you; (ver.) or if our brethren as inquired of, they are the messengers of the churches, and the glory of Christ.

24. Wherefore, the proof of your love, and of our boasting concerning you, show ye us, (as, 145.) before them, and (as) before the face of the churches.

Lake, whose gospel was well known throughout the churches of Macedonia and Achaia at the time Paul wrote the second epistle to the Corinthians, A. D. 57. See harmony of the Gospels, Freyling. Observ. p. 63. Ed. edit.—From Acts xvi. 10. 11. where Luke uses the phrase. Ver. It appears, that he was with Paul and Silas, when they passed over from Asia, the first time, into Europe; and that he went with Paul to Philippi, ver. 15. But from Acts xvi. 1. where Luke says this style, we learn that he remained at Philippi. But Paul and Silas went to Amphilochus and Apollos, and did not join them again until Paul came with the collection from Corinth to Philippi, in his way to Jerusalem, six years after his first departure from Philippi, Acts xix. 2. Here we may suppose Luke employed himself, during these six years, in composing and making copies of his gospel, which he may have sent to the churches in these parts. And if he was the brother whom Paul sent with Titus to Corinth, he may have remained there till Paul arrived; and when Paul, on account of the lying in wait of the Jews, determined to return through Macedonia, Luke may have gone before him to Philippi. It is plain from Acts xx. 6. that he joined Paul and the messengers of the churches in that city, and went with them to Jerusalem, and afterwards to Caesarea, he attended the apostle, and then accompanied him to Rome.

Ver. 19. Who was also chosen of the churches, &c. This is the second character of the person who was sent by the apostle with Titus to Corinth. He was chosen by the churches of Macedonia to accompany Paul in his return to Corinth, to witness his delivering the gift. This character likewise agrees very well with Luke. For having resided so long at Philippi, he was well known to the Macedonian churches, who, by taking him as their messenger to Jerusalem, showed their great respect for him. The style of the Apostle indeed shows, that Luke did not accompany Paul in his return to Macedonia from Corinth with the collections. But he may have left Corinth, and have gone to Philippi before the apostle, for reasons not now known to us.

Ver. 20. Taking care of this. The word προσφερήσας sometimes signifies the furnishing or altering of the sails of a ship, to change her course; or, as Luke may avoid rocks or other dangers lying in her way. Here it is used in the metaphorical sense, for taking care that no one should find fault with the apostle, as unwilling in the management of the collection.

Ver. 21. We have sent with them our brother, whom we have oftentimes, &c. This brother is supposed to be some of the churches.

Apache, who, though he was unwilling to go to Corinth when Paul sent with him his first letter, 1 Cor. xvi. 12, yet hearing of the reception of the Corinthians, he was now willing to accompany Titus in his return. But there is no evidence that Apache was with the apostle at this time in Macedonia. This is a considerable difference from the case of whom, more than of any other of his assistants, the apostle could with truth say, that he had oftentimes found him diligent in many things for the gospel; for from the time of the council of Jerusalem, he had not had a personal interview with Paul, to visit the Gentile churches, he seems to have been his constant companion for several years. Nevertheless, it is not certain that Silas was with the apostle on this occasion, for his name is not mentioned among those who accompanied him to Jerusalem, Acts xix. 5.—Others think Timothy the brother spoke of, to whom likewise the character of diligent belonged. But they forget that Timothy joined the apostle in writing this second epistle, consequently cannot be supposed to have been with him to Corinthians. According to others, this brother was Sotheches, who having, as is supposed, been appointed by the apostle to go to Corinth after his conversion, was well known to the Corinthians, and a person of great authority among them. Lastly, some think the brother whose name is mentioned in this verse, was one of the numerous collection-bearers of which mention is made in this verse, who were two of the messengers of the Macedonian churches, whose names are mentioned Acts xvi. 4. But from 2 Cor. xii. 19, it appears, that they did not go before Paul, but accompany him to Corinth.

22. Upon the great confidence which he hath in you. Our translators supply here the words ισχυείς, connecting the clause with the first member of the sentence. I have sent them with our brother, upon the great confidence which I have, &c. But the words I have supplied are more proper.

Ver. 23. They are the messengers of the churches, and the glory of Christ. The apostle’s example, in doing justice to the characters of his younger fellow-labourers, is highly worthy of the imitation of the more aged ministers of the gospel. They sought to introduce their younger brethren to the esteem and confidence of the people, by giving them the praise which is due to them. For, as the elders of the church of Ephesus, and the elders of the church at Smyrna, put their names to their epistles, so the younger brethren, by sending forward others, who, on account of their faithfulness and diligence in the ministry, will in time merit the illustrious appellation of being the glory of Christ.

CHAPTER IX.

View and Illustration of the Exhortation given in this Chapter.

The apostle in this chapter continued his discourse concerning the collection, not to persuade the Corinthians to undertake the work; that, as he observed, was not needful. Ver. 18. He knew their willingness, and had boasted to the Macedonians that Achaia was prepared since the end of the last year; for so the apostle believed at the time he boasted of them, ver. 2.—But now, being informed by Titus that a good deal still remained to be done, he had sent the brethren mentioned in the preceding chapter, to encourage them to go on, that his boasting concerning their being prepared might not be rendered false, but that at length the collection might be completed. For if the Macedonian brethren, who were coming with him to Corinth, should find their collection not finished, he, not to say the Corinthians, would be ashamed of his confident boasting concerning them, ver. 4.—He had
judged it necessary, therefore, to entreat the brethren to go before him to Corinth, to persuade them to complete their collection, that what they should give might appear freely given, and not as forced from them by his presence, ver. 5. — In the mean time, to encourage them to give liberally, he put them in mind of the rule, according to which the rewards of the future life are to be bestowed: He that soweth sparingly, shall reap also sparingly, &c. ver. 6. — Then desired every one of them to consult his own heart, and to give what he thought proper, without grudging, ver. 7. — Because God loves a cheerful giver, and can supply men abundantly with this world's goods, both for their own maintenance, and to enable them to do works of charity, ver. 8, 9. — Further, he observed, that such a gift from so many Gentile churches, not only would supply the wants of the brethren in Judea, being a demonstration of the affection which the Gentiles bare to them, would occasion many thanksgivings, ver. 12. — The Jews glorifying God for the professed subscription of the Gentiles to the gospel, of which they would have so clear a proof, ver. 13. — Also praying for the Gentiles, whom they would love as their brethren on account of the grace of God bestowed on them, ver. 14. — Not only having the gladness of a man's charity, as a body or church, being in all respects a most happy event, the apostle returned thanks to God for his unspeakable gift Jesus Christ, through whom it had been accomplished, ver. 15.

I cannot finish this Illustration without observing, in praise of the apostle Paul, that there never was penned, by any one else, a work more full of instruction, more full of exhortation, more full of works of charity, than that which he addressed to the Corinthians in this and the preceding chapter: The example of the Christians in Macedonia, who, notwithstanding they were themselves in very straitened circumstances, had contributed liberally towards the relief of the saints in Judea: — The great love of the Lord Jesus Christ, who, though he was rich, yet for their sake became poor, that they through his poverty might be rich — God's acceptance of works of charity, not according to the greatness of what is bestowed, but according to the willingness with which it is bestowed: — The reward which God will confer on beneficent men in the life to come, in proportion to the number and greatness of the good actions which they have performed in this life: — His exceeding superfluity with a sufficiency of this world's goods for their own maintenance, and for enabling them to continue their good offices to the indigent: — His blessing their ordinary labour for that end: — The joy which is occasioned to the poor whose wants are relieved by the alms of the charitable partakers in the thanksgivings which other good men will offer to God when they see works of this sort done, but especially thanksgivings to God from the poor who are relieved in their straits by the charitable: — Their gratitude towards their benefactors, expressed in earnest prayers to God for their happiness; — and the cordial union which is produced between the rich and the poor by their intercourse of good offices: — All these considerations are displayed, in this excellent exhortation, with a tenderness and feeling, which nothing but a heart filled with goodness was capable of expressing.

With the above-mentioned affecting motives, which are suited to every ingenuous mind, the apostle intermixed a variety of other incitements to works of charity, adapted to the particular circumstances of the Corinthian brethren, which, therefore, must have made a strong impression on them: — Such as their former readiness to do good works: — Their being enriched with every spiritual gift; a kind of riches vastly superior to the riches which the apostle wished them to impart to their needy brethren: — Their love to him their spiritual father, whose reasonable service it was that they should serve as a holy temple or holy church, having been made so by his grace: — His past boasts of their good dispositions to the churches of Macedonia: — His anxiety that the messengers from these churches, who were coming to Corinth, might find them such as he had represented them: — And the shame with which the apostle himself, as well as the Corinthians, would be overwhelmed, if, when the Macedonian brethren were about to receive assistance by way of grace, they were found to have been negligent in making the collection for the poor in Judea. He therefore entreated them to prove the truth of their love to him, and of his boasting concerning them, before these worthy strangers, and before the churches whose messengers they were, by their finishing the collection with cheerfulness, that what they gave might appear to be a gift willingly bestowed, and not a thing exacted from them by his importance.

Upon the whole, if any minister of the gospel, who is himself animated by a benevolent disposition towards mankind, has occasion to excite his people to works of charity, let him study with due attention the eighth and ninth chapters of St. Paul's second epistle to the Corinthians; for nowhere Paul is he found so fully to mould his exhortation on, as that which is exhibited in these excellent chapters.

**NEW TRANSLATION.**

**CHAP. IX.** — 1 (Mark 238, 94.) But indeed concerning the ministry which is to the saints, it is superfluous for me to write to you. What I have now in view is, to persuade you to finish speedily what you have begun.

2 For I know your willingness, of which I boasted on your behalf to the Macedonians, that Achaia was prepared since the last year; and your zeal hath stirred up very many.

3 Yet I have sent the brethren, that our boasting was concerning you, may not be rendered false in this particular; but that, as I said, ye may be prepared:

**VER. 2.** That Achaia was prepared since the last year. — So the apostle thought, when he boasted of the Corinthians to the Macedonians. For in his former letter, which was written in the end of the previous year, he says unto them, that a certain man had given it in charge to Titus, who carried that letter, to encourage them in the work. Besides the Corinthians having expressed the greatest respect for the apostle in the letter which they sent to him, and the messengers who brought that letter having assured him of their disposition to obey him in every thing, he did not doubt of their having complied with his request. And therefore, when he went into Macedonia the following spring, after Pentecost, he said the Macedonian churches, that Achaia was prepared since the end of the last year, 1 Thess. ii. 17, 18. It is not improbable that he had it in charge to Titus, who carried that letter, to encourage them in the work. Besides the Corinthians having expressed the greatest respect for the apostle in the letter which they sent to him, and the messengers who brought that letter having assured him of their disposition to obey him in every thing, he did not doubt of

**COMMENTARY.**

**CHAP. IX.** — 1 But indeed, concerning the propriety of the ministry to the saints in Judea, it is superfluous for me to write to you. What I have now in view is, to persuade you to finish speedily what you have begun.

2 For I am so convinced of your willingness, that in the persuasion ye had actually made the collection, I boasted of you to the Macedonians, that the churches of Achaia were prepared since the last year. And my account of your zeal in this matter, hath stirred up very many to follow your example.

3 For ye have not finished your collection, I have sent the brethren (chap. viii. 18, 23.) to inform you of my coming, that our boasting which is on your behalf may not be rendered false in this particular, by your making unnecessary delays; but that, as I said, ye may be prepared when I come:

**VER. 2.** That Achaia was prepared since the last year. — So the apostle thought, when he boasted of the Corinthians to the Macedonians. For in his former letter, which was written in the end of the previous year, first of all, he thought that a certain man had given it in charge to Titus, who carried that letter, to encourage them in the work. Besides the Corinthians having expressed the greatest respect for the apostle in the letter which they sent to him, and the messengers who brought that letter having assured him of their disposition to obey him in every thing, he did not doubt of their having complied with his request. And therefore, when he went into Macedonia the following spring, after Pentecost, he said the Macedonian churches, that Achaia was prepared since the end of the last year, see 1 Thess. i. 7. note.

**VER. 3.** That our boasting which was concerning you. — When the apostle left Ephesus, he went into Macedonia, in the expectation of meeting Titus on his return from Corinth. In Macedonia he remained some months before Titus arrived; and during that time,
II. CORINTHIANS.

4 Last, perhaps, if the Macedonians come with me, and find you unprepared, we (that we may not ye) should be put to shame (w) by this confident boasting.

5 Therefore I thought it necessary to entreat the brethren, that they would go before to you, and预备 your place, and which was an- announcement (xownik, 33.) gift, that the same might be thus ready as a gift, and not as a thing extorted. 1

6 Now this I say, He who soweth sparingly, sparingly also shall reap; and he who soweth bountifully, bountifully also shall reap.

7 Every one, according as he purposeth in his heart, ought to give, not with grief, nor by constraint; for God loveth a cheerful giver.

8 And God is able to make every blessing abound to you; that in every thing always having all sufficiency, ye may abound in every good work:

9 As it is written, (Psalm cxxii. 9.) He hath dispersed; 1 he hath given to the poor: his righteousness remaineth for ever.

10 Now, may he who supplieth seed to the sower, and bountifully multiply thy seed sown, and increase the produce of your righteousness.

11 That ye may be enriched 1 in every thing to all liberality, which worketh out through us thanksgiving to God.

12 For the ministry of this public service is not only full of the abundance of the sacrificial gifts of the saints, but also abundant in many thanksgivings to God:

13 They, through the proof of this ministry, glorifying God for your profession subjection (w) to the gospel of Christ, and for the liberality of your communication to them, and to all.

14 (Know every one) And in their prayer for you, ardently loving you, 1 on account of the exceeding grace of God bestowed (w) on you.

we may suppose, he exhorted the Macedonians churches to make the ministry of their public service a work of righteousness of the readiness of the Corinthians.

Ver. 4. By this confident boasting.—The word πρεσβυτερία is often used by the LXX. to denote confident expectations, or firm hope. Our translators, therefore, have rendered it properly here by confidence. Bessus's translation, in his Notes, refers glorification—this foundation of boasting. The Vulgate, substantia gloriae—matter of boasting. The literal translation is, 'in this confidence of boasting.' Ver. 5. Not as (πρεσβυτερία) a thing extorted.—Estius thinks the proper translation of this clause is, 'Not as of covetousness,' because, according to him, the apostle's meaning is that the gifts given by the Corinthians should be large, as proceeding from a liberal disposition, and not small, as proceeding from covetousness. But the meaning of the Greek word, in its present use, means supplying the preposition of—Theophylact interprets this by a Greek word signifying circumstanced, in which he is followed by Erasmus. But Stephen, in his Concordance, citing this verse translates it, exteritum aliquud—a thing extorted—which I take to be the proper translation. See chap. ii. 11, note 1.

Ver. 6. To make every blessing.—The word σωματικά, which I have translated blessing, our translators have rendered by the word δωρέα. I. 15 and chap. vi. 4. by the word gift. But used here to denote temporal gifts or blessings, is evident from the remaining part of the verse, and from the scope of the apostle's argument. The word εἴρημα is a generic term of the words every and all in this passage renders it beautifully emphatical.

5 Sufficiency.—The Greek word κατάλληλον properly signifies sufficiency in one's self.

Ver. 9.—1. As it is written, He hath dispersed.—This is an allusion to the word seed, sowing it plentifully, ver. 10. And the image beautifully represents both the good which will richly the liberal distribute their alms, and the many needy persons on whom they bestow them.

2. His righteousness.—The Hebrews used the word righteousness of God, and the place whereunto the Gentiles are called, chap. i. 26. 2255

considered the Gentiles as unclean, and hated them till they were circumcised, Gal. ii. 13. The apostle, knowing the enmity of the brethren in Jerusalem would refuse the present from the Gentile churches, which he was bringing them; and therefore he requested the prayers of the Roman brethren, that the service he was performing to Jerusalem might be well received, Rom. xvi. 31. In performing that service, the apostle showed great zeal, in the hope that the Jews, united between them and the Gentiles, would join in cordial friendship with their Gentile brethren, when they found all the Gentiles honouring them as the ancient people of God, and showing them such expressions of respect. Viewed in this light, the project of the collection is a noble instance of the apostle's comprehensive reach of thought and of his indefatigable activity in securing whatever good design his benevolence prompted him to form.

Ver. 13. Thanks be to God for his unspeakable gift. — Because Christ is not mentioned in the context, there are some who, by the unspeakable gift for which the apostle thanked God, understand the gift of God's grace bestowed on the Macedonians and by that grace had been disposed to contribute liberally for the relief of the saints. But it may be doubted, whether the apostle would call that gift unspeakable. So grand an epithet may with more propriety be applied to Christ. Besides, the happy effects of a cordial friendship existing between the Jewish and Gentile churches, the unity of the whole body of Christ, the union of faith, worship, and church, being the object of the apostle's present thoughts, it was natural for him to break forth in a thanksgiving to God, for Christ the author of that happy society to which the believers which mankind enjoy. And as these blessings are so many and so great, that they cannot be fully declared in human language, Christ, the author of them all, may well be called' God's unspeakable gift.'

CHAPTER X.

View and Illustration of the Reprove contained in this Chapter.

Hitherto St. Paul's discourse was chiefly directed to those at Corinth who acknowledged his apostleship, and who had obeyed his orders, signified to them in his former letter. But in this, and the remaining chapters, he addressed the prayers of the Roman brethren, that the service he was performing to Jerusalem might be well received, Rom. xvi. 31. The different characters, therefore, of the two sorts of persons who composed the Corinthian church, as was formerly observed, (Pref. sect. 2.) must be carefully attended to; otherwise this part of the apostle will appear a direct contradiction to what goes before.

The false teacher, it seems, and the faction, ridiculing the apostle's threatenings in his former letter, had said, that he was all meekness and humility when present among them, but exceeding bold by letters when absent. This they represented as wise carnal policy. For, said they, being conscious of his own weakness, he does not choose, when present, to provoke us to make too narrow a search into his character, lest it should lead to disagreeable discoveries. The apostle, therefore, in answer to that sarcasm, began his address to the faction with telling them in irony, that the very same Paul himself, who in presence was humble among them, but bold when absent, was ashamed when before them, but bold when absent, had besought them; not, however, by his own meekness, which they ridiculed, but by the meekness and gentleness of Christ. And what he besought of them was, that he might not be obliged to be bold, in the manner he had resolved to be bold, against some, who, on account of his meekness when present with them, had calumniated him as a Harlot who was after the flesh, ver. 5. But though he was in the flesh, he assured them he did not war against idolaters and unbelievers with fleshly weapons, but with weapons far more powerful, bestowed on him by God, for the purpose of casting down all the bulwarks raised up by worldly policy for the defence of idolatry and infidelity. These mighty weapons were the miraculous powers and spiritual gifts which Christ had conferred on him as his apostle, ver. 4. 5. — He farther told them, that although he seldom used his miraculous power in punishing unbelievers, he had that power in readiness for punishing all disobedience in them who professed to be the disciples of Christ, and particularly for punishing such of the Corinthians as called his apostleship in question, and had cautioned them against estimating things according to their outward appearance; and told them, if the false teacher believed himself to be Christ's minister, he ought, from the proofs which St. Paul had given of his apostleship, to have concluded that even he was Christ's apostle, notwithstanding the meanness of his outward appearance, ver. 7. — For which reason, said he, if I should now boast somewhat more than I have hitherto done, of the power which Christ hath given me as an apostle, I am sure, when that power shall be tried, I shall not be put to shame by its failing me, ver. 8. — Then, in ridicule of the false teacher, who had said that he was bold towards them by letters when absent, he added, in the highest strain of irony, But I must forbear boasting of my power, that I may not seem as if I would terrify you by letters, ver. 9, 10. — And because the false teacher was a great pretender to reasoning, the apostle desired him, by reasoning from the effects of his power, already shown in the punishment of the inconstant person, to conclude, that such as he was in speech by letters when absent, the same also he would be in deed when present, ver. 11.

Having thus threatened to punish the false teacher and his adherents, the apostle told them ironically, that, to be sure, he must not rank and compare himself with their learned teacher, who was so full of his own praise. It seems that impostor had boasted among the Corinthians, of his great natural talents and acquired accomplishments. But the apostle told them, his high opinion of himself proceeded from his measuring himself only with himself, and from his comparing himself with himself; by which method of measuring himself, but humble and low in his own estimation, he did not understand himself, ver. 12. — Next, because the false teacher boasted of the great things he had done at Corinth, the apostle told them, that for his part he would not boast of things done out of the bounds prescribed to him by God; but would only say, that, according to these bounds, he had come to Corinth in an orderly course of preaching the gospel to persons who had never heard it before, ver. 13, 14. — So that, when he boasted of things which he had done among the Corinthians, he did not boast of other men's labours, like the false teacher, who had intruded himself into a church planted by another; and therefore, agreeably to the rule prescribed by God, the apostle hoped, when their faith was increased, to be by them enlarged with respect to his bounds, ver. 15. — so as to preach the gospel in the regions beyond them, where no other person had ever preached, ver. 16. — Lastly, to shew the folly of the false teacher more fully, the apostle concluded this part of his discourse with observing, that the preacher of the gospel who boasted should be reminded of this, that he preaches in the manner the Lord allows, ver. 17. — Because, not he who commendeth himself is the approved teacher, but he whom the Lord commendeth, ver. 18.

From this passage we learn two things: First, That the apostles were specially appointed to preach the gospel in countries where it had not been preached before.
This work was assigned to them, not only because they enjoyed the highest degree of inspiration, and possessed the greatest miraculous powers for confirming the gospel, but because they alone had the power of conferring the spiritual gifts, whereby their converts were enabled in their absence to edify themselves and others, and even to convert unbelievers. Secondly, That, in preaching the gospel, the apostles were not to pass by, or neglect, any nation that lay in their way, where the gospel had not been preached before, but were to proceed in an orderly course, from one country to another, after having preached in each; that the light of the gospel might be imparted to all.—According to this rule, the false teacher, who had come from Judea to Corinth, not in the orderly course of preaching in countries where the gospel had not been preached before, but by a direct and speedy journey, perhaps in the expectation of becoming rich by preaching in such a populous and wealthy city as Corinth, shewed himself to be no minister of Christ; and having intruded himself into a church which had been planted by Paul, he had not the least reason to boast of his labours among the Corinthians.

New Translation.

CHAP. X.—1 Now I, the same Paul who, when present, foretell, am humble among you, but when absent am bold toward you, beseech you by the meekness and clemency of Christ.

2 (a) And I request, that when present I may not be bold, with that confidence whereby I conclude to be bold against some who conclude us to be real persons who walk according to the flesh. 1

3 For, though we walk in the flesh, we do not war according to the flesh. 1

4 For the weapons of our warfare are not fleshly, (43.) but exceeding powerful 2 for the overturning of strongholds. 3

5 We overthrow reasonings, and every high thing 3 raised up against the knowledge of God, and lead captives 4 every thought to the obedience of Christ. 4

6 And are prepared to punish all disobedience, when your obedience is completed. 2

7 Do ye look on things according to appearances? If any one is confident in himself? 3

Ver. 2. Some conclude us to be real persons, &c.—In this and the preceding verse, the apostle's enemies at Corinth, who derided him as falsely pretending to supernatural powers, were warred against, and the words, that they were not influenced by respect of persons, but set the Lord at the head of all, in order to the overturning of strongholds, were very fine irony, wherein their own taunting speeches were ridiculed; it must have stung them sensibly to find themselves thus treated. 1 See 1 Cor. x. 13. As for the reasonings, &c., some think the apostle's meaning is, That he did not use the vain reasonings and sophistications, in the Platonic art of the Greeks, as the false teacher seemed to have done. 1

Ver. 4.—1 But exceeding powerful.—Our translators have rendered exceedingly powerful. Acts vii. 22, as a superlative, exceedingly fair. Wherefore, the clause οὐδὲν τι καταδίκησα may here be translated very powerful. 1 See Rom. iv. 27. The powerful weapons of the apostle's speech, were the gifts of inspiration and miracles, the faculty of speaking all kinds of languages, and the ability of communicating miraculous powers and spiritual gifts to others. These mighty weapons the apostle opposes, in this verse, to the fleshly or weak weapons of speech, and speech, and military engines, and cunning stratagems, and false speeches, with which the enemies of this world carry on their wars. 1

2 For the overturning of strongholds. —The phrase θρόνους ἀνατρέπων, denotes the casting down of strongholds by means of military engines. Now, as the strongholds of which the apostle speaks, were demolished by preaching, there is here, perhaps, an allusion to the burning of the walls of Jericho, by the priests blowing their trumpets, and by the people's shouting. Josh. vi. 20. 1

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Ver. 7.—1 Do ye look on things according to appearances? —Do ye judge of things according to appearance? 1—De ye judge of the qualifications and authority of the ministers of the gospel, by their persons, their education, their fluency of speech, the beauty of their persons, and the politeness of their manners? 1

2 If any war amongst you, and you are not confident in yourself; the apostle intimates, that the false teacher's base assurance of his own superiority was not founded but his own imagination.
that he is Christ's, let him, on the other hand, (288) reason this from himself, that as he is Christ's, so also we are Christ's.

9 And therefore, if I should boast somewhat more abundantly of our power, which the Lord hath given us for your edification, and not for your destruction, I should not be ashamed.

10 That I may not seem as if I would terrify you by letters.
11 For his letters, saith he, are indeed weighty and strong, but his bodily presence weak, and his speech contemptible.

12 (1 Cor. 9, 19.) But we dare not rank (1 Cor. 9, 19.) and compare ourselves with some who commend themselves, who besides laying claim to that character, among themselves measuring themselves, and comparing themselves with themselves, do not understand themselves.

13 Further, we will not boast (1 Cor. 15, 148.) of things not measured, but have come even to you, according to the measure of the line in which the God of measure hath allotted to us.

14 For we do not stretch ourselves beyond our line, as not reaching to you; but we are come as far as to you also in the gospel of Christ.

15 We do not boast (see ver. 12.) of things not measured, that is, of other men's labours; but of our own labours.

3. That as he is Christ's. By this the apostle did not acknowledge the false teacher to be a faithful minister of Christ. He had taken on himself the work of the ministry, and was by profession a servant of Christ. This Paul acknowledged, without entering into the consideration of his faithfulness. At the same time, he did not pretend to great powers of reasoning, the apostle desired him to reason this for himself. That if he was a minister of Christ, merely by profession, he should not be the one who, besides laying claim to that character, should exercise miraculous powers among the Corinthians, with a view to advance himself. In the list of the Corinthians, he had ordained himself the apostle, that he might cut off the incestuous person, not for the purpose of destroying him, but for preserving him from the contagion of his evil example. And he desired him not to call himself an apostle, but to give the name of Letters to one letter. The word letters, therefore, will show, that they might understand this. The apostle had written only one letter to the Corinthians at the time he said this. His letter which was weighty, is his first epistle to the Corinthians.

8. For your edification, and not for your destruction. Here the apostle describes the nature and end of the letter. He had before said, (ver. 11.) that the apostle is speaking here of one teacher only. He had before weighty and strong letters referred to, he had spoken of those words sharply, and had threatened them in a very firm tone; particularly in chap. iv, 18—21. and the apostle had written to them about the same thing.

4. But his bodily presence weak. From this it would appear, that St. Paul was either a man of small stature, or that there was something in his address which was unsuited to him as an apostle. In the Philippians to Lucian, Tpeth, who said he was baptized by him, calls him the big, stock-bodied Galatian. And the apostle speaks of his own weakness, the Gal. iv, 13.

5. And his speech contemptible. 384—385, venerabiliter. Inferiorly considered. But this meaning is worth of being considered, contemptible, and the apostle himself speaks of his own weakness of the flesh, Gal. iv, 13.

12. (1 Cor. 9, 19.) But we dare not rank (1 Cor. 9, 19.) and compare ourselves with some who commend themselves, who besides laying claim to that character, among themselves measuring themselves, and comparing themselves with themselves, do not understand themselves.

13. Further, we will not boast (1 Cor. 15, 148.) of things not measured, but have come even to you, according to the measure of the line in which the God of measure hath allotted to us.

14. For we do not stretch ourselves beyond our line, as not reaching to you; but we are come as far as to you also in the gospel of Christ.

15. I say, I do not, like some others, take praise to myself on account of things not allotted to me, that is, of other men's labours; but take praise to myself on account of the grace of God in me, as a herald of Christ, as it were, in the gospel.

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but we have hope, when your faith is increased, to be by you enlarged with respect to our line into abundance;
16 To preach the gospel in the regions beyond you; and not in another man's line, to boast of things already prepared.
17 He then who beateth, let him boast in the Lord.
18 For he who commendeth himself is approved, but whom the Lord commendeth.

the edification and direction of it belongs only to him, and to the bishops and deacons ordained by him. Besides, this intruder, by pretending to more knowledge than Paul, and by assuming an air of superiority to his endeavoured to draw the Corinthians from following his doctrines and precepts. The false teacher, therefore, being every way culpable, the apostle humbled him, by setting him forth in his true colours, as a mean-spirited intruder, who decked himself with ornaments which belonged to another.
2. Enlarged with respect to our line (κατὰ παραφορὰν, see Phil. ii. 16, note) into abundance.]—The apostle hoped the Corinthians would soon be so well instructed, as to render it proper for him to leave them to the care of their stated teachers, and to preach the gospel in the countries beyond them, where the gospel had not been preached. He thus termed, his being enlarged with respect to his line into abundance.

Ver. 15.—The regions beyond you;—that is, the regions of Italy and Spain, whither we know the apostle intended to go. For in Laconia, Arcadia, and the other countries of Peloponnesus, which composed the Roman province of Achaea, he had already preached the gospel, as is plain from the inscription of both his letters to the Corinthians.
8. Boast of things already prepared.]—As in this passage the apostle contrasts his own behaviour with the behaviour of the false teacher, we may infer from the particulars mentioned, that that teacher took to himself great praise for having instructed the Corinthians more perfectly than he said Paul had done, and for having properly regulated the affairs of their church, which he pretended had been left in disorder by the apostle.

CHAPTER XI.

View and Illustration of the Matters contained in this Chapter.

From the things written in this chapter it appears, that although the false teacher, on all occasions, took care to sound his own praise, he had represented Paul as guilty of the same thing, by pretending that he had nothing to boast of. The apostle, therefore, began with ironicaly requesting the Corinthians to bear with a little of his foolishness in praising himself, ver. 1. and for so doing he gave them this reason; He suspected their affections were estranged from him, through the callumness of his enemies. Such an estrangement he could not bear. Having by faith and holiness betrothed them to Christ, he was anxious to present them to him at the judgment, as a chaste virgin to her future husband, ver. 2. This he should not be able to do, if, believing the callumness of his enemies, they no longer considered him as an apostle. Also he was afraid, that as the serpent deceitfully Eve, so the false teacher, deceiving them, might corrupt them from the simplicity of the gospel, ver. 3. But their attachment to that teacher, he told them, was unreasonable, as he did not pretend to preach another Jesus, neither had they received from him a different spirit, nor a different gospel, ver. 4.

Having made this apology for what he was going to say in his own praise, he affirmed that he was in nothing inferior to the very greatest preachers, ver. 5. For although his enemies objected to him that he was unlearned in speech, he was not unlearned in the knowledge proper to a minister of the gospel; but, in the whole of his preaching and behaviour at Corinth, had shewed himself as able and faithful apostle of Christ, ver. 6. His enemies, indeed, upbraided him with not having supported the dignity of the apostolic office, as he ought to have done, by demanding maintenance from his disciples in Corinth. But he told them, he had committed no offence in that respect, when he humbled himself to work for his own maintenance among them, since he did it that they might be exalted, by having the gospel preached to them with the greater success, as a free gift, ver. 7. He took wages from other churches, the church at Philippi especially; but it was to do the Corinthians a service, by preaching the gospel to them free of expense, ver. 8. For on a particular occasion, when he was so much employed at Corinth that he had not time to work for his own maintenance, what he wanted the Philippian freely supplied; so that he had kept himself, and would keep himself from being burdensome to them, ver. 9. solemnly protesting, that no man should deprive him of that ground of boasting, in the regions of Achaea, ver. 10. This was so far from being the case, that he had formed, not from want of love to the Corinthians, ver. 11. but that he might cut off all opportunity from the false teacher and others, who desired an opportunity to speak evil of him, as one who preached the gospel for gain. Also that the false teacher, who in public pretended to imitate him in taking nothing for his preaching, (though in private he received gifts from individuals,) might be obliged to lay aside his hypocrisy, and, after the apostle's example, take nothing in private from any one, ver. 12. There was a peculiar propriety in the apostle's taking nothing from his disciples in Corinth, on account of his preaching; because, being an opulent city, it might have been said, that his motive for preaching so long there was to enrich himself. This indeed was the view of the false teacher, who, by receiving gifts in private, shewed himself to be a deceitful workman, although he assumed the appearance of a true apostle, by pretending to preach without taking any reward from the Corinthians. But his assuming that appearance was not to be wondered at, seeing Satan himself, on some occasions, puts on the appearance of an angel of light, ver. 13-16.

The apostle having such good reasons for condemning himself, he desired the faction, a second time, not to think him a fool for speaking in his own praise; or at least, as a fool to bear with him, that like the false teacher he might boast a little, ver. 16. For, said he ironically, to be sure that which I am going to speak, in this concern, is not bestowed on him, as he ought, but to the Lord, but as in foolishness, ver. 17.—In his former letter, the apostle had used this expression, chap. vii. 12. 'To the rest I speak, not the Lord.' This the false teacher misinterpreting, had maliciously turned into ridicule, by telling the Corinthians, that the praises which Paul bestowed on himself, he supposed the number of the things which the Lord did not speak. This sarcasm the apostle repeated in an ironical manner, to insinuate to the Corinthians, that the things which he spake in vindication of himself as an apostle, he spake by the commandment of Christ. Then added, seeing many, who are no apostles, press themselves for their supposed qualities, I, who am a real apostle of Christ, will likewise
praise myself for my good qualities, ver. 19. Especially, as the apostle and his fellow-workers seek each other's good, glad to bear with faults, that they may have the pleasure of laughing at them, ver. 19. Now, said ye, are ye of such a bearing disposition, that if one enslave you, if one eat you up, if one take your goods, if one raise himself against you in wrath, if one even beat you on the face, ye bare it, ver. 30. This, it seems, was the insolent manner, in which the false teacher treated his adherents at Cerinthus, who bare it all with great silence. In his account, therefore, of the bearing disposition of the faction, the apostle gave the sincere part of the church a laughable picture of the wisdom of their wise brethren, in bearing. Further, he told them, that he was obliged to speak in his own praise, because he had been represented as a low born, weak, ill qualified teacher. But he affirmed, that on whatever account any one among them was bold in his own praise,

**New Translation.**

**Chap. XI.-I wish ye could bear some little of my foolishness:** ye were, even bear with me.

2 For I am jealous of you with a great jealousy; (8:9, 10, 11) because I have betrayed you one to another, to present you a chaste virgin to Christ.

3 But I am afraid, lest somehow, as the serpent beguiled Eve by her subtility, so your mind should be corrupted from the simplicity which is of God (8:12, 13) to Christ.

4 (Eis μου γόγνη) If, now indeed, he who is come, preacheth another Jesus, whom we have not received, another spirit which we have not embraced, another gospel which ye have not received from me, or a different gospel, which ye have not embraced, ye might well bear with him.

5 (8:9, 10) Yet I conclude I am in nothing behind the very greatest of the apostles. (8:11)

6 (8:10) And even if I am an unlearned and ignorant man in speech, yet I am not in knowledge; for God is manifest in me by the things which I speak in every occasion we have been made manifest by all things (8:12, 13) among you.

**Commentary.**

**Chap. XI.-Though he is not an approved teacher who alone commands himself, I wish ye could bear some little of my foolishness in boasting.** Ye were, even bear with me.

2 This indulgence I expect from you on your own account: For I am exceedingly jealous concerning you; because, having converted you, I have betrayed you by faith and holiness to one husband, and am solicitous to present you, in affection and conduct, as a chaste virgin to Christ.

3 I am afraid, lest somehow, as the serpent beguiled Eve by her subtility, in promising to make her wise, so your minds should be debauched from that obedience which is due to Christ by one, who, on presence of making you more perfect than I have done, would subject you to the law.

4 If now, indeed, the teacher who is come to you, preacheth another Master, whom I have not received; or if ye receive from him the spirit of a spirit which he has not delivered to me, ye shall have very much greater than those which I imparted to you, or a different and better doctrine of salvation, which ye have not embraced by my persuasion, ye might well have listened to such a teacher.

5 Yet I conclude I am in nothing inferior to the very greatest of the apostles: so that ye had no reason to apply to any other teacher.

6 And even if I be an unlearned person in speech, yet I am not so in the knowledge of the things I teach: for, in every occasion I have been made manifest by all things (by the doctrine I taught, and the gifts I bestowed) among you as a chief apostle.

Ver. 1. Could bear some little of my foolishness. The apostle terms his commanding himself foolishness, because his oppressors gave up the idea of his education. Nevertheless, it was become his character, both of prudence and duty; because the faction had been very industrious to prove he was an unlearned, a rustic, a beggarly Christian, in contrast to the Corinthians, by following the false teacher, might be debauched from that integrity of affection which they owed to Christ.

Ver. 2. I am jealous of you. The word ἰδική is used by the Greeks to signify, not a particular affection, but the strong and vehement feeling of love with which a person is affected by anything. It signifies to have a mind strongly affected by anything, in particular: and is of opinion, that in this passage it design the affronting, rather than the bruiting of the bride: and for that sense of the name, see Sir. 19:22, and Pruss. 17:22. Whitby saith, the other Greek commentators understand the apostle as of opinion that his having betrayed the Corinthians to Christ, by persuading them to believe the gospel; and quotes two passages from Herodotus, in which ἱδικῇ signifies to bruit. The bruiting of persons to Christ is published in the present life; but their marriage is to happen in the life to come; when they shall be brought home to their husband's house, to live with him for ever. The apostle, therefore, said, I am afraid, lest ye have betrayed the Corinthians to Christ, he was anxious to preserve them chaste, or true, to their first master, that the time of their marriage came they might not be rejected by him.

Ver. 3. I am afraid, lest somehow, as the serpent beguiled Eve by her subtility, he does it in all the excellence of himself, he beguiled the Corinthians, and also beguiled the Gentiles, with whom he said, we are no more under the law, but under grace. This sort of notion was desired, for a reason mentioned I Cor. 15. 17. See Ex. 6:4. Off. 12:11. Phil. 3:6. It seems the faction in Corinth had objected to

7 8
7 Have I committed an offence against the apostolical character, in humbling myself to work for my own maintenance, that ye might be exalted by believing in Christ the more readily, because I have preached the gospel of God to you as a free gift?  

8 Other churches I spoiled, taking wages only to do you service.  

9 (Kas) For being present with you, and in want, I distressed no one;  

(see, 9:8) but was ready 2 to be breath coming from Macedonia; he was full supplied, and in every thing I have kept, and will keep myself, from being burdensome to you.  

10 As the truth of Christ is in me,  

(2nd Cor, 3:10, 11,) surely this same boasting shall not be stopped  

(see, 14:18,) concerning me in the regions of Asia.  

11 For what reason? Because I do not love you? God knoweth.  

12 But what I do, (see, 219,) that I will do,  

that I may cut off opportunity from them who desire opportunity, that wherein they boast they may be found even as we.  

13 For such are false apostles, deceitful workmen,  

transforming themselves into apostles of Christ.  

14 And no wonder;  

for Satan himself transformeth himself into an angel of light.  

15 Therefore it is no great wonder if his ministers  

also transform themselves as ministers of righteousness: of those the end shall be according to their works.  

16 (1st Cor, 3:3.) Moreover, I say, Let no man think me a fool: but if otherwise, (see, 234,) at least as a fool bear with me, that I also may boast a little.  

2. But my want, the brethren, &c.—Though the apostle generally mainsted himself by his own labour, he was sometimes so occupied in public business and in the other functions of his ministry, that he had little time for working. On such occasions he was much pinched with want; as happened in Corinth at the time the Philippians sent relief. (Compare the apostle's answer to the same matter, in 2 Cor. 11:7-9.)  

3. Fully supplied.—Πληρωματισμους. This word, as Bengelius observes, implies that the money sent by the Philippians, added to the present, was an answer to his own labour and to the contributions he had received from his own friends in Asia.  

4. The second objection he answers in this chapter, ver. 11—18. by asserting, that his not demanding maintenance did not proceed from his not loving them, but that those teachers who boasted of their imitating him in not receiving maintenance, might be obliged to leave off taking presents from their disciples in private. Further, because his enemies pretended that he could not take-taking maintenance from the Corinthians, that he might the more easily fleece them by his assistants, he takes notice of that calumny also. (see, 11:16.)  

6. Other churches I spoiled, taking wages from them.—He means the church at Philippi. For the brethren of Philip were strongly impressed with a sense of the advantages which mankind derived from the gospel, were so anxious to render the apostle's publishing in Corinth successful, that during his residence there they sent him money, to prevent his being burdensome to the Corinthians. His acceptance of these presents he calls a spoiling of the churches.  

9:1—1 distressed no one. (see, 2nd Cor, 10:6.) According to Jerome,  

whence he is called Cerussus. Others think it is derived from ver. 10, which Elias says is the name of a fish called by the Latin sperdo, because it deserves those who touch it of the sense of fish. Others, according to the law of the land, the figure of speech is, 'I subdued or oppressed no one.' But Joseph.  

11:1—1 distressed no one. (see, 2nd Cor, 10:6.) In his note on the New Testament, observes, that the primitive word is used by Theocritus in the sense of hating; and that Plato has used another derivative from that primitive in the same sense.  

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17 What I speak with so much confidence in my own praise, ye in irony may I do not speak according to the Lord's direction, but as in foolishness. Yet the Lord directs me to violate my own character, and thus be my apostle.

18 And therefore, seeing many teachers boast according to the manner of men, I also will boast in the same manner.

19 For though ye reckon me a fool for praising myself, I know ye bear with fools gladly, for the purpose of laughing at them, being yourselves remarkably wise.

20 For ye bear in fools gladly, being yourselves wise.

21 I speak concerning the reproof, (2 Cor. 3:22,) namely, that we are weak. But in whatever one is weak, (in foolishness I speak), I also am bold.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool,) I am above them: I am the apostle whom Jesus senteth, who was the apostle of the Gentiles, (Rom. 1.1.) in the things of faith and of truth.

24 Of the Jews five times I received forty stripes save one.

25 The end, as in Rom. vi. 21, signifies the final issue of a course of action, and is the limitation of the restriction which shall be made to the race of men. Ver. 16. At least as a fool (Gal. 1.20.) bear with me.—Eisees hath expounded this expression by examples, particularly the following one of the secular member, De Defect. Oracul. p. 412. who were with us, we have told that Demetrius, when about to make a speech which he was afraid would not be well received, introduced this: that is, that of Demetrius. Ver. 17. Do not speak according to the Lord, but as in foolishness. The apostle is intended, because the apostle in his former letter distinguished between the things which life itself parte, and the things which the life spoke, lascivious, that he meant to tell them he was not interested in the things spoken by himself. And therefore that impostor, in mockery of the praises which Paul bestowed on himself, said they were, supposed of the number of the things which the Lord did not speak by him. This witticism the apostle introduced here ironically, to show that whatever they had of his vindication of his character, and his labours, and powers, and behaviour, as an apostle, be sparks by inspiration from Christ, who promised to his apostles, that when called to defend himself, it should be given them in that hour what they were to speak.

Ver. 19. Ye bear with fools gladly, being yourselves wise.—This is the true spirit of rulers, as from v. 2. to v. 18. The faction, it seems, had said they would show their wisdom in bearing with this, and standing at the apostle as a fool, for ranging himself so highly. But they told him ironically, that, relying on their wisdom in bearing with him, he would boast after the manner of others. For every one, in propriety, they mentioned their objects of congregation, as in the assembly, and the journeys and voyages which he made for the sake of spreading the gospel. And from his account it appears, that none of the heroes of antiquity, however vehemently actuated by the love of fame or of military glory, or of power, either did or suffered as much in the pursuit of their objects, as the apostle Paul did and suffered for Christ and his gospel.

26 I am above them. See chap. 2. 7. St. Paul meant, that as a minister of Christ he far exceeded them in respect of his labours in preaching, and of the sufferings and dangers which he underwent. It was written, in the long journeys which he made, both by sea and land, for spreading the gospel. See 1 Cor. iv. 11—13, where more is said concerning this subject.

27. In labours more abundant.—By mentioning his labours as different from stripes, imprisonments, deaths, &c. the apostle would make us think of his own more honourable labours, and of his own exceeding labours. For by this expression he meant to intimate, that he did not mean to mention his labours by stripes, and imprisonments, and dangers, beside the imprisonments here referred to, are omitted by Luke for the sake of brevity, (ver. 24.) which made the apostle, before his persecution, had been very active in inflicting this punishment on the disciples of Christ, he could not bear...
23 Thrice I was beaten with rods; once I was stoned; thrice I was shipwrecked; I have spent a night and a day in the deep.

26 In journeys often; in dangers from rivers; in dangers from robbers; in dangers from my countrymen; in dangers from the heathens; in dangers in the city; in dangers in the wilderness; in dangers (w) at sea; in dangers among false brethren.

27 In labours and toil; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness.

28 Besides these things there is that which is my daily care, the anxious care of all the churches.

29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn?

30 If I must boast, I will boast of the things which relate to my weakness.

31 The God and Father of our Lord Jesus Christ, who is blessed for ever, knows that I do not lie:

32 In Damascus, the governor belonging to Aretas, the king, kept the city of the Damascenes with a garrison, wishing to apprehend me;

33 But through a window in a basket I was let down (Acts 13.38.) by the wall, and escaped from his hands.

plain when he himself was treated in the same manner by the Sanhedrin for the law.

Vers. 23-25. Thrice I was beaten with rods. - This was a Roman punishment. In the history of the Acts no mention is made of the apostle's being punished with stripes; and only one instance of his being beaten with rods is related, Acts xvi. 22. Similarly I was shipwrecked. - Of these shipwrecks nothing is said, the vessel being the only subject of the story. The first shipwreck was written before the multitude were sent a prisoner to Rome, his shipwreck on the island of Malta was written after he had been a prisoner of the Romans for three years, and it is clear from the progress of his career that there was another shipwreck between his release and release of the three shipwrecks mentioned. The Greek word [script error] in ver. 25 is not mentioned in the history of the Acts as in Damascus; after that, in Jerusalem; then in Antioch, in Iconium, in Lystra, in Lycia, in Asia, and in Ephesus; all before this epistle was written.

Vers. 25-29. In dangers in the city. - This being opposed to 'dangers in the wilderness,' it means populous cities in general. Of these dangers frequent mention is made in the history of the Acts: as in Damascus; after that, in Jerusalem; then in Antioch, in Iconium, in Lystra, in Asia, and in Ephesus; all before this epistle was written.

Ver. 27. In labour and toil. - Much more is that suffering, labour: it signifies such hard labour as ill-giver.

Vers. 28. Besides these things is that which is my daily care, the anxious care of all the churches.

Vers. 29. Who is weak, and I am not weak? Who is made to stumble, and I do not burn?

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freedom, tempered with respect, as we find he did to the magistrates and philosophers in Athens, to the father of the family of Chloes at Jerusalem, to the Roman governors Felix and Festus, to king Agrippa, say, to the emperor himself.

Vers. 32. I gave or administered for this Epistle being written before the event, it is not surprising that the governor of Damascus was still in power, and that the apostle did not act contrary to our Lord's words. John x. 12. as he had no fixed relationship to the brethren of Damascus as their pastor. See Acts xii. 25-29.

Chapter XII.

View and Illustration of the Facts related in this Chapter.

After enumerating in the former chapter his almost incredible labours and sufferings for the gospel, the apostle in this, directing his discourse to the faction, who had ridiculed him for praying himself, said to them ironically,
Well, it does not become me to boast of any thing I have done or suffered as a minister of Christ: Nevertheless I will come to visions and revelations of the Lord, ver. 1.

But I might not offend their affected delicacy, he did not say these words to himself, but he did not say them to his apostles, and gave them no hint of his own mind. He only told them, he knew a servant of Christ; who, fourteen years before the date of this letter, had been caught up as far as the third heaven, ver. 2.

Though whether in the body or out of the body, the apostle did not know, ver. 3. This servant of Christ, in paradise, heard things which could not be expressed in human language, ver. 4. Concerning such a person, he said, the apostle said he would boast; but concerning himself, he told them ironically, he would not boast except in his weaknesses, for which they ridiculed him, and of which he had boasted in the end of the preceding chapter, ver. 5.

And yet, being himself that servant of Christ who had been caught up, he told them, that if he inclined to boast concerning himself as the person who was so highly honoured, he should not be a fool, because he should have nothing of himself but what was strictly true. Nevertheless, he forbade, lest fowls of any should think more highly of him than his appearance, or than his manner of speaking, warranted. This he said in high ridicule of their gibes, that his bodily presence was weak, but that his spiritual presence was strong, and had a strong and powerful effect on the Lord thrice to remove it, ver. 8.

But that he told him, his grace was sufficient for making him successful as an apostle, and his power in converting the world was most illustriously displayed in the weakness of the instruments employed for that end. The apostle therefore boasted in his own weakness, that the power of Christ might be seen to dwell upon him, ver. 9. Nay, he even took pleasure in weaknesses, insulcs, &c. for Christ's sake, ver. 10.

But added, that if he appeared a fool in thus praising himself, his friends among the Corinthians had constrained him to it, because when his enemies called his apostleship in question, they ought to have spoken in his vindication, as they well knew he was in no respect inferior to the greatest of the apostles, ver. 11.

All the proofs of an apostle he had frequently shewed in their presence, by signs and wonders and powers, ver. 12. So that, as a church, they were inferior to others in nothing, except that spiritual food, and wherefore they had been the most easy to please, and the most easy to receive, and the most easy to receive the first fruits of their maintenance from them. But in irony of their finding fault with him on that account, he begged them to forgive him that injury, ver. 13. Yet, to shew that he had done them no injury in that matter, he now told them he was coming to them the third time, and still would not be burdensome to them; because he did not seek the children's souls, but their salvation; and because the children ought not to provide for the parents, but the parents for the children, ver. 14. And therefore with pleasure he would spend his time and waste his body for their souls' sake, so much did he love them; although the more he loved them, he found the less he was beloved by them, ver. 15. Well then, said he, ye must acknowledge that I did not burden you, by taking maintenance from you. Nevertheless the faction say, (because it is the practice of the false teacher to whom they are attached,) that by this shew of disinterestedness I craftily make you lay aside all suspicion of my loving money, that I might draw it the more effectually from you by my assistant when absent, ver. 16. But did I make the least use of you, by any of them, that I would part with part of Titus? ver. 17. I besought Titus to visit you lately. Did Titus, or the brother I sent with him, make any gain of you? Did they not walk in the same spirit, and in the same steps with me, ver. 18.

Farther, because he had said he would not boast except in his weaknesses, for which they had ridiculed him, he told them that, his bodily infirmity, instead of rendering him contemptible, was an honour to him; because it was set on him by God, to prevent him from being too much elated with the transcendency of the revelations which he had received, ver. 9. This he said, that he had been brought to a great matter of the Lord thrice to remove it, ver. 8.

Yet I am afraid that when I come I shall not find you such reformed persons as I wish you to be, and that I shall be found by you such as ye do not wish. My meaning is, that I shall find strifes, emulations, &c. among you, ver. 20.

So that when I come, I shall be so far humbled among you by my God, as to be obliged with grief to punish those among you who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have habitually committed, ver. 21.

**Commentary.**

**Chap. XII.**—I (Acts, 111.) It is not proper then for me to boast: (Acts, 98.) Yet I will come to visions and revelations of the Lord. 3. Fourteen years ago I knew a man in Christ, whether in the body, I know not; or out of the body, I know not; God knoweth: such an one I knew caught up as far as to the third heaven. 4.

**Ver. 1.**—I will come to visions. Or, ἐκθέσαι, visions, were things presented to a person in a supernatural manner, so as to be the objects of his sight, while he was awake. Luke 1.11, and Mary, ver. 58, and Cornelius, Acts x. 3, had visions of angels. But the visions of which the apostle speaks in this passage, being of a spiritual nature, and his concern being the seeing the Lord Jesus on different occasions after his ascension, Acts ii. 27, xvii. 9. xxii. 13. xvi. 23, were visions of the person himself. He speaks of his own seeing the Lord Jesus on different occasions after his ascension, Acts ii. 27, xvii. 9. xxii. 13. xvi. 23.

**Ver. 2.**—Fourteen years ago. The apostle having never spoken of his rapture till now, although it happened fourteen years before this epistle was written, it might be sensible how little disposed he was to speak vangloriously of himself; and that they themselves had constrained him to mention his rapture on this occasion. See ver. 11. 2. I knew a man in Christ. This may mean a Christian man, or a man belonging to Christ, a servant of Christ. See 2 Cor. v. 17. That the apostle speaks of himself. Luke 1.11; and Mary, ver. 58, and Cornelius, Acts x. 3, had visions of angels. But the visions of which the apostle speaks in this passage, being of a spiritual nature, and his concern being the seeing the Lord Jesus on different occasions after his ascension, Acts ii. 27, xvii. 9. xxii. 13. xvi. 23, were visions of the person himself. He speaks of his own seeing the Lord Jesus on different occasions after his ascension, Acts ii. 27, xvii. 9. xxii. 13. xvi. 23. 3. Whether in the body, I know not; or out of the body, I know not. As the apostle declares, that he knew not whether the things which he saw and heard in the third heaven, and in paradise, were communicated to him by the intervention of his senses, or without them, it was full unreasonable to insist upon this being important to observe, that he supposed his spirit might be carried into the third heaven, and into paradise, without his body. For from making such a supposition, it is plain he believes from ver. 24. that he could exist out of his body; and that by the operation of God it could be made to happen. I shall see and know without the intervention of his body. Caught up. Philip was crucified by the Spirit caught away from the body of this man, Acts viii. 39. 40. Ezechiel also was lifted up by the Spirit between the earth and heaven, and brought to Jerusalem. But Philip was in visions of God, Ezek. vii. 3. The apostle could not tell in which of these ways he was caught up. As far as to the third heaven. In the language of the Jews, the first heaven is the region of the air, where the birds fly: who,
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3 Nay, I knew such a man, but whether it happened to him in the body or out of the body, I know not; God knoweth:

4 That he was caught up into paradise, and heard unspeakable words, which it is not possible for a man to utter.

5 Concerning such an one I will not boast; but concerning myself I will not boast, except of my weaknesses. (See chap. x. 10.)

6 Ye are not complete in all knowledge. For instance, if I should boast in human weaknesses, I shall not be a fool; for I will speak the truth; but I forbear, lest any one should think concerning me above what he seeth me to be, or what he heareth from me.

7 For that I might not be exalted above measure, by the transcendency of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I might not be exalted above measure.

8 Concerning this, thence I besought the Lord, that it might depart from me; therefore, are called 'the thorns of heaven.' The second heaven is that part of space in which the stars are;—This was called by the Jews the 'heaven of it.' For heaven of heavens cannot contain thee. The third heaven is the seat of God. 'For he planted it in the heart of the dead,' says the commentary, but because his success in preaching was shewn to be the effect of the divine power, the more clearly that he appeared so self-sufficient, so as to be, or seem to be, so far from what God, he was permitted the mean bodily appearance, which he seeth, and my contemptible speech which he heareth, warrant him to think of me. By this he is humbled, likewise, to see that the whole of a teacher's merit lies in the gracefulness of his person, in the nice arrangement of his words, and in the melodious tones with which he pronounces his discourse.

9 Jesus had said, 'His bodily presence is weak, and his speech contemptible.' In ridicule of that sarcasm, the apostle tells the Corinthians, that if he should say that he would be in the third heaven, and into paradise, he would boast of those very weaknesses for which he is reproved. 'For,' says he, 'I have been ascended after the manner of the human body, but not of the body of Christ.' He would manifestly, therefore, have been apt to depend on his being a great companion of God in the sanctuary, if his doctrine had not been the same, or if he had not been the eye of God, and Jesus standing on the right hand of God. For that circumstance, in their opinion, shews the distance to be immense. For the opinions of mankind concerning the abode of the Deity, see Heb. i. 8. note. 2. And heard unspeakable words;—wonders, works, being used by the Hebrews to denote matters as well as words, probably both were meant by the apostle. And seeing the things which he saw and heard in paradise could not be expressed in human language, it is plain that the purpose for which he was caught up was not to receive any revelation of the gospel doctrine, because that could have served no purpose, if the apostle could not communicate what he heard; but it was to encourage him in the difficult and dangerous mission which he was about to undertake. For the expression 'caught up into paradise,' and showing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of the gospel must have been exceedingly strengthened, and his hope so raised, as to enable him to bear with acuteness that heavy load which was laid upon him, in the course of his ministry. Not to mention, that this confirmation of the apostle's faith is no small confirmation of ours also. Some, assigning, supposing the apostle to have said that he heard in paradise 'words not to be uttered,' have inferred, that the doctrines written in his epistles were designed only for the vulgar, and that he taught deeper truths to them than to others. But the word used by the apostle, sýmýphâ, does not signify things not to be uttered, but things unspeakable.

2. That it might depart from me.—The apostle was anxious to have this thorn removed, not then knowing that it would be so good. He reproved him for it, and desired him to be holy. But he knew that it would give additional lustre to the evidences of the apostleship of the gospel. This thorn is 'in the flesh,' and not in the body, and by many often, as Ralph Huth hath observed. And so it is explained by Clemens Alexandrinus. In a beautiful passage q

Ver. 5. I will not boast, except of my weaknesses.—His enemies had said, 'His bodily presence is weak, and his speech contemptible.' In ridicule of that sarcasm, the apostle told the Corinthians, that if he should say that he would be in the third heaven, and into paradise, he would boast of those very weaknesses for which he is reproved. 'For,' says he, 'I have been ascended after the manner of the human body, but not of the body of Christ.' He would manifestly, therefore, have been apt to depend on his being a great companion of God in the sanctuary, if his doctrine had not been the same, or if he had not been the eye of God, and Jesus standing on the right hand of God. For that circumstance, in their opinion, shews the distance to be immense. For the opinions of mankind concerning the abode of the Deity, see Heb. i. 8. note. 2. And heard unspeakable words;—wonders, works, being used by the Hebrews to denote matters as well as words, probably both were meant by the apostle. And seeing the things which he saw and heard in paradise could not be expressed in human language, it is plain that the purpose for which he was caught up was not to receive any revelation of the gospel doctrine, because that could have served no purpose, if the apostle could not communicate what he heard; but it was to encourage him in the difficult and dangerous mission which he was about to undertake. For the expression 'caught up into paradise,' and showing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of the gospel must have been exceedingly strengthened, and his hope so raised, as to enable him to bear with acuteness that heavy load which was laid upon him, in the course of his ministry. Not to mention, that this confirmation of the apostle's faith is no small confirmation of ours also. Some, assigning, supposing the apostle to have said that he heard in paradise 'words not to be uttered,' have inferred, that the doctrines written in his epistles were designed only for the vulgar, and that he taught deeper truths to them than to others. But the word used by the apostle, sýmýphâ, does not signify things not to be uttered, but things unspeakable.

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9 But he said to me, Sufficient for qualifying thee to be an apostle is my grace; the miraculous gifts with which I have endowed thee: Besides, my power in the conversion of the world is displayed in the weakness of the instruments whereby that work is accomplished. Most gladly, therefore, I will boast rather than be ashamed of my weaknesses, that the power of Christ may abide with me. (See John i. 14.)

10 Wherefore, instead of being dissatisfied, I will be pleased with bodily weaknesses, with insults, with necessities, with persecutions, with distresses, for Christ's sake; because when I am weak, then I am strong.

11 Have I become a fool by boasting? Ye have constrained me to do it; for if I had not been compelled by you, (see chap. iv. 7, note 3,) most gladly therefore, I will boast rather of my weaknesses, that the power of Christ may dwell upon me. (See John i. 14.)

12 Therefore, I am well pleased with weaknesses, with insults, with necessities, with persecutions, with distresses for Christ's sake; because when I am weak, then I am strong.

13 Truly the signs of an apostle were fully wrought (w. 172,) among you with all patience, by signs and wonders, and powers.

14 For what is the thing wherein ye were inferior to other churches, unless that I myself have not been burdensome to you? (See chap. xi. 8, 9.) Forgive me this injury.

15 Behold, a third time! I am ready to come to you; and I will not be burdensome to you, (see chap. iv. 7, note 3,) because I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children.

16 Ye, most gladly will spend and be spent for the sake of your souls, even though the more abundantly I love you, the less I be loved.

17 Be it so then, I did not burden you; nevertheless, they say, being crafty, I caught you with guile.

18 With respect to any one of them I sent to you, Did I by him make gains of you? of you.

19 I besought Titus to go to you; and with him I sent a brother: Did Titus make any gain of you? Did we not walk in the same spirit? Did we not walk in the same steps? (Iam.) By sending Titus again, think ye that we apologize to you! In the

Ver. 9.-1. But he said to me, sufficient, etc.—Probably Christ appeared to his apostle, and spake to him. At any rate, it was an expression of the Lord, which his subject led him to mention, though his modesty did not allow him to insist on it directly.

2. Most gladly therefore, I will boast rather of my weaknesses, rather than of the visions and revelations of the Lord.

3. That the power of Christ may dwell upon me.—The original word literally signifies pitch its tent over me,—cover me all over, and abide on me continually. See John i. 14.

Ver. 11.—The very greatest apostles.—He meant Peter, James, and John, whom he called pillars, Gal. ii. 9.

2. Though I be nothing.—This was an epitaph given by the Greeks to contemptible persons. Thus Aristophanes. Eukil. ii. 590. "Ah, miserable man! (εὐστήρης ἄνδρα) I am a contemptible person.

Ver. 12.—The signs of an apostle.—The signs whereby one was known to be an apostle, were his performing great and evident miracles openly in the view of the world; especially his healing diseases, his casting out devils, and his speaking foreign languages. But the greatest of all the signs was the conveying the spiritual gifts to them who believed; a power which none possessed but the apostles. But Paul had indeed been at Corinth; and, in particular, having communicated the spiritual gifts to many of the Corinthians, he, on account thereof, called them, in his former letter, "the seal of his apostleship." 1 Cor. x. 14.

With all patience.—By mentioning his patience, the apostle sought to the remembrance of the Corinthians the hardships to which he had endured while he executed the apostolical office among them, and supported himself by his own labour. Perhaps, likewise, he wished to show that he had obtained respect from the false teachers, for the luxury and ease in which they were living among the Corinthians.

3. By signs and wonders.—See Rom. xv. 19 note 1. The appeal which the apostle here, and 1 Cor. iv. 7, made to the whole church of the Corinthians, in which there was a great faction which called his apostleship in question, concerning the miracles which he had wrought in their presence, and the spiritual gifts which he had conferred on many of them, is a strong proof of the reality of these miracles and gifts. See 1 Thess. i. Illustration at the close.

Ver. 16. Behold, a third time I am ready to come to you. But with respect to any one of them I sent to you, I ask you, Did I by him receive anything, either in money or goods, from you? None of you can say I did.

17 I besought Titus to go to you with my former letter; and with him I sent a brother, Did Titus, or that brother, receive anything from you? Did we not show the same disinterestedness of disposition? Did we not all follow the same course, labouring with our hands for our own maintenance?

18 By sending Titus again, think ye that I apologize to you for not coming myself! In the presence of God I solemnly protest, that
II. CORINTHIANS.

CHAP. XIII.

I speak by the direction of Christ when I say, that all these things, beloved, are done for your edification, that the guilty may have time to repent.

20 Yet I am afraid, lest perhaps, when I come, I shall not find you the reformed persons I wish you to be; and that I shall be found by you such as ye do not wish: I mean, lest perhaps strifes, environs, wraths, wranglings, back-bitings, whisperings, swellings, tumultus be among you.

21 And lest, when I come again, my God may humble me among you; and I shall be with many who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

You know, of course, that the word swells, again, at the beginning of this verse, according to the apostle's habitual manner of writing, refer to ver. 18. when I sent Titus, namely, to go to Corinth. His sending Titus a second time, some might imagine was done to excuse his not coming himself. But he here assures them he had the same view in sending Titus. He had delayed his own coming merely to give the guilty time to repent.

Ver. 20. — Brawlings. — According to Budeas, strifes, wranglings, are contentions by words, or abusive language.

2. Swellings. — Proverbs, swellings, are those vain boastings, by which proud and ambitious men endeavour to make themselves look big in the eyes of their fellow, together with the tamper of mind and bashfulness, and the insane behaviour which they occasion proceed.

3. Be among you. — I have added this clause from the Vulgate version, but have marked it as not in the Greek text.

Ver. 21. — And I shall be with many who have formerly sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed. You know, of course, that the word swells, again, at the beginning of this verse, according to the apostle's habitual manner of writing, refer to ver. 18. when I sent Titus, namely, to go to Corinth. His sending Titus a second time, some might imagine was done to excuse his not coming himself. But he here assures them he had the same view in sending Titus. He had delayed his own coming merely to give the guilty time to repent.

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II. CORINTHIANS

CHAP. XIII. - I am coming this third time to you: by the mouth of two witnesses, or three, every matter shall be established.

1. For I foretold, and I now foretell as present in Spirit the second time, and being absent in body, I now write to them who have before sinned, and to all the rest (2 Cor. 2:16). Certainly, when I come again, I will not spare you.

2. Since ye demand a proof of Christ's speaking by me, who (2 Cor. 1:18) towards you is not weak, but is strong (2 Cor. 1:17), among you.

3. For though indeed he was crucified (2 Cor. 2:16) through weakness, yet he liveth by the power of God! (2 Cor. 2:16) and though we also are weak against him, we shall, nevertheless, live with him, by the power of God, (2 Cor. 2:16) among you.

4. Try yourselves, whether ye be in the faith! prove yourselves! know ye not yourselves (2 Cor. 2:17) that Jesus Christ is (2 Cor. 2:17) among you; unless perhaps ye be without proof.

Ver. 1. I am coming this third time to you. - In the Acts of the Apostles, as was observed chap. 22. 14, note, there is no mention made that Paul mentioned before this time that he would come. This second epistle was written. But that history by no means contains all the apostle's transactions. We may therefore suppose, that during the eighteen months which passed from his first coming to Corith, to the insurrection in the proconsulship of Gallio, the apostle left Corinth for a while, and travelled through Laconia, Arcadia, and the other countries of the province of Achaea, where he converted many. 2 Cor. 1. having preached the gospel to them gratis, 2 Cor. 2:17. But in the faith (2 Cor. 2:16) and could not (2 Cor. 2:17) among the Corinthians a second gift on his coming to them from Ephesus, argues that if he had gone to them, it would have been gratis, 2 Cor. 2:17, and especially after eighteen months abode in Corinth was considered by him as his first coming. But this conclusion does not follow; because the apostle may have conferred no gifts on the Corinthians after his return from the countries of Achaea.

Ver. 2. Will not spare you? - That is, there is separated from the following verse by a full stop, the sense of that verse will evidently be incomplete. But if the two verses are separated only by a comma, as I have done, the meaning will be, 'when I come again, I will not spare you, since ye demand a proof of Christ's speaking by me.' - This, with the other threatenings in the apostle's letters to the Corinthians, is a strong proof of the righteousness of the cause in which he was engaged. For if he had been carrying on an imposture with the aid of his disciples, he would have favored them in their voice, instead of threatening to punish them; as he must have known that such threatenings, while he himself was more culpable than they, could not procure the apostle of Christ's deciding in favor of them. It is supposed that in these threatenings the apostle had the false teacher particularly in his eye, though he uses the plural number. And Michael is not at this time the apostle's name, but is an epithet, the red on that impostor so severely, that he obliged him to leave the city; or, that, being terrified by the threatenings in this letter, he fled of his own accord before the apostle arrived.

Ver. 3. Is strong among you? - Whitby's note on this verse is as follows: 'The word is strong (2 Cor. 2:17), but is not in 2 Cor. 2:17. St. Paul to preach the gospel to them in demonstration of the Spirit and of power, so efficaciously as to convert them to the faith of Christ.' The apostle, indeed, speaks of his conversion to the faith of Christ. But this restoration the apostle stood on in this letter, together with the gospel, by which their 'testimony of Christ was confirmed,' 2 Cor. 1:15. By his power, conspicuous in sending St. Paul's delivery of the apostolic persons up to Satan, 1 Cor. 15:3. 15. : By the chastisements they suffered for communicating in the Spirit, 2 Cor. 1:15. 15. By his breath by the power of God. - Here 'the power of God' is declared to be, not only the cause of Christ's resurrection, but even the proof of his being now alive. In this letter view, the power of God signifies the power of God communicated to Christ by the Spirit, the power that was given to him to heal, 2 Cor. 1:15; to bestow spiritual gifts on believers, and to punish offenders, for the confirmation of the gospel.' - The above is a specimen of the natural reading of this verse.

Ver. 4. Try yourselves, whether ye be in the faith! - Romans thinks faith here signifies the faith of miracles, because that was a chief proof of Christ's speaking by him. And he had conferred on them that gift. But as the expression, 'in the faith,' is nowhere else used in that sense, I rather think, 'in the faith' signifies, 'in the faith of Christ,' and 'among you,' signifies, that the apostle desired the fiction to 'try themselves, whether they were in the faith,' he meant that they should try whether, by their sense of this gift they were besought along with Christ, and that this spiritual gift which every church of Christ enjoyed. For if they possessed any spiritual gift, they could be easily convinced of it, and if they had not, they could not. It is a clear proof here that Christ spoke by him. This interpretation, of the phrase 'in the faith,' is not materially different from that of Romans; but it agrees with the whole tenor of the apostle's present discourse. 2. Prove yourselves. - Because the fact that had required the apostle to show them a proof of Christ's speaking by him, he desired them to prove themselves, whether they had received any spiritual gifts from him; that being a proof which ought to have convinced them of their apostolical authority.

3. Know ye not yourselves? - This being spoken to the faction, who were, in such a state of wickedness, that it cannot be so much as supposed that Jesus Christ was in them, in the sense in which our translators understand the phrase, we must translate and interpret the passage as I have done. - Some are of opinion, that in this question, 'Know ye not yourselves,' the apostle alluded to the greatest of all the precepts of the Greek philosophy, Nasi to Tis (Know thyself), and that he ridiculed the sect for being ignorant of that precept, and that is, of the gifts which they possess, and of the efficacy of these gifts to prove the person from whom they had received them to be in the faith of Christ. But in this sense of the word, it is more pointed, if we recollect that the Corinthians valued themselves exceedingly on their knowledge of the Greek philosophian, and on their skill in reasoning. 4. That Jesus Christ is among you? - Whitby thinks the apostle added here to the speech of the rebellious Israelites in the wilderness, who, after all the proofs which God had given of his presence among them, said, Exod. xvii. 7. 'Is the Lord among us or not?' 2 Cor. 2:17. Unless perhaps, in this sense, he added here the Vulgate version, which has here Nasi fortis. 5. Ye be (2 Cor. 2:17) without proof; - namely, of Christ's presence among you. So the word signifies, 2 Cor. 2:17, 2 Cor. 2:17, a proof of Christ's speaking by me. - The proof of Christ's presence in any church, was the existence of miraculous powers and spiritual gifts in that church. For these being sent down by Christ, Acts ii. 38. were tokens both of his presence and power. - In the meaning that supposing that the power of Christ might appear indirectly but sharply rebuked them for their vice, (chap. xii. 21.), because the Spirit of God is provoked to depart both from
II. CORINTHIANS.

6 But, though ye should be without proof of Christ's presence among you, having quenched the Spirit, I trust that ye shall know, that I am not without the proof of Christ's speaking by me.

7 Nevertheless, I pray to God that ye do nothing evil; not wishing that we may appear having proof; but that ye may do what is good, (4. 100.) though we should be (2. 319.) indeed without proof. 1

8 For we can do nothing against the truth, 1 but for your edification. 1

9 (1 Th. 5. 9.) Therefore we rejoice when we are weak, and ye are strong: and this also we pray for, even your restoration. 1

10 For this reason, being absent, I write these things, that when present I may not act sharply, according to the power which the Lord hath given me (2. 149. 2.) for edification, and not for destruction.

11 Finally, brethren, farewell: be ye restored! 1 comfort yourselves; mind the same thing 1; live in peace; and the God of love and peace will be with you.

12 Salute one another (e) with an holy kiss, (See Rom. xvi. 16. note 1.)

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, 1 be with you all. Amen. (See Eph. vi. 24. note 2.)

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GALATIANS.

ESAY V.—On the Covenant which God made with Abraham, the Father of the Israelites.

Our Lord, John v. 39. thus exhorted his Jewish hearers, 'Search the scriptures, (the writings of Moses and the prophets,) for in them ye think ye have eternal life;' and they are they which testify of me.' Also, at his first appearance to his disciples after his resurrection, he said to them, Luke xxiv. 44. 'These are the words which I spake to you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.'
ESSAY V.

ON THE COVENANT WITH ABRAM.

And that they might know what things were written in those books concerning him, 45. 'He opened their understandings that they might understand the scriptures;' he gave them the knowledge of the meaning of those passages of the scriptures which relate to himself, that they might be able to confirm the gospel which they were to preach, by testimonies taken from the law and the prophets. Accordingly, the apostle Paul, who, like the other apostles, had the true meaning of the Jewish scriptures communicated to him by inspiration, hath on these writings founded these enlarged views of the doctrines of the gospel, and of the divine dispensations, which he hath delivered in his epistles; in so much that his explications of the Jewish scriptures, and the conclusions which he hath drawn from them, make a principal part of the gospel revelation.

The passages of the writings of Moses, which Paul hath explained in his epistles, and which deserve our special attention, are these in which God's transactions with Abraham the father of the Israelites are recorded: namely, Gen. xii. 1-3, 16, 16. xiii. 14-16. xv. 1-7. xvi. 1-2.

In the first of these passages we are informed, that God commanded Abraham to leave his country and kindred, and go into a land which he would shew him. And to encourage him to break his connexions with his idolatrous kindred and acquaintance, God said to him, Gen. xii. 2. 'I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing.' 3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.' Having received this command, Abram ' obeyed and went out, not knowing whither he went,' Heb. xi. 8. He went out, notwithstanding he did not know whether the land into which he was going was a good or a bad land; or whether it was far off or near.

On leaving Haran, Abram it seems was directed to go to Canaan. For on his coming to the plain of Moreh in Canaan, Gen. xiii. 7. 'The Lord appeared to Abram and said, Unto thy seed will I give this land.' Some time after this, when Abram separated from Lot, Gen. xiii. 14. 'The Lord appeared unto Abram, Lift thine eyes now, and look from the place where thou art, northward, and southward; and eastward, and westward. 15. For the land which thou seest, to thee will I give it, and to thy seed for ever. 16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.'

All this while Abram had no child; for which reason, eight years after he left Haran, when God said to him, Gen. xv. 1. ' Fear not, Abram, I am thy shield and exceeding great reward,' he replied, ' What wilt thou give me, seeing I go childless?' Being now above eighty years old, the performance of the promise, to make of him a great nation, appearing every day more and more improbable, he became uneasy at the delay. Wherefore, ver. 5. ' God brought him forth abroad,' early in the morning, ' and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. 6. And he believed in the Lord, and he counted it to him for righteousness. 7. And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' And ver. 18. ' In that same day,' to assure him of the performance of this promise, ' the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.'

In the next transaction, recorded Gen. xvii, the Lord explained to Abram the particulars comprehended in the covenant which he made with him, after counting his faith to him for righteousness. Ver. 1. ' When Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the Almighty God, walk before me and be thou perfect. 2. And I will make my covenant between me and thee, and will multiply thee exceedingly. 3. And Abram fell on his face: and God talked with him, saying, 4. As for me, behold my covenant is with thee, and thou shalt be a father of many nations. 5. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee. 6. And I will make thee exceedingly fruitful, and will make nations of thee, and kings shall come out of thee. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. 8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.'

Some time after this transaction, to shew us that the things promised to Abraham in the covenant depended on his continuing to believe God, and to command his children after him to keep the way of the Lord, and to do justice and judgment, the Lord said concerning him, Gen. xviii. 19. ' I know him that he will command his children after him, and his household, to keep the way of the Lord, and to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.'

At length, when Abraham was an hundred years old, and Sarah was ninety, she brought forth her long expected son, whom Abraham named Isaac, (laughter), on account of the joy which his birth occasioned to his parents. —But lo! when this only son, to whom all the promises were expressly limited, was grown up, God put Abraham's faith to a trial still more severe than that which was occasioned by defining his birth so long: He commanded him to offer this only son as a burnt-offering, Gen. xxii. 2. This most difficult command, Abraham, without hesitation, set about obeying. He went with Isaac to the appointed mountaintop, raised an altar, put wood on it, bound Isaac, laid him on the altar, and stretched forth his hand, and took the Angel of the Lord to slay his son: and would have slain him, had not the angel of the Lord called to him, and said, ver. 12. ' Lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.' 15. And the Angel of the Lord called to Abraham out of heaven the second time, 16. And said, By my self have I sworn, said the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, 17. That in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; 18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.' Here it is to be remarked, that God confirmed all his former promises with an oath; and declared that he would perform these promises, because Abraham had done the difficult work of offering up his only son as a burnt-offering. Also he gave him a new promise, That the person in whom all the nations of the earth are to be blessed, should be one of his descendants; and declared, as before, that he made him this promise, because he had obeyed his voice.

From the foregoing account of God's transactions with Abraham, it appears that God's covenant with him contained six separate promises or stipulations on the part of God, namely,

I. That God would exceedingly bless Abraham.
II. That Abraham should be the father of many nations, and very fruitful.
III. That God would give to Abraham, and to his seed after him, all the land of Canaan for an everlasting possession.

IV. That he would be a God to Abraham, and to his seed after him in their generation.

V. That in Abraham himself, all the families of the earth should be blessed.

VI. That in Abraham's seed also, all the nations of the earth should be blessed.

These stipulations, the apostle Paul, in different places of his epistles, hath styled the promises; and hath entered deeply into their meaning.

To understand these promises, in the whole extent of their meaning, the reader should recollect, that in the early ages, before the art of writing was invented, the most approved method of communicating and preserving knowledge was by allegory; that is, by making sensible objects which were present, or not very distant in point of time, representations of things which are not the objects of sense, or which are future, but which have some analogy to the things meant, or are so near the object, that this method of instruction, the characters and actions of remarkable persons, and the ordinary events of their life, were on some occasions considered as prefigurations of more distant persons and events to which they had a resemblance. Of this kind, which may be called the natural allegory, we have the following examples in scripture.

1. The characters, actions, and events which constituted the natural allegory, though existing apparently in the ordinary course of things, were ordered of God, so as to be fit emblems of those future persons and events, the knowledge of which God intended to communicate to the world.

There is in scripture, likewise, what may be called the invested allegory, by which is meant a new and additional significance which God appointed to be performed with such and such circumstances, for the purpose of prefiguring future persons and events. Of this sort were all the Levitical sacrifices, particularly the paschal lamb, John xix. 36.—and all the rites of worship appointed by Moses, which, as Paul tells us, Heb. x. 1. were shadows of good things to come.

Of the same kind was the lifting up of the brazen serpent in the wilderness, which our Lord tells us, John iii. 14, 15. was a type of his being himself lifted up on the cross.—Probably also the command to offer up Isaac as a burnt-offering, was intended as an allegorical representation of the sacrifice of Christ, Heb. xi. 19.—And to name no more instances, many of the extraordinary things done by the prophets, at the command of God, were types of things to come, from the expectation with which they were accompanied.

The allegorical method of communicating and preserving instruction, was attended with three advantages. 1. The emblem being an object of sense, made a strong impression on the imagination of the persons for whose instruction the allegory was intended, and might easily be remembered. 2. The verbal explanation which often accompanied the instituted allegory, having for its subject an object of sense, neither required many words, nor were these words of uncertain meaning. This kind of allegory, therefore, with its interpretation, could be handed down to posterity with a good degree of accuracy, without the aid of writing. 3. In scripture, some future events are foretold in such a manner as to show, that they are themselves prefigurations or predictions of future events more remote. In such cases, when the first events come to pass in the manner foretold, they are both a proof and a pledge that the more remote events, of which they are the signs, will take place in their season.

This account of the ancient scripture allegory I have given here, because from what our Lord and his apostles have said concerning the promises in the covenant with Abraham, it appears that that transaction, besides its first meaning, which terminated in the persons and events literally spoken of, had an allegorical, or second and higher meaning, which was to be accomplished in persons and events more remote. For example, Abraham's natural descendants by Isaac, though he was not yet born, were considered as prefigurations of the church; and the new covenant, which he exercised in uncircumcision, was a type of believers of all nations; and to show this, he was made their father.

Melchisedeck, in his character and offices of a king and priest, was made by God himself a type of Christ, Paul, cx. 4.—David also, in his office and kingdom, prefigured Christ; on which account, Christ is called David by the Jews. There was a greater difficulty in the allegorical sense to St. Paul, Gal. iv. 46. were allegorical representations of the two covenants, and of the persons placed under these covenants. The swallowing of Jonah by the whale, and his continuing in its belly three days and three nights, is declared by our Lord himself to be a prefiguration of his burial, and of his resurrection on the third day, Matt. xxv. 4. —The characters, actions, and events which constitute the natural allegory, though existing apparently in the ordinary course of things, were ordered of God, so as to be fit emblems of those future persons and events, the knowledge of which God intended to communicate to the world.

This promise, in its first and literal meaning, implied, 1. That God would bestow on Abraham great temporal prosperity, and protect him from evil during his sojournings as a stranger in Canaan, and in the neighboring countries into which he might have occasion to go. Hence, in allusion to this promise, God called himself Abraham's shield, Gen. xvi. 1. In fulfillment of this promise, according to its literal meaning, God blessed Abraham so exceedingly, that after living in Canaan a few years, the male slaves born in his house who were capable of going to war, were no fewer than 918, with whom he pursued Chedorlaomer and his confederates, and defeated them near Damascus. Further, in the account which Moses hath given of Abraham's sojournings in Canaan, and Egypt, and in the land of the Philistines, various dangers from which God shielded him are mentioned, which, being well known, it is needless to speak of them particularly.

The blessing of Abraham, in its literal meaning, comprehended, 1. The natural blessing which concerns Abraham's faith, concerning his numerous natural seed, to him for righteousness...
ness. Now the meaning of God's counting an action for righteousness, may be understood from the application of the phrase to Phinehas, after he executed judgment on Zimri and Cozbi. Psal. cxi. 30. 'Then stood up Phinehas, and executed judgment, and so the plague was stayed, and it was counted to him for righteousness to all generations;' that is, his executing judgment on these wicked persons was rewarded by God, as a righteous action, with a temporal reward which descended to his kinsmen posterity. That this is the meaning of the phrase, appears from Num. xxx. xxi. where, speaking of the same action, God saith to Moses, ver. 11. 'Phinehas the son of Eleazar, the son of Aaron, the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them), that I consumed not the children of Israel in my jealousy. 12. Wherefore say, Behold, I give unto him my covenant of peace. 13. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood.' Now, as in the case of Phinehas, his slaying Zimri and Cozbi is said to have been counted to him for righteousness, because God rewarded him and his seed with the promise of the inheritance of Canaan, so in the case of Abraham, his believing in the Lord that his seed should be numerous as the stars of heaven, is said to have been counted to him for righteousness, because God promised him and his seed with the promise of the inheritance of Canaan, immediately after declaring that his faith was counted to him for righteousness. Gen. xv. 6. 'And he said to him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' Then, as in the case of Phinehas, God confirmed this grant to Abraham's seed by a covenant: ver. 18. 'In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river of Eden, unto the westward.'

Such is the first or literal meaning of God's 'blessing Abraham exceedingly,' and of his 'counting his faith to him for righteousness.' But this promise, in both its parts, had also a second and higher meaning, of which the literal meaning was itself the sign, and which must now be explained. Second, he bestow on Abraham great temporal prosperity, and to protect him from evil during his sojourning in Canaan, was likewise a promise to bestow on him those spiritual blessings, and that protection from his spiritual enemies, which were necessary to his perseverance in faith and obedience during his sojourning on earth. This we learn from the apostle Paul, who calls the assistance of the Spirit to the great help, the new and better covenant. Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us. 14. That the blessing of Abraham might come on the nations through Jesus Christ; that we might receive the promises of the Spirit through faith.'

Next, the counting of Abraham's faith to him for righteousness, Gen. xvi. 9, by bestowing on him the inheritance of Canaan, was, in its second and highest meaning, a promise to bestow on him the blessing of justification by faith. This appears from Gal. iii. 8. 'The scriptures foreseeing that God would justify the nations by faith, preached the gospel before to Abraham, saying, Surely in thee shall all the nations be blessed. 9. For the promise is verily that which God could swear by. 10. For there is no unrighteousness with God, for he cannot lie. 11. Then when the Pharisees had heard that the publicans and sinners came to be with him, they said unto his disciples, Why eateth he with sinners? 12. But Jesus said unto them, I am not sent but unto the lost sheep of the house of Israel.'

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The sense of this promise to Abraham was, that in his posterity, the nations should be blessed. Wherefore, if the counting of Abraham's faith to him for righteousness, was nothing but God's rewarding him with the promise of bestowing on him and on his seed the inheritance of Canaan, that nation, which enjoyed that life in the country of Canaan, where he dwelt, the blessing of Abraham neither have come on the nations, nor can come on them, notwithstanding the apostle hath assured us that Christ died to procure that blessing for them.

It is evident, therefore, that when God promised to bless Abraham by counting his faith to him for righteousness, he in effect promised to justify him by faith. Now this implied, 1. That he would pardon Abraham's sins: 2. That he would reward him as a righteous person. 1. That the counting of Abraham's faith to him for righteousness, was a promise to justify him by faith, that is, to pardon his sins on account of his faith, is evident from Rom. vi. 6. 'In like manner, David describeth the blessedness of the man to whom the Lord counteth righteousness without works. 7. Saying, Blessed (like Abraham) are they whose iniquities are forgiven, and whose sins are covered. 8. Blessed is the man to whom the Lord will not count sin.'

2. That the counting of Abraham's faith to him for righteousness, was likewise a promise to reward him as a righteous person, by bestowing on him the inheritance of an heavenly country as a free gift, is plain, I think, from the history. For we are told, that immediately after God promised to bless Abraham by counting his faith to him for righteousness, he promised to give him the land of Canaan in inheritance: by which, not the inheritance of the earthly country only was meant, but the inheritance of an heavenly country also; as shall be proved in Sect. 3. where that promise is explained. Besides, that under the emblem of the earthly country an heavenly country was promised to him, Abraham himself knew: for the apostle saith unto us, that he died in the firm persuasion of his being to receive a country of that sort, according to God's promise. Wherefore, the apostle hath authorized us to believe, Abraham knew that the counting of his faith to him for righteousness, implied not only the pardon of his sins, but his being rewarded, as a righteous person, with the inheritance of heaven.

But if Abraham knew the true import of God's counting his faith to him for righteousness, he would consider it either as a declaration from God that his sins were then pardoned, and that he was immediately to be rewarded with the possession of the heavenly country; or as a promise that he would be pardoned and rewarded at the general judgment.—If he considered it as a declaration that his sins were then pardoned, and that he was immediately to be put in possession of the heavenly country, he would expect to be freed from death, the punishment of sin, and to be soon translated in the body into some place fit to be the everlasting abode of righteous men, like his pious ancestor Enoch, with whose history he no doubt was acquainted. But if he considered the counting of his faith to him for righteousness, to be a promise that he was to be pardoned, and the possession of the heavenly country to be given him at the general judgment, he would expect to be raised from the dead with a body suited to the nature of the heavenly country into which he was to be introduced, and to live in that heavenly habitation in the body for ever. One or other of these Abraham had reason to expect; unless he thought God's counting his faith to him for righteousness, was nothing but a promise to give him the earthly country. However, as he did not find himself immediately translated from this earth in the body, and as but one righteous person had been so translated without dying, he would think it more probable, that in the counting of his faith to him for righteousness, the pardon of his sins, and the possession of the heavenly country, were only promised to him as blessings which he was to receive at the judgment. Wherefore, not doubting that he would die like other righteous men, Abraham, in consequence of his faith being counted to him for righteousness, would expect to be raised from the dead, and to enjoy that life in the country of Canaan, which he had in his first sojourning, the blessing of Abraham neither have come on the nations, nor can come on them, notwithstanding the apostle hath assured us that Christ died to procure that blessing for them.
ON THE COVENANT WITH ABRAHAM.

That Abraham should have been able to reason in the manner above described, concerning God's blessing him exceedingly, and concerning his counting his faith to him for righteousness, need not be thought strange, considering the great strength of his understanding, and the just ideas of the power, veracity, and other perfections of God, which he had attained. Besides, St. Paul assures us, that he reasoned with a similar strength of understanding and faith concerning his having a son by Sarah, notwithstanding the birth of that son was delayed till Abraham was an hundred years old, and Sarah ninety. Rom. iv. 19. 'And not being weak in faith, he did not consider his own body, now as dead, because of an hundred years old, neither the deadness of Sarah's womb.' 20. Therefore against the promise of God he did not dispute through unbelief, but was strong in faith, giving glory to God; 21. And was fully persuaded that what was promised, he was able certainly to perform. — Also Abraham reasoned in the like admirable manner, concerning the command to offer up his only son as a burnt-offering, that long-expected son to whom all the promises were limited. For recollecting that they were all to be fulfilled in Isaac, and having the most exalted ideas of the veracity and power of God, he concluded that although Isaac were burnt to ashes on the altar, God would raise him from the dead. Heb. xi. 17. 'By faith, Abraham, when tried, offered up Isaac: he who had received the promises, even he that was to be the heir of the burnt offerings; 18. Concerning whom it was said, Surely in Isaac a seed shall be unto thee. 19. (Agreeably) Reas- oning that God was able to raise him even from the dead; from which he received him even for a parable.'

If Abraham could reason so justly concerning the birth of Isaac, and concerning the command to offer him up as a burnt-offering, we may believe that he could reason with an equal strength of understanding and faith, concerning God's blessing him, and counting his faith to him for righteousness; and indeed concerning all the other promises in the covenant.

Sect. II. — Of the Second Promise in the Covenant with Abraham.

This promise is recorded in the following passages: Gen. xii. 3. 'I will make of thee a great nation.'—xiii. 16. 'I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.'—Gen. xv. 5. 'Look now toward heaven, and count the stars if thou canst number them: and he said unto him, So shall thy seed be.'— xvii. 4. 'Thou shalt be a father of many nations.'—v. 5. 'Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations I have constituted thee. 6. And I will make thee exceeding fruitful: and I will make nations of thee; and kings shall come out of thee.'—xviii. 18. 'Abraham shall surely become a great and mighty nation.'—xxi. 17. 'In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.'

On this promise the first thing to be observed is, that in the account given of it, Gen. xvii. 5, 6, there is a remarkable diversity in the expression; First, Abraham was to be 'a father of many nations.' And to show in what manner he was to be a father of many nations, God said to him, 'Thy name shall be Abraham; for a father of many nations I have made thee.' In the Hebrew it is נשתלטאתה, Dedi te—I have given thee. LXX., verum et, 'Powi te—I have placed or constituted thee.' Next, Abraham was to be 'exceeding fruitful;' and nations were to come of him, and kings were to be crowned after him. 'He was to be the father of many nations by the constitution or appointment of God; and he was to be so exceedingly fruitful by procreating children, that nations were to be made of him, and kings were to come out of him. In this diversity of expression, God intimated to Abraham that he was to have two kinds of seed; one by the constitution or appointment of God, in respect to which he was to be 'a father of many nations;' and another by natural descent, in respect to which he was to be 'exceeding fruitful' in children. This account of Abra- ham's seed merits attention, because the promises in the covenant being made, not to Abraham alone, but to his seed, in their first or literal meaning they belonged to his natural seed, but in their second or highest meaning, they were promises to his seed by faith.'

The distinction of Abraham's seed into two kinds is intimated by our Lord himself, John viii. 39. where he told the Jews who sought to kill him, that notwithstanding they were the natural offspring of Abraham, they were not his children, unless they did the works of Abra- ham. —The same distinction is taught still more plainly by the apostle Paul, who calls Abraham's natural pro- geny, 'his seed by the law,' the law of marriage; but his seed by the appointment of God, who gave believers of all nations to him for his seed, 'that which is by the faith of Abraham.' Rom. iv. 16. 'That the promise might be sure to all the seed; not to that only which is by the law, but to that also which is by the faith of Abra- ham, who is the father of us all.'—In like manner, the apostle Paul says concerning the children of the flesh, these are not the children of God, but the children of promise are counted for seed, hath insinuated that Abraham had two kinds of children or seed; and that the seed by the promise, 'a father of many nations I have constituted thee,' are the children of God to whom alone the promises in the covenant, in their second and highest meanings, belonged.

This distinction of his seed into two sorts, I doubt not Abraham himself understood. My reasons are as follow: 1. In the promise, 'A father of many nations I have constituted thee;' the expression, I have constituted thee, must have led Abraham to expect a seed of some kind or other, different from that which he was to have by natural descent. For he could not imagine God would promise it as a favour, that he would constitute him the father of his natural offspring. He was their father by having begotten them, and not by any positive appointment of God whatever.

2. Seeing the seed of which God constituted Abraham the father, was to be so numerous as to make many nations, he must be able to number them, and to have seed sufficient to be his descendants. His descendants, to whom the promises in their literal meaning belonged, were to be but one nation; as Abraham knew, from the limitation of the promises, first to Isaac, to the exclusion of Ishmael; and after that to Jacob, to the exclusion of Esau. Besides, that his descendants by Jacob were to be but one nation, Abraham must have known from the purposes for which they were chosen to be the people of God; and from their so narrow a country as Canaan promised to them as their habitation. For he could not but know, that Canaan, instead of containing many nations, was no more than sufficient to be the habitation of the one nation of his descendants by Jacob.

3. Although the many nations of whom Abraham was constituted the father are called his seed, that appellation could not lead him to conclude certainly, that these nations were to spring from him by natural descent. Anci- ently, not only a person's offspring, but those who resembled him in his dispositions and actions, were called his seed. Thus in the sentence pronounced at the fall, the wicked man is called 'the seed of the serpent;' and the devil is called by our Lord, the 'father of murderers and liars.' Therefore, as Abraham knew that the promises in the covenant, in their first or literal meaning, were
limited to the one nation of his natural descendants by Jacob, it would readily occur to him, that the many nations of whom he was constituted the father, and who as his children were to inherit the promises in their second or highest meaning, were nations of persons who resembled him in his faith and obedience. And the rather when he considered, that those who partook of the qualities of his mind, were more really his children than those who were related to him only by fleshly descent. Besides, he may have known, that his seed by faith, being also the children of God, were better qualified than those who were his seed by natural descent, to receive the blessings promised in the covenant to his seed; especially the eternal inheritance of the heavenly country, which was promised to them under the image of the everlasting possession of Canaan.

The occasion on which the numerous seed was promised to Abraham, must have led him then, as they do us now, to think of a numerous seed, different from his natural progeny. Gen. xvii. 1. 'When Abram was ninety years old and nine, the Lord appeared to Abram, and said to him, I am the almighty God, walk before me and be thou perfect. 2. And I will make my covenant between me and thee, and will multiply thee exceedingly.' Gen. xxvii. 16. 'By myself have I sworn, saith the Lord, For because thou hast done this thing, and hast not withheld thy son, thine only son; 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.

The numerous seed being promised to Abraham as the reward of his walking before the Lord in a perfect manner, and of his having offered up Isaac as a burnt-offering, he could not think that a numerous natural progeny was the only seed promised to him. That kind of seed, however numerous, he must have known, is not the proper reward of a man's walking before the Lord in a perfect manner, for less is it the proper reward of such an eminent degree of faith and piety as he expressed in the offering up of Isaac. To be the founder of a great nation, or even of many nations, was a blessing which any wicked man might attain in the ordinary course of things, and which some of that character actually had attained. Wherefore, when God repeatedly promised to Abraham as a manifold increase, he could not fail to attract his attention, that he would multiply him exceedingly, and that his seed should be numerous as the stars of the heaven, this chief of believers, whose understanding was as extensive as his faith was strong, would not interpret God's promises of a numerous and natural seed only, but of a numerous spiritual seed also, who were to resemble him in his faith and obedience. The promise of the numerous seed thus understood, must, to a person of Abraham's piety, have appeared an high reward indeed. It was an assurance from God himself, that in the progress of the world there were to be multitudes in every age and country, who should know and worship the true God; that God would acknowledge all such as Abraham's seed; that in fulfillment of the promises made in the covenant to Abraham's seed, he would count their faith to them for righteousness; and that he would bestow on them the everlasting possession of the heavenly country promised to Abraham, and to his seed by faith.

Having thus showed that a numerous seed by faith was promised to Abraham, as well as a numerous natural progeny, and that Abraham himself knew both kinds of seed were promised to him, it remains to speak of the accomplishment of the promise, according to its two-fold meaning. And first, the promise that Abraham's natural seed should be as numerous as the dust of the earth, and as the sand which is on the sea-shore, though limited to the one nation of the Israelites who descended from Abraham by Jacob, hath been remarkably fulfilled even in that one nation; agreeably to Gen. xii. 3. 'I will make of thee a great nation.' For notwithstanding the oppression of Jacob's posterity in Egypt, they were multiplied so exceedingly, that when they came out, and were numbered, these together must have been at least four times the number of the males fit to go to war; consequently, the souls who came out of Egypt could not be fewer than three millions:—so exceedingly did God multiply Abraham's natural seed during the short time of their sojourning in Egypt.

The Israelites, after they were settled in Canaan, continued to multiply greatly; for when David numbered them, they were found in Israel and Judah, 'thirteen hundred thousand valiant men who drew the sword,' 2 Sam. xxiv. 9. Afterwards, indeed, their numbers were diminished by the inroads of the Assyrians and Chaldeans, and by the captivity, first of the ten tribes, and then of the two tribes; so that when they returned from Babylon they were but few. Yet that small remnant, in process of time, multiplied to such a degree in their own land, that when the Romans invaded them under Titus, their numbers were prodigious; as we learn from the accounts which Josephus hath given of those who perished by famine, by pestilence, by internal divisions, and by the sword of the Romans, during the course of their last war with that powerful people.

After the destruction of Jerusalem, and the total desolation of the Jews by the Romans, such of them as survived, being sold by their conquerors for slaves, were scattered through all the neighboring heathen countries, and from thence were dispersed, in process of time, over the face of the earth. In this last dispersion, the natural seed of Abraham have continued now near eighteen hundred years; and during that long period they have been miserably wasted, partly through their own turbulent disposition, and partly through the avarice and cruelty, both of the heathens and of the Christians among whom they dwell. Yet, during all the calamities which have befallen them, they never ceased to be a united, yet a distinct people, by their observance of the external mark, and by their observance of the institutions of Moses, but especially by their circumcision, declared by God himself to be the seal of his covenant with Abraham, Gen. xvii. 9; and by that external mark, and by their observance of the institutions of Moses, this people are everywhere known to be the posterity of Abraham. Moreover, they are at this day so numerous, that were they gathered out of all the lands where they are dispersed, and joined together, they would be a race perhaps as numerous as any at present found on the earth. Who does not see in all this the accomplishment of God's promise to Abraham, to multiply his natural seed 'as the dust of the earth, and as the sand which is on the sea-shore?' See Sect. 4. at the beginning.

In the second place, Abraham, by the promise, 'A father of many nations I have constituted thee,' being made the father of all in every age and nation who believe and obey the true God, his spiritual seed must be very numerous. It is true, we cannot number them, as Moses and David numbered the natural seed. But, however, we know, that in every nation there always have been, even in the darkest and most corrupt ages, many pious and virtuous men, who have feared God, and wrought righteousness, according to the light and the advantages which they enjoyed. See Sect. 4. 1st Art. p. 356. Also we know, that in the progress of the divine government, virtuous and good men, Abraham's
seed by faith, shall be so multiplied, that they will at length exceed the wicked in numbers; and that being considered by God as Abraham's seed, they shall receive all the blessings which, in the covenant, were promised to Abraham's seed.

It remains to speak of the purpose for which God constituted Abraham the father of all believers, and of the advantages which they derive from that appointment. According to the apostle Paul, Abraham was constituted the father of all believers, from the beginning to the end of the world, for the purpose of receiving on their behalf, and in their name, the promises of those blessings which God, of his great goodness, intends to bestow on them: Rom. iv. 11. "He received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision," or as an evidence that the faith which he exercised in uncircumcision was counted to him for righteousness," in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them: 12. And the father of the circumcision, that righteousness might be counted to those who are not of the circumcision only, but who also walk in the faith of Abraham, who was the father of all them who believed, as he had it in uncircumcision." — In thus constituting Abraham the father of all believers, whether Jews or Gentiles, for the purpose of receiving on their behalf the promises in the covenant, God accommodated himself to the ideas of mankind, who consider what is promised in a covenant as more binding than a simple declaration of one's intentions. Accordingly, by making Abraham the father of all believers of all nations in a covenant with Abraham as their father, God both published his gracious intentions, and gave to the heirs of promise a stronger assurance of his resolution to fulfill these promises to them, than if he had only declared his purpose to do so. With the same design, after Abraham had laid Isaac on the altar, God confirmed all his promises to him, and to his seed, with an oath; that, as St. Paul tells us, the heirs of promise might have strong consolation under the afflictions of life, through the complete assurance which the oath of God hath given them of an after-life of happiness in heaven: Heb. vi. 13. "When God made promise to Abraham, seeing he could swear by no one greater, he swore by himself, Saying, Surely God that speaketh to them that cannot lie, shall swear." And multiplying I will multiply thee. — 16. For men verily swear by the greater; and an oath for confirmation is to them an end of all contradiction. — 17. For which cause, God, willing more abundantly to shew to the heirs of promise (believers of all nations) the immutability of his purpose, confirmed the promise with an oath. — 18. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us in the promises in the covenant with Abraham. — Farther, Abraham was constituted the father of all believers, that his justification might be the pattern of the justification of the rest of mankind. But of this more in Es. vi. Sect. 2. Remark 3.

Gad having, by a covenant, conferred on Abraham the great honour of being the representative of believers, may we not conjecture, that he was commanded to sacrifice his son Isaac, for this among other reasons, that having an opportunity of shewing, by his ready obedience, what an high degree of faith and piety he possessed, the world might be convinced, that of all mankind he best deserved to be made the representative of believers of all nations, that in their name he might receive the promises of those blessings, which the infinite goodness of God disposeth him to bestow on all who are capable of enjoying them?

I have only to add, that by constituting Abraham the father of all princes and virtuous men, an honour was done to this chief of believers, greater than if, in the place of Adam, he had been made the father of the whole human race.

Sect. III. — Of the third promise in the covenant with Abraham.

The third promise is that which God made to Abraham immediately on his arrival in Canaan: Gen. xii. 7. The Lord appeared to Abraham, and said, Unto thy seed will I give this land. — Gen. xv. 1. "Fear not, Abram: I am thy shield, and thy exceeding great reward." — 7. And he said to him, I am the Lord who brought thee out of Ur of the Chaldees, to give thee this land to inherit it. — 18. Unto thy seed have I given this land, &c. Gen. xvii. 8. "I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."

Concerning the first or literal meaning of this promise, there can be no doubt; as little can there be any doubt concerning its fulfilment to Abraham's natural seed, according to that meaning. After they had sojourned in Canaan and Egypt, possession of the promised country by great miracles, and maintained them in possession of it during many ages.

But, like all the other promises in the covenant, this had a second and higher meaning, which Abraham and his immediate descendants well understood; namely, that under the image of the possession of Canaan, the possession of a better country, even an heavenly, was promised to them; as the following arguments I think sufficiently prove.

1. Although, when God said to Abraham, Gen. xii. 1. 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee,' he might think of some country on earth only; yet when God afterwards said to him, Gen. xvii. 1. 'I am the Almighty God, walk before me, and be thou perfect. And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God; ' he would naturally conclude, that some better country, which will bless all the nations, was promised to him as the reward of his walking before God in a perfect manner. For the translation of his ancestor Enoch from this earth in the body, after walking with God, must have convinced him, that neither the possession of Canaan, nor of any country on earth in its present state, is the proper reward of a perfect virtue. Besides, the whole earth being cursed for Adam's transgression, the rest of it, as Abraham well knew, could be an everlasting habitation to him. In short, Abraham must have seen, that if the possession of Canaan, during the whole of his life, was all that God promised to him as the reward of his walking before him in a perfect manner, he would not be rewarded more than other men; many of whom, notwithstanding they were great sinners, he observed, were enjoying the felicity of earthly countries in the greatest perfection.

2. The possession of Canaan, promised in the covenant, being termed an everlasting possession; if nothing was meant thereby but the everlasting possession of the earthly country so called, Abraham, to whom it was promised, must have expected to live in that country for ever. The same expectation Isaac and Jacob, his immediate descendants, must have entertained, to whom, as well as to him, the everlasting possession of Canaan was promised. But if Abraham and all his posterity were to live in the earthly Canaan without dying, he would soon be sensible that it was a country too small for containing all his seed. — Again, if that circumstance led him
to interpret the promise concerning the everlasting possession of Canaan, of its being possessed for a long series of years by the successive generations of his posterity; yet, when he considered that the possession of Canaan was promised to all his seed, to his seed by faith as well as to his natural seed, he would soon relinquish that interpretation; because it could not enter into his mind to think that believers of all nations, who were on the earth in any one age, could live with his natural seed in so narrow a country as Canaan. Or if such a thing had been possible, he must have known, that to be transported into Canaan would have been no advantage, but rather a loss, to many of them; since the countries in which they were living, were better in every respect than Canaan. These reasons, I think, must have convinced Abraham, that a better and greater country than Canaan was promised in the covenant to him and to his seed, even an heavenly country, which was capable of containing all his seed, and of which the earthly country promised to his natural seed was only the emblem and pledge.

2 K 37. 
4. St. Paul expressly affirms, that Abraham and his immediate descendants knew, that in the promise to give to him and to them the land of Canaan for an everlasting possession, a better country, even an heavenly country, was promised to them. For he tells us, these men, to show that they expected a city whose builder and ruler is God, never built any house or fixed habitation in Canaan, but always dwelt there in tents. Heb. xi. 9. ‘By faith he sojourned in the land of promise, as belonging to others, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise. 10. For he expected a city having foundations, of which city the builder and ruler is God.’—Further, the same apostle informs us, that Abraham, and Isaac, and Jacob, though they never obtained the possession of Canaan, all died in the firm persuasion of obtaining it. Heb. xi. 13. ‘All these died in faith, though they did not receive the things promised. For seeing them afar off, and being persuaded of them, and embracing them, they confessed that they were strangers and pilgrims on the earth. 14. Now they that speak of these things plainly declare, that by faith Abraham, our father, so as earnestly seek (σεμείωσεν) a native country, not Chaldeans. 15. ‘For if they had remembered that from which they came out, they might have had opportunity to have returned. 16. But indeed they strongly desired a better country, even an heavenly.’—After these express testimonies, can any one suspect that Abraham and his immediate descendants and posterity, our Lord, in reasoning with the Sadducees, affirmed, that the promise to give to Abraham and to his immediate descendants the everlasting possession of Canaan, was virtually a promise to raise them from the dead. Luke x. 37. ‘Now that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living.’ When Moses, at the bush, called the Lord, the God of Abraham and of his immediate descendants, he brought to the remembrance of the Israelites the memorable words with which the promise, to give to their fathers personally the everlasting possession of the land of Canaan, was concluded, namely, ‘And I will be their God,’ Gen. xvi. 9. From these words our Lord reasoned against the Sadducees, who denied the resurrection of the dead, in the following manner:—Seeing the Lord, when he promised to give to Abraham and to his seed the land of Canaan for an everlasting possession, added, ‘And I will be their God,’ if Abraham and his immediate descendants died without receiving the promise, and are not to be raised from the dead with the promise, then could not with truth call themselves their God, so many years after they were dead. Or as the apostle intimates, Heb. xi. 16. he might have been ashamed to call himself their God.—Besides, in the preceding part of his discourse, our Lord termed the promised country That world, in contradiction to This world, and declared, that to enjoy that world, Abraham and his seed must be raised from the dead. Luke xx. 34. ‘The children of this world marry, and are given in marriage. But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. 35. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection.’ Wherefore, our Lord himself hath authorized us to believe, that in the promise to give to Abraham and to his seed the land of Canaan for an everlasting possession, a new world, and a resurrection from the dead in order to their enjoying that world, was promised to them; and the apostle Peter charged the Sadducees, who denied the resurrection, with ignorance of the scriptures. Matt. xxii. 39. ‘Ye do err, not knowing the scriptures.’

Ye do err, not knowing the scriptures.
to the opinion which the Jews entertained of it, calls it, Luke xiv. 14. ‘The resurrection of the just.’ In like manner, the fourth of the seven brethren mentioned above said to his persecutor, 2 Macc. vii. 14. ‘As for thee, thou shalt have no resurrection to life.’ So also Josephus, speaking of the opinion of the Flavians, says, Aniq. xviii. 2. ‘They believe that there are (Jer. xvi. 19) retributions under the earth to such as have attached themselves to virtue or vice in this life; and that the one are condemned to perpetual imprisonment, but that the other have an easy return to life.’—To this notion of the resurrection, the Jews were naturally led by the covenant with Abraham, in which the everlasting possession of Canaan, in its second and highest meaning, was promised to the spiritual seed only; that is, to believers of all nations, who in the covenant are counted to Abraham for seed.

That the Jews, from the earliest times, expected the resurrection of the dead, and derived their hope of that great event from the covenant with Abraham, is attested in the most express manner by the apostle Paul, who, scouring not to say to Festus and king Agrippa, in the hearing of the chiefs of the Jews, Acts xxvi. 6. ‘And now I stand and am judged for the hope of the promise made of God unto our fathers. 7. Unto which promise our twelve tribes, when they were yet all in one, were gathered of old, hoped to come.’ But to what promises do the fathers allude, which did the twelve tribes hope to come, which they were not in possession of at the time the apostle said this, unless it was the promise in the covenant, that God would raise Abraham’s seed by faith from the dead, to possess the heavenly country, of which Canaan was the emblem? Accordingly, to show that that was the promise which the apostle had in his eye, he immediately added, ‘For which hope’s sake, king Agrippa, I am accused of the Jews. 8. Why should it be thought a thing incredible with you, that God should raise the dead?’—The same apostle openly affirmed in the hearing of Felix, and of the Jewish council, that the resurrection of the dead is a thing written in the law and the prophets, Acts xxiv. 14. ‘But this I confess unto thee, that after the way which they call hence, so worship I the God of my fathers, believing all things which are written in the law and the prophets. 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust.’ But the resurrection of the just is not mentioned in the law of Moses, except in the covenant with Abraham, where God promised to count Abraham’s faith for righteousness, and to give to him and to his seed the everlasting possession of Canaan.—And with respect to the prophets, the resurrection of the dead is not written by them any otherwise than as they have foretold the accomplishment of the promises in the covenant, according to their second and highest meanings, by speaking of them as the accomplishment of these promises according to their first or literal meaning. For example, Isaiah hath foretold the multiplication of Abraham’s spiritual seed by the great increase of his natural progeny; Chap. xlix. 16-26; ix. 1–3; ix. 1–5.—And the conversion of the natural seed to the faith of the gospel, and their salvation, by their restoration to the land of Canaan: Chap. li. 9–16.; lii. 9–12.—And their happiness in their converted state, by the building and adorning of its cities: Chap. lx. 4, 5, 6.—And the excellency of the heavenly country, and the happiness of the spiritual seed in that country, by the creation of the new heaven and the new earth: Chap. xli. 46.—And the restoration of the natural seed; in which new earth there is to be neither pain nor sorrow: Chap. lxv. 17–20.—And the worship of God in the heavenly country, by the restoration of the Messianic worship in its purity in the new earth: Chap. lxxi. 20–34.

Lastly, the prevalence of the hope of the resurrection of the dead among the Israelites in the earliest times, may be understood from this well-known fact, that the nations who sprang from Abraham by Hagar and Ketarah entertained the same hope, and communicated it to their neighbours; so that the resurrection of the dead, in one shape or another, was believed by the greatest part of the inhabitants of the east. Hence Job, who was an Aramean, expressed his hope of the resurrection in the strongest terms, chap. xix. 25. ‘I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. 26. And though after my skin worms destroy this body, yet in my flesh shall I see God. 27. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.’

The particulars contained in this section merit attention, as they shew how much the Deists and others are mistaken, who think the immortality of the soul, and the retributions of a future state, were not made known to the Jews by Moses and the prophets.

Sect. IV.—Of the fourth Promise in the Covenant with Abraham.

This promise is recorded Gen. xvii. 7. ‘I will establish my covenant betwixt me and thee, and thy seed after thee, in their generations, for an everlasting covenant.’ And I will be their God.’—This promise, though expressed in the most simple language, comprehends deep meanings. It consists of two articles.

1. The first article is contained in verse 7. ‘I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant.’ This establishment of God’s covenant with Abraham and his seed in their generations, for an everlasting covenant, in its first or literal meaning implied, that Abraham’s natural seed were to remain a distinct people in their successive generations, without ever being destroyed; because if they were to be destroyed, God’s covenant with them would not have been everlasting. To this interpretation we are led by Moses, who declared, that if God destroyed Abraham’s natural seed, it would be a breaking of his covenant with them: Lev. xxvi. 44. ‘And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I shew them to destroy them utterly, and to break my covenant with them. ’ And it is added by Jeremiah, that he would utterly destroy the nations who had oppressed the natural seed of Abraham, but would never make a full end to his posterity: Jer. xlv. 28. ‘Fear not, O Jacob my servant, saith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.’

In this promise, according to its first and literal meaning, an event is foretold of a very singular nature; namely, that Abraham’s natural seed are always to continue a distinct race, and are never to be lost by mixing with other nations. To this nothing similar hath ever happened. For where are the people who, being scattered over the face of the earth, have preserved themselves distinct from the rest of mankind, so that, after continuing in a state of dispersion for thousands of years, the individuals, in their successive generations, are known to be of that people! The Assyrians, the Babylonians, the Persians, the Greeks, and the Romans, have all in their turn conquered, and been conquered, but have not kept themselves distinct from their conquerors, although they were not carried captives from their own country, far less were they scattered over the face of the earth, as the Israelites have been. All these nations are now so mixed with their conquerors, that the individuals of them cannot be
distinguished. To the reason and experience of mankind, the continuance of Abraham's natural seed distinct from all the rest of the world, foretold in his promise, must, before it happened, have appeared an event utterly improbable. Yet this improbable event hath actually taken place, through a long succession of ages. For from the time of their going down into Egypt to this day the Israelites, notwithstanding the many calamities which befell them, have still been preserved a distinct and numerous people, till the fulness of the Gentiles is come in, and their existence as a separate race is no longer needed to strengthen the evidences of the gospel. At that period, they also shall be converted to the faith of Christ, and, entering into the Christian church, they will, with the other disciples of Christ, assist in preserving the knowledge and worship of God among mankind to the end of the world. These things their own prophets have foretold, under the idea of their being restored to their own land and of their worshipping God there, according to the Mosaic ritual.

But God's promise to establish his covenant with Abraham's seed in their generations for an everlasting covenant, in its second and higher meaning, imported, that his spiritual as well as his natural seed should be continued in his kingdom, and be separately from the wicked for ever. Accordingly, notwithstanding Abraham's spiritual seed, the sincere worshippers of God, have from the beginning been persecuted, and often worn out, by the seed of the serpent, they have never been utterly destroyed. There have always been, in every nation, many good men who feared God and wrought righteousness, and who notwithstanding they were not distinguished from the wicked by any external mark, as Abraham's natural seed always have been, are nevertheless sufficiently distinguished from them by their faith and holiness, and will continue a distinct people to all eternity. To render God's covenant with them everlasting in the strictest sense, Matt. xiii. 49. 'At the end of the world the angels shall come forth, and separate the wicked from among the just.' And being separated, Christ will carry them with him into heaven, and form them into one great community, called, Heb. xii. 27. 'The general assembly and church of the first-born;' and, Rev. xii. 23. 'There shall in no wise enter into it any thing that defileth, neither whosoever worketh abomination, or maketh a lie, but they who are written in the Lamb's book of life.' In this community the spiritual seed of Abraham will remain to all eternity, separated from the wicked, and united to one another by the indissoluble bond of the warmest love and friendship for ever.

The second article of the fourth promise is contained in these words: 'I will be thy God.' This implies, 1. That Abraham's natural seed were in general to know and acknowledge the true God as their God.—Moreover, this promise being connected with their possession of Canaan, in the following manner, Gen. xvii. 8. 'I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession;' and I will be your God;' it signified, that the title of Abraham's seed to possess Canaan, depended on their continuing to worship and obey God.—How this promise, in its first or literal meaning, was accomplished, we learn from Moses, who insinuates that Abraham's posterity in Canaan, and in Egypt, acknowledged and worshipped the God of their fathers by those natural acts of piety which reason dictated, till they came to Sinai. "And the Lord spake unto Abram, saying, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to possess it. And he said, "I will establish my covenant upon thee, and upon thy seed after thee throughout their generations, for an everlasting covenant, to give thee seed, that the land whereinto thou goest may possess it. That Abraham's posterity, while they remained in Canaan, continued to worship the true God according to that ritual. On some occasions, indeed, they deviated into idolatry. But they were always soon reclaimed, by the punishments which God sent on them. Besides, at no time did the whole nation to a man follow after idols. In the times of the greatest corruption, there were many who abhorred idols. Thus it was in the reign of Ahaz, when Elisha thought himself the only worshipper of the true God remaining in Israel: For there were, even then, seven thousand men left, who had not bowed the knee to Baal, 1 Kings xvii. 19. Thus it was likewise during the Babylonish captivity, when Shadrach and his companions were cast into a burning furnace, for refusing to worship the image which Nebuchadnezzar set up. Moreover, by the punishments sent on the Israelites for departing from the law of Moses, they were at length so thoroughly cured of their propensity to idolatry, that after their return from Babylon, even to this day, their abhorrence of idols hath been extreme. They have long ago been driven out of Canaan by the Romans, and have continued in a state of Dispersion ever since. But these evils did not befal them because they had forsaken the law of Moses, being more zealous of it than then; but because they crucified the Christ and rejected the gospel. In short, notwithstanding they have continued long in this last dispersion, and have suffered innumerable evils for their rebellion, not only for their forsaking the gospel, but for the manner in which they have accommodated themselves to the Gentiles and Christians also, they have continued to know and worship the God of their fathers, by such rites of the law of Moses as they could perform out of Judea: so signal hath the promise in the covenant, that God would be the God of Abraham's natural seed in their generations, been accomplished.

This promise, in its second and higher meaning here, hath been fulfilled in Abraham's spiritual seed likewise. From the beginning, there have been in all nations many who have known the true God, and have worshipped him by pious affections, by prayer, and by a sincere desire to know and to do his will;—a worship more acceptable to God than any worship by bodily rites. Through this spiritual worship, believers of all nations, the Jews or Gentiles, are by the promise of God, that is by a free gift, entitled to the possession of the heavenly country, of which Canaan was the type. And as all who believe in Christ are Abraham's spiritual seed, and the true Israel of God, the promise, that he would be a God to Abraham's seed in their generations, hath been remarkable. The spiritual worship of the true God have been more effectually spread through the world, and preserved among mankind by the disciples of Christ, than by the disciples of Moses.

That the preservation of the knowledge and worship of God in the world by the spiritual seed was promised in the covenant, appears from Jer. xxxi. 93. 'This shall be the covenant which I will make with the house of Israel, after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.' And from Isa. lix. 20. 'And the Redeemer shall come to Zion, and unto them who turn from transgression in Jacob, saith the Lord. 21. As for me, this is my covenant with them, saith the Lord, My spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.' According to the prophets, therefore, one of the particulars included in God's promise, that he would be a God to Abraham's seed in their generations, was that the true God, who gave first to the natural seed in the law, and after that to the spiritual seed in the gospel, would never be lost in the world. With admiration and gratitude we behold the
ON THE COVENANT WITH ABRAHAM.

This promise hath been fulfilled to the spiritual seed likewise; for, notwithstanding the sincere worshippers of God, from the very beginning, have been persecuted by the wicked, and, in these persecutions great numbers of them have been put to death, they have never been utterly destroyed. By the support which God on many occasions hath given to his suffering servants in times of persecution, many have been excited to imitate their virtues; and, by the ordinary care which he taketh of them at all times, the generation of the servants of God hath been, and will be preserved in the world to the end. Nay, we have reason to expect, that at length the effect of that most wise and powerful government which God exercises over the world, will be to diminish the wicked, and to multiply the virtuous till they exceed the wicked in number, as was before observed, p. 345. And with respect to the present happiness of good men, it hath ever been acknowledged that their virtues, in all ordinary cases, make them much more happy than the wicked can be by enjoying the pleasures of sin; and in extraordinary circumstances, if they are more afflicted than others, their felicity will be greater in their broken country, according to Christ's promise, Rev. iii. 11. 'To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my father on the throne.'

Before we conclude our account of the third and fourth promises in the covenant with Abraham, we will endeavour to shew, First, That Isaac and Essekiel have foretold the general conversion of Abra and their natural seed to the Christian faith, under the idea of their restoration to their own land; and their practising the Christian worship, under the idea of their worshipping God in Canaan according to the purity of the Mosaic ritual; and their happiness in their converted state, under the idea of their employments and enjoyments in the earthly country. Secondly, we shall show how the new heavens and the new earth, ch. xlv. 17. and Essekiel's temple, chap. xili. 1. and the land which he allotted to the twelve tribes, chap. xlvii. 13-23, and the city whose dimensions he hath described, chap. xlv. 6. are the same with the new heaven and new earth, and the heavenly Jerusalem, which John saw in his vision, related Rev. chapters xxi. xxii.; consequently, that the new heavens and the new earth, such as they shall be absolutely free from the apostle have spoken, are the heavenly country promised in the covenant with Abraham's spiritual seed.

1. First, then, that Isaac and Essekiel have foretold the general conversion of Abraham's natural seed to the Christian faith and worship, under the idea of their restoration to their own land, and of their worshipping God in Canaan according to the Mosaic ritual, and their happiness in their converted state, under the idea of their felicity in the earthly Canaan, must, I think, be acknowledged, when it is considered that these prophecies, literally understood, contain particulars which cannot be supposed to happen, if the Israelites, after being restored to their own land, are to live as formerly under the institutions of Moses; such as, that they shall be absolutely free from transgressions, and be all righteous. Ezek. xxxvii. 23. 'Neither shall they defile themselves,—with any of their transgressions. 24. They shall also walk in my judgments, and observe my statutes and do them.' So also Isa. lx. 31. 'Thy people shall be all righteous.' Further, these prophecies, literally understood, foretell, that when the Israelites are placed in Canaan, God's servant David shall be their prince for ever,' Ezek. xxxvii. 25.; and that all the nations of the earth shall be subservient to them, Isa. lx. 12. 'The nation and kingdom that will not serve thee, shall perish: Yea, those nations shall be utterly wasted.' But if these prophecies foretell the conversion of the Jews, the particulars mentioned in them will happen. As, they preserved a holy, pure, and distinct people, till the whole purposes of their separation from the rest of mankind are accomplished.
righteousness merely by performing ritual services, but by doing pious and virtuous actions: And in the Christian church, Christ, called David, because he was prefigured by David, will rule them for ever. Moreover, the nation that will not serve them in their converted state, namely, by building up their walls, as it is explained Isa. ix. 10. that is, by entering into the Christian church and strengthening it, 'shall be utterly waster.'

2. Secondly, That Isaiah's new heaven and new earth, and Ezekiel's country and city, are the same with the new heaven and new earth, and the heavenly Jerusalem which John saw in his visions, will appear from comparing their several descriptions of these matters. Isaiah's new heaven and new earth which God is to create, are to be so excellent that 'the former shall not be remembered,' Isa. lxv. 17. Wherefore they are to be created after the former heaven and earth are passed away. In this circumstance they agree with John's new heaven and new earth: for he sees those after the first heaven and the first earth were passed away, Rev. xxi. 1. Next, as in Isaiah's new Jerusalem, which God is to create a rejoicing place for his people, so in John's new Jerusalem, 'there shall be no more death, neither sorrow nor crying, neither shall there be any more pain,' Rev. xxii. 4. Farther, as Isaiah said to the Israelites, chap. lx. 19. 'The sun shall be no more thy light by day, neither for brightness shall the moon give light to thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.' So of his new Jerusalem John says, Rev. xxii. 23. 'The city had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof.' And with respect to Ezekiel's waters, which issued out from under the threshold of the house, and became a great river, Ezek. xlv. 1-8, it is the same with John's river, which is the river of life among the Israelites, Numb. xx. 7. The waters of the throne of God, Rev. xxii. 1. For, as on the banks of Ezekiel's river a tree grew 'which brought forth new fruit according to his months, and the fruit thereof shall be for meat, and the leaf thereof for medicine,' Ezek. xlvii. 12; so on either side of John's river, 'was there the tree of life, which bare twelve manner of fruits, and the leaves thereof were for the healing of the nations,' Rev. xxii. 2.

These descriptions agree so exactly in all points with each other, that it is reasonable to suppose the subject of the prophecies and of the vision is the same. Wherefore, as John saw the new heaven and the new earth, and the heavenly Jerusalem, and the pure river of water of life issuing from the throne of God, Ezekel's country and city, Ezek. xlvii. 17, growing on its banks, after the resurrection of the dead, and general judgment, and punishment of the wicked, (Rev. xxi. 11-15), I think it probable, that the prophecies in which all these particulars are mentioned, foretell the state of things after the resurrection, and general judgment; consequently, that Isaiah's new heaven and new earth, and Ezekiel's country and city, are the heavenly country promised to Abraham, and to his spiritual seed, in the covenant.

3. In the third place, St. Peter hath directed us to interpret Isaiah's prophecy and John's vision, of the heavenly country in which the righteous are to live after the resurrection and judgment. For, after describing the utter destruction of the present city and heaven and earth by fire, he adds, 2 Pet. iii. 13. 'Nevertheless we, according to his promise, expect new heavens and a new earth, wherein dwelleth righteousness.' These great events, he tells us, will happen when Christ returns from heaven to raise the dead and judge the world; and calls it the resurrection of all things, and affirms, that God hath spoken of it in all the books of his truth, and promised it. Is. ii. 19. 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' And he shall send Jesus Christ, who before was preached to you, 21. Whom the heavens must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' But where hath God promised to create new heavens and a new earth, wherein righteousness is to dwell, except in the covenant with Abraham, in which he promised an heavenly country to Abraham's spiritual seed? And where do we find that God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began, unless it be in that covenant, and in the prophecies which foretell the fulfilment of the promises in that covenant?

Of the form and constitution of the heavenly country to be created for an everlasting habitation to Abraham's seed by faith, we know little, except. 1. That it will be a material habitation. For, as the righteous are to be raised with glorious, incorruptible, and immortal bodies, their everlasting habitation must be suited to the corporeal part of their being, and adapted to the greatest perfection of which it is capable. See 1 Cor. xv. 44. note. Hence the propriety of representing the heavenly country under the image of the earthly Canaan.—2. The new heavens and the new earth, being destined for an habitation to all the virtuous and the good, who have lived and who are to live in the world from first to last, they must be such as are capable of containing them, and with them such of the angelic natures as are to live with them in their new abode.—3. In scripture there are passages which lead us to believe that God will dwell with the righteous in the heavenly country, by some visible manifestation of his presence, unapproachably more resplendent than the glory by which he manifested his presence in Canaan; and in the ancient worship of Canaan, no addition to his happiness from the excellency of his own works, we may suppose that the new heavens and earth will be so much the more exclusively contrived, and so much the more glorious, that he himself is to be sensibly present with his people. Wherefore, if the present earth, even as it lieth under the curse, and is the habitation of sinners, affords its inhabitants such a variety of enjoyments, how full of pleasures must the future country be, which God's wisdom hath contrived, and his power created, for the entertainment of his favourite people. Isa. lxv. 18. 'Be you glad and rejoice for ever, in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy.' And I will rejoice in Jerusalem, and I will rejoice in her, says the Lord of hosts, 8. No. 558, where the future habitation of the righteous, and their happiness in that abode, are elegantly described.

Sect. V.—Of the fifth Promise in the Covenant with Abraham.

This promise we have Gen. xii. 2. 'I will bless thee, and make thy name great, and thou shalt be a blessing: 3. And in thee shall all the families of the earth be blessed.'—xviii. 18. 'Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.'

Concerning this promise let it be observed, that although at the time it was spoken Abraham may have thought it a promise of great temporal felicity only, to him and to the families of the earth through him, in some manner which he did not understand; yet afterwards, when God counted his faith to him for righteousness, and constituted him the father of many nations, he might conjecture, that in the springs of that faith and of righteousness, was what God meant by blessing him, as was
observed p. 253.; and that by constituting him the father of many nations, he was to make his name great; and that the blessing of all the families of the earth in him, consisted in their having their faith counted to them for righteousness, by virtue of the promise which God made to him as their father.

But whether Abraham understood this to be the meaning of the promise or not, what Paul wrote to the Galatians shows that it is its true meaning: Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the nations through Jesus Christ.' For what blessing belonging to Abraham can come on the nations through Christ’s buying them off from curse of the law, unless it be the blessing of justification mentioned ver. 8. that is, the blessing of having their faith counted to them for righteousness, called the blessing of Abraham, because it was first promised to him personally by a covenant; and because in that covenant God promised to him to bestow the same blessing on men of all nations, who imitated him in his faith and obedience, and who, on that account, are considered by God as his children. For, as was shown p. 258. Abraham was constituted the father of many nations, for the express purpose of receiving the promises in the covenant on their behalf, and in their names. Wherefore, seeing the counting of Abraham’s faith to him for righteousness, as was the case, it was necessary that he should become the father of the nations, that they too should be imitated in his faith and obedience, and that he should be the father of the nations in the same sense, in which he was to be the father of the families in the earth in him, implied that all who imitated him in his faith and obedience, were to have their sins in like manner pardoned, and to receive the reward due by God’s promise to righteous persons; and that they are to be thus blessed, in consequence of the promise made to Abraham as the father of all believers.

This blessing of faith counted to them for righteousness, will assuredly come on all the families of the earth. For, as was shewed in the Illust. of Romans ii. Ess. vi. sect. 3. if faith does not consist in the belief of things which one hath no opportunity of knowing, but in the belief of such things as are made known to him, whether by the light of nature or by revelation, and in a sincere disposition to know and do the will of God, men in every age and nation may exercise true faith, and may have their faith counted to them for righteousness, on account of what Christ hath done to procure that great blessing for them, whether they have lived in or out of God’s visible church. For it is on this account that the general judgment, when their trial being ended, their state will be settled by the sentence of their Judge. For, seeing the pardon of sin consisteth in a complete deliverance from death the punishment of sin, and seeing the rewarding one as a righteous person, impleth his actually receiving the reward due to a righteous person, it is evident that neither of these can take place till the judgment is ended. At that period of the divine government, the promise to bless all the families of the earth in Abraham, will be performed in the full extent of its meaning: Because then every one who is found to have feared God, and to have wrought righteousness, shall be accepted with him, whether they have lived in any visible church of God or not; for the Judge of all the earth is no respecter of persons, Acts x. 34.

The foregoing interpretation of God’s promise to bless all the families of the earth in Abraham, is confirmed by St. Paul, as was hinted above. For he hath declared, that the blessing of the nations in Abraham, consisted in God’s justifying them by faith. Gal. iii. 8. ‘Now the scripture saith, “And that God would justify the nations by faith, preached the gospel (the good news) to Abraham, saying, In thee shall all the nations be blessed.” Wherefore they who are of faith, are blessed with believing Abraham.’ After this testimony of an inspired apostle, can there be any doubt concerning the meaning of God’s promise to ‘bless all the families of the earth in Abraham?’

Sect. VI.—Of the sixth Promise in the Covenant with Abraham.

Thus promise was made to Abraham, after he had laid Isaac on the altar with an intention to offer him as a burnt-offering; and is recorded, Gen. xxii. 18. ‘In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.’

Because Isaiah had said to the Israelites, chap. i. 3. ‘The Gentiles shall come to thy light, and kings to the brightness of thy rising,’ the Jewish doctors affirmed, that the Gentiles were to be enlightened with the knowledge of the true God, and of his commandments, by the Jews converting them to Judaism. Also they affirmed, that this is the blessing of all the nations of the earth in Abraham’s seed, which was promised to him in the covenant. But these interpretations St. Paul hath confuted, Gal. iii. 16. by observing, that the words of the promise are not ‘in and in seeds,’ as speaking of many persons, but ‘in and in thy seed,’ as speaking of one person only. For from this circumstance he argued, that the blessing of all the nations of the earth in Abraham’s seed was to be accomplished by one person only. Gal. iii. 25. that shall be blessed.

This argument, at first sight, may perhaps appear inconclusive, especially as, in the other promises, the word seed is used collectively, to denote a multitude of persons. Yet when it is remembered, that at the fall God said to the serpent, ‘I will put enmity between thee and the woman, and between thy seed and her seed—it shall bruise thy head, and thou shalt bruise it,’ there can be no doubt, that by the seed of the woman one person only was meant; and that the bruising the head of the serpent, signified that one person’s defeating the malicious scheme which the devil (who because he assumed the form of a serpent when he deceived Eve, is called that old serpent, the Devil and Satan, Rev. xii. 9.) had contrived for destroying the earth, and for the slaughter of serpents by men; for that was too trifling an event to be so solemnly foretold on so important an occasion. Besides, such an interpretation would imply, that Eve was deceived by a natural serpent, which is not to be supposed. Wherefore, the restorer of the human race having been foretold at the fall, under the appellation of the seed of the woman, Abraham would naturally think of him, and of the purpose for which he was to be born, when God said to him, ‘In thy seed shall all the nations of the earth be blessed.’ And the apostle reasoned justly, when, from its being said to him, and in thy seed, he concluded, that the nations were to be blessed in one person, who is Christ. For if God had meant to tell Abraham that the nations were to be blessed in the Israelites, his natural seed, collectively, he would have said, and in thy seed or sons, to prevent him from interpreting the promise of the person foretold at the fall under the appellation of the seed of the woman, who was to bruise the head of the serpent.

This promise hath been signally fulfilled in Christ, as the apostle hath affirmed; for, 1. In the prospect of Christ coming into the world, born of a woman, and of his offering himself a sacrifice for sin, Adam and Eve were respite from death, and had a new trial appointed to them, under a more gracious covenant than the first; a covenant better adapted to their nature, now that it was wrought by sin. Their temporary respite from death God intended by saying to the woman, ‘In sorrow thou shalt bring forth children;’ and to the man, ‘In the sweat of thy face shalt thou eat bread, till thou return unto the ground.’ And their having a new trial appointed, was
instituted in the declaration, that the 'seed of the woman was to bruise the head of the serpent.' For if they were still to live under the first covenant, the sacrifice and its intercession for their destruction would have taken effect inevitably. It could only be frustrated by their having an opportunity, under a new covenant, of regaining the life which they had forfeited by their first disobedience. Further, that this gracious new covenant was procured for them by the death of the seed of the woman, was intimated by the bruising of his heel at the time he bruised the serpent's head. For although they might not, in that dark expression, discern the death of the seed of the woman as a sacrifice for their sin, God may have revealed it to them, together with its happy consequences. And the important discovery being made to them, in order that it might be perpetuated among their posterity, God may have appointed them to worship him by the sacrifice of beasts. It is true, Moses hath not said that God ordered our first parents to offer such sacrifices; yet he telling us, that God accepted the sacrifice of the firstlings of his flock which Abel offered to him, implies, that such a command was actually given by God; otherwise, the worshipping him by the sacrifice of beasts would have been a new thing; consequently it would not have been accepted by him.

Farther, as the bruising of the head of the serpent by the seed of the woman, and the serpent's bruising his heel, were of all the discoveries made to mankind in the first age the most important, may we not suppose, that they, to teach mankind the meaning of the serpent's bruising the heel of the seed of the woman, immediately, that it signified his death as an atonement for the sins of men, God commanded Abraham to offer up his only son as a burnt-offering?—That this was its meaning, Abraham might conjecture from the extraordinary nature of the command: Or if, by the strength of his own reason, he could not discover this, the angel who spake to him stood by, and laid the altar, may have made it known to him. For our Lord himself assures us, that Abraham saw his day with joy: John viii. 56. 'Your father Abraham rejoiced to see my day, and he saw it and was glad.'

3. And in the view of Christ's coming and offering himself a sacrifice for sin, all Adam's posterity are included. This is what is said of the priest, Psal. cxlvii. 20. 'The Lord shall be exalted in his holiness.' For if Adam's posterity were included in the covenant under which he fell, so far as to be liable to death for his offence, it is reasonable to think, that they are likewise included in the new covenant which was made with him, and that thereby they have an opportunity given them of regaining that bodily life which Adam forfeited for them. Besides, if the law under which Adam's posterity now live, be the law of works, to what purpose hath God allowed them to come into existence? By obedience to that law none of them can obtain life, but for the smallest act of transgression must perish. This, then, is one of the great blessings which are procured for mankind by Abraham's seed. In the prospect of his dying as a sacrifice for sin, they have obtained a trial under a more gracious covenant than the first; and this favour is not confined to any one nation or race of men, but is extended to all the posterity of Adam, without excepting any of them. So that in respect of this happy effect of his coming into the world in the human nature, he may truly be said to have died for all. See 2 Cor. v. 15, note 1.

3. By dying as a sacrifice for sin, Abraham's seed, Christ, hath obtained for all the nations of the earth deliverance from death, the curse of the law which Adam brake: so the apostle assures us, Gal. iii. 13. 'Christ hath bought us off from the curse of the law, being made a curse for us.' His meaning, however, is not that any of his posterity is necessarily thus blessed, but that they are all to be raised from the dead by Christ, in order to their receiving reward or punishment according to what they have done in this life, whether it hath been good or bad. They, who by giving the obedience of faith, have fulfilled the gracious requisitions of the new covenant under which they were mercifully placed, and who, when they failed in particular instances, have repented of these failures, shall be pardoned, and rewarded with eternal life: but they who have neither given this obedience, nor repented of their sinful courses, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

4. As the reward of his dying for the sins of men, Abraham's seed, Christ, after his resurrection, was exalted to the government of the world. Wherefore, seeing he exercises that government with the greatest wisdom, and power, and goodness, for the benefit of mankind, all the nations of the earth have, by his government of the world, been greatly blessed in him. And, in particular, they have been blessed in him with the influences of the Spirit, to enable them to overcome the evil propensities of their nature, and to fulfill the requisitions of the law of faith, under which he hath placed them. In one word, all the nations of the earth being indebted to Abraham's seed, Christ, for every blessing of providence and of grace which they enjoy, or hope to enjoy, they have been greatly blessed in him.

5. Many nations of the earth have been blessed in Abraham's seed, Christ, with the knowledge of the true God, and of the way of salvation, and of the rewards and punishments of a future state. For those, with the other doctrines of true religion, Christ's religion, he sent out only apostles and prophets by inspiration; and through the fidelity and diligence with which they published those things to the world, the knowledge of them was given to many nations in the first age, and hath been continued among them ever since, and even spread in the world, by the stated ministration of the church. Nevertheless, all the nations of the earth have not as yet heard the gospel; nor have all obeyed it to whom it hath been preached. But the prophets have foretold, and we believe, that in some future period the whole earth shall be filled with the knowledge of God, by means of the gospel preached everywhere, and received everywhere. So that, as was said of the light of the world, 'And in thy seed shall all the nations of the earth be blessed,' men shall be blessed in him: all nations shall call him blessed.'

These are the blessings which were to come on all the nations of the earth, through Abraham's seed, Christ, because Abraham obeyed God's voice in offering up his only son Isaac, as a burnt-offering. By this, however, God did not mean that Abraham's obedience procured these blessings for the nations through Christ, but that, as the reward of his obedience in the affair of Isaac, God promised that the person through whom these blessings were to come on the nations, should be one of Abraham's seed. This interpretation is agreeable to the plain meaning of the words. 'And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.'

CONCLUSION.

Having explained God's promises to Abraham, both in their literal and allegorical meaning, and having showed in what manner they have been already fulfilled, or are yet to be fulfilled to the heirs thereof, it will be useful to look back, and take a view of the great discoveries which were made of God's gracious purposes respecting mankind, in that ancient oracle which God himself hath dignified with the appellation of his covenant with Abraham. First, then, in promising to bless Abraham exceedingly, it appeared that God had intended to bestow on him the great blessing of justification by faith,
that is, his intention both to pardon his sins, and to re-
ward him as a righteous person for his faith. In con-
sequence of his pardon, Abraham is to be delivered from
death, the punishment of sin, by being raised from the
dead. And with respect to his reward, it will consist in
the everlasting possession of that heavenly country, of
which the earthly country promised to him and to his na-
tural seed, was the emblem and pledge.—2. By constitut-
ing Abraham the father of many nations, God declared
that he will consider all in every nation who imitate
Abraham in his faith and obedience, as Abraham's seed,
and perform to them the blessings promised in the cove-
nant to Abraham's seed: consequently, believers of
nations are, like Abraham, to be justified by faith: they
are to be pardoned, and to obtain the everlasting inher-
tance of heaven, after being raised from the dead. Also
in heaven they are to have God for the object of their
worship, and the source of their happiness to all eternity.
And these blessings, which are all to come on them
through Abraham's seed, Christ, are in the covenant de-
clared to be the common privilege of believers of every
age and nation, as Abraham's seed, whether they have
lived in any visible church of God on earth or not.—3.
But, which is of the greatest importance in this matter,
it is expressly declared, that the blessings promised in
the covenant are not to come on any, but on those whose
faith is accompanied with habitual obedience. This God
declared concerning Abraham himself, Gen. xviii. 19. 'I
know him, that he will command his children, and his
household after him, and they shall keep the way of the
Lord, to do justice and judgment; that the Lord may
bring upon Abraham that which he hath spoken of him.'
Thus it appears, that the principal doctrines, precepts,
and promises, which were made known to the world more
plainly in the gospel, were discovered to the Is-
raelites in the covenant which God made with their
father Abraham; so that, properly speaking, it was the
gospel of the Israelites, and the rule of their justifica-

Sect. I.—Of the Doctrine of Justification, as explained
by the Apostle Paul.

Paul, in his epistles to the Romans and to the Gal-
tians, hath treated largely of the justification of mankind.
What he has said on that subject is this: that salvation
Romans, is comprehended in two propositions; the first of
which we have Rom. iii. 20. 'By works of law there shall
no flesh be justified in his sight.' Now, since the apostle
is speaking of a man's being justified in the sight of God,
it is evident, that in this passage he considers men as
standing at the tribunal of God, and claiming to be ac-
quainted on account of works of law; that is, on account
of their having done all the works which God's law re-
quireth. Concerning men in these circumstances, the
apostle declares, that 'by works of law there shall no flesh
be justified in his sight;' for this unanswerable reason,
'Because through law is the knowledge of sin.' The
law of God, by requiring perfect obedience to all its pre-
cepts, under the penalty of death, maketh every man sen-
sible that he is a sinner, and that, instead of being entitled
to justification on account of works of law, he is liable to
punishment on account of his sins. Wherefore, the knowl-
dedge of sin committed being incompatible with a mer-
torious justification, it is certain, as the apostle hath de-
clared, that 'by works of law there shall no flesh be jus-
tified in the sight of God.'

But God, as Judge, may justify sinners gratuitously;
that is, he may from favour pardon their sins on repent-
ance, and by that pardon free them from punishment.
Of this kind of justification St. Paul also speaks. For having
affirmed and proved, that it is impossible for any sinner
to be justified in the sight of God on account of works of
law, because he neither hath performed nor can perform
them, (see Rom. iii. 20. note 1.) he produceth his second
proposition, in which the method established by God for
the justification of sinners is declared, ver. 28. 'We con-
clude, that by faith man is justified, without works of law.'
This proposition consists of two parts; first, That man, in
his present lapsed state, is justified by faith; secondly, That
he is justified by faith without works of law. These
important doctrines the apostle establishes in the following
fourth chapter, by appealing to the justification of Abra-
ham, as related by Moses. And because it is natural for
men to seek to be justified meritoriously by their own
works, the apostle begins with proving, that Abraham
was not meritoriously justified by his own works. Rom. iv. 2.
'For (saith he) if Abraham were justified by works, he
might boast, but not before God.'—Many contend, that
justified by works, in this verse, means gratuitously justi-
ied by works proceeding from faith. And on the author-
ity of this single text, in which it is denied that Abraham was

ESSAY VI.—Of Justification.

To understand what the apostles have written, and
others have disputed, concerning justification, it will be
proper to explain the meaning of the words justify, and
justification, as used in common speech. To justify a
person, as was shewed Rom. ii. 19. note 2., is a law phrase,
denoting the action of a judge, who, when a per-
JUSTIFIED BY WORKS, THEY affirne, that in the gratuitous justification of sinners, no regard whatever is had to good works proceeding from faith. But to overturn this false notion, I observe, that if the works mentioned by the apostle are works proceeding from faith, what he hath said of Abraham is not true; namely, that if he were justified by works he might boast. For the man who is justified gratuitously by works proceeding from faith, hath not the least title to boast. So Paul himself tells us, Rom. iii. 27. "Where then is boasting? It is excluded. By what law? Of works! No, but by the law of faith." The law which requires faith working by love in order to justification, effectually excludes all boasting; because works proceeding from faith being imperfect, do not entitle him who performs them to justification. If such a person is justified, it must be by free gift; consequently, he cannot boast of his justification as merited. Wherefore, the justification by works, which the apostle denieth to Abraham, being a justification of which he might have boasted, it cannot be a gratuitous justification by works proceeding from faith; for, I repeat it, of such a justification no man can boast; but it must be a meritorious justification by works, as mentioned Rom. iii. 28, 29. of which one may boast. The apostle having shewed by Abraham's justification, that believers are justified without works of law, proceeds to prove the other branch of his proposition; namely, that men are justified by faith. And this he doth, by appealing, as before, to Abraham's justification. Rom. iv. 2. "For what saith the scripture? And it was counted to him for righteousness." This passage of scripture we have Gen. xv. 6, where we are told, that God brought Abraham forth, and said, Look now towards heaven and tell the stars, if thou be able to number them. And he said to him, So shall thy seed be. 6. And he believed in the Lord; and he counted it to him for righteousness. On this the apostle reasons in the following manner, Rom. iv. 4. "Now to him who worketh, the reward is not counted as a favour, but as a debt; founding his argument on the phrase, "counted to him as a favour."—"For if Abraham had worked, that is, had obeyed the law of God perfectly, the reward would not have been counted to him, that is, bestowed on him as a favour. I say then, that he established his righteousness as a favour, not as a debt; as the word "reckoned" or "counted" must be understood. For, if he had worked, he would have been counted as a debtor. Now, God, as a gracious Judge, as a debt due to him for his unerring obedience. Next, to shew that Abraham and all believers are justified, not meritoriously by a perfect obedience to the law of God, but gratuitously by faith, the apostle adds, ver. 5. "But to him who doth not work, who doth not pretend to have given a perfect obedience to God's law, (that sense of working is evident from ver. 4.), but believeth on him who justifieth the ungodly," that is, who believeth God's promise to pardon penitent sinners, although they have not given perfect obedience to his law, his faith is counted to him for righteousness as a favour. The faith which such a sinner hath in the mercy of God, if it leads him to obey God sincerely, is, by mere favour, ceased, as he himself hath been justified by his Judge as righteous and justified by God's righteousness, before he became a believer and death and eternal life to every one who believeth on him, and sincerely obeys him. Psal. cxvi. 4. "There is forgiveness with thee, that thou mayst be feared." Such is the apostle Paul's doctrine concerning justification. In the following section we shall examine the doctrine of the apostle James on the same subject, and compare it with Paul's; that we may judge whether the two apostles contradict each other in this important article; as many have erroneously supposed.

SECTION II.—Of the Doctrine of Justification, as Explained by the Apostle James.

James hath treated of justification in the second chapter of his epistle; ver. 20. "Wouldst thou know, O false
man, that faith without works is dead! 21. Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar? 22. Thou seest that faith co-operated with his works, and by works his faith was perfected. 23. And so that scripture was confirmed, which saith, Abraham believed God, and it was counted to him for righteousness: and he was called the friend of God. 24. Ye see, therefore, that by works a man is justified, and not by faith only. 25. And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road? 26. For as the body without the spirit is dead, so also faith without works is dead.

In this account of justification, James is thought to have contradicted Paul; and to reconcile them a variety of solutions have been proposed, most of which lead to very dangerous consequences. But, as shall be shewed immediately, the doctrine of the two apostles is the same: And the supposition, that they havecontradicted each other, is founded on a misapprehension of what they have written on the subject, as will appear from what follows. 1. Although James hath said, 'that by works a man is justified, and not by faith only;' he hath nowhere said, in contradiction to Paul, that by 'works of law' a man is justified. —2. In like manner, although Paul hath said, 'We conclude that by faith man is justified, and not by works of works of law;' he hath not said, in contradiction to James, 'that man is justified by faith only.' He hath denied, indeed, that Abraham was justified by works; but, as was shewed page 264, it is plain from the scope of his reasoning, that the works of which he speaks are not works proceeding from faith, but works of law; that is, a perfect performance of the works enjoined by law. These_Paul was excluded from the justification of Abraham, not because they would have justified him if he had performed them, but because it was not in his power to perform them. —3. The justification by works of which James speaks, is not a meritorious justification by works of law, but a free grace justification by works proceeding from faith, chap. ii. 22. 'Thou seest that faith co-operated with his works, and by works his faith was perfected.' This kind of works Paul is so far from excluding from his idea of justification, that he expressly declares them to be absolutely necessary to it. For, having observed that men are justified by faith, Gal. v. 5. 'We, through the Spirit, look for the hope of righteousness by faith;' to prevent us from imagining that he is speaking of faith disjoined from works, he immediately adds: 'ver. 6. 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith strongly working by love.' To the same purpose, Gal. vi. 15. 'In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.' Now, can any one be a new creature without forsoaking his sins, and leading a holy life? Paul's description of a new creature determines this question, 2 Cor. v. 17. 'If any man be in Christ Jesus, he is a new creature: Old things are passed away; behold all things are become new.' —Wherefore, as the two apostles do not speak of the same kind of justification, nor of the same kind of works, their doctrine, rightly understood, hath not even the appearance of contradiction. To make their doctrine really contradictory, Paul's free grace justification by faith, or good works proceeding from faith, contrary to the propriety of the expression, and to the scope of the apostle's argument, as was shewed page 264.

Further, that the two apostles have not contradicted each other in their doctrine concerning justification, may be seen in this circumstance, that both of them have founded their doctrines on the same foundation, the presumption is, that their doctrine is the same. For what saith the scripture? Abraham believed God, and it was counted to him for righteousness. In like manner, James ii. 21. 'Was not Abraham our father justified by works, when he lifted up Isaac his son on the altar!' Now, as it is not to be supposed that the two apostles have builded a contradictory doctrine on the same foundation, the presumption is, that their doctrine is the same.

However, not to rest the matter on a presumption, the agreement of the two apostles in this great article of the Christian faith will appear, if the doctrine of each is more narrowly examined. James, by telling us that Abraham was justified by works when he had lifted up Isaac on the altar, evidently alludes to what God said to him, Gen. xxi. 16. 'By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, 17. That in blessing I will bless thee.' This promise to bless Abraham, which God so solemnly confirmed with an oath, James, with as much truth, hath termed God's justification Abraham, as Paul hath given that appellation to God's counting his faith to him for righteousness. For, in fact, God's promise to bless Abraham was the same with his promise to count his faith to him for righteousness, as is plain from Paul's calling the counting of faith for righteousness 'the blessing of Abraham,' Gal. iii. 14. See this proved more fully, chap. iv. 23, v. 6. So, Gal. xiii. 16. 'In blessing I will bless thee,' seeing he promised to bestow on him the blessing of righteousness counted to him; also, seeing God declared that he would so bless him, because he had not withheld his son, his only son, from him; it is evident, that if justification consisted in having righteousness counted to one, Abraham was justified from offering up Isaac, as by his believing in the Lord that his seed should be numerous as the stars of the heaven.

That Abraham was justified by the work of lifting up Isaac on the altar, Paul also hath acknowledged in his epistle to the Hebrews, chap. vi. 13. 'When God made promise to Abraham, seeing he could swear by no one greater, he sware by himself, saying, I will bless thee, and multiplying I will multiply thee.' This was the promise which God made to Abraham when he had offered up Isaac, is evident from the oath with which it was confirmed. For on no other occasion did God confirm any promise to Abraham with an oath. And that Paul understood this to be a promise to justify Abraham, is equally evident from the expression, 'confirmed in Almichty God with an oath,' to the end that the heire should have strong consolation from it: ver. 17. 'God, willing more abundantly to shew to the heirs of promise the immutability of his purpose, confirmed his promise (to bless Abraham) with an oath, that by two immutable things in which it was impossible for God to lie, we might have strong consolation who have fled away to lay hold on the hope set before us. 16. Which we have as an anchor of the soul.' —But what consolation could the heirs derive from God's promise to bless and multiply Abraham, if the blessing promised to him was not the blessing of justification; and of his having a numerous seed by faith? And what hope was set before the heir to lay hold on as an anchor of the soul, unless it was the hope given to Abraham and to his seed in God's promise to bless and multiply him? Since, therefore, Paul knew that the blessing which God promised to Abraham after he had offered up Isaac, was the blessing of justification; also, since he knew that God expressly declared he would bestow that blessing on him, because he had not withheld his only son, he not only has he comprehended the heirs of promise strong consolation, Paul hath affirmed as expressly as James, that Abraham was justified by the work of
offering up Isaac. Consequently, for any one to say, or even to think, that Abraham was not justified by that work is to confound as well as to contradict God himself, who swears to Abraham, 'Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea-shore.'

Further, although James hath said that Abraham was justified by the work of lifting up Isaac upon the altar, he hath not said, that his faith had no influence in his justification. On the contrary, he tells us expressly, that his faith co-operated with his works, namely, in procuring his justification; and thereby he hath intimated, that that work was rendered effectual by its proceeding from faith: At the same time adding, that by works Abraham's faith was perfected, he with equal plainness intimates, that Abraham's faith would have been imperfect, if he had refused to offer Isaac when God commanded him to do it. Therefore, according to James, to render works acceptable to God, they must proceed from faith; and to render faith perfect or complete, it must produce good works. In short, without this union, neither faith nor works will have any influence in justification. In this doctrine Paul agrees perfectly with James, as is evident from Gal. vi. 6. vi. 15. formerly quoted, p. 266; and from all those passages in his epistles where he declares, that 'the unrighteous shall not inherit the kingdom of God,' 1 Cor. vi. 9. and that 'without holiness no man shall see the Lord,' Heb. xi. 4.

Having thus shewed that the two apostles, rightly understood, agree perfectly in their doctrine concerning justification, it remains, for the further illustration of the subject, to offer the five following remarks.

1. Notwithstanding in the account Paul hath given of Abraham's justification, Rom. iv. 3. 4. believing is opposed to working, it does not follow that faith is not a work. Paul himself hath called faith a work, 1 Thess. i. 3. And Christ hath termed believing on whom God hath sent, the work which God prescribed to the Jews, John vi. 28. 29. This I think sheweth, that the working, to which believing is opposed by Paul, does not mean the performing of good works from a principle of faith, but the obedience of the faith, a principle of faith, the law of God enjoins. And the opposition which is stated between believing and working, implieth something more but that believing is not a perfect obedience to the law of God; and that it hath not the influence to procure a meritorious justification, which a perfect obedience would have, if it were possible for us to attain to it.

2. Many theologians, overlooking the doctrine of James concerning justification, and attending only to the subject, without considering the sense of what Paul hath written on the subject, and at the same time forgetting that faith is itself the greatest of all good works, have ascribed to faith some efficacy in justification which good works have not. This efficacy they represent, by calling faith the hand which layeth hold on the righteousness of Christ, so as to make it the righteousness of the believer, and to render him perfectly righteous in the sight of God. But a doctrine of this kind, which implies an impossibility, and from which many dangerous consequences have been deduced by the Antinomians, ought not to be received; more especially as it hath no foundation in scripture. For not only the inspired writers have said that God was able to raise Lazarus even from the dead, after he was burnt to ashes on the altar; and believing that he would actually raise him,—Further, though the possession of Canaan was promised to him personally, Acts vii. 5. God gave him none inheritance in it, no, not so much as to set his foot on; for the cave and field of Machpelah Abraham bought with
his money from Ephron the Hittite. Yet, when he was dying, he died in the firm persuasion that God would raise him from the dead, to possess the country which he had promised to him. What an admirable example of faith and obedience doth the history of this great believer present to our view! An example which shows, that his faith and obedience did not consist in a single act exerted on a particular occasion, but extended to all God's declarations and commands without exception, from the time he left Chaldea to the end of his life. Wherefore, having on every occasion believed in the Lord, and obeyed his commands, he obtained the promise of justification, confirmed by the oath of God, after he had offered up his only son; and was made the father of all believers, to teach us what our dispositions and actions must be, if we expect to be justified as Abraham was; and to make us sensible, that we are not his children, and heirs of the promises made to him and to his seed, unless, as our Lord expresseth it, John viii. 39. 'We do the works of Abraham.'

4. It was mentioned in the preceding Essay, page 251. that God said concerning Abraham, Gen. xviii. 12. 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.' And it was observed, that this was a declaration, not only to Abraham himself, but to Abraham's children, that they were to receive the blessings promised in the covenant, and particularly the blessing of faith counted to them for righteousness, only on condition of their keeping the way of the Lord, and their doing justice and judgment. These things merit the reader's notice in this place; because Abraham's justification being the pattern of our justification, if he was not to have the things promised to him, unless he kept the way of the Lord, and did justice and judgment, we cannot expect pardon and salvation, unless we persevere in faith and holiness to the end of our lives, as Abraham did.

5. The defenders of justification by faith alone ought to consider, that the doctrines of religion, both natural and revealed, may be really believed without having any influence on temper and behavior. So said James, chap. ii. 18. 'One may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.' 19. Thou believest that there is one God; thou dost well: Even the devils believe this, and tremble. Wherefore, the belief of the doctrines of the gospel, however firm it may be, and however confirmed, for, contrary to what is supposed, of one's body to be burned, will have no influence in any man's justification, if it doth not produce good works. 1 Cor. xiii. 3. A faith of this kind is what James calls 'a dead faith.' Like the body without the spirit, it hath no vital operation. In short, it is not the faith which at the judgment will be counted to the believer for righteousness, but rather will aggravate his wickedness, and increase his punishment.

Sect. III.—Of the Justification of the Heathens.

To the doctrine of justification by faith it hath been objected, by the opposers of revelation, that it excludes all from the possibility of salvation who have not the benefit of revelation. This objection, if it were well founded, would, I acknowledge, bring discredit on the doctrine of justification by faith, and even on the gospel itself; because it would represent God as requiring from sinners a condition of salvation, which he himself hath put it out of their power to attain. But the matter is of no value, as it proceeds on a palpable mistake, namely, that the faith necessary to justification consists in the belief of doctrines knowable only by an external revelation. For whether we consider the scripture account of faith, or whether we examine the particular acts of faith by which individuals are said in scripture to have been justified, we shall find, that faith doth not consist so much in the belief of any revealed moral or religious truth, as in men's attaching themselves sincerely to God by a strong inclination to know and to do his will; and in making a right use of their reason in searching after the will of God, as manifested by the light of nature; or, if they are favoured with an external revelation, in implicitly directing their religious sentiments and conduct by that revelation, so far as they are capable of understanding it; and in relying with an entire confidence on all the promises of God. Properly speaking, therefore, faith lieth in the heart more than in the head. So the apostle Paul teacheth, Rom. x. 10. 'With the heart we believe unto righteousness; we believe so as to have righteousness counted to us.—The same apostle represents faith to consist in the strength of one's persuasion of the religious truths which he believes, and the influence which he derives from his temper and conduct, rather than in the number and extent of the truths which he believes. 2 Cor. iv. 13. 'We having the same spirit (Esa. iv. 66.) of faith, according to what is written, I believed, therefore I have spoken: We also believe, and therefore speak.—Heb. xi. 1. 'Now faith is the confidence (the confident expectation) of things hoped for, and the evidence of things not seen.'

From this account of faith it appears, that persons may have true faith whose religious knowledge is very limited. For to different persons the objects of faith must be more or fewer, according to their different capacities, and their different opportunities of gaining religious knowledge. In particular, that the faith of those who are denied the benefit of revelation, can have for its object only the truths concerning God discoverable by the light of nature. Yet they may please God by acting agreeably to their faith in these truths. So the apostle hath expressly declared, Heb. xi. 6. 'Without faith it is impossible to please God: For he who cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.'

The declaration, that they please God who diligently seek him, in consequence of their believing that he is, and that he is a rewarder of them who diligently seek him, is conformable to truth. For, notwithstanding the faith of those to whom God hath not granted an external revelation, may not be as extensive as the faith of those who have had an opportunity to see and hear God, it is evident that their faith, of which God may be as strong, and their inclination to know and to do his will may be as sincere, and have as great an influence on their conduct, as the faith of those who are favoured with revelation. Nay, their sense of the imperfection of their own works, and their reliance on the mercy of God, may be as complete; consequently, on account of the sincerity of their faith and obedience they may be as acceptable to God as the others who enjoy revelation, and through the merits of Christ may be as readily saved; agreeably to St. Peter's declaration, Acts x. 34. 'Of a truth I perceive that God is no respecter of persons. 35. But in every nation, he who feareth God and worketh righteousness, is accepted with him.'—Further, it is to be considered, that even among those who are favoured with a written revelation, there are great differences in respect of their natural capacities, their improvement by education, and their opportunities of attaining the knowledge of the meaning of that revelation; by all which, the extent of the knowledge and faith of individuals must be very different; so that the same extent of faith in the doctrines of revelation will not be required of all to whom a written
revelation hath been given; but in judging individuals, a due regard will be had to the opportunities and advantages which each hath enjoyed. This I think our Lord hath insinuated, Luke xii. 47. 'That servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.' But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: And to whom men have committed much, of him they will ask the more.'—Seeing, then, the same extent of faith is not required from all who enjoy the benefit of revelation, because all have not the same natural capacity, nor the same advantages for profiting by revelation, we may for the same reason believe, that from those who are denied the benefit of revelation, that extent of faith is not required which is expected from those who enjoy revelation. And therefore, at the judgment, the Judge will consider what improvement every one hath made of the opportunities and advantages which he enjoyed; and what influence his faith in the truths of the gospel made known to him hath had on his temper and actions.

That the faith necessary to justification consists in a sincere disposition to know and to do the will of God, so far as it is made known to men, and not in the belief of doctrines which they have no means of knowing, appears also from the particular exercises of faith recorded in the scriptures, by which individuals are declared to have been justified.—To begin with Noah: It is said of him, Heb. xi. 7. 'By faith, Noah, when he received a revelation concerning things not at all seen, being seized with religious fear, prepared an ark for the salvation of his family, by which he condemned the world, and became an heir of the righteousness which is by faith.' Noah's faith, in this instance, did not consist in his believing any doctrine of religion made known to him by God, but in his believing a future event which God revealed to him, namely, that the ungodly world was to be destroyed with a flood; and in his obeying God's command to prepare an ark for the salvation of himself and family. Wherefore, since by that faith he became an heir of the righteousness which is by faith, and his following showed in affirming, that the faith of which the apostle speaks in this chapter is not justifying faith.—The next example is Abraham, of whom it is said, Gen. xv. 6. 'Abraham believed in the Lord, and it was counted to him for righteousness.' He believed the Lord's promise, that his seed should be as the stars of the heavens; and he was reckoned to be an heir of the promise which was made to Abraham for righteousness, the apostle insinuates that he was justified thereby, Rom. iv. 3. 2. But in this instance, as was observed concerning Noah, Abraham's faith had no doctrine of religion for its object, but a future event only, which God promised should take place; namely, that he was to have a son, from whom a progeny, numerous as the stars of the heavens, was to descend. This appears from Rom. iv. 18. 'He, contrary to hope, believed with hope, that he should be the father of many nations, according to what was spoken, (Gen. xv. 6.) So shall thy seed be. 19. And not being weak in faith, he did not consider his own body now dead, being about an hundred years old, neither the deadness of Sarah's womb. 20. Therefore it was counted to him for righteousness.' And on an after occasion, Heb. xi. 17. 'By faith Abraham, when tried, offered up Isaac; he who had received the promises, offered him his only begotten. 18. Concerning whom it was said, Surely in Isaac a seed shall be unto thee: 19. Reasoning, that God was able to raise him even from the dead, from whence he received him even for a parable.' In this, as in the former instance, Abraham's faith had no moral or religious truth for its object, but a matter of fact afterwards to happen, the credibility of which depended on God's veracity and power; namely, that the numerous seed promised to him was to spring from Isaac. For Abraham, whose conceptions of the perfections of God were very exalted, reasoned with himself, that God was able to raise Isaac from the dead; and that, to fulfill his promise, he would actually raise him, after being burnt to ashes on the altar.—Rahab's faith likewise, on account of which, ver. 31. 'she was not destroyed with the unbelievers,' which James hath termed her justification, did not consist in her believing any particular revelation which was made to her concerning the God of Israel; but in attending to, and reasoning justly on what she had heard concerning his wonderful works, so as to believe him to be the only true God and governor of the universe. Josh. ii. 9. 'I know that the Lord hath given you this land: 10. For we have heard how the Lord God3 hath led up the wickedness of the people of Egypt, and how he armed them out of Egypt; and what you did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. 11. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for the Lord your God, he is God in heaven above, and in earth beneath.' Wherefore, since Rahab's faith in the God of the Israelites, as the only true God, led her to receive and conceal the Israelitish messengers at the risk of her life, her faith was perfected by that work; and on account of that work proceeding from her faith, she was justified, as the apostle, James expressly affirms. Besides, it appears from the history that she persevered in the faith and worship of the true God. For after the taking of Jericho, she dwelt among the Israelites, and was highly esteemed by them on account of her personal virtues; in so much that Salmon, a great man in Israel, married her, whereby she became one of our Lord's ancestors, being the mother of Boaz, who was the father of Jesse, and grandfather of David.—The faith likewise of the other ancient Israelites are celebrated in this xith chapter of the epistle to the Hebrews, did not consist in their believing any moral or religious doctrine which God had formerly revealed, but in their forming such just conceptions of the power and veracity of God, as led them firmly to expect the fulfillment of all the promises and prophecies which were made to Abraham, concerning his giving the everlasting possession of Canaan to his seed; so that, by their faith in these promises, they were encouraged valiantly to withstand and subdue their enemies.—Of this kind was the faith of Moses's parents, which moved them to disregard the king's commandment, and to hide their son three months; and the faith of Moses himself, which moved him to leave the court of Egypt, and to suffer persecution with the people of God, rather than to enjoy the temporary pleasures of sin: moved him also to institute the passover, and the sprinkling of blood, that the destroying angel might not touch the first-born of the Israelites.—Of the same kind was the faith of the Israelites, by which they entered into, and passed through the Red Sea; and of Joshua, by which he expected the walls of Jericho to fall down, after being encompassed seven days; and of Gideon, and of Barak, and of Samson and Jephtha; of David also and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, out of weakness were made strong, out of weakness became mighty, became makers of war, driven out the nations: and their enemies were subdued, and they possessed the kingdom: and, through faith, they were all set down to the world without asingle exception, the apostle's discourse in this chapter proceeds on the supposition, that faith is a disposition in the heart, leaving
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ESSAY VI.

those who possess it to act suitably to their knowledge of the will of God respecting their conduct, whether his will was discovered to them by the light of nature or by revelation.

The foregoing examples of persons who were justified by their faith in the declarations and promises of God, notwithstanding these declarations and promises related merely to temporal matters, prove, I think, that they who believe in God, according to the manifestation which he hath made of himself by the light of nature, may be justified even by that kind of faith, provided it leads them habitually to comply with the will of God, so far as they know it. It is no just objection to this, neither doth it support Owen's affirmation, mentioned p. 269, that some of the persons whose faith and obedience are praised by the apostle, were not justified thereby; such as many of the Israelites, who by faith passed through the Red Sea, but afterwards, by reason of unbelief, refused to go into Canaan, and for that sin were destroyed in the wilderness; and those who by faith compassed the walls of Jericho seven days, in expectation of their falling down, who cannot all be supposed to have been justified by that one act of faith; and perhaps some others who are said through faith to have subdued kingdoms. For since the apostle saith, ver. 39. ' All these, though well testified of through faith,' but when they were tested, ver. 40. God had foreseen some better things for us, that they without us should not be made perfect;' he certainly means, that many of these persons were justified by their faith: and with respect to the rest, there can be no doubt, that in so far as their faith led them to obey God, in the instances mentioned by the apostle, they did what was pleasing to God. But even on this supposition too, it may be said, that they were not justified by their faith, because it was only temporary, it were wrong, on that account, to conclude concerning the rest, who are said to have obtained a good testimony through faith, and who are to be perfected, that is, rewarded together with us, that their faith did not avail to their justification; unless it could be proved, that, like the Israelites who passed through the Red Sea, they did not persevere in their faith and obedience. In particular, the conclusion would most certainly be false with respect to Noah, and Abraham, and Rahab. For of them it is testified, in so many words, that they were justified by their faith, notwithstanding we know its objects were such moral and religious truths only as were discovered by the light of nature, and which revelation added nothing to. God was pleased to make to them personally, concerning certain temporal matters in which they were greatly interested.

Thus, from the accounts which the inspired writings have given of the faith necessary to justification, and from the example of those who are said in the scriptures to have been justified by their faith, it is abundantly evident, that justifying faith in different persons must be different in respect of its objects, according to the opportunities and advantages bestowed on each. Nevertheless, the principle of faith being the same in every dispensation, it may, by the assistance of the Spirit of God, be attained under every dispensation, and may be productive of holiness in the believer, in proportion to the extent and strength of his belief. If this account of the matter be just, it removes the greatest objection which infidels have raised against the gospel. For, by establishing faith as the condition or means of justification, it hath excluded none, not even the heathens, from the possibility of salvation. This liberal doctrine the apostle Paul, if I mistake not his meaning, expressly taught. He saith, 2 Cor. xi. 11. whereas in another place he tells us, that Abraham received the mark of circumcision, as a seal of the righteousness of the faith which he had in uncircumcision, in order to his being the father of all who believe in uncircumcision, that righteousness might be counted even to them.'

But while we contend, that persons may have the faith necessary to justification, who, through their want of revelation, are ignorant of Christ, and of the method of salvation, we are far from thinking that any person not be justified otherwise than they are justified, are justified of God's free gift, through the merit of Christ's obedience to death. And that many will be justified in that manner, we are warranted to believe: for, as the apostle Paul hath excellently reasoned, Rom. v. 12, since it was consistent with the justice and goodness of God to subject all to death for the disobedience of Adam, notwithstanding the great part who were mankind never heard either of Adam or of his disobedience, it is equally consistent with the justice and goodness of God to bestow pardon and eternal life at the judgment on believers of all nations, on account of the mentionious obedience of Christ, notwithstanding many of them never heard till then of the Person to whom they bore the great obligation, nor of a punishment inflicted by which it was procured for them. And the rather, that the discovery of the author of their salvation, and of the method by which he procured it, though not made to them till the judgment, will come in good time to lay a foundation for their gratitude and love to God and to Christ, throughout the endless ages of eternity.

But how, if we here stop, and to the perfection of God it may be, that the benefit of Christ's obedience should be extended, at the judgment, to persons who in their lifetime never had an opportunity to know and believe on him, provided they are found to have been animated by a real principle of faith and piety; the case of those to whom Christ hath been offered in the gospel, but who have not by faith received it, and who, having generally proceeded from evil dispositions, have no benefit from Christ's obedience. So he himself hath taught us, John iii. 19. 'This is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. 20. For every one who doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.'

Upon the whole I affirm, a second time, that by making faith the condition of men's justification, the gospel excludes none from salvation, but those who exclude themselves through pride of understanding and vicious dispositions.

SECT. IV.—Of the Propriety of making Faith the Condition of Men's Justification.

The propriety of making faith, and more especially the faith of the gospel, the condition or means of the justification of those to whom the gospel is offered, hath been called in question by the Deists, on this principle. —That a man's belief is not in his own power, but derives from the evidence with which the thing to be believed is accompanied; and on his ability to comprehend and judge of that evidence. But however true this principle, rightly understood, may be, it is no less true, on the one hand, that through indulged prejudices, and the prevalence of corrupt inclinations, and considerations of present interest, and even through insatiation, men may render themselves blind to the clearest evidence; and, on the other hand, that by attention, impartiality, and willingness to know the truth, men may render themselves capable of discerning, and of being impressed with the evidence by which any doctrine or matter of fact is properly supported. In this view, to require the belief of the gospel from those to whom it is offered, is, in fact, to require them to use their rational faculties in a fit manner, and to exercise care and impartiality in judging of an affair which is of the greatest importance to themselves, and to the world. Wherefore, seeing the proofs by which the gospel is shew
ed to be of divine original, are sufficient to convince those who examine them impartially; for any one to reject the gospel as not of divine original, is certainly an evident proof that his heart is so corrupted that he is incapable of salvation; whereas, to receive it, is a proof that he possesses a rectitude of disposition which fits him for heaven. So our Lord hath declared, John iii. 26. "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." 21. But he who doeth truth, cometh to the light of divine truth, that his deeds may be made manifest that he are wrought in God." The belief of the gospel being thus a proof that men are capable of justification, and the rejection of it disqualifying them for receiving that blessing, to require faith in the gospel as the condition of the salvation of those to whom it is proposed, and to make the disbelief of it the cause of their condemnation, are both of them proper; consequently no fault can be found, either with our Lord's promise or with his threatening: Mark xvi. 16. "Go ye into all the world, and preach the gospel to every creature. 16. He who believeth, and is baptized, shall be saved; but he who believeth not, shall be condemned." 22.

21. It is proper to be mentioned in this chapter for making faith the condition or means of men's justification, because it is the highest exercise of piety, and the only true principle from which, in every dispensation of religion, good works must proceed. This praise is due to faith, not because by piety and good works men merit justification, but because by these jointly they become capable of pardon and eternal life. Let men believe, therefore, in speaking of men's justification, to separate good works from faith, and to make the latter consist wholly in the belief of doctrines, without connecting it with good works, is to err from the truth; as is plain from the many passages of scripture in which good works are enjoined as necessary to salvation, and bad works are forbidden as bringing condemnation on those that do them. To begin with the highest authority—our Lord hath said, Matt. vii. 21. "Not every one who saith to me, Lord, Lord," (that is, who acknowledgeth me for his Master), "shall enter into the kingdom of heaven: but he who doth the will of my Father who is in heaven." 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have done many wonderful works? 23. And then will I profess unto them, I never knew you: Depart from me, ye who work iniquity," Matt. xxv. 34.

22. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. 25. For I was an hungered, and ye gave me meat, &c. 41. Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 45. For I was an hungered, and ye gave me no meat," &c. See also Matt. xii. 41, 43, 45. "In like manner, the apostle Peter, Acts iii. 19. "Repent ye, therefore, and be converted, that your sins may be blotted out." 2 Pet. i. 5. "Add to your faith virtues, &c. 10. For doing these things ye shall never at any time fall. 11. And thus shall ye be richly ministered to you an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."—And especially Paul, the great defender of justification by faith without works of law, Rom. ii. 5. The righteous judgment of God, who will render to every man according to his works, &c. 12. Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. vii. 12. 13. "If ye live according to the flesh, ye shall die: but if, through the Spirit, ye put to death the deeds of the body, ye shall live," 1 Cor. vi. 9. "Do ye not know that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor adulterers, &c. 10. In Christ Jesus neither circumcision availed any thing, nor uncircumcision, but faith strongly working by love." Tit. ii. 11. "The grace of God, which bringeth salvation, hath shone forth to all men. 12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. 13. Expecting the blessed hope, namely, the appearing of the glory of the great God, and our Saviour Jesus Christ. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." Heb. xii. 14. "Pursue peace with all men, and holiness, without which no one shall see the Lord."—So also James ii. 14. "Though a man may say he hath faith, and have not works, will faith save him?"—And John, I Epistle iii. 7. "Little children, let no one deceive you: He who doth righteousness is righteous, even as he is righteous." After these declarations from Christ and his apostles, can any one doubt that the faith which saves is necessarily connected with good works; and that it is made the condition or means of our justification for any other reason, but because it is the vital principle of true holiness, whereby men are rendered capable of eternal life? 3. By establishing faith as the condition of men's justification, the gospel teacheth us, that at the judgment God will principally regard the dispositions of men, without severely searching into their actions. For, in particular instances, these may have been imperfect, and even faulty, through the greater corruption of nature which some have to struggle against, or the greater temptations to which others have been exposed, or the peculiar disadvantages under which a third sort have laboured, while their general conduct hath been upright. Besides, in most cases, the bad actions of those who have a sincere desire to please God, having, through invincible ignorance, been performed under the notion, perhaps, of service done to God; or, if performed contrary to knowledge and conscience, having been speedily repented of by the believers—God will graciously forgive them for the sake of Christ, and will accept of their faith, or general disposition to please him, which led them to an habitual course of virtuous though not sinless conduct, as if it were a perfect righteousness; and will reward them from pure favour, on account of the meritorious obedience of Christ. 4. By making faith the condition of our justification, the gospel teacheth us, that the condition of our salvation may be, as to the matter of it, if it do not proceed from faith, that is, from an habitual regard to the will of God, and from a sincere desire to please him, in the hope of obtaining those rewards which the lights of nature and of revelation encourage pious men to expect from his goodness, (Heb. xi. 6.), it is neither a moral nor a religious action; it is the mere effect of natural disposition, or perhaps of something worse: for instance, a desire of the praise of men, or a regard to one's own present interest; and therefore it will avail nothing to one's acceptance with God. 5. Lastly, the gospel, which hath made faith working by love the condition on which God will justify men in the way of favor, is attended with this advantage, in that it establishes good works on the firmest foundation, and giveth them all the weight and importance in the Christian scheme which really belong to them, it bestows down men's pride, by making them sensible of the imperfection of their virtue: And thus, taking away from sinners all pretensions to merit, it constrains them humbly to receive the great tsunami of justification and salvation as free gifts from God through Jesus Christ, and lays a foundation for their gratitude to God, and love to Christ, throughout the endless ages of eternity.

Sect. V.—Of the Time when Believers are Justified.

Many of the inextricable opinions with which theologians have perplexed themselves, in pretending to recon-
cile the doctrine of the apostles Paul and James on the
article of justification, originates from the notion that be-
lievers are justified in the present life. And I acknowl-
edge, that what Moses hath written concerning the jus-
tification of Abraham, according to its obvious meaning
in modern language, seems to imply, that he was justi-
fied at the time he believed in the Lord. I acknowledge
also, that what Paul hath written concerning the justifica-
tion of believers, seems in like manner to imply, that they
are justified in the present life. Nevertheless, I hope to
make it evident, that neither Moses or Paul meant to
 teach any such doctrine.

1. To shew this, my first argument shall be taken from
the nature of justification. To be justified, in the scrip-
ture sense of the word, is to be acquitted, from the charge
of having broken the law of God, either by omitting the
duties which it enjoins, or by committing the sins which
it forbids; consequently it means, to be freed by the sen-
tence of God from the punishment which they incur who
break his law. Accordingly, the Westminster Assembly,
in their Shorter Catechism, have rightly defined justifica-
tion: \"A free grace of God, by which he pardons all our sins, and accepts us righteous in his sight.\" But as the whole of a man’s life is a state of probation, the sentence of acquittal in which justification consists,
must proceed upon an examination of all the deeds men
have done in the body during the whole course of their
trial. Therefore, if the sentence of acquittal is passed
immediately on a man’s first faith, which is the opinion of
Estins, Whitby, Locke, Tavlor, and others, on the one
hand, and of the Antinomians, and of some Calvinists,
on the other, we must either hold, with the first-mention-
ed learned men, that the acquittal respects only the sins
committed by the believer prior to that first act of faith ;
or with the last-mentioned persons, that it comprehends
not only the believer’s past sins, but all the things also in
which he may happen to commit afterwards, till his death.
The first of these opinions, namely, that justification
consists in the pardon of the sins committed previous to
believing, labours under this inconveniency, that by con-
necting the pardon of past sins with men’s first faith in
the gospel, we are led to think, that some may be justified
and pardoned with respect to all their past sins, all the
same without any change of dispositions hath passed, nor will pass; as was the case with Simon Magus, and many others in
the first age, who were baptized and made an outward pro-
fession of faith in the gospel. The same is the case like-
wise with many, in every age, who speculatively believe
the gospel to be a revelation from God, and yet are not in
heart converted, nor in the habit of all grace. I ask, will wicked persons, who die impenitent, not be punished for the sins they committed previous to their first faith in the gospel? To resolve the matter into the sove-
ereign pleasure of God, will not account for his pardoning
such persons; because if at any time God forgives the
sins which men have committed while they continue in
these sins, he acts contrary to his perfections, and to his
character as the righteous Judge of the world. Besides,
If the future punishment of sin is to arise in part from
the existence of evil dispositions in the mind of the sinner,
those who live and die in their sins must be miserable, in
proportion to the number and strength of the evil habits
which they carry with them into the other world; these
not being diminished in the least by their supposed first
pardon. Wherefore, that sinners are pardoned in any pe-
riod of their life without repentance, and that the sins
which have been thus pardoned, will neither be punished in
a future state, nor be the instrument of the sinner’s punish-
ON JUSTIFICATION.

blessings shall be bestowed on them at Christ's second coming, it is evident from experience, that no believer is justified in the present life. 3. A third argument, to show that believers are not justified in the present life, arises from those passages of scripture in which justification is represented as a thing future. Of these the principal are, Rom. ii. 5. 'Revelation of the righteous judgment of God, who will render to every one according to his works,' &c. Rom. viii. 34. 'We are saved in hope. Now hope seen, is it not hope: For what a man seeth how also can he hope for it? 35. But if we hope for what we do not see, we wait with patience for it.' Gal. v. 5. 'We, through the Spirit, look for the hope of righteousness by faith.' Wherefore, righteousness is not counted to us through faith in the present life; and our salvation is a thing future, being the object of our hope, and will not be accomplished till Christ's second coming.

4. A fourth argument is, if believers on their first act of faith are justified, that is, judged in the present life, and acquitted from the guilt of all the sins they have till then committed, they must be judged twice; contrary to the doctrine of the apostles, in which the righteousness of the righteous as well as of the wicked, is spoken of; and that one judgment is foretold to happen at Christ's second coming.

From these arguments I think it evident, that notwithstanding Moses hath spoken of the justification of Abraham, and Paul hath spoken of the justification of believers in the present life; yet sometimes in the past time, these passages are to be interpreted, like many other passages of scripture, in which things future are represented as past, or present, to signify the absolute certainty of their happening. Thus Moses says, in his song, Exod. xv. 13. 'Thou hast guided them in thy strength unto thy holy habitation;' that is, thou wilt assuredly guide them.—In the prophetic writings this manner of expressing things future is common.—We find it used likewise by our Lord and his apostles, Matt. xxvi. 28. 'This is my blood of the new covenant, which is shed for many;' that is, which is to be shed.—Luke xx. 37. 'Now, that the dead are raised;' (that is, shall be raised), 'Moses shewed at the bush.'—John iii. 19. 'He that believeth on the Son hath everlasting life;' as if he does not repent—Rom. viii. 30. 'Whom he called, them he also glorified;' and whom he justified, them he also glorified. But as believers are not glorified in the present life, so neither are they justified.—1 Cor. vi. 9. 'By which also ye are saved, if ye keep in memory,' &c. But how could persons be already saved, whose salvation depended on the condition of their keeping in memory the law which they had been taught?—2 Tim. i. 9. 'He hath saved us, and called us with an holy calling.' Here the expression hath saved us, signifies only God's resolution to save us; as is plain from its being put before his calling us to believe the gospel.—3 Pet. iii. 11. 'Seeing all these things are dissolved;' namely, the heavens and the earth. These the apostles represent as already resolved, to shew the certainty of their dissolution at the second coming of Christ. See Prelim. Essay, iv. 10.

Wherefore, since it is usual in scripture to speak of things future, sometimes as present and sometimes as passed, it does not follow from Moses saying, 'Abraham believed in the Lord, and he counted it to him for righteousness;' that Abraham was then justified; nor from Paul's speaking of a righteousness already justified, that they are justified in the present life. These expressions are to be considered only as assurances, or promises, that Abraham, with all his seed by faith, shall, at the general judgment, have their faith counted to them for righteousness, and be rewarded as righteous persons.—This is clear in the case of Abraham. For, as the counting of what Philen had did to Zimri for righteousness, consisted in God's promising him the everlasting priesthood, so the counting of Abraham's faith for righteousness, consisted in God's promising him the inheritance of Canaan, and not in giving him the actual possession of that inheritance. Further, as Canaan was the emblem of heaven, the promise to give to Abraham and to his seed the inheritance of Canaan, was also a promise to give them the inheritance of heaven, provided they persevered in their faith and obedience; for on that circumstance the title of Abraham himself to the heavenly inheritance was suspended, Gen. xviii. 19. as was formerly observed, p. 251.

- From these things it is plain, that Moses' words, Gen. xv. 6. 'He believed in the Lord, and he counted it to him for righteousness,' do not imply, according to their second meaning, that Abraham was then justified or pardoned, any more than they imply, according to their first meaning, that he then obtained the possession of Canaan. They were a declaration only, or promise, that Abraham should be pardoned, and put in possession of heaven in due time.

-This being the true meaning of Moses' words, the expressions in St. Paul's writings, which seem to import that believers are justified in the present life, being formed on Moses' words, must, like them, be understood as declarations or promises that believers shall certainly be justified at the judgment; agreeably to the usage of the inspired writers, who, to shew the certainty of the future events of which they speak, represent them as already come to pass.

If the foregoing account of justification, and of the time when that blessing is bestowed on believers, be agreeable to scripture, the supposition of a first and second justification, framed for the purpose of reconciling the doctrine of Paul and James concerning the justification of believers, is inadmissible, being contrary both to scripture and reason. Besides, it is needless, the doctrine of the two apostles being perfectly the same. Wherefore, the expositions which Estus, Whitby, Locke, Taylor, and other commentators have given of certain passages in the epistles to the Romans, in as far as they are built on the supposition of a twofold justification, ought to be rejected as not agreeable to the truth of the gospel.—The same judgment should be pronounced on all those explications of the doctrine of justification which have incited to the obligation of good works. For although the bearers of these explications attempt to remove that inconvenience by a variety of subtle distinctions, these being not easily understood by the common people, make little or no impression on their minds; while the consequences which flow from the doctrine they are intended to vindicate, being obvious and agreeable to men's imaginations, have the greatest influence to make them hope for salvation, notwithstanding they continue in their sins. But all hopes of this sort being expressly condemned in the gospel, every explication of the doctrine of justification which warrants such hopes, I repeat it, ought to be rejected, not only as unscriptural, but as dangerous in the highest degree.

CONCLUSION.

Thus have I endeavoured to shew, that the belief of the doctrines of revelation is not necessary to the justification of those who are destitute of revelation; and that neither the belief of any particular doctrine, such as, that Jesus is Christ the Son of God, nor of any determinate number of doctrines, such as those contained in creeds and confessions, is necessary to the justification of all who enjoy revelation; because all have not an equal opportunity of knowing, nor an equal capacity to comprehend these doctrines: But that justifying faith consists in one's believing such doctrines of religion as God hath given him an
PREFace to the Galatians.

Sect. I.

opportunity and a capacity of knowing; and in his being at pains to acquire such a knowledge of these doctrines, as his talents and opportunities enable him to acquire; whether he hath nothing but his own reason and conscience to direct him, or hath these faculties aided by an external revelation; —consists also in habitually recollecting these duties to a man! nor to exercise them, not to perform a simple act of obedience only, but to an habitual compliance with the will of God, as far as he knows it. This idea of justifying faith I have been at pains to explain and establish by the example of Abraham's justification, because it accords perfectly with all the things said of justifying faith in the scriptures, and is what men in every age and nation may acquire with those assiduities which God grants to the sincere; and because it is such a faith as qualifies men for heaven, and which, according to the tenor of the new covenant made after the fall with Adam and all his posterity, will be accounted to them for righteousness through the merits of Christ.—I have likewise showed, that the inspired writers have ascribed men's justification to good works, as expressly as to faith; not, however, as if either had any meritorious influence in procuring justification, but as conditions equally required by God, and equally necessary to render men capable of eternal life, and so inseparably connected, that it is impossible for the one to exist without the other. —Further, I have proved, that the common opinion concerning the justification of believers in the present life, from which so many dangerous consequences have been deduced, is founded in a misunderstanding of the scripture phraseology, and is not agreeable either to reason or experience: —not to reason; for how can a man be justified till his trial is finished, and there is an opportunity of judging of his whole conduct? nor to experience, for it is only in the period of the present life is freed from any of the temporary penal consequences of sin, and is put in possession of the reward which God hath promised to bestow on them whom he accepteth as righteous! The judgment and acquittal of believers will not happen till Christ returns to judge the world; and which period, believers of all ages and nations being raised from the dead, will, by Christ's sentence as Judge, be freed for ever from misery and death, and be put in possession of eternal life.

To conclude, I have thus largely treated of justification by faith, not only because it hath been the subject of much controversy in modern times, but because wrong notions concerning that important article of Christianity have a tendency to weaken the obligations of morality: Whereas, right conceptions concerning it afford the strongest motives to an holy life, throw a great light on the revelations of God, and shew the method of salvation discovered in these revelations to be consonant to the best ideas men can form of the character of God, as the righteous Governor of the universe.

The Galatians were the descendants of those Gauls, who, finding their own country too strait for them, left it after the death of Alexander the Great, in quest of new settlements. These emigrants, on leaving their own country, proceeded eastward along the Danube, till they came to where the Save joins that river. Then dividing themselves into three bodies, under the conduct of different leaders, one of these bodies entered Pannonia, another marched into Thrace, and a third into Illyricum and Macedonia. The party which marched into Thrace passed over the Bosphorus into the Lesser Asia, and hiring themselves to Nicomedes, king of Bithynia, assisted him to subdue his brother Ziptes, with whom he was at war; and in reward for that service they received from him a country in the middle of the Lesser Asia, from which they were afterwards called Gallegria, or Galatia.

The island situation of Galatia preventing its inhabitants from having much intercourse with more civilized nations, the Gauls settled in that country continued long a rude and illiterate people. Yet they wanted neither the inclination nor the capacity to receive instruction. For when Paul came among them, and preached to them, they were so ravished with the doctrines of the gospel, that they thought themselves the happiest of mortals; and were so strongly impressed with a sense of the obligation they lay under to the apostles, from hearing enlightening them with respect to religion, that they thought they could never repay it, Gal. iv. 15. In short, his preaching and miracles had such an effect on the Galatians, that great numbers of them renouncing heathenism and embracing the gospel, they formed many separate Christian churches, called in the inscription of the apostle's letter to the Galatians, churches of the Gentiles. How little intercourse the Galatians had with the neighbouring nations, may be known from this, that at the time St. Paul preached the gospel to them, and for many ages afterwards, they continued to speak the language of the country from whence they came. So Jerome, who lived more than 600 years after that people settled themselves in Asia, informs us. For he tells us, that in his time the language of the Galatians was the same with that which he had heard spoken when he was at Troas. See Rollin's Ant. Hist. B. xvi. Sect. 5.

Sect. I.—Of the Time when, and of the Person by whom, the Galatians were converted to the Christian Faith.

Luke, in his history of the Acts of the Apostles, hath not told us directly at what time, nor by whom, the Galatians were converted; but he hath mentioned Paul's journey into Phrygia and Galatia, for the purpose of confirming the Gentiles, chap. xvi. 5, 6. And from what he tells us Paul said to Barnabas, when he proposed that journey to him, we learn, that he and Barnabas had formerly preached the gospel in the cities of Phrygia and Galatia. Acts x. 38. 'Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.'—Acts xvi. 4. 'And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5. And so were the churches established in the faith, and increased in number daily. 6. Now when they had gone throughout Phrygia, and the region of Galatia,' &c.—It is true, in the history which Luke hath given, Acts xiv. of the journey we are told about, which Paul and Barnabas made into the countries of the Lesser Asia, for the purpose of preaching to the Gentiles, it is not said expressly that they went into Phrygia and Galatia: But he hath mentioned particulars, from which it may be gathered, that in the course of that journey they preached in both of these countries. For example, having given an account of their being sent forth by the Holy Ghost, and mentioned the churches they preached in, they passed, Acts xiii. 4, 5, 6, 13, 14, 51. the historian, in the beginning of chap. xiv. relates what happened to them in Iconium, a city of Lycaonia; then adds, ver. 6. 'And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despicably, and to stone them, 6. They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and
unto the region that lieth round about. 7. And there they preached the gospel.—What the region was which lay round about the cities of Lycaonia, we learn from Fliny, L. v. c. 37. who speaks of a part of Lycaonia as
bordering on Galatia, and says it contained fourteen cities, of which Iconium was the most famous. Farther, Strabo, in a passage quoted by Cellarius, Geog. vol. ii. p. 201. speaks of a part of Lycaonia which bordered on Phrygia. Wherefore, since Galatia and Phrygia lay con-
tiguous to Lycaonia, they probably were in the region round about Lycaonia into which Paul and Barnabas went and preached after leaving Lycaonia, and where they taught many, before they returned to Lystra, as mentioned ver. 21.—These facts and circumstances joined make it more than probable, that when Paul said to Barnabas, 'Let us go and visit our brethren in every city where we have preached the word of the Lord,' he meant, among the rest, the cities of Phrygia and Galatia.

However, if I judge rightly, even this was not the first time Paul preached in Galatia. For his first preaching in that country is thus distinguished by himself: Gal. iv. 13. 'Ye know indeed, that in weakness of the flesh I preached the gospel to you at first—' and they that were of the church, which was in my flesh ye did despise, neither did ye reject me.' Now, if this weakness of the flesh, which he calls the temptation in his flesh, was, as is gen-

erallly supposed, some visible bodily weakness occasioned by his rupture into the third heaven, his first preaching in Galatia probably happened soon after his rupture, and before he wrote his epistle to the Corinthians, as mentioned Acts xi. 26, 26. consequently before the church in that city separated him and Barnabas to go and preach to the Gentiles, as related Acts xiii. 1, 2, 3. This appears likewise from those passages in the epistle to the Galatians, in which Paul innsates that he was the person who had first called them to the knowledge and belief of the gospel, Gal. i. 6. 11. iii. 5. iv. 11. 12. 19. v. 8. For if Paul was the person who first called the Galatians, it must have happened before he and Barn-

abas went from Antioch, by the appointment of the Holy Ghost, to preach to the Gentiles. The reason is plain: If the Galatians were first called to the knowledge of the gospel, when Paul and Barnabas preached in those parts of Galatia, it is evident that they should have been consecrated with a word of command, not with truth have called himself their spiritual father, seeing Barnabas on that occasion was actually active with him in preaching to the Galatians, and no doubt converted some of them.

From all these facts and circumstances united, I think it reasonable to conclude, that Barnabas was sent to Tarus to avoid the rage of the Jews in Jerusalem, as mentioned Acts ix. 30. he went from Tarus, where he 'abode several years, into Phrygia and Galatia, soon after his rupture; which I suppose happened at Tarus, or somewhere in Cilicia: That in Phrygia he preached and gathered churches at Laodicea, Coloseo, and Hierapolis; and in Galatia, at Ancyra, Pessinus, Tavium, Germa, and in other cities, as related by himself in the inscription of his epistle. The churches of Galatia: That afterwards, when he and Barnabas fled from Lycaonia into the region of Phry-

gia and Galatia which lay round about Lycaonia, they preached the gospel, and taught many in the cities of Phrygia and Galatia: That the brethren in these cities, being of the number of those to whom Paul and Barna-

bas, in the course of this journey, preached the gospel, they, among others, were the persons whom, after the council of Jerusalem, Paul proposed to Barnabas to visit as brethren, that they might see how they did: And that after Paul and Barnabas separated on account of their contention about John Mark, the churches in the cities of Phrygia and Galatia, mentioned above, were those whom Paul and Silas are said to have established in Phrygia and Galatia, by delivering to them copies of the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem,' Acts xvi. 4. 6.

Sect. II.—Of the Date of the Epistle to the Galatians.

The opinions of learned men concerning the date of St. Paul's epistle to the Galatians, are widely different. Theodoret thought it one of those epistles which the apostle wrote during his first confinement at Rome; in which he is followed by Lightfoot and others. But, seeing in the other epistles which the apostle wrote during his first confinement, he hath often mentioned his bonds, but hath not said a word concerning them in this, the opinion of Theodoret cannot be admitted.—Because there is nothing said in the epistle to the Galatians of Paul's having been in Galatia more than once, L'Enfant and Besseusore think it was written during his long abode at Corinthis, mentioned Acts xvin. 11. and between his first and se-

cond journey into Galatia. This opinion Lardner es-

pouses, and assigns the year 55 as the date of this epistle.

'The author of Miscellaneous Sacra, who is followed by Manson, supposed it to be written during the first confinement of the apostle in the Capel, Witsis, and Wall say it was written at Ephehus, after Paul had been a second time in Galatia. See Acts xvin. 23. xix. 1. Fabricius thought it was written from Corinthis during the apostle's second abode there, and not long after he wrote his epistle to the Romans.—This like-

wise was the opinion of Grotius.—Mill places it after Paul was released from prison, and suppose it to have been written from Troas, while the apostle was on his way to Jerusalem with the collections; to which he fancyes the apostle refers, Gal. ii. 10. And that the brethren who joined him in writing to the Galatians, chap. i. 2. were those mentioned Acts xx. 4.—Beza, in his note on Gal.

i. 2. gives it as his opinion, that the brethren who joined Paul in his letter to the Galatians, were the eldership of the church at Antioch; and that it was written in that city, in the interval between Paul and Barnabas's return from Paul's first apostolical journey, and their going up to Jerusalem to consult the apostles and elders concern-

ing the circumcision of the Gentiles.—Perrttulian, as Grotius informs us, to the Galatians, reckon-

ed this one of Paul's first epistles.

My opinion is, that Paul's epistle to the Galatians was written from Antioch after the council at Jerusalem, and before Paul and Silas undertook the journey in which they delivered to the Gentile churches the decrees of the council, as related Acts xvi. 4. To this date of the epistle I am led by the following circumstances:

1. The earnestness with which Paul established his apostleship in the first and second chapters of this epistle, and the things which he advanced for that purpose, show that the Judaisers, who urged the Galatians to receive circumcision, denied his apostleship; and in sup-

port of their denial alleged, that he was made an apostle only by the church at Antioch, and that he had received all his knowledge of the gospel from the apostles. This the Judaisers might allege with some plausibility, before Paul's apostleship was recognised at Jerusalem: But after Peter, James, and John, in the time of the council, gave him the right hands of fellowship, as an apostle of equal authority with themselves, and agreed that he should go among the Gentiles and they among the Jews, his apostleship could be called in question no longer in any church than while the brethren of that church were igno-

rant of what had happened at Jerusalem. We may there-

fore believe, that, immediately after the council, the apostle would write his epistle to the Galatians, in which he not only gave them an account of his having been ac-

knowledged by the three chief apostles, but also by other particulars, by which his apostleship was raised.
beyond all doubt.—This is the first reason for supposing that the epistle to the Galatians was written soon after the council of Jerusalem.

3. The second reason is taken from the inscription of the epistle, in which it is said, that all the brethren who were with Paul joined him in writing it: For as the only view with which any of the brethren could join the apostle in writing to the Galatians, was to attest the facts which he advanced in the first and second chapters for proving his apostleship, the brethren who joined him in writing it must have been such as knew the truth of these facts. Wherefore, they could be neither the brethren of Corinth, nor of Ephesus, nor of Rome, nor of Tross, nor of any other Gentile city where this epistle hath been dated, except Antioch. As little could they be the brethren who accompanied the apostle in his travels among the Gentiles, as Hammond conjectures: For none of them, except Silas, had any knowledge of the facts advanced in this epistle, but what they received from the apostle himself; so that their testimony was, in reality, the apostle’s own testimony. The only brethren who could bear effectual testimony to these things, were those who lived in Judea and Jerusalem; and forasmuch as the brethren of Antioch, who, by their intercourse with those of Jerusalem, must have known what had happened to Paul there, as fully as they knew what happened to him in their own city, where he had resided often and long, I therefore have no doubt that the epistle to the Galatians was written from Antioch, and that the brethren who joined Paul in the composition of this epistle, were the brethren of Antioch, who, by their intercourse with Jerusalem, were the men who had the most intimate and direct knowledge of all that happened to Paul in Jerusalem.

4. When the apostle wrote his epistle to the Galatians, he had heard of the defection of some of them from the true doctrine of the gospel. This defection he represents as having happened soon after they were converted, Gal. i. 7. 'I wonder that ye are so soon removed,' is the expression of his astonishment at the defection of the Galatians, who called him into the grace of Christ." But if the epistle to the Galatians was written either from Rome, during the apostle’s first confinement there; or from Corinth, during his eighteen month’s abode in that city; or from Ephesus, where he abode three years; or from Tross, in his way to Jerusalem with the collections—the defection of the Galatians must have happened a considerable time after their conversion, even on the supposition that they were first called when Paul and Barnabas went into their country from Lycaonia. Wherefore, if the apostle’s expression, ‘I wonder that ye are so soon removed,’ is proper, the epistle to the Galatians could not be written later than the interval between the council of Jerusalem and the departure of Barnabas and Paul, and so it may be said, that this epistle was written even before the apostle’s departure from Antioch, when he may have heard of the defection of the Galatians, by letters from some of the faithful among them, which he received before he went to the council. Or he may have been informed of it in Jerusalem, during the council, by some who had lately come from Galatia. And after he returned to Antioch, he may have written this epistle to the Galatians. This is the more likely, notwithstanding the reason that he returned to visit them soon, for the purpose of delivering the decrees of the council. For the danger they were in from the false teachers, and the number of those who already had gone over to Judaism, made it necessary that the apostle should write immediately, to reclaim those who had apostatized, and to prevent others from following their example.

Sect. III.—Of the Occasion of writing the Epistle to the Galatians.

Not long after the Galatians embraced the gospel, certain Jewish Christians, zealous for the law of Moses, came among them, and taught them, that unless they were circumcised and obeyed the law, they could not be
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saved, Gal. v. 2. And so successful were these Jewish zealots in propagating this error, that some of the Galatians actually submitted to be circumcised, Gal. v. 2-12.

The doctrine of the Judaizers concerning the necessity of circumcision to men's salvation, the apostle termed another gospel, or rather he declared it to be no gospel at all; because the Judaizers, utterly ignorant of the nature and efficacy of Christ's death, affirmed that the gospel had no sacrifice for sin; and that pardon and justification were only to be obtained through the Levitical stonements; for which reason they exhorted the Galatians to be circumcised, that they might be entitled to the benefit of these stonements. However, as they acknowledged Jesus to be a prophet sent of God, and considered his doctrines and precepts as an excellent institution of morality, they did not require the Galatians to renounce the gospel, but exhorted them to join the law with it, that by adopting the expiatory rites of the law, the gospel might be rendered a complete and effectual form of religion.

Some however of the Galatians, better instructed, opposed these errors as contrary to the doctrine of Paul, who elsewhere, as we have seen, warned the Jews. Wherefore, the Judaizers, to lessen his credit, represented to the Galatians, that he was none of those who had accompanied Jesus during his ministry on earth; and from that circumstance they inferred that he was no apostle, or at best an apostle of men; that he received his commission to preach the gospel from the brethren at Antioch, or from the apostles at Jerusalem; that any knowledge of the gospel which he possessed, had been communícated to him by those who gave him his commission; that very little regard was due to the doctrine of such a teacher; that the apostles who accompanied Christ in his lifetime, being well acquainted with the true nature of the gospel, had a better claim to be followed, especially John the Baptist; that his false teachers affirmed, themselves obeyed the law, and enjoined it to all, as necessary to salvation; and that if Paul taught differently from them, it must be presumed, either that he did not rightly understand their doctrine, or that he did not faithfully interpret it. They even went so far as to affirm, that Paul himself had now changed his doctrine, and preached the necessity of circumcision, chap. v. 11.

To these calamities the Galatians gave the more heed, that Paul's apostleship was not generally known in the church at that time. And as a few were already drawn away, and others were in danger of following, it is not improbable, that some of the faithful among them judged it necessary to set up the apostle's authority; and, as John the Baptist had not been able to establish his doctrine, a part of the Galatians, in a letter, which, as was formerly observed, he may have received at Antioch, before he went to the council of Jerusalem. Or the matter may have been discovered to him in Jerusalem, by some of the brethren who had lately come from Galatia. For soon after his return from the council to Antioch, he wrote, as I suppose, this letter, in which he rebuked the Galatians, who had heard the apostles at Antioch, and, as he understood, their spiritual father, he was entitled to use in correcting their errors. In this letter also, by appealing to the reception which he met with from the apostles in Jerusalem, and to a variety of other facts, but especially by relating how he withheld Peter publicly at Antioch, for separating himself from the converted Gentiles on account of the church of Galatia with that authority and sharpness which, as their spiritual father, he was entitled to use in correcting their errors. In this letter also, by appealing to the reception which he met with from the apostles in Jerusalem, and to a variety of other facts, but especially by relating how he withheld Peter publicly at Antioch, for separating himself from the converted Gentiles on account of the church of Galatia with that authority and sharpness which, as their spiritual father, he was entitled to use in correcting their errors. In this letter also, by appealing to the reception which he met with from the apostles in Jerusalem, and to a variety of other facts, but especially by relating how he withheld Peter publicly at Antioch, for separating himself from the converted Gentiles on account of the church of Galatia with that authority and sharpness which, as their spiritual father, he was entitled to use in correcting their errors.

Here it may be proper to observe, that although the subject treated of, in the epistles to the Romans and to the Galatians, be the doctrine of justification by faith, the two epistles differ materially in this respect, that the epistle to the Romans was written to prove the justification of men by faith without works of law, that is, without a perfect obedience to the law of God written on men's hearts; whereas, the epistle to the Galatians was designed to prove, that men are justified by faith without the works of the law of Moses. This appears from the following, among other passages: Gal. iii. 2. 'This only would I learn from you: By the works of the law received ye the Spirit? or by the obedience of faith?' that is, by performing the rites of the law of Moses, or by obeying the gospel, which requires faith in order to justification? 3. 'Are ye so senseless, that having begun in the Spirit, ye make yourselves perfect by the flesh?' 4. He then who supplied to you the Spirit, and wrought miracles among you, did he these on account of the works of the law, or on account of the obedience of faith?' Here, the opposition between the works of the law and the obedience of faith, and between the promise sheweth, that by the law, in this discourse, the apostle means the law of Moses. Or if any doubt remains on the subject, it will be removed by attending to the apostle's reasoning in the following part of the chapter: where, having proved that the justification of sinners by faith was established in the covenant with Abraham, he told the Judaizers, ver. 17. That thejustification which was given long after the promise, could not annul the promise, by introducing a method of justification different from that established by the promise. The following passages in like manner show, that in this epistle the law means the law of Moses. Gal. iv. 21. 'Tell me, ye who wish to be under the law, why do ye not understand the law?' Gal. v. 1. 'Stand fast therefore, in the freedom wherewith Christ hath freed us; and be not again held fast in the yoke of bondage.' 2. Behold, I Paul say to you, that ye be circumcised, Christ will profit you nothing. 3. And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. 4. Ye are separated from Christ who are justified by the law: ye are fallen from grace.' In other words, the whole strain of the reasoning in the epistle to the Galatians sheweth plainly, that the apostle's design in writing it was to prove against the Jews, that none of them could be justified by the works of the law of Moses. That law required perfect obedience to all its precepts, moral and ceremonial, under the penalty of the curse, from which the stonements and punishment had not been delivered, even till the fulfillment of the promise. Wherein, as in his epistle to the Romans, the apostle treats of justification on a more enlarged plan: his design being to prove against both Jews and Gentiles, that neither the one nor the other can be justified meritoriously by performing works of law, that is, the works which the law of God, written on men's hearts, enjoins; but all must be justified gratuitously by faith, through the obedience of Christ. See Eas. vii. sect. 1. Wherefore, the two epistles taken together form a complete proof, that justification is not to be obtained meritoriously, either by works of morality, or by rites and ceremonies, though of divine appointment; but is a free gift, proceeding entirely from the mercy of God, to those who are qualified by faith to receive it. In writing on these subjects to the Galatians, it must be confessed the apostle shewed great anxiety and earnestness, and even a considerable degree of displeasure with his adversaries. But in so doing he is by no means blamable. For if he had not vindicated himself from the calamities propagated by his enemies, where would have been left the authority and efficacy of the gospel? and what use could they have been of to the world as a rule
of faith! And with respect to circumcision, and obedience to the law of Moses, if the Jews had been allowed to establish these as necessary to salvation, Judaism, as was observed in the Preface to the Romans, page 50, would have been the religion of the world, to the utter subversion of Christianity. In a word, of all the questions respecting religion which were agitated in the first age, this, concerning the justification of sinners by faith without the works of the law of Moses, was the most interesting. By the establishment of that doctrine, a bulwark was raised against the re-entering of those superstitions which disfigured the preceding forms of religion. For if the sacrifices and ceremonies of the law of Moses, which were all of divine appointment, had no efficacy in procuring the pardon of sin, none of the rites of men's invention, on which the superstitious set such a value, can have any influence in procuring that blessing. Besides, on the right determination of this question the comfort of the Gentile converts in the first age, and their hope of salvation, hinged. No wonder then that Paul, to whom Christ had committed the dispensation and institution of the Gentiles, was zealous in teaching the doctrine of justification, without the works of the law of Moses; and in boldy reproving, and even threatening those who taught the contrary doctrine, agreeably to the injunction which he afterwards gave to Titus in a similar case, Tit. i. 13. 'rebuke them sharply, that they may be healthy.'

The erroneous doctrines of the Judaizing teachers, and the calumnies which they spread for the purpose of discrediting Paul as an apostle, no doubt occasioned great uneasiness of mind to him and to the faithful in that age; and did much hurt, at least for a while, among the Galatians. But, in the issue, these evils have proved of no avail to the Judaizers or their adherents. For by objecting to the apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance of his being a real apostle, called to the office by Jesus Christ himself, and acknowledged to be an apostle by them who were apostles before him; consequently we are assured, that our faith in the doctrines of the gospel, as taught by him, (and it is he who hath taught the peculiar doctrines of the gospel most fully), is not built on the credit of men, but on the authority of the Spirit of God, by whom Paul was inspired in the whole of the doctrine which he hath delivered to the world. See Pref. to 2 Corinthians, sect. 2, page 211.

Paul was being directed to the churches of Galatia, it was to be read publicly in them all. We may therefore suppose, that it was sent first to the brethren in Ancyra, the chief city of Galatia, with an order to them to communicate it to the other churches, in the same manner as the first epistle to the Thessalonians was appointed to be read to all the holy brethren in that city, and in the province of Macedonia. See Prelim. Ess. ii. page 32.

I have hinted above, that Titus was the bearer of the epistle to the Galatians. My reasons for that conjecture are, 1. That Titus, being a Greek, was greatly interested in the doctrine which this epistle was written to establish, and would willingly undertake the office of carrying it to the Galatians; more especially as he was mentioned in it by name. 2. Having been present in Jerusalem with Paul at the council, he could by word of mouth attest the things which happened in Jerusalem, to which the apostle appealed in proof of his own apostleship, and in proof of the doctrine which he uniformly taught. And that doctrine Titus no doubt confirmed, by relating to the Galatians, that Paul resisted the Judaizers with increased might when they himself circumcised. However, if the reader thinks Titus was not the bearer of this letter, he may suppose it was sent by the person who brought the apostle word of the defection of the Galatian brethren, which occasioned its being written.

Sect. IV.—Of Paul and Barnabas's Journey to Jerusalem, mentioned Gal. ii. 1. and of the Decree passed by the Council of Jerusalem respecting the converted Gentiles.

According to the general opinion, the occasion of the apostle's journey to Jerusalem, mentioned Gal. ii. 1. is related Acts xv. 1. as follows: 'And certain men, who came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.' 2. When, therefore, Paul and Barnabas had no small dissemination and diputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.'—Some of the things which happened to these messengers in Jerusalem concerning this question were according to the history of Acts, chap. ii. 9—10.—But he said nothing of the decision which the apostles and elders gave concerning the matter referred to them by the brethren of Antioch. Our knowledge of that decision, and of the deliberation which preceded it, we owe to Luke, who tells us, their decision was directed to the brethren of the Gentiles who were in Antioch, and in Syria, and in Cilicia; and that it was expressed in the following terms: Acts xv. 28. 'It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: 29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well.' This decision or decree hath given rise to two expressions, viz. 'brethren of the Gentiles,' to whom the apostles directed their decree, were the whole Gentile converts without distinction. But others contend, that they were the converts from that class of Gentiles who were called proselytes by the Jews. The determination of this point involves some important consequences, and merits to be examined with care.

And, first of all, the account which Moses hath given of the character and obligations of the different sorts of persons who lived with the Jews in the land of Canaan, must be considered. He hath mentioned them under the denominations of, The circumcised stranger; The sojourning stranger; And The alien or foreigner.—The circumcision was in every case, declared, Exod. xii. 48, 49, and elsewhere, that 'to the home born, and to the circumcised stranger, there is one law.'—Hence the circumcised strangers were called strangers within the covenant, and just strangers. The LXX. call them Παραπόνοι, Proselytes, by way of eminence; and of them our Lord spake when he said to the Pharisees, Matt. xxiii. 15. 'Ye compass sea and land to make one proselyte.'—The sojourning stranger went by the name of The stranger within their gates. In the Greek language they were denominated Παρακόμοι, Sojourners. In the history of the Acts of the Apostles this sort of strangers are called Religious, or worshipping proselytes. To know who the brethren of the Gentiles were to whom the apostles and elders directed their decision, it will be of use to consider the duties and privileges of those Gentiles who were called sojourning strangers, and worshipping proselytes. Their duties are described by Moses as follows:—They were bound, 1. To observe all the moral and judicial precepts of the law, whereby injuries were restrained, and crimes were punished, and justified in desert to have obtained, Num. xxvi. 2—5. To worship no God but the God of Israel. For idolatry was forbidden to every inhabitant of Canaan, under the
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pains of death. Levit. xxvi. 1.; Deut. xxvii. 15. And because the partaking with the heathens in the feast on their sacrifice, went with them to their idolatry, the stranger within their gates, was to abstain from all such meats. In short, the absolute renunciation of idolatry was the condition on which any stranger or Gentile was permitted to dwell among the Israelites.—3. To abstain from blood, whether pure or mixed, under the pain of death, Levit. xvi. 15. For from every thing that had been strangled, with the intention to keep the blood in it, ver. 13. But all the other kinds of food which were prohibited to the Israelites they were permitted to eat; and therefore, it was unlawful for the Israelites to go into their houses, and to eat with them, Acts x. 28.—4. To abstain equally with the Israelites from all incestuous marriages and unnatural lusts, called in the Hebrew language Zanath, and in the Greek Tapes, Levit. xviii. 26. —5. To eat no leavened bread during the passover week, Exod. xii. 19. although such strangers were not allowed to eat the passover, ver. 48. unless they submitted to be circumcised, ver. 48.—6. To keep the Sabbath, Exod. xx. 10. because it was instituted to preserve the memory of the creation of the world in six days, and of God's rest on the seventh. They were also required to observe the fast of the 10th of the seventh month, Levit. xvi. 29. and the feast of weeks, Deut. xvi. 11—14.

With respect to the privileges of the sojourning strangers, or worshipping proselytes, we know, that by observing the above-mentioned precepts they were entitled to a variety of civil privileges: Such as,—1. A right to live in Canaan, Deut. xxi. 18, 19. and to take possession of the lands and to be exempted from oppression, Levit. xix. 33, 34. And the Israelites were to exercise humanity and compassion towards them, in all their dealings with them, Exod. xxi. 21. xxiil. 12.; Deut. x. 18.—3. They had an equal right with the Israelites to the cities of refuge, Numb. xxxiv. 15.—9. They had a right to join in such parts of the worship of the God of Israel as were in use among the patriarchs; and which were not peculiar to the Mosaic economy. For example, they might offer burnt-offerings, Levit. xvii. 8.; Numb. xv. 15, 16. In later times, even those heathens who did not live in Canaan were permitted to offer sacrifices to the God of Israel in the temple of Jerusalem; as is evident from Josephus, Antiquities, iii. 8. If they had for the purpose came up to the Jewish festivals, John xii. 21. Likewise the stranger, or worshipping proselyte, had a right to pray to God in the temple, and in the synagogues through the land: For the outer court of the temple was appropriated to their use. Accordingly, at the dedication of the temple, Solomon, in his prayer, mentioned the stranger coming from a far country to worship, 1 Kings viii. 41. See also Mark xii. 17. The proselytes also seem to have prayed in their own houses, at the hours of the morning and evening sacrifices, Acts x. 3. 4. at which times the Jews likewise prayed.—4. The worshipping proselyte had a right to hear the law read and explained at the great festivals, Deut. xxiil. 12.; consequently they were entitled to hear the scriptures read in the synagogues, and to hear those discourses on religion, and those exhortations to piety, which were given in the synagogues by the more knowing to the more ignorant. These rights the worshipping proselytes enjoyed, not in Judea only, but in all the countries where the Jews had synagogues.

Such being the duties and privileges of the worshipping proselyte, that is, those Gentiles who were entitled to join the Jews in certain parts of their worship, I am inclined to agree in opinion with those who think the decree of the apostles and elders had for its object those Gentiles who, having been formerly worshipping proselytes, had embraced the gospel, and not the converts from idolatry. My reasons for being of this opinion are these—The arguments used by Peter and James, in the council, make it probable that the converted proselytes, and not the converted idolaters, were the brethren of the Gentiles concerning whom the apostles and elders deliberated, and whom by their decree they bound to observe the four precepts mentioned in it; while they declared them free from all the other precepts of the law of Moses. For example, when Peter said in the council, Acts xv. 7. God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe, he evidently spake of Cornelius and his company, none of whom were idolatrous Gentiles at that time, but devote men who feared God, Acts x. 2. In like manner, when James said in the council, Acts xv. 14. Simeon hath declared, how God at the first did visit the Gentiles to take out of them a people for his name, he plainly spake of Cornelius and his company.—Farther, James told them, that the calling of Cornelius and his friends by Peter, had happened in fulfilment of the words of the prophet Amos, chap. ix. 11, 12. which he thus expressed, Acts xv. 16. I will return, and will build again the services of the temple of God. Consequently, when Peter spake that the Gentiles and Israelites should seek after the Lord, and all the Gentiles upon whom his name is called, saith the Lord, Wherefore, since the idolatrous Gentiles were not called by the name of God, the Gentiles in after-times, on whom God's name was to be called, and who were to seek after the Lord, were not idolatrous, but devout Gentiles, worshipers of the true God. Consequently, the sentence is, that we trouble not them who from among the Gentiles are turned to God, he spake not of the idolatrous, but of the devout Gentiles or proselytes, who were more perfectly turned to God by believing the gospel.

3. This appears still more clearly, from the reason which James assigned for enjoining the Gentiles who were turned to God to observe the four precepts mentioned in the decree: Acts xv. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day. Did Moses anywhere in his law enjoin all the Gentiles to abstain from the pollutions of idols, and from fornication, and from things strangled, and from blood! Moses delivered no such precept whatever to the Gentiles. Rom. ii. 19. Wherefore, that Moses was preached and read in the synagogues in every city, was no reason why the converted idolaters should have been enjoined to obey the four precepts mentioned by James. But if he spake of the converted proselytes, his reasoning is conclusive. It is as if he had said, though we free the converted proselytes from circumcision in the same manner that they were freed from it by Moses, we must write to them to abstain from the pollutions of idols, &c. because these precepts being enjoined by Moses to the proselytes, if they neglect them, and the reading of him in the synagogues every Sabbath, making the Jews sensible that these converts have forfeited their rights as proselytes, they will banish them out of Judea.

3. That the decree of the apostles and elders related to the converted proselytes, and not to the converted idolaters, will be acknowledged, if the conversion of the idolaters was not generally known in Jerusalem at the time the apostles and elders met to consider of the circumcisions of the Gentiles. That their conversion was then a secret, appears from what Paul told the Galatians, chap. ii. 2. namely, that when he came to Jerusalem he communicated that gospel which he preached to the Gentiles, to them who were of reputation, but privately, lest perhaps he had run, or should run in vain. Wherefore, though it be said, Acts xv. 5. that Paul and Barnabas declared the conversion of the Gentiles, as they passed through
through Phœnicia and Samaria in their way to Jerusalem, the secrecy observed by Paul, when he communicated to the three chief apostles the purpose, may be argued from this circumstance:—That if it related to the whole body of the converted Gentiles, the four precepts enjoined by the decree are necessary to all Christians at this day, and to the end of the world, as a term of salvation; consequently, all who profess the gospel ought to abstain from eating blood, and things strangled, and meats offered to idols, notwithstanding St. Paul hath declared, 1 Tim. iv. 4. "That every creature of God is good, being received with thanksgiving, and nothing is to be cast away."

Rom. xiv. 17. "That no meat is unclean in itself."

1 Cor. vi. 12. "That all meats are lawful," to every believer. 1 Cor. xv. 17. "That the kingdom of God is not meat and drink."

1 Cor. viii. 8. That the eating, or not eating, of meats, doth not concern any one to God. 1 Cor. x. 25. That the Corinthians might eat "whatever was sold in the shambles," and, ver. 27. "whatever was set before them" in the "houses of the heathens," asked no question" about its having been offered to idols. Lastly, That in none of the places of Paul's epistles where he hath spoken of meats, is there the least intimation that the eating of meats, "whatever was sold in the shambles," or of blood, and of meats offered to idols, except in the idol's temple as an act of worship, is forbidden to Christians. From all which I conclude, that the prohibition in the decree relates to none of the brethren of the Gentiles, but the converted proselytes only.

Perhaps it will be said, that the four precepts were not enjoined in the decree as things necessary to salvation, but as necessary on account of the prejudices of the Jewish believers; and that the obligation of these precepts was only temporary. To this I answer, 1. That at the time the apostle Paul in his epistle declared all meats lawful, the prejudices of the Jewish believers were as strong as ever. 2. That neither in the history of the Acts, nor anything in the New Testament, have we heard of the observance of the Decalogue, or of the Decree. On the contrary, we are told, Acts xxi. 21. that when Paul came to Jerusalem with the collections, James and the elders told him, the Jewish believers who were zealous of the law had been informed, that he taught all the Jews who lived among the Gentiles to forsake Moses; and therefore advised him to quiet their minds, by observing a solemn public rise of the law, in order to convince them that he himself walked orderly, and kept the law. This advice Paul readily complied with; having never taught that the law of Moses, as the municipal law of Judea, was to be forsaken by the Jews, or by the proselytes. What he taught everywhere was, that the keeping of the law of Moses was not necessary to the salvation either of Jews, or Gentiles; and, that it was not even salvation by keeping the law, Christ would profit him nothing, Gal. v. 3.

To prevent this fourth argument from being misunderstood, it is proper to add, that by restricting the decree to the converted proselytes, and by teaching that it laid no obligation on any other denomination of believers, it is not meant to inane the expression 'conversion,' like the eating of the things strangled, or offered to idols, so as to import that all who became believers, and not only the converted idolaters. All Christians ever were, and still are bound to abstain from incestuous marriages, unnatural lusts, and every species of fornication. But their obligation to abstain from these vices, doth not arise from their having been forbidden to the Israelites and proselytes by Moses, but from their being expressly forbidden by Christ and his apostles. At the death of Christ, the law of Moses was abolished in all its parts, to all mankind, as a religious institution, Coloss. ii. 14. note 5. Wherefore, no one is obliged to perform any moral duty because it was enjoined by Moses, but because it is written on men's hearts, and is enjoined by Christ; who in his gospel hath renewed the moral precepts of the law of Moses with greater efficacy than they were enjoined to the Jews, having established them on better promises than were held forth in the law.

5. That the brethren of the Gentiles, who were bound by the decree, were the converted proselytes alone, may be argued from the reproof which Paul gave to Peter, for refusing to eat with the Gentiles in Antioch.

After the council, Peter followed Paul to Antioch, and did eat with the Gentiles, before certain Christians from James; but when they were come, he withdrew and separated himself. For this Paul blamed him openly, as compelling the Gentiles to Judaize. I ask, did Paul mean that Peter compelled the Gentiles to observe the four precepts enjoined in the decree? If the decree was general, we cannot doubt that all the converted Gentiles in Antioch would have been bound to observe them, and did not need to be compelled to observe them. And if they were not observing them, Peter did right to compel them; and was not to be blamed for so doing. Or, by Peter's compelling the Gentiles to Judaize, did Paul mean, that he compelled them to receive circumcision, and give obedience to the whole law of Moses? Far from it: the law of Moses, taught by the preaching of the gospel, was the light of the church; and what Peter and James declared in the council, that the law was not to be put on the necks of the Gentiles. The truth is, the Judaizing to which Peter compelled the Gentiles, by separating himself from them after the council passed their decree, cannot be understood on the supposition that their decree related to the whole body of the Gentiles; but it may easily be explained, if it related to the converted proselytes only. For when the converts from idolatry began to multiply in Antioch, through the labours of Paul and Barnabas, it is natural to think, that after the council of Jerusalem had bound the converted proselytes to observe the four precepts as formerly, the zealous Jewish believers in Antioch would insist, that the converts from idolatry, who were taught by the preaching of the converted proselytes, and be obliged to observe these four precepts: that the brethren of Antioch consulted James on the question, who, it would seem, sent them word by their messengers, that the converted idolaters were bound by the decree equally with the proselytes: that the idolatrous Gentiles, rightly instructed by Paul, refused to observe these precepts; and that on their refusal, Peter, who happened to be then in Antioch, withdrew from them; although, before the messengers returned from James, he had gone into their houses, and eaten with them. This conduct Paul justly condemned, as a compelling the converts from idolatry to Judaize, that is, to obey the four precepts as necessary to salvation, contrary to the truth of the gospel. For the idolatrous Gentiles having no connexion with the commonwealth of Israel, were not under any obligation whatever to obey the law of Moses; and therefore, if any part of that law was bound on them by Peter, it must have been as a term of salvation, contrary to that freedom from the law of Moses whereof Christ had made the idolatrous Gentiles free.

These arguments, if I am not mistaken, prove that the brethren of the Gentiles, who were bound by the decree, were not converted idolaters, but converted proselytes. And I have been at the more pains to establish this fact, First, Because it shews us that the four precepts enjoined in the decree were, as they are
called in the decree, necessary things to the converted proselytes only; not however as terms of salvation, but to entitle them to those political privileges which were granted to them by the law of Moses as inhabitants of Canaan; consequently, that these were not religious but political precepts, whose obligation was confined to the converted proselytes, and expired when that class of men ceased to exist. Second, Because this decree, contrary to the intention of those who framed it, affording a plausible pretence to the Judeizers for insisting that all the Gentile brethren were bound to observe the law of Moses, the right knowledge of the persons who were bound by that decree, would make the controversy concerning the obligation of the law of Moses, which rent all the Gentile churches in the first age, was determined by the apostle Paul according to the mind of his brother apostles, and according to truth, when he taught, that after the death of Christ, the obligation which lay on the Jews themselves to obey the law of Moses, arose merely from its being the municipal law of Judea.—Third, The right knowledge of the purpose for which the four precepts mentioned in the apostolical decree, were enjoined on the converted proselytes, will convince us, that Paul's practice, with respect to the law of Moses, was perfectly consistent with his doctrine concerning that law, and with the truth of the gospel, which made no alteration in any part of it. Judea was not, and is not all of them, the source of that Gentile Christianity which was sought to come in, and was called in the country wherein he had been called. Wherefore, when he exhortated the Jewish converts to continue subject to the law of Moses, it was only because it was the municipal law of Judea, which as good citizens they were bound to obey. For the same reason, he himself always obeyed the law whilst he resided in Judea. And even in the Gentile countries, wherever he came, he observed the distinction of meats and days appointed by Moses, that he might gain the Jews to Christ. And when he came to Jerusalem with the collections, because a report prevailed, Acts xxii. 31., that he taught all the Jews who were among the Gentiles to forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs, he, by the advice of James, assisted certain Nazarites to discharges their vow; and thereby shewed the falsehood of the report which was spread concerning him. The truth is, he nowhere taught any of the Jews to forsake the law of Moses, but always inculcated the obligation of that law as the law of their state. He only taught them, that no person could be justified by the law of Moses, and that whoever sought salvation by obedience to that law, separated himself from Christ, and was fallen from grace. Wherefore, when he himself obeyed the law, and advised others to do so, it was not as a term of salvation, but merely as a matter of political obligation.

In giving to the assembly of the apostles, and elders, and brethren of the church of Jerusalem, who met to deliberate concerning the circumcision of the converted Gentiles, the appellation of The Council of Jerusalem, I have followed the ancient ecclesiastical writers, who generally gave it that name. Nor is the appellation improper. For though it was inferior to those assemblies which in aftertimes were dignified with the title of Council in this respect, that it was composed of members from one church only, it far surpassed them all in the quality of its members, and in the authority of its decisions. It was composed of all the apostles who were then in Jerusalem, men endowed with the continued inspiration of the Spirit of God; and of the elders of the church of Jerusalem, most, if not all of them, who had been converted on the memorable day of Pentecost; and of the brethren of the greatest note in that church, chosen by the different bodies of the faithful in Jerusalem, who assembled in separate places for the worship of God. Hence these brethren are called, in the preamble to the decree, Acts xv. 32, 35. 'chosen men;' and ver. 32. 'chief men among the brethren.' In fact, the Council of Jerusalem, consisting of such men, was a more respectable assembly than any council which hath met since, or which will ever meet again. And its decisions are, without doubt, of greater authority than the decisions of those councils who have called themselves Oecumenical, because composed of members gathered from the greatest part of the Christian world; and Holy, on the solemn presences that their decisions were dictated by the Holy Ghost.

CHAPTER I.

View and Illustration of the Facts asserted in this Chapter.

Because the false teachers had called Paul an apostle of men, and had said that he was made an apostle by the church at Antioch, or at best by the apostles in Jerusalem, he began his letter with affirming, that he was not an apostle of men, but an apostle appointed by Jesus Christ himself, and by God the Father, who raised Jesus from the dead, ver. 1.—By mentioning the resurrection of Jesus, St. Paul glanced at the miraculous manner in which he himself was made an apostle by Christ after his resurrection; and of which he hath given an account, Acts ix. 5-9. He alluded to it likewise, vers. 5, where he calls it 'God's revealing his Son to him.' So that St. Paul, both in respect of the time and of the manner of his being raised to the apostolic office, instead of being inferior, was superior to the other apostles: Christ came from heaven, by the appointment of his Father, to give his apostles to the church; and, by the same spirit, St. Paul next told the Galatians, that all the brethren who were with him, joined him in this letter; by which he intimated, that they attested the whole of the facts he was going to relate, ver. 2.—Then expressed his surprise, that the Galatians were so soon removed from his doctrine to another gospel, ver. 6.—which he told them was no gospel at all, ver. 7.—And because the false teachers affirmed, that, after conversing with the apostles in Jerusalem, Paul had become sensible of his error, and now enjoined circumcision, chap, v. 11. he twice anathematized every one who preached contrary to what they had heard him preach, though it were himself, or an angel from heaven, who did it, ver. 8, 9.—Then asked his opponents, whether, in so speaking, he endeavoured to please men or God 1 ver. 10.—It seems the Judeizers had represented him to the Galatians, as one who suited his doctrine to the inclinations of his hearers; a calumny which they hoped would be believed, as Paul's apostolical character was then widely known. Besides, the Judeizers were for the most part bad men, and capable of affixing any falsehood which they thought would promote their views.

Further, the apostle's enemies pretended, not only that he was an apostle sent forth by men, but that he was taught the gospel by Ananias, or by the brethren at Antioch, or by the same spirit in which he received it, ver. 11, 12. And in proof of that assertion, he appealed to his manner of life, both before and after his conversion, as a thing well known: That before his conversion he furiously persecuted the church, ver. 13.; and was acessively solemn of the traditions of his fathers, ver. 14. In that period, therefore, of his life, he had neither opportuni-
eny or inclination to learn any thing from the Christians. And being so great a zealot for the law, if, af- terwards taught that no man could be justified by the law, anything but the strongest evidence had induced him to take up that opinion.—He told them farther, that when he pleased God to make him an apostle, he consulted with no person in Damascus; he sought a Jewish doctor concerning his commission as an apostle, nor any of the brethren concerning the things he was to preach, ver. 15, 16.—Neither did he go to Jerusalem to receive the gospel from the apostles who were before apostles before; but he went into Arabia, and again returned to Damascus; and there acting as an apostle, he preached the gospel, which he had received by revelation. Thus Dr. Ramsden, in his Jewish doctor concerning his commission, no of the brethren expressing his salutations, whom, as Paul informs us, Acts ix. 22, he converted the Jews who dwelled at Damascus, proving that Jesus is the very Christ, ver. 17. And did not go to Jerusalem till three years after his conversion: And then abode fifteen days with Peter, lest keeping any longer at a distance from the apostles, it might be suspected that he was acting in opposition to them. Accordingly, Paul went to seek out the other of the apostles except James the Lord's brother, ver. 19. Having related these facts, he solemnly appealed to God for the truth of them, because they effectually established his apostleship, and confuted the calumnies of his enemies. For it was true, that in his first visit to Jeru- salem after his conversion, he saw none of the apostles but Peter and James, although it had been known in their power and power to have made him an apostle. It is not probable that, without the knowledge and consent of the rest, they would confer that office on him, a new convert of whose sincerity they had not as yet sufficient proof, ver. 30. After spending fifteen days with Peter, which was too short a space of time for him to be instructed by Peter in the knowledge of the gospel, he went into the countries of Syria and Cilicia, whether he was sent by the brethren, because the Jews in those parts were principally Gentiles; or for having deserted their party, and gone over to the Christians, sought to kill him, ver. 31. And from Cilicia, where he abode several years, he went, I suppose, into Galatia. Thus it came to pass, that for a long time after Paul's conversion he was personally unknown to the churches in Judæa, who had heard nothing more concerning him, but he had been so restrained and encouraged him for preaching the facts concerning Christ which he had formerly endeavoured to disprove, ver. 22, 23.—This great change of behavior in so violent an enemy, occasioned the churches to glorify God on account of his conversion, ver. 34.

From these things it is evident, that when Paul went into Cilicia, and from Cilicia into Galatia, he had been none of the apostles but two; and that he had never been at any general meeting of the apostles, to receive from them either the office of an apostle, or the doctrine of the gospel. And therefore, if he converted the Galatians in some journey which he made into their country from Cilicia, the doctrine which he preached, and the miracles which he wrought, must have been bestowed on him, not by man, but by the same Christ, and by God the Father, as he himself hath affirmed.

NEW TRANSLATION.

CHAP. I.—Paul an apostle, not (as) from men,1 neither (as) by man,2 but by Jesus Christ,3 and God the Father, who raised him from the dead: 2 And all the brethren who are with me, to the churches of Galatia; 3 Grace to you, and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present evil age,1 according to the will of our God and Father: 5 To whom be glory for ever and ever. Amen.

1 I wonder that ye are so soon removed from him who called you (εἰς) into the grace of Christ,1 unto another gospel; 2 Which is not another! (εἰς μόνος) but some

COMMENTARY.

CHAP. I.—1 Paul an apostle, not sent forth from any society of men, neither appointed by any particular man, but by Jesus Christ, and by God the Father, who raised him from the dead, and after his resurrection sent him from heaven to make an apostle; 2 And all the brethren who are with me, to the churches of Galatia. These brethren, by joining me in this letter, attest the truth of the matters I am going to relate. 3 We wish grace to you, and happiness from God the Father, and from our Lord Jesus Christ, by whom the Father dispenseth his blessings to man. 4 Because he gave himself to death for our sins, that he might deliver us from the bad principles, and practices, and punishment of this present evil age, agreeably to the will of our God and Father, who determined to save us by the death of his son. 5 To whom, for that unspievable favour, be ascribed the glory and honour and praise, through all eternity. Amen.

2 I wonder that ye are so soon removed from him who called you (εἰς) into the grace of Christ,1 unto another gospel; 3 Which is not another! (εἰς μόνος) but some

Ver. 1.—1. An apostle not from men.—Perhaps in this Paul glanced at Matthias, who was an apostle sent from a general meeting at Jerusalem, as mentioned Acts x. 25. Or his meaning may be, that he was not sent forth as an apostle occasion Paul was neither the apostles except James the Lord's brother. Acts ix. 22. And he went as far as Damascus, where the Holy Ghost, indeed, ordered them to wait for the same occasion. See also Acts xxii. 18. So that he was sent forth, neither by the church at Jerusalem, nor by that at Antioch. The Holy Ghost, indeed, ordered them to wait for the same occasion. Acts xxii. 18. But it was 'to the work whereunto he had called them' for the same occasion. Acts x. 19, 20. For the Gentiles have been simply a recommending them to the grace of God by prayer. And, in fact, it is so termed, Acts xvi. 25. Ver. 2.—1. All the brethren who are with me.—The brethren here mentioned were the brethren of Antioch, especially those who were the apostle's fellow-labourers in the gospel. So the word brethren is used Philip. iv. 22, 23, where the brethren are distinguished from the rest of the church. Acts xxvi. 20. 2. To the churches of Galatia.—Here it is remarkable, that the church at Galatia is not, as the other churches to which Paul wrote, designated, the churches of God, or of Christ, perhaps to signify that they did not deserve these honourable apppellations, on account of their great defection from the truth of the gospel. Ver. 4.—1. Evil age.—έποχης, εἰσαγωγή. In scripture, the age or world is often put for the men of the world, and for their evil principles and practices. Thus Rom. xii. 2. 'Be not conformed (εἰσαγωγηθείς) to this age.' See also Eph. ii. 2. 'Locks is of opinion, that έποχή is an intransitive verb, and εἰσαγωγή signifies the introduction or word hath that meaning in some passages, and because Christ had delivered the Jews from that dispensation. But I do not see with what propriety the apostle could call the Mosaic dispensation evil. 2. According to the will of our God.—By observing that Christ died for our sins, according to the will of God, the apostle insinuates, that the efficacy of his death as a sacrifice for sin, depends on the will or good pleasure of God; accordingly it is resolved into the word of God. Acts xvi. 26, 27, He Paul on the bank of the river. He was the first to mention, to convince the Galatians that the pardon of sins was not to be obtained by the liberal statements, nor by any service prescribed in the law. See ver. 7. note 2. Ver. 5.—1. From whom you called you into the grace of Christ.—Whether in other passages God is said to call men into the grace of the gospel, I am of Chandler's opinion, that in this passage, Paul, and not God, is spoken of. For, as he wrote this chapter to the Churches of Galatia, he speaks himselv as in this verse calling the Galatians by the Christian faith was fully mentioned as one of the proofs of his apostleship, as it is implied that he was assisted in that work by God. Ver. 7.—1. Which is not another.—The Judaizing teachers, it
there are, who, on pretence that their doctrine of justification by the law of Moses is authorized by God, trouble you with doubts concerning my doctrine, and wish to pervert the gospel of Christ.

8 But even if we, or an angel from heaven, should preach to you (Rom. 16: 17, 18), contrary to what we have preached to you, let him be anathema.

9 As we said before, so now, (Gal. 3: 7, 8) a second time I say, if any one preach to you a gospel, which ye have not received, (see Col. ii. 6, new) let him be anathema.

10 (Agra se. 97.) And now, do I make men my friends, or God? Or do I seek to please men? If indeed I still pleased men, I should not be the servant of Christ.

11 Now I certify you, brethren, concerning the gospel which was preached by me, that it is not according to men.

12 For I neither received it from man, nor was I taught it, except by the revelation of Jesus Christ.

13 For I have heard, (2 Cor. 1: 12, 13) certainly, of my conduct formerly in Judaea; that I exceedingly persecuted the church of God, and laid it waste.

14 And made progress in Judaism above many, age with myself, in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when God, who separated me from my mother's womb, and called as by his grace, was pleased

16 To reveal his Son (6, 7) to me, that I might preach him (8) to the Gentiles; immediately I did not consult flesh and blood;

would seem, affirmed, that their doctrines concerning the justification of men by the sacrifices and other services of the law of Moses, was another and better gospel than Paul's; understanding by this another gospel, not a gospel of circumcision, but the gospel of Paul, which the apostle assured the Galatians, that he never taught it, and that he never preached concerning the traditions of the elders, or the ceremonial law.

2. But some there are—this is a very important passage—men who wish to pervert the gospel of Christ.

3. And made progress in Judaism above many; age with myself; in mine own nation; was more zealous than any of them in maintaining the traditions of my fathers; in which, as a Pharisee, I placed the whole of religion.

4. But when God, who destined me from my birth to be an apostle, and ordered my education with a view to that office, and who called me to it by his unmerited goodness, was pleased

5. To reveal his Son to me, that I might preach him to the Gentiles; immediately I did not consult flesh and blood; or any man in Damascus, as having doubts concerning what I had seen, or as needing information concerning the gospel which I was called to preach.

2. I should not be the servant of Christ—This is a cutting reproof to all those ministers, who either alter or conceal the doctrines of the gospel, for fear of displeasing their hearers, or to gain the favor of their masters.

Ver. 12. I neither received it from man.—If Paul did not receive the gospel from man—a perfect meaning of this word, and the doctrine of the other apostles, is a proof that he was taught & by revelation from Jesus Christ.

Ver. 16. And laid it waste.—The word τρομοκρατία, being derived from τρομόω, to terrify, signifies to waste and destroy, and is the meaning of the verb, as in the alloting of towns.

Ver. 18. And I gave progress in Judaism.—Kαί εἰς ματαιοτητίας means may be translated, because I made progress in Judaism. See also Ex. iv. 27. By Judaism the apostle does not mean the religion contained in the writings of Moses and the prophets, but, as is evident from the latter part of the verse, that religion which consisted in observing the traditions of the fathers, and the commandments of men.

of the traditions of my fathers.—These were what the evangelists and our Lord called, Mark vii. 9, 'the traditions of the elders, and their own traditions.' In this verse, he indicates the human inventions. It was the characteristic of a Pharisee to hold these traditions as of equal authority with the precepts of the law. Nay, in many cases they gave them the preference. Hence our Lord told them, Mark vii. 9. 'Fairly ye reject the commandments of God, and hold fast by your own traditions.' This verse, therefore, shows the knowledge of the traditions of his fathers, and his zeal for them as things absolutely necessary to salvation, to convince the Galatians, that his preaching justification without the works of the law could be attributed to nothing but the force of the truth communicated to him by revelation.

Ver. 18.—I did not consult.—The word συγχύω, as in Deut. observes, signifies to deposit a secret in the breast of a friend.

Ver. 18, &c. Having persuaded Jesus to befriend them. —See Ex. iv. 27. In the preceding verse, Paul says, that he had been constrained by the Holy Spirit to become a preacher of the gospel, and to help to save the Gentiles. At the same time, the apostles were commissioned to do the same thing. It is, therefore, no contradiction to say, that Paul, when he became an apostle, was to be helped by Jesus; as a minister was to be helped by his colleague. The expression is elliptical, and may be thus supplied, Having persuaded Jesus to befriend them. —See Ex. iv. 27, Note. —Rom. xiii. 1. Heb. vii. 17. —Gal. i. 12. John 17:22. Mark 1:1. —The verb εἰδοὺ may be translated, so that he had that signification Acts xx. 20. Philippians i. 21. —Having made Blasius the king's chamberlain their friend. —The expression is elliptical, and may be thus supplied, Having persuaded Blasius to befriend them. —See Ex. iv. 27. Note. —Rom. i. 8. Gal. iii. 1. Heb. vii. 17. —Gal. i. 20. —Luke 1:5. —The phrase in this verse may be translated, Do I obey man, or God?
Galatians. Chap. II.

17 Neither did I go up to Jerusalem to be instructed by them who were apostles before me; but I went away into Arabia, and again returned to Damascus.

18 Then, after three years, I went up to Jerusalem to Cornelius, and abode with him fifteen days.

19 But I saw no other of the apostles, except James the Lord's brother, and 

20 Now, the things I write to you, behold, before God, (Gal. 1:18.) assuredly, I do not lie.

21 After that I went into the regions of Syria and Cilicia;

22 And I was personally unknown to the churches of Judea which are in Christ.

23 But only they heard, that he who formerly persecuted us, now preacheth the faith which formerly he destroyed.

24 And they glorified God on my account.

Ver. 17. I went away into Arabia. — Luke, in his history of the Acts, takes so notice of the apostle's journey to Arabia, that from the manner in which it is mentioned here, it would seem that the apostle regarded it as the most surprising and important event in his apostleship. He recovered his sight and strength, which had been impaired by the bright light which Christ was surrounded when he appeared to him, and by the terror into which he was cast by that miraculous appearance. Nevertheless, since we are told, Acts ix. 18, that after Saul recovered his sight and strength, he was certain days with the disciples at Damascus, during which he preached Christ in the synagogues, we must interpret the word immediately, ver. 18, in such a manner as to admit, that after his conversion he spent a few days in preaching at Damascus, and then retired into Arabia, and that what is said, Acts ix. 22, Saul increased the more in strength and courage, because he supposed that the things he had happened after his return to Damascus from Arabia. See Harmony, Felix, Observ. 2. As Christ promised to tell Saul what he should do, Acts xix. 10, we cannot doubt that it was by Christ's direction he went into Arabia, to receive further revelations, and to shun the displeasure of the chief priests, who, as soon as they heard of his embroiling the cause which he had persecuted, would endeavour to put him to death. Indeed, the Jews in general were so enraged against him for going into the Christians, that when he returned from Arabia to Damascus, such of them as lived in that city "took counsel to kill him," Acts ix. 23. See also Acts xix. 29. 

Ver. 19. To be acquainted with Peter. — This being Paul's first visit to Jerusalem since his conversion, the brethren there shunned him, suspecting that he feigned himself a disciple, with a view to betray them. But Barnabas, who probably had learned the particulars of his conversion from Ananias, took him and brought him to the apostles, (Peter and James,) and declared to them that he had seen the Lord, etc. Acts ix. 27. It does not appear that on this occasion anything was said, either by Barnabas or Saul, concerning Christ making Saul an apostle at the time he converted him, and concerning his sending him to preach to the idolatrous Gentiles, as related by the apostle himself, Acts xxii. 17, 18. These things were not mentioned in Jerusalem till Paul went up to the council, fourteen years after his conversion, Gal. ii. 2, 7, 8, 9. 

Ver. 19. James the Lord's brother. — The Hebrews called all near relations brethren. — This James was the son of Alphaeus by Mary the sister of our Lord's mother. See the Preface to the Epistles of James.

That Paul made so short a stay in Jerusalem at this time, was owing to Christ, who appeared to him in a trance in the temple, and commanded him to depart quickly from Jerusalem, Acts xiii. 22. The reason of his not having more time, was that he projected to depart, because the Hel- lenist Jews were determined to kill him. 

Ver. 20. The things I write to you. — From what St. Paul had already written, it appears, that for a considerable time after his conversion, he preached the gospel and acted as an apostle, before he was known to any of the apostles or brethren in Judea. Wherefore it is evident, that all that time he neither was made an apostle by them, nor received any instruction from them. 

Ver. 21. The regions of Syria and Cilicia. — All the brethren in Jerusalem who advised him to depart, kindly accompanied the apostle to Cesarea, which was a noted sea-port town, intending that Cornelius should give him back the sword which he had thrown, they knew, they brought him down to Cesarea, and sent him forth to Tarsus. But the apostle himself informs us, that he went into the regions of Syria and Cilicia. We may therefore suppose, that after embarking at Cesarea, contrary winds forced him into some of the ports of Syria; that, altering his plan, he went through the country of Syria preaching the gospel, and that from Syria he went into Cilicia by land. 

Ver. 22. I was personally unknown to the churches of Judea. — In travelling from Damascus to Jerusalem, after his return from Arabia, the apostle, it seems, did not preach, nor make himself known to the churches of Judea, in any of the cities in which he was sojourning. 

Ver. 23. Preacheth the faith. — In scripture, faith sometimes signifies the act of believing, and sometimes the thing believed. Here it signifies the things believed by the Christians: namely, the miracles of Jesus Christ, the resurrection of the dead, the ascension into heaven, his being the son of God, and the very Christ, Acts xiii. 22. All which facts Saul, while he acted in concert with the chief priests, endeavoured to destroy, that is, to disprove. 

Ver. 24. Glorified God on my account. — The apostle mentions the thanksgiving of the churches of Judea, for his now preaching the faith which formerly he destroyed, because it implied that they believed him a sincere convert, and were persuaded that his conversion would be an addition to the proofs of the divinity original of the gospel.

Chapter II.

View and Illustration of the Facts related in this Chapter.

From the history which the apostle gave of himself to the Galatians in the preceding chapter, it appears, that from the time of his conversion to his coming with Barnabas from Tarsus to Antioch, he had the opportunity of conversing with the apostles in a body; consequently, in that period he was not made an apostle by them. In like manner, by relating in this chapter what happened when he went up from Antioch to Jerusalem, fourteen years after his conversion, in company with Barnabas and Titus, a convert Gentile, he proved to the Galatians, that he was an apostle, on that meeting with the apostles in a body, ver. 1. For, at that time, instead of receiving the gospel from the apostles, he communicated to them the gospel or doctrine which he preached among the idolatrous Gentiles; not because he acknowledged them in the apostleship, that was another matter; but lest it might have been suspected that his doctrine was disclaimed by the apostles, which would have marred his success among the Gentiles, ver. 2. And to show the apostles to whom he communicated his gospel approved of it, he told the Galatians, that not even Titus who was with him, though an ido- late before his conversion, was compelled by them to be circumcised, although it was insisted on by the
false brethren, who endeavored to bring the Gentiles under bondage to the law, ver. 3, 4. — And that he and Titus did not yield in the least to these false brethren, by obeying any part of the law as a condition of salvation; that the Gospel might remain with the Gentiles, and all the Gentiles, ver. 5. — Next, to show that the apostles of the greatest note were by no means superior to him, Paul affirmed that from them he received nothing. For however much they had been honored by their Master formerly, these apostles added nothing either to his knowledge, or to his position: James, Cephas, and John, who were the chief apostles in point of reputation, gave him the right hands of fellowship; thereby acknowledging him to be an apostle of equal authority with themselves, and equally commissioned to proclaim the Gospel. Therefore, when they went to the Jews, ver. 9. — The only thing they desired of him was, to exhort the Gentiles to contribute for the relief of the poor, ver. 10.

Moreover to make the Galatians fully sensible of his authority as an apostle, and of his knowledge in the gospel, Paul told them, when Peter came to Antioch after the Gentiles he opposed him, because he was not requisite to be blamed, ver. 11. — For, before certain persons zealous of the law came to Antioch from James, Peter, who had been taught by a vision to call no person unclean, did not with his converts, ver. 8. — They, knowing these things, instead of finding fault either with his doctrine or with his practice, James, Cephas, and John, who were the chief apostles in point of reputation, gave him the right hands of fellowship; thereby acknowledging him to be an apostle of equal authority with themselves, and equally commissioned to proclaim the Gospel. Therefore, when they went to the Jews, ver. 9. — The only thing they desired of him was, to exhort the Gentiles to contribute for the relief of the poor, ver. 10.

NEW TRANSLATION.

CHAP. II. — Then, within fourteen years from my conversion, I went up again to Jerusalem, with Barnabas, taking with me Titus also.

And I went up by revelation, and communicated to them the gospel.

Ver. 1. Then, within fourteen years. — As the clause, chap. i. 18. 'Then, after three years,' signifies three years after Paul's conversion, it is reasonable to think that the clause, 'within fourteen years,' in the present verse, is to be understood as meaning fourteen years after the conversion of Paul. The council of Jerusalem had been held, and the decision of the apostles concerning the question of the circumcision of the Gentiles, had been given before the coming of Paul, Gal. ii. 5. It was therefore natural that there should be a period of time between the time of Paul's conversion and his first visit to Jerusalem. The council of Jerusalem did not take place until after the conversion of Paul, Acts xv. 1. It was therefore natural that there should be a period of time between the time of Paul's conversion and his first visit to Jerusalem.

CHAP. II. — Then, within fourteen years from my conversion, I went up again to Jerusalem with Barnabas, taking with me Titus also, one of the idolatrous Gentiles whom I had converted. (Ver. 3.)

2 And I went up by the direction of Christ; and after declaring in public the success of my ministry, I explained to the existence of the gospel depending on its decision, it was necessary to determine it in the most public and authentic manner. Now, of all the methods that could be devised for that purpose, to consult the elders of the churches was the most effectual. For if, after due deliberation on the question, they should decide that the Gentiles should be circumcised, their decision would have great weight with the whole body of the disciples. Besides, as the decision of that venerable assembly was to be founded on the wisdom of the Holy Ghost, and the other uncircumcised Gentiles who were with them, by falling on them while Peter was speaking to them, Acts x. 44, as he fell on the one hundred and twenty at the beginning, Acts ii. 47; the assembly of the apostles, and elders, and brethren, in so solemn a manner, to decide this question, would be of great benefit to the church in after ages; because the descent of the Holy Ghost on the first Gentile converts being mentioned as the ground of their decision, the truth of that great miracle would be known by the united testimony of such a multitude of credible witnesses, as would be beyond all doubt. This observation throws a beautiful light on the expression of the decree, Acts xvi. 25. 'It seemed good to the Holy Ghost, and to us.' It seemed good to the Holy Ghost, who hath borne witness to the uncircumcised Gentiles, by shedding down his gifts upon them; and to us, who have rightly interpreted the import of that witness. In this view, the elders and brethren were mentioned with great propriety in the decree, Acts xv. 28. They, as well as the apostles, were certainly informed of the effusion of the Spirit on the uncircumcised Gentiles, and were well qualified to attest that extraordinary event. The advantages which would attend the decision of this question by the apostles, elders, and brethren, in so solemn a manner, The method was suggested by revelation to Paul. And he having communicated it to the church at Antioch, they sent him and Barnabas to Jerusalem, to lay the matter before the higher body of the disciples there. Wherefore, though Paul was sent by the church at Antioch, yet if they were directed by a revelation made to Paul to send him, he might justly say, 'It seemed good to the Holy Ghost, and to us.'

Some are of opinion, that the journey to Jerusalem, of which the apostle speaks in the next verse, was not a journey of so long duration, as Paul was not a man to remain in any place long, unless he was compelled to do so by the necessity of the case. Therefore if Paul was sent by the church at Antioch, and not by revelation, some may say, 'It seemed good to the Holy Ghost, and to us.' But there is no evidence that Paul and Barnabas travelled together any
apostles the gospel which I preach to the Gentiles: But to avoid offense, I did it privately to them who were of greatest reputation, namely, Peter, James, and John, (ver. 4,) lest perhaps, being suspected of preaching differently from them, my future and past labours might become useless.

3. However, (wth. 110,) not even Titus, who was with me, (wth. 18,) though a Greek, was compelled to be circumcised.

4. (Acts 18, 10.) On account even of the secretly introduced false brethren, who came in to the church to spy, to find out the liberty which we have by Christ Jesus, that they might bring us into bondage.

5. To whom we give place by subjection, (wth. 110, ) not even for an hour, that the truth of the gospel might remain with you.

6. (Acts 10, 6.) Besides, from them who were of reputation (see ver. 2, note 2.) I received nothing: whatever they were formerly, is no matter to me; God accepteth not the person of men. For to me, they were of reputation communicating nothing. (See Gal. 2, 6.)

7. But, on the contrary, perceiving that I was intrusted with the gospel of the uncircumcision, even as Peter was with that of the circumcision;

8. (For he who wrought inwardly in Peter, (wth. 147,) in order to the apostleship of the circumcision, wrought inwardly also in me, in order to confound the Gentiles;)

9. And knowing the grace which was bestowed on me, James, and Cephas, and John, who were thought to be pillars, gave to me and Barnabas the right hands of fellowship, that we more after they returned to Antioch from the council, but rather evidence to the contrary, Acts xx, 29; that opinion cannot be admitted. 

10. But, on the contrary, perceiving that I was intrusted with the gospel of the uncircumcision, even as Peter was with that of the circumcision; for he who wrought inwardly in Peter, (wth. 147,) in order to the apostleship of the circumcision, wrought inwardly also in me, in order to confound the Gentiles;

11. And knowing the grace which was bestowed on me, James, and Cephas, and John, who were thought to be pillars, gave to me and Barnabas the right hands of fellowship, that we more after they returned to Antioch from the council, but rather evidence to the contrary, Acts xx, 29; that opinion cannot be admitted. 

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14. (For he who wrought inwardly in Peter, (wth. 147,) in order to the apostleship of the circumcision, wrought inwardly also in me, in order to confound the Gentiles;)

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19. Ver. 6. God accepteth not the persons of men. He does not shew favour to any man on account of his birth, office, riches, or any external circumstances. John xxxi, 19. The apostle's meaning is, that God did not prefer Peter, James, and John to him, because they were such persons before him; but bps he did employ him to make him an apostle.

20. Ver. 7. That I was intrusted with the gospel of the uncircumcision. It is, without doubt, which Peter and his companions were at Jerusalem, and all his company, that the gospel was to be preached to the uncircumcision. By saying that he was intrusted with the gospel of the uncircumcision, he means, that he was intrusted with the same gospel that Peter was intrusted with, with that of the circumcision, Paul put himself on a level with Peter. In like manner, his withholding Peter publicly for withdrawing himself from the circumcision, and not using the privileges of his apostleship, is a fact more inconsistent with the pretended superiority of Peter above the other apostles, vastly imagined by the Roman pontiffs, for the purpose of exalting themselves, as their successors, above all other Christian bishops.

21. Ver. 8. Wrought inwardly also in me. For this translation of 

22. 9. That the truth of the gospel. Truth, and truth of the gospel, are used, chap. ii. 14, 15, 16, to denote the freedom of the Gentiles (wth. 29, note 2.) from the law of Moses.

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slew not to the Gentiles, but to their circumcision.

10 Only, desiring that we would remember the poor; whom very thing I also made haste to do.

11 (Ca. 154.) Moreover, when Peter came to Antioch, I opposed him personally; because he was to be blamed.

12 For before certain persons came from James, he did eat with the Gentiles: but when they came, he withdrew, and separated himself, being afraid of them of the circumcision.

13 And the other Jews also dissembled with him, in so much, that even Barnabas was carried away with them by their dissimulation.

14 But when I saw that they did not walk rightly according to the truth of the gospel, I said to Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not after the manner of the Jews, why compellest thou the Gentiles to Jewize?

15 We who are Jews by nature, (see Eph. ii. 2. note 2.), and not sinners of the Gentiles,

16 Knowing that man is not justified by Babylon, and other parts of the east; and John into the Lesser Asia, where he was to be found, to take the records of James, in Rev. i. 9. But James was put to death at Jerusalem, in a popular tumult, before the city was destroyed.

17 The Jewish and Gentile church, in each case, was to be found, to take the records of James, in Rev. i. 9. But James was put to death at Jerusalem, in a popular tumult, before the city was destroyed.

18 The Jews in Judea expected special attention and assistance from their brethren in the provinces, and even from such Gentiles as became proselytizers to Judaism. See Paul’s address in the synagogue at Pisidian Antioch, to be found in the notes on Acts xiii. 15. In the meantime, the converts from Judaism, in the form of Jews, and even from such Gentiles as became proselytizers to Judaism. See Paul’s address in the synagogue at Pisidian Antioch, to be found in the notes on Acts xiii. 15. In the meantime, the converts from Judaism, in the form of Jews, and even from such Gentiles as became proselytizers to Judaism.

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24 But when I saw that they did not walk rightly according to the truth of the gospel, I said to Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not after the manner of the Jews, why compellest thou the Gentiles to Jewize?

25 We who are Jews by nature, (see Eph. ii. 2. note 2.), and not sinners of the Gentiles,

26 Knowing that man is not justified by the apostolic office, and in token that Barnabas was sent forth by the Holy Ghost, to preach the gospel to the Gentiles; and agreed that we should travel among the Gentiles, while they preached to the Jews in Judea.

27 The only thing they desired was, that we would remember to make collections for the poor, among the Gentiles; which very thing I also made haste to do among the converted Gentiles in Antioch.

28 Moreover, to show to the Gentiles that I was their Apostle, I informed you, when that he came to Antioch after the council, I opposed him personally in the presence of the church, (ver. 14.), because in this very affair of the Gentiles he was blamable.

29 For before certain persons zealously of the law came from James, he used to eat with the converted Gentiles in Antioch. But when they arrived, he withdrew, and separated himself from them, as if it had been a thing to eat with them. But the true reason was, his being afraid of the converted Jews.

30 And the other Jews also hypocritically with him, abstaining from the tables of the Gentiles. So that even Barnabas, who with me had preached salvation to the Gentiles without the works of the law, (Acts xiii. 59.), was carried away with them by their hypocrisy.

31 But when I saw that such eminent teachers did not walk rightly according to the knowledge of the true doctrine of the gospel, I said to Peter in the hearing of all of them that the case of Barnabas and all the Judeans: if, in the house of Cornelius, thou, then art a Jew, livest after the manner of the Gentiles in respect of meats, and not after the manner of the Jews, because thou knowest the truth respecting that matter, why now compellest thou the converted Gentiles to obey the law, by refusing to eat with them, in distinction of meats worn necessary to their salvation?

32 I added, we apostles, who are Jews by birth, and education, and not idolatrous Gentiles, who are ignorant of God, and of his will respecting the salvation of sinners.

33 Knowing by the law and the prophets, as well as by our own did not preserve them from all impudence and sin in conduct, as is the most advanced, whether in knowledge or virtue, warned by Peter’s rebuke, he had let them fall. The meekness and candour with which Peter behaved when rebuking Peter, as the breast of the good Samaritan, (see illustration, p. 355.), and is highly worthy of the imitation of the ministers of the gospel, and of all Christians.

34 Ver. 15.—Certain persons came from James.—The persons who came from James, I imagine, were messengers who had been sent by the church at Antioch, to know his opinions concerning the converts from among the idolatrous Gentiles. For so there were some of that sort now in Antioch, the brethren there might think it necessary to inquire into, as far as they could, into the dispositions of the Gentiles, and the conduct of the converts from heathenism, as well as the converted proselytes, ought to observe the four necessary things. For although he knew the truth in this matter equally with Peter, ver. 16. he may have thought it prudent to send these messengers to the converted idolatrous Gentiles, in order to be more effectually to disseminate the true doctrine of the gospel concerning the Gentiles, in spite of their great opposition.

35 Afraid of them of the circumcision.—The Jews reckoned it unlawful to eat with the proselytes of the law, Acts xxi. 31. some means permitted to it, by keeping unclean to Jewize. What a contrast, then, between his treatment of the converts from heathenism, as well as the converted proselytes, of the Jews, and in hearkening to the advice of Peter, ver. 16. he may have thought it prudent to send these messengers to the converted idolatrous Gentiles, in order to be more effectually to disseminate the true doctrine of the gospel concerning the Gentiles, in spite of their great opposition.
works of law, but only through the faith of Jesus Christ; even we have believed in Jesus Christ, that we may be justified (μέθοι) by the faith of Christ, and not by works of law. For by works of law no flesh shall be justified.

17 (Rit.) But if, seeking to be justified (σωθεί) by Christ, even we ourselves are found sinners, will Christ be the minister of sin? By no means.

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

19 (Tag. 91.) Besides, I through law have died by law, (in ζωρα, 197. 13.), so that I must live by God.

20 I am crucified together with Christ. Nevertheless I live: YET NO LONGER I, BUT CHRIST LIVETH IN ME! (Φ, 105.) for the life which I now live in the flesh, I live by the faith which is of the Son of God, who loved me, and gave himself for me.

21 I do not set aside the grace of God. For if righteousness is through law, then certainly Christ hath died (φανερώθη) in vain.

CHAPTER III.

View and Illustration of the Reasoning in this Chapter.

... Paul, having by many arguments proved himself a real apostle, and showed that his knowledge of the gospel was given him by immediate revelation from Jesus Christ, proceeds in this and the following chapter, to treat of the doctrines in dispute between him and the false teachers. They affirmed, that no man could be justified but by the law of Moses, because the pardon of sin could be obtained only by the atonements which it prescribed; and therefore urged the Gentiles to become Jews, that they might have the benefit of those atonements. But to impress the Galatians the more strongly with a sense of the danger of that doctrine, the apostle charged them with want of understanding for listening to it; and spoke of their not obeying the truth, as the effect of some fascination, ver. 1. Then, by asking those who had gone over to Judaism, whether they had received the spiritual gifts by obeying the law, or by obeying the gospel, he showed them that obedience to the law was not necessary to men's acceptance with God, ver. 2. And taxed them with folly, because after having had their acceptance with God, in the gospel dispensation, sealed to them by the gifts of the Spirit, they proposed to make themselves more acceptable by performing the ceremonies of the law of Moses, which sanctified nothing but the flesh, ver. 3. Besides, by that course, they rendered all their former sufferings for resisting Judaism of no use, ver. 4. And to finish his rebuke, he asked them, whether he had communicated the spiritual gifts to them, to prove that men are saved through obedience to the law of Moses, or to prove that they are saved through obedience to the gospel? ver. 5.

In what follows, the apostle overturned the doctrine of the Judaisers more directly by observing, that even Abraham himself was justified, not by works like those of the law of Moses, but in the gospel method of faith counted for righteousness. And that they who like him believed in God, are Abraham's sons, and entitled to all the blessings of the covenant, ver. 6. That and God having determined to justify the nations by faith, preached the gospel, or good news of his determination, to Abraham, saying, 'In thee shall all the nations be blessed,' ver. 8. And therefore, in every age and nation, they who believe in God shall be blessed with Abraham, by having their
faint counted to them, as his was to him, for righteousness. 9. Whereupon, according to the law of Moses itself, every one who seeketh justification meritoriously by the works of law, most certainly is condemned by its curse, ver. 10.

Further, to prove that by the law of Moses no man is justified in the sight of God, the apostle appealed to the Jewish prophets as testifying that doctrine, particularly Habakkuk, ver. 11.—Besides, the law does not require faith, but obedience to its precepts, as the condition of the life which it promises, ver. 12.—Wherefore every sinner being doomed to death by the curse of the law of Moses, no person can be justified by that law. But Christ hath bought us off from the curse of the law of Moses, which is in fact the curse of the law of nature, consequently from law itself as a rule of justification, by dying for us, ver. 13.—That the blessing of Abraham, the blessing of justification by faith, which, in the covenant with Abraham, God promised to bestow on all nations through his seed, might come upon the Gentiles through Christ Jesus; and that they might receive the gifts of the Spirit, promised as the seal of their title to justification by faith through faithfulness.

But because Isaac, as was observed Ess. v. Sect. 5, had foretold, chap. ix. 3—5. that the Gentiles were to come to 'the light of the Jews,' and that they were to be 'converted to them,' the Jews (Ess. v. Sect. 6) contended, that the blessing of the nations in Abraham's seed was to be accomplished by the Gentiles embracing Judaism, and their receiving justification through the Levitical stonewalls. Wherefore, to overturn that false notion, the apostle reasoned in the following manner:—

Even a human covenant is not set aside or altered, after it is ratified, except by the contracting parties, ver. 15.—But the promises of the covenant, concerning the counting of the faith of the nations for righteousness, were made with justification by faith through Christ, in consequence of the promise made to Abraham as the federal head of believers, the law which was given four hundred and thirty years after cannot annul, so as to abolish the promise, by introducing a method of blessing or justifying the nations, different from that established by the promise, ver. 17.—Further, if the inheritance be obtained by works of law, it is no longer secured by promise; yet God bestowed it on Abraham and his seed, as a free gift, by promise, ver. 18.

Ye will perhaps reply: If neither the inheritance nor justification is obtained through the works of the law of Moses, why was that law added after the covenant was made with Abraham? It was added for the sake of restraining the Jews from transgression, and more especially from idolatry; and was to continue till Christ the seed should come, to whom it was promised, that the nations should be blessed with justification by faith through him. Moreover, the law being added to the covenant for this other purpose, namely, to make the Israelites sensible that they were sinners, and that God was displeased with them, it was delivered by angels into the hand of a mediator, ver. 19.—For a mediator is not employed between persons in good agreement with one another, ver. 20.—From these things it followed, (though the apostle hath not drawn the conclusion), that a law which was given to make the Israelites sensible they were sinners, and which by its curse condemned every sinner to death without remedy, could never be intended for their justification. Is the law of Moses then, which makes us sensible of our transgressions, and subjects us to its curse, inconsistent with the promises of justification by faith? By no means. That operation of law, on the contrary, sheweth the absolute necessity of the promise. For if any law could have been given, capable of delivering us from death temporal, spiritual, and eternal, it should have been given by the same God who could have imparted to us the knowledge of the glory of Christ, and the power of justification, ver. 21.—But the law of Moses contained in the scripture, instead of communicating righteousness and eternal life to any person, hath shut up all mankind together in prison, as sinners sentenced to death, that the promise of justification, now published in the gospel, may be performed to all believers, ver. 22.—So that in order to prevent the law from being refused, new promises were made, and the Gentiles were admitted, Jews and Gentiles were imprisoned as condemned criminals, and shut up together under the custody of law, so as to be obliged to have recourse to the method of justification by faith, which at the beginning was but imperfectly discovered, but which was afterwards to be fully revealed to all in the gospel, ver. 23.—So that the promise of justification by faith is so far more sure, that we might be justified by faith, ver. 24.—But the method of justification by faith being now universally made known in the gospel, Jews and Gentiles are no longer under the pedagogy of the laws of Moses and of nature, ver. 25.—Besides, ye Jews and Gentiles are all the sons of God and heirs of eternal life, through your faith in Jesus Christ: so that to your being the sons of God, it is not necessary to subject yourselves to the law of Moses, ver. 26.—For at your baptism ye professed to put on the temper of Christ, ver. 27.—And where this is really done, there is in the gospel no preference given to men, as formerly under the law, on account of their descent, their outward condition, or their sex; but all are equally honourable and blessed, both Jews and Gentiles, who possess the temper and virtues of Christ Jesus, ver. 28.—And with respect to you Gentiles, if ye are Christ's brethren by possessing his temper and virtues, certainly ye are Abraham's seed, and heirs of the heavenly country, according to God's promise, ver. 29.

NEW TRANSLATION.

CHAP. III.—1 O senseless! Galatians, who hath deceived you, not to obey the truth, to whom visibly Jesus Christ was set forth crucified (w) for you! 2 This only would I ask you who are gone over to Judaism, on account of performing the works of the law of Moses, received ye from

COMMENTS.

Ver. 1.—1. Senseless.—The word ἀσέληνος properly signifies persons void of understanding: also persons who, though they have understanding, do not form right judgments of things, through want of consideration.

2. Who hath deceived you?—The word διστηρίζεσθαι signifies to fascinate, or deprive one of the use of his faculties by looking on him. Hoce Virgin. 6 Nacional quia teneras, obsita multa facinacrona.—The word is used likewise for deceiving one with false appearances, after the deceit of jugglers; in which sense I understand it here.

3. Set forth crucified.—This word was used to denote things written on tables, and hung up to public view.

4. Crucified for you.—The common translation of this clause is not true. Christ was not crucified among the Galatians; but he was crucified to procure justification by faith for them. And this fact had been published to the Galatians in the plainest manner by the apostle.

Ver. 2.—1. Received ye the Spirit.—As Christ himself was declared to be the Son of God by the descent of the Spirit upon him at his baptism, so the spiritual gifts, called the Spirit, or the Holy Ghost, Acts 2: 46, because in the apostolic age of believers at their outset, demonstrated them to be the tokens of people's being heirs of the promises, Gal. iv. 6. Hence the Spirit, from whom these
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Chapter III.

...the fruit of the Spirit, whereby your acceptance with God was sealed. Or (cf.) an account of the obedience of faith?

3 Are ye so senseless, that having begotten in the Spirit, ye now make yourselves perfect (middle voice) by the flesh?

4 Have ye suffered so many things in vain? (συνήφιστας) surely indeed IT IS in vain. (See chap. v. 2.)

5 (οὐ) He, then, who supplied to you the Spirit, and wrought miracles among you, did he do this on account of the works of the law, or (cf.) on account of the obedience of faith? (ver. 2, note 2.)

6 (καί εἰς) Seeing Abraham believed God, and it was counted to him for righteousness.

7 Know ye (σασκ. εἰς) certainly, that they who are of faith, the same are (συνόμορφον) the sons of Abraham.

8 (οὐ μηδέποτε) For the scripture foresees that God would justify the nations (συνόμορφον) by faith, preceding the gospel before the Jews of Abraham's faith, for one people, Surely in thee shall all the nations be blessed.

9 (καὶ εἰς) Wherefore they who are of faith, (see ver. 7, note 1.), are blessed with the gifts proceeded, is called 'the Spirit of adoption.' Rom. viii. 15. Hebrews 11, chap. 10. He who believes, when they heard of the descent of the Holy Ghost on Cornelius and his company, immediately concluded that God had granted them eternal life, although uncreated, and therefore, in the Spirit, have no proof of being accepted of God under the gospel as their sons, were under no obligation whatever to obey the law, in order to their becoming the sons of Abraham, and heirs of God. See ver. 7.

2 Or on account of (τα διά της λέξης τῆς ὁμοθυμίας) the obedience of faith?—Here, and in ver. 5, the word ὁμοθυμία signifies obedience, as also in 1 Rom. xv. 22, LXX., ἐν ὁμοτυμία, Behold obedience is better than sacrifice. In like manner, the compounded word ἡμισθεία signifies disobedience, Rom. v. 19.

Ver. 3. Having begun in the Spirit, &c.—The gospel is termed the Spirit, because it was given by inspiration of the Spirit, and en- joyed by the new-believers, and all his commands are calculated to purify the spirits of men; and because it promises the assistance of the Spirit of God to enable us to perform it. On the other hand, the law is called the flesh, because of the carnal form of worship by sacrifices and purifications of meats, and its en- forceable precepts. Therefore, as the Spirit is the true form of worship, not cleansing the conscience of the worshipper, but only his body; and because the Israelites were put under the law by their earthly ancestors. See Rom. v. 4.

Ver. 5. He, then, who, &c.—Though the apostle uses the third person in this verse, he plainly speaks of himself; and inten- sues, not only that he was the person who converted them, and bestowed on them the spiritual gifts, but that the teachers who had persuaded them to embrace Judaism, had conferred no spiritual gift on them; consequently had given no evidence of the truth of their doctrine.

2 Supplied to you the Spirit; that is, the spiritual gifts. These, as distinguished from miracles, were faith or fortitude, prophecy, utterance or eloquence, discoursing of spirits, foreign languages, and their interpretation of foreign languages.

3 Did he then on account of the works of the law, &c.—that is, Did he then give this promise of the works of the law to those who believed you, as necessary to your salvation? or to recommend the obedi- ence of faith, as the means of your justification? As this interpre- tation renders the apostle's questions in this verse, it is his usual practice, and very likely the true interpretation; especially as it conveys not only a different meaning of the words, but one that is very important.

2. Abraham believed God, &c.—Here the apostle alludes to the transaction recorded by Moses, Gen. xv. where we are told, ver. 8, that God 'brought Abraham forth abroad, and said, Look unto heaven, and number the stars, if thou be able to number them.' And he said to him, So shall thy seed be. And he believed God; and he was counted to him for righteousness.

From this it is plain, that what Abraham believed was that his seed should be as numerous as the stars of the heavens; and that his belief of the promise was the first conception of the doctrine of divine power, and goodness, and veracity, God counted it to him for righteousness. This transaction the apostle mentioned here, as the foundation of his doctrine in ver. 7, namely, that they who imitate Abraham in his faith are his sons, and heirs with him of the blessings promised to him, and as this was the very substance of the important topics in the controversy, it is not strange that the apostle might have been led to press the matter. (Beng.)

5 By which the promise was confirmed, &c.—This is the very passage in which the apostle is said to have written the words of his own mouth, as being spoken with the gift of prophecy, and not to be found in the common Hebrew versions.
shall be blessed with believing Abraham, by having their faith confirmed to them for righteousness.

10. But as many as are of the works of the law, are under the curse: for it is written, (Deut. xxvii. 26.), Accursed is every one who continueth not in all the things which are written in the book of the law to do them.

11. Beside that, (as 104.) besides, that (as 114.) by law, no one is justified (verse 4) before God, is manifest: for the just (verse 8) by faith shall live.

12. Also, the law of Moses is not of faith. But he who doth these things, shall live by them. (Rom. x. 1-5.)

13. Christ hath bought us off from the curse of the law, having become a curse for us: (for it is written, Exod. xxxiv. 24.) Accursed is every one who is hanged on a tree. (Deut. xxi. 23.)

14. As many as are of the works of the law, are under the curse. For it is written, Cursed is every one who continueth not in all the things which are written in the book of the law to do them.

15. And because of the law of Moses, as it is written, all who sin not under the law, shall be justified before God, are justified from the curse of the law, through the faith of Christ, which is the righteousness of God by faith.

16. But, as many as are of the works of the law, are in the想像 of death: for it is written, All Israel shall be justified, (verse 8) before God, by faith.

17. But as many as are of the works of the law, are under the curse. For it is written, Cursed is every one who continueth not in all the things which are written in the book of the law to do them.

18. Beside that, as it is written, the law of Moses, as it is written, all who sin not under the law, shall be justified before God, are justified from the curse of the law, through the faith of Christ, which is the righteousness of God by faith.

19. For, as many as are of the works of the law, are under the curse. For it is written, Cursed is every one who continueth not in all the things which are written in the book of the law to do them.

20. But as many as are of the works of the law, are under the curse. For it is written, Cursed is every one who continueth not in all the things which are written in the book of the law to do them.

21. But as many as are of the works of the law, are under the curse. For it is written, Cursed is every one who continueth not in all the things which are written in the book of the law to do them.

22. But as many as are of the works of the law, are under the curse. For it is written, Cursed is every one who continueth not in all the things which are written in the book of the law to do them.

23. But as many as are of the works of the law, are under the curse. For it is written, Cursed is every one who continueth not in all the things which are written in the book of the law to do them.
14. That the blessing of Abraham might come on the nations through Christ Jesus; and that the Gentiles might receive the promise of the Spirit through faith.

15. Brethren, I speak after the manner of men: No one receiveth reward as a rewarder of others, but every man shall receive the reward of his own doing, even according to his work; whether it be for good, or for evil. And to him that soweth concerning one person, in the body, Christ is.

16. Now, to Abraham were the promises spoken, and to his seed. (See ver. 18.) He doeth not say, And to thy seed; but, And to thy seed, which is Christ; that is, Not many of us, but as concerning one person, and in thy seed, (which is Christ,) to the law of Moses. For as the Gentiles were once not subject to the law of Moses, so now will Christ deliver them that are uncircumcised through faith, and not through the letter of the law: for the letter killeth, but the spirit giveth life. And the law was added because of transgressions, and is unto the end of the world: but now is the fulness of the times come. Wherefore let us principally mind the new covenant. And that is, not the letter, but the spirit; for the letter killeth, but the spirit giveth life. Now we are the children of God, if we hold fast the hope of life, and are not afraid of the testimony of God through Christ. For though the righteous suffereth while he liveth, and is cast down iniquity, yet shall he be bountiful in the land of the living. And though the just be a众所, he shall not be cast down: for the Lord upholdeth him. And though the just men suffer adversities, yet will not the Lord forsake the house of his servants, but will maintain their cause, because they maintain the cause of their God, and the cause of his servants.

17. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if those things which are spoken according to promise, were after the law, then Christ died for no purpose. For if the inheritance, or promise, was by the law, then it was no more by promise: but God gave it him by promise. Why then was the law, that it might be without effect? For if the inheritance be of the law, it was no more by promise; but God gave it him by promise. For what law can be a covenant of promise? For the law is not of faith, but of works; and this is not written concerning him, but the promise was made by grace unto him. And if it be not by grace, it is not of promise; but if it be of promise, it is not of works: lest grace should be grace for nothing. For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the law? That a man should live, who keepeth the works of the law. But what saith the scripture? That Christ was justified of the righteousness which is of faith, even the righteousness which is of God, according to the servant. For us is an end of the law, that the promise might be by grace unto the gentiles, who believe. And if the gentiles be not rejected, how shall the Israelites?  For if the inheritance be of the law, it was no more by promise, but by law. What then was the profit of the promise, but that all the gentiles might fear the Lord? And the glory of the Lord was among his people. And it came to pass, when all the gentiles had sought after wisdom, they were instructed by the word of the Lord through the apostles. And, Lo, we are waiting for the promise of the holy Spirit, which thou hast said to be promised unto thy holy children. And he hath said to us, Through Jesus Christ, who is the propitiation for our sins, and not by the will of men, but by the will of God, we have been made partakers of the promises of the Lord, who by his power enables us to fulfill the commands of life. And the profit of the promise, is that all the gentiles, through the word of the Lord, may become partakers of the holy promises. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the word of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord.

16. But this is only because of the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For what law can be a covenant of promise? For the law is not of faith, but of works; and this is not written concerning him, but the promise was made by grace unto him. And if it be not by grace, it is not of promise; but if it be of promise, it is not of works: lest grace should be grace for nothing. For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the law? That a man should live, who keepeth the works of the law. But what saith the scripture? That Christ was justified of the righteousness which is of faith, even the righteousness which is of God, according to the servant. For us is an end of the law, that the promise might be by grace unto the gentiles, who believe. And if the gentiles be not rejected, how shall the Israelites? For if the inheritance be of the law, it was no more by promise, but by law. What then was the profit of the promise, but that all the gentiles might fear the Lord? And the glory of the Lord was among his people. And it came to pass, when all the gentiles had sought after wisdom, they were instructed by the word of the Lord through the apostles. And, Lo, we are waiting for the promise of the holy Spirit, which thou hast said to be promised unto thy holy children. And he hath said to us, Through Jesus Christ, who is the propitiation for our sins, and not by the will of men, but by the will of God, we have been made partakers of the promises of the Lord, who by his power enables us to fulfill the commands of life. And the profit of the promise, is that all the gentiles, through the word of the Lord, may become partakers of the holy promises. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the word of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord. And the grace of the Lord is given to our souls, that we may be made partakers of the promises of the Lord.
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17 (see 108.) Wherefore, this I affirm, that the covenant which was afar off by revelation, (as it was, 148,) concerning Christ, the law, which was made four hundred and thirty years after, cannot annul, (or, vs, 7,) so as to abolish the promise.

18 (v. 91.) Besides, if the inheritance was by law, it is no longer by promise. But God bestowed us freely on Abraham by promise.

19 JEW. Why then was the law added?—APOSTLE. It was added (ἐπεί) on account of transgressions, till the seed, (v. 16,) should come to whom it was promised; being ordained by angels, (a) in the hand of a mediator.

20 (see 108.) Now a mediator is not of one, but God is one.

3. So as to abolish the promise.7—Though the law was added, the promise, to be in the singular number, it comprehends all the promises; the promise to bless nations in Abraham is seed in God, by counting their faith to them for righteousness, mentioned in this verse, being put for the rest, for the promise of the inheritance, mentioned ver. 18.7

8. Besides, if the inheritance be by law.7—Some by the inheritance here understood, mean that in the Christian church, because they all belong to believers, as Abraham's seed by faith. But I rather think the inheritance of which the apostle speaks, is that which was promised, or the law which he termed, the law of the inheritance, and which was not given by angels, as the heavenly country, of which Canaan was the type or image.

9. Ver. 18. It was added two seeds.7—In all, the two seeds in verse 4, that is, on account of the transgressions from transgressions, particularly idolatry, and the vices connected with it; the evil of this which the law discovered by its curse. Agreeably to this account of the law, idolatry, and all the abominations practiced by the Canaanites and the other heathen nations which surrounded the land of Israel, were considered as the severest penalties. Further, the law was added after the promise, to shew the Israelites not in the same manner as the other nations; now that the people were circumcised, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the gospel.7

10. Because the nations who inhabited Canaan and the neighbouring countries, worshipped visible gods with feasts and many noisome rites, by which their senses were delighted, and their imaginations were strongly impressed.7—For Christ having come into the world by the Spirit, and by the power of the Godhead, that a work of the same pious kind was prescribed to the Israelites; that being directed to the true and invisible God, of whom they were to have knowledge, to have no image or representation of him, and thus be prevented from embracing the rites of heathenism, and especially these the gods of the heathen and the images of them, which were to be destroyed and abolished at the first coming of Christ; and thus the temptation to idolatry arising from the pomp of the heathen worship, was effectually removed out of the way of the Israelites.7

11. And, that, and therefore, the Israelites were
circumcised.7—The sacrifices and rite of circumcision were not the true and direct opposite to them, especially when the heathen sacrifices consisted of clean and unclean by the Israelites, they were by that diversity prevented from having any intercourse with the heathens in their idolatrous worship.7—But though this may have been one use of the law, I do not know whether the apostle had it in view in this argument.

12. Till the seed should come to whom it was promised.7—It was not fit that the law of Moses, which condemned every sinner to death, should continue any longer than till the seed should come to whom it was promised, that is, till the whole of the nations of the earth were blessed, being their faith counted to them for righteousness.7

5. Being ordained by angels, (a) It is said in verse 16.7—Being ordained by angels, (a) This is affirmed likewise by Stephen. Acts viii. 35.7

6. In the hand of a mediator; the promise to bless nations in Abraham is seed in God, by counting their faith to them for righteousness, mentioned in this verse, being put for the rest, for the promise of the inheritance, mentioned ver. 18.7
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21. Is the law then (νόμος) contrary to the promises of God—APOSTLE. By no means. For if there had been a law given, which was able (ἐξευετείαν) to make alive, certainly righteousness would have been (ἐστήκει) by law.

22. But the Scripture hath shut up all under sin, that the promise (εἴρηται) by faith of Jesus Christ might be given to them who believe.

23. (αὐτοίς). Wherefore, before faith came, we were kept in durance under law, shut up together (ἐν τοῖς) unto the faith, which should afterwards be revealed.

24. (παρελθοῦσιν). See that the law hath been our pedagogue, to bring us (ἐν τῷ) to Christ, that we might be justified by faith.

25. But faith being come, we are no longer under the pedagogue.

26. (ἐμέ). For ye are all the sons of God, (πάντες) through the faith published (ἐκ Σωτήριος) by Jesus Christ.

27. (Luke 1:1). Besides, as many of you as was baptized into Christ, (see Rom. vi. 3. note 1.), have put on Christ.

28. In Christ Jesus there is neither Jew.

2. But God is one. The latter clause of the 19th, and the first clause of the 20th verses, make an antithesis, as the logia and sickle, in which the conclusion is wanting. But if it had been expressed, the syllogism would have stood thus:—The law was given in the hand of a mediator, ver. 19. Now a mediator is not employed between parties in friendship, ver. 20. Wherefore, he who gave the law to the Israelites by angels in the hand of a mediator, was not in friendship with them. The clause which follows, But God is one, is the minor proposition of another enthymeme, of which the major is the conclusion of the foregoing syllogism. This enthymeme has been fully expressed, would have proceeded as follows:—God was not in friendship with the Israelites; but God is in friendship with all who believe in him. They were a perverse and rebellious race. On this verse Bema comments, thus: „Eit autem inaudita quod non solus est Deus, sed etiam et Enthymema veterum, quod vocabulorum essentia.“ The truth is, the enthymeme suit the rapidity of the apostle's genius, he had so much in view the enthymeme, that he left out the apostle's observation concerning the giving of the law in the hand of a mediator, implied that God was not in friendship with the Israelites when he gave them the law, so his observation, But God is one, being an antithesis to the other, implies that God was in friendship with Abraham, when he gave him the promises in person, without a mediator. But I think the interpretation of that clause gives in the commentary, agrees much better with the history. For the first part of the law, called the ten commandments, God, or the angel who personated God, spoke to the Israelites himself, and more terrible, that they entered to hear it more:—Now, the terribleness of God's voice could proceed only from its impressing the Israelites with a sense of God's displeasure with them on account of their transgressions; and therefore, the putting of the law in a mediator's hand, on account of the terror excited in the people by the voice of God, was a strong proof of their sinfulness; Exod. iv. 18. All the people saw the lightning and the thunders, &c. 19. And they said to Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. Ver. 20. In the time which was after this, which was abut three days, &c. &c. &c.—Hence St. Paul affirms, that the law of Moses was utterly incapable of making the people of Israel to believe in Christ, because they neither promised them the assistance of the Spirit of God to overcome the corruptions of their nature, nor the pardon of their sins on repentance, issuing in deliverance from death temporal and eternal. Justification therefore was not obtained by that law.

Ver. 21. Before faith came.—The gospel is called faith, ἡ νοησία, and the law of faith, Rom. iii. 31. because it requires faith, instead of perfect obedience, as the means of men's justification. The apostle stresses this point in Gal. iii. 21., where he says that the law was added because of transgressions, that the justification of the promise might be established: and till it came, Adam was kept in ward without hope, under the law he had broken. In like manner, the Gentiles under the law of nature, and the Jews under the law of Moses, were kept in ward as criminals, and had no hope of pardon but what the law of faith gave them, as made known obviously in the first promise, Gen. iii. 15. and afterwards in the covenant with Abraham. 2. Shut up together unto the faith. The law of Moses, instead of being contrary to the promises of God, or covenant with Abraham, effectually co-operates therewith. By the perfection and spirituality of its moral precepts, it makes us Jews sensible of our inability to obey perfectly; and by its curse denounced against every one who does not obey perfectly, it makes us feel, trembling and afflicted, the cooperation of the law with the grace of Abraham, &c. From the thirteenth chapter of Romans we learn, that the apostle had published, and published to all mankind in the gospel. This sense the translation hath likewise, ver. 26.
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nor Greek; there is neither bond nor free-man, there is neither male nor female; for ye are all one in Christ Jesus.

39 And if ye be Christ's, certainly ye are Abraham's seed, and heirs according to the promise. Gen. xlix. 8.

Ver. 28. — There is neither Jew nor Greek. — For here is put for Jew, as it is his name, and for Greek, as it is his people, which must be supplied, as I have done, from the end of the verse, in this manner: In Christ Jesus there is neither Jew nor Greek. 2 Cor. x. 12. In the gospel dispensation God says no regard to men on account of their descent, their station, or their sex; but all who truly believe in Christ have an equal right to the privileges of the gospel, and are equally in favour with God, and are equal in respect of the gospel. To the Jewish teachers in Galatia, who imagined that their being Abraham's children according to the flesh, would of itself secure their acceptance with God, this must have appeared a most humiliating doctrine: But to the Galatians it was of singular use, to prevent their being seduced by those teachers, who strongly affirmed, that the Gentiles could not share in the privileges of the people of God, without being circumcised.

2. Neither male nor female. — Under the law, males had greater privileges than females. For males alone bore in their bodies the signs of the covenant; they alone were capable of the priesthood, and of the kingdom; and heritages belonged to them, preferably to females in the same degree.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

The apostle having established the joyful doctrine, that believers in every age and country of the world, are heirs of the promise made to Abraham and to his seed, goes on to establish the way of its practical application. The rejection of this doctrine, or the inability to apply it, shows how much the law had been in the way of disturbing the gospel. Hence he says, Ver. 29. And if ye be Christ's brethren by possessing his temper of mind, certainly ye are Abraham's seed, more really than those Jews who are related to him only by natural descent, and heirs of the heavenly country according to God's promise to Abraham.

Ver. 29. — 1. If ye be Christ's brethren, certainly ye are Abraham's seed. — This form may be, 'If ye are his brethren,' implying a likeness in character, certainly ye are Abraham's seed. For, in the first place, nowhere in scripture are brethren called Christ's seed, or even, but Christ's brethren. In the second place, this interpretation renders the apostle's conclusion just. In the former part of the chapter he had affirmed, that Christ is Abraham's seed in which the nations are to be blessed. Therefore, if believers are Christ's brethren by imitating him in his virtues, they also are Abraham's seed, by reason of their relation to Christ. See ver. 25. 2. The apostle's reasoning will be equally conclusive, supposing that his meaning is, 'If ye be Christ's people by possessing his virtues.' 3. And heirs according to the promise. — Christ's brethren, being Abraham's spiritual seed, are heirs of the heavenly country, according to the true meaning of God's promise in the covenant, to give to Abraham and to his seed the everlasting possession of the heavenly country, typified by the possession of the earthly Canaan, the heritage of Abraham's natural seed.

The hardships of that bondage, they might be the more sensible of the happiness which they were to derive from the liberty of the gospel, ver. 3.

More particularly, how they knew that they would naturally occur to his readers, but which, according to his manner, he did not formally state. The first is, — Since all believers from the beginning were heirs of the promises, as well as of the things promised, why were they not put in possession of the promises from the beginning, by sending Christ into the world, and introducing the gospel dispensation in the first age; that the promises, especially the promise of pardon and eternal life through faith, might have been published universally, and preserved for the benefit of the heirs in every age? The second question is, Why were mankind left for so many ages to the direction of the laws of nature and of Moses, neither of which gave them any hope of pardon and eternal life? — To the first of these questions the apostle replies, That in not giving the heirs the knowledge of the promises by introducing the gospel dispensation immediately after the fall, God treated them as a prudent father treats his son while under age. During his non-age, he does not allow him to possess the estate of which he is heir, because he has not discretion to use it aright, but he keeps him in the condition of a bondman. In the same manner, though believers from the beginning were heirs of the promises, God did not in the early ages put them in possession of them, by immediately setting up the gospel dispensation; because, in the first ages, the state of the world did not admit either of the universal publication of the gospel, or of its preservation, ver. 4. The second question is, Why keeping the heirs for so many ages under the tuition of the laws of nature and of Moses, the apostle answers, That as the heir of a great estate must be prepared by a proper education for enjoying it with dignity, and is, therefore, in his childhood, placed under tutors who protect and instruct him, and stewards who manage his estate and supply him with what he wants, till the time appointed in his father's will for taking possession of his inheritance, ver. 2. — So, to prepare believers for the actual inheritance of the promises under the gospel dispensation, God judgeth it proper to continue them for a long time under the bondage of the laws of nature and of Moses, that by experiencing the hardships of that bondage, they might be the more sensible of the happiness which they were to derive from the liberty of the gospel, ver. 3.
the heathens, under the tuition of the light of nature, were made sensible of the insufficiency of their own natural powers to discover any effectual method of obtaining pardon; and when the Jews, by the law of Moses, were showed that it was not possible for the sacrifices of beasts to take away sin; and when the political state of the world admitted the gospel to be preached to all nations, and preserved when preached—then was "the fulness of the time," or the proper season for God's sending forth his Son into the world born of a woman descended from Abraham, to make a complete discovery of the method of salvation by the gospel revelation, ver. 4.—And by offering himself a sacrifice for sin to redeem believers, the heirs of the promises, from the tuition both of the law of nature and of the law of Moses; and to place them under the gospel dispensation, that they may receive the adoption of sons; that is, all the privileges which belong to the sons or heirs of God.

Next, in regard the believing Gentiles, equally with the believing Jews, are the sons of God, and heirs of the promises, the apostle addressed both, saying, Wherefore, because ye are [God's] Spirit, God hath sent forth the Spirit of his Son into your hearts, the Holy Spirit, whose gifts are evidences of your sonship, and embolden you to address God by the endearing appellation of Father, ver. 6.—Thou then who possessest the gifts of the Spirit, whether thou be a Jew or a Gentile, art no longer a bondman under the tuition of the law either of nature or of Moses, but a son; and if a son, then an heir of God, an heir of all the promises of God, through the atonement which Christ hath made for thee, ver. 7.—However, ye Gentiles ought to remember, that in your heathen state, being ignorant of the true God, ye worshipped with a slavish subjection things which are no gods, ver. 8.—But now, having acknowledged the true God as your Father, or, to express it better, being acknowledged by the true God as his sons, ye worship him acceptably with spiritual services. And being in this happy state, why do ye, by embracing Judaism, return to the same kind of bodily unprofitable worship, by sacrifices, washings, and holy days, which ye practised in heathenism? ver. 9.—I am told ye observe the days, and new moons, and seasons, and years enjoined in the law of Moses; which kind of worship, though different in respect of its object, is in its nature the same with the worship ye formerly paid to your idols, and has the same tendency to beget in you a superstitious, slavish disposition. These observances, I know, ye have been made to believe are necessary to your salvation. But I assure you, my children, that ye need not be afraid, ver. 10.—I am afraid I have laboured in vain among you, ver. 11.—Lest, however, this rebuke might have offended the Galatians, he assured them that it proceeded from love; and desired the continuance of their affection, which, when he first preached to them, had been very great, ver. 12–20.

The apostle next turn'd his discourses to the false teachers, and asked them and their disciples, who wished to be under the law of Moses as the rule of their justification, Why they did not understand the law? He meant the writings of Moses, which, when rightly interpreted, taught the freedom of Abraham's seed by faith, from the bondage of the law, ver. 21.—To prove this, the apostle, entering into the deep meaning of the things which Moses hath written concerning Abraham, observed that Abraham, as the father of the people of God, had two sons, the one by the bond-maid, Hagar, the other by the free-woman, Sarah, ver. 22.—But the one by the bond-maid was begotten by the natural strength of his parents; but the son who was born of the free-woman was begotten supernaturally, through the strength communicated to his parents by the promise, ver. 23.—These things, the apostle told the Galatians, are an allegory: For these mothers represent the two covenants, by which men are made the church and people of God. The one covenant is that of the law, given from Mount Sinai, whereby the descendents of Abraham, according to the flesh, were made the visible church and people of God; and which bringeth forth all its children in bondage to the law. This covenant is represented by Hagar, ver. 24.—Wherefore, her son Ishmael, whom she brought forth in bondage, was a type of the then present Jerusalem, or visible Jewish church, consisting of Abraham's natural descendents by Isaac; who are all in bondage to the law, and who, if they have no relation to Abraham but by natural descent, and to God but by being in his visible church, will be excluded from the inheritance of heaven; as Ishmael was from the earthly inheritance, on account of his being brought forth in bondage. Hagar and her son Ishmael are likewise types of those who, under the gospel dispensation, are members of God's visible church, merely by being born of parents who are members of that church, and who are in bondage to their lusts; and who likewise are excluded from the inheritance of heaven, ver. 25.—The other covenant is that of the gospel, which was published from Mount Zion, Isa. ii. 3. whereas, believers, Abraham's children by faith, are made citizens of the Jerusalem above; that is, members of God's invisible catholic church, whose perfect state will be in heaven. This covenant is fulfilled by the Ishmael of the flesh, who was constituted by God the mother of all believers. And her son Isaac, who was born in freedom, is an apt type of Abraham's children by faith, who being regenerated by God, are born in freedom from the bondage of the law, and from the slavery of sin; and are the catholic invisible church of God, and heirs of the heavenly inheritance, ver. 26.

The foregoing account of Abraham's wives and sons, and of the persons and things typified by them, the apostle told the Galatians was confirmed by Isaiah, who foretold the conversion of the Gentiles, under the idea of their becoming Sarah's children by faith, in these words: Rejoice, O barren woman, doc. ver. 37.

Having thus established his allegorical interpretation of the history of Abraham's wives and sons, he drew therefrom the following conclusion concerning believers of all nations: We, brethren, after the manner of Isaac, are the children begotten to Abraham by God's promise, A father of many nations I have constituted thee, and are the persons typified by Isaac, ver. 28.—But, says the apostle, as the children of Isaac, as the Gentiles, who were begotten according to the flesh, persecuted Isaac, who was begotten according to the spirit, by mocking him, and by insisting that he should be excluded from the inheritance because he was the younger son, so it hath happened now: the Jews, the natural descendents of Abraham, persecute as believers in Christ, who are Abraham's spiritual seed, and endeavours to exclude us from the inheritance, because they were made the church and people of God before us, ver. 29.—But what saith the scripture happened on that occasion? Why, that God ordered Abraham to cast out the bond-woman and her son; for the son of the bond-woman shall not inherit with the son of the free-woman; thereby declaring, that those who are the people of God only by natural descent and outward profession, shall not inherit heaven, ver. 30.—Thus, brethren, it appears from the law itself, that the births of Ishmael and Isaac were ordered in such a manner as to shew, that believers of all nations are the children of Abraham, not by the bond-woman, indeed, but by the free; consequently, that they are heirs of the promises, and of the heavenly country, although they are not in bondage to the law of Moses, ver. 31.
Galatians.

Commentary.

Galatians.

—1 Now if ye ask, why the gospel dispensation was not introduced immediately after the fall? and why the heirs, during so many ages, were left to the guidance of the laws of nature and of Moses? I answer, As long as the heir is a child, he differeth nothing from a bond-man, although he be lord of all:

2 (A A A A, 78.) For he is under tutors and stewards, until the time before appointed of his father.

3 So also we (i.e.) whilst we were children, were in bondage under the elements of the world.

4 But when the fulness of the time was come, God (ἐγείρω) sent forth his Son, born of a woman, born (ἐγείρω ἐκ γυναικός) under the law, under law, that we might receive the adoption of sons.

5 That he might buy off these (ἐγείρω ἐκ γυναικός) under law, that we might receive the adoption of sons.

Ver. 1.—1. As long as the heir is a child,—Beating the apostle, in the close of the preceding chapter, declared that all who have put on the temper and dispositions of Christ, whether they be Jews or Gentiles, are Christ's brethren. In the language of John, and his account of the promise, it is evident that in this chapter, when he speaks concerning the heir, and describes the treatment which, by his father's appointment, the children of God will receive, his discourse cannot be restricted to the Jews, as if they were the only heirs, but must comprehend the Gentiles also, describing their condition under the dispensation of the law of nature, ver. 6. In like manner the persons in bondage to the elements of the world, ver. 4, and under the law, ver. 5, were all Christians, taken in the sense of all who, as well as the Jews; because Jews and Gentiles, equally, were under the dispensation of law. And having been bought off by Christ, chap. xiii. 13, they were both of them, after his death, placed under the gospel dispensation, which is the discipline of sons. See ver. 5, note 2.

2. Different nothing from a bond-man:—He is kept in as much subjection, and hath as little the disposal of his person and property, as if he were the meanest servant in the house. See ver. 1, note 2.

3. The time before appointed of his father:—Probably this was a time before appointed in his father's testament, at which time he was to be delivered from the bondage; consequentally, the father is supposed by the apostle to have been dead. This shews the propriety of placing the heir under tutors and stewards; which is the consequence of his death, both as to the heirs of the estate, and to the covenant of grace, the spiritual inheritance. See ver. 6, note 1.

4. The time of the fulness of the time was come:—It was necessary, before the gospel dispensation was introduced, to make trial whether human reason, sided by the law of Moses, could find out any efeectual means of sanctifying and saving sinners. God was pleased to put the world under the guidance of those instruments for many ages, resolving, after their inefficacy was shewed by a full trial, to put an end to those dispensations by introducing the gospel. But the time of the fulness of the world was to shew, that the 'childhood of the heirs,' and the period at which an end was put to the direction of these laws, he calls, ver. 2. 'the time before appointed of the Father.'—See here, the fulness of the God, and receive the blessings belonging to the people of God, by being introduced into the gospel church.

5. Born under law:—This shews that the Son of God, was one of Abraham's children; consequently, that he is the seed of Abraham, in which all the nations of the earth are to be blessed. Also, it is mentioned that he was born under the law, to shew that he was subjected, not only to the precepts, but to the curse of the law of Moses, that is to death. But having never done any thing to merit that curse, it is added in the second verse, that he was thus born under the law, 'that he might buy off those under law.'
I am afraid of you, lest perhaps I have laboured in vain among you. I am afraid of you, lest perhaps I have laboured in vain among you. For ye do not seem to understand and value the privileges of the gospel. I am your true friend, having reproved you from love, and not from resentment. For all the time I was with you, ye injured me in nothing. On the contrary, ye behaved towards me with the greatest respect and affection. Ye remember, certainly, that under a bodily infirmity, which might have rendered my labours ineffectual, I preached the gospel to you at first. Yet my bodily infirmity, which was a temptation to me, ye did not ridicule, neither did ye reject me with abhorrence as an impostor, but received me as an angel of God; nay, ye received me with as much respect as if I had been Christ Jesus himself.

8. And because ye believing Jews and Gentiles are sons, God hath sent forth the Spirit of his Son into your hearts, by whose gifts, being assured that ye are God's sons, ye can address him in prayer with confidence, calling him, each in your own language, Abba, Father.

9. So that thou art no more a bond-man, but a son; (see Gal. iii. 20. note 1.) and if a son, then an heir of God through Christ.

10. Ye carefully observe days, and moeens, and seasons, and years.  

11. I am afraid of you, lest perhaps I have laboured in vain among you.

12. Brethren, I pray you, as I am as ye are. Ye have injured me in nothing.

13. Ye know, indeed, that (Kol. xi. 17.) in weakness of the flesh I preached the gospel to you at first. Yet my bodily infirmity, which was a temptation to me, ye did not ridicule, neither did ye reject me with abhorrence as an impostor, but received me as an angel of God; nay, ye received me with as much respect as if I had been Christ Jesus himself.
15 What then was your happiness? I for bear you witness, that, if possible, plucking out your eyes, ye would have given them to me.  

16 So that I become your enemy, when I speak truth to you!  

17 They love you ardently, not honourably; for they wish to exclude us; that ye may love them ardently.  

18 But it is honourable to be ardently in love with a good man at all times; and not merely when I am present with you.  

19 My beloved children in Christ, for whom I again travel in birth, till Christ be formed in you,  

20 (Ho 1, 10.) I could wish, indeed, to change and to change my speech; for I am exceedingly in doubt, (1 Thess. 1, 6.) concerning you.  

21 Tell me, ye who wish to be under the law, (Gen. xlix. 45.) do ye not understand the law?  

22 For it is written, that Abraham had two sons; one by the bond-maid, and one by the free-woman.  

23 But be, verily, was of the bond-maid, was begotten (sarx) according to the flesh; but he who was of the free-woman, (Is.) through the promise. (Gen. xviii. 10.)  

24 Which things are an allegory: for (Gen. xxiv.) these women are the two covenants: the one, verity, from Mount Sinai, bringing forth  

which the Galatians regarded the apostle at his first coming among them, and was more strongly pointed than by these expressions. 

Ver. 15. What then was your happiness?—Locke says, the word παθήσατε, in this place, may be taken actively, or 

Ver. 16. So that I become your enemy.—The apostle's address to the Galatians is in terms of former love and affection and gratitude to him as their spiritual father, and his contrasting it in this verse with their present temper of mind, is admirably 

Ver. 17—1. They love you ardently.—For this translation of 2 Cor. iii. 2 Cor. iii. 2 note 1. Here, by imputing the change of the Galatians' disposition towards him to the artifices of the false teachers, the apostle in some measure extinguished their fault.  

2. They wish to exclude us;—instead of μακρινος, which is the common reading, some MSS. and printed copies have μακροκεντρον, for which reason our translators have put in the margin. I suppose it to be the true reading, because it agrees better than the other with the sense of the apostle's discourse. 

Ver. 18. It is honourable to be ardently in love, &c.—Chandler paraphrases these verses in the following diffuse manner: "As you once thought yourselves happy in my friendship, and loved me with the strongest affection, do you now, when you hear and present the gospel to me, so I am still worthy of the same share of your affections, though I am absent from you; for I still bear you the tenderest love, and press on you nothing but your contentment in that gospel at first I preached to you; and therefore it is neither honourable nor decent for you to renounce my friendship, or exclude me from your company for the sake of any other one whatsoever." 

Ver. 18—1. My little children.—This is an expression of the affection of John i. 4. But as coming from Paul, it is likely instances that he had been the inventor of the following conversation. 

2. By whom I again travel in birth.—According to Beza, ζυγω signifies the pains of gestation. But whether it signifies the pains of gestation or of child-bearing, it denotes the labour and sufferings which the apostle bears in converting the Galatians. The image is beautiful. He speaks to the Galatians in the character of a mother, who had once before suffered labour and pains equal to those of child-bearing, when he converted them. He now suffered these pangs a second time, while he endeavoured to bring them back to the true faith of the gospel. It is not possible by words to express the anxiety of desire and affection more strongly than the apostle hath done by this image. 

Ver. 19. And to change my speech.—The phrase αλλα διαλεγμενος is taken from the Galatians in their former facts with which he had to do with them, as the subject of their discourse. Here it signifies the framing of the apostle's discourse suitably to the circumstances of the Galatians. By this he means that at first he acted as a preacher of the natural strength of his parents, and being born a slave, had no title to inherit his father's estate: But he who was of the free-woman, was begotten through the strength supernaturally communicated to his parents by the promise, "Lo, Sarah thy wife shall have a son," and like his mother being free, was his father's heir. 

20 Which things, concerning the sons and wives of Abraham, and the power by which these sons were begotten, and the state into which they were born, are an allegory. For these women, as the
Galatians

Chapter IV

Children (μω, 141. 2) into bondage, which is Hagar.

25 (Το γονονος Αγαρ, For the name Hagar denotes Mount Sinai in Arabia.) And she answered, and said to the present Jerusalem, (verse 3 ) (θεος, 101) and is in bondage with her children.

26 (ος, 100.) But the Jerusalem above (εσω, verse 6.) is the free-woman, for she is the mother of us all. (Verse 24. note 1.)

27 For it is written, (Is. liv. 1.) Rejoice, O barren woman, who did not bring forth; break out and cry, thou that travailedst not in birth: for more are the children of the desolated, than of her who had the husband of the desolated.

28 We therefore, brethren, (sava, verse 22.) after the manner of Isaac, are children of promise. (Verse 23.)

Wherefore, since the apostle Paul tells us, that what Moses hath written concerning the wives of Abraham, the father of the people of God, is an allegorical representation of the two covenants, which were betrothed, and which the church and people of God; and that his sons by these wives represent the persons born under the two covenants, together with the treatment they are to receive from God, may be believed on account of the inspiration by which he wrote, especially as in verse 27. he hath appealed to the prophet Isaiah, as giving the same account of these matters in this very chapter, when he addresseth Sarah, he says, ver. 1. Sing, O barren, thou that didst not bear: for more are the children of the desolate, than of her who had the husband of the desolate. For, it is not true that Sarah's children by Isaac, according to the flesh, were more numerous than Hagar's children by Ishmael, the prophet certainly doth not speak of her children by Isaac, but of the children that were given her by the promise, Gen. xvii. 16. She shall be the mother of nations. Now, seeing the prophet, as well as the apostle, ver. 28. considereth Sarah as the mother of all believers, may we not suppose she was made to conceive her son supernaturally, that she might be a type of the covenant under which believers are regenerated by the power of God; and that her son might be of all who by regeneration become the children of God, called: 'The Jerusalem above,' which is free both from the bondage and from the curse of the law.—In like manner, Abraham's son by Hagar and Sarah may have been begotten by the natural descent of his parents, and born in bondage, that he might be a proper representation of the church, namely by being his children according to the flesh; consequence, a type, or allegorical representation, of the Jerusalem which excludes the flesh, the written, or the written written, or the written written, which was in bondage to the law, and which gave its members no title to the heavenly inheritance: on account of the rejection of the relation in which they had to Abraham by natural descent.—In this view, Hagar herself is a representation of the covenant from Sinai, by which the Israelites were made the visible church of God, and put in bondage to the law, and were by its curse excluded from the inheritance of heaven, if they had no other relation to Abraham but that of natural descent.

In further confirmation of the allegorical meaning of the facts recorded by Moses, the apostle observes, verse 29. That as Ishmael, who was begotten according to the flesh, persecuted Isaac, who was begotten according to the spirit, so the Jews, the natural seed of Abraham, persecuted the believing Jews and Gentiles, his spiritual seed, as being in an evil condition, as being under the typical character and actions, Ishmael was a fit type of the unbelieving Jews, Abraham's natural seed. Lastly, from his interpretation of the apostle draws this conclusion, ver. 31. That all believers are the children, not of the bond-woman, but of the free. St. Peter likewise gives the same interpretation of Abraham and his sons; for he calls all believing holy women, whether Jews or Gentiles, the daughters of Sarah, if they, like her, behave well, 1 Pet. iii. 8. And Christ himself tells us, that those only are the children of Abraham, who do the works of Abraham, John viii. 37. 38. Bring forth children into bondage. The Jews are very properly called Hagar's children, born of her according to the flesh, from Sinai, because the worship enjoined in that covenant was exterminated out of it; and Judaism, being in bondage, was subject to all the plagues of Egypt, and to those which were of no avail in procurning them the favour of God, as moral governor of the world. For, notwithstanding the sacred care and trouble with which the pious Jews performed these things, their conception of sin and dread of punishment remained as great as before.

38 Hagar, the bondmaid, is a fit type of the covenant from Sinai, (for Hagar is one of the names of Mount Sinai in Arabia, from whence that covenant was given;) and she, with her son, representeth the Jewish church and Israel, which is in bondage to the law; and which covenant is fitly represented by Hagar, who brought forth her son Ishmael into bondage.

29 Hagar, the bondmaid, is a fit type of the covenant from Sinai, (for Hagar is one of the names of Mount Sinai in Arabia, from whence that covenant was given;) and she, with her son, representeth the Jewish church and Israel, which is in bondage to the law; and which covenant is fitly represented by Hagar, who brought forth her son Ishmael into bondage.

30 But the catholic church, consisting of believers of all nations, which is formed on the covenant published from Mount Zion, and which I call the Jerusalem above, because its most perfect state will be in heaven, is represented by the free-woman Sarah, who is the mother of us all who believe.

31 For the interpretation of the things respecting Abraham's wives and sons is not new; it is alluded to by Isaiah: 32 For (chap. liv. 1.) it is written, Sing, O barren, thou that didst not bear, break forth into songs and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord.

32 We therefore, brethren, who believe, even though we are not related to Abraham by natural descent, after the manner of Isaac, are children of Abraham and to Sarah by the promise, which made him the father, and her the mother of nations.

33 See chap. iv. note 3. Besides, the covenant from Sinai rendered all its members slaves, by the rigour of its precepts and the terror of its curses. But the covenant from Mount Zion, (Isa. ii. 3.) the gospel covenant, by abolishing the Jewish church with its ineffectual rites of worship, and by erecting the spiritual Christian church with its spiritual worship, set free men and sons, who obey God from love, and who can address him with confidence by the ennobling appellation of Father.

34 In the same way, the church of that whole of that mountaneous ridge in Arabia Petraea, of which Sinai was a part, was called the mountains of uncircumcision: it was called by Moses, the mountain of God, Exod. iii. 1. because on Sinai God gave the law to the Israelites. Also, in the preface to his edition of Miller's Greek Testament, agrees with Bentley in thinking, that the clause, τυχανος των διακοινωνων εις την ημιυιοντανην αποστολοι, is an explanation, which at first was written on the margin of some pages, and afterwards was taken into the text by later transcribers. Grotius says, Sinai is called Hagar or Agar synecdochically, because in that mountain there was a city which bare Hagar's name. By Fliny, it is called Agra; and by Diod. Agra; and its inhabitants were called Hagaranes. Papi. iul. iii. 8. The later Greek writers call it by the Hebrew name, and I think, from the meaning of the word hagar, which in the Hebrew language signifies rock; for so Sinai is sometimes called. Exod. iii. 8.

35 And she called her son's name, because she was barren, and had no child. Exod. iii. 2. But the Jerusalem above is the free-woman, because she speaks of God, and her son, Ishmael, contents himself with expressing it briefly thus: But the Jerusalem above is the free-woman, who is the mother of us all.—The Jerusalem above, the spiritual Jewish, or Catholic church, consisting of believers of all nations, with the covenant on which it is formed, is truly typified by Sarah. This is the distinction between Sarah and Sarah, the representative of the mother of all believers, on account of her bringing forth Isaac supernatural. Hence the expression: The children of Abraham and Sarah, Gal. viii. 18, 16. Where God said concerning her, she shall be a mother of nations.
CHAPTER V.

29 But even as then, he who was begotten (

29 But even as it happened then, that I sahm, he was begotten
according to the flesh—begotten by the natural strength of his
parents, and related to Abraham by natural descent only—persecuted
Isaac, and the begotten according to the Spirit, and resembled his
father Abraham in the dispositions of his mind, as also it hath hap-
penned now, the Jews the natural seed persecute us the spiritual
seed.

30 But, what saith the Scripture? (Gen.
30 But what saith the scriptures? (Gen.
xxi. 10.) Cast out the bond-maid and her son;
for the son of the bond-maid shall not inherit
with the son of the free-woman.

31 Well then, brethren, we are not children
31 Well then, brethren, it appears from the law itself, that we who
of the bond-maid, but of the free-woman.

ions;" and by changing her name from Sarai into Sarah, confirmed
that promise, as he confirmed his promise to Abraham, "that he
should be the father of many nations," by changing his name. See
verse 11, note 1.

Verse 28. Ver. 28. We therefore, brethren, after the manner of Isaac,
are not the children of Isaac; but the children of the promise are
begotten to Abraham by the divine power accompanying the
promise. A father of many nations have we constituted these:
with Abraham, the son of Sarah, but the children of the promise are
begotten to Abraham by the divine power accompanying the
promise. And seeing God called the Israelites his sons, Rom.
iv. 25. on account of the supernatural begotten of Isaacs and
Isaacs; and by Sarah, the father's heir, and therefore he ridiculed the false
claim in honour of Isaac as the heir, together with Sarah's laying claim to the whole
of the inheritance for herself. This action in Sarah and her
family, with which the Jews, Abraham's natural posterity, would
not have his spiritual seed, and the hope of salvation through him.
Typical also of the claim which the natural seed would set up, of
being the only heirs of God, because they were the first
people.

Verse 29. Ver. 29. The son of the bond-maid shall not inherit.
In this transaction God declared, that all who have no relation to him, nor
subscribe to the inheritance of his seed, the means which arises from
their being members of the visible church, shall be excluded from
the family of God, and be for ever excluded from heaven. Perhaps also, in
this transaction, God prefigured the rejection of the Jews, the na-
tural seed, from being the church and people of God, for their
persecuting the Christians, the spiritual seed of Abraham. These
things, however, the apostle hath not pointed out to his readers, but
left them to be investigated by their own sagacity.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

The apostle, in the third chapter, having, from Abra-
ham's justification by faith, proved,-1. That all who
believe are the seed of Abraham, whom God in the cove-
ant promised to justify by faith:—2. That the law of
Moses, which was given long after the covenant was
made, was intended by the oath of the covenant, neither annul nor alter the
covenant, by introducing a method of justification differ-
ent from that which was so solemnly established in the
covenant:—3. That men are heirs of the heavenly coun-
try, of which Canaan was the type, not meritoriously by
obedience to the law, but by the free gift of God:—4.
That the law was given to the Israelites, not to justify
them, but to restrain them from transgressions, and by
making them sensible of their sins, and of the demerit
of their sins, to lead them to Christ for justification:—
Further, having in the fourth chapter observed, that the
method of justification by faith, established at the fall, was
not universally published in the first ages, by immediately
introducing the gospel dispensation, because the state of
the world in the first ages did not admit thereof; and
because it was proper that mankind should remain a while
under the tuition of the light of nature, and of the law of
Moses:—Also having declared, that the supernatural
pro-
creation of Isaac, and his birth in a state of freedom, was
intended to typify the supernatural generation of Abra-
ham's spiritual seed, and the principle and foundation of
the law of Moses as a term of salvation,—the apostle,
in this fifth chapter, as the application of the whole of his
doctrine, exhibited the Galatians to stand firm in that free-
dom from the law of Moses as a term of salvation, where-
with Christ had freed them in the gospel dispensation:
and by no means to be again held fast in bondage to any
ritual form of worship, ver. 1.—Then, with the authority
of an inspired apostle, he solemnly declared, that if they
sought salvation by receiving circumcision, Christ would
be of no manner of use to them as a Seviour, ver. 2.
The Judaizing teachers, who still adhered to the law of
Moses, as necessary to salvation, being sensible, that
the burdensomeness of the services required by Moses
might deter the Gentiles from receiving circumcision, had,
it seems, made the Galatians believe, that circumcision did
not bind those who lived out of Judea to obey the more
troublesome and expensive services of the law; such as
the offering of sacrifices, the paying of tithes, the going
up to Jerusalem three times in the year, &c.; but to obey
those precepts only which were of easy performance—
namely, the keeping of the sabbaths, the new moons, and
the other holy days enjoined in the law; the abstaining
from unclean meats, the avoiding of the company of the
uncircumcised, &c. Wherefore, to undeceive the Ga-
litians, the apostle solemnly testified to them, that every
circumcised person, who sought to be justified by the law
of Moses, bound himself to obey all its precepts without
exception, and subjected himself to its curse if he failed
in the least particular, ver. 3.—In short, they separated
themselves from Christ, who sought to be mercifully
redeemed from all their ungodliness, and their unrighteous
loss, excluded themselves from the grace offered in the
gospel, ver. 4.—as they might know from this, that all
who adhere to Christ are warranted, by the gifts of the
Spirit bestowed on them, to hope for justification through
faith, without the works of the law of Moses, ver. 5.—
Besides, in the gospel dispensation, neither circumcision, nor the want of it, availed anything to men's acceptance with God, but faith strongly working by love to God and to man, ver. 6. Next, the apostle having observed, that at the first the Galatians made good proficiency in the doctrine of the gospel, he asked, who it was that now interrupted their progress, so as to make them forsake the truth? ver. 7-9. And, hoped, that when they considered what he had written, they would not think differently from him concerning the method of justification, ver. 10. And because his enemies had said, that since he conversed with the apostles at Jerusalem, he had altered his doctrine, and now taught the necessity of circumcision, he desired to know how it came to pass that the Jews still persecuted him? For, if he preached circumcision, the stumbling block of the cross of Christ was certainly removed out of their way, ver. 11. Then concluded with wishing them to cut off by excommunication the person who had subverted them, ver. 12.

The doctrinal part of the epistle being finished, the apostle, in what remains, advised the Galatians not to use their liberty to corrupt the law of Moses with respect to their flesh, as a pretence for gratifying their sensual appetites, to the offence of the weaker Jewish brethren, who still thought the meats forbidden by Moses unclean, ver. 13. Because, in so doing, they would break the great Christian law of love, ver. 14. The Jews, by speaking of the Gentiles as ignominy, and the Gentiles, by representing the Jews as ignorant bigots. For, said the apostle, by thus giving occasion to the flesh to exercise its lusts in biting and devouring one another, ye will bring destruction on one another, ver. 15. He therefore commanded them to obey the dictates of their spirit, and not to fulfill the lusts of their flesh. Withal, to make them the more watchful in that respect, he told them, that the inclinations of the spirit and of the flesh are oftentimes contrary one to the other; and that, through the prevalence of the inclinations of the flesh, men are frequently hindered from doing what their spirit, that is, their reason and conscience, inclines them to do. At the same time, to encourage them, he assured them, that if they followed the dictates of their reason enlightened by the Spirit, they would not fall under the curses of any law whatever, ver. 18. Then, to shew what sort of actions the lust of the flesh would lead them to perform, he enumerated the works of the flesh; and, to make them sensible of the dangerous nature of these works, heForst told now, before he had done before, that they who do such things shall not inherit the kingdom of God, ver. 19-21. Also he enumerated the fruits of the Spirit; and in their commendation took notice, that their excellency is so evident, that in no nation was there ever any law made against them, ver. 22, 23. Further, as a powerful motive to renounce the works of the flesh, he assured them, that they cohabiting in the flesh with its passions and lusts, ver. 24. In short, since the Galatians lived under the spiritual dispensation of the gospel, he commanded them to walk according to its rules, ver. 25. And cautioned such as possessed the spiritual gifts, to avoid vain-glory in the exercises of them, that they might not provoke their brethren to anger and strife. And those who were under the spirit of the gifts, he exhorted not to envy those who were endowed with them, ver. 26.

NEW TRANSLATION.

Ver. 1. Be not again held fast.—The apostle, though writing to Gentiles, might say, Be not again held fast in the yoke of bondage, because the law of Moses, which he was cautioning them to avoid, was a yoke of the same kind with that under which they had groaned with Jennings. See Rom. iv. 3. note. By this precept, the apostle likewise condemns the superstitious bodily services enjoined in all the church of Rome, which are really of the same nature with those prohibited by the apostle, with this difference, that none of those are of divine appointment.

Ver. 2. If ye be circumcised, Christ will profit you nothing.—This general expression must be limited, as in the commentary, because we cannot suppose that the circumcision of the Jews believers incapacitated them from being profited by Christ. Further, as the preservation of Abraham's posterity, a distinct people, was a part of mankind, answered many important purposes in the divine government, and especially, note 1. From chap. vi. sect. 5., their observation of the rite of circumcision, declared by God himself to be the seal of his covenant with Abraham, was necessary to mark them as his descendants, as long as it was determined that they should be continued a distinct people. This sheweth, that the apostle's declaration is to be considered as a prohibition of circumcision to Jews as a national rite, but as a rite necessary to salvation. And therefore, while the Jews practised this rite, according to its original intention, for the purpose of distinguishing themselves as Abraham's descendants, and not for obtaining salvation, they did what was right. But the Gentiles not being of Abraham's race, were under no political obligation to circumcise themselves; consequently, if they received that rite, it must have been because they thought it necessary to their salvation; for which reason, the apostle forbidden them, as not being morally necessary, ver. 5. See the Illustr. of this verse.

Ver. 3. He is a debtor to do the whole law.—See the Illustr. of this verse. From chap. vi. 13. It appears, that the Judaizing teachers, who so earnestly enjoined obedience to the law of Moses as necessary to salvation, did not observe itself. This sheweth, that their sole motive in urging the Galatians to be circumcised, was, as the apostle in the passage just now cited observes, that they might avoid persecution from their unbelieving brethren, and have the honour of making more people from among the Gentiles. For, 'Vaccini et a Christians.' "Beza, 'Evangelica separa Christians.' The apostle's meaning is, that whoever sought to be justified meritoriously by the law of Moses, and for that purpose received circumcision, dissolved his connexion with Christ, which had been established by his baptism, and renounced all relation to, and dependence on Christ as a Saviour. See the Illustr. of this verse.

Ver. 4. Ye are loosed from Christ.—So the word διαλογίζεσθαι is rendered by the Gr. through the Vulg. 'Vacati a Christo.' "Beza, 'Evangelica separa Christians.' The apostle's meaning is, that whoever sought to be justified meritoriously by the law of Moses, and for that purpose received circumcision, dissolved his connexion with Christ, which had been established by his baptism, and renounced all relation to, and dependence on Christ as a Saviour. See the Illustr. of this verse.

Ver. 5. Look for the hope of righteousness.—So the word δημιουργεῖται is translated, Phil. iii. 20. Either this clause is elliptical, or it is the sentiment expressed in the next clause, that the Galatians might not be made partakers of Christ's suffering, but that Christ might suffer for them. See the Illustr. of this verse.

COMMENTARY.

CHAP. V. 1. Because believers are the children of the free-woman, do ye Gentiles stand fast in the freedom from the law of Moses, wherewith Christ hath freed us in the gospel dispensation, and be not a second time held fast in the yoke of bondage, as if it were necessary to your salvation. 2. Behold, I Paul say to you, that if ye be circumcised, Christ will profit you nothing. 3. (Mη θαλανίζεσθε και μη τινα θαλανίζεσθε, [3:7].) And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law. 4. Ye are loosed from Christ, who are justified (Rom. iv. 1.) by the law; ye are fallen from grace. 5. (Τάς ἐπισκεύασμα γίνεται, [5:1].) But we, through the Spirit, look for the hope of righteousness by faith.
6 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith working by love. 7 Ye did run well; who put a stop to you, that ye should not obey the truth?

8 (CH) This persuasion cometh not from him who called you. 9 A little leaven leaveneth the whole lump. 10 I am persuaded (ACT 143.) concerning you (E K)M., 165.) by the Lord, that ye will nothing differently FROM ME: But he who troubleth you shall bear punishment; whosoever he be.

11 (Ac) But I, brethren, if I new preach circumcision, why am I now persecuted? 12 Certainly the offence of the cross is abolished. 13 I wish they were even cut off who subvert you. 14 (Taq. 97.) Now ye, brethren, have been called into liberty, (VER 1.) yet only use not this liberty for an occasion to the flesh; but through love (Letters) assiduously serve one another.

15 For the whole law is fulfilled (Mt. 5. 17.) by one precept, even this; Thou shalt love thy neighbour as thyself. 16 But if ye bite and devour one another, have a care, lest ye be consumed by one another.

17 (Lp. w, 55.) I command then, Walk by the spirit, and ye will not fulfill the lust of the flesh.

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6 For in the gospel dispensation, neither circumcision availeth any thing towards our acceptance with God, nor uncircumcision, but faith strongly working by love to God and to man. 7 All we, ye made great progress in the doctrine and practice of the gospel: Who hath interfered with you in that good course, so as to make you now reject the truth?

8 This persuasion concerning the law, and the efficacy of its exposition, is not wrought in you by him who first called you. 9 A little leaven, that is, the errors of one teacher, are sufficient to corrupt a whole church.

10 Taker, to comfort you, I am persuaded concerning you by the Lord, that on reading what I have written, ye will not think differently from me concerning the doctrine of justification by faith: But the teacher who, by his falsehoods, hath given you so much trouble, shall, when I come, be punished for it, whosoever he be.

11 My enemies tell you, that I preach circumcision. But I, brethren, if I now preach circumcision, why am I now persecuted by the Jews? Having left off preaching through a creature Messiah, certainly the offence of the cross is removed, (1 Cor. 1. 23.) and they should no longer persecute me.

12 I wish they were even cut off by excommunication, who subvert your faith by their malicious calumnies and false doctrines.

13 Now ye, brethren, have been called by the gospel into freedom from the yoke of Moses, as the rule of your justification. Nevertheless, use not this liberty as a pretext for gratifying your passions, and exercising those passions, which have their seat in the flesh. But, agreeably to the law of Christ, assiduously serve one another in all things innocent.

14 They who stickle for the law ought to be zealous in the offices of love. For the whole law, as it respects our neighbour, is fulfilled by obeying one precept, even this; Thou shalt love thy neighbour as sincerely as thou lovest thyself.

15 But if, from your seal for, or your seal against the law of Moses, ye wound and destroy one another's characters, have a care lest ye bring everlasting destruction on one another.

16 I command then, Walk according to the dictates of your spiritual part, and so you will not gratify the lust of your animal nature; particularly, ye will not gratify the sinful passions of envy, malice, anger, revenge.

and must be supplied thus, We look for the accomplishment of our hope of righteousness by faith; or, hope, the substantive noun, stands for the participle.—We through the Spirit look for the hoped righteousness by faith.

Ver. 8.—1. Nor uncircumcision.—The apostle mentioned uncircumcision, that he might show, from his speaking so much against circumcision, his own position in the dispensation, might have fancied there was something manifest in uncircumcision.

2. Which, acting by love.—The account which the apostle gives here of faith deserves attention. He does not say that it consists in the mere speculative belief of the truth of the gospel; but he designates the persuasion, taken up by many, that we are merely justified; or, that Christ hath died for us in particular. These things are nowhere in scripture represented as constituting justified persons, but by faith, which was in them, and by which they delude themselves. The faith which is counted for righteousness, according to St. Paul, is such a belief of the truth, as worketh in the heart of the believer by love, and maketh him a new creature, 2 Cor. vi. 15. The apostle called the attention of the Galatians to this operation of faith, because they were deficient in love to each other, chap. v. 16.

Ver. 7.—1. Ye did run well.—The exercises of faith and holiness enjoined in the gospel, are often in scripture compared to the ancient athletic exercises, especially to the race; because in that exercise the greatest exertions of activity and strength were necessary to obtain the prize, 2 Cor. x. 12, 13; Rom. vii. 2.

Who put a stop to you.—In this question, the apostle did not ask who the person was who had put a stop to them; but he expressed his surprise at their being stopped. In the original, the word signifies one going across the course, so as to Jason and Sosippus was running.

Ver. 8. Cometh not of him who called you.—So scripture should be translated, being the participant of the imperfect of the indicative. The apostle here described himself; for he was the person who converted the Galatians, as is plain from chap. i. 18. See Preface, sec. 1.

9. A little leaven leaveneth the whole lump.—This is a proverbial expression, in which the pernicious and infectious nature of a leaven is expressed by an example so set forth. Here by the leaven God gave the name of leaves to the doctrine of the Pharisees and Sadducees, Matt. xvi. 11, 12. The same name the apostle gave to the doctrine of the Jews. This is set forth. Here the whole lump is a figure of the Galatians.

10. Shall bear punishment.—See 2 Cor. x. 6. 8. 11. 10. I. Tim. i. 20. where in like manner the apostle threatens to punish false teachers.

12. Were even cut off.—Jortin thinks Gal. i. 14. is to be interpreted, may be translated, I wish they would cut themselves off; namely, by leaving your society. But as the apostle had hinted at the excommunication of the false teachers, ver. 9, by comparing them to leaves which was to be purged out, that it might not leaven the whole lump; and had threatened, ver. 10, that those who subverted them should bear their punishment, I incline to think, that in this passage he means those who, wishing to serve the Gentiles, were led off from their society. See 1 Cor. v. 2.

15. Who subvert.—The word ἀποδιοτίζω properly signifies, to drive one from his habitation. The phrase, Acts xvi. 8. is ἀποδιοτίζω, is translated, who have turned the world upside down.

17. Cleanse yourselves;—The word ἀποκάθιστε properly signifies, to drive one from his habitation. The phrase, Acts xvi. 8. is ἀποδιοτίζω, is translated, who have turned the world upside down.

18. Only use this liberty for an occasion to the flesh.—And, in what follows, the apostle proposes to remedy the dissensions which had arisen in the church of Galatia, as in other Gentile churches, where the Jewish converts insisted that the Gentiles should observe the distinction of meats and days prescribed by Moses, but the Gentiles strenuously maintained their Christian liberty. In carrying on these disputes, both parties, it seems, took such liberties with each other's characters, that the apostle termed it, ver. 15. 'a biting and devouring each other.'—In the expression, 'Use not your liberty an occasion to the flesh,' the apostle intimated, that the Gentiles Christians indulged their sensual appetites, by eating those meats which their Jewish brethren reckoned uncleanly, without regarding the offence which they gave them by transgressing; and that, on the other hand, the Jewish converts, enraged against the Gentiles, gave vent to their fleshly or angry passions, by speaking evil of their brethren. The word ἐρήμωσις, is where the apostle hath treated of these disputes at large.

14. For the whole law.—Here also signifies the whole parts of the law of Moses which enjoined men's duty to their neighbours; as is plain from the use of the word, Rom. xii. 10.
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CHAP. V.

17 Ye have great need to subdue the lusts of the flesh: for the flesh strongly inclines men to act contrary to reason and conscience; and these principles are often contrary to one another, so that ye cannot do the things which your better part inclines you to do. See Rom. vii. 18.

18 But, to encourage you to subdue the flesh, know, that if ye habitually follow the dictates of your better part, ye are not under the curses of any law, so as to be punished.

19 Now, the works produced by the lusts of the flesh are manifest: which are:—ceremonial, fornication, and all kinds of uncleanness; such as incest, sodomy, bestiality, the indulging lascivious thoughts, and the reading of lascivious books:

20 The worshipping of idols, sorcery, or a pretended communication with invisible malignant powers; enmities long kept up; quarrels lasting in unreasonable law-suits; ambitious emotions; violent anger; bravery; causeless separations; the forming of sects in religion, for the sake of gain, in opposition to conscience;

21 Inward grieving at the happiness of others; the taking of men’s lives unjustly, and the maiming of their members; drinkings to intoxication; lewd frolicks, and running through the streets in the night-time; and such evil practices: concerning which I foretell you now, as I have often done formerly, that they who practise such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, good ness, faithfulness (so that we are translated in our Bibles, Tit. ii. 10.)

23 Meekness, temperance: against such things there is no law.

24 (a.) Besides, they who are Christ’s, have crucified the flesh, with its passions and lusts.

25 (b. 134.) Since we live in the spirit, let us also walk (2 Cor. vii. 176.) by the spirit.

Enlightened by the doctrines and precepts of the gospel revealed by the Spirit of God; and more especially, when the spirit is opposed to the flesh, as in the following verses. See Gal. v. 22. where “living in the spirit” signifies living in the gospel dispensation. Var. 17. 1. For the flesh.—In scripture the flesh frequently denotes the natural depravity of the animal part of our nature, which is so prevalent in all, that even the regenerated are troubled with the desire of the flesh. Var. 2. So that the things which ye incline, these ye cannot do. — The things which are inclinable, are the things which reason and conscience incline. The expression “ye cannot do,” does not mean ye cannot at any time do, but ye cannot at all times; for as the apostle says, ver. 29. they who are Christ’s have crucified the flesh with the passions and lusts; so that for the most part they do the things which their better part inclines. Besides, how absurd would it be for the apostle to command the Galatians to crucify their passions and lusts, until they fulfilled the lusts of the flesh, for this reason, that they could not at any time do the things which their reason and conscience inclined. Var. 19. Adultery.—This work of the flesh is mentioned first, as being the most prejudicial to society. It destroys conjugal happiness, ruins families, introduces a spurious breed, alienates the affection of their children, and causes them to neglect their education. Var. 17. 1. Idolatry.—Is lastly reckoned among the works of the flesh, because the worship paid to many of the heathen gods corresponded to the most impure fleshly gratifications.

2. Sorcery.—eca, sorcery, being placed immediately after idolatry, means those arts of incantation and charming, and all the pretended communications with invisible malignant powers, which the heathen priests promoted the reverence and worship of their idol gods, and enriched themselves. In this sense the word is used in Rev. xxi. 8. 22. 

3. Strifes. —, as distinguished from , enmities, may usually suit law-suits as proceed from fleshly passions, rather than from the division of reason.

4. Separations.—The word seditions, by which our translators have rendered the Greek word διήθεσις, is of too limited a signification, denoting only a state of war: which has no signification those uncharitable and causeless separations, which break not only the civil but the religious ties whereby mankind are united; and which proceed from the prevalence of covetousness, pride, and other lusts of the flesh.

5. Gentleness.—Being ranked among the works of the flesh, must be opinions in the land of Israel, embraced by certain sects, and factually obtruded on others, in opposition to a man’s own conviction of his duty to the interests of worldly interest.

6. Christ’s brethren. — (iii. 17.) have, from love to him, and admiration of his character, crucified the body with the passions and lusts proper to it.

7. Since we live in the spiritual dispensation of the gospel, and enjoy the spiritual gifts, let us also walk by the spirit; that is, by the rules prescribed in this spiritual dispensation.
26 Let us not be vain-glorious, provoking one another, envying one another.

26 In particular, let us who enjoy the spiritual gifts, beware of being puffed up with pride, lest we provoke another to anger; and let us who want these gifts, abstain from envying those who possess them.

CHAPTER VI.

View and Illustration of the Exhortations in this Chapter.

The apostle, in what follows, recommended to the spiritual men who were teachers in the Galatian churches, to restore, by most exhortations and affectionate rebukes, those who were surprised into any fault, ver. 1. — And to sympathize with, and assist one another in every distress, whereby they would fulfill Christ's law of love, ver. 3. — And because men's neglecting others in their distresses, often proceeds from pride, or an high opinion of themselves, the apostle declared, that if any one, especially any teacher of religion, thinketh himself to be something, yet being nothing, in as much as he refuses to do works of love, he deceiveth himself, ver. 3. — Wherefore, that the Galatian teachers might form a just judgment of themselves, the apostle exhorted every one to try his own work; and if he found it good, he would have matter of boasting in what he himself is, and not in the inferiority of others, ver. 4. — This, he told them, was the only in the ground of boasting, because every one shall bear his own burden at the judgment, and be treated, not according to the opinion which he had of himself, or which others have of him, but according to what he really is, ver. 5.

Having thus instructed the teachers in their duty to the people, he showed the people their duty to their teachers; for a false teacher, one who was instructed in the word, to impart some share of all the temporal good things which he enjoyed, to the person who instructed him, ver. 6. — And lest any of them might neglect to provide a proper maintenance for the ministers of the word, on the pretences which an immoderate selfishness is ready to suggest, he assured them, that as certainly as men reap the kind of grain which they sow, ver. 7. — So certainly he who, neglecting good works, soweth into his flesh, by employing himself in procuring the gratification of his fleshly appetites, shall from such a course reap corruption: whereas he who soweth into his spirit the good seed of knowledge and virtue, shall from that course reap life everlasting, ver. 8. — And therefore he exhorted the Galatians, whilst they had opportunity, to do good to all, especially to them who were of the household of faith, ver. 9, 10. — Next, he desired them to consider what power he had taken in writing so large a letter to them with his own hand, to secure them against the sophistry of the false teachers, ver. 11. — And having recalled these impostors to his thoughts, he could not finish his letter without observing, that the earnestness with which they pressed circumcision, proceeded entirely from their desire to live in pleasure, and to avoid persecution for professing salvation through a crucified Messiah, ver. 12. — To prove this, he assured the Galatians, that these circumcised teachers did not themselves keep the law; but they wished them to be circumcised, that they might boast among the unbelieving Jews of their having proselyted them to Judaism, ver. 13. — But with respect to himself, he told them, that he had neither worldly views whatever, but that he wished to boast in any thing, but in the doctrine of salvation through the cross of Christ, by which the world was crucified to him, and he to the world, ver. 14. — Then declared a second time, (see chap. v. 6.), that under the gospel, neither circumcision availed any thing towards our acceptance with God, nor uncircumcision, but an entire change of principles, and of sentiments, and actions, ver. 15. — And wished peace and mercy to all who sought justification by that rule; namely, by becoming new creatures. For such were the Israel of God, the spiritual seed of Abraham, to whom the promises belonged, ver. 16. — And having in this epistle plainly declared, and fully established the doctrine of justification by faith, he forbade the false teachers to trouble him any more on account of that doctrine, as he bare on his body marks of his sufferings for the gospel, whereby his sincerity in the things which he preached was put beyond all doubt, ver. 17. — Then concluded with giving the Galatians his apostolical benediction, ver. 18.

New Translation.

CHAP. VI. 1 Also, brethren, if a man be surprised into any fault, ye, the spiritual men, restore such a person in the spirit of meekness; taking a view of thyself, lest even thou be tempted.

2 Bear ye one another's burdens; and so fulfill the law of Christ.

3 For if any one think himself to be something, being nothing, he deceiveth himself.

4 But let every one try his own work, and then he shall have boasting in himself alone, and not in another.

Commentary.

CHAP. VI. 1 Also, brethren, if any member of your churches, through the strength of temptation, or the frailty of his own nature, is surprised into any work of the flesh, ye who are teachers and rulers, restore such a person to his proper place in Christ's body, the church, by means of instructions and affectionate rebukes; and thou who readest, take a view of thine own frailty, lest even thou fall by temptation.

2 Instead of rebuking one another with harshness, sympathize with one another in every distress; and thus fulfill the law of Christ, which enjoins benevolence, even to those who fall into sin.

3 For if any one, thinking highly of himself, is immediately severe towards his brethren when they fall into sin, and does not assist the distressed, such a person, being nothing, deceiveth himself in thinking himself better than others.

4 But, the worth of a man being shown by his works, let every one try his own work, rather than the work of others, and if good, then he shall have boasting in himself alone, and not in another, as worse than him.

Ver. 1. If a man be surprised, […] not only to reprehend, but to beget a desire of amendment; for thus the apostle is speaking of those sins which men commit without previous deliberation; as is plain likewise from the reason subjoined. 2. Ye, the spiritual men, restore; […] the spiritual men, were those among the Galatians who were eminent for their knowledge and goodness. But I rather think they were persons who possessed the spiritual gifts; 1 Cor. xiv. 30, and to whom it belonged to instruct, admonish, and rebuke others. For the teachers and rulers were generally chosen from among the first converts, on whom the spiritual gifts were bestowed in the greatest plenty.

3. Taking a view of thyself, […] There is a great beauty in thus suddenly changing the discourse from the Galatian spiritual men to the reader himself. It roams his attention, and carries the exhortation home to him with peculiar force.

4. Let even then be tempted; […] this is, fall by temptation; the cause being here put for the effect. The consciousness of our own frailty should dispose us to be merciful towards others. 3. Bear ye one another's burdens; […] This is an allusion to the custom of travellers, who when too heavily laden with their luggage, relieve one another, by bearing the burdens of the weak or troubled, and in that manner show their good disposition towards each other.

4. Have boasting in himself alone; […] Locke thinks, 'the boasting in another,' here condemned, was the
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CHAPTER VI.

5 To bring your actions to the trial, is absolutely necessary; for every one, at the judgment, shall answer for his own actions only.

6 (Acts 10:5.) Now let him who is instructed in the word, communicate (w, 166.) of all good things to the instructor.

7 Do not deceive yourselves, God is not mocked: for whatever a man soweth, that also shall he reap.

8 (Cori. 2:25.) Therefore he who sowed (w) into his own flesh, shall (w) from the flesh reap corruption; But he who sowed into the spirit, shall from the spirit reap life everlasting.

9 (Acts 10:8.) Wherefore, let us not flog in well-doing; for in the proper season we shall reap, if we faint not.

10 Well then, while we have opportunity, let us work good to all, but especially to them who are of the household of faith.

11 Ye see how large a letter! I have written to you with my own hand.

12 As many as wish to appear fair by the flesh, these constrain you to be circumcised, only that they may not be persecuted for the cross of Christ.

13 For not even do the circumcised themselves keep the law, (see chap. v. illust. ver. 3.), but they wish you to be circumcised, that they may boast in your flesh.

14 But let it never happen to me to boast, except in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I

boasting of the false teachers in those they had persecuted to receive circumcision, ver. 15. But the context do not favour that interpretation.

Ver. 6. Communicate of all good things to the instructor.—If the teachers, who by the spiritual gifts were supernaturally qualified to instruct, were to be the sole maintainers of the doctrine, much harm might be occasioned through the abuse of the gifts, for a liberal maintenance, how much more a liberal maintenance, by those who, not possessing the spiritual gifts, are sent to serve as great deal of time and money. As for the sin of fornication, a sin of such a character, that it is even mentioned as an example of what is necessarily in the case of the seed sown on them; and by this similitude hath shown, that there is an unalterable connection between vice, con-

fused in, here, and misery hereafter.

Ver. 10. Let us work good to all, but especially to them who are of the household of faith.—Every man’s first duty is to provide for those whom God hath more immediately committed to his care, namely, his wife and children, and nearest relations. And if besides taking care of them, he is able to assist others, he should, when there is a competition between the objects to be relieved, prefer those who have, or who are likely to have, in their prosperity relieved others, and whose characters are virtuous. These are the members of the household of faith, of whom the apostle speaks. . . .

Ver. 11. Ye see how large a letter!—The phrase αὐθαίρετος, γεγραμμένος is rightly translated 'how large a letter.' For the first word, αὐθαίρετος, properly signifies of what size; and the second word, γεγραμμένος, denotes an epistle, as well as the letters of the alphabet. See note 20.

Ver. 21. This translation is adopted by Bass, Le Clerc, Beausobre, Wolf, and others. But Wolf and Doctoris, who follow Jerome, Chrysostom, and Theophylact, translate γραμμένος, as a sort of letter; supposing it to be the equivalent for the inlegality of the writing. For from the apostle’s making use of an amanuensis in his other letters, they infer that he was not accustomed to write Greek. The inference, however, does not follow. Amant me, much less engaged in affairs of State, to employ others to write for him, notwithstanding they are able to write very well for themselves. I therefore prefer the translation in our English, which is perhaps the best answer to the Galatians, and to the writer of this large epistle with his own hand, to show how anxious he was to re-
tain them in him, whenever it was in his power; and to instruct the readers of the truth of the doctrines contained in it; and that he uniformly preached the same doctrine everywhere.
concerning his own return from heaven to raise the dead, and judge the world, and to bestow on the righteous eternal life. Now, by the first resurrection, we understand his raising to glory and to eternity. The word to the righteous is given for the purpose of supporting them; and that when they are called to suffer for his cause, they shall receive extraordinary assistance and consolations from God; and that distinguished rewards shall be bestowed on them who suffer courageously for righteousness' sake. By all which it comes to pass, as the apostle affirms, that the world with its terrors hath no more power to excite in the mind of believers undue fears, than the dead carcasses of a crucified enemy.

And to the world,—The cross of Christ likewise consoles believers to the world. It inspires them with such principles, and leads them to such a course of life, as renders them in the eyes of the world both sufferers and victors. As such, they are dead carcasses. All believers, therefore, after the apostle's example, justly glory in the crucifixion of their Master, not only as it is the foundation of that assured hope of pardon with which they sustain, but as it is an effectual principle of their sanctification.

Ver. 8. A new creature.—The phrase 'new creature, new man,' Col. iii. 10, and 'the putting on of Christ,' Gal. iii. 27 (see Eph. iv. 20, note), are often used by the apostle to denote an entire change of principles, dispositions, and actions. See 2 Cor. v. 17, notes 1, 2. Ver. 16.—Peace be on them; or peace shall be on them.—In this manner of translating the clause, it is a prediction or promise of happiness, rather than of peace, as some have supposed. See Rom. i. 7, note 4.

18. Israel of God.—Not the believing Jews only, but the believing Gentiles are called Israel of God, because they are the spiritual seed of Abraham, and the only children of God to whom the promises in their secondary and highest meaning belong. But here, the Israel of God, being distinguished from the believing Gentiles are plainly the Jewish believers.

CONCLUSION.

As it was the general belief of the Jewish nation, that salvation could only be obtained by obedience to the law of Moses, it is natural to suppose, that many of the Jews who embraced the gospel would teach the Gentiles, that unless they were circumcised they could not be saved: And, on the other hand, that such of them as knew the truth of the gospel, would oppose that false doctrine with a zeal equal to the magnitude of its pernicious consequences. The truth is, this controversy actually took place very early in the church, and occasioned such keen dispute and dissension among the brethren, that it became necessary to apply to the apostles and elders in Jerusalem to have it determined. Accordingly, after deliberating on the matter with the chief brethren of the church of Jerusalem, they unanimously decreed, that circumcision was not necessary to the salvation of the Gentiles; and sent copies of their decree to the churches in Antioch, and Syria, and Cilicia, by the hands of Barnabas and Paul. But the latter, who knew the extreme attachment of the Jews to the law, foreseeing that notwithstanding the decision of the apostles and elders, some of the more zealous Jewish believers in every church would urge the Gentiles to receive the law as necessary to their salvation; and knowing, that by the prevalence of that doctrine the gospel would be overthrown, he judged it proper that the brethren of the Gentiles should be secured from being drawn into an error so pernicious. He therefore wrote immediately to the churches of Galatia, where, as he was informed, some had already gone over to Judaism, the letter in the Canon which bears their name, in which he proved by the strongest reasoning, that circumcision was not necessary to the salvation of either Jews or Gentiles, but faith working by love. The same doctrine he inculcated in most of his other epistles; and by his zeal for the truth of the gospel, and earnest endeavours to maintain it, he at length banished Judaism out of the Christian church. The epistle to the Galatians, therefore, in which this matter was debated and settled, being, as Chandler observes, perfectly suited to the state of the Christian church in its most early period, carried, in the very nature of the case, which it treats, a strong intertestant evidence of its antiquity and authenticity. For it is not to be supposed, that any person in the second or third age of Christianity would be at the trouble to write such an elaborate letter, for the purpose of determining a controversy, which it is well known had no existence in the church after the apostle's days.
EPHESIANS.

PREFACE.

SECT. I.—Of the Introduction of the Christian Religion at Ephesus.

St. Paul’s first coming to Corinth happened in the year 51, as was formerly showed, Pref. to 1 Cor. sect. 1. On that occasion he abode among the Corinthians somewhat more than eighteen months, Acts xviii. 11, 18, then departed by sea for Judea. In his voyage, touching at Ephesus, a city famed for its commerce and riches, and for its being the metropolis of the province of Asia, he preached in the synagogue there with some prospect of success. But hastening to go to Jerusalem to keep the feast of Pentecost, he left Ephesus soon, Acts xviii. 19, 20, 21. His first visit, therefore, to the Ephesians, was in the year 53. From the history of the Acts it appears, that the Ephesians were a very dissolute people, and extremely addicted to magic; ‘walking’ as the apostle expresseth it, chap. ii. 2, ‘according to the prince of the power of the air, the spirit which worketh in the children of disobedience.’—Their city, also, was the very thrones of idolatry; the worship of idols being performed in no part of the heathen world with greater splendour than at Ephesus, on account of the famous temple of Diana, which was built between the city and the harbour, at the expense of all Asia; and in which was an image of that goddess, said to have fallen down from Jupiter, Acts xix. 35. This image, as we may well suppose, was worshipped with the most pompous rites by a multitude of priests, and a vast concourse of votaries from every quarter, who, to gain the favour of Diana, came to Ephesus to offer sacrifice at her shrine.

Such being the state of religion and morals among the Ephesians, St. Paul, who was expressly commissioned by Christ to turn the Gentiles from darkness to light, and from the power of Satan to God, resolved, at his departure from their city, to return soon, Acts xviii. 21. that he might have an opportunity of attacking idolatry in this its chief seat. Accordingly, having celebrated the festivity of the Jews, he turned not down to Iconium, and after he had spent some time there he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples, Acts xviii. 22, 23. And having passed through the upper coasts, he came to Ephesus, Acts xix. 1. On this occasion he preached boldly in the synagogue for the space of three months, discoursing concerning, and proving the things which related to the kingdom of God, ver. 8. But the Jews, who had heard him with pleasure at his former visit, now opposed him violently, when they perceived that he preached salvation without requiring obedience to the law of Moses. They spake also with the greatest virulence against the gospel itself; in so much, that the apostle found it needless, and even dangerous, to frequent the synagogue any longer. Wherefore, separating the disciples from the unbelieving Jews, he discoursed daily in the school of one Tyrannus, who either was himself a disciple, or allowed the apostle the use of his school for hire: ‘And this,’ we are told, Acts xix. 10. ‘continued for the space of two years; so that all that dwelt in Asia heard the word of the Lord, both Jews and Greeks.’

After leaving the school of the philosopher Tyrannus, the apostle seems to have preached and worked miracles at Ephesus, in the places of most public resort; for his fame became so great, that ‘from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them,’ Acts xix. 12. About this time, also, the apostle’s name was greatly increased, by what happened to the seven sons of Sceva, one of the Jewish chief priests, who went about pretending to cast out devils. In short, Paul’s preaching and miracles were as blessed of God, that multitudes of the idolatrous inhabitants of Asia, strongly impressed by them, embraced the gospel; and among the rest, many who had practised the arts of magic and divination. These, to show how sincerely they repented of their former evil practices, brought out the books which contained the secrets of their arts, and burned them publicly, notwithstanding they were of very great value: So mighty grew the word of the Lord, and prevailed in Ephesus itself. This extraordinary success determined the apostle to stay in Asia for a season, and sent Timothy and Erastus into Macedonia. But after they were gone, one Demetrius, a silversmith, who made shrines for Diana, calling together the workmen of like occupation with himself, said to them, ‘Sirs, ye know that by this craft we have our wealth: Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people; saying, that they be no gods which are made with hands: So that not only this our craft is in danger to be set at nought; but also, that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.’ By this artful speech Demetrius enraged the Ephesians much a degree, that they made a great tumult, laid hold on Gaius and Aristarchus, Paul’s companions, and rushed with them into the theatre, intending, no doubt, to throw them to the wild beasts which were kept there. But the town-clerk, speaking to the multitude with great calmness and prudence, quashed them and dismissed the assembly; so that the Christian preachers are let go in safety.

It is said, Acts xx. 1. That ‘after the uproar was ceased, Paul departed for to go into Macedonia.’ But as in the sacred history many events are narrated as in immediate succession, which happened at a considerable distance of time from each other, the passage just now quoted may be supposed an instance of that kind. For, if I am not mistaken, I should not shut down to the year 53, when Ephesus and its neighbourhood after the riot. This appears from his speech to the elders of Ephesus at Miletus, Acts xx. 31. ‘Remember, that by the space of three years, I ceased not to warn every one,’ &c. These three years were completed in the following manner.—At his first coming to Ephesus, he abode only a few weeks, Acts xviii. 19—21. When he returned, he preached in the synagogue three months, then taught in the school of Tyrrannus two years. On leaving the school of Tyrrannus, he preached and wrought miracles more publicly; the effect of which was, that many believed, and came and confessed their evil deeds, Acts xix. 18. Many also who used curious arts, being converted, brought their books and burned them, ver. 19. After which the apostle sent Timothy and Erastus into Macedonia, but he himself staid in Asia till the riot of Demetrius. The things which happened after Paul left the school of Tyrrannus, to the riot of Demetrius, may have taken up five months; and these added to the two years and four months before mentioned, make his sojourn in Ephesus, from his first arrival to the riot, in whole, only two years and four months.

Wherefore, the remaining months of his three years’ abode at Ephesus must have passed after the riot; unless we are of opinion, that his transactions, from the time of his leaving the school of Tyrrannus to the riot, occupied eight months. However, as some of the Asiarchs were his friends, Acts xix. 31, there is nothing improbable in supposing, that he increased in society at Ephesus, or in the country adjacent, even after the riot; especially if he no
Section II: Preface to the Ephesians.

The apostle, during his long sojourn in Ephesus and its neighborhood, gathered a very numerous Christian church, which was as remarkable for the quality, as for the number of its members. According to Surray, Ephesus was the greatest trading town in Asia, on this side Mount Taurus. It was also the residence of the Roman Proconsul who governed the province of Asia, and the seat of the Courts of Justice; consequently, it was the place to which men of fortune, and learning, and genius resorted. Being thus inhabited, we cannot doubt, that among those whom Paul converted there were people of distinction. In particular, some of the converted, who had formerly been magicians, were men distinguished by their natural parts, and by their literature; as may be inferred from the value of their books, which they burned, amounting to fifty thousand pieces of silver, supposed to be equal to five thousand pounds of our money.

The Asiarchs, also, or priests of Diana, who had the care of the temple at Ephesus, by whose aid, and who are called Paul's friends, may have been converted, or in a disposition to be converted. Nay, the town-clerk, in his speech to the multitude, showed that he entertained a good opinion of the Christian teachers, and of their doctrine, Acts xix. 37. The church at Ephesus, therefore, merited all the pains the apostle bestowed in gathering in, and caring for such as he should secure, against the erroneous doctrines, and vicious practices, which the false teachers endeavored to introduce into it. See Pref. to 1 Tim. sect. 3.

From 2 Cor. ii. 13, 15, we learn, that on leaving Ephesus after the riot, the apostle did not go straightway into Macedonia, but abode a while at Troas, where also he had a great success in teaching. Nevertheless, having no rest in his spirit, because he did not find Titus, whom he expected to meet in his way from Corinth to Ephesus, he took leave of his disciples at Troas, and went forward to Macedonia. There Titus, at length, came to him, and made him happy by the account which he gave him of the good disposition of the Corinthians towards him, through the influence of his preaching. Paul, therefore, rejoiced, and collected the collections which the churches in that province had made for the poor of the saints in Judea; then went to Corinth, where he remedied the disorders which had taken place in that church; and having received their contributions, with those of the other churches of Asia, he proposed to sail from Cenchreae to Judea. But, understanding that the Jews lay in wait for him in Cenchreae, he altered his resolution, and returned through Macedonia.

From Macedonia he went by sea to Miletus, and sent for the elders of Ephesus to meet him there; and when they came, he delivered to them the pathetic exhortation recorded Acts xx. 17—35, then sailed away to Syria. But he no sooner appeared in the temple at Jerusalem, than the ungodly Jews who had come from Asia raised a great tumult against him, in which he must have been killed if he had not been rescued by the Romans; but which ended in his imprisonment, first in Jerusalem, after that in Caesarea, and last of all in Rome.

Section II: Showing that the Epistle, which, in our Canon, is inscribed to the Ephesians, was actually written to them, and was not originally inscribed to the Laodicceans.

Since the publication of Mill's edition of the Greek New Testament, many learned men have adopted his opinion that the epistle in our Canon inscribed to the Ephesians was not written to the Ephesians, but to the Laodicceans. This opinion Mill had endeavored to support by the following arguments:—1. The testimony of Justin the heretic, who, as Tertullian reports, "said the Epistle to the Ephesians was written to the Laodicceans, or called this the Epistle to the Laodicceans."—2. St. Basil, in his second book against Eunomius, insinuates, that the first verse of the epistle to the Ephesians ran originally in this manner: 'To the saints who are, and to the faithful in Christ Jesus,' without the words 'in Ephesus.'—3. Certain passages in the epistle itself, which, in Mill's opinion, are neither suitable to the character of the Ephesians, nor to the habits which subsisted between them and their spiritual father Paul.

But to these arguments Lardner, who maintains the common opinion, opposes, 1. The agreeing testimony of all the ancient MSS. and versions of this epistle now extant; particularly the Syriac, Vulgate, Peshito, and Arabic, all which, without exception, have the words 'in Ephesus,' in Ephesus, in the first verse. For, as he very well observes, "It is inconceivable how there should have been such a general agreement in this reading, if it was not the original inscription of the epistle."—2. The unanimous consent of all the ancient fathers, and Christian writers in the succeeding ages, that this epistle was written to the Ephesians, and never entertained the least doubt of it. This argument is well represented by Lardner, who, after the most accurate search into every thing pertaining to ecclesiastical antiquities, hath thus written, Can. vol. ii. page 394. "That this epistle was sent to the church at Ephesus, we are assured by the testimony of all the Christian writers of all past ages. This we can now say with confidence, having examined the principal Christian writers of the first ages, to the beginning of the twelfth century; in all which space of time, there appears not one who had any doubt about it." Of these testimonies, that of Ignatius, Bishop of Antioch, in the end of the first century, is very remarkable. In a letter which he wrote to the Ephesians from Smyrna, his way to Rome, he says, chap. xii. "Ye are the companions in the mysteries of the gospel of Paul the sanctified, the martyr, deservedly most happy; at whose feet may I be found when I shall have attained unto God, who (πρὸς αὐτὸν ἐκεῖνον, ὑμᾶς ἐκείνου ὡς πρὸς Παύλον) Eph. ii. 31. is put for ἀγαθόν, throughout all his epistles, makes mention of you (ἐπαθὼν, ἐπαθὼν) in the Colossians, εὐφράτητος, in the Ephesians, ἐργατοῦς, in the Colossians, ἀθλητῆς, in the Hebrews, ὑπομονής, ἔκπληκτος, in the Hebrews, εὐθυμούς, ἐπαθὼν, ἀναπαύομενος of him, for the word (ὁ ἀνθρώπος, ὁ ἄνδρας, ὁ ἀνθρώπος), throughout all his epistles, makes mention of you;" so the Greek phrase signifies, Matt. xxvi. 13. Mark xiv. 9. Acts 4. 15. Ignatius means that Paul commended the Ephesians, and never blamed them throughout the whole of his epistle, as he did some others, in the letters which he wrote to them. This is exactly true of the present epistle to the Ephesians. Moreover, by calling them ἐπίσκοποι, companions of the grace, of the beginning of the gospel of Paul, he alluded to those passages in the present epistle to the Ephesians, where the gospel is represented as a mystery made known to the apostle, and by him to them. Ignatius having thus plainly described our epistle to the Ephesians, there can be no doubt of the genuineness of its inscription. For if that epistle was written in the 9th of Nero, and Ignatius's epistle in the 19th of Trajan, as Bishop Pearson supposes, the distance between the two epistles will be only forty-five years; consequently, Ignatius being of age at the time Paul is supposed to have written to the Ephesians, he could not be ignorant of the truth concerning it. But, without citing more testimonies, it is sufficient to observe with Lardner, in the general, "That Irenæus, Clement of Alexandria, Tertullian, Origen, and Cyprian, writers of the second and third centuries, quote this epistle as written to the Ephesians, as freely and plainly as they do his epistles to the Romans, Galatians, Corinthians, or any other of the acknowledged epistles of Paul; and that it is quoted, in like manner, by all the writers of their own age, Latins, Greeks, and Syrians." Canon ii. page 406.

3. As to Marcion, on whose affirmation Mill lays so
great a stress, Lardner observes, that his credit is very little in an affair of this kind. For Tertullian, who says Marcion called this 'the Epistle to the Laodiceans,' says also that Marcion rejected the epistles of Paul to Timothy and Titus. And though Grotius has remarked, that in speaking of the epistle to the Ephesians, Marcion had no temptation to falsify, the answer is, All the catholic writers of that age have called this 'the Epistle to the Ephesians,' and they had no temptation to falsify; for they had no interest to serve by it: And if Marcion ever said this epistle was written to the Laodiceans, meaning thereby that it was written, not to the Ephesians, but to the Laodiceans, he affirmed what was false; as we are expressly assured, by the unanimous testimony of men who had no interest to deceive us in this matter, and who could not be deceived themselves.—Further, though Tertullian hath said that Marcion called this 'the Epistle to the Laodiceans,' he hath not said that Marcion founded his opinion on the authority of any ancient MSS. he had ever seen. On the contrary, there is reason to believe, that the copy of this epistle which Marcion used, was inscribed, not to the Laodiceans, but to the Ephesians, as Lardner and himself have not said that Marcion founded his opinion on any ancient MSS. he had ever seen, so neither is it said, that any person who had opportunity to know the matter, told him that this epistle was written, not to the Ephesians, but to the Laodiceans. We have good reason, therefore, to believe, with Lardner, that if this was Marcion's opinion, he took it up without inquiry: being led to it, perhaps, as others since his time have been, by the reason that is made, Col. iv. 18, of an epistle from Laodicea.

4. With respect to St. Basil's insinuation, that the words in Ephes. were wanting in the original inscription of this letter, Lardner hath observed, that if any ancient MSS. wanted these words, they were so little regarded as not to be followed by any of those who transcribed the scriptures. For there are no MSS. now extant, in which that reading is preserved. And even though it had been preserved in some, they could have no authority; because the omission of the words, in Ephes., would make this a general epistle; contrary to chap. i. 15, which shows, that it was addressed to some particular church, of whose faith the apostle had heard good accounts, and whom he begged not to faint at his afflictions for them, chap. iii. 13. Contrary also to chap. vi. 22, 23, which shows, that the members of this particular church were well acquainted with the writer, and took such an interest in him as to be comforted by the knowledge of his affairs. Nor do we find in chap. iv. 15, 94, of the Apocalypse, where the benediction is given, first to the brethren of a particular church, and then to all who loved our Lord Jesus Christ in sincerity.

5. To the passages in this epistle quoted to prove that it could not be written to the Ephesians, Lardner opposes a variety of other passages, which agree better to the Ephesians than to any other people; particularly those which show, that the apostle was well acquainted with the persons to whom he wrote. For example, chap. i. 3, where he says, 'By whom, (Christ), after ye believed, ye were sealed with the spirit of promise.'—Also in the end of chap. i. having spoken of Christ as filling all his members with his gifts and graces, he adds, chap. ii. 1. 'Even you who were dead in trespasses and sins.'—Chap. iv. 9. 'But ye have not so learned Christ. 31. Seeing ye have heard him, and have been taught concerning him, as the truth is in Jesus.' Now, could the apostle say these things, unless he had been well acquainted with the persons to whom he wrote? or rather, unless they had been instructed and endowed with the spiritual gifts by himself?—Chap. v. 9. 'The apostle had not so well acquainted the persons he wrote to, as he was writing, and if they had not been his own converts, would they have taken such interest in him, as to make it proper for him to send Tychicus to make known all things to them concerning himself? chap. vi. 21, 23. —To all the former, add chap. ii. 20, 21, 23, iii. 16, in which there are evident allusions to the temple of Diana; which shows still more plainly, that the epistle under consideration was written to the inhabitants of Ephesus.

6. The passages in this epistle which are quoted to prove that it could not be written to the Ephesians, may easily be interpreted consistently with the supposition that it was inscribed to the Ephesians; as shall be shown in the notes on the passages themselves, chap. i. 16, iii. 2—4.

7. The salutation sent to the brethren in Laodicea, Col. iv. 15, is a strong presumption, that the epistle in the canon, inscribed to the Ephesians, was not directed to the Laodiceans. For the epistle to the Colossians being written at the same time with the supposed epistle to the Laodiceans, and sent by the same messenger, Tychicus, Eph. vi. 21. Col. iv. 7, 8, is it probable, that, in the epistle to the Colossians, the apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter, in which he had given them his apostolical benediction?

To conclude, the arguments on the one side and on the other of this question, being fairly weighed, every impartial person, I should think, must be sensible, that Mill's opinion stands on no solid foundation. And therefore I scruple not to affirm, with Dr. Lardner, that the epistle under consideration was not written to the Laodiceans, but to the Ephesians; as the inscription, which is undoubtedly genuine, expressly bears.—If any reader is of a different opinion, he may be indulged in it, because, as Chandler observes, 'It is not material to whom the epistle was inscribed, whether to the Ephesians or Laodiceans, since the authority of the epistle has been ascribed to persons to whom it was written, but on the person who indited it; who was St. Paul, as the letter itself testifies, and all genuine antiquity confirms.'

Sect. III.—Of the Occasion of Writing the Epistle to the Ephesians.

During the apostle's imprisonment at Rome, among others who were sent to inquire after his welfare, Ephphroditus came to him from the Philippian, and Ephesias from the Colossians. In return for the kindness of these churches, the apostle wrote to them the letters in the Canon of the New Testament, which bear their names.

Now, as was observed in the last paragraph, the apostle one of the concluding sections, seems he sent a similar letter to the Ephesians by Tychicus, the bearer of his epistle to the Colossians, and left it to him to give the Ephesians an account of his state, (Eph. vi. 21.); and seeing Ephphroditus, (Philip. iv. 18.), and Ephesias, (Col. i. 7, 8.); came from their respective churches, to give the apostle an account of their affairs, and to inquire how matters went with him, we may as suppose, that Tychicus also came on the same errand from Ephesus; especially as we have reason to think he was an Ephesian, from his being appointed by the churches of Asia, of which Ephesus was the metropolis, their messenger, along with Trophimus an Ephesian, (Acts xx. 29.), to accompany Paul to Jerusalem with the collections, Acts x. 4. Besides, it appears, that about the time the epistle to the Ephesians was written, some person had given the apostle an account of their affairs; for he tells them, chap. i. 15. 'That he had heard of their faith and love.' This person, I suppose, was Tychicus, who may have told him likewise of the insidious arts used by the Judaizing teachers, for persuading the Ephesians to join the law, with the gospel. But whoever the person was who gave the information,
he at the same time assured the apostles, that their arts had not succeeded. The Ephesians maintained the faith of Christ in purity, and lived suitably to their Christian profession.

This good news filled the apostles with joy. Nevertheless, knowing how inscrutable the false teachers were in spreading their errors, he wrote to the Ephesians the letter which bears their name, not to correct them for any irregularity of conduct, as he did the Corinthians, nor for any deviation from the doctrine of the gospel, as he did the Galatians, but merely to prevent them from being impressed with the plausible arguments which the Judaizers used to persuade them to embrace the law of Moses. Of these arguments, indeed, the apostle has given us no particular account. But, from the things which he hath written, to establish the Ephesians in the faith and profession of the gospel, we may conjecture, that at Ephesus, as in all other places, the false teachers suited their arguments to the passions and prejudices of the persons they addressed. And therefore, because the Ephesians, before their conversion, had been captivated with a high admiration of the heathen mysteries, and the millenial ceremonies of the temple of Diana, and with the splendour of her worship, and took great honour to themselves as keepers of the temple of that idol, and boasted of the privileges which her priests and votaries enjoyed; the Judaizers talked to them in the most pompous manner of the law of Moses, and of its wonderful discoveries concerning the being and attributes of God, the origin of things, the judgment of God, the future glory of Messiah, &c. as far exceeding the discoveries made in the most celebrated of the heathen mysteries. They described likewise the magnificence of the temple at Jerusalem, and the splendour of the worship performed there, according to the ritual of God's own appointment: They praised the efficacy of the sacrifices made by the Jewish priests; and they pointed out the advantages which the Jews derived from the oracles of the true God, contained in their sacred books: Withal, they extolled the Jews as the most honourable people on earth, because they were the keepers of the only temple the true God had on earth, and worshipped him in that temple, and had among them an order of men, made priests by God himself, to offer sacrifices. Only, in giving it, he did not follow the didactic method, but filled his letter with rapturous thanksgivings to God for the great discoveries made to the Ephesians in the gospel. And having mentioned some of these discoveries, he called them, 'The mystery of God's will,' chap. i. 9. and 'The mystery,' by way of eminence, chap. ii. 2. and 'The mystery of Christ,' ver. 4. and 'The mystery of the gospel,' chap. iii. 9. and observed, that that mystery was made known to the holy apostles and prophets by the Spirit, Eph. iii. 9: not to be concealed, like the heathen mysteries, but to be published, that Jews and Gentiles receiving it, might be gathered together into one church, ver. 10. or fellowship, which he called a heavenly place, upon account of the discoveries of heavenly things that were made. Next, the apostle prayed that God would enlighten their understanding, that they might know the greatness and extent of the blessings promised to believers in the mystery of God's will, ver. 16, 19. Then sprang up the dignity of Christ, whom God hath made head over all things to the church, and of his power to fill all the members of his church with spiritual gifts, ver. 20-22. And among the rest, even the idolatrous Gentiles themselves, who, notwithstanding the discoveries made in the heathen mysteries, were living in deplorable ignorance and wickedness, chap. ii. 1-13.

Next, with respect to the law of Moses, and the pompous worship performed in the temple of Jerusalem, the apostle told the Ephesians, that they and the rest of the Gentiles, while idolaters, had indeed been excluded from that worship, and of course were strangers to the covenants of promises, and without hope. But the want of these privileges was not to be regretted by them under the gospel; because Christ, by his death, had abolished the whole ordinance of the law of Moses, as of no farther use. And by joining Jews and Gentiles into one new society, or church, the Gentiles were become joint partakers with the Jews in all spiritual privileges, chap. ii. 11-18.: And were no longer strangers and foreigners, but fellow-citizens with the believing Jews, Ver. 19: And were Shiloh with them on the foundation of the prophets and apostles, into a great temple for an habitation of God, chap. ii. 2.-By representing the Christian church under the idea of a temple, the apostle, if I mistake not, instanced among other things, that it was intended to be the repository of the mystery of God's will, as the heathen temples were the repositories of the mysteries of the gods to whom they were consecrated.

Further, the apostle assured the Ephesians, that the mystery of Christ had been made known to him and his brethren, apostles, more fully than in former ages to the Jewish prophets; namely, that the Gentiles should be joint heirs, and a joint body, and joint partakers with the Jews, of God's promises in Christ, through the gospel, chap. iii. 3-6. And therefore, they were to give no heed to the Judaizing teachers, who excluded the Gentiles from these privileges, merely because they were not circumcised.—And to the united body of Jews and Gentiles forming the church of Christ, the apostle added the appellation of 'the fellowship of the mystery,' chap. iii. 9.; the honours and privileges of which he describes, ver. 16-19: as he doth likewise the bonds by which the members of this fellowship are united; namely, 'one Lord or head, one faith, one baptism, and one object of worship,' chap. iv. 4-6.: Not omitting the supernatural gifts which were the marks of the members of this holy company, chap. iii. 11, 12.—Lastly, he expressly prohibited the Ephesians from joining in any of the heathen fellowships, on account of the works of darkness committed in them, chap. v. 11.

Upon the whole, I submit it to my readers, whether the apostle, by representing the gospel in this epistle, no less than five times, under the idea of a mystery, did not mean to lead the Ephesians to compare it with their own mysteries, for the purpose of making them sensible,—1. That, in authority and importance, the discoveries contained in the gospel infinitely exceeded the discoveries made in the most celebrated of the heathen mysteries, and were much more excellent for comfort, and directing mankind in their journey through life. —2. That Christ, the head of the Christian fellowship, was much more powerful than all the heads of the heathen fellowships joined together. —3. That the Christian church, in which the mystery of God's will was kept, was a far more excellent fabric than the temple of Diana at Ephesus. —4. That the honours and advantages which were the mark of the Christian church, were the merit of Christ, their head, far surpassed the honours and advantages which the initiated...
prayed to derive from the gods, the heads of their fellowship.—5. That the bonds by which the members of the Christian church were united, were more excellent and more effectual for promoting concord and love, than those by which the members of the heathen fellowships were united.—6. That the miraculous gifts bestowed on the apostles, and other inspired teachers in the Christian church, rendered them, as teachers, more respectable than any of the heathen mystagogues, and their teaching more worthy of the attention of mankind than theirs.—And therefore, 7. That it was far more honourable and advantageous to be a member of the Christian church, than to be initiated in the most celebrated of the heathen mysteries; consequently, that the condition of the Ephesians, as members of the church of Christ, was far more happy than their former state; even although they had been partakers in the best of the heathen mysteries, the Eusebian not excepted.

The epistle to the Ephesians, viewed in the light wherein I have placed it, appears excellently calculated for repressing that vain admiration of the mysteries, which the Ionian and Trojan philosophers still entertain; and for enervating the specious arguments used by the Judaeizers for seducing them to observe the law of Moses. This epistle, therefore, must have been of great use for confirming the whole body of the Gentiles converting inhabiting the province of Asia, in the belief and profession of the gospel.

Before this section is concluded, it may be proper to observe, that the fourth, fifth, and six chapters of the epistle to the Ephesians are called, by Theodoret, The moral admonition; as containing a more complete system of precepts respecting the temper of mind which the disciples of Christ ought to possess, and respecting the duties which they owe to themselves and to each other, than is to be found in any other of St. Paul's epistles.

Sect. IV.—Of the Persons for whom the Epistle to the Ephesians was designed.

That the epistle to the Ephesians was designed for the use, not of the Ephesians alone, but of all the brethren in the province of Asia, and that the apostle was personally unknown, may be gathered from the inscription of the epistle, and from the benedictions with which it is concluded. The inscription runs thus: 'To the saints who are in Ephesus, and to the believers in Christ Jesus,' by which last expression, I understand persons different from the saints in Ephesus, namely, all the believers in the province of Asia. In like manner, in the conclusion of the epistle, we have, first a particular benediction, chap. iv. 33. 'Peace be to the brethren,' namely, in Ephesus; then a general one, ver. 34. 'Grace be with all them that love our Lord Jesus Christ in sincerity,' that is, with all the faithful in the province of Asia. For that there was a considerable intercourse between the churches of the provincial Asia and that at Ephesus, appears from the first epistle to the Corinthians, which was written from Ephesus; where, instead of mentioning the church at Ephesus by itself, as saluting the Corinthians, the salutation is from the churches of Asia in general, comprehending Ephesus among the rest: 1 Cor. xvi. 19. 'The churches of Asia salute you.'—Paul indeed, commonly directed his letters to the churches in the great cities, because they were more numerous than the other churches. Yet that he designed them for all the brethren in the neighbourhood, appears from the inscriptions of his epistles to the Corinthians, as was observed, Prelim. Exam. ii. page 33. To these arguments, add the truthfulness and perfection of the divine administration delivered in this epistle to the Ephesians, as well as the catholic manner in which the other matters contained in it are handled, show clearly, that it was designed for others besides the brethren at Ephesus.

This remark, concerning the persons for whom the epistle to the Ephesians was designed, may be of considerable use in helping us to judge of some passages. For example, when we recollect that this epistle was directed 'to the faithful in Christ Jesus,' throughout the province of Asia, many of whom, it is to be supposed, had never seen Paul's face, we shall be sensible of the propriety of his saying to them, even according to the common translation, chap. iii. 2. 'If ye have heard of the dispensation of the grace of God given to me.' For although the brethren at Ephesus, with whom the apostle abode three years, and many of the inhabitants of the province of Asia, who had heard him preach in Ephesus, Acts xix. 10. must have known that he was appointed by Christ the apostle of the Gentiles, some of the churches of Asia, or at least some of the members of those churches, who had never seen him, may have been ignorant of the miraculous manner in which he was converted, and commissioned; and of his having, continuing things, together with the revelations that were made to him of the mystery of God's will, in his epistle to the Ephesians, which was designed for their use likewise, may have been very necessary to many, to make them understand what his knowledge and authority as an apostle of Christ were. Accordingly, as if this part of the epistle had been written for a class of persons different from those to whom the foregoing part was addressed, he introduces it with his name: Eph. iii. 1. 'On account of this, I Paul am the prisoner of Jesus Christ, for you Gentiles,' &c. See, however, the new translation of the passage.—In like manner, by considering the epistle to the Ephesians as designed for all the brethren in the province of Asia, we see the reason why the apostle has handled his subjects in a general manner, without making any of those allusions to particular persons and affairs, which might have been expected in a letter to a church gathered by himself, and in which he had so long resided, and with the members of which he was so intimately acquainted. Such allusions would not easily have been understood by strangers, and therefore they were with great propriety avoided.

Sect. V.—Of the Time and Place of writing the Epistle to the Ephesians.

During the apostle Paul's imprisonment in Caesarea, though it lasted more than two years, he wrote no letters, either to the churches which he had planted, or to particular persons; at least we know of none which he wrote. But during his confinement at Rome, having more liberty, he wrote several epistles which still remain. For when the news of his confinement in that city reached the provinces, some of the churches which he had gathered sent certain of their most respected members all the way to Rome, as formerly mentioned, to visit and comfort him, Phil. iv. 18. Col. i. 7, 8. These messengers having given him a particular account of the state of the churches from whence they came, their information gave rise to the letters which the apostle wrote at that time; and which may be distinguished from his other letters, by the name given to them in the dedication of his imprisonment and bonds. Wherefore, the apostle's bonds being frequently introduced in his epistle to the Ephesians, chap. iii. 1. 13. iv. 1. vi. 19, there can be little doubt of its being written during his confinement at Rome: But whether in the first or in the second year of that confinement, learned men are not agreed; and supposing it to have been written at the same time with the epistle to the Colossians, have dated it in the end of the second year of the apostle's
confinement, at which time we know the epistle to the Colossians was written. And that these two epistles were written about the same time, they prove by observing, that there is a great similarity of sentiment and expression in them; and that they were sent by the same messenger, namely, Tychicus, Eph. vi. 21. Col. iv. 7. But in Lardner's opinion, these circumstances are not decisive; because Tychicus may have been sent twice from Rome into Asia by the apostle, with letters, during his two years' confinement; and because several reasons may have rendered it proper for him to write the same things to these churches, especially as a considerable space of time intervened between the writing of the letters in which they are contained. Rejecting, therefore, the late date of the epistle to the Ephesians, Lardner supposes it to have been written in the beginning of the first year of the apostle's imprisonment at Rome. And, in support of his opinion, he offers the following argument, Canon, chap. xii.

1. That Timothy, who joined the apostle in his letters to the Philippians, Colossians, and Philemon, did not join him in his epistle to the Ephesians. True. But might not the same known doctrine, which had been before mentioned, leave Rome on some necessary business before the epistle to the Ephesians was begun? That this was the actual case, we have reason to believe; for the apostle, in his letter to the Philippians, promised to send Timothy to them soon, chap. ii. 19. And in his epistle to the Hebrews, which was written after his release, he indicates his intention of sending Timothy to him, Heb. xi. 28. Wherefore, having left Rome before the letter to the Ephesians was begun, his name could not be inserted in the inscription, notwithstanding it was finished in such time as to be sent to Ephesus by the messenger who carried the letters to the Colossians and to Philemon.

2. Lardner's second argument for the early date of the epistle to the Ephesians is, that in his letters to the Philippians and to Philemon, the apostle expresses his hope of being soon released; whereas, in his letter to the Ephesians, he does not give the most distant insinuation of any such expectation. But the apostle, in his epistle to the Colossians, makes as little mention of his release as in his epistle to the Ephesians. And yet all allow that this epistle was written while he was a prisoner in Philemon, in which the apostle expressed the strongest hope of that event. He did not think it necessary, it seems, to mention his enlargement in his letter to the Colossians, because he had ordered Tychicus to inform them of it: Col. vi. 17. "All things concerning me, Tychicus will make known to you." For the same reason he may have omitted mentioning his release to the Ephesians, as may be inferred from Eph. vi. 21. "Now, that ye also may know the things relating to me, and what I am doing, Tychicus will make known to you all things." The phraseology here deserves notice, 'That ye also may know' which I think implies, that at this time the apostle had ordered Tychicus to make known all things concerning him to some others, namely to the Colossians; consequently that the two epistles were written about the same time. And as Tychicus and Onesimus, to whom the apostle delivered his epistles to the Colossians and to Philemon, were to take Ephesus in their way, he gave them his letter to the Ephesians likewise, and ordered them, when they delivered it, to enjoin the Ephesians to send a copy of it to the Laconians, with directions to them to send a transcript taken from their copy to the Colossians. Tychicus, therefore, and Onesimus, taking Ephesus in their way, delivered the apostle's letter to the church in that city, as they were directed, then proceeded with the letters to the Colossians and to Philemon, which when they delivered, their commission was at an end.

If the epistle to the Ephesians was written, as I suppose, soon after the epistle to the Colossians and to Philemon, the mention which is made of the apostle's release in his letter to Philemon, will lead us to fix the writing of the three epistles to the end of the second year of the apostle's confinement at Rome, answering to A. D. 60 or 61.

Sect. VI.—Of the Style of the Epistle to the Ephesians.

Tax critics have observed, that the style of the epistle to the Ephesians is exceedingly elevated, and that it corresponds to the state of the apostle's mind at the time of writing. Overjoyed with the account which their messenger brought him of their faith and holiness, chap. i. 15. and transported with the consideration of the unsearchable wisdom of God, displayed in the work of man's redemption, and of his astonishing love towards the Gentiles, in making them partakers through faith of all the benefits of Christ's death equally with the Jews, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. At the same time, he introduces various deep, and hitherto unsearchable mysteries, in allusion to the occult doctrines which the Greeks dignified with the name of the mysteries of this or that god, and on the knowledge of which the initiated in these mysteries highly valued themselves. In short, this epistle is written as it were in a trumpet. Hence Jerome, on chap. iii. says, "Nulam epistolam Pauli tanta habet melodia mysteriorum, in quibus sanctissimi divinae revelationis mysteria velut apokrypha omnes symphoniae sacrosancta gloriaret." This character is so just, that no real Christian can read the doctrinal part of the epistle to the Ephesians, without being impressed and roused by it as by the sound of a trumpet.

Sect. VII.—Of the Ecclesiastic and other heathen Mysteries, alluded to in this Epistle.

I. The apostle Paul, in this and in his other epistles, having often alluded to the heathen mysteries, and having condemned them all, on account of the shameful things practised in them, Eph. v. 11, 13. it is proper, both for understanding his allusions, and for shewing the propriety of his censure, to give, in this section, some account of these famed institutions.

Bishop Warburton, from whom I have taken the greatest part of this account, in his Divine Legation, b. ii. sect. 4. informs us, That each of the heathen gods, besides the worship paid to him in public, had a secret worship, to which none were admitted but those who were prepared by previous ceremonies. This secret worship was termed the mysteries of the god, which, however, were not performed in all places where he was publicly worshipped, but only where his chief residence was supposed to be. According to Herodotus, Diodorus, and Plutarch, who, in support of their opinion, appeal to the most ancient testimonies, these mysteries were first invented in Egypt, whence they spread themselves into most countries of Europe and Asia. In Egypt, they were celebrated to the honour of Isis and Osiris; in Asia, to Mythus; in Samothrace, to the mother of the gods; in Bocotia, to Bacchus; in Cyprus, to Venus; in Crete, to Jupiter; in Athens, to Ceres and Proserpine, thought to be the same with Isis and Osiris; and in other places to other gods, to an incredible number. The most noted of these
mysteries, however, were the Orphic, the Bacchic, the Eleusinian, the Samothracian, the Cabiric, and the Mythraic. But the Eleusinian mysteries, celebrated by the Athenians at Eleusis, a town of Attica, in honour of Ceres and her daughter Proserpine, in process of time swallowed up all the rest. For, as Zosimus tells us, lib. iv. "These most holy rites were then so extensive, as to take in the whole race of mankind." Accordingly, ancient authors have spoken most of the Eleusinian mysteries. However, as they all proceeded from one fountain, and consisted of similar rites, and had the same end in view, at least till they were corrupted, what we are told of any of them, Warburton thinks, may be understood of them all.

The general object of the mysteries was, by means of certain shows and representations, accompanied with hymns, to impress the senses and imaginations of the initiated with the belief of the doctrines of religion, according to the views of which they the contrivers of the mysteries, or those who introduced them into any country, entertained. And, that the mystic shows might make the deeper impression on the initiated, they were always exhibited in the darkness of night.

The mysteries were divided into two classes, the lesser and the greater. The lesser mysteries were intended for the common people; the greater for those in higher stations, and of more improved understandings. Plutarch seems to speak of the mysteries of Memphis, (see 2 Pet. i. 16. note 2.), though others give that name to the second class. In both the mysteries, the doctrines of providence and future retributions were inculcated; but in the greater there were, besides, revealed to the initiated, certain doctrines called exegraphe, because they were never to be mentioned, except to such of the initiated as were capable of understanding them, and that under the most religious seal of secrecy.

In the celebration of the lesser mysteries, matters were so contrived, that the person to be initiated, at his entrance, was filled with an inexpressible horror. So Proclus, "In the most holy mysteries, before the scene of the mystic visions, there is a terror diffused into the minds of the initiated." So likewise Dyon Chrysost. in his account of the initiation into the lesser mysteries: "Just so it is, as when one leads a Greek or a Barbarian to be initiated, in a certain mystic dome excelling in beauty and magnificence, where he sees many mystic sights, and hears, in the same manner, a multitude of voices; where darkness and light alternately affect his senses, and a thousand other unnameable things present themselves before him." It seems the darkness was dispelled by the sudden flashing of light, immediately succeeded by a dismal darkness.

Warburton, who thinks Virgil's description of Æneas's descent into hell, an allegorical relation of his initiation into the Eleusinian mysteries, supposes that the mystic vision, which occasioned the horror in the mind of the initiated of which Proclus speaks, is described, Æneid, lib. vi. 573., where, in the very entrance of hell, all the real and imaginary evils of life, together with many frightful forms, are said to be stationed.

---Facetiae, strinctaque amicis venientem efferet.

---Further, because Virgil represents Æneas, after passing the river Styx, and entering the Lucanian camp, or purgatory, as distressed with the cries of the shades of initiates cut off in early life, Warburton supposes that they were introduced into the mystic show, that by an exhibition of their miserable state, parents might be deterred from the barbarous practice of exposing their children, which prevailed anciently among the Greeks. Among the uncommon things represented in the lesser mysteries, Warburton says, there were men and women properly habited, who, superstition: the gods both external and internal, passed in review before the initiated. And to each of them an hymn was sung, explaining their character, attributes, and actions. These hymns, Clemens Alexandrinus has termed, the theology of images or idols. Proclus likewise tells us, "In the celebration of the mysteries, it is said that the initiated meet many things of multiform shapes and species, which represent the first generation of the gods." In the lesser mysteries, there were representations of Purgatory and Tartarus; and shows exhibited to the initiated, of persons suffering punishments in Tartarus, suitable to the nature of their crimes. And to represent the state of the greatest criminals, men were introduced, who personated Theseus and Ixion, and Syphilus and Phlegyas. The suffering punishment, and those who passed in review, gave each an admonition to the initiated, to beware of the crime for which he in particular was suffering: And for this Warburton appeals to that passage of the Æneid, where, as Æneas was passing by the gate of Tartarus, (for he was not permitted to enter), the Sybil gave him an account of the punishments of the wicked in that accursed place, and also the sentence of Rhadamantus.---Æneid, lib. vi. 557.

Hinc exaudiri genius, et sura sonare
Verba: tum stridor ferri, tracsecus catena.
Consistit, Æneas, streptique externus haesit.
Quae ascensionem facies (eo virgo effuso)
Ungentur musa quos aspergat uraeus
Tuum visum sic oris lapis: Dux tacta Teucerum,
Nulla spectat ascensionem, aderentur.
Sed me, cum lucis Hecate praefecti Avernae,
Ipsi, sed portas decius, perque oceana vocem.

---Sarum ingens volvuntur altis, radique rostrum
---District pendunt: sedets, steterumque sedebit
---Inter Thescalo: Phlegyasque miserum omnes
Admetus, et magus teuctar viscer corum
---Disce justissima monit, et non tenere Deo.

Vendidit hic certa portam, dominusque potestatem
Imposuit: astra legendos, maxima reliqui.

But whatever impression these representations might make on the minds of the initiated, Warburton saith it was rendered in a great measure ineffectual, by the shows of the gods and goddesses who passed in review before them; and by the hymns which were sung to each, descriptive of his origin, his character, and his actions. For the vicious actions of the gods, celebrated in these hymns, have not only filled each of the initiated with a reasonings on the subject, to consider the punishments inflicted on men for the very same crimes of which the gods themselves were guilty, as utterly unjust; consequently, to think the whole a fiction. So that the motives to virtue, arising from the representations of the punishment of the damned, were destroyed by the confirmation which the popular theology derived from the parts of the shows in the lesser mysteries. The truth is, if a person was disposed to gratify any irregular passion, it was easy for him to excuse himself by the example of the gods, as we find one actually doing in Terence: "Ego homunculo, hoc non facerem." To remedy this inconvenience, Warburton saith the greater mysteries were contrived, in which such of the initiated as were judged capable of the discovery, were made acquainted with the whole delusion of the commonly received theology. The mystagogue, hierophant, or priest, who might be of either sex indifferently, and whose office it was to conduct the initiated through the preparatory ceremonies, and to explain to him the shows, taught him the symbols of Jupiter, Mercury, Mars, and the rest, were only dead names, which while in life, were subject
to the same passion with themselves: But having been benefactors to mankind, grateful posterity had deified them; and with their virtues had canonized their vices also. But this was the mystery discovered to the initiated the Supreme Creator of the universe, who pervades all things by his virtue, and governs all things by his providence, and who is one, having neither equal nor second to himself. From this time the initiated was called Eros, a belisher, to intimate that he saw things as they are, without disguises; whereas before, he was only known, from amore in amore, one who was to keep his mouth shut, because he did not understand the true nature of things. This doctrine of the unity of God, taught in the greatest mysteries, Warburton affirms, was the grand secret, έκείνος το άκη, of which there is so much said in ancient authors.

The discovery of the Supreme Being was made in the greatest mysteries, first of all by a mystery show or representation, which Paelius thus describes. The ἑκεῖνος is when he who is initiated beholds the divine lights. To the same purpose, Themætus—It being thoroughly purified, he now displays to the initiated a region all over illuminated, and shining with a divine splendour. The clouds and thick darkness are dispersed, and the mind acquires such light, as if to bestow on it, in a manner, a foreknowledge of discontinue obscurity. That which the priest thoroughly purified was η ενίκη, an image, which represented the Divine Being. When this was exhibited, the hierophant, habited like the Creator, sung a hymn in honour of the one God; of which, according to Warburton, there is a fragment preserved by Clem. Alex. In this hymn, the God declares a secret to the initiated. But let the doors be shut against the profane. But thou, Musæus, the offspring of fair Selene, attend carefully to my song; for I shall speak of important truths. Suffer not, therefore, the former prepossessions of your mind to deprive you of that happy life which the knowledge of these mysterious truths will procure you. But look on the Divine Nature; incessantly contemplate it, and govern well the mind and heart: Go on in the right way, and see the sole Governor of the world. He is one, and of himself alone; and to that one all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see every thing.

But a person who had been hierophant at Athens, directed Zeno to the place in Elysium where his father's shade abode, Warburton thinks Anaximenes opened to him the doctrine of perfection in these sublime words,—

Principio caelest, ac terras, campaque lignentes, l. 734.
Lucentisque globum Læme, Tithiasque atras,
Rutilius in astra, totumque maxima terrarum
Mense agis molestas, et magno se corpore miscer.
Inde illuminaeque genus, visaque voluptas,
Et quae memores fort nostra sub quere poenas, &c.

and that with this discovery of the unity, Zeno's initiation concluded. On this supposition it will follow, that before the unity of God was discovered to the initiated, the shows which represented the blessed in Elysium were exhibited to them. In the shows they saw legislators, and such as had brought mankind from a state of nature into a civilized state, enjoying happiness in the chief places of Elysium. Next to them the initiated beheld patriots, and those who had died for the good of their country. Virtuous and pious priests were represented as occupying the third place. And the lowest was assigned to the inventors of the mechanic and liberal arts.

The shows being ended, the initiated, as was observed above, were introduced to the sight of the έκείνος, or shining image, which represented the Creator; and the hymn in which the έκείνος are, or secrets, concerning his nature, attributes, and operations, were delivered, being sung, the assembly was dismissed with the two following barbarous words, ένεις ένειης, which, as Le Clerc thinks, are only a bad pronunciation of κείτε and ὁμφήτης, which he says signifies, in the Phœnician tongue, Watch, and abstain from evil.

If we may believe Voltaire, the initiated, at almost every celebration of their mysteries, confessed their sins. For in his Essay on Universal History, chap. xii. after telling us that Aquinas said of confession, 'It is not a downright sacrament, but a kind of sacrament,' he adds, 'Confession may be looked upon as the greatest check to secret crimes. The sages of antiquity have to some measure embraced this salutary practice. The Egyptians and the Greeks made confession of sins at their expiations, and almost at every celebration of their mysteries. Marcus Aurelius, assisting at the mysteries of Ceres Eleusina, confessed to the hierophants. But of the sins which the vulgar among the heathens confessed, those which the gods were supposed to commit, in whose honour the mysteries were celebrated, we may be sure made no part.

The nature of the greater mysteries being such as above described, the wisest of the ancients, Warburton says, spoke of them as very useful in forming men to virtue, and as the source of their best consolation. For which reason, as Zoeimus tells us, when the Emperor Valentinian resolved to suppress all nocturnal ceremonies, Praetextatus, who governed Greece as Proconsul, informed him, that such a law, by abolishing the mysteries, would cause the Greeks to lead έκείνος βίον, a lifeless life, a life absolutely void of comfort. Nor is it any wonder, says Warburton, that the ancients, especially since they considered the abolition of the mysteries as the greatest evil, since the life of man, without the support of the doctrine taught in the mysteries, was thought by them as no better than a living death: On which account Isocrates called the mysteries, 'the thing which human nature stood most in need of.'

But notwithstanding, according to Warburton, the greater mysteries were contrived to correct the errors of the popular religion, inculcated by the shows in the lesser mysteries, and to impress the initiated with just notions of God, of providence, and of a future state, he acknowledges, that the discovery came too late to counteract the pernicious influence of the shows in the lesser mysteries; and that the Orgy of Bacchus, the Mysteries of the mother of the gods, and of Venus, and Cupid, being celebrated in honour of deities who inspired and presided over the sensual passions, it was natural for the initiated to believe that they honoured these divinities when they committed the vicious actions of which they were the patrons. He likewise acknowledges, that the mysteries of these deities being performed during the darkness of night, or in dark places, and under the seal of the greatest secrecy, the initiated indulged themselves on such occasions in all the debaucheries with which the patron god was supposed to be delighted. The truth is, the enormities committed in the mysteries of these impure deities came at length to be so intolerable, that their rites were prescribed in different countries; as were the rites of Bacchus at Rome. See Livy, B. 39. No. 8. 18.

The English translator of Voltaire's Essay on Universal History, hath subjoined the following note to the passage quoted above from that essay:—These mysteries were so revolting by the ancients, and kept with such secrecy, that the disclosing of them was reckoned the most impious action that could be committed. This, however, did not hinder several writers, in the first ages of Christianity, from prying into the great secret, and bringing it to light. Tertullian says of it, Tota in aedificiis divinias, &c. similacrum membris viridibus revelatur.
Theodoret says it was, "Nature multisichtis imago." Induced by these and other testimonies, Warburton himself acknowledges, what he hath termed" that very flagitious piece of the mysteries, which among the ancients was called the carrying of the παντοκρατωρ and φάλακκες in procession. Concerning this obscene rite, Leland, who, as shall be shewed immediately, differs from Warburton in his account of the design of the mysteries, saith, (Advantage and Necessity of the Christian Revelation, vol. i. p. 196. note), that this obscene rite, instead of being introduced when the mysteries were at the worst, seems to have been one of those anciently used in the mysteries of Isis, from which the Eleusinian rites were derived. Warburton indeed saith, "it was introduced under the pretence of their being emblems of the mystical regeneration and new life into which the initiated had engaged themselves to enter." But Leland says, "it is no way probable that this was the original ground of introducing it, but a pretence invented for it after it was introduced; and observes, that Arnebius justly exposed the absurdity of couching holy mysteries under obscene representations, on pretence that they had a profound and sacred meaning."—Be this, however, as it may, the facts above mentioned, which are acknowledged by all, shew, with what truth the specious pretexts of the professed lovers of mysteries, Hippolytus, Eusebius, and others, seem to have been used in the Mysteries. Eph. v. 11. 'The unfruitful works of darkness;' works which produced no good, either to those who did them, or to society; and prohibited Christians from joining in them, because the things which were done in them, under the seal of secrecy, were such, that it was even base to mention them, verse 12.

Warburton tells us, that while all the other mysteries became exceedingly corrupt, through the folly or wickedness of those who presided at their celebration, and gave occasion to many abominable impurities, whereby the manners of the heathens were entirely vitiated, the Eleusinian mysteries long preserved their original purity. But at least they also, yielding to the fate of all human institutions, partook of the common depravity, and had a very pernicious influence on the morals of mankind. Wherefore, in proportion as the gospel gained ground in the world, the Eleusinian mysteries themselves fell into disrepute, and, together with all the other Pagan solemnities, were at length suppressed; Rollin thinks, by the Emperor Theodosius, Ancient History, v. p. 18.

II. It is for the sake of mention, that Bishop Warburton's account of the design of the mysteries hath been the subject of much controversy among the learned. His supposition, that Virgil's account of Æneas's descent into hell, in the sixth Æneid, is a description of the mysteries of Æneas's initiation into them, hath been contradicted by some, who are of opinion that the poet contrived that episode merely to embellish his poem with an account of a future state; and that, by the apperition of the ghosts, which were afterwards to return to life, and become the great men of his country, he might have an opportunity of celebrating their praises.—In like manner, Warburton's doctrine concerning the design of the mysteries, that they were instituted to expose the falsehood of the vulgar polytheism, and to teach the doctrines of the unity, of providence, and of a future state, hath been opposed at great length by Dr. Leland, in his Advantage and Necessity of the Christian Revelation, vol. i. chap. viii. ix. For, page 189. having mentioned, that the most learned and zealous advocates for Paganism, as Iamblichus, Porphyry, Plotinus, Proclo, and others, after Christianity made its appearance, cried up the mysteries as the most effectual means for purifying the soul, and raising it to communion with the gods, Leland saith, "I cannot think that the legislators, in instituting the mysteries, concerned themselves much about restoring the soul to its original purity, in the Pythagorean or Platonic sense. What they had in view, by Warburton's own acknowledgment, was, to promote the cause of virtue, as far as was necessary for the ends of civil society. As in every thing farther than this, they were not solicitous. The mysteries seem to have been originally designed to civilize the rude people, to form and polish their manners, and, by shows and representations which were fitted to strike the imagination, to bring them to a greater veneration for the laws and religion of their country, which, among the pagans, was always regarded as a necessary ingredient in a virtuous character."—Such is Leland's account of the mysteries, which he supports, page 190. by appealing to Diodorus, who saith, "That in the Sicilian feasts of Ceres, which lasted ten days, was represented the ancient manner of living before men had learned the use and culture of bread-corn." This representation was evidently designed to make men sensible of the value of a civilized life. The same thing may be gathered from more ancient writers, who tell us, "The principal subject of the Eleusinian mysteries was the life of Ceres, her wanderings after her daughter, and her legislation in Sicily and Africa, where she taught the inhabitants agriculture, and gave them laws, and thereby reclaimed them from their rude manners." This, Leland observes, is what Cicero gives in his speech to Esquines, in his Tusculanae, lib. ii. cap. 14. "Nam mihi cum multis divinissimis videntur Athenae peperisse, atque in vitam hominem attullisse, tum nihil melius itis mysteriis, quibus ex agresti immanique vitam, excultu ad humanitatem et mitigati sumus; neque eolum cum laetitia vivendi rationem accipient; sed etiam cum spe meliore mortuam." With respect to what Cicero says of the Mysteries, Leland enabled men "to die with a better hope," Leland thinks it relates to what was inculcated in the mysteries, that those who were initiated and purified, enjoyed after death greater felicity than others, and were honoured with the first places in the Elysian shades; whereas others were forced to wallow in perpetual dirt, stink, and nastiness, page 191. The like account of the mysteries Cicero gives at the end of his fifth book against Verres, cap. 73. "Teque Ceres et Libera, quorum sacra, sicut opiniones hominum et religiones ferunt, longum maximis atque occultissimum cerimonias continetur, a quibus initia vitae atque victoria, legum, morum, manum, veterinum, humanitatis exempla, hominibus ac civitatis data ac disputata esse destinavit: tum quibus sacra materia aliqua accepta et sacra, tantat religione et publice et privatim tutur." On this passage Adrian Turnebus remarks, "Initia vocantur ab initia vitae, inventa a Cerere legitimae et frugibus, in quorvm remor memoriam (mysteria) siebant, cum ante ferino ritu homines sibi vitam propagabant." Having thus explained and proved his own account of the mysteries, Leland proceeds to examine the proofs which Warburton hath produced in support of his doctrine, that the mysteries were instituted to disclose the error of polytheism, page 197. The first proof is that passage from St. Austin, concerning an Egyptian hierophant who informed Alexander the Great, that even the deities of an higher order had once been men. This is followed by two quotations from Cicero, who, according to Warburton, tells us, not only that the Eleusinian mysteries, but the Samothracian and lemnian, disclosed the error of polytheism. But Leland saith, "All that can be gathered from these two passages is, not that the error of the vulgar polytheism was taught in the mysteries, but only that the chief of the gods vulgarly adored, had been taken from the human race into heaven. But Cicero, who mentions this, neither gives it as his own opinion, nor represents it as the doctrine of the mysteries, that they were not to be regarded as gods on that account, nor worshipped. On the contrary, in one of these passages
he plainly approves the deification of famous and excellent men; and the worship of such deities he expressly prescribes in his book of laws." Lib. ii. c. 8. p. 100. and c. ii. p. 115. Edit. Davis. Leland saith, p. 198. "Nor do I believe any one passage can be produced from all Pagan antiquity, to shew that the design of the mysteries was to undeceive the people as to the vulgar polytheism, and draw them off from the worship of the national gods." All the ancients who have spoken of the mysteries, have represented them as instituted for the purpose of bringing the people to a greater veneration for the laws and religion of their country. "Some of the heathen, indeed," p. 199. "were sensible, that if it was once allowed that their gods had been of human extraction, this might be turned to the disadvantage of the public religion. Hence it was, that the Roman pontiff, Scesvola, was for having it concealed from the people, that even Hercules, æsculapius, Castor and Pollox, were once mortal men, lest they should not regard and worship them as gods." And Plutarch, De Isid. et Osir. speaking of those who represented some of the gods as having been originally sprung from human stock, and speaking of the Phænicians and Sabæans as having been habitually induced to venerate the god Mars, who was of Menæan birth, he is said to have said that this appeared to him so reasonable that he himself was induced to believe that the gods commonly received had been once men, it is reasonable to suppose, that they took care the public religion should not suffer by it, by letting them know, that, notwithstanding this, they ought now to be regarded as gods, and to have that worship rendered to them which ancient tradition and the law required.

1st. With respect to the mysteries being instituted to teach the doctrines of providence, and of a future state, by that representation of rewards and punishments in the life to come which was made in the shows of the lesser mysteries, Leland observes, page 193. that the virtues rewarded and vices punished in the shows, being those which more immediately affected society, these represented the punishment and recompense, in the last day, of civil magistrates, to produce good effects for the benefit of the state. Nevertheless, saith he, "some eminent Pagans seem not to have entertained very advantageous thoughts of the mysteries, with regard to their moral tendency," particularly Socrates, who always declined being initiated. "It is true he is introduced in Plato's Phædus, as the author of the design of the mysteries," for he saith concerning those who instituted them, "that they were no mean persons; and that they taught, that whosoever went to hades without being expiated, would lie in the dirt, or filthiness; but that those who went thither purified and initiated, would dwell with the gods. The purification here referred to, seems to have been the ritual purification prescribed in the mysteries; concerning which, see Potter's Antiq. vol. i. p. 355. This purification, Socrates supposed, was intended to signify that the soul must be purified by virtue; but he does not say this was declared in the mysteries. To pass, however, from that circumstance, if Socrates speaks of the mysteries at all, considering the veneration in which they were held by the people, and the support which they received from the magistrates, he could not speak of them otherwise than he did. Nevertheless, as Leland observes, "his neglecting to be initiated is a much stronger proof that he had no good opinion of the mysteries, than any thing which can be produced to the contrary."

And proceeds, page 202, to examine the proofs produced by Warburton, to shew, that the doctrine of the unity, or of the one God, the Creator and Governor of the world, was taught in the mysteries. He does not, says he, take any pains to prove, or great secret, in all the mysteries throughout the Gentile world. The proofs of this are, first, two passages of Clemens Alexandrinus, and one of Chrysippus. But all that can be gathered from them, Leland saith, is, that the mysteries treated of the nature of the gods, and of the universe. In these passages, there is not one word to shew that the doctrine of the unity was taught in the mysteries. Nor is the passage produced from Strabo more express. It is true he saith, "The secret celebration of the mysteries preserves the majesty due to the divinity; and, at the same time, imitates its nature, which hides itself from our senses." But by the divinity, Leland thinks Strabo does not understand one supreme God, as distinguished from inferior deities, but the divinity whose honour the mysteries were celebrated. Accordingly, he immediately after mentions Apollo, Ceres, and Bacchus, as the deities sacred among the Greeks; to each of which, according to the prevailing theology, divinity was ascribed. The third testimony is from Galen, who, speaking of the nature of the soul, which would arise, not only to the physician, but to the philosopher, who labours to investigate the universal nature by considering the parts of the human body, says, "Those who initiate themselves here, have nothing like it in the Eleusinian or Samothracian mysteries." Now, though Leland allows that Galen, in this passage, intimates that the divine nature was trained in the mysteries, he observes, that he saith nothing from whence we can form a judgment, whether the mysteries were designed to instruct men in the unity, or what kind of doctrine they taught; only that it was not to be compared to that which might be learned from considering the human body. The fourth testimony is a passage from Eusebius, which, because some terms employed in the mysteries were used in it, is brought by Warburton to prove that the doctrine of the unity was taught in the mysteries. But this Leland thinks strange, as the contrary appears from the passage itself, where Eusebius expressly saith, "For the Hebrew people alone was reserved the honour of being initiated into the knowledge of the true God, the Creator of all things, and of being instructed in the precepts of true piety towards him."—Page 205. The fifth testimony is a passage from Josephus, than which, Warburton saith, nothing can be more explicit. But Leland is not of his opinion. In his discourse against Appian, Josephus shewed that the Jews enjoyed advantages for acquiring the knowledge and practice of religion, superior to other nations. Wherein he proves, as the Gentiles did not desire to be initiated in the mysteries, all the advantages pretended to be in these mysteries, through the whole course of their lives. Leland adds, "It is observable, that Josephus doth not enter on the consideration of the nature and design of these mysteries, nor of the doctrines taught in them, though he is very plain and express in his account of the principles of the Jews, particularly relating to the one true God, the sole cause of all existence."

But though Leland rejects the testimonies produced from ancient writers, as insufficient to prove that the doctrines of the unity, of providence, and of a future state, were taught in the mysteries, he acknowledges that the hymn of Orpheus, which Warburton has quoted from Clem. Alex., is much more to his purpose, if it could be depended on; because in it the doctrine of...
the unity is piously asserted. This hymn, Warburton endeavours to show, was the very hymn which was sung to the initiated in the Eleusinian mysteries by the priest, depicted by Orestes, p. 207, it doth not appear from Clement, that that hymn made a part of the mysteries. " He takes notice, indeed, of a poem made by Orpheus on the mysteries, and which he supposes to have contained an account of the mysteries, and of the theology of idols. He also mentions the hymn in question, which he supposes to have been composed by Orpheus, and which contained a quite contrary doctrine. But he doth not mean, that this hymn was a part of that poem in which Orpheus gave an account of the mysteries. He rather seems to have considered it as a distinct poem, composed by Orpheus afterwards, in which he supposes him to have recanted the doctrines he had taught in the former. To show this, Leland appeals to Clement's account of the hymn, which is as follows: " The Thracian hierophant, and who was at the same time a poet, Orpheus the son of Cæster, after he had opened or explained the mysteries and the theology of idols, introduces the truth, and makes his recantation; singing, though late, a truly holy song." — Here," said Leland, " Clement seems to mean, unless it be an instance of the various ways of account which Orpheus had given of the mysteries, and makes them in effect a recantation of the whole theology of the mysteries, which he calls the theology of idols." But it is to be observed, that Clement represents him as late in making this recantation, and singing this holy song. Leland adds, " I do not well see upon what ground Clement could so say this, if he had been writing a part of the mysteries, and was sung by himself, at the very time of the celebration of the mysteries, and before the assembly was dismissed. For in that case the verses were sung in the proper season in which they ought to have been sung, according to the order of the mysteries." Leland further observes, that Warburton, to shew that the hymn referred to belonged to the mysteries, and made the most venerable part of them, translates the latter part of the passage from Clement thus: " The sacreds then began at a late hour, and thus he enters on the matter." But Leland affirms, that there is nothing in the original answering to these words in his translation, " The sacreds then truly begin." Further, he says, page 285, " This hypothesis of the Jews is absurd; as would have appeared, if the whole had been produced. It is only the first part of it which is cited by Warburton from Clement's adoration of the Gentiles. But it is given more largely by the same Clement in his Stromata; and at still greater length by Eusebius, who quotes it from Aristotle, a Jewish peripatetic philosopher, who produces it to shew that Orpheus and the Greeks took their doctrine of God, the Creator of the Universe, from the books of Moses."

As a direct confirmation of Bishop Warburton's doctrine concerning the mysteries, Leland, smith, chap. ix., page 323. If the design of the mysteries have been such as Warburton represents it, "it is inconceivable that the ancient Christians were ignorant of them, or that any claim against them, as Warburton acknowledges they did." Many of them had been converted from heathenism to Christianity, and some of them, no doubt, had been admitted both to the lesser and to the greater mysteries. And therefore being well acquainted with the nature and design of the mysteries, "if they knew, that in the mysteries was taught the necessity of a life of devotion to a holy and virtuous life, and that the secret doctrine taught in the greater mysteries, was intended to detect the error of polytheism, and to turn men from the worship of idols to the one true God, they must have had a good opinion of these mysteries as, so far at least, coinciding with the design of Christianity."

How then came they, in discourses addressed to the heathens themselves, "frequently to speak in terms the utmost abominable, as impure and abominable, and as rather tending to confirm the people in their idolatry than to draw them off from it? The making such odious representations of the mysteries, supposing they knew the design of them to be what Warburton represents it, (and if it had been so, some of them must have known it), would have been absolutely inconsistent with common honesty. Nor can I believe," said Leland, "that such excellent persons as many of the primitive Christians undoubtedly were, could have been capable of such a conduct."

Leland, page 325, mentions Clem. Alexandr. as one of the Christian writers who speaks of the representations in the mysteries as agreeable to the fables of the poets and mythologists concerning Jupiter, Ceres, Proserpine, Bacchus, and other deities; and calls "those who brought these mysteries from Egypt into Greece, The fathers of an execrable superstition, who sowed the seeds of wickedness and corruption in human life: and says, The mysteries were full of delusion and portentous representations. Clem. himself supposes upon the people, who knows includes his account of the mysteries, the following saying, "These are the mysteries of atheistical men. I may rightly call those atheists, who are destitute of the knowledge of him who is truly God, and most impudently worship a boy torn in pieces by the Titans, a woman lamenting, and the parts which modesty forbids to name."—Leland adds, the other heathen mysteries given by Clement, is transcribed and approved by Eusebius, who introduces it by observing, that Clement knew these mysteries by his own experience. Further, "the account which Arnobius gives of the Eleusinian mysteries celebrated at Athens, is perfectly agreeable to that of Clement."

To take off the force of the preceding argument, Leland observes, page 326, that Warburton endeavours to account for the ill opinion which the ancient Christian writers entertained of the mysteries, by observing, that they bore a secret grudge to the mysteries, because "the Christians, for their contempt of the national deities, were branded by the mystagogues as atheists, and in their solemn shows represented as in Tartarus. But Leland, he says, sought to justify the ancients, for the ancients, Christians, if the charge which they brought against the mysteries was false; because no ill treatment from the heathens could authorize them to give a false and calamitous representation of their mysteries. The last thing Warburton has advanced, to take off the force of the argument arising from the testimony which the Christian writers have borne to the impurity of the mysteries, and which Warburton "calls the strange part of the story, is, that after all they have said against the mysteries, they should so studiously and formally have transferred the terms, phrases, rites, ceremonies, and discipline of these odious mysteries into our holy religion." He adds, "Sure, then, it was some more than ordinary veneration that the people had for these mysteries, that could incline the fathers of the church to so fatal a council." To this Leland replies, page 327. "The veneration which the people had for the mysteries, affords not the least presumption, that the design of them was to overthrow the popular polytheism, but rather the contrary. Yet, because of the veneration which was so generally paid to the mysteries, the most solemn of the mysteries, the better to gain upon the heathens, and to shew that Christianity effected that in reality which the heathen mysteries vainly pretended to do."

As an illustration of the foregoing answer, Leland, p. 335, produces a passage from the latter end of the
very discourse in which Clement shows that he had the worst opinion imaginable of the mysteries. He speaks of the Christian religion, in allusion to the mysteries of Bacchus, and invites the heathens to quit the one, in order to embrace the other. He all along employs the terms which were made use of in these mysteries. He talks of celebrating "the venerable orgies of the word." To the hymns which were sung at the mysteries, he opposes a hymn sung to the great King of the Universe. He speaks of a Christian's being initiated, and cries out, "O true holy mysteries! Being initiated, I am made holy." He says, "The Lord himself acts the part of an hierophant," or interpreter of the mysteries; and he concludes, "These are the Bacchanaalia of my mysteries: come then and be initiated."—But, saith Leland, can anyone on account of the supposed importance given to the mysteries, because he really took them to be holy and useful things? The contrary plainly appears from this very passage, as well as from what he had said before in the same discourse. But as they were accounted holy, and were considered as the most perfect means of purifying the soul, he takes occasion to show, that these venerable mysteries were the work of the Gentiles, and the mystic region, and in its sacred doctrines and rites, which the heathens falsely attributed to their mysteries. Yet, saith Leland, I agree with this learned writer in the judicious remark which he makes, that the affecting to transfer the terms, phrases, and ceremonies of the mysteries into our holy religion, had a bad effect. It contributed very early to vitiate that religion which Ammianus Marcellinus, a Pagan writer, saw and acknowledged was absoluta et simplicis, as it came out of the hands of its Author.

CHAPTER I.

*View and Illustration of the Masters contained in this Chapter.*

Because the Ephesians, in their heathen state, had held the mysteries of their idol gods in the highest veneration, on account of the supposed importance given to the discoveries which were made in them to the initiated; and because they esteemed the initiated, on account of these discoveries, more honourable and happy than the rest of mankind—the apostle began this epistle with displaying the great dignity and happiness of the members of the Christian church, whether Jews or Gentiles; not by a formal comparison, or by way of justifying the Gentiles, but by thanksgivings to God for having bestowed these great honours and privileges on them. Thus, first of all, he thanked God for his having blessed the Gentiles with every spiritual blessing in the Christian church, equally with the Jews, although they did not obey the law of Moses, ver. 3.—And because the Judaizing teachers affirmed that this was contrary to God's purpose respecting the Jews, the apostle, in his thanksgiving, took notice, that God had bestowed these blessings on the Gentiles as well as on the Jews, agreeably to an election of them before the foundation of the world, that they might be holy through love to God, on account of his great goodness to them; and through love to man, from a regard to the commandment of God, ver. 4.—Next, he shews in order that men may gratefully value these churches or foundations in the eyes of the Ephesians, and of all the Gentiles who admired the heathen mysteries!—Farther, the apostle told them, that God's benevolent intention, in making known to him, and to his brethren apostles, the mystery of his will, was, that by their publishing it to the world, he might, in the gospel dispensation, gather together Jews and Gentiles into one body of Christ, ver. 10.—that by faith in him, and not by obedience to the law of Moses, the Jews themselves might inherit the blessings promised in the covenant to the spiritual seed of Abraham; to which blessings he had predestinated believers of all nations, agreeably to his purpose—who bringeth all things to pass, not according to the will of any man, or body of men,
but according to his own sovereign pleasure, ver. 11.—
and, in particular, that the believing Jews, even before
he came, might occasion praise to God for his goodness
and truth in the performance of his promises, by receiv-
ing the inheritance as a free gift through faith, and not
as a debt through the law, ver. 19.—By which (namely,
by the Christ) ye Gentiles also have inherited the pro-
mises made to the spiritual seed of Abraham, having be-
lieved the word of truth, even the good news of your sal-
vation, which was preached to you: By whom, also, after
ye believed, ye were sealed, as God's children and heirs,
with the Holy Spirit; so that ye can have no doubt of
your faith without obedience to the law of Moses, ver. 13.—Which Holy Spirit, therefore, to be-
lievers, whether they be Jews or Gentiles, is the earnest
or assurance that the inheritance shall be bestowed on
them; and is to continue in the church, until the actual
redemption of the people whom Christ hath purchased
with his blood, is accomplished by the general resurrec-
tion, ver. 14.—Thus it appears, that the honours and
privileges belonging to believers as the children of God,
and as members of the Christian church or fellowship, are
infinitely greater and more valuable than those of which
the initiated, or members of the heathen fellowships,
boasted.

After displaying the great excellency of the gospel re-
velation, and the honours and privileges belonging to
the members of the Christian church, and tacitly contrasting
these with the heathen mysteries, and with the privileges
of the initiated, the apostle told the Ephesians, that the
good news which he had received of their faith and love,
did him daily give thanks to God on account of their
happy state, ver. 16, 17.—and pray to God to give them
both natural wisdom and spiritual discernment in every
way, that they might continue to acknowledge Christ as
their Saviour, notwithstanding they should be persecuted
for so doing, ver. 17.—also enlightened eyes of their un-
derstanding, that they might know the greatness of those
privileges, which, by calling them into his fellowship, he
did bring them to; and know likewise the glory of the
inheritance which he had prepared for his children the
saints, ver. 18.—and what the exceeding greatness of

New Translation.

Chap. 1.—1 Paul, by the will of God, an
apostle of Jesus Christ, to the saints (48.) who
are in Ephesus, and to the believers in Christ.
2 Grace to you, and peace (see Rom. i.
7. note 4.) from God our Father, and from
the Lord Jesus Christ.
3 Blessed be the God and Father of our
Lord Jesus Christ, (a σωτήρας) who hath
blessed us with every spiritual blessing (5) in the
heavenly places, through Christ;
4 (Kλείσθαι) According as he hath elected
us (απόφασις) through him, before the foundation of
the

Ver. 1.—1. To the saints who are in Ephesus.—That this is
the genuine inscription of the present epistle, see proved in opposition to
Mill. Pref. sect. 2.
2. σωτήρας. — So the word σωτήρας is translated, Acts x. 46.
2 Cor. vi. 15. 1 Tim. iv. 10. 12. See Gal. iii. 9. note.
3. Every spiritual blessing. — Spiritual blessings are such
as are necessary to the highest and happiness of our spirits,
and of which the light of the gospel, the influences of the Spirit of God,
both ordinary and extraordinary, the sanctification of our nature,
the pardon of sin, and the everlasting possession of heaven.—Spirit-
ual blessings are here opposed to the earthly blessings which were
promised to the natural descendants of Abraham, the ancient
church of God; and which consisted in the possession of Canaan,
in victory over their enemies, fruitful seasons, &c. as described Deut. x. 12. See spiritual blessings. Abram's seed by faith were
entitled by the promise, 'In thy seed shall all the nations of the earth be
blessed.'

In the heavenly places. — Here, and in chap. ii. 6. κατά τις ἐγκαταστάσεις,
heavenly places, means the Christian church, called by Christ him-
self 'the kingdom of heaven,' because the Christian church was
overthrown, as foretold, Dan. vii. 13, under the curse which God of heaven would set up, and which shall never be destroyed.' It is true, the proposition κατά τις ἐγκαταστάσεις, may be thought to denote the highest and best situation of the heavenly places. Yet this doth not hinder us to interpret them of the Christian
church, in as much as such a kingdom of God as Christ cannot attain its perfect
state, till it is translated to the regions above. — Bengel thinks heavenly
places denote heaven properly so called, because heavenly places
are truly heavenly, and the meaning is, every spiritual blessing necessary to
fit men for heaven. According to this meaning the translation should be, 'every spiri-
tual blessing.'

Elected us through him, before the foundation of the
world. — This being said of the Ephesian brethren in general, it can-
EPHESIANS.

that we might be holy and unblamable in his sight, not by the observance of any rites, whether heathenish or Jewish, but through the exercise of love to God and man.

5. Blessed be the God and Father of our Lord Jesus Christ, who hath predestinated us to Gentiles to a happy immortality, (Rom. viii. 17,) not through initiation in the heathen mysteries, nor subjection to the law of Moses, but through obedience to Jesus Christ, agreeably to the benevolence of his own disposition towards men of all nations.

6. In order that praise may be to him for that glorious display of his goodness, (see ver. 7 note 2.), whereby he hath highly favoured us, (ver. 167.) on account of the Beloved;

7. In whom we have redemption through his blood, \\

8. Holy and unblamable in his sight;) that is, really holy and unblamable, though not perfectly so. As the election here described, is an election of man to be holy, all prophesies that Christ ought frequently to recollect this end of his election, that they may be careful to make it sure.

9. The dispensation of the fulness of times, (Eph. iii. 18.) is the dispensation of the church of God. The dispensation of the law of Moses, as well as the dispensation of the church of Christ, is the dispensation of Jew and Gentile, Revelation ii. 19. as well as of Jew and Gentile, Revelation ii. 19. and Gentile.

10. In the dispensation of the fullness of the times, (Eph. iii. 18.) the church of Christ, the church of Gentiles, is the dispensation of the fulness of times, and the dispensation of the church of God, the dispensation of the law of Moses.

11. By the dispensation of the fullness of the times, we understand the dispensation of the church of God, which is composed of both Jews and Gentiles, and is the dispensation of all nations, not of one nation only.

12. The dispensation of the fullness of the times, the dispensation of the church of God, is the dispensation of the law of Moses, and the dispensation of the church of Christ, is the dispensation of the Gospel.
gather together all things (ver. 17.) under Christ, both things in the heavens, and things upon the earth, even under him,

11 For this reason I, Paul, the prisoner of Jesus Christ for the sake of you Gentiles, may God's favor and peace be with you!

12 That we should be to the praise of his glory (ver. 6.), who before hoped in the Christ.

13 (Eph. 1.) By whom ye also have inherited, (from ver. 11. onwards,) having believed, (ver. 5.) the word of truth, the gospel of your salvation; (ver. 12.) by whom ye also believed, ye were sealed with the Spirit of promise, the Holy Spirit,

14 Who is the earnest of our inheritance, until the redemption of the purchased people, to the praise of his glory. (Ver. 13.)

15 For this reason, I also, having heard of the faith in the Lord Jesus which is among you,

this some understand the last dispensation of religion, in which all the former dispensations terminated; and which was erected on the throne fixed for it by the prophesy was fully come. The word (ver. 20.) signified the office of the master of a family, or his steward, who was appointed for the management of the family. Also it signifies, a plan formed for the management of any sort of business. In this passage it signifies the plan which God had formed for accomplishing the salvation of believers, by gathering them together into one church, under Christ as their head or governor, chap. ii. 2.

2. To gather together (αὐτοὺς ἐκ τῆς ζωῆς) all things,—Here, as in other passages of scripture, (αὐτοὺς ἐκ τῆς ζωῆς, all men; see Eze. xiv. 21.) the word ζωῆς properly signifies, to recapitulate the principal matters contained in a discourse. Here it is understood metaphorically, to denote the gathering together of inhabitants of all nations into one church, of which Christ is the head.

2. Both things in the heavens, and things upon the earth, because the powers of heaven, Luke xxii. 36. wrote the Jewish writers; and the shaking of the heavens and of the earth, (ver. 21.) foretold by Hagai, (ver. 8.) was fulfilled by St. Paul, (ver. 28.) The abolition of the Jewish and heathen religions, I am inclined, by things in the heavens and things upon the earth, in this verse, to understand the Jews and the Gentiles, (versus) 12. the Gentiles, who are also converted, the gathering together of all things under Christ means, not only the forming of Jews and Gentiles into one catholic church, but the bringing of them both into the heavenly country, through the medium of Christ, as is proved from ver. 11-13. Whitby and Chandler, by things in heaven, both mean the church, chap. ii. 11. 12. and by things on earth, believers of all nations; who, with the angels, shall at length be joined in one great society or church, for the purpose of worshipping God through all eternity, agreeably to Heb. xii. 22. Bexa, by things in the heavens, understands the saints in heaven who died before Christ came into the world, and who are not to be made perfect till the resurrection.

Ver. 11. According to the counsel of his own will,—The apostle makes this observation, to convince the believing Jews that God will bestow on them, and on the believing Gentiles, the inheritance of heaven through faith, whereas their unbelieving brethren are pleased to be displaced therewith.

Ver. 12. The apostle is not, as some suppose, speaking of the Messiah in a historical character, or distinguishing mark of the Jews. They had the promises of the Messiah or Christ, and therefore hoped in him before the time of his actual appearance. Thus we find it was the common character of the devout Jews, that they waited for the consolation of Israel, Luke ii. 18., and that they looked for redemption, a remnant of the house of Jacob, that is, the house in the Messiah before the time of his appearance. This circumstance therefore proves, that the apostle is speaking of the Messiah or Christ: for the Gentiles had no hope in Christ before he actually came, Eph. ii. 12.

Ver. 13.—By whom ye also have inherited,—I have supplied the word οἱ ἐκ τῆς ζωῆς, from ver. 11. because that addition appears to me to be better with the apostle's design, than the addition which our translators have taken from their translation of ver. 12. 'have trusted.'

Ver. 14. The Spirit of promise from the promise of the Spirit. See 2 Cor. i. 20. note 1. In allusion to the covenants of the eastern countries, who marked the premises and parcels of lands, to distinguish them from the goods of others, Christ is said to have marked the Gentiles as the children of God, by bestowing on them the gifts of the Spirit. Hence, when Peter rehearsed to the brethren in Jerusalem, how the Holy Ghost fell to Cornelius and his company, as on the Jewish believers at the beginning, they replied, Acts x. 14. 'Then hath God also to the Gentiles granted repentance unto life.'—Others are of opinion, that the Scope of the tract, was the ordinary influences of the Spirit, wherein the believers were marked. But the ordinary influences of the Spirit are also included in this sealing, because thereby they acquire the image of God, and are prepared for eternal life. Accordingly, though the extraordinary gifts of the Spirit, whereby the believers are sealed, and Gentiles in the first age were sealed as heirs of the promises, have long ago been withdrawn, the ordinary influences of the Spirit God will still bestow on believers. And if they prosecute the work, he is hereby marked or declared to be God's son; and that mark or seal is to him a stronger evidence of his title to the inheritance, than if he possessed the miraculous gifts; nay, than if an angel from heaven assured him of his title. How earnestly ought we then to be in our endeavours to obtain the seal of the Spirit. See Eph. iv. 30. where likewise we are said to be sealed with the Holy Spirit to the day of redemption.

Chandler tells us, that the sealings into the mysteries of Diana received from the priests a sacred seal or ring, with the figure of a bull and goat, as an ensign, and the name of Diana engraved on it, thus forming the seal, and to those who were admitted into the mysteries of the Spirit. See Eph. iv. 30. where likewise we are said to be sealed with the Holy Spirit to the day of redemption.
Lord Jesus which subsists among you Ephesians, and of the sincere love which ye bear to all the saints, whether they be Jews or Gentiles.

16. Do not cease, morning and evening, to give thanks to God for you, on account of your perseverance in the true faith of the gospel, and in love to all the saints; making mention of you by name, in my daily prayers, as sincere Christians;

17. Requesting, that the God who is worshiped by our Lord Jesus Christ, and who is the author of all the perfection and happiness that is in the universe, and more especially of that which we shall enjoy in the kingdom of heaven, (ver. 18.) would give to you great natural wisdom, and revealed knowledge, for the continued acknowledgment of Jesus Christ as your Saviour.

18. Also, I pray God to give to you Gentiles the eyes of your understanding enlightened by the discoveries of the gospel, in order that ye may know what blessings are the objects of the hope which ye justly entertain, in consequence of his calling you the seed of Abraham. (Rom. iv. 26.)

19. And that the exceeding greatness of his power (ver. 142.) with relation to us who believe, according to the working of the strength of his force, (see 2 Cor. iv. 17, note 3.)

20. Which he wrought (v. 2) in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21. Far above all government, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

22. And subjected all things under his feet, (1 Cor. xv. 27.) and appointed him head of the church, as in chap. i. 18-20. But the habitation of God.

23. And the faith of the Ephesians, which the apostle had heard of was not their first faith, or conversion to Christianity, but their persevering in the true faith of the gospel concerning men's justification by faith, without the works of the law.

24. And of the love which is in all the saints.——By praising the Ephesian episcopacy, it is implied that they were free from the narrow bigoted spirit which prevailed in some other churches, where difference in opinion about the necessity of works, or the length of time of the probationary life, or the express word of God, that the Jewish and Gentile Christians in Ephesus sincerely forsook Judaism, and joined the Christian society, where the Gentiles were on good terms with Jews, and even were admitted to the Christian society, as Phil. ii. 15.

25. To give thanks to you.——By giving God thanks for the preservation and prosperity of the church. This was a common form of expression for a Christian's thankfulness for the prosperity of the church.

26. Of the omnipotence of God, and the love which is in the invisible world, as among men in the visible world.——Chandler observes, that ξπον, the first word, signifies empire of the largest extent; being used by Greek authors to denote the empire of Alexander, after he had conquered the east; Elyar, Ven. Hist. lib. 3. c. 29. and the empire of the Romans, Herod. lib. i. proem. and that ευνούασα, the last word in the verse, signifies the lowest degree of power, power of the smallest extent; so that, as the same word is used for the smallest, as well as the greatest (in the different degrees of government), it signifies the highest, the intermediate, and the lowest orders of beings in the universe having power, whether among angels or men.——And, according to this view of Christ's dominion, he is placed above every created nature, however excellent it may be. See Col. i. 16. note 5. and every name that is named.——Nouns is here, by an usual figure, put for the person who possesses the authority signified by that name.

27. The invisible world, in which the powers mentioned in the former part of the verse rule, is called 'the world of which God is the King,' because though it exists at present, it is come, to us, as in the time of the Gentiles.
over all things (ἐν αὐτῷ, ch. 20.) for the church. 23 Which is his body, and the fulness of him that filleth all his members with all.

3. And appointed him head over all things for the church. — As it is here declared that Christ is raised to universal dominion for the noble purpose of erecting and establishing the church, that is, for uniting the angels who are in heaven to the men who have lived, and are to live on earth, in one harmonious society, that the enemy of the world, who travaileth to cheaply to be happy in one another society to all eternity. It was necessary for accomplishing this grand purpose, the evil angels should be subjected to him; and even that the material fabric of the world, with every thing it contains, should be under his direction, that he may order all the events befalling men, in such a manner as to promote their virtue, and prepare them for heaven.

Ver. 25. — Which is his body. — The church is called the body of Christ, to signify that the members thereof are united to, andanimated by him; that they are under his direction, and the objects of his care; and that they are united to one another in love, after the manner in the converted Jews, he acknowledged, fed by the head, and united to one another by mutual sympathy and care. See chap. ii. 16. and chap. v. 22. note.

2. And the fulness of him, by calling the church ἡ πληροφορία, the fulness of Christ, the apostle intimates that he who is universal Lord would want a principal part of his subjects, if the church among them were not united and subjected to him as its head. — For the meaning of ἡ πληροφορία, fulness, see Rom. xi. 12. note. Col. ii. 9. note.

3. Who filleth all with all. — See Col. ii. 10. note 1. The gifts and graces which Christ bestows on his members, are called, chap. iii. 19. the fulness of God, because they all come from God. The persons who were most especially blessed in the apostolate of his church were his apostles, prophets, evangelists, &c. as mentioned chap. iv. 7—12. The apostle now explains his meaning, and the blessedness of him who filleth all in all. Chandler writes as follows: — "I doubt not but that in these expressions the apostle had respect to the famous statues of Diana, who was the great goddess of the Ephesians. Her image was that of a woman, and her body filled with the breasts of a woman, to denote, as St. Jerome on the place tells us, "that she was the nurse, supporter, and life of all living creatures:" or as Macrobius informs us. Natural. lib. i. cap. 20. "she represented the earth, or nature, by whose nourishment the whole universe is supported." Now this gives a beautiful turn to the apostle's expression. The church of Christ is that body, that πληροφορία, the fulness of Christ, here spoken of, whichumbles of divine graces. For as St. John, who also lived long at Ephesus, tells us, in the very same manner of expression, "and from his fulness we all have received grace for grace."

CHAPTER II.

View and Illustration of the Doctrines in this Chapter.

The apostle begins this chapter with observing, that even the Ephesians, though lying under the sentence of death on account of their trespasses and sins, Christ had filled with his gifts and graces, ver. 1. — Then describing the character and behaviour of the Ephesians in their heathen state, to make them sensible, that notwithstanding the advantages which they pretended to have derived from the heathen mysteries, all the Gentiles, not excepting the initiated themselves, were deeply sunk in the grossest ignorance and wickedness, ver. 2. — Then speaking of the great love which he bore to the Jewish nation, God had made them, and the Gentiles, alive together by Christ, ver. 4, 5. — and had set them down together in the heavenly places of the Christian church, wherein salvation is promised as a free gift to all, through faith, and had sealed that promise to them by the gifts of the Spirit, ver. 6. — That future generations, knowing the exceeding greatness of God's grace, may be encouraged to expect pardon upon their repentance, ver. 7. — Then told the Ephesians, that the admission, not of the Gentiles only, but even of the Jews, into the Christian church, and their promise of salvation through faith sealed to them, were owing entirely to the unmerited benevolence of God, and not to their own good works, so that no one could boast of having merited salvation, ver. 8. — Thus at the same time he told them expressly, that these great favours were bestowed on them to fit them for good works, ver. 10.

The apostle having thus described the character and state of both Jews and Gentiles before their conversion, he desired the Gentiles to remember, that, in their heathen state, and after they were not even the initiated in the mysteries, had any knowledge of Christ the Saviour, or hope of the pardon of sin, being aliens from the commonwealth of Israel, and strangers from the covenants, and without hope of pardon, nay, without the knowledge of the true God, ver. 11, 12. But now, by the pure favour of God, being seated in Christ's church, they enjoyed all those spiritual knowledge, and hopes, and privileges with which God's ancient people; for, though not circumcised, God had brought them nigh to himself, and to the Jews, by the blood of Christ, ver. 13. — who is the author of peace both to Jews and Gentiles, and hath made of both one church or fellowship, in which the true God is to be worshipped; having thrown down the Jewish peculiarity, which was the partition wall that had hitherto separated the Jews from the Gentiles, ver. 14. — and, by his death in the flesh, hath taken away the cause of the enmity which subsisted between them, even the Levitical ordinances, that he might create the two into one new man, body, or well agreeing society, under himself as head or governor, thus making peace between them, ver. 15. — also that he might reconcile both in one body or visible church to God, having, through his cross, slain the cause of their enmity to God, even the wicked affections and passions of both, ver. 16. — and this peace with God, Christ preached by his apostles to the Gentiles, and to the Jews, ver. 17. — And therefore, through him, both have access in the Christian church to worship the Father of the universe, with hope of acceptance and pardon; a privilege much greater than any which the initiated in the heathen mysteries could claim, ver. 18. — Withal, that such as the scribes, or priests of Diana, as were now become members of the fellowship of the mystery of God's will by faith, and all in the province of Asia who formerly were employed about the temple of that idol, might have no occasion to doubt of their having been members of the church, the apostle assured them, that they were no longer strangers to the covenants, and foreigners, as they had been, in the commonwealth of the true God, (see ver. 12.) but by the knowledge and belief of the mystery of God's will, they were become joint citizens in that commonwealth with the saints, and "members belonging to the house, or family, of God, to whom the church is built up, of which Christ is the head, which is constructed for the use, not of the inhabitants of Asia alone, but of believers of all nations, the true saints of God, ver. 19. — For they were built upon the foun-
to have fallen down from Jupiter, nor even, like the ancient temple at Jerusalem, by any outward visible symbol of the presence of the true God; but by his real presence through invisible presence, filling every part of the fabric with the gifts and graces of his Spirit, ver. 22. See chap. i. 23, ii. 1.

By this grand figure the apostle hath taught us, that, under the gospel dispensation, the presence of God is not any longer manifested in a material temple, as under the Mosaic dispensation; neither is his worship limited to a certain particular place. But the invisible temple is Christ himself, and he is in all his saints. But any society of believers met for worshiping God in spirit and in truth, is a real temple of God, because in that society prayers and praises are publicly offered to God. Nay, every individual believer is a temple, because God is always inwardly worshipped and praised by him. And with respect to the Ephesians in particular, since they were members of this invisible temple of God, the Christian church, their honour as the keepers of this temple, and as worshippers therein, was far greater than their honour as priests and worshippers of Diana: Nay, greater than it would have been, had they become priests and worshippers in the temple at Jerusalem.

**NEW TRANSLATION.**

**CHAP. II.**—1 Even you EPHESIANS Christ hath filled with his gifts and graces, and thereby hath made you alive, who, notwithstanding your knowledge of the mysteries, were dead in trespasses and sins:

2 In which trespasses and sins, before your conversion, ye lived after the course of the heathen world, according to the will of the devil, the leader of those powerful spirits now in rebellion against God, who have their residence in the air, and the author of that false dispensation which now inwardly worketh in them who disobey God by their idolatry and opposition to the gospel.

3 With whom also we all had our conversation formerly, in the lusts of our flesh, doing the inclinations of the flesh and of the imaginations, and were by nature children of wrath, even as others.

**COMMENTARY.**

**CHAP. II.**—1 Even you Ephesians Christ hath filled with his gifts and graces, and thereby hath made you alive, who, notwithstanding your knowledge of the mysteries, were dead in trespasses and sins:

2 In which trespasses and sins, before your conversion, ye lived after the course of the heathen world, according to the will of the devil, the leader of those powerful spirits now in rebellion against God, who have their residence in the air, and the author of that false dispensation which now inwardly worketh in them who disobey God by their idolatry and opposition to the gospel.

3 With whom also we all had our conversation formerly, in the lusts of our flesh, doing the inclinations of the flesh and of the imaginations, and were by nature children of wrath, even as others.

Ver. 1.—1. Even you he hath filled. I agree with Chandler in opinion, that this verse is strictly connected with the last clause of the last verse of the preceding chapter; and that the words necessary for a strict connection are to be supplied from the following fifth verse, as our translators have done;

Even ye have been filled, namely, with his spiritual gifts and influences, and with all the various blessings which flow from them. The cause, manner, or instrument, as the grammarians speak. See Rom. vi. 10, 11. notes. This clause Locke paraphrases in the following words, 'Ye were, in particular, influenced by the power of the Holy Ghost, which was poured upon you in the day of your conversion; and ye were thereby sanctified as for God. Their consecration, however, is not of such nature as to hinder them from going to and fro on the earth. And therefore, being irrevocable enemies of God and his ways, they naturally continued the vices in opposing God, and in ruining men by their temptations, 1 Pet. v. 14. And that they might be preserved from such contiguity with those whom they presumed to understand themselves under the direction of one chief, here called their Prince, but in other passages, Satan and the Devil. Perhaps also he is called their Prince, because he instigated them to rebel against God, and was their leader in that rebellion. See 1 John v. 19. note 2.

3. And of the spirit which now inwardly worketh in the children of disobedience. See 2 Cor. iv. 4. note. The word children is translated of the spirit, of the spirit, being governed by the preceding word, of, in the prince, is fully translated, and of the spirit; that is, of the prince or author of the spirit which reigns in the children of disobedience, the author of that idolatry and wickedness which prevails among the heathens. For the word spirit in scripture, often denotes one's disposition and actions. The heathens are justly called 'children of disobedience,' because their life was one continued course of disobedience, both to God and to the Heavens. It is an expression, understood by the unbelieving Jews, called children of disobedience in scripture, and of the children disobedient. And of the spirit which reigns in the children of disobedience, the author of that idolatry and wickedness which prevails among the heathens. And far more in those who have the gospel; for though they have the word of the gospel, which should cause them to understand and to comprehend the things of the Lord, yet they do not understand, nor will they understand, as the apostle says, 2 Cor. vi. 14. They are under a spiritual blindness, and the word of the gospel is like a glass, which they will not or cannot see. See also Ephes. ii. 14. They are as if they had been blind, and had not seen the word of God, but, like Cain, have not heard of the world. See also the same place, where it is said of them, that they have not heard of the voice of the Lord, and have not seen the glory of the Lord. But I prefer the sense given in the commentary.

Ver. 3.—1. With whom also we all had our conversation. Or in some may be translated after the flesh, (Ezek. iv. 17,) that is, after whose example. Here the apostle speaks in name of the generality of the converted Jews, whose former character and state he affirmeth to have been the same as that of the Gentiles, and the character and state of the children of disobedience; for in it, with it, and after its fashion. Plainly referring the word of the gospel, the grace and bottom of all future conversion, to the children of disobedience formerly, doth not imply that all the converted Jews lived among the heathens, and were the children of disobedience. For in every age, and in every generation, the children of disobedience are to be found, and have been found, even among the converted Jews, as in every other age and generation. But the apostle here speaks of the conversion of the converted Jews, in order to make the Ephesians sensible that the law of Moses was not such an effectual institution as the Judæans represented it; secondly, to

2. According to the prince (cf. Eph. ii. 2, note 1) of the power of the
EPIPHANIES.

4 But God being exceedingly liberal in the exercise of his mercy, through his great love with which he loved us, 5 Even us who were dead in trespasses, he hath made alive together (Ep. Xxv. 25.) by Christ; 6 by grace ye are saved; 7 And hath raised us up together, and (Eph. ii. 5.) hath set us down together in the heavenly places (w) by Christ Jesus; (see ver. 5. note.) 8 For by grace ye are saved; 9 Not by works, (i.e., 175.) so that no one can boast. 10 (Eph. ii. 8.) Yet we are his workmanship, 11 to whom he hath made alive together by Christ; which is the common translation of this clause, 'He hath quickened us together with Christ,' which is adopted by the apostle from Eph. ii. 5, 6. Who are the Gentiles?—2. And of the imaginations.—*anima* ... *intellectus.* This word is used by the LXX. to denote the corrupt imaginings of the Gentiles. Contradictions; 20. And every imagination of the thought of his heart is only evil continually. 1. Luke i. 31. 'He hath scattered the proud ( sailors) in the imagination of their heart. 2. 'By the imaginations of the intellectus,' that is, of the thoughts of the mind, conscience, whatever else the appetite arises from sensual views of things. 3. To the excessive wickedness of the Jews the apostle hath borne testimony in other passages, particularly Rom. ii. 2. iii. 10.—13. 4. And were by nature children of wrath.—Nature often signifies one's birth and education; Gal. ii. 16. 'We are Jews by nature.'—Also men's natural reason and conscience; Rom. iii. 14. 'The Gentiles who have not a law, do worshipping the things of God, who are not known by him; but are also accomplished in every manner of wickedness, for the reason of the unrighteousness of men.'—5. Children of wrath. 6. 'To love with the love of the Holy Scripture.' 1 Esd. iv. 27. 'Wherefore, to love with love, is to love without bounds. 8. Ver. 5.—1. He hath made alive together by Christ. 3. Epi. vi. 12. 4. Not by works, (i.e., 175.) so that no one can boast.
works, yet we who believe are God's workmanship, formed (ver. 10.) through Christ Jesus to do good works: for which God before prepared us by the knowledge of his grace: the effect being put for the cause. 1 Thess. ii. 2. Ye are our glory and joy; that is, the cause of our glory and joy.

12. But first, in Christ Jesus, ye who were formerly far off, are brought nigh (e, 187.) through the blood of Christ.

13. And he is our peace, 1 who hath made both one, and hath broken down the middle wall of separation:

14. And hath abolished (by) his flesh the enmity, even the law of the commandments (e, 168.) concerning ordinances, that the two might create (e, 176.) himself, and unite one new man, making peace (see ver. 10. note one new man, making peace; see Col. ii. 13.):

15. The effect being put for the cause. 1 Thess. ii. 2. Ye are our glory and joy; that is, the cause of our glory and joy.

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12. But first, in Christ Jesus, ye who were formerly far off, are brought nigh through the blood of Christ.

13. And he is our peace, who hath made both one, and hath broken down the middle wall of separation:

14. And hath abolished (by) his flesh the enmity, even the law of the commandments concerning ordinances, that the two might create himself, and unite one new man, making peace; see Col. ii. 13.:

15. The effect being put for the cause. 1 Thess. ii. 2. Ye are our glory and joy; that is, the cause of our glory and joy.

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15. The effect being put for the cause. 1 Thess. ii. 2. Ye are our glory and joy; that is, the cause of our glory and joy.
16 And might reconcile both in one body to God, (Eph. 2:15,) through the cross, having slain the enmity by it:

17 And coming, he brought good tidings of peace to you the far off, and to us the near.

18 (Cov. 255.) Therefore, through him, we have introduction, both of us, (b) by one Spirit to the Father.

19 Where, then, ye are (waxt; 193,) not new strangers and sojourners, but joint citizens with the saints, (c) same sani belonging to the house of God:

20 Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone; law of the commandments by precepts, namely, the precepts of the gospel. See Eusebius's note on Col. 2. 14. But as 15:39 comes from a word meaning 'to one', and if these be united to one another because of their fascination, it properly denotes an injunction founded in the fulness of grace, wherein the person who enjoins it is first; accordingly, it is used to note Augustine's decree concerning the taxing. Luke 11. 2. In like manner, users, obeying the arbitrary injunctions of the Pythagorean philosophers, are said to be users of the commandments. The ordinances of Moses, being founded in the pleasure of God, are fully called ordinances. 15:39, etc. But this name cannot be applied with propriety to the precepts of the gospel, which are all founded in the nature and reason of things. In the Syrian version, the preposition = is added in the middle of verse 19, and gives another meaning, i.e., he established the law of the commandments, together with the ordinances which it enjoined.

4. Concerning ordinances—The ordinances of the law, being designed to keep the Jews separated from the rest of mankind, that they might preserve the oracles of God concerning Christ; designed also to prevent the fallings away of the Gentiles when they were not under the commandments. In the dispensation through Christ's death—they were wisely appointed to continue only so long as the thing that was signified was in the law of Moses, being founded in the pleasure of God, and were fully called ordinances. 15:39, etc. But this name cannot be applied with propriety to the precepts of the gospel, which are all founded in the nature and reason of things. In the Syrian version, the preposition = is added in the middle of verse 19, and gives another meaning, i.e., he established the law of the commandments, together with the ordinances which it enjoined. Hence the apostle told the Corinthians, 1 Cor. vi. 13. 'Hath any circumcised one been called, let him not be uncircumcised.' See Preface to the Galatians, sect. 4. No. 6. pertinent paragraph.

16. Reconcile both in one body. The Latin also used the word corpus, body, to denote a number of men united together by a common interest, and governed by the same laws. Cicero de Oificia, lib. 1. "Totum corpus Reipublica, The whole body of the Commonwealth is the Emperor." 2. To God, having slain the enmity by it. The reconciliation described in this verse, being the reconciliation of Jews and Gentiles unto God, the enmity which is said to have been slain by the cross of Christ, is that which subsisted between God and them, through the corruption of the nature. But the creation of the two into one new man, mentioned ver. 15. being the uniting of Jews and Gentiles into one visible church, the enmity spoken of in that verse as abolished, and being placed in the body of one new man, which the one or the other on account of the rites of worship peculiar to each. Hence the propriety of the expression used in the context. In the one case it is, 'having abolished the enmity,' the law of Moses, the cause of the enmity: and in the other, 'having slain the enmity,' namely, men's lusts, passions, and corruptions, the cause of the enmity. It is in the passages of scripture, likewise, these great effects are ascribed to the cross of Christ; and, particularly, our sinful passions are with much propriety ascribed to the cross of Christ, Rom. vi. 6. Gal. 5:1. For of all the arguments that can be offered to persuade sinners to return to the covenant administered by the old law, those obtained by the church of God are the most efficacious and powerful. It is the greatest expression of the love of God to sinners; as a propitiation for sin, it gives pardon believers the sure hope of pardon; and as connected with Christ's resurrection, it is in a certain proof and pledge of our resurrection to a never-ending life, and of our being raised from the dead to perpetual life, to prepare for his people. See Gal. vi. 14. note 1. 2. Therefore, through him as our high-priest, we Jews and Gentiles have introduction, both of us, by one Spirit to the Father of the universe, to worship with the hope of being accepted. 3. Where, then, ye are (waxt; 193,) not new strangers and sojourners, but joint citizens with the saints, same sani belonging to the house of God: but ye are joint citizens in the city of God with the Jews, and belonging to the temple of God, as constituent parts thereof; 3. Being built, equally with the Jews, upon the foundation of the doctrine of the apostles and prophets, (see chap. iii. 5,) Jesus Christ himself being the bottom corner-stone, by which the two sides of the building are united, and on which the whole corner rests;
the superior Christian prophets are meant, to whom, by a peculiar
the truth, the true meaning of the writings of Moses and the pro-
4. Jesus Christ himself being (σαρκικῶς) the bottom corner-
19. By which chief corner-stone, the whole building being fully
22. In which temple, ye Jews also are built together with the
23. (Er. *) In which ye also are built together with the

in our learned and elegant apostle, that though an enemy to this
the natural turn of their enthusiasm, by writing to his convert in a
and to that majesty, order, and beauty, of which their temple was
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in the膏plastic spirit of religion in the Ephesians, yet, according to his
own character, he has communicated with unspeakable fulness of

But, as the apostle was now in bonds for maintaining the
the before-mentioned doctrine concerning the Gentiles, he
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CHAPTER III.

View and Illustration of the Discoveries contained in this Chapter.

The apostle having formerly shewed, that the Gentiles, though uncircumcised, are predestinated to the adoption of sons unto God, chap. i. 5. and have redemption through Christ's blood, chap. i. 7. and, as the sons of God, are heirs of God, and joint-heirs with Christ, chap. 3. and made the church of Christ a temple of God, by faith; and that the apostleship of the church was committed to the temple of Diana, it was not for the purpose of accommodating himself to the peculiar enthusiasm of the Ephesians, but to destroy that enthusiasm. The whole inhabitants of Ephesus gloried exceedingly in the honour which their city derived from its being adorned with so magnificent a structure; and were insatiated with the splendour of the worship which was performed therein. The apostle, therefore, to learn the estimation of that famous temple, and to warn them from the worship of the lifeless image of an idol, with great propriety showed them, that the Christian church is a temple much more magnificent and beautiful, being built, not upon the foundation of wooden piles driven deep in the earth, like the temple of Diana, see chap. iii. 17. note, but upon the more sure foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone: That this great temple is built, not of stones and other dead materials, but of living men, whose minds are yoked together, not to any idol, but to the living and true God, who fills every part of it with his presence, ch. iii. 16 and is worshipped in it, not by impure rites, like those performed in the temple of Diana, but by holy affections and virtuous actions, produced in the worshippers by the operation of the Spirit.

mystery of God and of Christ is, which is now established by the building of the Christian church, ver. 9.—Nay, he assured the Ephesians, that the angelical hosts themselves have acquired a more comprehensive idea than formerly of the multiform wisdom of God through "this mystery," ver. 10. and it is now constituted, according to the arrangement which, from the beginning, God had made of the dispensations of religion, to prepare the world for the coming of Christ Jesus, ver. 11—Next, as one of the chief privileges which all the members of the fellowship of the mystery of Christ enjoy in the present constitution of the church, the apostle mentioned liberty of praying to God through the mediation of Christ, and access to his presence at all times, with assurance of being heard, ver. 13.

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EPHESIANS.

CHAP. III.

For the sake of this doctrine, that the Gentiles are predestinated to the salvation of sons, (chap. i. 6), and are made one church with the Jews, I Paul am now a prisoner belonging to Christ Jesus, on account of you Gentiles.

1 Ye cannot doubt of my being imprisoned for you Gentiles, seeing ye have heard of the grace of God, which was given me on your account, to preach the gospel to you, without requiring you to obey the law of Moses:

2 For revelation God made known to me the great secret concerning the Gentiles, (see ver. 6.), as I wrote before in few words.

3 By which, when ye read, ye may perceive my knowledge (w, 166.) of the mystery of Christ,

4 Which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit;

5 That the Gentiles should be joint heirs, (and (οὐσίως) a joint body, and joint partakers of his promise (w, 168.) concerning Christ, (ἐξ) through the gospel:

6 Of which I was made a minister, according to

Ver. 1. On account of you Gentiles.—The apostle mentions his imprisonment for preaching the privileges of the Gentiles, to convince the Ephesians that he firmly believed what he preached concerning the Gentiles. From the account which Luke hath given, Acts xxii. 25, of Paul’s imprisonment, it appears to have been occasioned by his doctrine concerning the freedom of the Gentiles from the law of Moses.

Ver. 2.—1. Seeing ye have heard of the dispensation. If the particle εἰς γίνεται, in this passage, is translated supplied, seeing, as I have done, it must be translated, as chap. iv. 31. and Romans viii. 17. In the apostolic office, which was bestowed on Paul, and the order he gave in the Galatians, who were his converts, and well acquainted with his history, Gal. i. 13. For ye have heard of me more part.

2. Of the dispensation of the grace of God.—For the meaning of the word grace, see chap. i. 10. note 1. Because in scripture grace sometimes signifies rests, chap. xxii. 10. But grace, in the sense of chap. ix. 15. (or. 17., 18.) seems rather of opinion that ‘the dispensation of the grace of God,’ in this place means the apostolic office, which was bestowed on Paul, for the purpose of converting the Gentiles. But, as in the subsequent verses he explains himself by saying, that by revelation God made known to him the mystery. I rather think, ‘the dispensation of the grace of God’ which was given him on account of the Gentiles, denotes the knowledge of the gracious plan which God was pleased to contrive for the salvation of the Gentiles.

Ver. 3.—1. By revelation he made known to me the mystery.—That the Gentiles were made joint heirs with the Jews of the inheritance promised to Abraham and to his seed, and one body or church with the Jews, and partakers of his promise concerning Christ by faith, Gal. iii. 27. Ch. i. 14. He was instructed, he himself mentioned chap. i. 9. note 2. From what St. Paul says here, and in other passages concerning the revelation which was made to him of this mystery, Locke in his preface to the Ephesians infers, that although the other apostles knew the freedom of the Gentiles from the law of Moses, all of them, except Paul, were ignorant that the Jews were freed from it, and that the law itself was abrogated. But in this certainly Locke was mistaken. For Paul himself expressly affirms, chap. ii. 6. that the mystery of which he speaks was ‘revealed in holy scriptures, the holy apostles and prophets by the Spirit.’ Besides, what is said Acts xvii. 30. is an argument for the purpose of the revelation, does not state that James thought the observance of the law necessary to the Jews as a condition of their salvation; but he thought it necessary to their enjoying the privileges of Jewish citizenship; in which opinion Paul agreed with him. And, therefore, to show that he never taught the Jews to form the law of Moses as the municipal law of Judea, he concludes with this assertion. So that what he said respecting the Gentiles, he did not necessarily imply that they should be subject to the law of Moses, or that they were to be subject to it as a condition of their salvation, he would not have conveyed, as may be known from his behaviour in the case of Titus, whose circumcision he would not consent to, because, as he told the Galatians, chap. ii. 5. it would have been a renouncing of the truth of the gospel, most injurious to the Gentiles. 2. As I wrote before in few words;—Προφητεύομαι εἰς τὸ ἤλθεν ἡ γραμματεία, for the greatest part of the preceding chapters is taken up in explaining that mystery; but his meaning is, that he had written before, namely, chap. i. 8-10. In few words concerning the discovery of the mystery of Christ. His knowledge thereof was well-founded and complete. This passage may have been designed more especially for some in the provinces of Asia, who were not perfectly conversant with the writing, concerning his having received the knowledge of the mystery of Christ, and his being the apostle, his knowledge thereof was well-founded and complete. For during his long sojourn at Ephesus, all who dwelt in Asia, by coming to Ephesus, ‘heard the word of God, both Jews and Greeks, every one that was wise hearted.’ Acts xviii. 4. All that he had said may have been in a great measure ignorant of Paul’s history, the reading of what he had written there, concerning his vocation and inspiration as an apostle, must have been of great use to such, in making them understand his authority and knowledge in the gospel. The commendation which the apostle gives here of the discoveries made in this epistle, Ephes. vii. 1. thoughts was intended to make the Ephesians sensible, that it was a book of divine knowledge, incomparably more valuable than any of the curious books which they had burnt after their conversion.

2. Knowledge of the mystery of Christ.—Paul’s knowledge of the mystery of Christ is more particular, for the reasons of which he speaks, which he says were ‘revealed in holy scriptures, the holy apostles and prophets by the Spirit.’ And as many of the Gentiles may have been in a great measure ignorant of Paul’s history, the reading of what he had written there, concerning his vocation and inspiration as an apostle, must have been of great use to such, in making them understand his authority and knowledge in the gospel. The commendation which the apostle gives here of the discoveries made in this epistle, Ephes. vii. 1. thoughts was intended to make the Ephesians sensible, that it was a book of divine knowledge, incomparably more valuable than any of the curious books which they had burnt after their conversion.

Ver. 5. Which in other generations was not made known, ets.—That the Gentiles were to be blessed in Abraham and his seed, was made known anciently in the covenants of blessing, and by the manner they were to be blessed in Abraham’s seed, was not made known, either by Moses or by the prophets. The generality of Jews supposed that the nations were to be blessed in Abraham’s seed, by their subjection to the law of Moses; an idea they were led to entertain by the passages of scripture on that subject. This notion does not disturb the Gentile believers in the church of God, as foretell, under the images of the coming of the light of the Jews, and of their being ‘converted to them,’ Isa. ii. 8. and of their joining the Israelites in worshipping God, according to the rites of Moses. But none of the Jews imagined that the Gentiles were to be made partakers of the unsearchable riches of the grace of Christ, which James advised him to despair of, as it was now revealed to him and to the other holy apostles and prophets of Christ.
appeal to me for that purpose; and holding rank as an apostle, according to the gifts of inspiration and miracles which were bestowed on me, and having been in my ministry, according to the inworn of God's power strengthening and directing me in the use of these gifts, for converting the Gentiles.

8 Unto me, I say, who, because I was a blasphemer, a persecutor, and injurious, (1 Tim. i. 13.) was less worthy of such an honour than the meekerest believer, was this grace of inspiration and miracles given, to enable me to preach to the Gentiles the unsearchable riches of Christ.

9 And to make all men see what the nature and advantage of the fellowship is of the mystery (see ver. 6.) which was hid from the ages by God, who created all things by Jesus Christ;

10 That now to the governments and to the powers in the heavenly regions, the manifold wisdom of God may be made known through the church,

11 According to the disposition of the ages (see Eph. ii. 11. note), and introduction with confidence through the faith of him.

12 Wherefore, (avexa) I request that ye faint not at my afflictions (kag) for you, which Christ.

Ver. 8.—1. Who am less than the least.—Mai EXKLHPTIKH. This is a comparative formed from the superlative aKLHPTIKH, the force of which is difficult to express in the English language. Paul speaks of himself in this humble manner, compared with the other apostles and ministers of the word, called the foundation, Eph. iv. 11., not that he was not a believer, or that he was not a spirit of Christ, a persecutor of his disciples, and exceedingly injurious in some sense, as he tells us, 1 Tim. i. 13.

2. To preach to the Gentiles the unsearchable riches of Christ.—Those unsearchable perfections, Col. i. 23, whereby Christ is qualified to be the head over all, and to bestow on all who believe his greatest spiritual blessings, which are the only true riches, because they render the possessors perfectly happy. See ver. 10. 12. —Here, as Chandler observes, St. Paul tacitly contrasts himself as an apostle with the priests of Diana. They, as all the inhabitants of Ephesus, were without knowledge of the mystery of Christ, that is, the mystery of Christ, the Dianist mystery, was a mystery, a minister of the gospel. They had the custody of the treasures belonging to the goddess, which were deposited in their temple. Paul, on the contrary, had the deposit of the temple, was employed in preaching the gospel, the unsearchable riches of Christ, were instructed to be acquainted with Diana's temple. The priests of Diana were held in high esteem, because they had the knowledge of the mysteries of goddess Intu, into whose hands, and with whom they took upon themselves, the power of dispensations to conceal them from all but the initiated; whereas to Paul was communicated the knowledge of 'the mystery of God's will; the knowledge of the great blessings which God will bestow on mankind through Christ, called with great propriety the unsearchable riches of Christ. And that knowledge was imparted to him as a mystagogus, not to be concealed, but to be published; that all men, as is observed ver. 9, may become sensible of the advantages of the fellowship of the mystery of God and of Christ, and be induced to enter into a fellowship wherein such great blessings may be obtained.

Ver. 9.—1. And to make all men see.—Sokoloumas, literally, to shine the light to all, so as to make them see. 2. What the fellowship is of the mystery.—Tc x Xpcx. This word, translated by St. Chrysostom, commonwealth, conspiracy, society, section, was used by the Greeks to denote their religious societies or fellowship. See chap. v. 11. note. —Many ancient MSS. and versions read in this place, xarnocx, the dispensations. It seems the transmitters of this epistle, not observing that the apostle was contrasting the discoveries made in the gospel with the discoveries in the heathen mysteries, and the Christian church with the heathen, were at a loss to know what he meant by 'the fellowship of the mystery.'

3. Hid from the ages.—So the original phrase, se x xpaatav se x xpaatav, ought to be translated, as is plain from Col. i. 25, where generations are understood to pass from generation to generation, (see note on xpaatav from ages and generations.) See ver. 5. note.

4. Created all things, by Jesus Christ;—Here the context less us, the dispensation; and next, Col. i. 18. of God's power in the dispensation of all the dispensations of religion by Christ. Chandler, however, is of opinion, that the creation of the heavens and the earths, with the dispensations in their places, in the general expression all things, and that they add a dignity to the sentiment, as it represents our Saviour as the author of the system of things, and by the power of God his Father. The parallel passage, Col. i. 16. confirms this opinion.

Ver. 10.—1. To the governments and to the powers in the heavenly regions.—These, according to Locke and others, were the Jewish civil magistrates, priests, and scribes, and Pharisees, who, being members of the Jewish church, might be said to be in heavenly places, with as much propriety as the members of the Christian church are said to be in the heavenly places, Col. i. 10. An interpretation not well founded, we need only observe, that it does not accord with what follows in the context; the wisdom of God was not made known to the Jewish rulers by the Christian church, which they believed to be no church of God, and undeserving to be destroyed. God therefore, I have doubt of the governments and powers to whom the manifold wisdom of God was made known by the Christian church, by the direction of the orders of angels in heaven, whose knowledge of God's dispensations must be as gradual as these dispensations themselves; consequently their possession of the information must have been greatly increased by the constitution of the Christian church.

2. Manifold wisdom of God.—The apostle calls the wisdom of God τὴν μορφήν τοῦ θεοῦ, the image of God, or the property of God, according to which it displays itself. Estius translates this μετωπία, very absurd. The St. Jerome and Chrysostom translate παρουσία, presence.

3. May be made known through the church.—Though the angels, who, as the apostle Peter observes, 1 Pet. i. 12 desire to look upon these things in the figures which it displays itself, Estius translates this μυστηρίων, very absurd. The St. Jerome and Chrysostom translate παρουσία, presence.

Ver. 11. According to the disposition of the ages.—The words in the original, ἐν τῷ χρόνῳ, will not bear the translation of them in the English Bible. For, as Chandler observes, the Greek word ἐν properly denotes the manner or order in which a person places anything, either in his intention or in his execution. In the latter sense it is used, Heb. ii. 2, to denote the placing of the sheep-shears in due order in the sheath. —In the verse under consideration, it signifies both intention and execution. —And, age, is a word of various signification. Here, in the plural, it denotes the dispensations of religion, under which the world has been, and is; and in the singular, namely, the Patriarchal, in which a Saviour was promised; the Mosaic, in which he was typified; and the Christian, in which he was manifested in the flesh, and preached to the world as come. All these ages or dispensations, the apostle states, God planned and revealed: the dispensation of the Gentiles, Christ Jesus, the mystery of God, the mystery of Christ, for mankind for his reception. —Rom. xvi. 25. Th. 1. 2. (see the note on that verse), συνέσεως signifies the ages of the law, or Mosaic dispensation, and παρουσία, signifies the age of the Christ, the dispensation of the New Testament, the dispensation living under that dispensation.

Ver. 12. Ex x xpaatav x xpaatav, is impossible, without some such rendering as that the knowledge, or knowledge lived under that dispensation.
14 That ye may be made to fainth, I bow my knees to the Father of our Lord Jesus Christ, 
15 From whom the whole family in heaven, and upon earth, is named, 
16 Praying, that according to the riches of his glory, he would grant you to be mightily strengthened through his Spirit, (as, 141.) in the inward man: 
17 That Christ may dwell (as,) through faith in your hearts; and being rooted and founded in love, 
18 That ye may be thoroughly able to comprehend, with all the saints, what is the breadth, and length, and depth, and height; 
19 And to know the love of Christ, which surpasseth knowledge; also, that ye may be filled (as, 143.) with all the fulness of God. 

(a) Now, to him who is able to do exceeding abundantly above all that we ask or conceive, according to the power which strongly worketh in us,
CHAPTER IV.

Ephesians.

31. To him be glory by the church, (w. 67.) for Christ Jesus, throughout all the endless successions of ages. Amen.

31. I say, to him who is able and willing to do all this for you, be the highest praise ascribed by the church for Christ Jesus, his unspoken gift, throughout all the endless successions of ages. Amen.

them in the gospel; and particularly, the blessing of a glorious res- 

2. Throughout the all the endless successions of ages. — See the dates in the mediators of Christ being to as to when he delievered up the kingdom to the Father, the glory to be ascribed to God by the church through all humanity, is not to be given through the mediators of Christ, but it is to be given for Christ, that is, for his having saved the church by his death, resurrection, and his government, as mediator. Wherefore, the proper translation of this clause is not, by Christ, but for Christ.

3. Considered, not only as a strong expression of the apostle's admiration of God's goodness to men, but also as a means of strengthening the faith of the Ephesians. For lest the great blessings which the apostle had taught them to ex- 

4. Endowments possessed by its directors and teachers. But, lest the Ephesians might think that the miraculous gifts, with which Christ had endowed the directors and teach- 

5. To speak to the people the true doctrines of the gospel from love, that they might adhore closely to Christ the head of the body or fellow- 

6. Having thus explained the bands by which the mem-

7. The great discoveries in the foregoing part of this epistle, to which the apostle hath given the appellation of the mystery of God, and of Christ, were set forth by him, not merely for the purpose of weanin the Ephesians from the vain mysteries of their idol gods, and of fixing them in the belief and profession of the gospel; but also for giving them an elevation of sentiment and affection becoming those whose minds were enlightened with the knowledge of the mystery of God's will; and, at the same time, for leading them to a right behaviour in all the rela- 

8. To the doctrine and to the example of Christ, ver. 20, 21. 

9. Likewise, he commanded them to lay aside all their 

10. That is to say, the doctrine and the example of Christ, ver. 20, 21. 

11. And from Paul. xlviii. proved, that the power of distributing these gifts to men, was conferred on Christ as the reward of his death, ver. 8. — And in con- 

12. In order that they might build the church of Christ, ver. 18. — Where- 

13. The fellowship of the mystery of God was a much more excellent and better regulated society than any of the heathen fellowships, on account of the extraordinary 

14. New I. The prisoner (w. 164.) for the Lord, beseech you to walk 

15. New I. who am a prisoner for preaching the doc- 

16. New I. who am a prisoner for preaching the doc-

17. Contrary both to the doctrine and to the example of Christ, ver. 20, 21. 

18. And from Paul. xlviii. proved, that the power of distributing these gifts to men, was conferred on Christ as the reward of his death, ver. 8. — And in con-

19. In order that they might build the church of Christ, ver. 18. — Where-

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37. In order that they might build the church of Christ, ver. 18. — Where-

38. The fellowship of the mystery of God was a much more excellent and better regulated society than any of the heathen fellowships, on account of the extraordinary
worthy of the calling by which ye are called: 2 With all humility of mind, and meekness, and long-suffering, (Phil. ii. 3.) support one another in love. 3 Carefully endeavour to preserve the unity of the Spirit (b) by the bond of peace. 4 There is one body, and one Spirit, as also ye have been called (c), to one hope of your calling; 5 One Lord, (1 Cor. viii. 6.) one faith, one baptism, 6 One God and Father of all, who is (e) over all, and in (d), and with (e), and in you all. 7 But to every one of us is given grace, according to the measure of the gift of Christ. 8 (1 Cor. i. 7.) For he saith, He ascended on high, and took those wicked spirits, who had held mankind in captivity, captive, and gave spiritual gifts, not to the Jews only, but to men of all nations. 9 Now, because the Jews demand that Jesus is the Christ, on account of his humiliation and death, (John xii. 34.) I observe that this expression, he ascended on high, can have no meaning, applied to the Christ, unless that he also first descended into the lower parts of the earth; that is, became man, and was put to death, and was buried.

Ephesians.

Chapter IV.

I have acquired through suffering for you, to walk suitably to the honourable appellations by which ye are called; chap. ii. 13. 1 John iii. 1. 2 With the greatest humility and meekness, and with long-suffering, support one another under the miseries of life, by doing every good work in your power to each other, from a principle of unfeigned love. 3 Carefully endeavour to preserve the unity which should subsist among persons animated by the same Spirit; and do this by the bond of a peaceable disposition. 4 To this unity ye are bound by many strong ties: For there is one body or Church which comprehends you all, and one Spirit which anoints all in this body by his gifts; as also ye have been called to one hope of the same blessings by your calling. 5 Ye all serve one Lord; have one and the same objects of faith, and have professed that faith by one form of baptism. 6 Ye worship one God and Father of all, whether ye be Jews or Gentiles, who is over all, as supreme ruler, and is with all, taking care of his providence, and in you all who believe by his vital energy and grace. 7 But, though we are all equal in these respects, to every one of us are given functions suitable to the nature of the gifts bestowed on us by Christ; and each should exercise his own function, without envying others.

These gifts are bestowed by Christ: For the (Psalmist) saith, He ascended into heaven, and took those wicked spirits, who had held mankind in captivity, captive, and gave spiritual gifts, not to the Jews only, but to men of all nations.

Now, because the Jews demand that Jesus is the Christ, on account of his humiliation and death, (John xii. 34.) I observe that this expression, he ascended on high, can have no meaning, applied to the Christ, unless that he also first descended into the lower parts of the earth; that is, became man, and was put to death, and was buried.

Ver. 1. Walk worthy of the calling (b) by which ye are called. This signifies those blessings which God had bestowed on the Ephesians, by admitting them into his Church. Of these the following were the chief: (Children of Abraham and God; The true Israel of God; Heirs of Heaven; Fellow citizens with the saints.) For these honourable appellations implying the greatest dignity of character, were strong incitements to the Ephesians to walk in a manner becoming the dignity to which they were raised—if the common translation of this clause is thought more agreeable to the use of the word called in ver. 4, the translation wherewith the Ephesians were called will mean, their being called of God, and sanctioned by the gospel; a sense more consistent with the word calling which may be admitted, the apostle’s exhortation being equally well supported by that signification as by the other. Ver. 2. Unity of the Spirit. This states so much an unity of spirit, as of affection. For it appears from ver. 4, that this unity is founded on the relation which subsists amongst all the members of the Church, or of the Church universal. For Christ is the head; who worship one and the same God by the same religious rites, and in the same way. These are the same gifts of God; and who have an equal right to the same spiritual privileges. These, as well as their common wants, ought to esteem Christians to one another, and beget in them the same temper of virtue. In this sense, they who are joined to the Lord by faith, are said to be one Spirit with him, (1 Cor. vi. 17.) Ver. 3. Who is over all, &c. Machiav used the same argument to persuade the Jews to unanimity and love; chap. ii. 10. Have we not all one Father? Hath not one God created us? &c. Waterland Defence, page 10, tells us, the ancients understood this verse of the whole Trinity, in the following manner: Over all, as Father; Through all, by the Word; and in all, by the Holy Ghost. Ver. 7. Is given grace. Here grace signifies a particular function, or station, which is a gift of the gift of the grace of Christ; it must be different from that gift; consequently must be the function in the church, for which such a spiritual gift was bestowed. Besides, in other passages, grace is used for a particular function, or station, the basileus, the hand or arm of God, and who have an equal right to the same spiritual privileges. These, as well as their common wants, ought to esteem Christians to one another, and beget in them the same temper of virtue. In this sense, they who are joined to the Lord by faith, are said to be one Spirit with him, (1 Cor. vi. 17.) Ver. 8. He ascended on high, &c. This is a quotation from Psalm xiv. 1. and is part of a prediction of Messiah’s ascension into heaven, which begins thus: The chariots of God twenty thousand thousand of angels. The Lord among them. (The Sibylline Oracles). Messiah’s triumphal chariot, in which he was to enter heaven, was to be infinitely more magnificent than those of the two sacred generals in triumph. It was to be composed of ‘angels, ten thousands of angels.’ Thus the angels who carried up Elijah, 2 Kings ii. 11. are accounted on account of their being more magnificent, more royally called ‘chariots of fire, and horses of fire.’ The next verse of the Psalm informs us, that after Christ’s exaltation to the government of the world, evil angels shall be taken captive: ver. 10. Thou hast ascended on high. Thou hast taken captivity captive. This is explained, Col. ii. 15. Having spoiled principalities and powers, he made a shew of them openly, triumphing over them by it, that is, by the cross. By dying on the cross, Christ having spoiled all the different orders of evil angels of their usurped dominion over mankind, he exposed them after his ascension, in that spoiled condition, to the service and contempt of the good天使. This, however, is not to be understood literally, but as a figure of speech, importing the utter subjection of evil spirits to Christ, after his ascension, according to 1 Pet. iii. 22. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being subject to him. And his ascension is understood the good angels, who he thinks were spoiled of their power in the government of the world, after Christ’s ascension. But if they should manifest their power, they should be terrified the taking them captive, I do not understand. The truth of this verse is shown above of this passage, supported Col. ii. 15. note 2 towards the end. 2. And gave gifts to men. In our Bibles it is, Thou hast ascended, gifts to men. But in the Greek version, and the Chaldee paraphrase, and in the Syriac and Arabic versions, this clause of the Psalm is translated as the apostle hath done; and their translation is equally literal with the other. For the Hebrew word ἀνάρχονται signifieth both to receive and to give. Thus Elijah said to the widow of Zarephath, I Kings xvi. 10. Fetch me a little water, that I may drink. In the Hebrew text it is, Receive me a little water; that is, give me a little water. And, as the Hebrew preposition in the Psalm is often used as the sign of the daïve case, the Hebrew text from which this quotation is made will easily bear the apostle’s translation. And gave gifts to men. Besides, that translation is very well confirmed by the 13th verse of the Psalm, where God is thanked for these gifts. It is supposed that the first of these angels is an angel of the presence of the Divine, and on other great occasions, distributed gifts among their subjects. Thus, when David brought up the ark, 1 Chron. xvi. 2. He desir’ to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine. In like manner, at the dedication of the temple, Solomon feasted all who came, and made a solemn sacrifice; and the vessels of silver, after his triumphal entry into heaven, distributed to his subjects the gifts of God, and in the heavens, as is observed of the apostle, and some prophets, some evangelists, &c. Peter likewise agrees with Paul in his interpretation and application of Psalm xlv. 14. Therefore, better is the name of the Lord most excellent, than all precious gifts. Upon the contrary, as Jesus had received of the Father the promise of the Holy Ghost, he had shed forth this, which is to those in whom the presence of God is realised. But it is more natural to understand of his
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10 He who descended is the same who also ascended into heaven, and is now exalted above all the heavens, that he might fill all, whether Jews or Gentiles, with the gifts (ver. 8.) necessary to the functions he has assigned them.

11 And he appointed some, apostles; and some prophets; and some evangelists; and some pastors and teachers; 

12 (Verse 289.) For the sake of fitting the saints (ver. 28, 142. 2) for the work of the ministry, in order to the building of the body of Christ, which is the church, by converting unbelievers in every age.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man, even to the measure of the stature of the fulness of Christ: (See 1 Cor. xii. 12.)

14 That we may no longer be children, tossed and whirled about with every wind of doctrine, by the sleight of men, and by craftiness, formed into a subtle scheme of deceit:

coming down from heaven to the earth, his taking on him the human nature, his living in the lowest condition, and his dying an ignominious death; even as its opposite, he ascended on high, despising the seat of the earth, and was set at the right hand of God, and his having 'angels and authorities and powers subjected to him,' I Pet. iii. 22. Some commentators suppose, that by Messiah's descending first into the lower parts of the earth, is meant his descending into the grave before he ascended up on high, because the lower parts of the earth signifies the grave, Paul. Ixii. 9. 'those who seek my soul to destroy it,' shall go into the lower parts of the earth.

12 This expression is similar to that found Heb. viii. 26. 'Made higher than the heavens;' consequently, he ascended in the clouds in the glory of his heavenly form, in the angelic hosts inhabiting the heavens. See Philippi. ii. 9, 10, 11.

13 That he might fill all.—'The present verse is the idea of Eph. vii. St. Bernard translates this, 'that he might fill all things.' All the things foretold concerning himself. But as the apostle adds in the next verse, 'and he appointed some apostles, even as it is more natural, by vs, to understand the apostles, prophets, evangelists, and pastors, whom Christ filled with supernatural gifts, to fit them for their several offices in the church.

14. Ver. 1.—The apostle speaks of an office of an apostle as a thing to be desired. No other word expresses the idea of 'fitting the saints for the service of God.' To qualify the prophets for this office, Christ gave them the inspiration called 'the word of knowledge,' I Cor. xii. 8. See the note on that verse.

15. Second prophet.—The office of the superior Christian prophets was to explain infallibly the true meaning of the oracles contained in the Old Testament. To qualify the prophets for this office, Christ gave them the inspiration called 'the word of knowledge,' I Cor. xii. 8. See the note there.

16. Stephen.—The same word signifies the ordination of an apostle, Acts i. 21.—of a prophet, Acts xili. 1.—of an evangelist, 2 Cor. ii. 14.—of a teacher, Acts vi. 4. Accordingly we are told, I Cor. xii. 8. 'There are diversities of ministries.'—Here diversities signifies the ordinary ministry of the word of God.

17. To a perfect man.—The apostle having represented the Christian church under the ideas of Christ's body, ver. 4, he here explains what is signified by it, and what is characterized by it, in the church. God has so arranged it, that there is in the church a variety of capacities, in number, and imperfect in knowledge; and told the Ephesians, that the supernaturally endowed teachers were to continue in the church, till it was so enlarged, and so well instructed in the doctrine of the gospel, as to be able to direct and defend itself without any auxiliary aid. This advanced state of the church, the apostle termed 'perfect manhood,' and 'the measure of the stature of the fulness of Christ,' at which when the church arrived, the supernatural gifts of the Spirit were to be removed as no longer necessary.

18. Ver. 14.—Tossed and whirled about with every wind of doctrine.—The apostle compares the efficacy of false doctrine upon minds not fully instructed, to the force of a storm upon ships without a helm, which are moved to and fro, as it happens to serve their turn. This is a very expressive image, though the object it represents is divine; and the image is used by the apostle as a very significant, almost as it were, for the sake of the doctrine of the church itself, and corrupted the doctrines of the gospel for worldly purposes; whilst at the same time, they assumed the appearance, great disadvantages, and pitiful.
15 But that, speaking the truth in love, we may make all the members grow in him who is the head, even Christ.

16 (Eph. 5:28.) By whom the whole body being aptly joined together, and compacted through the service of every joint, he maketh increase of the body in the measure of its composition, of every particular part, to the building of himself by love.

17 Wherefore, this, I command you, and testify in the Lord, that ye no longer walk as the other Gentiles walk, who practise idolatry agreeable to the foolish imaginations of their own minds and reasonings, which they vainly call wisdom. See Rom. i. 23.

18 Being darkened in the understanding, they are alienated from the life of God, through the ignorance which is in them, and through the hardness of their heart:

19 Who, being without feeling, have given themselves up, by lasciviousness, to the working of all uncleanness with greediness.

20 But ye have not so learned Christ.

21 (Phil. 2:15.) Since indeed ye have heard him, and have been taught (v. 16.) concerning him, as the truth is in Jesus.

22 Also I command, with respect to the former conversation, that ye put off the old man, which is corrupted (Eph. 4:22.) by the deceitful lusts;

23 And that ye be renewed in the spirit of your mind;

24 And that ye put on as new man, which (Eph. 4:24.) after God is created in righteousness and true holiness.

Ver. 15.—But that, speaking the truth in love, we may make all the members grow in him who is the head, even Christ. This is the doctrine of the church, that the church is to grow in Christ, and to have all the members complete in him. Thus the Lord himself speaks of the members of his church as the body of Christ, and says, "As the head by many members is joined together into one, so also we are joined together into one body." (Eph. 5:30.) And he says to his apostles, "As the father knoweth the sons, so also knoweth the Lord the members of his body; and ye also one to another." (Eph. 4:16.) And in the passage before us, he commands that all should put on newness of life, as the new creation of God, and says, "For as ye have by him put off the old man with the lusts thereof, and have put on the new man, which is renewed in knowledge after the image of him that created him." (Eph. 4:22-24.)

Ver. 16.—(Eph. 5:28.) By whom the whole body being aptly joined together, and compacted through the service of every joint, he maketh increase of the body in the measure of its composition, of every particular part, to the building of himself by love. This is the doctrine of the church, that the church is to grow in Christ, and to have all the members complete in him. Thus the Lord himself speaks of the members of his church as the body of Christ, and says, "As the head by many members is joined together into one, so also we are joined together into one body." (Eph. 5:30.) And he says to his apostles, "As the father knoweth the sons, so also knoweth the Lord the members of his body; and ye also one to another." (Eph. 4:16.) And in the passage before us, he commands that all should put on newness of life, as the new creation of God, and says, "For as ye have by him put off the old man with the lusts thereof, and have put on the new man, which is renewed in knowledge after the image of him that created him." (Eph. 4:22-24.)

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Ver. 23.—And that ye be renewed in the spirit of your mind;

Ver. 24.—And that ye put on as new man, which (Eph. 4:24.) after God is created in righteousness and true holiness.
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25 Being thus renewed, your actions should be the actions of renewed persons; wherefore, putting off lying, which many of your philosophers think allowable in certain cases, (see Whiston's note), speak every one the truth to his neighbour; for we are members one of another.

26 Be angry, but do not sin. 1 Let not the sun go down on your wrath; 2

27 Neither give (προστασία) space to the devil. 3

28 Let him who stole steal no more; 4 but rather let him labour, working with his hands, that which is good, that he may have to distribute to him who hath need. 5

29 Let no rotten speech come out of your mouth; 6 but if any speech be good for the use of instruction, speak it, that it may minister pleasure to the hearer. (See chap. v. 4.)

30 And grieve not the Holy Spirit of God, 7 to whom ye are sealed (και) until the day of redemption. (See chap. i. 13, 14, notes.)

31 Let all bitterness, and anger and wrath, 8 and clamour, and evil speaking, be taken away from among you, with all malice: (see Col. iii. 8.)

32 But be ye to one another kind, tender-hearted, 9 forgiving (ἐμπαιωτος) each other, even as God for Christ's sake hath forgiven you. (See Col. iii. 12, 13.)

But that the allusion is, either to the ancient theatrical representations, in which the actors assumed, and then laid aside, the characters and distinctive dresses of the persons introduced into the play; or to the festivals of Bacchus, in which the Ephesians ran about the streets disguised in masks, singing songs in honour of Bacchus, and committing many disorders and violence.

Ver. 25.—1. Be angry, but do not sin.—Anger, like all the other natural passions, is given for wise purposes; such as, a. To make us feel ourselves vigorously in repelling the sudden assaults of enemies, robbers, and thieves. —2. Being the strongest expression of detestation and contempt, it is usual with children, and with others, and inferior persons, to make them sensible of its faults, and to restrain them from committing the like faults in future. The anger of superiors in such cases, if it be not excessive or too long continued, is not only allowable but commendable, especially if more gentle methods have been used to reclaim the offenders without effect. But if anger is excited by trivial or slight provocations, or if it hurries the angry person to violent actions, or if it is long-continued, it is sinful, as the apostle hath insinuated in his precept concerning it.

2. Let not the sun go down on your wrath.—As the Jewish day ended at sun-setting, the meaning of the expression, that wrath must not be long continued in, for the reason mentioned in the commentary.

Ver. 27. Neither give space to the devil.—Δαιμονιος signifies any false accuser. Thus, 1 Tim. iii. 11. The women in like manner must be grave, (πεπαγμένοι) not slanderers. In this sense the Syriac translator took the word in the verse under consideration, (U) η ἐπιεικεία locus calumniator. Thus likewise did Erasmus. According to their translation, the apostle's meaning is, Give no occasion to infidels to speak evil of the holy religion which ye profess.

Ver. 28.—1. Let him who stole steal no more.—Stealing is a vice more properly of slaves, for the thief, finding it easy to supply his necessities by stealing than by working, falls into an habit of idleness, which, among the lower classes of mankind, is an inlet to all manner of wickedness. Next, the ease with which the thief gets, disposes him to squander thoughtlessly his unjust gain, in the gratification of his lusts. Hence, such persons are commonly addicted to lewdness and drunkenness. —To society, stealing is absolutely ruinous, as by rendering property precarious, it discourages honest industry. For which reason, in all finding it easy to supply his necessities by stealing than by working, falls into an habit of idleness, which, among the lower classes of mankind, is an inlet to all manner of wickedness. Next, the ease with which the thief gets, disposes him to squander thoughtlessly his unjust gain, in the gratification of his lusts. Hence, such persons are commonly addicted to lewdness and drunkenness.—To society, stealing is absolutely ruinous, as by rendering property precarious, it discourages honest industry. For which reason, in all finding it easy to supply his necessities by stealing than by working, falls into an habit of idleness, which, among the lower classes of mankind, is an inlet to all manner of wickedness. Next, the ease with which the thief gets, disposes him to squander thoughtlessly his unjust gain, in the gratification of his lusts. Hence, such persons are commonly addicted to lewdness and drunkenness.

Ver. 32. Tender-hearted.—(συνάξησθαι) literally having good], 1 Thess. ii. 14.) 2 U

Eph. iv. 25. Being thus renewed, your actions should be the actions of renewed persons; wherefore, putting off lying, which many of your philosophers think allowable in certain cases, (see Whist.
CHAPTER V.

View and Illustration of the Precepts in this Chapter.

Because the characters and actions of the heathen deities, according to the notions which were entertained of them, were vicious in the extreme, and had a most ruinous influence in corrupting the manners of their worshippers, the apostle, in different parts of this epistle, but in a more solemn manner in the beginning of this chapter, held up to the Ephesians the characters of God and of Christ, as truly venerable, and worthy of imitation. For he commanded the Ephesians, now become the children of God through faith, chap. i. 6. to be imitators of God, as his beloved children, and to walk in love to one another after the example of Christ, the head of their fellowship, who had loved them so exceedingly as to give himself a sacrifice for their sins, ver. 1, 2. Next, he ordered them to avoid whoring; a vice which the heathens practised without restraint; and to abstain from obscene discourse; because the persons guilty of these enormities are so obnoxious to God, that they shall have no inheritance in the kingdom of Christ and of God, ver. 3, 4, 5. And because the heathens pretended to justify these practices by the example of their false deities, the apostle cautioned the Ephesians against being deceived with false speeches; and told them, that God had declared his disapprobation of such enormities, by his judgments brought on the heathen, and that the only way of them, was to be devoted to God. The Ephesians therefore were not now to be partakers with the heathens in these vices, ver. 7. Because, though formerly such of them as were initiated in the mysteries thought themselves enlightened, they were really in darkness as to matters of religion and morality. Whereas, being truly enlightened by the gospel, it became them to walk as persons rightly instructed, ver. 8. Upon which, viz. to lead themselves to a proper behaviour, he pointed out to them the virtues which are the natural fruits of minds well enlightened, ver. 9, 10. And forbade them to join in any of the fellowships of the heathen mysteries, which he justly termed the unfruitful works of darkness, because they produced no fruit to those who continued in them, except external death, ver. 11. He added, that the heathen mysteries during the darkness of the night were so abominable, that it was an offence against modesty so much as to mention them, ver. 12. Besides, the gospel expressly condemns these base actions, by which its excellent nature is clearly manifested, ver. 13, 14. Next, he ordered the Ephesian brethren to walk correctly, that they might not, by an unreasonably desiring to distinguish themselves in religion, provoke their persecutors to put them to death, ver. 15. But, by their prudent conduct, to prolong their lives, ver. 16. Yet they were not to conciliate the good-will of their heathen neighbours, by becoming, like them, madmen, running about the streets in the frantic manner of the Bacchanalians, ver. 17. Nor, like them, drinking to excess, which would lead them to all manner of dissoluteness, ver. 18. Nor singing lewd songs in their social meetings, on pretence of their being inspired: But when filled with the Spirit in these meetings, they were to sing psalms, and hymns, and spiritual odes, ver. 19. Especially hymns of thanksgiving, addressed, through Jesus Christ, to the true God, the real author of all the good things mankind enjoy, ver. 20.

With respect to their relative duties, the apostle in a general manner exhorted the Ephesians to perform, ver. 19. Which he enforced, by saying, that he who is another in the fear of God; that is, to perform to each other, from a principle of piety, all the duties of social life, according to their different stations, and according to the relations and subordinations in which they stood to each other, ver. 21. Then proceeding to particulars, in the natural order of these relations, he began with the duties of wives and husbands, which he had already mentioned in the person of Christ and the church; and on that occasion explained a very deep mystery relating to Christ and the church, couched in the formation of Eve, and in her marriage with Adam, ver. 22—30.

NEW TRANSLATION.

CHAP. V. 1. Be ye, therefore, imitators of God, as children beloved;

2 And walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice to God, (περιδοκήν) for a sweet smelling savour.

3 But whoredom, and all uncleanness, (ποιμαντιά) and covetousness, let them not even be named, among you, as becometh saints.

4 Also obscenity, and foolish talking, and double meanings; are things not

VER. 2. 1. An offering and a sacrifice:—that is, both a peace-offering and a sin-offering.—Christ's love in dying for us, is a strong reason for our loving one another; because, if we do not love one another, we are disgrace of that disposition which rendered Christ's sacrifice so acceptable to his Father; and do not deserve to be called his disciples, nor to share in the inheritance of God's children.

2. For a sweet smelling savour:—This epithet was given to the sin-offering, Lev. iv. 31. as well as to the burnt-offering, Gen. vii. 28. It denotes the acceptableness of these offerings to God. For in the warm eastern climes, nothing is more refreshing than fragrant colours. And as in the highly figurative language of the ancient Hebrews, this love to use, and to denote a sweet smelling savour, a moral charm, in another, God is said 'to smell a sweet savour' from sacrifices, to signify that he perceived with pleasure the good disposition which the offerings expressed, in conformity to his laws of worship. Wherefore, when the apostle tells us, that 'Christ gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour,' he teaches us, that Christ's sacrifice for us was highly acceptable to God, not only as a signal instance of obedience to his Father's will, and a great expressiveness of love to us, but also as the means of his happy influence in establishing the moral government of God.

VER. 3. 1. All uncleanness and covetousness.—Because ποιμαντιά2, covetousness, is placed between uncleanness, (ποιμαντιά) in this verse,

COMMENTARY.

CHAP. V. 1. Be ye, therefore, in respect of this forgiving disposition, imitators, not of the heathen deities, but of the true God, as children beloved of him on account of your constant care to imitate him in all his moral perfections.

2. And ye may be imitators of Christ also, live in the exercise of love towards all men, even as Christ has loved us, gave himself to die for us, an offering and sacrifice to God highly acceptable, to obtain us the pardon of sin.

3. What I recommend is not carnal love, but that benevolence which leads men to do good offices to others: Therefore, whoredom, and all uncleanness, and covetousness, let them not even be mentioned among you with approbation, as it becometh saints.

4. Also obscenity, and foolish talking, and speech which may be turned into an obscene meaning, are things most improper for Christians.
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proper, but thanksgiving rather is proper.

5 For this ye know, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath inheritance in the kingdom of Christ, and of God. (1 Cor. vi. 9, 10. 12. xv. 24.)

6 Let no man deceive you (οὐ ψάλεως, 1 Thess. ii. 11 note 1.) with false speeches; for, on account of these things, the wrath of God cometh upon the children of disobedience. (Gal. v. 6.)

7 Wherefore, be not ye partakers with them.

8 For ye were formerly darkness, (1 John i. 5. note 3.) but now ye are light in the Lord, (see ver. 13. note.) as Walk as children of light.

(1 Pet. iv. 27.)

9 Now, the fruit of the Spirit consists in all goodness, and righteousness, and truth. (Gal. v. 22.)

10 (οὐ κακοῦς, Eves. iv. 16.) Approve what is well pleasing to the Lord;

11 And have no fellowship with the unfruitful works of darkness, but rather even reprove them.

12 For the things which are secretly done by them, is it base even to mention.

13 Now, all things (ἐν τοῖς γόνις) to be reproved are made manifest by the light; (ἡ τεταρταλλοικά, ἡμεῖς) and every thing (ἐν αὐτοῖς, mid. voice) which maketh manifest, is light.

called in our language by foresaying, and in Latin scrivitorum, scrivitori jure. In the preceding verses, the apostle prohibited impure actions: in this verse, he cautioned the Ephesians against obscene language.

And double meanings. —The word ἐπιθυμία διδομένα ἄριστος διδόηνς discourse; and is used either in a good or a bad sense. In the good sense, it denotes urbanity or complaisance in discourse. Here it is used in the bad sense, for such artfully turned discourse as, in clauses expressions, conveys lewd meanings.

3. Artfully turned discourse: —The phrase is, things not to be borne: But the phrase not proper is equally strong, as it signifies things which are not proper to be borne.

4. But thanksgiving rather is proper. —By thanksgiving the apostle means, discourses concerning the order and harmony of God's kingdom, the discussion of the things acceptable to his grace, and the blessings conferred on us by the providence of God; the great blessing of redemption from sin and misery, and the gift of eternal life consequences whatever is necessary to prepare us for the enjoyment of these blessings. Discourses on these subjects will naturally produce thanksgiving in the bosom of the hearer, and give them unequally more delight than can be derived from obscene discourse, however artfully turned. According to this interpretation, thanksgiving, the effect, stands for such discourses as are the causes of thanksgiving. See the parallel passage, Col. iii. 17. —Some critics are of opinion, that ἀργεῖον here means insincerely pleasant discourse. See chap. iv. 29.

Ver. 5.—1. No fornicator, nor unclean person. —In this, and his other epistles, the apostle in the most express manner condemns fornication, and uncleanness of all sorts, because the heathen subconsciously practised these things, even in their temples, as acts of worship which were not acceptable to their gods. See Rom. i. 23. —Note 1. How different from heathenism is the gospel, which teaches, that they who continue in these vices, shall forever be excluded from the presence and kingdom of God.

2. Nor covetous man, who is an idolater. —The covetous man is he whose chief care is to amass money, whether he spends it on his lusts, or boards it. Such a person is justly reckoned an idolater, because, instead of trusting in God for the support of his life, and for his exigencies, his whole dependence is on his riches, as the objects of his strongest affection, and all his cares are employed about them. See the parallel passage, Col. iii. 17.

3. Inheritance in the kingdom of Christ, and of God. —The kingdom, even after Christ had delivered it up to the Father, 1 Cor. xv. 24, 25, was the kingdom of God, because it was erected and established by him, and because, though he does not any longer govern it, he will possess the chief pre-eminence in it as its creator. —Note 6. The wrath of God cometh. —The word cometh, being the present of the indicative, which is sometimes put for the future. (see Eves. iv. 12.) The apostles' meaning may be, that severe punishment will come on the children of disobedience at the day of judgment.

But, in your social meetings, thanksgiving to God, (ver. 19, 30.) for the benefits he hath bestowed on you, is more proper.

5 For this ye know, by the light of the gospel, (ver. 8.) that no fornicator, nor unclean person, nor covetous man, who, because he trusts in his riches, is really an idolater, hath inheritance in the kingdom of Christ. —Christ hath gone to prepare for us, and over which God will reign for ever.

6 Let no one, no legislator, philosopher, or teacher, deceive you with false speeches, importing that our prohibitions of fornication and uncleanness are mere ceremonial precepts derived from the law of Moses. For, on account of these crimes, the wrath (see chap. iv. 81) of God hath come, and will come on the heathen nations.

7 Wherefore, be not ye partakers with the sowers in their crimes, lest ye share also with them in their punishment.

8 For ye were formerly, when heathens, darkness itself, notwithstanding the light ye pretended to derive from your boasted mysteries. But now ye are truly enlightened by Christ: beave as persons enlightened.

9 Now, the fruit of the Spirit, by which ye are enlightened, conse t in doing all good offices to your neighbours, and in righteousness in your dealings, and truth in your speech.

10 In the whole of your behaviour, show that ye approve what is acceptable to the Lord Christ;

11 And have no fellowship with those who celebrate the heathen mysteries, which being transacted in the darkness of night, are really the unfruitful works of darkness, as they bring no fruit to the initiated, external death, and rather than life.

12 For the impure and wicked actions which are secretly done in the mysteries by the initiated, are so abominable, that it is base even to mention them.

13 Now, all these reprovable actions, which are practised in celebrating the mysteries, are made manifest as sinful by the gospel; and seeing every thing which discovers the true nature of actions is light in the gospel, which discovers the evil nature of the actions performed in the mysteries, is light.
Wherefore is it said, Awake thou that sleepest. (Rom. xiii. 11., and arise from the death) (Eph. ii. 1.), and Christ will shine upon thee.

15 See then that ye walk accurately, not as (σωμένοι) unwise, but as wise MEN: (See Col. iv. 5.)

16 Gaining time, because the days are evil. (See Col. iv. 5.)

17 (οὐκ εἰσιν) For this, do not become (σωμένοι) madmen, but understand ye what the will of the Lord is.

18 And be not drunk with wine, (σωμένοι) but ye filled (σωμένοι) with the Spirit.

19 (σωμένοι) for one another in psalms, and hymns, and spiritual songs, singing and making melody in your heart. (See Col. iii. 16.)

20 Give thanks at all times for all things, in the name of our Lord Jesus Christ, to God, even the Father.

21 Be subject to one another, in the fear of God.

Belonged only to the gospel, the mystery of Christ; and of enlightened persons, to the initiated into that excellent mystery. See 1 John 1. 6. note 3.

Ver. 14. — Wherefore it saith, Awake, etc. — The apostle does not name the context from which these words are taken, nor give any alphabetical reference or quotation to any passage in which they occur, but by a rhetorical figure, he introduces the gospel as addressing an exhortation to the Gentiles, to awake out of the slumber of sin. — A remarkable instance of this kind of personification, see Hosea, iv. 7. note 1.

2. And Christ will shine upon thee. — In this speech, which the apostle attributes to the gospel, there is an allusion to Is. lx. 1. — Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. — Ver. 15. Gaining time. — Ἰσχυρορυθμία, literally, buying time, as debauches, do, who, by giving some valuable consideration to their creditors, obtain further time for paying their debts. That the sense given in the commentary is the true meaning of the precept, appears from the parallel passages, Col. iv. 5. Walk in wisdom towards them that are without, buying that, is gaining time. — The word is used in this sense, Dan. ii. 3. Καὶ ἀφηλαίωσαν τὸ σπείρα τοῦ θεοῦ, ἐπηρεάσαντες τὸν σκοτίαν καὶ ἔκαναν τὸν ἄνθρωπον δίκαιον τὸν ἄνθρωπον τῆς ἄγνωστης ὁμολογίας (ἐν τούτῳ), I know of certainty that ye would gain the time. — Others understand this phrase of recovering the time we have lost through negligence, by a careful improvement of what remains. — Ver. 17. Madmen. — So the word ἀνοίγω properly signifies; being compounded of a privative, and ἀνα, mind or reason; persons deprived of their reason.

Ver. 18. — Be not drunk with wine. — Here the apostle condemns the Bacchanalian rites, of which the heathens were immoderately fond. In the worship of Bacchus, his votaries made themselves drunk with wine, as Ovid informs us, Metam. lib. iii. ver. 583. Est nota mortis, sicut et valet uina. — And in their madness they ran about the streets and fields, committing all sorts of extravagancies.

2. By which cometh dissoluteness. — The word παρεξελωτισμὸς signifies entire dissoluteness of mind and manners. Compare in the original, Luke xv. 13. with ver. 30. of that chapter. Literally, this word denotes such a course of life as is void of counsel and good intention, like the behavours of persons who are continually drunk. — See Prov. xxiii. 32. where the pernicious effects of drunkenness are admirably described.

3. But ye filled with the Spirit. — Chandler understands this of the spiritual gifts bestowed on the first Christians, which, as appears from other passages of scripture, might be invited and strengthened by tenderness and purity of behaviour; see 1 These, v. 18. note. But I prefer the sense given in the commentary, because the great discoveries made in the gospel through the inspiration of the Spirit may very properly be called the Spirit; especially as in other passages the gospel itself is called the Spirit. Further, the joy arising from these discoveries is, to well-disposed persons, especially to those delighted, exhilarated, and permanent, than that which is produced by the fumes of wine. — The anathema found in this passage is beautiful. — The heathen vortaries of Bacchus fill themselves with wine; but ye filled with the Spirit. In which precept there is this remarkable propriety, that our Lord had represented the discoveries that was to be made through the Spirit, as a river of living waters, of which he commanded his disciples to be filled, John vi. 37. — Then, as the apostles, by 'rivers of living waters,' of which he commanded them to be filled, John vi. 37, so he commands them to be filled with the Spirit. See Acts ii. 17. — Ver. 19. — Speak to one another in psalms, and hymns, and spiritual songs. — The spiritual songs are the Psalms of David, and those hymns and spiritual songs which are dictated to you by the Spirit, singing them, and making melody in your hearts by accompanying them with devout affection, a melody most pleasing to the Lord.

20 Give thanks at all times for all things in your lot, whether they be prosperous or adverse, through the mediation of our Lord Jesus Christ, to God the only real Father of all the happiness that is in the universe.

21 With respect to relative duties, my exhortation in general is, Be subject to one another, in the various relations wherein ye stand to one another; and do it from a regard to the authority of God, who hath appointed those relations.
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23 **Wives, be subject to your own husbands, as to the Lord. (1 Cor. xiv. 24.)**

24 For the husband is the head of the wife, even as Christ is the head of the church; (see, 307.) because he is the saviour of the body.

25 **(Acts xxi. 79.) Therefore, as the church is subject to Christ, so also let the wives be to their own husbands in every thing.**

26 **Husbands, love your own wives;** even as Christ also loved the church, and gave himself for her; that he might sanctify her, having cleaned her with a bath of water, and with the word.

27 That he might present her to himself, glorious, a church not having spot, or wrinkle, or any such thing;**2** but that she might be holy, and without blemish.

28 So ought husbands to love their own wives, as their own bodies: He who loveth his own wife, loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, as even the Lord the church.

30 (Cor. xiv. 34.) Because we are members of his body, of his flesh, and of his bones. (See ver. 35. note.)

31 (Acts xxiv.) For this reason shall a man leave his father and mother, and be grieved to his wife, and the two shall become one flesh.

32 This mystery is great, but I speak (w, 143.) concerning Christ, and (w) concerning the church.

pression of that benevolence which they owe to all men. Yet I think the common translation of the clause more truly represents the apostle's meaning in this passage. See 1 Thes. iv. 18. note.

**Ver. 22.** As to the Lord.—This expression implies, that in all civil affairs, and more especially in the management of the common family, the husband stands in the same relation to his wife, as Christ does to his church. First, as Christ is the head or governor of the church, so the husband is the head or governor of the wife. And therefore, in putting the house, the wife ought to conduct herself according to the will of her husband. Next, the husband's authority is over the wife, like Christ's authority over church, is founded in the love which he bears to her, the protection which he affords her, and the provision which he makes for her of all the necessities and conveniences of life. This sentiment the apostle expresses more fully in the following 32nd and 9th verses. —The apostle's reasoning in this passage plainly implies, that if a husband refuses to his wife that love and fidelity which he has promised, and protection which he has promised to her as a wife entitles her to, he thereby varies the obligation on which her submission to him is founded.

Ver. 25. Husbands, love your own wives, even as Christ also loved the church.—In what follows, we are told that Christ gave himself for the church, that he might sanctify her. Wherefore, if husbands love their wives, as Christ loved the church, they must endeavour to promote their faith and piety, and not separate from them because they are of a different religion. On the contrary, husbands, so far as they are capable of doing it, should be willing to promote the happiness of their wives, and to assist them in every honest and pious way, that may lead them to the ways of God. See 1 Cor. xvi. 15. where this argument is pressed.

Ver. 26—1. Having cleansed her (λύσας) with a bath.—In this sense Josephus uses the word λύσας, Bel. vii. 6. 13. where, speaking of the hot and cold springs near the village Macheras, he says, 'the waters being mixed they make (λύσας) a future bath.'

2. With the word.—In other passages of scripture, likewise, the word, that is, the truths contained in the word, are represented as the great means of cleansing men from sin. Tit. iii. 5. 1 Pet. i. 22. 1 Thes. v. 19. 1 Th. 12—

Ver. 27—1. That he might present her to himself, glorious, &c.—Other brides recommend themselves by adorning their bodies with glorious or splendid apparel, Psal. xlv. 13. But Christ by his own blood, and by his word, having purified the mind of the church, hath thereby rendered her most beautiful, and a fit object of his affection. —This presentation of the church without spot or wrinkle will happen at the general judgment. Hence the apostle tells the Corinthians, 'I have fitted you for one husband, that I might present you as a chaste virgin to Christ;' 2 Cor. xi. 2.

Ver. 28. Not having spot or wrinkle.—In this description, may not the perfection of the bodies of the saints be included, as well as the perfection of their minds? For, as the Bessest deterrent, the object of the gospel is to bring all the millions of which the church consists to such a state of virtue and glory, that when Christ shall survey it, there shall not be one having spot or wrinkle, or any such thing, to impair its beauty or offend his sight. What a grand idea is this!

Ver. 29—1. As their own bodies.—This is an allusion to the formation of Eve from a part of Adam's body, and an explication of the union which God intended to convey to mankind by forming Eve in that manner.

2. He who loveth his own wife, loveth himself—The husband is he who loves those less love their own wives. Christ's example, not only to protect and cherish his wife, by giving her the necessities and conveniences of life, but also to cleanse her, that is, to form her mind, and assist her in making progress in virtue, really loves himself, and promotes his own happiness in the best manner: for his wife being truly loved and cherished, all that concerns himself, will be attendant upon her. To the degree that he improves his own mind being improved, her conversation will give him the greater pleasure. Withal, having an esteem of her husband, she will submit to the hardships of her inferior station with cheerfulness.
33 (TAM, 385.) Therefore, also, let every one of you in particular, so love his own wife as himself; and the wife see that she reverence her husband.

The apostle urged the Ephesians to love their wives, because the Asiatic nations were being extremely addicted to whoredom, many of them being married at a very early age. 

Ver. 32. This mystery is great, but I speak concerning Christ, and concerning the church.—In the Vulgate version of the Greek text the words are, "This mystery is great, but I speak concerning Christ, and concerning the union with Christ, and concerning his marriage with her, and the intimate union established between them by the marriage of Christ, a great mystery, because it contained an important emblematical meaning concerning the regeneration of believers, and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 35th verse; for there, he alludes to what Adam said concerning Eve. This now is bone of my bone, and flesh of my flesh, the apostle says concerning Christ and believers. "We are bone of his bone, and flesh of his flesh; we are parts of his body, the church; and by this application of Adam's words concerning Eve, to Christ, and to his church, he intensifies. First, that the formation of Eve, of a rib taken out of Adam's body, was a figure of the regeneration of believers, by the breaking of Christ's body, mentioned, ver. 23. Secondly, that Adam's formation of Eve, in his own image, was a figure of Christ's love to believers, because they are become his body, as observed in the 12th verse. That Adam's formation of Eve, as a figure of the external union of Christ with believers in heaven, mentioned, ver. 13; for he left his Father to be united to his church. In giving this emblematical representation of these facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any penmanship, of which the method of writing, or the invention of writing, was necessary to make such striking actions and events as could not easily be forgotten, emblematical images to denote these truths. See Eph. ii. 19. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to the elect, and of the final union of them one society after their resurrection. And Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated both in their body and in their mind, by the breaking of Christ's side on the cross. Thus the circumstances which accompanied the formation of Eve were emblems of the formation of the church, we may suppose they were brought to pass to prefigure that great event; and, by prefiguring it, to show that it was decreed of God from the very beginning. The aptness, however, of these images, is not the only reason for supposing that the formation of Eve, and her marriage with Adam in this image was used by the hand of the rod of death, of the death of Christ, and of their eternal union with him in heaven. The singular manner in which Adam formed Eve, and the solemnity with which he married with Adam, 'Therefore shall a man leave his father and his mother, and cleave to his wife, and they shall be one flesh,' 1 Cor. v. 9, has its particular reference in the regeneration, as the new man born again, is joined to Christ, and united to him in the New Jerusalem, that is, the inhabitants of the New Jerusalem, the society of the redeemed, is termed the bride, the Lamb's wife; and the preparing of men for that happy union, by introducing them into the church on earth through faith, and by sanctifying them unto Christ, and making them partakers of the new life, is represented in the marriage of Eve to Adam, in order to marry with him. And to show that in this expression the apostle had the figure of marriage intended, the marriage of the devil in deceiving Eve.—Finally, the union of the Jewish church with God, as the figure of the catholic church, consisting of the regenerated, is represented in the marriage of the Lamb to one of his wives, in the church, Jer. iii. 14. Ezck. xvi. 32; and God is called 'the husband' of that people, Isa. lv. 5. and their union to him by the law of Moses is termed 'the day of their espousals,' Jer. ii. 2."

CHAPTER VI.

View and Illustration of the Precepts and Doctrines in this Chapter.

The apostle having explained the duties of wives and husbands, proceeds to the duties of children and parents, ver. 21. 22. And then attacketh those of slaves and masters, ver. 17. 18. And with this he finisheth his account of relative duties; wherein it is observable, that here, and Col. iii. 18. &c. he begins all along with the duty of the inferior, as Peter likewise doth, 1 Pet. iii. 1—7; perhaps to teach us, that the right behaviour of the inferior towards his superior, is not only a matter of greater difficulty, but is necessary to the peace and maintenance of society. Having delivered these precepts, the apostle added a general exhortation to the Ephesians, to be strong in the performance of all their duties; which he enforced by the discovery of another deep article of the mystery of God, namely, that evil angels are united together against men, and continually occupied in tempting them to sin, with a view to ruin them, ver. 10—12. But that the Ephesians might not be too much terrified with this discovery, the apostle shewed them what an excellent defence against the plots of the devil, they had in the complete armour which he had provided for them, ver. 13—18. called therefore 'the complete armour of God.' Next, the apostle begged the Ephesians to pray for him, that he might be enabled to speak plainly and boldly in support of the gospel, when brought before the emperor and his ministers, which it seems he expected would happen soon, according to his supposition. Having anxiety on account of the danger he was exposed to, he told them that he had sent Tychicus to give them information concerning his affairs, ver. 21. 22. —Then, as a token of his love, he gave to them, and to all the brethren of Asia who were sincere in their attachment to the Lord Jesus Christ, his apostolical benediction, ver. 23. 24.
Chapter VI.

NEW TRANSLATION.

Ephesians

CHAP. VI. 1. Children, obey your parents in the Lord: for this is right.

2. Honour thy father and mother, which is the first commandment (Ex. 20:12) with a promise;—

3. That it may be well with thee, and that thou mayest be long lived in the land.

4. And, fathers, do not provoke your children to wrath: but bring them up in the correction and instruction of the Lord.

5. (Servants, (See Col. iii. 22, note). Obedient to your masters according to the flesh, with fear and trembling, in the integrity of your heart, as to Christ;—

6. Not (I say) as worriers, but as servants of Christ, the obeyer of the soul; (Col. iii. 23.)

7. With good will, acting as servants to the Lord, and not to men only.

8. Knowing, that whatsoever good work any one doth, for that he shall receive of the Lord, whether he be a slave or a freeman. (See Col. iii. 21.)

9. And, masters, do the same things (worke) to them, moderately threatening, knowing that the master even of yourselves is in heaven, and respect of persons is not with him. (See Col. iii. 25, note.)

10. Finally, my brethren, be strong (I say) through the Lord, and (say) through the power of his might.

11. Put on the complete armour of God, that ye may be able to stand against the wiles of the devil.

12. For we wrestle not (wrought) with flesh and

Verse 1. This is just:—That children should obey their parents in every thing lawful, is right in itself, even although the parents be unbelievers; as it is a proper return for the maintenance and education which they receive from their parents, and as it is enjoined by the laws of every well regulated state.

Verse 2. Which is the first commandment with a promise. In the second commandment there is a promise of mercy to them who keep the commandments in general; but the fifth is the first commandment which hath a promise annexed to it in particular. This observation concerning the promise in the law to those who honoured their parents, the apostle made, to shew that the honouring of parents is a matter of the greatest importance to the well-being of society, and highly acceptable to God.

Verse 3. As to Christ. By mentioning three different times in this and the following verses verse the slave’s subjection to Christ, because the apostle hath mitigated the hardships of slavery; for he hath shown that both the master’s power of commanding, and the slave’s obligation to obedience, are limited by the law of Christ. See I Cor. vii. 21, note.

Verse 5. Of a slave. By this appellation Guyse understands a servant who is not a slave; a hired servant.

Verse 6. Moderating threatening. An instance of such moderating the threatening the displeasure of God:—The figurative version hath here, “Remittheth illa della.”

Verse 7. Respect of persons is not with him. The apostle’s meaning is, that in judging men, Christ will show no favour to any one on account of his former condition or station, but will pass judgment justly, by whosoever committed, whether they lived in or out of his church.

Verse 10. Put on the complete armour of God. By calling the Christian virtues so, the apostle represents the disciples of Christ, whose enemies and persecutors were many, as engaged in a dangerous warfare, and, I think, contrasts their virtues with the complete armour fashioned by the heathen poets to have been fabricated by the gods, and bestowed on their favourite heroes. That armour was vastly inferior to the complete armour of God; for, in the first place, the Christian’s complete armour is really of divine workmanship, and is actually bestowed on the Christian soldier, whereas the other is mere fiction. In the second place, the armour said to have been given by the heathen gods, consisting of brass and steel, could only defend the body of the hero who wore it; but the complete armour given by the true God, consisting of the Christian virtues, is useful for defending the mind of the faithful against all the temptations with which their enemies attack them. In the third place, the complete armour of God gives strength to the Christian soldier in the battle, and therefore is far preferable to any armour given by the powers of evil, that cannot strengthen the body of the warrior. See I Thess. v. 8, note.

Verse 11. Against the crafty ways of the devil. The apostle means, not simply the temptations which arise from the motions of the flesh, the love of pleasure, the fear of persecution, the contusion of evil example, the solicitation of the wicked, the sophisms of the philosophers, and of the unbelieving Jews, and the false glosses of heretical teachers in the church itself; but all those evil thoughts, temptation, and pointing against men by such skilful, experienced, and malicious enemies as the crafty devil and his spirits. See verse 10. verse: “We wrestle not with flesh and blood only, but with governments, with powers,” &c. of whom the devil is the head.

Verse 12. To be thus completely armed, is absolutely necessary. For
blood? ONLY, but with governments, with powers, with the rulers of the darkness of this world, AND with (literally, spiritual things of wickedness) wicked spirits in the heavenly regions.

18 For this reason, take up the complete armor of God, that ye may be able to resist in the evil day, and, THEY HAVING FULLY WROUGHT EVERY THING, to stand.

19 Stand, then, having your loins girded with truth, and having on the breast-plate of righteousness (See Isa. lix. 17.)

15 And having your feet shod with the preparation of the gospel of peace.

16 Over all, take up the shield of faith, with which ye shall be able to extinguish all the fiery darts of the wicked one. (See 1 Pet. v. 8.)

17 And receive the helmet of salvation, (See 1 Thess. v. 8, note 2,) and the sword of the Spirit, which is the word of God.

2. Flesh and blood—is an Hebraism denoting mankind in general. Thus, Matt. xvi. 17. 'Flesh and blood hath not revealed it to thee.' This it is in heaven, that is, in men. Wherefore, in the verse under consideration, flesh and blood, as standing in opposition to governments, and men, and wicked spirits, signifies wicked men in general, who everywhere opposed the gospel, and persecuted its professors.

3. The word 'rulers' is here used in the sense in which it is used in the New Testament, to denote the heads of states with particular reference to those who govern as pastors over the flock of God. That they are here distinguished from flesh and blood, which is an Hebraism for mankind, see verse 12. Note 2, cannot be the governments and powers of the earth, but the evil spirits who have these appellations given them here, and Rom. viii. 38. either on account of the power which they exercise as the rulers of the darkness of this world, or on account of the station and authority which they possessed before they were cast out of heaven.

4. With the rulers of the darkness of this world—See 1 John i. 6, note 3—Syrac, Αδιασωτερος, mundus Iudaeorum, εν κενωταις, mundus potentes. God is called Προσταταις, omnipotentes, Ruler over all, because of his uncontrollable power in government, and as the King of kings and Lord of lords, of the rulers of this world, because the dominion which by the permission of God they exercise, is limited to the darkness of this present world, which is this world darkened by ignorance, wickedness, and misery, and which is the habitation of prison assigned them, until the judgment of the great day. (See Isa. xxiv. 4, 5.) These are the 'rulers of this world,' and God has given to the Son of man to bring the judgment upon the world, that he may be King of kings and Lord of lords. Hence the 'rulers of the world' will be called 'wicked spirits.' (See 2 Pet. ii. 4.)

12. Understand the heathen rulers; and by flesh and blood, the power and rank of man.

14. And with wicked spirits—Syrac, Θεος, spiritalia malae: So the phrase πνευματωδας ανθρωπων should be translated; for πνευματωδας, spiritual, is here put for πνευματικος, spiritus.—See Ez. vi. 20. Plato, 'wickedness, properly signifies malice joined with cunning, and is fitly mentioned as the characteristic of those wicked spirits with whom we fight; and is a quality so much the more dangerous, that it exists in beings whose natural faculties are very great. By 'spiritual wickednesses in heavenly places,' Chandler understands the pretensions to inspiration in the church. The critics observe, that the repetition of the preposition 'in,' with five times in this verse, is very emphatical, as it shows the length and difficulty of the battle.

5. In the heavenly regions.—See note 4. This I think is the region of the air, because, chap. ii. 2, evil spirits are represented as inhabiting the air, which the Hebrews called heaven, הimmel, the first heaven. The account of the spiritual enemies of mankind given in this passage, is very able to the doctrine of the other inspired writers; particularly John, who represents the heathen world, given up to idolastry and wickedness, as lying under the dominion of the devil. 1 John v. 19. And without doubt, it was by the suggestions and temptations of evil spirits, that mankind were so universally seduced to idolatry. Wherefore, since the professed design of the gospel was to destroy these evils, it is not surprising that the devil and his angels would oppose its progress, by stirring up their followers to resist the preaching of the gospel, by beating down the testimonies of the believers of the new revelation. The combat which the first Christians were maintaining against the devil and his subjects, the apostle, in this passage, speaks of as the conflict which the Jews, as their city was the very throne of idolatry, by means of the worship of Diana there performed with the greatest splendor and care, had been long defended with a vast concourse of priests, votaries, and retainers of all sorts. Besides, magical works, the particular confidence of the devil, seem, at the time the apostle wrote this epistle, to have been practiced as Ephesians more than in any other city or country in the world, Acts xix. 19, 20.

15. And as soldiers have their shields, to secure their heads against strokes, and swords to annoy their enemies, receive the helmet of the hope of salvation, which will defend you against the fear of death, and the spiritual sword, which is the word of God, that therewith ye may put your enemies to flight.
And as soldiers distinguish each other by watch-words, let your tokens of distinction, as fellow-soldiers of Christ, be prayer in the name of Christ. Therefore, with all suppllication for what is good, and deliverance of evil, pray at all seasons with earnestness; and for this very purpose, watch, like soldiers on guard, with the greatest perseverance in prayer, for all the faithful.

Especially for me, that the grace of God may abound with me, for the satisfaction of my necessities, according to my abundant provision in the fulness of Christ. Hence may the grace of our God and the Lord Jesus Christ be with you all. Amen.

2:19, 20, 21. With all supplication and prayer, praying without ceasing, dawned upon the souls of the primitive Christians. The apostle's power of prayer is shown in the conflict between the spirit and the flesh, 2 Cor. 12:7-10. Even the prayer of a single soul was powerful. It is said that St. Paul, in his time, exorcised a demon from a young boy, by prayer alone, for the feat of which he was himself excommunicated. In saying this, he marshalled the Christian forces for the battle against his fleshly nature. He knew that he had weaknesses, but he was continually praying for the power to do the will of God. His power was, of course, that of the Holy Spirit, and he was praying for the power to be one with Christ in his sacrifices. Such a power was necessary to him, and he could not have obtained it without prayer. The only way to obtain such power is to pray for it. The apostle's prayers were answered. He was enabled to do great things for his Lord. The prayer of the apos-
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ESSAY VII.—ON THE MEDIATION OF CHRIST.

Our cannot view the present state of the world, without taking notice of the misery and sin which prevail in it. The earth would be a wilderness, were it not cultivated with great care and labour. It nourishes a number of plants and animals noxious to man. The fruits forced from it by human labour, are oftentimes destroyed by inclement seasons. Men, its chief inhabitants, are many of them excessively wicked, and their wickedness is productive of much misery to themselves in the present life, and to others who are affected by it. Besides, all of them are naturally liable to a variety of painful diseases, and to death.

This described state of the world hath been the occasion of much anxious speculation, to those who, fancying that things might have been so ordered as to exclude all evil, both natural and moral, have considered the admission of sin and misery into any system formed by an infinitely powerful, wise, and benevolent Being, as absolutely impossible. Hence the ancient Persians, and after them the Manicheans, to account for the present disorder constitution of things, affirmed, that the world was the work of two independent infinitely powerful Principles, the one good and the other evil. Others of the Easterns accounted for the evils which are in the world, by supposing that mankind had existed in some prior state, and are punished here for the sins which they committed in their pre-existent state, and that their punishment is intended to purify and reform them. This was the doctrine of the Pythagoreans, and of some of the Jews, John i. 1, 2.—But a third sort of reasoners, not satisfied with either of these solutions, maintained, that the world hath existed from eternity by successive generations and corruptions, in the manner we see it at present, without any first cause at all. This was the opinion of the Antichristian atheists. A fourth sort affirmed, that the world owes its origin to what they termed the fortuitous concourse of atoms, and that it is not governed by any intelligent principle whatever. This was the scheme of the Epicureans, who, to avoid the odium of the populace, pretended indeed to acknowledge the existence of gods, but denied that they made the world, or took any concern whatever in its affairs.

In this uncertainty, or rather darkness, concerning the origin of the world, revelation hath seasonably interposed. For it assures us, That there is but one first Cause of all things, who is not only infinitely powerful, but infinitely good. That all the beings in the universe derive their existence from him, are absolutely dependent on him, and subject to his government: That whatever evil exists in the world, is the natural consequence of that freedom of will with which God originally endowed his rational creatures, in order to render them moral and accountable agents. And that the first parents of mankind, abusing their liberty of action, subjected themselves and their posterity to sin and death by one single act of disobedience: But that, for remedying these evils, God was graciously pleased, in his original plan, to appoint the mediation of his Son, whereby the penal consequences of sin are so far prevented, that they do not take place in all cases; for as many of mankind as are delivered by him from the power of sin, shall at length be also delivered from its punishment, and be raised to a degree of perfection and happiness, greater than if they never had sinned. The mediation therefore of Christ, by which God remedies the evil which were introduced into the world through the disobedience of the parents of the human race, hath for its object to deliver mankind, first, from the power, and, secondly, from the punishment of sin.

SECTION I.—Of the Mediocrion of Christ as a Priest, whereby the penal consequences of Sin are so far prevented, that they do not take place among Mankind universally.

To prevent the penal consequences of sin from taking place among mankind universally, revelation assures us, that the Son of God, by the appointment of his Father, made propitiation for the sins of mankind by his sufferings and death in the human nature; that is, by his sufferings and death in the human nature, which is the character of God, as the moral governor of the world, in certain cases to pardon sinners: For we are told, Rom. v. 12. that as by the disobedience of one man, (Adam), sin entered into the world, and by sin death; so by the obedience of one man, (Christ), righteousness entered into the world, and by righteousness life; that is, an opportunity of becoming righteous, and of obtaining life, was granted to mankind on account of the obedience of Christ.

To this account of the ruin and recovery of the human species, various objections have been made. And, first, it hath been loudly urged, That to involve all mankind in sin and misery, on account of a disobedience to which they were morewise necessary, and to bestow righteousness and life, or an opportunity of obtaining these blessings, through an obedience in which they had no concern, are both of them contrary to our natural ideas of the justice and goodness of God.

To this objection, however, it is a sufficient answer to observe, that the very same constitution takes place in the present state of things. For we see evils brought on the innocent, and favours communicated to the guilty, through actions in which neither the one nor the other
had any hand. Thus, the misconduct of kings and rulers brings misery on their subjects, who are not accessory to their follies. The sins of parents, in like manner, bring poverty, disease, and even death on their innocent children. On the other hand, the wisdom and justice of princes are productive of happiness to their people: The virtues also, and heroic deeds of parents, bring honours and riches to their descendants, which remain with them often to the latest posterity.

This constitution of God, whereby evils are brought on the children of others in which they were nowerse concerned; and blessings are conveyed to the unworthy, for the good deeds of others to which they contributed nothing—is not repugnant to the ideas which mankind entertain of justice and goodness. For, by universal consent, in all well regulated human governments, without any imputation of injustice, a similar constitution is established by law, through which, on the one hand, children are involved in the punishment inflicted on their parents, for crimes of which the children are entirely innocent; and, on the other, are made to share in the honours and rewards conferred on their parents, for virtues to which the children contributed nothing.

Since, then, by the appointment of men, so many evils befall the innocent, and so many benefits come to the undeserving, on account of actions performed by others, in which they had not the least concern, why should it be thought inconsistent with the justice and goodness of God, as moral governor of the world, to have subjected Adam's posterity to sin and death on account of his offence, notwithstanding they were in no respect necessary thereto? And having subjected them to these evils, it certainly must appear both proper and just, that he should have provided a remedy for them by the obedience of his Son, although the persons benefited by it contributed nothing to his obedience. Wherefore, the account which revelation hath given of the introduction of sin and misery into the world, and of the method in which these evils are remedied, cannot be found fault with, although in either case no regard was had to the personal demerit of the individuals affected thereby; but, in both, God acted agreeably to the sovereignty of his own will.

But, however, the point may be for the same end.

Secondly, To the foregoing vindication of the account given in revelation of the ruin and recovery of the human species, it may be objected, that the evils which, according to the present constitution of things, are brought on the innocent by the vice of the guilty, and the benefits which the undeserving receive through the good deeds of others, are not occasioned by the natural relations by which mankind are connected: Consequently, that no argument can be drawn from such a constitution, to prove that it was consistent with the justice and goodness of God to subject Christ, an innocent person, to sufferings and death, for the sake either of saving the guilty from the penal consequences of their transgressions, or of bestowing favours on the undeserving. True. Such an argument does not follow from that part of the constitution of things just now explained: But it follows from another part of the same constitution, equally original and equally evident. For, to use Butler's words with immediate pains and labour and ruined, "Men by their follies run themselves into extreme distress, into difficulties which would be absolutely fatal to them, were it not for the interposition and assistance of others. God commands by the law of nature, that we afford them this assistance, in many cases where we cannot do it without immediate pains and labour and ruin to ourselves. And we see in what variety of ways one person's sufferings contribute to the relief of another; and how or by what particular means this comes to pass, or follows, from the constitution and laws of nature which come under our notice; and being familiarized to it, men are not shocked with it." For example, many, by their vices and follies, bring on themselves diseases, and a variety of accidents, which would often prove fatal to them, were it not for the timely assistance afforded to them by others, who, in lending them that assistance, sometimes expose themselves to great dangers, and sometimes subject themselves to long and painful sufferings.

Having therefore disposed of the present objection, instances of innocent persons suffering voluntarily, by the express appointment of God, extreme evils, for the sake of alleviating or removing the temporal penal consequences of the sins of others, it cannot be thought inconsistent with the justice and goodness of God, in his original plan of the government of our world, to have provided that the eternal penal consequences which he hath connected with sin, shall not in every case, and to every person, inevitably follow their transgression; and even that this deliverance should be accomplished by a person different from the sinner himself, who, for a purpose so benevolent, voluntarily exposed himself to the greatest sufferings at a time. To object against this appointment, is in reality to object against God's original constitution of nature, and against the daily course of his providence in the government of the world. For, as the before mentioned excellent author hath observed, Anal. part ii. ch. 5. sect. 7. "The world is a constitution or ry tem, whose parts have a mutual reference to each other: And the whole is a scheme or ground upon, called the course of nature, to the carrying on of which God has appointed us, in various ways, to contribute. And when, in the daily course of nature, it is appointed that innocent people should suffer for the faults of the guilty, this is liable to the very same objection as the instance we are now considering. The infinitely greater importance of that appointment of Christianity which is objected against, does not hinder but it may be, as it plainly is, an appointment of the very same kind with what the world affords us daily examples of. Nay, if there were any force at all in the objection, it would be stronger, in one respect, against natural providence than against Christianity: Because, under the former, we are in many cases commanded, and even necessitated, whether we will or no, to suffer for the faults of others; whereas the sufferings of Christ were voluntary."

Thirdly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected, That we do not understand how they can have any such efficacy. True; we do not understand this, because we have not by any means brought to us the fact, without explaining the manner in which it is brought to pass. Nevertheless, from the silence of scripture, and from our ignorance of the manner in which Christ's sufferings and death operate in preventing the future penal consequences of sin, it doth not follow, that his sufferings and death do have that efficacy, by an arbitrary and tyrannical appointment. They may have it in
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the way of natural consequence. For, to use B. Butler's words, Anal. part ii. c. 5. sect. 7. "What has been often objected to as a doctrine even within the apparent natural tendency of this method of our redemption—its tendency to vindicate the authority of God's laws, and deter his creatures from sin; this has never yet been answered, and is, I think, plainly unanswerable: though I am far from thinking it an account of the whole of the method. But without taking this into consideration, it abundantly appears, from the observations above made, that this objection is not an objection against Christianity, but against the whole general constitution of nature.

And if it were to be considered as an objection against Christianity, or, considering it as it is, an objection against the constitution of nature, it amounts to no more in conclusion than this. That a divine appointment cannot be necessary or expedient, because the objector does not discern it to be so; though he must own, that the nature of the case is such as renders him incapable of judging whether it be so or not, or of seeing it to be necessary, though it were so."—Farther, as the same excellent reasoner observes in the same page, "Though it is highly right, and the most pious exercise of our understanding, to inquire with due reverence into the ends and reasons of God's dispensations; yet, when those reasons are concealed, to argue from our ignorance, that such dispensations cannot be from God, is infinitely absurd. The presumption of this kind of objections, seems almost lost in the folly of them: And the folly of them is yet greater, when they are urged, as usually they are, against things in Christianity, analogous or like to those natural dispensations of providence which are matter of experience. Let reason be kept to, and if any part of the scriptural account of the redemption of the world by Christ, can be shown to be really contrary to it, let the scripture, in the name of God, be given up. But let not such poor creatures as we, go on in objecting against an infinite scheme, that we do not see the necessity or usefulness of all its parts, and call this reasoning."

Fourthly, To the efficacy of the sufferings and death of Christ in preventing the future penal consequences of sin, it hath been objected that it is unnecessary; because, sinners being rendered capable of pardon by repentance, God, whose goodness is infinite, will pardon them without any atonement: that is, he will, in consequence of the sinner's repentance, prevent the future penal consequences of his sins from befalling him. But, before an objection of this kind is urged, the objector ought to know, where he sees any reason of the dispensation of sin necessary under the moral government of God: And if there be such reasons, whether they may be dispensed with in every case where repentance takes place; And what effect the dispensing with these reasons, and the pardoning of the sinner simply on his repentance, would have on the other subjects of God. To the determining of these questions, such a knowledge of the whole plan of God's moral government, and of the relation of its various parts to each other, and of the purposes for which, and the means by which he carries on his government, is necessary, as doth not fall within the comprehension of human reason. In such a state of ignorance, for any one to determine, in opposition to the scheme of salvation made known in revelation, that God may and will pardon sinners simply on their repentance, seems not a little presumptuous.

Were we to judge of this matter by what happens in the present life, we should be led to believe, that repentance will not, by itself, prevent the penal consequences of sin. But as the future consequences of sin are to come. For although indulgences, their health by excess in sexual indulgences, it is well known, that repentance alone doth not remove these evil consequences of their follies and excesses. In like manner, when individuals incur the penalties of human laws, no wise governor finds it either reasonable or necessary for the good of the community, to free the criminal from the punishment which the wholesome laws of the state have annexed to such crimes, merely because he hath repented of them. The punishment of criminals is necessary to deter others from committing the like offences. Wherefore, if in the present life repents, and not for itself to remove the temporal evil consequences which God hath connected with vice; also, if men themselves being judges, repentance ought not to prevent the punishment of crimes injurious to society, what reason hath any person, from the present constitution of things, to expect that repentance of itself will prevent those penal consequences which God may have thought fit to annex to vice in the life to come? Much more, what reason hath any one, from the present constitution of things, to expect that repentance and reformation will put the sinner into the condition he would have been in, if he had always preserved his innocence? The prevalence of propitiatory sacrifices in every age and country of the world, certainly sheweth it to be the general sense of mankind, that repentance is not of itself sufficient to procure the pardon of sin; but that something besides is necessary to induce the Deity to be propitious, even to the penitent sinner.

I acknowledge, indeed, that the prevention of the bad consequences of vice, and the removal of those consequences when they happen, which in the present constitution of things sometimes takes place through the timely assistance of others, affords a presumption, that the connexion between sin and punishment is not so rigid, but that in certain cases it may be broken. This presumption, however, goeth no further than to afford a slight hope, that punishment, even in the life to come, may possibly be avoided through some foreign assistance. But whether any such assistance be actually provided, and what that assistance is, and by whom it is to be afforded, cannot be known from the present constitution of things. It is God alone who can discover these things to us. Wherefore, if revelation teacheth that God hath been pleased, through the vicarious sufferings of his Son, to prevent those penal consequences from coming on sinners in the future life, which in the original constitution of things he hath connected with sin, these things should not be objected against because they are not discoverable by human reason. The only thing proper for us to do is, to inquire whether it be really a doctrine of revelation, that through Christ he will make the penal consequences of sin cease, in the life to come, to be prevented from coming on the sinner, who, having repented of his sins and reformed his conduct, is capable of being pardoned? And if, on inquiry, this is found to be a doctrine of revelation, "our wisdom is," as Butler observes, "thankfully to accept the benefit, by submitting the conditions upon which it is offered, without disputing how it was procured on the part of Christ."

SECT. II.—Shewing it to be a Doctrine of Revelation, that Christ hath made atonement for the sin of the world by his death.

That Christ hath made atonement for the sins of men by his sufferings and death, is revealed in all those passages of scripture where his death is represented as a propitiatory sacrifice. For since, according to the ideas which, in every age and nation, mankind have entertained of propitiatory sacrifices, they were believed to have a real efficacy in propitiating the Deity for the sins of men, by calling Christ's death a sacrifice for sin, have declared it to have that efficacy; and have taught us to expect pardon, through the efficacy of that sacrifice.
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To recite all the passages of the Jewish and Christian revelations, in which the suffering and death of Christ are spoken of as a propitiatory sacrifice, and the pardon of sin is represented as owing to the efficacy of that sacrifice, would lengthen this Essay beyond bounds. The following appear to be some of the principal passages, and therefore they merit the reader’s attention—Isa. lili. 6. ‘The Lord hath laid on him the iniquity of us all. 10. Woe unto him that maketh his soul an offering for sin, he shall see his seed.’—John i. 29. ‘Behold the Lamb of God, which taketh away the sin of the world.’—Rom. iii. 25. ‘Whom God hath set forth as a propitiation through faith in his blood, for a proof of his own righteousness in passing by the sins which were before committed through the forbearance of God: 26. For a proof also of his righteousness in the present time, in order that he may be just, when justifying him who is of the faith of Jesus.’—Rom. iv. 25. ‘Who was delivered to death for our offences, and was raised again for our justification.’—Gal. iii. 13. ‘Christ hath bought us off from the curse of the law, having become a curse for us.’—Heb. i. 7. ‘By whom we have redemption from the blood of Christ, a forgiveness of sins.’—Heb. xi. 14. ‘Since then the children partake of flesh and blood, even he in like manner partook of these, that through death he might render inefficient him who had the power of death, that is, the devil.’—Heb. ix. 25. ‘Not, however, that he should offer himself often, as the high-priest entereth into the holy places every year with blood. 26. For then must he often have suffered since the formation of the world: but now once, at the conclusion of the ages, he hath been manifested to abolish sin-offering by the sacrifice of himself. 27. And for as much as it is appointed to men once to die, and after that the judgment; 28. So also Christ, being once offered in order to carry away the sins of many, will, to them who wait for him, appear a second time without sin-offering, in order to salvation.’—Heb. x. 10. ‘By which will we are sanctified, through the offering of the body of Christ once.’—1 Pet. iii. 18. ‘For Christ also hath once suffered for sin, the just, for the unjust, that he might bring us to God.’

These passages, with many others which might be mentioned, taken according to their plain meaning, in conjunction with what Christ said to his disciples, when he instituted his supper, to prevent his death, and the ends for which he died, from being forgotten in the world; namely, ‘This is my blood of the new covenant which is shed for the remission of sins; 20. Wherefore I say, these passages teach us, That Christ’s sufferings and death have, as B. Butler expresses it, “an efficacious addition to, and beyond mere instruction, example, and government.”

To study, however, the force of the argument taken from the account given in the scriptures of the end for which Christ suffered and died, some have affirmed,

First, That Christ’s death is called a sacrifice for sin, not because it was really such a sacrifice, but merely in accommodation to the prejudices of mankind, who from the beginning of the world, expected the pardon of their sins through the efficacy of a sacrifice. To this the answer is, 1. We know that Christ’s death is not called a sacrifice for sin, in accommodation to the prejudices of the Jews, and in conformity to the Mosaic phraseology; but that the Mosaic phraseology was founded on the Levitical sacrifices being types or prefigurations of the sacrifice of Christ. So we are assured, Heb. viii. 5. ‘These serve with a view of them ceasing in that shape, since Moses, when about to construct the tabernacle, was admonished of God—See now, saith he, that thou make all things according to the pattern which was shewed thee in the Mount.’ For from this it appears, that as the tabernacle which Moses finished was a copy of the tabernacle shewed to him on the Mount, so the Levitical priesthood, which he appointed, was a type of the priesthood of Christ; and that his death, to which he applied to be performed in the earthy tabernacle, agreeably to the pattern shewed to him in the Mount, was a type of the service of Christ, as an high-priest, in the heavenly holy places. The same thing appears from other passages in the Epistle to the Hebrews. Wherefore, the death of Christ is not called by the inspired writers a sacrifice for sin, in allusion to the Mosaic Levitical offerings; but these were called sacrifices for sin, because they were types or prefigurations of the real sacrifice of Christ. 2. If, in the account which the inspired writers have given of Christ’s death as a sacrifice for sin, they have not alluded to the Levitical sacrifices, it will readily be allowed, that they have far less alluded to the heathen sacrifices. For these not being of divine institution, as the Levitical sacrifices were, if the sacred writers have called Christ’s death a sacrifice for sin, in allusion to the heathen sacrifices, they have given to those superstitions an importance to which they were by no means entitled. 3. If Christ, in speaking of his blood as shed for the remission of sin, and his apostles, in sacrificing to his death all the efficacy which the sacrifices for sin were supposed, both by the Jews and Gentiles, to possess, have not expressed what is true in fact, but only have accommodated their language to the ill-founded prejudices and hopes of mankind, they have deceived us in a matter of the greatest importance. And the Epistle to the Hebrews, which was written professedly to prove that Christ really offered himself a sacrifice for sin, is a pernicious writing; because, by establishing a false fact, it had led mankind to trust for the pardon of their sins to a lie.

Secondly, To destroy the argument by which Christ’s death is proved to be a real sacrifice for sin, taken from the account given of it in scripture, there are some who contend that it is called a sacrifice for sin in a metaphorical sense only; because he died for the confirmation of his doctrine concerning the pardon of sin to be obtained through repentance, and as an example of patience and fortitude in suffering for righteousness’ sake, whereby his disciples are strongly excited to virtue. The persons of whom I speak, supposing, it seems, that to the pardon of a sinner nothing is requisite but his repentance and reformation, affirm, that Christ’s death, by which the reformation and virtue of the world are so effectually promoted, may be called a sacrifice for the sin of the world in a metaphorical sense; which, they maintain, no praise, and almsgiving, are called sacrifices with which God is well-pleased. But not to insist on what is well known, that prayer, and praise, and almsgiving, are nowhere called sacrifices for sin, I reply, 1. That if Christ’s death had no other efficacy in procuring pardon for sinners, but by promoting their reformation, and exciting them to virtue, the sufferings and death of any other prophet or martyr may, with as much truth and propriety as the sufferings and death of Christ, be called a sacrifice for sin; and the salvation of penitents may truly be ascribed to their sufferings and death, as to Christ’s; at least as much as their sufferings add weight to their doctrine; and their sufferings give evidence which their doctrine, in conjunction with their example, hath had in exciting others to virtue. Yet nowhere in scripture are the sufferings of any prophet or martyr termed a sacrifice for the sin of the world; nor is the salvation of sinners ascribed to any of them; nor are their sufferings and death, as to Christ’s, ascribed to that effect. In all this, the apostle Paul, who, next to his Master, suffered the greatest evils for the confirmation of the gospel, and who exhibited an illustrious example of all the virtues, both active and passive, hath nowhere spoken of his own sufferings and death as a sacrifice for sin. He speaks, indeed, Philip.
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Sect. III.—Of the Mediation of Christ as a Prophet and King, whereby mankind are delivered from the power of sin.

HAVING described and defended the mediation of Christ as a priest, whereby sinners are freed from the punishment of sin, it remains to treat of his mediation as a prophet and king, by which they are delivered from the power of sin.

After mankind had remained under the guidance of their own reason, as long as was necessary for making them sensible, by experience, of its insufficiency to lead them to the knowledge and practice of their duty; and after the most learned heathen nations had actually lost the knowledge of God, and were become excessively corrupted, it pleased God to send his Son into the world, as a prophet divinely commissioned and inspired, to teach them the doctrines and precepts of religion, and to make known to them the law of God and the state of salvation in Christ.

Christ's mediation as a prophet, Butler hath described, Anal. part ii. chap. 8. sect. 6. in the following terms:—

"He published anew the law of nature, which men had corrupted, and the very knowledge of which, to some degree, was lost among them. He taught mankind, taught us authoritatively, to live soberly, righteously, and godly, in this present world, in expectation of the future judgment of God. He confirmed the truth of this moral system of nature, and gave us additional evidence of it; the evidence of testimony. He distinctly revealed the manner in which God would be worshipped, the efficacy of repentance, and the rewards and punishments of a future life. Thus, he was a prophet in a sense in which no other ever was. To which is to be added, that he set us a perfect example, that we should follow his steps."

To this mediation of Christ as a prophet it may perhaps be objected, that it was not necessary, because, by his own immediate operation, God might have communicated unto them the knowledge of the doctrines, and precepts, and sanctions of religion, as was requisite. True; he could have done this: but the objector should recollect, that to instruct mankind in the knowledge of religion by the mediation of his Son, is analogous to the method in which God instructs them in the knowledge of the things pertaining to the present life. For, notwithstanding he could easily have brought the whole human species into the world with the knowledge and experience of full-grown men, he hath not thought fit to adopt that constitution, but bringeth them all into the world infants, ignorant of every thing; and maketh use of the mediation of their parents and teachers, for conveying to them the knowledge necessary to their conducting the affairs of the present life properly. Just so, God hath not thought fit to bring the human species into the world, endowed with the complete knowledge of spiritual and divine things; but, for their instruction in these matters, maketh use of the mediation of Christ, that is, maketh use of the labours of the holy prophets, apostles, and ministers of Christ, seconded by the influences of his Spirit. And where the instruction of prophets and apostles, and of the ministers of the gospel, is withheld, Christ, in the course of his providence, raiseth up in every nation teachers from time to time, whose labours, likewise, he rendereth successful to a certain degree, by the influences of his Spirit. Wherefore, this method of instructing mankind in matters of religion and morality, by the
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mediation of Christ, being similar to the method in which God instructs them in the matters which relate to the present life, by the mediation of parents and teachers, it cannot be objected against as unworthy of God.

Secondly. For deliverance is brought to mankind from the power of sin, and leading them to the practice of virtue, God appointed his Son's mediation as a king; that is, he hath made him governor of the world, and appointed him to erect a kingdom in it which is not of this world, and authorised him to govern it, not by force, but by methods suitable to the nature of things, whereby he hath endowed men, that, becoming his subjects willingly, they may obey his laws from choice. This spiritual kingdom Christ hath erected, by uniting into one church, or religious community, all those, who through his mediation as a prophet, being enlightened with the knowledge of true religion, have received his laws as the rule of their conduct. To this church Christ hath committed all those revelations which God hath been pleased to make to mankind, both in early and in later times, to be preserved for the benefit of the world. In this church also, Christ hath appointed the pure spiritual worship of God to be performed publicly, and a standing invitation to religious duties to be extended by the preaching of the word. This church is by ministers specially set apart to that office, to open their eyes, to turn them from darkness to light, and from the power of Satan to God. This church, or religious community, Christ governs not only by laws written on the hearts of individuals, but also by laws written explicitly in his word. With this church Christ is ever present in an invisible manner; and is greatly enlarging it, and thereby is extending his kingdom through the world; and hath promised to protect it by his providence against its enemies, so that the gates of hell shall never prevail against it in such a manner as to destroy it. Besides this outward visible church, consisting of all who are favoured with an external revelation, and who profess to believe that revelation, Christ hath another church or kingdom, which likewise is not of this world, called his catholic invisible church, consisting of all persons, scattered over the face of the earth, who live in obedience to his laws written on their hearts, and who worship God by those natural acts of piety which right reason dictates. This church also Christ protects by his providence, so that it shall never perish. To the end of the world there shall still be men in every age and nation, who make conscience of knowing and doing the will of God according to the light afforded them by their own natural powers, and by such instructors as from time to time Christ raiseth up to teach them. Lastly, though great numbers of mankind, both in his visible church and out of it, do not obey the laws of Christ sincerely, yet as all are bound to obey him, they shall all be judged by him at last; and in such a manner, that his government will issue in infinite and endless happiness to the obedient, but in unspeakable misery to the obstinately rebellious. For Christ is gone to prepare a place for his people, and will return to take them to himself, that where he is, there they may be also.

At which time likewise he will send everlasting destruction upon them who know not God, as well as on them who obey not the gospel of his Son.

To the mediation of Christ as a king, for the purpose of delivering mankind from the power of sin, and of training them to virtue, it hath been objected, that it is unnecessary, because, as God might have brought every individual of the human species into the world perfect in knowledge, so he might have brought them into the world perfect in virtue; and if, afterwards, any of them had fallen into vice, he might have reformed it by his own perfect exertions, without having recourse to such a complicated constitution as the mediation of his Son. True: But it should be considered, that in the natural world nothing is brought to pass by an immediate exertion of the power of God, excepting what are called the laws of nature. All other things are accomplished by the intervention of means. For instance, whatever hath life, is brought into the world by the instrumentality of parents, although God could have brought them into life merely by willing it. In like manner, he might have supported the life of animals by his own power, without the intervention of means, if he had so pleased. Yet he hath chosen to do it by food, to the production whereof the plants are employed; in each of which his wisdom, and power, and goodness, are as much exerted and displayed, as they would have been if the life of animals had been supported by an immediate exertion of his power, without any means. This being the course which God follows in the administration of his natural kingdom, why should it be thought proper for him to follow a different course in the government of the moral world? As Taylor justly observes, in accomplishing his purposes, in the moral as well as in the natural world, by the instrumentality of means, God hath multiplied and beautifully diversified the displays of his perfections, in such a sensible manner, that the attention of his intelligent creatures is roused. In this way, as they are exercised, their admiration and gratitude are excited to a much higher degree, than if every thing in the natural and moral world had been produced without means. In this constitution, therefore, there is the greatest propriety; since it is impossible to turn our eyes to any part of either world, without beholding God in those multiplied and varied exertions of his perfections, by which he accompliseth his purposes. So that in both worlds God employs means, not because he is deficient either in wisdom or in power, but to multiply the instances of both; and to set these before his rational creatures, as the most engaging subjects of contemplation, and the most powerful motives of action. A method of exerting his perfections more proper in the moral world than even in the natural; because to render men accountable, it is necessary that they be induced by rational considerations to become virtuous from choice.

Thus, as Butler observes, it appears, that against the mediation of Christ as a prophet and king, there lieth no objection, but what may be urged with equal force against the natural providence of God.

Sect. IV. Of the Objection to the Mediation of Christ, taken from the Dignity of his Person.

Notwithstanding all that hath been said in vindication of the mediation of Christ, there still remains one objection, which I have not hitherto mentioned, but which I have reserved last of all, to be treated of by itself, because being levelled, not against any one part of the mediation of Christ, but against the whole thereof, it requires to be completely dismissed. The objection of which I speak, is that taken from the dignity of the Mediator, and the meanness of the creatures for whom his mediation was appointed.

In scripture, the Mediator is said to be the only begotten Son of God, the brightness of his Father's glory, and the express image of his person; the Maker of all things in heaven and on earth, visible and invisible; and who having made all things, upholds them by the word of his power, and governs the whole as its Lord or proprietor. This great personage is said to have divested himself of the form of God, and to have appeared on earth in the likeness of man, and to have humbled himself still farther, his being made in the likeness of man, and going through the death of the cross as a malefactor; and all for the purpose of saving the sinful inhabitants of this earth, which, in comparison of the immensity of the universe, is as
nothing; and who being, as is supposed, the lowest order of God’s rational creatures, their salvation, it is affirmed, was an end too inconsiderable to merit that a person of such dignity should assume the human nature, and therein die as a sacrifice to accomplish this; and that, after the restoration of the created universe, could continue united to the human nature for ever. These things, it is said, are so astonishing, that our understanding, dazzled and confounded by them, cannot conceive them to be possible.

This objection being considered by infidels as sufficient to overturn the gospel from the foundation, merits the special attention, especially as it is plausible, and at times hath occasioned doubts in the minds even of enlightened believers.—To remove this embarrassing objection, let it be observed, that notwithstanding the mediation of so great a person as the only begotten Son of God, for the salvation of the human species, may at first sight appear a transaction unworthy of him, on account of the low rank mankind hold in the creation, and on account of the small dimensions of the earth, their present habitation, in comparison with the other orbs which are supposed to be inhabited, and which compose the great system of the universe, the mediation of the Son of God for the salvation of such creatures will not appear unworthy of him, if we consider the importance of the human species. As rational creatures, is justly estimated, and the constitution of the earth, their present dwelling-place, is daily attended to.

And first, to begin with the earth, the habitation of the human species, for whose salvation the mediation of Christ was appointed, it is acknowledged, that, in respect of its magnitude, it holds but a middle rank even among the orbs of which our solar system consists. Nevertheless its importance, as the dwelling-place of mankind, may depend, not so much on its relative magnitude, as on the exquisite contrivance of its parts, their nice arrangement, their apt union, and their suitability to produce the ends for which they were designed. Judging of the earth according to this rule, although it now lieth under the curse of God, and bringeth forth to man nothing spontaneously but thorns and thistles, Gen. iii. 18, it was, in its primitive state, more excellent in many respects than it appears to be at present; as may be gathered from the excellence of its productions before it was cursed of God. Gen. ii. 9. Out of the ground the Lord God to grow every tree that is pleasant to the sight, and good for fruit; the tree of life also in the midst of the garden, whose fruit, by the operation of God, possessed the noble quality of rendering those who ate of it immortal; just as the present fruits of the earth, by the same operation, keep men alive for a time; also it produced the tree of knowledge of good and evil, which may be called the tree of death, because its fruit was of such malignity, that it not only introduced diseases and death into the body of him who ate of it, but also corrupted his mind by inflaming his passions; as our first parents by fatal experience found. Further, the importance of our globe in the mundane system may be learned from this, that one of the purposes for which the mediation of the Son of God was appointed, is declared in scripture to be, to put the righteous in possession of an habitation similar to the earth in its primitive state, that that illustrious display of the perfections of God which was made in its original constitution, may not perish from the earth. Gen. ix. 17. The restitution of the righteous after the resurrection, is called a new heaven and a new earth; and the creation thereof is termed, by the apostle Peter, Acts iii. 21. The restitution of all things, which God hath spoken (or promised) by the mouth of all his holy prophets since the world began. In this mediation, which is as it were for even an embodied state, there will be no curse to spoil its contrivance, or to mar its productions, or to blast its beauty, as in this earth; but it will remain, without any change, an illustrious monument of the great Creator’s wisdom, power, and goodness, to all eternity; as was just now observed. And if so, are we not warranted to suppose, that in the Mediator of God, our earth hath a pre-eminence above many other parts of the universe?

2. With respect to the human species, for whose salvation the mediation of Christ was appointed, although their habitation be but of small dimensions, considered in relation to the immensity of the universe, they may be of more importance to the Father of all, in so 

And so, in the universe, however small the number of humans in the earth, or of any other world in the system, however great its dimensions may be. For who can tell, whether rational beings anywhere else propagate their kind, as the human species doth! and whether, anywhere else, the constitution of an habitable place which subsists in our world, in which multitudes die almost as soon as born, and multitudes live only a few years, then are removed, and their places are filled by new comers, who in like manner die and are succeeded. And, for as much as all who die, whether in early infancy or in advanced age, are to be brought a second time into life, namely by a general resurrection, and on that occasion are all to be finally disposed of, according to their different capacities; I say, when the mystery or secret purpose of God in creating mankind is in this manner completed, the human species may be found more considerable for their number, than the inhabitants of other orbs whose dimensions are greater, but who do not die. And on account of their immense number, this our species may have been judged by God worthy to be redeemed, or saved from perishing, by the mediation of so great a person as his only begotten Son.

The multiplication of the human kind by generation, which takes place in our system, is a thing so wonderful, whether their bodies or their souls are considered, that were it not a matter of daily experience, it would be thought an absolute impossibility. Wherefore, if generation takes place in no other system of rational beings, the human species, to which that faculty hath been imparted, may be of more importance in the sight of God, than any other species which doth not possess the same faculty; and on account of their number, the new earth, or material system of the earth, which is to be assigned to us, who are saved after they are restored to life, will probably be of greater magnitude than any earth or material habitation existing at present in the universe.

3. As the human species, the inhabitants of this earth, may, in respect of their number, be more considerable than the inhabitants of any other habitable globe, they may be more considerable even in respect of their nature. For so Taylor hath observed, in his Key to Romans, No. 133, the human body, though it is now contaminated with disease and subjected to death, having been created in its original state capable of immortality, it may have been the chief of all the organized material works of God; the work in which his wisdom and power shine most illustrously. For, as it is composed of a dense or gross fleshly substance, its structure must on that account be the more exquisite, in order to its being united to, and animated by a spiritual spirit, in such a manner that its organs of sensation should convey to that spirit ideas of things external; and its members, being acted upon by the voice of this spirit, should become fit instruments of its operations during its union with the body. The superior excellence of the mechanism of the human body, may likewise be understood from God’s declared resolution to raise the bodies of the righteous at the last day, incorruptible and immortal; which, it is supposed, is in order that they may live for ever. But it has been continued by the use of the tree of life, if our first parents had not violated the law of their creation. And,
having raised them in this excellent form, reunited to their spirits, he will continue them so united for ever, that this most admirable piece of maternal mechanism may remain an eternal monument of his divine skill in its formation.

Next, with respect to the human spirit, although its faculties are greatly weakened, and their operations are exceedingly obstructed, through the disorder introduced into the human frame by our first parents eating the forbidden fruit, its faculties are of such a nature, and its operations are so excellent, as plainly to demonstrate, not only that man was originally made after the image of God, but that at the resurrection, when the human spirit is joined to a body fashioned like to the glorious body of Christ, its faculties will appear vastly superior to what they are now supposed to be. Wherefore, in respect of their spirits, the human soul is in substantial circumstance of an order eminently excellent. The sin which hath been, and still is in the world, is no proof of the meanness of the human nature; otherwise, as Taylor justly observes, No. 138. the angels who sinned will be proved to be as mean and contemptible in their nature as men. As little will the weakness of infancy, the imperfections of our views in the first stages of life, and our being subject to passion and a particular part in the formation of the human soul, as in the body itself in its glorified body, will display themselves in an admirable manner; agreeably to our Lord's declaration, Matt. xiii. 43. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.'—The human species, both in respect of their body and spirit, being of a nature so excellent, their preservation must be acknowledged an end not unworthy of the infinite wisdom of God to accomplish, even so great an interposition as the mediation of his own Son.

4. Although mankind, through the disobedience of their first parents, have been degraded below their natural rank, who, as Taylor suggests, can tell, whether the trials which in this degraded state they are exposed to, may not be more severe than the trials which are to attend those spirits who are not exposed to such a degradation of hell? The corrupted diseased bodies in which our spirits are lodged, and which have a great influence, not only on our passions, but on our powers of perception and reasoning; the state of infancy and childhood, in which the remains so long subject to animal appetites and passions, without the aid of experience and reason, and in which habits of sensuality are early formed, the pernicious influence of the evil examples which continually surround us; with many other disadvantages, all concurring to render a right conduct in our present state extremely difficult;—I say, these things considered, the virtue of beings placed in such unfavourable circumstances, though it be not a perfect virtue, may in some respects excel the more perfect virtue of other beings who are not exposed to such a degradation. And although the trial as that to which mankind are subjected. Wherefore, to produce a virtue thus tried, may have been an end not unworthy of the mediation of the Son of God: especially if we add, 5. That the virtue of beings circumstanced as men are, and exercised under such embarrassing difficulties and temptations, being superior to the virtue of other intelligent creatures who have not been so exercised and tried, it is far from being unreasonable to suppose with Taylor, that, by their trials and acquirements, the redeemed of the human species may be fitted for nobler employments and higher charges than other beings, who, perhaps, were naturally superior to them, but who are their inferiors in this second stage of their existence, not having been exercised and improved as they have been. To use the before-mentioned excellent author's language, 'we may tell, how widely such as have honourably passed through the trials of this state may be dispersed through the universe; how much their capacities shall be enlarged; what offices and trusts will be put into their hands; how far their influence shall extend; and how much their salvation may contribute to the good order and happiness of the universe.' Something of this kind seems to be intimated in those expressions of scripture, in which the redeemed of the human species are represented as made 'kings and priests unto God, even the Father;' and in those passages where it is promised to him who overcometh, that 'he shall sit with Christ on his throne, even as he overcame, and is set down with his Father on his throne.' And since we know by revelation, that some of the angels are at present employed as ministering spirits in such of the human race as shall be heirs of salvation, may not the redeemed of the human species, now raised to a high degree of perfection, be themselves employed, according to their different capacities, in the like offices to the advantage of the human species? And notwithstanding the number of mankind, who from the beginning of the world are to be thus exalted and rewarded, though great, may be but small in comparison of those who shall perish, this, instead of being an objection to the foregoing conjecture, is rather a confirmation thereof; because, being a proof of the severity of the trial to which mankind are exposed, it enforces the virtue of those who pass through that trial with honour, and thus, though not withstanding their number should be comparatively small, it was not below the dignity of the Son of God, for the sake of saving them, to assume the human nature, and to continue united to it for ever, as an eternal monument of what he did and suffered for their salvation.

6. We may even ask with Taylor, 'Who can determine how far the scheme of redemption may exceed every scheme of the divine wisdom in other parts of the universe? Or how far it may affect the improvement and happiness of other intelligent creatures, even in the remotest regions?' The divine dispensations towards men may be made known in other systems by revelation, even as the sin and punishment of the angels have been made known to us. Besides, the apostle speaks, Rev. xii. 10. 'That now to the governments, and to the powers in the heavenly regions, the manifold wisdom of God is made known through the church.' And St. Peter assures us, 1 Epist. i. 12. that 'these things the angels desire to look into.' It is therefore the sense of revelation, that the heavenly hosts study the wisdom and grace manifested in our redemption; and that they increase their stock of knowledge, by contemplating those displays which God hath made of his love in his dealings with mankind. If so, is it unreasonable to suppose, that the mediation of the Son of God for the salvation of men, will be made known to other systems of God's reasonable creatures; to whom also, if they stand in need of it, the benefit of Christ's death may be extended. And although they should not need any atonement, because they have not sinned, the knowledge that such an atonement was required and made for others, may have an influence in supporting God's government even among them, and in confirming them in their obedience for ever.

7. Lastly, as there is but one God who made and ruleth the universe, however different the methods may be by which he governs his rational creatures dispersed through the immense regions of space, it is reasonable to conclude, that these methods are all connected by some general principle, which hath such influence in them all, as to form one great and effectual plan for promoting the virtue and happiness of the whole. Now, who can tell
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Upon the whole, from the foregoing views of the human species, which are by no means irrational, this our system, in which the purposes of God respecting us are brought to pass by trials and by a scheme of providence, for which, so far we know, there is no place anywhere else in the universe, may exceed all the other systems, so far as to render the scheme of our redemption, and the mediation of so great a person as the only begotten Son of God for accomplishing it, highly worthy of the divine wisdom, notwithstanding the dimensions of the earth, our present dwelling-place, be inconsiderable, compared with the immensity of the creation; and notwithstanding our species may, at first sight, appear inferior to the other rational creatures of God. For, as hath been already showed, the effects of the mediation of Christ for our salvation, may in many respects be highly beneficial to all God's rational creatures to whom it is made known; to those who inhabit the remotest regions of the universe, and even to such of them as hold the highest ranks in the scale of the creation.

PREFACE TO PHILIPPIANS.

SECT. I.—Of the founding of the Church at Philippi.

Paul, with his assistants, Silas and Timothy, after having preached in most of the countries of the Lesser Asia, were directed by the Holy Ghost to pass over into Europe, in the spring of the year 51, for the purpose of offering salvation to the Greeks, at that time the most celebrated people in the world for their genius and learning. These messengers of God, therefore, leaping from Troas, landed at Neapolis, a city of Macedonia; but making no stay there, they went directly to Philippi, at that time a Roman colony. At Philippi, as the writer of the Acts of the Apostles informs us, chap. xvi. 18, they abode a considerable time, and converted many; among whom was Lydia, a native of the city of Thyateira, who now resided in Philippi for the sake of commerce, and the jailer of the prison into which Paul and Silas were cast. These, with the rest of the converted, afterwards rendered themselves remarkable by their love to the apostle, and their zeal to advance the progress of the gospel. Feeling themselves unspeakably happy in being brought out of the darkness of heathenism, they conceived, it seems, a strong desire that their countrymen should share in the same felicity; for while the apostle preached in Thessalonica, the metropolis of Macedonia, the brethren at Philippi sent him money twice, that the success of the gospel might not be hindered by its preachers becoming burdensome to the Thessalonians. The same attention they showed to the apostle, and for the same reason, while he preached the gospel in Corinth, 2 Cor. xi. 2.—These, however, were not the only proofs which the Philippians gave of their good disposition. Their behaviour in other respects was every way worthy of their profession. They maintained the doctrine of the gospel in purity, and walked in the holy manner required by its precepts. The Christians at Philippi, therefore, were deservedly much beloved of the apostle, and often as he passed to and from Greece, and in those visits confirmed them in the faith, and gave them much spiritual consolation.

SECT. II.—Of the Occasion of Writing the Epistle to the Philippians.

That brethren at Philippi having heard of their spiritual father's imprisonment at Rome, sent Epaphroditus, one of their most esteemed pastors, to that city, to comfort him, by making known to him their love, and by supplying him with money, that he might want nothing necessary to render his confinement easy, chap. iv. 18. In making this present to the apostle, all the brethren of that church, no doubt, contributed according to their ability; but none more liberally, we may believe, than Lydia, who was the apostle's first convert there, and who showed such attachment to Christ, and such regard to his servants, that she constrained them to lodge in her house all the time of their first abode at Philippi. The bishops, likewise, and deacons, (of whom it seems there were several now in that church,) showed equal forwardness with the other brethren in expressing their respect for the apostle by so reasonable a gift; as may be gathered from his mentioning them particularly in the address of his letter.

This new instance of the Philippians' love to their spiritual father, and of their zeal for the gospel, making a deep impression on his mind, he wrote to them the letter in the canon bearing their name, in which he first of all praised them for their faith, and for their earnest desire to contribute to the spreading of the gospel. Next, as news which he knew would be most acceptable to the Philippians, he informed them, that he had preached with great success in Rome, and that his imprisonment, instead of hindering, had furthered the gospel, by making it known even in the palace itself. Then he expressed his hopes of being soon released: in which case he promised to visit them; but in the mean time he would send Timothy to comfort them. Also he thanked them in the most handsome manner for their kind remembrance of him, and for their care in supplying his wants. And to make them easy, he told them, that through their liberal gift he had every thing which his present situation rendered necessary.

From the manner in which the apostle expressed himself on this occasion it appears, that before he received the Philippians' present he was in great want even of necessaries; which may seem strange, considering how numerous and rich the brethren in Rome must have been. But we should remember, that as Paul had not converted the Romans, he did not think himself entitled to maintenance from them: That being a prisoner, he could not work, as in other places, for his own support: That from
the churches where enemies and opposers had raised a faction against him, he never would take any thing: And that the Philippians were the only church with which he communicated, as concerning giving and receiving. This honour he did them, because they loved him exceedingly, had preserved his doctrine in purity, and always had behaved as sincere Christians.

The excellent character of the Philippians may be understood from the manner in which this epistle is written. For while most of his other letters contain reproofs of some of their errors, and of others for their bad conduct, throughout the whole of the Epistle to the Philippians no fault is found with any of them; unless the caution, chap. ii. 3, 4, to avoid strife and vain-glory in the exercise of their spiritual gifts, can be called a reproof. But his letter is employed entirely in commending them, or in giving them exhortations and encouragements, which, as Chrysostom long ago observed, "is a strong proof of the virtue of the Philippians, who gave their teacher no subject of complaint whatever." However, though the apostle entertained a good opinion of the Philippians, he by no means wished them to rest satisfied with their present attainments. For he told them, that he himself constantly endeavoured to make further progress in virtue, and ordered them all to walk by the same rule.

The affectionate and encouraging strain in which the letter to the Philippians is written, was owing in part to the good account which Epaphroditus their pastor had given of their behaviour. But having brought word also, that the Judaizing teachers were endeavouring to introduce themselves among the Philippians, the apostle judged it necessary to put them on their guard against persons, whose whole business was to destroy the purity and peace of the churches. And therefore, in chap. iii. it is observable that the apostle's zeal for the truth, and his great love to the Philippians, led him to speak of these corrupters of the gospel with more bitterness than in any of his other letters. Perhaps, also, he was directed to do so by a particular impulse of the Spirit, who judged it proper that this sharpness should be used for opening the eyes of the faithful, and making them sensible of the malignancy of the false teachers, and of the pernicious tendency of their doctrine.

Sect. III.—Of the Person by whom the Epistle to the Philippians was sent, and of the Time when it was written.

After Epaphroditus came to Rome, he employed himself with such assiduity in preaching the gospel, and in ministering to the apostle, that through mere fatigue he fell into a dangerous sickness, which had well nigh cost him his life. He recovered indeed: But his sickness was of such continuance, and his recovery was so slow, that, before his health was established, the distress his friends at Philippi were in on his account was reported to him in Rome, and had made him extremely desirous of returning to them. As soon, therefore, as it was safe for him to undertake the journey, the apostle dismissed him with this letter, in which he informed the Philippians of Epaphroditus's sickness, and of his longing to return to them. At the same time, bearing testimony to the worthiness of his character, and to his faithful services in the gospel, he not only made apology to the Philippians for their pastor's long absence, but recommended him more than ever to their esteem, and secured him an affectionate reception when he should return. See chap. ii. 25—30. These circumstances would have proved Epaphroditus the bearer of this letter, although the apostle had not said expressly, ver. 25, that he judged it necessary to send unto them Epaphroditus.'

As to the time when the epistle to the Philippians was written, it is generally believed to have been towards the end of the apostle's confinement. For when he wrote it, he had good hope of being released, chap. i. 25. 31. 32, but did not expect he should be set at liberty immediately. For, as he said, chap. i. 19. 'If hope be set in us, the Lord Jesus send Timothy to you soon, that I also may have good courage when I know your affairs.' Wherefore, since Timothy was to bring him an account of the affairs of the Philippians, the apostle certainly expected his return before he himself was released, or at least before he left Italy. From Heb. xiii. 23. we learn that Timothy was actually sent to Philippi, consequently we may suppose that the apostle, who was released according to his expectation, waited for Timothy's return at some place in Italy, that they might set out together for Judea. And the apostle's release happening as is generally believed in the spring of A. D. 62, the epistle to the Philippians may have been written in the summer or autumn of A. D. 61.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

After giving the Philippians, with their bishops and deacons, his apostolical benediction, St. Paul thanked God for their conversion; declared his persuasion that God would preserve them in the faith to the end of their lives, through the confirmation which the gospel would derive from his sufferings; expressed the most tender affection for them; and prayed God to bestow upon them spiritual blessings, that they might be filled with the fruits of righteousness, ver. 1. 11. "In the next place," lest they might have been afraid that his long imprisonment had been hurtful to the gospel of Christ, he assured them that it had contributed to advance that good cause, ver. 12. 'In so much that the gospel was now known in the palace itself, ver. 13. 'That the indulgence shewn to him had made many of the brethren more bold in preaching than formerly, ver. 14. 'Yet they were not all actuated by laudable motives, ver. 15. 'For some preached publickly, merely to enrage the priests and magistrate against him, as the ringleader of the Christians, ver. 16. 'But he told the Philippians, he knew that this, through the direction of the Spirit of Christ, would rather contribute to his enlargement, ver. 19. 'At the same time he declared his resolution boldly to defend the gospel when brought before the emperor, even although it were to bring death upon himself, ver. 20. 'To be continued in life, he told them, would promote the cause of Christ, but to die would be more for his own advantage, ver. 21. 'Therefore he was in a strait whether to choose life or death, ver. 23. 'Only knowing that his continuing in life would be more for their interest, ver. 24. 'He was persuaded he should still live, ver. 25. 'In which case he promised to visit them, ver. 26. 'In the mean time he exhorted them all to behave suitably to the gospel; and, in particular, strenuously to maintain the true doctrine of the gospel, both against the Judaizing Jews and against the heathens, ver. 27. 'And to be in no respect terrified by their threatenings, ver. 28. 'But to suffer cheerfully for their faith in Christ, ver. 29. 'After the apostle's example, ver. 30.
PHILIPPIANS.

NEW TRANSLATION.

CHAP. I.—I. Paul and Timothy, servants of Jesus Christ, to all the saints at Philippi, with the bishops and deacons:

1. Grace to you, and peace (Rom. i. 7. notes 3, 4.) from God, our Father, and from the Lord Jesus Christ.

2. I thank my God upon every remembrance of you:

3. Always in every prayer of mine for you all, with joy making prayer.

4. (Est. 190.) For your fellowship in the gospel from the first day till now:

5. Being persuaded of this very thing, that he who hath begun in you a good work, will be completing it until the day of Jesus Christ:

6. As it is just for me to think this, (ver. 307.) concerning you all, because I have you in my heart, both in my bonds, and in my defense, and confirmation of the gospel, ye all being joint partakers of my grace.

7. For God is my witness that I vehemently long after you all, with the bowels of Jesus Christ. (See Est. iv. 84.)

8. And this I pray, that your love still more and more may abound, (ver. 309.) through knowledge, (Rom. xvi. 14.) and all moral feeling:

9. In order that ye may approve the things.

VER. 1. Paul and Timothy. —See reference to the Thessalonians, sect. 2. where the reason of Paul's inserting Timothy's name in the inscription of several of his epistles, although he was no apostle, is explained. —For Timothy's history and character, see reference to I. Timothy.

2. Servants of Jesus Christ. —Apostles, literally bondmen, slaves. This appellation was given to the chief ministers of the eastern church. Wherefore it may be considered as an honourable status, as was observed Rom. i. 1. note 1. : Or this appellation Paul and Timothy took, perhaps to express their subjection to the church, which they were undertaking in the service of Christ. —If writing to the Thessalonians, Paul had no occasion to assert his apostolic authority, as he did among them, and all of them loved and obeyed him sincerely as an apostle of Christ.

3. With the bishops and deacons. —The Syriac translator hath rendered this, 'Senioribus et ministris.' That the apostle mentions by name elders and deacons in all the churches which he planted, I think evidence of the great value placed on these offices, so-called presbyters and bishops, —name of elders. That there were such at Ephesus, appears from Acts xx. 17. 29. where the elders of that church are expressly called bishops. Paneth. vi. 6. 8. the instructor is mentioned as a stated office in the church. And, I Thess. v. 12, 13. the presidents are spoken of. And Col. iv. 17. Archippus is said to have received 'a ministry in the Lord' among the Colossians. —The apostle did not mention the bishops and deacons in the inscription of his other epistles. But there were reasons for mentioning them in this epistle, and for omitting them in the rest: it was a letter of thanks to the church at Philippi for the present of money they had sent him; and in making the collections for that purpose, the bishops and deacons may have shown such forwardness as merited this mark of respect and gratitude. His letters to the other churches were all concerning points of faith and practice; and therefore they were not addressed to the bishops and deacons, lest they might have given the people the idea of new epistles, and that he was prolonged to them to communicate what part of them to the people they thought fit; or at least to interpret them according to their own fancy; a claim which the bishops in after times set up, to prevent that abuse, and to give the people the property of his inspired epistles, and to teach them to read them, and to judge for themselves of their true meaning, they were all addressed to the churches, or to the saints in general. Besides, though they were not addressed to the bishops, yet bis writings were read to them by the deacons, or other ministers, as (Acts ii. 42.) 'was the custom of every church,' the apostolic office with faithfulness; and, in particular, that it would contribute to the perseverance of the Philippians in the grace of Christ, of which he had expressed the strongest persuasion.

VER. 2. Upon every remembrance of you. —See reference to the Thessalonians, sect. 1. This phrase seems to be translated 'For all your kind remembrance (name) of me.' And in his note he states, 'Paul seems to me to thank God, not for his own remembrance of them, or the mention made of them to him, but for their remembrance of him, and the kind supplies they had sent him.'

VER. 5. For your fellowship in the gospel. —The apostle thanked God for the satisfaction with which the Philippians received the gospel; and for the readiness of mind with which they embraced it, and for their perseverance in the profession of it, in opposition both to the heathens and to the Jews; for I think this is self-declined in the phrase, 'fellowship in the gospel.' —The Greek comments, 'by, by, by, by, by, all the brethren called by the grace of God, that his prayers be fulfilled in them, that he be informed with the presents of money sent by the Philippians to the apostle, whereby he was enabled to preach the gospel to the Thessalonians, and all of them loved and obeyed him sincerely as an apostle of Christ.'—But the present of money sent by the Philippians to the apostle, and their steadfastness in the profession of it, were subjects of thanksgiving, as is called by the grace of God, that is, by the grace of God, which hath adopted. And it must be acknowledged that good works of this sort are called by Paul excellent, Eph. iv. 1. And the excellence of the Philippians, and their steadfastness in the profession of it, were subjects of thanksgiving, as is called by the grace of God, that is, by the grace of God, which hath adopted. And it must be acknowledged that good works of this sort are called by Paul excellent, Eph. iv. 1. And the excellence of the Philippians, and their steadfastness in the profession of it, were subjects of thanksgiving, as is called by the grace of God, that is, by the grace of God, which hath adopted. And it must be acknowledged that good works of this sort are called by Paul excellent, Eph. iv. 1. And the excellence of the Philippians, and their steadfastness in the profession of it, were subjects of thanksgiving, as is called by the grace of God, that is, by the grace of God, which hath adopted.
Philipians

and that ye may continue sincere in the profession and practice of the gospel, and without occasioning others to stumble; until the day of Christ; for ye are the fruit of righteousness, which are produced through faith in Jesus Christ, to the glory and praise of God, who by that faith makes men fruitful in righteous works.

Now, lest ye should be grieved at my confinement, thinking the cause of Christ will suffer thereby, I wish you to know, brethren, that the things which have befallen me have turned out rather to the advancement of the gospel.

(1 Thess. 3:8.) For my bonds, brethren, as an account of Christ, are become manifest in the whole palace, and in all other places.

And many of the brethren in the Lord, being assured of my bonds, have become much more bold to speak the word without fear.

Some, indeed, even from envy and strife, and some also from good-will, preach Christ.

Now, they who from strife preach Christ, do it not sincerely, thinking to add affliction to my bonds.

But they who from love do it sincerely, (see ver. 16,) knowing that I am placed for the defence of the gospel.

Ver. 10.-1. That ye may approve the things which are excellent. (See 1 Thess. 5:21.) This verse may be translated, "That ye may try the things which differ;" the word to approve is here used in a negative sense, in the same manner as the word to be convinced is used in Acts 17:11, I pray, must be understood as repeated. This is shewed by adding the word and in the translation.

Ver. 11. For the transitive sense of the word, see hith Cor. x. 32. And I Peter i. 21. Be ye no occasion to points, But of the church of Christ, nor to the Greeks, nor to the church of God. I see Cor. vi. 3.

Ver. 12. The things which have befallen me—ye and in the, literally, "the things relating to me." The apostle means his being sent a prisoner to Rome, and his being kept in bonds there, together with all the evils which had befallen him during his confinement.

Ver. 13. Are well known in the whole palace. In Rome, the praetorium was the place where the prince determined on cases. More commonly, however, it signified a place without the city, where the praetorian cohorts or regiments of guards were lodged.

In the provinces, the governor's palace was called the praetorium. Mark xv. 24, both because it was administered by an official, and because it had privileges, and was a kind of court, and because it was a place of residence to a superior officer. The word was used in the same sense in Cicero, "the house of the praetor in Rome." Ver. 13. If we translate it in the sense of the provincial court, the whole province of Italy is meant. In the provincial sense, to denote the emperor's palace, because he wrote to persons in the provinces.—The knowledge of the true cause of the apostle's confinement may have beenSpread by the palace by some Jewish slaves in the emperor's family, who, happening to hear Paul in his own hired house, were converted by him, and then informed the emperor, who was himself at Rome when he wrote this, and though the matters of which the apostle speaks, being put to death, the praetorium and the praetorium, of the author to the dead, and that some of them who were of high rank, strongly impressed with their relation, rendered the words which he used very forcible, and the persons who conversed with them, and the minds of Caesar's household, mentioned chap. iv. 16, as by the apostle. The same thing occurred at the death of Constantinus, in 337. 2. And in all other places.—The Christians at Rome were numerous before the apostle's arrival; but their number was greatly increased by his preaching, and his many assistant workers. It is no wonder, then, that in all places of the city the real cause of the apostle's imprisonment, and the true nature of the gospel, were so well known.

Ver. 14. The Alexandrian, Clement, and other MSS. together with the Syriac and Vulgate versions, read ὁ τύχων, the word of God.

Ver. 15. Some, indeed, even from envy and strife,—preach Christ. By Christ, here is meant the Son of God, the Son of man, this gospel which the Judæans preached, who made circumcision necessary to salvation. For of that gospel the apostle would not say more, he does, ver. 15. The fact is, that the apostle, in writing the word, and in the translation.

Ver. 16. This verse is probably the most important in the epistle. The Jewish teachers preached Jesus truly, saying, as Paul himself said in the synagogue of Thessalonica, Acts xvi. 3. This Jesus whom I preach to you is the Christ. But they did not pursue this object with the same ardor, and with the same success; for instead of the preaching the heathen rulers against the Christian preachers: Acts xvii. 7. These all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. 2. And the trouble of the people and the rulers of the city, when they heard these things. According to this sense of preaching Christ, what the apostle saith, ver. 16, is easily understood: "They who from strife preach Christ, do it not purely, thinking to add affliction to my bonds.

The Jewish teachers preached Jesus truly, saying, as Paul himself said in the synagogue of Thessalonica, Acts xvi. 3. This Jesus whom I preach to you is the Christ. But they did not pursue this object with the same ardor, and with the same success; for instead of the preaching doctrine, they were engaged against him as an enemy to the law, they hoped, by preaching Jesus as Christ the king of the Jews, to provoke the inhabitants of the city to death, lest they preached Christ both from envy and from strife.

Ver. 17. Knowing. The Jew, who desired to add affliction to the apostle's bonds, and was disappointed. Whereas, they who preached purely knew certainly that the apostle was sent to Rome to defend his doctrine, and to publish his defense, and 2. For the defence of the gospel. 3. At the apostle's imprisonment was occasioned by the hatred which the unbelief Jews bore to him, on account of his preaching salvation to the Gentiles through faith, without requiring them to obey the law of Moses, some are of opinion, that the gospel, in this passage, means the apostle's bonds.
PHILIPPIANS.

CHAP. I.

18 What then? (See Essay iv. No. 98.) Am I grieved because
the Judaizing brethren preach the gospel with an inten
tion to in
ccrease my sufferings? No. For in whatever manner, whether hy
apocratically or sincerely, Christ is preached, even in this, that
Christ is preached, I rejoice, yea, and will rejoice.

19 For I know that this preaching of Christ, instead of increas
ing my dangers, was only a means to me for the
leading the direction of the Spirit of Jesus Christ:

19 Agreeably to my earnest expectation and hope,
that in nothing I shall be ashamed, but
that with all boldness, as at all times, so now
also, Christ will be magnified in my body, whether
by life, or by death.

21 For to me to live is Christ, (sz. 206.)
but to die is gain.

22 Now, if I live in the flesh, this is the
fruit of my work. (Ker. 211.) Yet what I
should choose, I do not know.

23 For I am straitened of the two, having a
strong desire to depart, and be with Christ, (1 Cor. 90.) because THAT is by much far better.

24 (2a. 100.) Nevertheless, to abide in the
flesh is more needful for you.

25 And, being firmly persuaded of this, I
know that I shall live and abide some time
with you all, (1 Thess. 1st. 8, 9.) for the advancement of the joy of
your faith.

vation through faith, without obedience to the law. But although
that doctrine is in other passages called the gospel, I rather think
the gospel in this verse, means what the apostle had expressed,
ver. 16. by 'preaching Christ,' preaching him as the king expect
ed by the Jews. For the preaching Christ in this sense, might, as
the apostle supposed, be done by some from strife, with a view to
render him obnoxious to the Roman magistrates; an end which
they could not accomplish by preaching salvation through faith;
And in these cases Christ was true; but they for
their own sake, it would increase the apostle's affliction, because they knew he
was appointed to defend the gospel by his sufferings, as still as
by his preaching. He therefore added, ver. 18. That from what
ever motive Christ was preached as Messiah the prince, it was much better for him.

Ver. 18.1. Whether in pretence or in truth.1 Because truth is
here opposed to pretence, it does not follow, that preaching Christ in
the name and under the blessing of the gospel was, on the whole, an evil. For
the apostle could not rejoice that Christ was preached in that
manner. Truth and pretence here, relate not to the matters
preached, but to the views of the preachers. The Judaizers
preached the truth concerning Christ, when they affirmed him to be
the Jewish Messiah. But they did this, not sincerely to bring the
Jews to believe on him, but to provoke the magistrates to put Paul,
the chief preacher of that doctrine, to death. Others, however,
predected Christ as the Jewish Messiah, sincerely intending to
bring both Jews and Gentiles to believe on him. But from what
ever motive Christ was preached according to his true character, it
was matter of joy to the apostle.

2. Even in this I rejoice, yea, and will rejoice.1 The love which
the whole tribe of the Jews had extinguished in his mind with
apartment, pride, self-love, and all other evil passions; so in much that his
greatest joy resulted from the advancement of the gospel,
even though it was prosecuted by his enemies.

Ver. 19. Will turn out to me (1 Cor. 14.) for salvation. This
is one of the instances in which the word εὐλογίας, salvation, is used by the inspired writers for deliverance from temporal evils. See Acts vii. 25. 22. 34. In this sense the apostle
expressed his hope, that when the pretense of the Jews came to be reported in the palace, the emperor's
domestic would not be angry with the Christians, would take occasion to explain
the spiritual nature of Christ's kingdom, and make all in the palace
aware that Paul was no enemy to Caesar, nor a mover of sedi
tion; and thus contribute to his release.

Ver. 20. Christ will be magnified in my body. 1 The apostle's
meaning is, that the power of Christ would be magnified in him,
in delivering him from death; or by enabling him to suffer martyrdom with fortitude.

18 What then? (See Essay iv. No. 98.) Am I grieved because
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22 Now, if I live in the flesh, this is the
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with you all, (1 Thess. 1st. 8, 9.) for the advancement of the joy of
your faith.

Wherefore, 'to live in the flesh,' is to live burdened with those
afflictions to which men are subject by means of the body.

2. Yet what I should choose I do not know. (1 Cor. 90.) The
usual word εὐλογίας, commonly signifies to make known. But here, as in Job
xxxiv. 25. LXX. it simply signifies to know; as it doeth likewise in a passage of Isocrates, Ad Nicomem, which Pierce hath quoted in his note on this verse. The apostle knew that it was far better for him, in respect of immediate happiness, to be with Christ, than to remain in the flesh. Yet he was not so
satisfied with his own choice, because his life, though burdensome to himself, was very neces
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PHILIPPIANS.

26 And that your boasting concerning me in Christ Jesus may abound, through my coming again to you:

27 Only (ὡσαν οὖσα) bear ye worthy of the gospel of Christ; that, whether coming in seeing you, or being absent I shall hear of your affairs, I MAY FIND that ye stand fast in one spirit, with one soul, jointly contending for the faith of the gospel;

28 And not terrified in any thing by your adversaries: which to them indeed is a demonstration of perdition, but to you of salvation, and that (ἐκ) from God.

29 For to you (τοιούτῳ Χριστῷ, ἧς 71, 310.) this with respect to Christ hath been graciously given, or only to believe on him, but also to suffer for him.

30 Having the very same conflict as ye saw in me, and now hear to be in me.

Thus, the Philippians were congratulated by the apostle Paul because of their faith and perseverance in the face of adversity. The apostle thanked them for their support and prayed that their faith would continue to grow. The Philippians were urged to remain steadfast in their faith and to persevere through trials, as they had done in the past. Paul reminded them of the apostle’s own experiences and said that they should remain strong and steadfast in their faith. The apostle also assured them that their sufferings were for a good cause and were necessary for their spiritual growth. Paul’s words served as an encouragement for the Philippians to continue in their faith and to persevere through any obstacles that they might face. Overall, the passage highlights the importance of faith, perseverance, and support in the face of adversity.
of their perseverance in the faith, and of their progress in holiness, would comfort him in his bonds, ver. 19-23.
—and that he was firmly persuaded he should come himself to them, ver. 24. In the mean time he judged it necessary to send Epaphroditus with this letter, ver. 25.

—because he longed to see them, being grieved that they had heard of his sickness, ver. 26.—of which the apostle gave them a particular account, ver. 27.—and told them that he had dismissed Epaphroditus, as soon as he was fit for the journey, that they might rejoice on seeing him again, ver. 28.—Having thus apologised for their pastor's long absence, the apostle exhorted the Philippians to receive him with joy, and to esteem him highly, ver. 29.—on account of the zeal and diligence he had shewed in the work of the gospel, and in ministering to the apostle's necessities, ver. 30.

NEW TRANSLATION.

CHAP. II.—1. (Over) Wherefore, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, (see Rom. xvi. 20, if any bowels (94) and tender mercies, 3)

2. (Thence, see Col. ii. 9 note 1.) Complete ye my joy by being disposed to have the same love, joined in soul, mind one thing.

3. Do nothing through strife or vain-glory, but in humbleness of mind reckon one another better.

4. Look not every one on his own things, but every one also on the things of others.

5. (Tg. 98.) Wherefore, let this disposition be in you which was even in Christ Jesus;

6. Who being in the form of God, did not think it robbery to be like God;

Ver. 1. If there be any consolation in Christ.—This is not an expression of doubt, but the strongest affirmation that there is the greatest consolation in Christ, 2 Cor. i. 4.

Ver. 2. That ye be alike disposed.—Bea., supposing ἀλληλούς ἀλληλούς to be the same with ἀλληλοῦν ἀλληλοῦν in the end of the verse, considers the former phrase as a general direction, of which the clauses which follow are the particulars. But, in my opinion, the direction in the beginning of the verse is more to be attended to. 27. of the preceding chapter, where the Philippians were exhorted with one soul jointly to contend for the faith of the gospel: which is their "minding one thing." It refers to their avoiding strife and vain-glory in the exercise of their spiritual gifts, as mentioned ver. 3. of this chapter. See the following note.

—The word is not the English word often used to denote the affections. Further, as an operation of the will, signifies to set one's affections on an object, so as to make it every means in one's power to obtain it; Col. iii. 2. Ye see ἀλληλον ἀλληλον. But, in the sense of "be disposed to," it is not a proper word. The phrase is used of the human affections. —Phil. ii. 5. ὑπό της θαυμασίας ἵνα ἀδελφοὶ ἀδελφοῖς; and the same word is used again in the following verse: —Philip. ii. 5. ὑπό της θαυμασίας ἵνα ἀδελφοὶ ἀδελφοῖς; and the same word is used again in the following verse:

Ver. 3. Do nothing through strife or vain-glory. —This, with what follows, was written to caution the Philippians against strife and vain-glory: for general expression are always to be understood by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.

Ver. 4. Wherefore, let this disposition, &c.—Τῶν ὑπὸ τῆς 

φιλαύλείας ἵνα ἀδελφοὶ ἀδελφοῖς, literally, let this be desired by you, which was desired by us in Col. ii. 9 note 2. See ver. 2 note 2.

Ver. 5. Who being in the form of God.—As the apostle does not mean that we should reckon every person without distinction superior to ourselves in natural talents, acquired gifts, or even good nature; but that we should, by a humble spirit, dwell on the opinion that all who have been benefited by the grace of God are better than we are: and that, besides, we may be classified above us in station or office; or who we are sensible excel us in gifts and graces; for general expression are always to be understood by the nature of the subject to which they are applied. Besides, we cannot suppose that the apostle requires us to judge falsely, either of ourselves or others.

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Ver. 7. Who being in the form of God, &c.—We have translated it, 'the form of God,' of which he is said, ver. 7, to have divested himself when he became man, cannot be any thing which he possessed during his incarnation, or in his divested state; consequently, neither Ebramus's opinion, that 'the form of God' consisted in those sparks of divinity by which Christ, during his incarnation, manifested his Godhead; nor the opinion of the So-
7 The form of God, with the worship due to God, Christ might have retained. Nevertheless, he divested himself of both, when he took the form of a bond-man, for he is the likeness of men. But he divested himself of both, when he took the form of a bond-man, by being born in the likeness of men, and contended himself with the honour due to a man eminently good in the lowest station of life.

8 Moreover, being on earth in fashion as a man, subject to all the evils incident to men, he humbled himself, still farther by becoming obedient to death, even the ignominious death of the cross, the punishment of a slave.

9 And therefore, in reward of his humility, (John v. 27.), obedience, and love of righteousness, (Heb. i. 9.), God hath exceedingly wise hath called Christ God's servant, chap. xiii. 1. Behold my servant (τίμιον φιλότητι ὑμῶν) whom I uphold.

...
created him in the human nature, by placing him at his own right hand as governor of the world, and hath bestowed on him a name expressive of a dignity which is above every name belonging whether to angels or men, even the name of Jesus, or Saviour; 10. That at the name of Jesus every knee shall bow, of things in heaven, and of things on earth, and of things under the earth; 11. And every tongue should confess that Jesus Christ is Lord of all, as well as Saviour, and thereby advance the glory of God the Father, who hath made him in the human nature governor and judge of all. 12. Wherefore, my beloved disciples, since in imitation of Christ (ver. 8. ye have always obeyed God, not when I was present only to put you in mind of what he requires, but now much more in my absence, with fear and trembling on account of the difficulty of the matter and the loss ye will sustain if ye are negligent, strongly work out your own salvation, by imitating Christ in his humility and distress, ver. 9.)

13. To this diligence ye have the greatest encouragement. For it is God who, by his Spirit, inwardly worketh in you from mere bencilness, both is will and to work effectually.
PHILIPPIANS.

14 That ye may be unblamable and (un-)
spotted, the children of God unrea-
brakable in the sight of God, and per- 
haps gener-
ous among whom, shine ye as lu-
minaries 2 in the world.

15 Holding forth the word of life, for a re-
joicing to me (we) in the day of Christ, that I have not run (we now) in vain, neither have 
laboured in vain.

16 And if I even be poured out upon the 
sacrifice and offering of your faith, I am 
glad, and rejoice with you all.

17 (Suppl. are) After in the same man-
ner be also glad, and rejoice with me.

18 (As, 102.) Now I hope in the Lord Jesus 
to send Timothy to you soon, that I also 
may have good courage when I know your 
affairs.

For I have no one like disposed; 3 who 
sincerely take care of your affairs.

19 For all seek their own, not the things 
of Christ Jesus.

20 But ye know (know, that ye are a so-
son of God) from the following clause a 
father; 4 so he hath served with me in the 
gospel.

21 (And then) Well, then, I hope to send him 
immediately, 5 so soon as I shall see how it will go with me.

word used in the same sentences in different senses. Thus Matt. 
22. 'Let the dead bury their dead.' In the clause under con-
sideration, the apostle distinguishes between willing and working, 
because many have good inclinations which they do not ful-
rify. But when he distinguishes between God's willingness 
working and our working,—According to the Pelagians, God is said to 
work in men both to will and to work effectually, because he hath 
prepared for them, their salvation, a natural ability of will, and 
working their own salvation effectually; and their working con-
sidered in their exercising that ability properly. But to this it is 
justly objected, that God's having originally communicated 
to us an ability to will and to work effectually, is not so strong 
an encouragement as we ought to work out our own salvation, as the 
knowledge that God affords special assistance to the sincere, to 
enable them to work out their own salvation.

Ver. 14. Do all things. By some commentators, this is explained 
of obedience in general. But the apostle, suppose, in his eyes the obedience recommended ver. 3, 4, 5.

Ver. 15. Among whom shine ye. 6 I suppose, with Erasmus, 
that steadfastness is the imperative, because it is usual to deliver 
precepts in that mode. See Col. i. 15. Heb. vi. 13. If the com-
mon translation, ye shine, is retained, it will express the efficacy 
of the faith and holiness of the Philippians, in giving light to all 
around them.

2. As luminaries (φωτιάς) in the world. —φωτιάς is the same 
given the moon by the LXX. Gen. i. 16.

Ver. 16. Holding forth the word of life. —Bessa thinks this is 
an allusion to those towers which were built at the entrance of 
harbours, and on which fires were kept burning, to direct ships 
into the port. Thus understood, the allusion is beautiful. For 
the doctrine and holy lives of the faithful must, in those early ages, 
have had a great influence on unbelievers, to direct them to 
the safe harbour of the gospel.

Ver. 17. —And if it even be poured out on the sacrifice. —The 
apostle, considering the faith of the Gentiles as an offering to God, 
speaks of his own blood as a libation, like that of the wine and oil 
poured on the meat offerings, to render them acceptable to God. 
Exod. xxx. 41. 42. This costly libation, Paul was most willing to 
pour on the offering of the faith of the Gentiles, to render it more 
fruitful, and of consequence more pleasing to the Deity.

2. The sacrifice and offering of your faith. —Property the words 
here are applied to the apostle from Exod. xxix. 40, 41. He 
has been the cause of the faith of the Gentiles, and the instrument 
of promoting the Christian Church (see ver. 28.) especially that 
which pertained to the worship of God. —Rom. xvi. 15, the apostle 
represents himself as a priest, whose office it was to prepare the 
faith of the Gentiles for being offered as a sacrifice, or free-will of-
fering to God, and actually to offer it. See Col. i. 28 note 3. Accord-
ingly the Gentiles are called θείατες, an offering; which is the 
name that was given to free-will offerings when laid on the altar. 
Rom. xii. 1. In this passage, the apostle is not speaking of the 
resolution of his servant Paul, who here truly acted the apostle! 
Ver. 20. —I have no one (ἡδέως) like disposed. —Hampden 
with this word illustrates the affection of a parent, and says, an 
affection that is so deep and earnest that it so may be translated as in the margin of our Bible, as dear to me. 
2 Tim. i. 14. Thus Achilles says to Odysseus, μηδένοις φιλός, as the 
observation be well founded, that St. Paul never uses υπερήφανος, for the seat or prince of thought, but often for that of the affections: 
between which and υπερήφανος seems to make the same distinc-
tion which the Latins do between animus and anima. See 1 Thess. 
1. that Aristarchus and Luke accompanied the apostle to Rome. 
And during his confinement there, other faithful servants came 
to him, who were equally well disposed with Timothy to take care 
of the Philippians affairs. We must therefore suppose, that at 
the time the apostle wrote this, these faithful teachers were not 
with Paul in Rome, having gone away for a little while on some 
business. For surely the apostle could not say of them, 'all seek 
their own, not the things of Christ Jesus.'

2. Who will sincerely take care of your affairs. —The ministers 
of the gospel, like Timothy, ought to do every thing in their power 
for promoting, not only the eternal, but even the temporal hap-

diness of their people.

Ver. 21. For all seek their own, not the things of Christ Jesus. — 
See ver. 30. note 1. Timothy was one of whom the apostle here speaks, who 
were the teachers who preached Christ from envy and strife, as 
mentioned chap. i. 15. Their rule was also to be good-will, but who, being putulianious, chap. i. 14. were not fit to be sent to the Philippians.

Ver. 22. As seem good to me in the gospel. —From this, as Doddridge observes, we learn the kind of intercourse which should subsist between the younger and the more aged ministers of the gospel. The young ought to listen to 
the counsels of the aged, with the respect which is due from a son 
to a father: and the aged should listen to the advice of the young, 
and study, by their instruction and example, to qualify them for 
supplanting their places in the church when they are gone.

Ver. 23. Well, then, I hope to send him immediately. —As I 

(24 Thor. 18.) However, I am fully persuaded by the Lord, that even I myself shall soon come.  

25 (As 100.) Yet I thought it necessary to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier; but your messenger, and a minister to my want.  

26 For he longed after you all, and was exceedingly grieved because ye had heard that he was sick.  

27 And indeed he was sick nigh to death; but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow.  

28 Wherefore I have sent him the more speedily, (Vulg. promptam), that seeing him again ye may rejoice, and that I may be the more without sorrow.  

29 Receive him, therefore, in the Lord with all joy, and have such persons in great estimation:  

30 Because (the) in the work of Christ he drew nigh, not regarding his life, that he might fully supply the want of your service toward me.  

have supposed, ver. 30. note 1. Aristarchus, Titus, and Luke, were absent at this time from Rome, Timothy's presence with the apostle was the more necessary. But as he daily looked for their return, he hoped to be able to send them to Philippos, as soon as he should know how it would go with him. Since the apostle spake, ver. 30. of Timothy's taking care of the affairs of the Philippians, he must send him for that purpose, as well as to bring him an account of their state, ver. 19. Perhaps they were at that time more distressed by their enemies than ordinary.  

Ver. 29. That even I myself shall soon come. The apostle added this, lest the Philippians might have been too much afflicted by what he had said concerning his death, ver. 17.  

Ver. 32.—Epaphroditus my brother, and fellow-soldier. He calls himself and Epaphroditus 'fellow-soldiers of Jesus Christ,' to show how full of danger the work of the gospel is in that age to those who executed it faithfully; and that the sincere preachers of the gospel, together with the martyrs who sealed it with their lives, formed a noble and solidally connected body, which was successfully warring against idolasters, and the other powers of darkness who were in opposition to God.  

2. Your messenger. Literally, your apostle, which, according to Blackwall, means your bishop. For he thinks St. Paul, at this time, conferred that office on Epaphroditus. But the term apostle nowhere else has this meaning.  

3. A minister to my want. Pierce thinks, if the apostle had meant his servant, he would have said, καρπός ου το δοκίμων. But as he hath said, καρπός το δοκίμων, he supposes the ἐνδοκίμων signifies my office; a sense which St. Paul hath Acts vi. 3. and that the meaning is, a minister or performer of my office. Epaphroditus instructed the Philippians, and directed their spiritual affairs, as the apostle had done during his residence among them.  

Ver. 27.1. And indeed he was sick nigh to death. Those who possessed the power of miracles could not exercise it according to their own pleasure, but according to the direction of the Holy Ghost; otherwise Paul would most certainly have healed Epaphroditus, who, as is intimated, ver. 30. had fallen into this dangerous sickness through the fatigue which he underwent in attending the apostle. Miracles of healing were generally wrought for convincing unbelievers.  

2. That I might not have sorrow upon sorrow. That the more things were added to us, the more to our dejection, the more added to my grief for the death of Epaphroditus. Perhaps it is here intimated, that in answer to the earnest prayer of the apostle God recovered Epaphroditus.  

Ver. 30. Because in the work of Christ he drew nigh to death. By the work of Christ, he means the frequent preaching in Rome, and in the neighbouring cities and villages, his carrying the apostle's messages and instructions to the churches; but the last part of his sentence, 'the more so that it was not otherwise employed,' he would not easily have satisfied if the gospel itself was not employed.  

CHAPTER III.  

View and Illustration of the Matters contained in this Chapter.  

St. Paul wrote the most of his epistles to confute the erroneous doctrines and practices of the Judaizing teachers, who, in the first age, greatly disturbed the churches; more especially by their affirming, that unless the Gentiles were circumcised after the manner of Moses, they could not be saved. But, as these teachers artfully suited their argument to the circumstances and prejudices of the persons with whom they addressed, a new way of disputing on all these souls they hoped the Philippians would pay more regard to their opinions in matters of religion, than to Paul's, whom they affected to despise, because he was born among the Gentiles; by which they said his descent from Abraham was at least rendered uncertain. Withal, supposing him to have been educated at Tarasus, they affirmed that his knowledge of the ancient revelations was
superficial and erroneous; and that having apostatized from the institutions of Moses, it was little wonder that he now represented those institutions as of no avail in the sight of God.

His confusion of the pretensions of these wicked men, and of the calumnies by which they endeavoured to lessen his authority, the apostle introduced with telling the Philippians, that to write the same things to them, concerning the false teachers and their pretensions, which he had written to other churches, and which he had ordered Epaphroditus to represent to them, was by no means troublesome to him, seeing it was safe for them, ver. 1. Wherefore, as he had written to others, so he now wrote to them, to beware of the Judaising, whom he called dogs, a name which the Jews, in contempt, gave to the Gentiles; and evil workers or labourers, on account of their corrupting the gospel. And because the unbelieving Jews boasted in the appellation of the circumcision, as importing that they alone, of all mankind, were acceptable to God, the apostle desired the Philippians to beware of them, calling them the circumcision, to show that they were soon to be destroyed. This bitterness, the speaking against the unbelieving Jews and Judaising teachers, the apostle used, I suppose, by the direction of the Spirit, to make the Philippians shun their company and conversation, and to put them on their guard not to allow them any footing in their church, ver. 2. Next, he assured the Philippians that the disciple of Christ are the circumcision: They are persons acceptable to God, because they possess those inward qualities signified by circumcision, and worship God in spirit, and boast in their relation to Christ as his disciples, and not in their fleshly descent from Abraham, nor in any rite pertaining to the flesh. At the same time, to show the falsehood of the calumnies which these deceivers spread abroad concerning the apostle's extraction, he says, that he was born of the circumcision, and from the tribe of Benjamin, and also, that he had belonged to the honorable tribe of Benjamin, which did not join in the defection under Jeroboam: Though born in Tarsus, he was an Hebrew, descended from Hebrew parents: And was educated a Pharisee, a sect which was acknowledged to have the most perfect knowledge of the law, ver. 5. These particulars the apostle put into his bishop's hearing, 2 Cor. xi. 22. And to make the Philippians still more sensible of his title to have confidence in the flesh, he told them, that from his earliest years he was so exceedingly zealous of the law, and of the traditions of the fathers, that he persecuted the Christians as enemies to both. And with respect to his own obedience to the law, he assured them that it was altogether blameless, ver. 6. Wherefore, whatever honour the false teachers could claim on account of their knowledge of the law, and of the care with which they obeyed its precepts, that honor was more justly due to him. Nevertheless, all these things, which indeed formerly he considered as the greatest advantages, he now looked on as things to be cast away, because they were of no use in the justification of sinners, ver. 7. Nay, he regarded all human attainments as things to be cast away, when set in competition with the excellency of the knowledge of Christ Jesus his Lord; and had actually thrown them all away, that he might obtain justification through him, ver. 8. Not by his own righteousness, which never could merit justification, but by a righteousness of faith, ver. 9. So termed, not because faith is itself a perfect righteousness, but because it is the only principle that can lead men to that measure of righteousness of which they are capable; and in particular, to suffer with Christ for the truth, ver. 10. Which righteousness will be rewarded with a glorious resurrection from the dead, ver. 11. These blessings of faith counted for righteousness, and of resurrection from the dead, the apostle had not yet received; but he represents himself as striving to lay hold on them. And by comparing his exertions for that purpose, with the exertions of those who contend in the games, he gives us a lively picture of the labour and difficulty of the Christian course, ver. 12, 13, 14. Then he exhorted the Philippians to follow his example, in striving to obtain justification and eternal life by faith, ver. 15, 16, 17. And pronounced all who sought to be justified by the sacrifices and purifications of the law of Moses, enemies to the coming of Christ, ver. 18. And assured them, that their end would be destruction, because their only view in teaching such a method of justification, was to gratify their own lusts, ver. 19. Whereas the teachers of truth, and their disciples, had no temptation to pervert the gospel; because they lived in a pure and heavenly manner, and looked for the coming of Christ from heaven, ver. 20, 21, and for teaching their present body, (which was humbled or made mortal by sin,) into the likeness of his own glorious body, at the resurrection, ver. 21.

The apostle's method of confuting the Judaising in this epistle is worthy of notice. He doth not, as in his epistles to the Romans, to the Galatians, and to the Hebrews, take long arguments from the writings of Moses and the prophets; but, to the assertions of the Judaising he opposes his own affirmations as an inspired apostle; expresses a just abhorrence of the teachers who corrupted the gospel; and vindicates his own character and qualifications as an apostle. This method he followed, because he knew it was sufficient for establishing the Philippians, who, from the beginning, had heard him. Besides, he loved Christ, loved him as their spiritual father, and were sure he would not deceive them. In those epistles in which he confuted the errors of the Judaising by arguments from the writings of Moses and the prophets, St. Paul made the churches to which they were sent, and all who should afterwards believe, sensible, not only that he was an apostle, but a learned Jewish doctor, who was well acquainted with the ancient scriptures, and who understood their true meaning.

NEW TRANSLATION.

CHAP. III.—1 Now, my brethren, rejoice in the Lord. To write the same things to you, to me, indeed, is not troublesome, and for you it is safe. 2 For you it is safe. The condemnation of the errors of the Judaising, which the apostle was about to write in this chapter, he had already written in his epistle to the Colossians. Also, he had desired Epaphroditus to tell the same things to the Philippians by word of mouth. But as they were matters of great importance, he did not neglect to write a letter; because if they were only communicated to them by Epaphroditus verbally, all the Philippians might not have had an opportunity of hearing them; or they might have misunderstood them.

COMMENTARY.
2 Beware of dogs. 3 Beware of false teachers; those especially mentioned ver. 18. Beware of the unbelieving Jews, who, though they call themselves the circumcision, may more properly be called the excision, because they despise all circumcision.

3 (Tit. 3, 9.) But we are the circumcision, who worship God in spirit, and have confidence in the flesh. (See Col. ii. 11. note 2.)

4 Though indeed I might have confidence in the flesh, if any other think to have confidence in the flesh, I more.

5 My circumcision was on the eighth day. I am of the circumcision, 1 an Hebrew of the Hebrews, with respect to the law, a Pharisee.

6 With respect to zeal, persecuting the church; with respect to the righteousness which is by law, I am blameless.

7 Nevertheless, what things were gain to me, those I counted loss for Christ.

Whereas, having them in writing, they could examine them at their leisure, and have recourse to them as often as they had occasion.

Ver. 2—3. Beware of dogs. 1 The apostle calls the biggest among the unbelieving Jews, dogs, because they barked against the doctrines of the gospel, and against its faithful teachers, and were ready to tear any scripture they could get hold of, which a nearer expression word dogs is in the same sense when he commanded his apostles not to give that which is holy to dogs. 2 Cor. vii. 15. He also, in another place, says, the unbelievers are called dogs, likewise, to signify, that in the sight of God they were now become as abominable for crucifying Christ and persecuting his apostles, as the idolatrous heathens were in the eyes of the Jews, to express their detestation of them, called fihan dogs. —Rev. xxvii. 16. The atrociously wicked are called dogs. 3 Without are dogs.

Beware of evil labourers. —So the word υποθάλαμοι is translated Matt. xxi. 2. 3. as the apostle honours those who faithfully served the gospel with the apellation of his fellow-servants, we may believe, that by evil labourers he meant false teachers. Now, as it is a deceitful labourer, this beast, instead of building, they undermined the church of Christ by removing its foundation.

Beware of the excision. —The word ἄφθονοι, to excise, properly signifies to cut off all around whatever is superfluous. But ἄφθονοι, from which ἄφθονοι, derived signifies, occurs a summa of the ancient, λασαρης, to cut, to rend. The former expression is performed to render a thing more polished and perfect; the latter, to destroy it. Wherefore ἄφθονοι, the excision, the apellation given to the unbelieving Jews and Judaizing teachers, is finally contrived to express the pernicious influence of their doctrine; perhaps also to signify the destruction which was coming on them as a nation. —The account given of these wicked men, Rom. xvi. 18. Gal. vi. 12. Tit. i. 11. shews, that they deserved all the hard names given them in this place.

Ver. 5 & 6. We are the circumcision. —We, the disciples of Christ, who worship God in spirit, and have confidence in the flesh. And therefore if a person was circumcised, offered the appointed sacrifices, observed the sabbaths and other festivals enjoined by Moses, made use of the necessary purifications, and performed all the ceremonies of the law, according to law, he was, as the apostle expresseth, with respect to the righteousness which is by law, blameless. —Further, as the spiritual rituals enjoined in the law are not for the nature of things, but in the command of God; and as, according to the law, atonement was made for some transgressions by those services, they are, on account of being done from a sense to the divine will, considered as acts of plenty more acceptable to God than even the performance of moral duties. —In the third place, as these ritual services were both numerous and burden-some, and recurred so frequently that they gave almost constant employment to the pious Israelites, the different and these performances of them was thought equivalent to a perfect righteousness and so meritorious, that it enabled the performer to justify himself in the sight of God, and of Israel. —As a new mark of approbation Paul entertained, whilst he continued a Pharisee. But he relinquished them when he became a Christian, as he became a Christian, he renounced them. —Ver. 7—11. What things were gain to me, 1—5, properly signifies the gain or profit which is made by merchandise, or other.

2. The things which were the apostle's gain, and gain him, but which since his conversion he counted loss, were those mentioned in the note on ver. 6, and not his 'living in all good conscience before God.' Nor. For the first three tribes were seduced to idolatry by Jeroboam.

3. An Hebrew of the Hebrews. —The Jews who lived among the Greeks, and who spake their language, were called Hellenists, Acts vi. 1. 2. 39. 30. Many of these were descended from parents, one of whom only was a Jew. Of this sort was Stephen, Acts vi. 1. But those who were born in Judea, of parents rightly descended from Abraham, and who, receiving their education in Judea, were brought up in the knowledge of their lineage, education, and language, they were called Hebrews; a name the most ancient, and therefore the most honourable, of all the names borne by Abraham's descendants; for it was.
PHILIPPIANS.

8 These, I say, I counted loss: Nay, most certainly I count all human attainments and distinctions to be loss, things to be thrown away, as the excrement of the flesh; no, not that I count them as of no value, but with this view: that I may gain Christ.

9 And to be found in him, not holding mine own righteousness which is (as) from law, but that which is through the faith of Christ, the righteousness (as such) from God (so) by faith; that is, the righteousness of Christ.

10 And may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed (so) to his death,

11 (R. 157.) That any how (unsuccesful, 150.) I may arrive at the resurrection from the dead.

12 (Oxy. 268.) For I have not yet received, nor yet am I made perfect. But I pursue, (u. 127.) that (see. 218.) verily I may lay hold on (sup. ver.) that for which (see) indeed I was laid hold on by Christ Jesus.

The apostle is speaking of the spiritual resurrection, in the common sense of the term, as the result of the resurrection of Christ. He says, I have not yet received. He means that the resurrection of Christ is the great event, the event after which he seeks, but to which he has not yet attained. But I pursue, and I believe I can lay hold on that for which indeed I was laid hold on by Christ Jesus. He means that he is satisfied that he can lay hold on this, that he can attain to it.

The passage is a part of a larger narrative which is not included in the English Bible. It is a description of the apostle's spiritual journey and his desire to be conformed to the death of Christ. The apostle's goal is to attain to the resurrection of Christ, and he is making progress towards this goal.

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PHILIPPIANS.  

13 Brethren, I do not reckon myself to have laid hold on the prize, (from ver. 14.) But one thing I do, not minding indeed the things behind me, but stretching myself forward to the things before me.

14 I follow (κατά τον δρόμον) along the mark, (ver. 161. 2.) to the prize of the calling of God from above by Christ Jesus.

15 As many, therefore, as wish to be perfect, (ἐπάθετος ἡμῶν) let us think this. And if ye think differently concerning any thing, even that God (καὶ αὐτὸς ὁ θεός) will discover to you?

16 However, to what we have come, (πρότειναι) let us go by the same line, (ἐπάθετος ἡμῶν) let us mind the same thing.

17 Brethren, be joint imitators of me, and (πρότειναι) look steadfastly on them who so walk as ye have us for an example.

18 For many walk, (ἐπισχεῖσθαι) who I have often said to

not yet received, was 'righteousness from God by faith,' as noticed (ἐπιστασία) ver. 9. and 'a blessed resurrection from the dead,' mentioned ver. 11. which taken together he terms the prize, ver. 14. Now, of course, as the first clause of the latter, he lays it down, that believers do not receive it in the present life. In the present life it is not granted to believers, and not bestowed on them till their trial is finished, and sentence pronounced concerning their whole behaviour, at the general judgment.

19 He might be supposed, as now described, to be a man of piety, so far as God's word is concerned, in that sense as it was well known that the apostle had affixed to some Greek words, meanings which were not their ordinary significations, and so understood them. In that sense, also, he might be supposed, as now described, to be a man of piety, so far as God's word is concerned, in that sense as it was well known that the apostle had affixed to some Greek words, meanings which were not their ordinary significations, and so understood them. In that sense, also, he might be supposed, as now described, to be a man of piety, so far as God's word is concerned, in that sense as it was well known that the apostle had affixed to some Greek words, meanings which were not their ordinary significations, and so understood them. In that sense, also, he might be supposed, as now described, to be a man of piety, so far as God's word is concerned, in that sense as it was well known that the apostle had affixed to some Greek words, meanings which were not their ordinary significations, and so understood them.

20 But I pursue, that verily I may lay hold on. ἐπιστασία i.e. as πρότειναι. The word is used by Luke (Acts xxi. 17) in the apostolical style, to lay hold on, the prize of the calling of God from above. See ver. 15.
CHAP. III.

you, and use even weeping I say, and entreaties of the cross of Christ;

19 Whose end is perdition, whose god is the belly, and whose glory is in their shame, who (φαῦνουσι) mind earthly things. (See Col. iii. 2.)

20 (Taq. 98.) But our conversation is (εἰς, 164.) for heaven, (εἰς αὐτῷ) whence also we look for the Saviour, the Lord Jesus Christ.

21 (Or μετατρέπεσθαι) Who will re-"fashion our humble body," (καὶ φορεῖν ἑαυτῷ τὸν ἑαυτοῦ σώματος τόσον ἐκ ναῦτος ἐν ἡμῖν ἐν τῷ γεγονόστη τῷ ζῷῳ) in order that it may become of a like form with his glorious body, according to that strong working, by which he is able also to subdue all things to himself?

Ver. 18. For many walk,—He speaks here of the Judaizers; mentioned chap. i. 16. as teaching Christ insincerely, and with a view to add affliction to the apostle's bonds. And the deception which they do shew, is very great; for they are able to say what is said of them elsewhere, particularly 2 Cor. xi. 13. 16. 19. 1 Tim. vi. 5.

Ver. 19. Whose god is the belly.—The apostle gives the same character of the Judaizers teaching Romans, 16. 13. Tit. i. 11. And therefore it cannot be doubted, that he is speaking here of and of their disciples, who we may well suppose, resembled their teachers, not in their principles only, but in their manners also.

2. Whose glory is in their shame.—These Judaizers were not only lived in gluttony, drunkenness, and lasciviousness, but they gloried in these vices, and in the money which they drew from their disciples, although all these riches were most shameful.

3. Who mind earthly things.—Pierce supposes, that in this expression the riches of the law of Moses, which were of an earthly nature, are included.

Ver. 20. But our conversation is for heaven.—As the verb παρακαλέω, from which παράκαλεως is derived, signifies to labour in general, see Philip. i. 27. the common translation, which is that also of the Syriac and Vulgate versions, may be retained. But Le Clerc affirms, that παρακαλέω and παράκαλεως being words of the same signification, the clause ought to be rendered, Our city, namely, the new Jerusalem, is in heaven. See however, and others translate it, Our citizenship is in heaven; so that we do not, like the persons mentioned ver. 19. mind earthly things. See Col. iii. 1-3. This, it must be acknowledged, is a good sense of the passage, provided it is authorized by the original.

2. From whence also we look for.—Though the antecedent παρακαλέω, from which παρακαλεως is derived, signifies to labour in general, because it respects the meaning rather than the form of its antecedent. See Exe. iv. 66. 2. Pierce thinks this directive may be removed, by supposing that παράκαλεως is understood; καὶ οὐκ ἐν αὐτῷ, from which place we look for the Saviour to come. The apostle, by a common figure of speech, ranks himself with those who are to obtain the Saviour, and live at Christ's second coming. See 1 Thess. iv. 15. 16.

3. The Saviour.—Eustius has quoted a passage from Ciceron, in which he speaks of the commonwealth of the world, which was only a frail and unsteady frame, and prone to the fury of those storms that are at hand. But they are meanings contemptible, compared with those impied in the name Jesus, answering to Σάββατος, savours. The transcendent excellence of which great name the apostle hath set forth, chap. ii. 10. 11.

Ver. 21. Who will re-fashion, &c.—Or μετατρέπεσθαι τὸν οὐρανόν, τὸν θεόν, τὸν θεῖον, τὸν θεον υποκαλοῦν (see chap. ii. 8. note l.) τον θεῖον τὸν θεον βασιλέα: literally, Who will re-fashion the body of our humiliation, in order that it may become of a like form with the body of his glory. The body of our humiliation, is our body humbled into a state of mortality by the sin of the first man; and it is connected with the body of Christ's glory, or the glorious incorruptible body in which he now lives as Saviour and universal Lord. Like to this glorious body of the Saviour, of which an image was given in his transfiguration, (see 1 Cor. xv. 44. note 2.) the bodies of those who now have their conversation for obtaining heaven, shall be new made when Christ returns. So that here, as Rom. viii. 23. the redemption of the body from corruption by a glorious resurrection, is represented as the especial privilege of the righteous.

2. Whereby he is able to subdue all things to himself.—Here, from Christ's being able to subdue all wicked men and evil angels, by converting much of the former as are capable of conversion, and by punishing the rest along with the evil angels, the apostle justly concludes, that he is able, by the same power, to re-fashion the humbled fleshly body of the saints, so as to make them of a like form with his own glorious body.—It deserves to be remarked, that the grace of Christ is here said to subdue himself to his own strong working, notwithstanding the same subjection of all things is ascribed to the Father, 1 Cor. xv. 28. Heb. ii. 8. For removing this difficulty, see 1 Pet. iii. 22. note 5. where Christ's re-creation, as ascribed to the Father, to the Spirit, and to Christ himself, is explained.

CHAPTER IV.

View and Illustration of the Matters contained in this Chapter.

To the foregoing condemnation of the doctrines and practices of the Judaizers, the apostle, as the application of his discourse, subjoined, in the beginning of this chapter, an exhortation to the Philippians to stand firm in the belief of the doctrine of Christ, and in the constant practice of his precepts.

In what follows, St. Paul proceeds to a new subject. Euodia and Syntyche, two Christian women of note in Philippi, having differed on some points of doctrine or practice, the apostle besought them to lay aside their disputes, and be united to each other in affliction, ver. 2. And to bring about their reconciliation, he requested a person in Philippi, whom he calls his true sibœ-fellow, to help them to compose their differences; because they were adjoining to his state, he desired that he might bring them to a reconciliation, with himself and Clement, and other faithful preachers, in the work of Christ, ver. 3. Next, he gave the Philippians directions concerning their temper and conduct as Christians. They were to cherish spiritual joy, moderation, freedom from anxious cares, and to be often employed in prayer, ver. 4-6. All these virtues were to be practised, according as they had learned them from him, and had seen them exemplified in him, ver. 8, 9. Then, in very polite terms, he thanked the Philippians for their affection to him, expressed by the care they had taken to supply his wants, ver. 10. But lest from the very demonstration of their gratitude, they might fancy that he had been out of measure distressed with his poverty, he told them that the want of the necessaries of life were not evils insupportable to him; for he had learned in every state to be content; and was able to bear all sorts of distress, through Jesus Christ, ver. 11-13. Yet he recommended them for their moderation, and told them that if he was mistaken in their present the more willingly, because they were the only church he had received any thing from while he preached in Macedonia, ver. 15. From which they would
see that he was not covetous of gifts; and that he re-
ceived their present only because he sought from them pic-
tic actions, as the fruit of his labours among them, 
which in the end would abound to their own advantage, 
ver. 17.—Knowing, however, that it would give them 
joy, he told them, that through their liberal gift sent by 
Epaphroditus, he now had every thing he wished, and 
was filled with comfort, ver. 16.—Withal, to encourage 
their hearts, he assured them that God would supply all their wants abundantly, ver. 19.—In 
which persuasion, he addressed a short doxology to God, 
ver. 20.

The apostle having, in this handsom manner, thanked 
the Philippian church for their present, he desired the 
bishops and deacons to salute every saint at Philippi in 
his name; and sent them the salutation of the brethren 
who were with him at the writing of this letter, ver. 21.— 
adding, that all the saints in Rome saluted them, but 
chiefly they of Caesar's household, ver. 22. For the gos-
pel being made known in the palace, by means of the 
apostle's bonds, chap. i. 12, 13. it had made such an 
impresion on some of the emperor's domesticks, that they 
embraced and professed the Christian faith. Having, 
therefore, obtained the release of their master, they were 
released through their good offices, chap. i. 95, 24. 
Nor was he disappointed in his expectation. For, after 
having been confined two years, he was set at liberty.

St. Paul concluded this epistle, as usual, with his aposto-
lical benediction sealed with an Amen, to shew his sin-
cerity in all the things he had written, ver. 23.

NEW TRANSLATION.

CHAP. IV.—1 Wherefore, my brethren, be-

loved and exceedingly longed for, my joy and 
crown, 1 Cor. xv. 23, 24. (1 Thess. v. 25) 
stand firn in the Lord, O beloved.

2 Euodia I beseech, and Syntyche I beseech, 
so be of the same mind in the Lord.

3 And (συνήν) I entreat thee also, true yoke-

fellow, 1 help (συνόν) these women who (οί, 
164.) for the gospel have combated together with me, and with Clement, and the rest of 
my fellow-labourers, whose names are in the 
book of life.

4 Rejoice in the Lord always; I say, (ἐυαγγέλζ) 
Ver. 1.—Wherefore, my brethren, &c.—This being the con-
cclusion of the enumeration of the salutation of the 
churches, it ought not to have been separated from it.—See 1 Cor. xv. 26. where we have a similar exhortation.

2. Exceedingly longed for.—Ἀποσπάζεσθαι. The Hebrews gave 
this appellation to things which they greatly valued, and which 
were the objects of their strongest desire. In this place the word 
expresses likewise the apostle's longing to see the Philippian.

3. And crown.—St. Paul often compared his labours in the gos-
pel to the combat in the games. Here, by an elegant and bold 
figure, he calls his Philippians a crown, in allusion to the victory in the games which the victors are rewarded.

Eusebius, Hist. iii. 30. tells us, the ancients thought otherwise. And therein they have been followed by some of his moderns, who suppose the apostle's 
wife was here addressed. But the gender of the adjective, which is μυριον, shows that this yoke-fellow was a woman. 

Whereas if the apostle had addressed a female, he would have writ-
ten γυναικα. Erasmus indeed affirms, that the Greek vocatives, 
though in some instances, perhaps, their titles are in error, it 
be not in their intonation, which is a sign of their 
importation. But in this he is contradicted by Estius.—Besa, 
following Theophylact, gives it as his opinion, that this yoke-fellow was the husband either of Euodia, or of Syntyche; and that these 
women were female prebendaries. I also think one of the husband of those yoke-fellows, and not a true wife, and the 
name, on account of his excellent character as a husband.—Others 
suppose the title was addressed by the title of true yoke-fellow, 
because being one of the apostle's chief converting 
preachers, he had assisted him in the gospel.—Mill thinks Epaphroditus was the 
apostle's yoke-fellow, and that the women were helped by him at Philippi, and therefore commended with the yoke-fellows in this place.

3. And with Clement.—The ancient Christian writers tell us, 
that this is the Clement who afterwards became bishop of the 
church at Corinth, as Acts xxi. 9. shows. We must not, as it 
was in the case of the other yoke-fellows, limit the 
significance of the name, for the sake of the 
truth of the gospel, as the Oecumenic fathers, is intimated 
Heb. ii. 20. where it is returned to the author of the 
politico, a signification which, in that sense, is still exist.

4. Whose names are in the book of life.—In scripture there 
are two books mentioned, in which men's names are said to 
be written. 1. A book in which the names of those are written whom 
God allows to live on earth. Of this Moses speaks, Exod. xxxiv. 29. 
32. If not, blot me, I pray thee, out of thy book which thou hast 
written.' Also, Isaiah, chap. iv. 3. Every one writes among the 
living in Jerusalem.'—2. A book in which the names of 
those are to be held in heaven and eternal life are written.
exposed, rejoice in the Lord always: and this is the reason why I greatly value all Christians, I say a second time, Rejoice ye.

6. Let your moderation be evident to all men. For the Lord is nigh, and both to mark how ye behave, and to assist you against your oppressors.

7. Resigning yourselves to the disposal of God, be anxiously solicitous about nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God.

8. And the peace of God (Rom. i. 7. note 4.) of God, which surpasseth all understanding, will guard your hearts, and your minds, (v. 167.) through Christ Jesus.

9. And finally, brethren, whatever things are true, whatever things are veracious, whatever things are just, whatever things are pure, whatever things are noble, whatever things are just, whatever things are of good fame, if there be any virtue, and if any praise, be thus put in, (see Col. ii. 3.) attentively consider these things:

10. (A sux) Which also ye have learned, and received, (see Col. ii. 6.) and heard, and seen in me: these things practice, and the peace of God will be with you.

11. (As but) I rejoiced greatly in the Lord, that now at length ye have made your care of me to flourish again, (v. 3 sux. 216.) in which indeed ye were careful, (chap. ii. 20.) note, but ye had not an opportunity.

12. Exposition of his infinite perfections. In this latter sense of the phrase, the apostle's meaning is, that the pleasures which God gives, have a great efficacy in making men steadfast in the profession of religion. The phrase peace of God, is used only here and Col. iii. 15. where it signifies the peace which God enjoys.
11 I do not speak thus looking only unto the things of [present] life; but I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

12 I do not speak thus looking only unto the things of [present] life; but I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

13 For me to be present is Christ; to be absent is to be with Christ.

14 But what I stand in need of is the assistance of Christ, who strengthens me.

15 And now, ye have done well, when ye were present, and now I am present, ye are unable to bear the burden.

16 For even when I was in Thessalonica, ye sent indeed once and again to my necessity.

17 Not because I earnestly seek a gift, but I sincerely desire your presence, that you may abound to your account.

18 Now I have all things, and am able to do everything, thanks to you, who have sent me a sweet savour, a sacrifice acceptable, well-pleasing to God.

19 (a) But My God will supply all your wants, through Christ Jesus, according to his riches in glory.

20 For I have learned, in whatever state I am, to be contented.

21 For I have learned to be contented, whether I am in plenty or in want.

22 But when I was in need, you were present, and supplied me with all things on your part.

23 But when I was in need, you were present, and supplied me with all things on your part.

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PHILIPPIANS.

20 Wherefore, let us join heartily in worshipping God, even our Father, who hath exceedingly loved us in Christ, the glory of infinite goodness; and let us do so for ever and ever. Amen.

21 Wish health in my name to every one in your city, who professeth to believe and obey Christ Jesus. The preachers of the gospel who are with me, wish you health.

22 All the Christians in Rome wish you health, and especially the Christians in Caesar's family, who by this testify their esteem of you, as on account of your faith, so on account of your affection to me.

23 I now give you my apostolical benediction: May that favour of our Lord Jesus Christ which he bestows on his faithful disciples, remain with you all. Amen.

COLOSSIANS.

PREFACE.

Laodicea, Hierapolis, and Colosse, mentioned Col. iv. 15, as cities in which there were Christian churches at the time this epistle was written, were situated not far from each other, in the Greater Phrygia, an inland country in the Lesser Asia. Of these cities Laodicea was the greatest, being the metropolis of Phrygia, and near it stood Colosse by the river Lycus where it falls into the Meander. — Colosse, though inferior in rank to Laodicea, was a great and wealthy city, and had a Christian church, which perhaps was more considerable than the church in Laodicea and Hierapolis, on account of the number and quality of its members; and therefore it merited the attention which the apostle paid to it, by writing to the Colossians the epistle in the canon which bears their name.

The inhabitants of Phrygia were famous for the worship of Bacchus, and Cybele, the mother of the gods. Hence she was called Phrygian Mater, by way of distinction. In her worship, as well as that of Bacchus, both sexes possessed all sorts of debaucheries in speech and action, with a frantic rage, which they pretended was occasioned by the inspiration of the deities whom they worshipped. These were the orgies (from orgē, rage) of Bacchus and Cybele, so famous in antiquity; the lewd rites of which being perfectly adapted to the corruptions of the human heart, were performed by both sexes without shame or remorse. Wherefore, as the Son of God came into the world to destroy the works of the devil, it appeared in the eye of his apostle a matter of great importance, to carry the light of the gospel into countries where those abominable impieties were disgraced by the honourable appellation of Religious worship; especially as nothing but the heaven-descended light of the gospel could dispel such a pernicious infatuation. Thus this salutary purpose might be effectually accomplished, St. Paul, accompanied by Silas and Timothy, went at different times into Phrygia, and preached the gospel with great success in many cities of that country, as we are informed by Luke in his history of the Acts of the Apostles, and as shall be proved more particularly in the following section.

SECT. I.—Shewing that the Apostle Paul preached the Gospel, and planted Churches in Colosse, Laodicea, and Hierapolis.

From the history of St. Paul's travels given by Luke, it appears that his constant custom was, to go directly to the chief cities in every country where he proposed to introduce the gospel. This method he followed, first, because in the great cities he had an opportunity of making the doctrine of salvation known to multitudes at once; and among others, to persons of station and education, who being best qualified to judge of the nature and evidences of the gospel, their example, if they embraced the gospel, he knew would have a powerful influence on others. Secondly, Because whatever corruption of manners prevailed among the natives of any country, he supposed would work much less mischief in the great cities than anywhere else; and being there supported by all the countenance which authority and example could give them, he foresaw that the triumphs of the gospel, in overthrowing these corruptions thus supported, would be the more illustrious. — The apostle's constant custom, therefore, being to go directly to the great cities in all the heathen countries, it may be presumed who are of opinion that Paul, in his journeys through Phrygia, never once visited either Colosse, or Laodicea, or Hierapolis, notwithstanding we are told, Acts xvi. 4, that Paul and
Silas travelled through the Lesser Asia, to deliver the
decrees of the apostles and elders in Jerusalem to the
churches which they had planted; and in particular, that
they went 'through Phrygia,' Acts xvi. 6. Also we
are told, Acts xviii. 23, that on another occasion Paul
'went over all the country of Galatia and Phrygia in
order.

Nevertheless, to prove that Paul did not preach the
gospel in Colossae, two passages in his epistle to the
Colossians are appealed to. 'The first is, chap. i. 4. 'Ha-
v-ing heard of your faith in Christ Jesus, and of the love
which ye have to all the saints.' This, it is said, implies
that the Colossians were not converted by Paul; and that
he had only heard of their being converted by some other
teacher. But the apostle might express himself in that
manner, consistently with his having converted the Co-
lossians, because it was his custom, when absent from the
churches which he had planted, to make inquiry con-
cerning their state, (1 Thess. iii. 5), that he might know
whether they persevered in maintaining that great article
of the Christian faith, which he was so anxious to con-
firm. Even if he were required by the Judaiz-
ing teachers, namely, that both Jews and Gentiles, under
the gospel, were entirely freed from obedience to the law
of Moses as a term of salvation; and that obedience to
the gospel was the only thing required, in order to men's
acceptance with God. This doctrine the apostle, Col. i. 26,
"which was also preached by the Gentiles," and by the
ages and from the generations; and, ver. 27, 'The mys-
tery concerning the Gentiles, which is Christ to them
the hope of glory.'

Wherefore, when Epaphras came from Colosse to the
apostle, it is natural to think, that, according to his usual
manner, he inquired concerning the state of the Colos-
sians. And being informed by him that the greatest part
of them persevered in the true faith of the gospel, Col. i. 8,
notwithstanding the attempts of the false teachers to
seduce them, he was greatly elated, and with perfect pro-
priety said to them, chap. i. 9, 'We give thanks to the
God and Father of our Lord Jesus Christ always when
we pray for you: 4. Having heard of your faith in Christ
Jesus, and of the love which ye have to all the saints.'

Besides, it ought to be remembered, that the apostle spoke
in the same manner of the faith and love of other churches
and persons, of whose conversion he himself was un-
doubtedly the instrument. Compare Philemon, ver. 5,
with ver. 19. of that epistle. See also 1 Thess. iii. 6;
and note 1. on Eph. i. 15.—Wherefore, the passage un-
der consideration is to be so understood, that the Co-
lossians were indebted to some other teacher than Paul for
their faith in the gospel.

The second passage quoted from Paul's epistle to the
Colossians, to prove that he never preached the gospel in
Colosse, Laodicea, and Hierapolis, is chap. ii. 1, 'I wish
you to know how great a combat I have for you, and for
them in Laodicea, and for as many as have all the saints.'

But this by no means implies, that the brethren in Colosse and Laodicea had not seen the apostle when he wrote this letter to them. For, as Theodoret justly observes in his preface to this letter, the apostle's meaning is, that his combat was for the converted Gen-
tiles in Colosse and Laodicea, who doubtless had often
seen his face; and not for them alone, but 'for as many
as had not seen his face in the flesh;' that is, for all the
converted Gentiles every-where, and in every age of the
world. That this is the true meaning of the expression,
Theodoret proves from the next verse, where the apostle
does not say, that your heart may be comforted, as he
would have the Gentiles of Colosse and Laodicea who
had been of the number of those who had not seen his
face in the flesh; but that their heart, namely, who
have not seen my face, may be comforted as well as
yours.

In the third place it is alleged, that the apostle himself
points out Epaphras as the spiritual father of the Co-
lossians, chap. i. 7. 'As ye have also learned it from Epa-
phras.' But, in my opinion, the word also indicates the
direct contrary. The Colossians had learned the true
dogma of the gospel, not from the apostle alone, but
they had learned it from Epaphras also, who, as a
faithful minister of Christ, and fellow-labourer with the
apostle, after his departure, had not failed to put the
Colossians in mind of his doctrine. Besides, if Epaphras
had converted the Colossians, the apostle, instead of say-
ing, chap. iv. 12, 'Epaphras, who came from you, a
servant of Christ, salute you,' would rather have said,
as Lardner has observed, 'Epaphras, by whom ye be-
lieved,' or somehow to the like purpose, expressive of
the obligations they lay under to him.

The following are the arguments which prove that Paul
converted the Colossians. First, This apostle, speaking
of the Christian church, says, chap. i. 25. 'Whereof I am
made a minister, according to the dispensation of God,
which was given me on your account, fully to pro-
claim the will of God in good order; the dispensation of
God was given Paul, on account of the Colossians, fully to
preach the word of God, can it be imagined, that, notwithstanding
he was so often in Phrygia, he would neglect his com-
mission so far as never to preach the gospel in Colosse!

Secondly, Throughout the whole of this epistle, the
apostle and the Colossians are represented as having a
special interest in each other's affairs, like persons who
were bound to each other by the strongest ties of friend-
ship. For example, chap. ii. 5. 'Though in the flesh I
be absent, yet in spirit I am with you, rejoicing when I
see your order, and the firmness of your faith.'—In like
manner, chap. iv. 7, 'All things concerning me, Tychicus,
a beloved brother, and faithful minister, whom I have
sent to you, he will make known to you. 8. Whom I
have sent to you for this very purpose, that he may know
the state of your affairs, and comfort your hearts.'
Nay, as a person for whose opinion the Colossians had the
highest regard, he bare testimony to them concerning
Epaphras their own pastor, chap. i. 7, that he was a
faithful minister of Jesus Christ with respect to them,' and
chap. iv. 13, 'He had much seal for them, and for those in
Laodicea, and those in Hierapolis; all which are expres-
sions of such an affection, as would naturally subsist be-
tween persons converted to the faith of the gospel, and
him who had converted them. Thirdly, The apostle
wrote the salutation to the Colossians with his own hand,
as he did to the other churches; and it was written in his
handwriting, who knew his handwriting. Whereas, in
his epistle to the Romans, who were strangers to him,
the salutations were written by Terius.—Fourthly, That
the Colossians were converted by an apostle, appears
from chap. ii. 6. 'Seeing then ye have received Christ
Jesus the Lord, walk ye in him.' 7. Rooted in him, and
built upon him, and made firm in the faith, even as ye
were taught, abundantly in it with thanksgiving.'
This the apostle could not have said to the Colossians,
if their only teacher had been Epaphras, or any other
who was not an apostle. See also chap. i. 6. 'From
the day ye heard it, and knew the grace of God in
truth. These things, as Dr. Lardner very well ob-
serires, Can. vol. ii. these show that the Colossians
were converted by an apostle. Now, who should this
be but Paul himself, who made so many jour-
nies into their country, and preached there with such
success!'
Sect. II.—Of the Occasion of Writing the Epistle to the Colossians.

When the news of Paul's confinement at Rome reached the Christians in Colossae, they sent Epaphras, (a native of their city, chap. iv. 12. and formerly an idolater, chap. i. 13. but now a Christian minister in their church, chap. i. 7.) all the way to Rome to comfort the apostle, by declaring the affection which the Colossians bore to him as their spiritual father, chap. i. 8. and to give him an account of their state, and to bring them, back word how matters went with him. chap. iv. 7—9.

From Epaphras the apostle learned, that the greatest part of the Colossians persevered in the faith, and were remarkable for their love to all the brethren, chap. i. 4.: But that certain false teachers had persuaded some of them to worship angels, and to abstain from animal food, and to observe the Jewish festivals, new moons, and sabbaths, and to mortify their bodies by long continued fastings; in short, to practise the rites of the law of Moses as absolutely necessary to their salvation, chap. ii. 15—23.

Long before the light of the gospel shone on the world, the Greeks had introduced their philosophy into many of the countries of the East, and among the rest into Phrygia, where it would seem the doctrines of Pythagoras and of Plato were much admired. The followers of Plato held, that the government of the world is carried on by beings inferior to the gods, but superior to men, such as the Jews believed angels to be. These they called {diosew} , a name which in the Greek language signifies {divinities} ; and these they enjoined their sect to worship, on account of their agency in human affairs. See Col. ii. 8. note 3. The philosophy of Pythagoras led to a different discipline. They held, that mankind had all lived in some pre-existent state, and that for the sins committed by them in their pre-existent state, some of their souls were sent into human bodies, and others of them into the bodies of brutes, to be punished for, and to be purged from their former sins. Wherefore, believing the whole brute creation to be animated by human souls, they held it unlawful to kill any thing which hath life, and abstained wholly from animal food. Withal, effectually to free themselves from the vices and pollutions commonly committed upon the whole, they practised long continued fastings, and other severities, for the purpose of thoroughly subjecting the body with its appetites to the soul.

From the things which the apostle Paul hath written to the Colossians, it appears, that before their conversion some of them had embraced the discipline of Pythagoras, and others of that of the philosophy of Plato; and that the Judaizers who came to Colossae, the more effectually to recommend the law of Moses to the Christians in that city, had affirmed that Pythagoras derived his discipline, and Plato his dogmas, from the writings of Moses. That these false teachers made use of an argument of this kind, to recommend the Jewish institutions to the Colossians, is the more probable, that some of the early Christian writers, and if I am not mistaken, some of the Jewish writers also in the first ages, affirmed the same fact. See Ryan's history of the effects of religion on mankind, sect. 2. The truth is, the Pythagorean discipline bears some resemblance to the abstinence from unclean meats, and to the fastings enjoined in the law of Moses. But, be this as it may, it cannot be said that the Pythagorean precepts, both concerning the abstinence from animal food, and concerning the mortification of the body by fasting and other severities, together with the doctrines of Plato concerning the agency of angels in human affairs, and the honour which is due to them from men on that account, are all expressly condemned by the apostle in his epistle to the Colossians. This being the case, may we not believe that the Judaizing teachers, who it is well known artfully suited their tenets to the characters and prejudices of the persons whom they addressed, talked to the Colossians, in a plausible and specious manner, concerning the dignity and office of angels, and represented them as proper objects of worship to mankind, on account of the blessings which they received through their ministry! and even insinuated, that, to render mankind complete in knowledge, new revelations of the will of God, more perfect than those visible by Christian manner, might be expected through the ministry of angels, who then would become better acquainted with the will of God than it was possible for Christ to be; as, according to them, he was nothing but a man! Nay, these impostors may have gone so far as to obtrude their own false doctrines on the Colossians, as new revelations made to them by angels. Further, in proof of the agency of angels in human affairs, and to shew that they are proper objects of men's worship, they would not neglect to tell the Colossians, that the law of Moses was given by the ministry of angels, and that angels conducted the Israelites into Canaan. And with respect to such of the Colossians as were tinctured with the Platonic philosophy, we know that to persuade them to worship angels, and to maintain their mediation in worshipping God, they affirmed that it was arrogance in sinners to worship God without some mediator, and therefore they exhorted the Colossians, as an exercise of humility becoming them, to send up their prayers to God by the mediation of angels; which they said was more acceptable to God, and more effectual than the mediation of Christ, who could not be supposed to have power with God, like the angels his ministers in the government of the world. Lastly, As the heathens in general, trusting to propitiatory sacrifices for the pardon of their sins, were extremely attached to that kind of sacrifice, we may suppose, although it is not mentioned by the apostle, that the Judaizers told the Colossians, since there were no propitiatory sacrifices prescribed in the gospel, it was undoubtedly the will of God to continue the sacrifices and purifications of the law of Moses, which he himself had appointed as the means of procuring the pardon of sin. And by this argument also, they endeavored to allure the Colossians to embrace the law. Upon the whole, it may be recommended the law as an institution excellently calculated for procuring the pardon of sin, and for perfecting men in virtue, consequently as absolutely necessary to salvation.

But this whole form of doctrine, by drawing men away from Christ the head, and making them forfeit all the benefit which they may derive from his mediation, it was necessary that an effectual remedy should be provided for putting a stop to so pernicious a scheme of error. And such a remedy the Spirit of God actually provided, by inspiring the apostle Paul to write this excellent epistle, wherein all the errors of the false teachers are condemned, either directly or by establishing the contrary truths. In particular, the Levitical sacrifices and purifications were shewn to be of no manner of use under the gospel, by the apostle's doctrine, chap. i. 14. that 'we have redemption through the blood (that is, the sacrifice) of Christ, even the forgiveness of sins.' In like manner, the vain figment, that angels are superior in dignity and power to Christ, was entirely destroyed by the apostle's doctrine, chap. i. 15. that Christ is 'the image of the invisible God, the first-born (or Lord) of the whole creation;' ver. 16. 'Because by him were created all things which are in the heavens, and which are upon the earth, things visible, and things invisible, whether they be thrones, or lordships;' &c. consequently, that the angels themselves, whatever their nature, or their office in the universe may be, were created by Christ, and are absolutely subject to him. ver. 18. 'That he is the
head (or ruler) of the body, even of the church," ver. 19. 
For it pleased the Father, that in him all the fulness (of perfection and power) should continually dwell; consequently, that the Colossians had no induction to worship, either evil angels through fear, or good angels from humility. And, to put these important doctrines concerning the dignity and office of Christ beyond all doubt, the apostle told the Colossians, chap. i. 22, 26, that he was commissioned by God to preach them to the world.—Next, because the false teachers insinuated, that a more perfect revelation of the will of God might be expected through the ministry of angels, than that which Christ had made, the apostle assured the Colossians, chap. ii. 3. 'That in him all the treasures of wisdom and knowledge are laid up.' And added, ver. 4. 'This, concerning Christ's possessing all the treasures of wisdom and knowledge,' I affirm, that no one may deceive you with plausible speech, concerning the office and power of angels in the government of the world. He therefore ordered them, ver. 8. 'To take care that no one made a prey of them, through an empty and deceptive philosophy, the Platonic dogmas, in which the dignity and office of angels were so highly extolled; because, ver. 9. 'In Christ continually dwelleth all the fulness of the Godhead bodily.'—Also, because the Judaeizers endeavoured to persuade such of the Colossians as were, tinctured with the Pythagorean philosophy, to receive the precepts of the law of Moses, he condemned and cast them, as conformable to the Pythagorean precepts, and as having the same influence to purify the soul; the apostle told them, that they had no need, either of the Platonic dogmas concerning the dignity and mediation of angels, or of the Pythagorean precepts concerning abstinence from animal food, and concerning the mortification of the body; because, ver. 15, 16, 17, proceeded from his observing the beginning of the evil, and the absurd notion concerning the creation of the world by an evil principle, which was first broached in the Christian church by the Gnostics, and which afterwards was propagated by their disciples, the Marcionites, Encratites, and Manicheans; or at least, that it proceeded from his observing the reverse—that they were more complete, in every thing necessary to their sanctification and salvation, by the precepts, mediation, and government, of 'him who is the head of all government and power.—Farther, because the Judaeizers extolled the sacrifices and purifications appointed in the law of Moses, as the only effectual means of obtaining the pardon of sin, the apostle assured them that these were of no use now: Because, ver. 14. Christ, by his death, had blotted out the handwriting of ordinances contained in the law, with its curse, and had nailed it to his cross in its blotted out state, that all might see that the curse of the law was removed. He therefore ordered them to resist every teacher who attempted to impose on them, either the ordinances of Moses, or the Hypocritical forms and ceremonies and mortifications: ver. 16. 'Let no one rule you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabaths.'—And in relation to the worshipping of angels as more powerful mediators than Christ, he said to them, ver. 18. Let no teacher 'make you lose your reward, delighting in humility and the worship of angels,' ver. 19, and not holding the head; plainly telling the Colossians, that in praying to God, if they made use of the mediation of angels on pretence of humility, and worshipped them as the authors of the blessings which they enjoyed, they denounced Christ the head, and deprived themselves of the benefit of his mediation, and lost all the blessings they were entitled to as the members of his body.—Withal, to make the Colossians still more sensible of their folly in listening to the false teachers, the apostle asked them, ver. 20. 'Since ye have died with Christ from the elements of the world.' that is, since ye have been freed, by your death with Christ, both from the heathen philosophy and from the law of Moses. When as living under the heathen philosophy and law, do ye subject yourselves to the ordinances of either which things are not according to the commandments of God, but, ver. 22. 'according to the commandments of men!' Besides, ver. 23, through these commandments have the appearance of wisdom, they are in reality foolishness; being destructive of the vigour both of the mind and of the body.

Piers, in his note on Col. ii. 18. where the worshipping of angels is condemned, thus writeth: 'St. Paul seems to me to have here a special regard to one particular sect of the Jews, the Essenes. As what he mentions, ver. 23 of the neglecting of the body, will be shown presently to suit them, so they had somewhat peculiarly among them relating to angels: For thus Josephus, De Bello Judaic. lib. ii. c. 7. sive 12 assures us, that when they received any into their number, they made them most solemnly swear, that they would keep or observe the books of their sect, and 'the names of the angels, with the care.' In confirmation of his opinion, Piers quotes a note of Dr. Hudson on the above passage from Josephus, to the following purpose: 'It is hard to say why the Essenes took such care of the names of angels. Was it that they made use of them in their charms to cure diseases? or that they pay them any such worship as the apostle condemns, Col. ii. 18. 'The other things there condemned are certainly theirs, and agree to the Essenes above all others.' See Col. ii. 23. note 7.

Moehring, De Rebux Christianor. ante Constantinum Magn. seems to think, that the great care with which St. Paul, in his epistle to the Colossians, taught the creation of all things by the Son, chap. i. 15, 16, 17, proceeded from his observing the beginning of the evil, and the absurd notion concerning the creation of the world by an evil principle, which was first broached in the Christian church by the Gnostics, and which afterwards was propagated by their disciples, the Marcionites, Encratites, and Manicheans; or at least, that it proceeded from his observing the reverse—that they were more complete, in every thing necessary to their sanctification and salvation, by the precepts, mediation, and government, of 'him who is the head of all government and power.'—Farther, because the Judaeizers extolled the sacrifices and purifications appointed in the law of Moses, as the only effectual means of obtaining the pardon of sin, the apostle assured them that these were of no use now: Because, ver. 14. Christ, by his death, had blotted out the handwriting of ordinances contained in the law, with its curse, and had nailed it to his cross in its blotted out state, that all might see that the curse of the law was removed. He therefore ordered them to resist every teacher who attempted to impose on them, either the ordinances of Moses, or the Hypocritical forms and ceremonies and mortifications: ver. 16. 'Let no one rule you in meat, or in drink, or in respect of a festival, or of a new moon, or of Sabaths.'—And in relation to the worshipping of angels as more powerful mediators than Christ, he said to them, ver. 18. Let no teacher 'make you lose your reward, delighting in humility and the worship of angels,' ver. 19, and not holding the head; plainly telling the Colossians, that in praying to God, if they made use of the mediation of angels on pretence of humility, and worshipped them as the authors of the blessings which they enjoyed, they denounced Christ the head, and deprived themselves of the benefit of his mediation, and lost all the blessings they were entitled to as the members of his body.—Withal, to make the Colossians still more sensible of their folly in listening to the false teachers, the apostle asked them, ver. 20. 'Since ye have died with Christ from the elements of the world.' that is, since ye have been freed, by your death with Christ, both from the heathen philosophy and from the law of Moses. When as living under the heathen philosophy and law, do ye subject yourselves to the ordinances of either which things are not according to the commandments of God, but, ver. 22. 'according to the commandments
corrupted as to affirm, that Christ had purchased for them a liberty of sinning; and who argued that whatever their lusts inclined them to do was lawful. See 1 John, Preface, sect. 3.

Before this section is concluded it may be proper to remark, with Larner, that in the epistle which our Lord directed St. John to write to the church of the Laodiceans, there are traces of the errors which the false teachers endeavoured to disseminate in Phrygia. For example, to show that angels are not superior to Christ in dignity and power, and that they are not to be worshipped on account of their ministry in the government of the world, he in that epistle asserted his own power as Creator of the world, nearly in the terms made use of by Paul in his epistle to the Colossians. For he calls himself, Rev. iii. 14. 'The beginning (αρχής, the efficient cause) of the creation of God.'—Next, because the false teachers, who troubled the churches of Phrygia, were puffed up on account of their pretended knowledge of things which they had not seen, Col. ii. 18. and thought themselves complete in every respect, by obeying the precepts of the law of Moses, and the prescriptions of the heathen philosophers, that was vain reasoning in the Laodiceans: Rev. iii. 17. 'Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and blind, and naked.'—And whereas St. Paul said to the Colossians, chap. ii. 10. 'Ye are made complete by him who is the head of all government and power;' Christ said to the Laodiceans: Rev. iii. 14. 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'

It may be proper also to take notice, that although the worship of angels was the first repressed in the churches of Phrygia, by the apostle's epistle to the Colossians, it afterwards prevailed among them to such a degree, that the council which met at Laodicea, the metropolis of Phrygia, found it necessary to condemn that 'dolasty' by their 35th canon, as Theodoret informs us in his note on Col. ii. 18. as follows: 'This mischief continued long in Phrygia, and Paphlagonia, and some places, which met at Laodicea, in Phrygia, made a law against praying to angels; and to this very day there are to be seen among them, and in the neighbouring parts, the oratories of St. Michael.'—The 35th canon of the council of Laodicea, to which Theodoret refers, is in the following words: 'Christians ought not to leave the church of God, and go to worshippers of angels, to pray among them, and love the angels more than God. If, therefore, any one is found to practise this secret idolatry, let him be Anathema, because he has left our Lord Jesus Christ the Son of God, and has turned to idolatry.'—The time of the meeting of this council is uncertain. Larner, vol. iii. p. 293. thinks it was held a. d. 368. This is the council of Laodicea which, in its last two canons, declared what sacred books were to be publicly read in the churches.

Sect. III.—Of the time when the Epistle to the Colossians was written; and of the Persons by whom it was sent.

As the time the Apostle wrote this letter, he was in bonds for preaching the gospel, Col. iv. 3. But his confinement was not so strict as to prevent his preaching occasionally. For he mentions, chap. iv. 10. 'his fellow-labourers in the kingdom of God,' who had been a consolation to him. This agrees with Paul's first confinement at Rome, where, Acts xxvii. 30. 'he dwelt two whole years in his own hired house, and received all who came in unto him;' 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.'

Now, on the supposition that this epistle was written during the apostle's first confinement at Rome, since it was sent by the persons who carried his letter to Philemon, in which he desired him to provide him a lodging at Colossae, because he hoped to see him soon, ver. 22. we have reason to think that both letters were written in the second year of the apostle's confinement; and towards the end of that year answering to A. D. 61, when the apostle had a prospect of being soon released.

The letter to the Colossians was not sent by Epaphras their own pastor. That good man, from the time of his arrival in Rome, had exerted himself so strenuously in the cause of Christ, that he became obnoxious to the magistrates, and was imprisoned, Phil. i. ver. 23. The apostle, therefore, sent this letter by Tychicus, and Onesimus, a slave who had run away from his master Philemon, but whom the apostle converted in Rome, and sent back to Colossae.

Because Tychicus, the bearer of the apostle's letter to the Colossians, carried likewise his letter to the Ephesians, Eph. vi. 21, 22. and because there is a remarkable agreement in the sentiments and language of both epistles, many have conjectured that they were written about the same time. See Pref. to Ephesians, sect. 5. This too was Locke's opinion, who says, 'They seem to be written at the very same time, in the same run and warmth of thoughts, so that many of their common expressions, yet fresh in his mind, are repeated in many places: The form, phrase, matter, and all the parts quite through, of these two epistles, do so perfectly correspond, that one cannot be mistaken in thinking one of them very fit to give light to the other.'—But though this observation be just in general, it will not hold in every instance. For in comparing some of the similar passages of the two epistles, we must not fancy, because the expressions are the same, or nearly the same in both, that their meaning is precisely the same. The different circumstances of the churches to which these letters were addressed, and the different views which the apostle had in writing to them, occasioned him, in some of these epistles, to express the same doctrine in different devises. The same thing is observable in the Ephesians. From this we have an example in the inscriptions of the epistles to the Ephesians and to the Colossians; where in the former we have, τὸς ἐφεσιν τῆς ἐκκλησίας ἐν Ἰησοῦ Χριστῷ, καὶ τῶν πιστῶν τῆς ἐκκλησίας ἐν Ἰησοῦ Χριστῷ: and in the latter, τὸς κολοσσιαντικὸς ἐκκλησίας, καὶ τῶν πιστῶν ἐκ τῆς ἐκκλησίας ἐν Χριστῷ. For in the epistle to the Ephesians, the phrase καὶ τῶν πιστῶν τῶν Χριστοῦ λέγεται to the believers in Christ Jesus', name, who were in the province of Asia, is distinguished from the saints who were in Ephesus: Whereas the same phrase, in the epistle to the Colossians, signifies 'to the faithful brethren in Christ;' as is plain from the clause, καὶ τῶν κολοσσιαντικῶν, which is connected both with ἐκκλησίας and with τῶν πιστῶν ἐκ τῆς ἐκκλησίας ἐν Χριστῷ. The reason is, τὸς κολοσσιαντικὸς ἐκκλησίας, in the inscription to the Colossians, is translated 'to the believing brethren in Christ,' it will be of the same import with τὸς θεοῦ, 'to the saints.'—For other examples, see Col. ii. 13. note 3. and ver. 14. note 2.—Wherefore, a proper attention to the above observation is necessary, in many instances, to our understanding the true meaning of the apostle Paul's writings.
CHAPTER I.

View and Illustration of the Doctrines and Discoveries contained in this Chapter.

Effectually to silence the false teachers who endeavored to seduce the Colossian brethren to Judaism, the apostle began the doctrinal part of this epistle with confuting their leading error; the error for the sake of which all the rest were introduced; namely, that the institutions of Moses, but especially the Levitical sacrifices, were still necessary, because there were no propitiatory sacrifices in the gospel. This false and most destructive doctrine the apostle exploded, by shewing, that they who are 'translated into the kingdom of God's beloved Son, have re-
demption through his blood, even the forgiveness of sins'; consequently, that in the gospel dispensation God hath appointed a propitiatory sacrifice of real efficacy, namely, the sacrifice of the blood of Christ, to which believers can have sure recourse for pardon, and have no need of any other propitiatory sacrifice whatever, ver. 13, 14.—But lest the Colossians might have been told by the Judaizers, that the pardon of the sins of the whole world was an effect too great to be ascribed to the once shedding of Christ's blood, the apostle observed, that the atonement made by that one sacrifice is perfectly sufficient for the taking away of the sins of the whole world. The saying that the humanity of Christ enhanced the merit of his death.—Christ's dignity the apostle described in a magnificence of language suggested by the grandeur of the subject. He is the image of the invisible God, and the Lord of the whole creation, ver. 15.—for he created all things in the heavens, and upon the earth, visible and invisible, ver. 16.—and has united men with God, ver. 17, 18. The apostle, shewing thus the described original dignity of Christ as God's beloved Son, for the purpose of displaying the merit of his death, proceeded to speak of the honour and power which he received in the human nature, as the reward of his death, whereby he had shewed, in a conspicuous light, the folly of those who endeavored to persuade the Colossians to prefer the mediation of angels to the mediation of Christ. He is the head of the body, even of the church, and the beginning or author thereof. He is also the first-born or Lord of the dead, having died to raise them again to life, ver. 18.—This greatness, both in the natural and moral world, he hath received from his Father, that he may unite angels and men in one great community under himself as their head, in order that they may be happy in their sujection to God, and in the society of one another, to all eternity. For, saith the apostle, he pleased the Father that in him all the fulness of perfection and power should constantly abide, ver. 19.—and through the exercise of his authority and power, by him to unite all things under him as head, having made peace between them by the blood of his cross, ver. 20.—Even the idolatrous Gentiles, notwithstanding their former wickedness, he hath thus united, ver. 21.—in one body with the Jews, in his church, through the death of his Son, to render them holy and unblamable in Christ's sight at the last day, ver. 22.—To be in that manner presented before Christ, the apostle told the Colossians, would be their happy lot, since they were continuing firm in the faith of the gospel doctrine, which, because of its efficacy to sanctify sinners, was preached to every creature under heaven: of which gospel Paul was made a minister by Christ himself, ver. 23.

But lest his imprisonment for having preached salvation to the believing Gentiles, equally with the Jews, through the death of Christ, although they did not obey the law of Moses, might have led the Colossians to suspect the truth of his doctrine, the apostle told them, that he rejoiced in the affliction he was enduring for them; that is, for maintaining their title to salvation; and that those afflictions were expressly appointed to him by Christ, as the punishment he deserved for the Alexandrian heresy, ver. 24.—Of which church, he told them a second time, he was made a minister, or apostle, to build it by fully publishing God's determination to save the believing Gentiles, ver. 25.—Then he informed them, that this determination was a mystery or secret, which, during the Mosaic dispensation, was kept hid both from the Jews and Gentiles; but now discovered to such of the Jews as God had thought fit to employ in publishing it to the world, ver. 26.—To those preachers, God was pleased to make known by revelation the greatness of the glory of this mystery concerning the Gentiles; that is, the glorious excellence of that part of his plan which relates to the Gentiles; namely, that Jesus Christ, to them also, is the author of the hope of a glorious resurrection to eternal life, as well as to the Jews, ver. 27.—Him, therefore, all the inspired Christian teachers preach as the only Saviour of the world, exhorting every man to receive him as Saviour, and teaching every man with all wisdom the true doctrines of religion, that at the day of judgment they may present every man perfect, both in respect of holiness, and from the Lord. And to accomplish that glorious end, Paul himself laboured with the utmost vigour in preaching Jesus Christ, the hope of glory to believers of all nations, and in defending that doctrine with success, in proportion to the supernatural gifts bestowed upon him as an apostle, ver. 28.

New Translation.

CHAP. I.—I Paul an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ who are at Colosse, grace be to you, and peace from God our Father, and from our Lord Jesus Christ.

Ver. 1.—1. Paul an apostle of Jesus Christ, &c.—To convince the Colossians, that all the things contained in this epistle were dictated by the Spirit of God, Paul began it with assuring them, not only that he was an apostle of Jesus Christ, but that he was made an apostle by the will of God the Father; an honour which none of the false teachers could claim.

8. And Timothy our brother:—Timothy's early piety, his excellent endowments, his approved faithfulness, and his affectionate love toward his brethren, who resided in these churches; however, this was nothing to his own authority, but rather to add to Timothy's influence; for which reason also, he calls him here his brother, rather than his son. See Pref. to 1 Thess. sect. 2. about the middle.

Commentary.

CHAP. I.—I Paul, made an apostle of Jesus Christ by the appointment of God, (see Gal. chap. i. Illust.) and Timothy, who, though not an apostle, is our brother in the ministry,

2. To the saints and faithful brethren in Christ who are at Colosse. May various dispositions be to you, and happiness temporal and eternal (see Rom. i. 7. notes 3, 4.) from God the Father of Jews and Gentiles, and from the Lord Jesus Christ, by whom God dispenseth these blessings to mankind.

Ver. 2.—1. And faithful brethren in Christ who are at Colosse. If the apostle had called the Colossians saints, in a moral sense, there would have been no occasion to have added to their character the appellation of faithful brethren. Saints means all in Colosse who made an outward profession of believing the gospel; and faithful brethren denotes those who to that profession join a suitable practice. This epistle, therefore, is addressed to the whole community of Christians at Colosse, and more especially to such of them as were sincere in their profession as Christians.

2. From God our Father:—That is, the Father of us who believe. According to the Father, God the Father of believers sits in the high dignity to which they are raised by having the same Father with Jesus Christ, ver. 3; also to show, that believers are the especial objects of God's love.
3 We give thanks to the God and Father of our Lord Jesus Christ, always when we pray for you;

(Answerer) Having heard of your faith in Christ Jesus, and of the love which ye have to all (42, 44), the saints;

5 (See) Through the hope which is laid up for you in the heavens; of which ye have formerly heard in the word of the truth of the gospel,

6 Which is present (see, 149), among you, as also in all the world, and is bringing forth fruit from the heart of Gentiles, even as (178) among you since ye first heard the day ye heard and acknowledged the grace of God in truth:

7 As ye also learned from Epaphras, our beloved fellow-servant, who is a faithful minister of Christ (59) with respect to you.

8 Who likewise hath signified to us your love in spirit.

9 For this reason we also, from the day we heard these things, do not cease praying (see 1 Thess. v. 17. note) for you, and requesting that ye may be filled with the knowledge of his will through all wisdom and spiritual understanding,

10 In order that (Eph. 1. 17) ye may walk worthy of the Lord to all pleasing, bringing forth fruit by every good work, and increasing (see) in the knowledge of God:

11 Being strengthened with all strength, (Eph. 3. 16) according to his glorious power, unto all patience and long-suffering with joy.

12 We give thanks to the Father, who maketh us fit for a portion of the inheritance of the saints in the light.

Ver. 6.1—Having heard of your faith in Christ Jesus. The apostle did not mean his having heard the conversion of the Colossians, but of their persevering in the belief of the great doctrine of the gospel, that Christ is the Son of God, is the Mediator between God and man; the law of the gospel. See Prov. x. 1. y. 9. Now, as some had been seduced by the false teachers from this true faith, Prov. sec. 2. par. 4. the apostle does not speak of the faith of the saints at Colossae, but of the faithful brethren there; that is, of those who had persevered in the truth, by rejecting all Jewish mixtures. This faith, as such, is emphatical here, and implies, that the faithful brethren at Colossae loved not only the Gentile but the Jewish brethren; as a contrast to the latter part of the verse, where some points of faith and practice respecting the Mosaic rites. See Eph. i. 1. note 5.

Ver. 6.2. Through the hope which is laid up for you. Here hope is put for eternal life, the object of the Colossians' hope. If the sense given in the commentary is not admitted, the meaning may be that the Colossians loved the saints on account of their entertaining the same hope of eternal life with themselves.

Ver. 6.3. Which is present among you as also in all the world. This clause the word present, translated world, signifies the Roman empire, a sense which it is in other passages, particularly Luke i. 2. 'There went out a decree from Caesar Augustus, that all the world should be taxed.' In like manner, many nations under heathens, Acts ii. 8. signifies those nations only with whom the Jews had some communication. Thus, the apostle, decreed concerning the Jews, says, Ezra i. 2. 'The Lord God hath given me all the kingdoms of the earth.' Thus understood, the apostle's affirmation is no hyperbole. For, at the time the epistle to the Colossians was written, A. D. 61. the gospel had been preached and received in most of the countries within the Roman empire, and had produced a great change in the manners of those who received it. As the word presence, present, is common to things here, it is the used metaphor.

Ver. 6.4. And is bringing forth fruit. Some MSS. following the Vulgate, and Syriac, read, 'And is bearing fruit.' The apostle made this observation to confirm the Colossians in the faith of the gospel, which, by its rapid progress, and happy influence on the church, was evidently brought by the gospel which we publish. And accordingly, that which is set forth in the following verses, is a continuation of the same subject—The grace of God. See p. 827. Note 2. The grace of God signifies the gospel. In writing to Gentiles, the apostle speaks of the inheritance of the spiritual seed, the salvation to the division of that land among the natural seed, is introduced with propriety in this passage, which speaks of the grace of God, for this, among other reasons, that therein God declared his grace, that is, his kindness and mercy, in giving the heavens and the earth by faith, equally with the Jews, without requiring them to obey the law of Moses. See p. 827. Note 12. This doctrine, in other passages,
13 (Or) Who hast delivered us from the power of darkness, and hast translated us into the kingdom of his beloved Son; 4

14 By whom we have (εἰσαγγελία) redemption through his blood, even the forgiveness of sins.

15 (Or) He is the image of the invisible God, the first-born of all creation. 3

3 Because he is the image of the invisible God, the first-born of all creation. 3

Because (ἐστι) by him were created all things which are in the heavens and on the earth, things visible, and things invisible, whether thrones, or principalities, or powers, or dominions, or in the earth, and which are in the heavens, and which are upon the earth; 4

2 All things were created (παρ' αὐτοῦ) through him, and he is the head of the body, the church; 5

5 And he is the first-born of all creation. 3

3 For in him all things were created, both in the heavens and on the earth, visible and invisible, whether thrones or dominions or principalities or powers, all things were created through him, and for him. 4

4 And he is the image of the invisible God, the first-born of all creation. 3

3 For in him all things were created, both in the heavens and on the earth, visible and invisible, whether thrones or dominions or principalities or powers, all things were created through him, and for him.

13 Who, for that purpose, hath delivered us Gentiles from the power of darkness; the tyrannical dominion of evil spirits under which we lived in our ignorant heathen state; and by faith hast translated us into the kingdom of his beloved Son; namely, into the gospel church; 4

4 Wherein we all have redemption through his death, even the forgiveness of sins. So that in the kingdom of God's beloved Son there is a propitiation for sin provided, more effectual than the Levitical sacrifices.

15 That the shedding of his blood should procure forgiveness of sins for all who believe, cannot surprise you, when you consider that he is the image of the invisible God, the first-born of the whole creation. 3

3 Then these things belong to the Son of God, who was made the first-born of all creation before all things. 5

5 Which he spake in a figure, saying, This is my beloved Son in whom I am well pleased. 1

1 But the kingdom gave he to Jehoshua, because he was the first-born. 2

2 The first-born was likewise lord of his brethren, who were all his servants. This appears in what Isaac said to Esau, who had bestowed the rights of primogeniture in Jacob, Gen. xxvii. 31.

3 Hence, among the Hebrews and other ancient nations, first-born, heir, and lord, were synonymous terms; Gal. iv. 1. As long as the heir is a child, he is nothing different from a bond-man, though he be the lord of all things. 4

4 For so Christ also hath been made the surety of a new testament, when he said, This is my blood of the new testament, which is poured out for many for the remission of sins. 5

5 See Unius nominis on Justian's Inst. Lib. ii. tit. 10. last art. According to this interpretation of the terms first-born and heir, the apostle's meaning is perfectly comprehended. Col. i. 16, and the making of the world, (Heb. i. 3.), through the Son, is a direct proof that he is the first-born, heir, or lord of the whole. For the same reason, in the following ver. 15. φύσις, first-born, may signify lord or ruler; especially if the verse be thus translated. He is in the beginning, the first-born of the dead.

Ver. 15. 3. Ver. 18. 4.

3. Ver. 18. 1. First, because by him were created. — The causal particle τέλειον, because, with which this verse begins, is one of the purest parts of the preceding verse. The Son is the image of the invisible God, as well as the first-born of the whole creation, because by him were created all things.

4. Ver. 19. 1. Second, things visible and things invisible. — Things visible are those things which are in the heavens and on the earth, which are created by Christ. Col. i. 16. and the making of the world. (Heb. i. 3.), through the Son, is a direct proof that he is the first-born, heir, or lord of the whole. For the same reason, in the following ver. 15. φύσις, first-born, may signify lord or ruler; especially if the verse be thus translated. He is in the beginning, the first-born of the dead.

5. Ver. 19. 2. These names express the different orders of angels, whether good or bad. For, Col. ii. 10. the words αρχοντικά, government and power, denote the good angels, over whom Christ is the head. But the same words, ver. 18. of that chapter, and in Eph. ii. 12. signify the evil angels who are in rebellion against God; and Luke xix. 11. they are applied to human rulers and magistrates. — And when they bring you unto the synagogues, or unto the authorities and great men, whether ye shall be called, do not think a thing. Some understand this to mean, that the apostle's description of the Son was so perfect that his purpose of shewing the folly of the false teachers, who were endeavouring to seduce the people from their reliance on Christ, and to persuade them to attach themselves to angels; and to exalt their worship above the true and better things which God hath given us through his beloved Son, by whom they were all created.

4. Second, all things were created through him, and for him. — By the all things which were created God means the divine creature. But the reason advanced to prove the Son the first-born of the whole creation, overturns that sense of this passage. For surely the Son's creation is not completed, unless his power of creating all things originated from his being the first-born; and which not because of his being the first-born, but because of his being the Son of God, God has spoken in a figure, saying, This is my beloved Son in whom I am well pleased. According to this sense the apostle's reasoning will be. Christ is the first member of the church, and the true church is the body of Christ. And therefore, if Christ be the apostle's reasoning is not just, since Christ might have created the church, without being himself a member of
And he is the head of the body, even the church. (Col. 2:19)

17. And, having made all things, he is in existence prior to all things, and by his power all things stand together in the harmonious order in which he at first placed them.

18. And he is the head of the great body or society called the church. He is also the beginning, or author of the church, the first-born or lord of the dead, (Rom. xiv. 8,) who makes the greatest part of the church, that in all respects he may be the chief person next to God.

19. This account of the greatness of the Son does not surprise you. He derives his greatness from the Father: For it pleased the Father, that in him all the fulness should dwell. (Col. 2:9)

20. And by him he reconciled all things, meaning speaking of Christ as 'the head of the body' or church, I agree with those who think that he is here speaking of the church, or beginning, in respect of the church, which began immediately after the fall, in the view of the world to perform that one great act of obedience, by which the consequences of Adam’s one act of disobedience were to be remedied. - All mentions two MSS, which, instead of read here.

3. The first-born from the dead. - I am sure it may be translated, ‘the first-born of the dead,’ for so is often the sign of a negative case. See Lechmann, ante p. 165. Wherefore he says: first-born, signifies lord, ver. 16. note 2. the first-born of the dead, the first who died, not the first who was raised from the dead. J ohn is lord of the dead: he rules the dead, Rom. xiv. 9, and who hath power to raise them at the last day. For the body, or church, which is Christ’s body, cannot be raised from the dead, unless the interpretation is confirmed by the subsequent clause. Nevertheless, as the meaning of this passage has been much contested, and we have not ventured to give the context, we conclude the passage with.

4. That in all respects he might be pre-eminent. - So I think the word here intended is more properly rendered, and that he is not only the head of the church, but also the sole source of the church, and as the ruler of the dead; and tells us, that these honours were bestowed on him, that in all respects he might be the chief person next to God.

Ver. 19. - 1. If pleased the Father. - The words the Father, are intended to be in the original, in a sense additional, supplied by our translators. For, as the expression is elliptical, it must be completed, either as our translators have done, or, as others propose, by adding the word pleases, as it hath been. But, not to mention the confusion which this method of supplying the elided occasions in the apostle’s discourse, it represents the Son as taking upon himself the fulness of perfection and government to himself, independently of the will of the Father; contrary to the whole tenor of scripture, in which the Son is said to be the heir of our salvation, to act in subordination to the will of his Father.

2. That in him all the fulness should dwell. - I am sure it may be translated all things, because it is in the neuter gender, as it is plain from the subsequent clause, ‘And by him (read επετειλοντος) all things consist.’ This is equivalent to Heb. 1. 3. Before he, the beginning of the creation of the Godhead even of the body of the earth. - The apostle has displayed the greatness of the Son, as Creator of all things, and as being constituted upon the earth, proceeds in this clause to display his glory as the Head of the church, which is called the body, and his body, to intimate, that the glory of the bed of glory in the church is as much the less, as the church is animated, governed, and protected by Christ his head. Or, the church is called the body of Christ, because all the regenerate are knit together in one body, as a part of the church. This shows the apostle hath thus translated: Quoniam per omnium est Patri omnem universitatem inhabitans. But because omnem universitatem is an improper expression, I prefer translating, according to the word of Pierce, who approves of Castellio’s version of the passage in other respects, thinks the translation should run thus, ‘It please thee, O God, that a heavenly society, or all the fulness, the whole church, consisting of Jews and Gentiles, should be subject to the Father in this manner, even as all things consist in all with all.’ See Rom. xi. 20. note. This interpretation seems to approve. For in his note he saith, Res ipsa chresti apostolus de solo accedet. age, ut etiam, 1 Cor. xv. Eph. i. 20. Beta adds, that the Manichæans, and after them Servetus and Pontius, understood this text of the Catholic Church, God being diffused through all things. If the apostle by all fulness means the church, as Beta and Pierce suppose, all things, in the following verse, will exactly agree with this. But, if the translation of εν πασιν be by observing, that when an infinitive verb, in the New Testament, is joined with εν πασιν, it always expresses the effect of the action of the verb. - Ver. 20. - And by him he reconciled all things. - Though I have translated the words by him he reconciled all things, yet, by his existence. - I am clearly of opinion, that it signifies here to unite simply; because the good angels are said, in the latter part of the verse, to be reconciled to God; and on whom all their future hopes depend, contribute exceedingly to unite them in the strongest bonds of friendship particularly as they are said to be head or chief of all, and to be the head of all in Christ. And in Christ, the apostle’s meaning to be this: ‘It pleased the Father, by the Father, to unite all things to Christ;’ namely, as their head or their chief, in the manner we have just explained, with him. Therefore I take the apostle’s meaning to be this: ’It pleased the Father, by Christ, to unite all things to Christ,’ namely, as their head or their chief, in the manner we have just explained, with him. I have not ventured to alter the translation. - See note 3. 20. 21. 22. text. To the end of chapter 2. The unity of all things to Christ as their head, the Father hath accomplished, by making peace between himself and men, and among men, through the cross of Christ. The word, ‘offering up themselves,’ is spoken as a sacrifice for sin, God hath taken away the cause of men’s enmity to one another, and of their enmity to him. Hence it is said of the cross, in 2 Cor. ii. 15, and Titus ii. 14. Rev. iii. 8, and in the true sense of the word, which subsisted between the Jews and Gentiles, that the two might create among themselves of his new, making peace; and reconcile both in one body to God, having also, by him, from another,
to him, having made peace by the blood of his cross: I say, it hath pleased the Father, by him, to unite all things to him, whether they be things upon the earth, or things in the heavens. I say, it hath pleased the Father, by him, to unite all things to him, whether they be things upon the earth, or angels in the heavens, that being joined together in one body for the worship of God, they may be happy through all eternity by that union.

And among the things upon the earth, even you Gentiles, who by your idolatry were formerly alienated from the true God in obstinacy, and enemies to him by works which are wicked, God hath now indeed united to himself, and to all the virtuous beings in the universe.

In the body of Christ's flesh, that is, in the church, which is Christ's body, (ver. 24;) and this he hath accomplished through Christ's death, (see Eph. v. 15, 16, notes,) in order to present you holy, and unblamable, and unreprovable in Christ's sight at the day of judgment.

Since ye continue in the faith concerning the dignity and power of Christ, founded and stable, and not removed from the hope of the gospel, which ye have heard, which hath been preached to every creature which is under heaven, (see Col. i. 6, note 1,) and of which I Paul am made a minister.

23 Since ye continue in the faith, and hold fast the word of life, for you, though I am now in the flesh, yet I am not absent from your mind, and in my turn fill up the remainder of the afflictions of Christ in my flesh for his body, which is the church.

24 Wherefore I am made a minister, according to the dispensation of God, which was given to me by a man, to open the words of truth to you, fully to preach the word of God;

25 The mystery, which was kept hid from the ages, and from the generations, but now is made manifest to his saints. (See Eph. iv. 11.)

26 The mystery which was kept hid from the ages, and from the generations, but now is made manifest to his saints. (See Eph. iv. 11.)

27 This verse does not mean that the sufferings of Christ for the church are incomplete, and need the addition of the sufferings of the saints to render them effectual: For the phrases, 'afflictions of Christ,' 'in this passage, being the germs of the agent, signifies, as it were, all the states which the apostle had experienced in his life before he was appointed the apostle to suffer for building the church. Wherefore the Colossians were not to think the worse of his doctrine concerning their sufferings. The word 'sufferings,' as it is here used, is a figure of speech, and denotes the exercises of the church in the Christian age, and denoted the sufferings of Christ, his true body, by the dispensation of God. Some are of opinion, that 'sufferings of Christ,' 'dispensation of God,' is the same word, and that 'sufferings of Christ,' 'dispensation of God,' are one and the same.

28 Ver. 23. Since ye continue in the faith, I have adopted Pierce's translation here, not only because it is equally literal with the version of the margin, but because it agrees better with the context in which the apostle entertained of the Colossians. He had heard from Epaphras of their persevering in the true Christian faith, chapter iii. 13, and therefore was desirous to hear of the circumstances of their continuance in the faith, so that he might now rejoice in the words of his fellow-sufferers for you, and, chap. ii. 5. Though in the flesh I be absent from you, yet I am present with you, reigning with the Father and the firmness of your faith in Christ. Wherefore, since they firmly maintained the true faith of the gospel, the apostle had no doubt of his being admitted to at least a share of glory, when he died. (See ver. 25.)

29 But now is made manifest to his saints:—by my voice, that is,
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27 To whom God was pleased to make known what is the riches of the glory of this mystery (w. 168, concerning the Gentiles, which is Christ (w. 168,) to you the hope of glory:

28 Whom we preach, admonishing every man, and teaching every man with all wisdom, (see 1 Cor. xii. 8 note 1,) that we may present every man perfect in Christ Jesus.

29 (Hex. 1) For which I also labour, combating vigorously, according to the effectual working of him who worketh effectually in me with power.

The word προερχόμενος properly denotes, the priest’s bringing the sacrifice of any offering to the altar. The apostles and other ministers of the word, like priests, being appointed to prepare mankind as an acceptable offering to God, Rom. xvi. 16. they laboured, by their ministration, their exhortation, and their exhortation, to render ‘every man perfect in Christ Jesus,’ perfect both in respect of the knowledge and practice of the gospel. See Phil. ii. 27, where the apostle speaks of his being poured out on the office and service of the faith of the Philippians; and 2 Cor. xii. 2, where he said, he had bestowed his spiritual gifts on one husband, to present them as a chaste virgin to Christ.

Ver. 28. Combating vigorously.—The expression exterminates the exhortations of those who contend in the present age. To combat these combats Paul single-handed himself: Because everywhere he met with the greatest opposition from evil spirits and wicked men; and in teaching the gospel he sustained trials and sufferings, much greater than those which the athletes endured in the combats. See Col. ii. 1. note 2.

CHAPTER II.

View and Illustration of the Discoveries and Precepts contained in this Chapter.

In the preceding chapter, by displaying the power and dignity of Christ, who died as a sacrifice for the sins of the World, and by teaching that God hath appointed and accepted that sacrifice, the apostle established the doctrine of the atonement on a sure foundation; and by setting forth the efficacy and extent of the atonement, that through it even the Gentiles hope for a glorious resurrection, he greatly recommended the gospel to the Colossians. Further, by declaring Christ’s commission to his apostles to preach salvation to the Gentiles through his death, and by describing his own labours as an apostle in preaching that great blessing, he had showed what obligations mankind lie under to him for communicating and perpetuating such interesting discoveries. Deeply impressed, therefore, with the importance of these matters, he begins this second chapter with wishing, that the Colossians knew what a contrast of affliction he was sustaining for preaching that Jesus Christ is the hope of glory to the Gentiles, ver. 1.—His sufferings for that doctrine he wished them to know, that the hearts of the Gentiles might be comforts, by the full assurance of its truth which his sufferings would give them, so as to lead them openly to press that doctrine. And, because the Gentiles entertained the highest veneration for the mysteries of their gods, the apostle, to lead the Colossians to put a just value on the doctrines of the gospel, calls the atonement for the sins of the world made by the death of Christ, and the hope of exaltation, and of a glorious resurrection to eternal life, which the Gentiles were allowed to entertain by virtue of that atonement, ‘the mystery of God and of Christ;’ a mystery infinitely more grand, more important, and more certain, than any of the mysteries of the heathen deities, of which the Phrygians were so fond, ver. 2.

Further, to shew the Colossians that the things written in the preceding chapter, concerning Christ’s being the image of the invisible God, and the Maker and Governor of all things, constitute a principal part of the mystery of God and of Christ, the apostle introduced the subject anew in this place, by observing, that in Christ ‘are all the treasures of wisdom and knowledge laid up,’ ver. 3. —This second display of Christ’s dignity was the more necessary, because the false teachers at Colosse, with a view to discredit his mediation and gospel, affirmed, that he was nothing but a man; and talked in the most pompous manner of the dignity and office of the angels, by whom the law was given. This we learn from ver. 4. where the apostle told the Colossians, that he said these things concerning the dignity, the knowledge, and the power of Christ, that no false teacher might deceive them with enticing speeches, for the purpose of discarding Christ, or of magnifying angels, ver. 4. Next he assured them, that his anxiety for the purity of their faith proceeded from the interest which he took in their affairs, ver. 5. and therefore he commanded them, agreeably to the account given them of Christ, that he is the image of the invisible God, the Maker and Governor of the world, the Saviour of mankind, and the only Mediator between God and man, to walk in him; they were constantly to hold that belief concerning Christ, and to yield him the honour and obedience due to his greatness, ver. 6. and to continue closely united to him, and built upon him, and made firm in the faith of the true doctrine of the gospel concerning his person and offices, as they had been taught; not to be unwise, like those who were made fools by their discoveries made to them concerning Christ’s dignity and office, ver. 7. —He exhorted them, therefore, to take care
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that no false teacher made a prey of them, through the empty and deceitful philosophy of the Platonists, which was calculated to support the heathen idolatry, and was obtruded on them to establish the worship of angels as greater in knowledge and power than Christ, and was contrary to the duty which they owed to Christ, ver. 8. 'in whom dwelleth all the fulness of the Godhead bodily,' ver. 9.—so that to be made complete, whether in respect of knowledge, or sanctification, or pardon, or favour with God, Christ's disciples need not have recourse, either to angels, or to the law of Moses, or to the Greek philosophy. In every respect they are 'made complete by him who is the head of all government and power;' the head and ruler of all the angelical hosts, ver. 10.—In particular, Christ's disciples, by the circumcision not made with hands, the Christian circumcision, consisting in putting off the whole mass of the sins of the flesh, are more effectually purified than the Jews were by the circumcision which was made with hands upon their body, or than the heathens by the Pythagorean abstinences and mortifications. So that they had no occasion to have recourse to the circumcision of the body, or to the mortification prescribed by the Pythagoreans, to render them complete in respect of purity, ver. 11.—This Christian circumcision, he told them, was accomplished by their baptism, in which their being buried under the water typified the death and burial of their old man or nature, through the death of Christ. Moreover, being raised out of the dead of Christ, it was both an emblem and a pledge of their resurrection with him to eternal life; so that in respect of pardon, likewise, they were made complete by him, and had no need of the Levitical expiation, ver. 12.—For you Gentiles, although dead through the sins and uncircumcision of your flesh, God will make alive together with Christ, having forgiven you all your transgressions, ver. 13.—And I have my own death Christ hath made both Jews and Gentiles complete in respect of pardon, the apostle observed, that he hath blotted out the moral precepts of the law of nature, as sanctioned in the law of Moses with the curse. These the apostle called 'the handwriting of ordinances,' because the chief of them were written by God himself; and declared that they were contrary to the Gentiles, because they subjected them, as well as the Jews, to death for every offence; but that Christ had blotted out the handwriting, and in its blotted out state had nailed it to the cross, to make all men sensible, that the law, on account of its weakness, was abolished, together with the curse, ver. 14. Further, Christ's disciples are made complete by him in respect of government. For such of the angels as are im- mical to mankind, he hath stripped of their power by his cross, and hath triumphed over them by means of it. So that no person need be terrified when he recollects the

New Translation.

Chap. II.—1 (Rev. 93.) Wherefore, I wish1 you to know how great a combat2 I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh: (See Pref. sect. 1.)

Ver. 1.—1 wish you to know.—Θεασασθε. As this verse does not contain a reason for what goes before, but is an inference from what has gone before, it is like a causal particle.

2 Being compacted together in love, their hearts may be comforted. (See ver. 146.)

2. That being compacted together into one church with the Jews in love, their hearts may be comforted, even by their attaining, through

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Chap. II.—1 Wherefore, I wish you to know what a great combat I sustain for you Gentiles in Colosee, and for them in Laodicea, and for as many as have not seen my face in the flesh: I mean, for all the believing Gentiles every-where, to the end of the world, whose privileges I maintain: 2 That being compacted together into one church with the Jews in love, their hearts may be comforted, even by their attaining, through

11 Ver. 1. I wish you to know.—Θεασασθε. As this verse does not contain a reason for what goes before, but is an inference from what has gone before, it is like a causal particle.

2 How great a combat!—Αγορευετε. The apostle means, the persecution which had suffered all along, for preaching salvation to the Gentiles through faith, without obedience to the law of Moses; and more especially his two years' imprisonment at Caesarea, during which he suffered much from the Jews of Jerusalem, especially Felix and Festus; together with his imprisonment at Rome. Perhaps in this, the apostle means that, concerning the Gentiles, his anxiety to maintain their privileges,
my sufferings for the gospel, the greatest degree of the full assurance of salvation, founded on understanding, leading them to the acknowledgment of the mystery of God, even of Christ; that is leading them to profess their faith of the Father's purpose of saving the Gentiles by faith equally with the Jews, which was formerly a secret, but is now made known by Christ, who hath accomplished that gracious purpose.

3. In whom, and not in angels, are all the treasures of wisdom and of knowledge deposited, (chap. i. 15.) so that the mystery which hath been revealed to his saints, (chap. i. 26.), is really the full assurance of God.

4. Now this, concerning the treasures of wisdom and knowledge deposited in Christ, I affirm, that no one may deceivethis with plausible speech concerning angels, as if they were superior to Christ in knowledge, dignity, and power; and concerning the law given by their ministration, as if it were more effectual for your salvation, than the gospel given by Christ.

5. For though in the flesh I be absent, yet in spirit I am with you, for I rejoicing (see 1 Cor. 2.10.) when I see your order, and the firmness of your faith in Christ.

6. (Col. 2.11.) Since then, ye have received Christ Jesus the Lord, walk ye in him,

Christ Jesus the Lord, walk ye in him,

Chap. II.

2. The mystery of God, even of the Father, and of Christ;—This mystery is thus described, Eph. iii. 9. That the Gentiles should be joint heirs, and a joint body, and joint partakers of his spiritual inheritance, in Christ Jesus, through the gospel. For the meaning of the word mystery, see Eph. i. 9. note.

Ver. 3. In whom,—They who join unto with prayer, think the Gentiles like the Jews, (as is the case with the apostles in their writings,) and not in any of the heathen mysteries, the treasures of wisdom and knowledge are laid up. But if what is said of Christ, chap. i. 19. is considered, that interpretation may be called in question, especially when the connexion of this verse with verses 4. 5. is attended to.

2. Are all the treasures of wisdom and of knowledge.—See 1 Cor. xii. 3. Where the word of wisdom denotes that degree of inspiration which was peculiar to the apostles, and which enabled them to comprehend the whole gospel scheme; and the word of knowledge signifies that inspiration which was bestowed on the superior Christian prophets, to enable them to understand the former revelations. But whether the apostle uses the words wisdom and knowledge in these senses here, or to signify the divine wisdom and knowledge, is hard to determine. Esopus thinks, that by wisdom, the apostle intends what is peculiar to God, and by knowledge what is peculiar to Christ. But other commentators have held that the treasures of wisdom, knowledge, human and divine, are deposited in Christ. But in whatever sense we understand this declaration, it determines Christ's superiorit y to angels, and was intended to prevent the Colossians from worshipping them, and from embracing the law on account of its having been given by them.

4. Laid up. The word ἐφηθεῖσα is sometimes applied to treasures and other precious things, to signify their being laid up in safe places. Thus, 1. v. 28. 2. 11. παρετέλεσαν τὰς παρασκευὰς τῆς ἡμῶν ἐπιθυμίας, εἰς ἐμαυτοῦ. And he took the treasures which were laid up, which he found. If the common translation of this word is retained, it will imply, that the treasures of wisdom and knowledge are so hid in Christ as not to be discerned by carnal men, but by those only who have enlightened eyes of the understanding.

5. Or no one may deceive you. This word denotes, the using of false reasoning with a view to establish a wrong conclusion, and it is improperly translated deceive.

6. With plausible speech. Ili. 2. διὰ λογισμοῦ πλεονεκροῦς: Plausible discourse calculated to persuade, but which has no foundation in truth.

7. Though in the flesh I be absent, yet in spirit I am with you. From this passage, and from 1 Cor. v. 4. Lord Barrington, Huc. Sec. 2. 7. infers, that as Elisha saw Gehazi receive Naaman's present, 2 Kings v. 30. so the apostle, by a particular spiritual gift continually sheding with him, saw what was doing in the churches in his absence. But the anxiety which, on various occasions, has been expressed, on his account from his uncertainty as to the affairs of different churches is inconsistent with this supposition. A particular revelation he might have had concerning the affairs of this or that church, like the revelation made to Elisha concerning Gehazi. But there is no reason to think, that such communications as these, by which Elisha's disciples knew he was in his place, and that they had the knowledge of all the things done by their disciples in their absence. I therefore think, that in the subsequent clause, the genuine text, it is a deponent, and, the stedfastness of their faith, by information from Ephphathas.

5. Since then, ye have received Christ Jesus the Lord, It deserves notice, that the apostles were not assisted to find out the doctrines of the gospel by reasoning; but the knowledge of them was infused into their mind by an operation of the Spirit of God,
7 Rooted in him, and built upon him, (Eph. ii. 20.), and established in the faith, even as ye have been taught; abounding in it with thanksgiving.

8 Beware lest there be any one who maketh a prey of you through an empty and deceitful philosophy, which is according to the tradition of men, according to the elements of the world, and not according to Christ.

9 For in him dwelleth all the fulness of the Godhead bodily. (See chap. i. 19. ii. 3.)

10 And ye are made complete (v. 165.) by him, who is the head (ςωρος ἐκεῖνος) of all government and power.

Chap. II.

7 And be ye rooted in him as the graft is rooted in the stock, and built upon him as upon a sure foundation; and by this close connexion with him, be ye established in the faith of the gospel, even as he is the root and the issue thereof, that ye may be made perfect in him, with thanksgiving to God for having made you partakers of so great a blessing.

8 More particularly, Take care lest any teacher make a prey of you through an empty and deceitful philosophy, calculated to recommend the worship of angels, and abstinence from animal food: which philosophy is intended neither on the one side to reveal, nor on the other to confirm, an idolatrous worship of the heathen world, but not conformable to the doctrine of Christ; consequently is utterly wrong.

9 For in Christ dwelleth all the fulness of perfection and government, proper to the Godhead, bodily: so that the philosophy which represents angels as greater in power and knowledge than Christ is a base.

10 And ye are made complete, in every thing necessary to your salvation, by him who is the head of all, whether angels or men, who have need of the hæthesian philosophy, nor of the rites of Moses, nor of the intercession of angels, nor of any new revelations which they can bring.
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11 In particular, ye Gentiles have no need of the Jewish circumcision to render you holy and acceptable to God. Ye have received a more excellent circumcision from Christ, by whom also ye have been circumcised with the circumcision made without hands, by the putting off of the body of the flesh, after the circumcision of Christ,

12 Being buried with him in baptism, in which also ye have been raised with him, (from ver. 12.), through the belief of the strong working of God, who raised him from the dead.

13 (Kol. 2:6.) For you, who were dead (Eph. 2:5), on account of trespasses and the uncinrflux of your flesh, he hath made alive together with him, having forgiven us all trespasses;

14 He hath blotted out (Eph. 2:15). The handwriting of ordinances concerning us, fully declared by Christ in the precepts of the gospel. In this verse, Christ is called the vessel of the circumcision. The Circumcision, but the tree is set aside, either of the doctrines, or commandments of men, to the gospel. For if Christians are made complete by Christ in respect of their belief on Christ in the gospel, all human additions to his gospel, for these purposes, are a real corruption of it, and ought to be rejected.

2. The supreme of Christ over all created beings, is asserted in many other passages of the apostle. See Col. 1:16. Eph. 1:20. Phil. ii. 10. This doctrine affirms the greatest conclusion to the people of God; as it assures them that nothing befalls them without his permission, and that whatever evils are sent on them, shall in the end, according to his promise, work together for their good.

3. The body of the sins of the flesh, may signify, either the body with its sinful lusts, or the whole mass of the sins of the flesh, as is plain from ver. 12. According to the evangelical meaning of that rite, it signified the crucifixion and burial of our old man, or corrupt nature, with Christ, Rom. vi. 6, notes i. 2. Now, as this being an inward circumcision, may possibly be called a circumcision made without hands.

4. By the circumcision of Christ,—that is, by the circumcision which Christ requires and performs. For, in the first clause of the verse, Christ is said to perform the circumcision of believers: And it is, by the circumcision of the heart, a real satisfaction, it renders men more acceptable to God, than either the Jewish circumcision or the ethics of philosophy. Hence, in his epistle to the Philippian, chap. iii. 3, the apostle affirms, that believers are the true circumcircled.

6. The apostle is speaking of the Jews. He began his ministry with receiving baptism from John, to shew in an emblematical manner that he was to die, and rise again from the dead. And after his resurrection, he commanded his disciples to initiate mankind into his religion by baptising them, as he himself had been baptised, to shew that although they shall die, like him, through the malignity of sin, yet, as certainly as he rose from the dead, believers shall be raised at the last day, with bodies fashioned like to his glorious body. Wherefore, his disciples having been baptised, as he was, and for the very same purpose, they are fitly said to be buried with Christ in baptism; and in baptism to be raised with him. Now, as baptism is an emblem of our putting on this living, ruinous mortal body, at death, with its affections and lusts, it is with great propriety called the Christian circumcision; especially in view of the fact that it is a real satisfaction, it renders men more acceptable to God, than either the Jewish circumcision or the ethics of philosophy. Hence, in his epistle to the Philippian, chap. iii. 3, the apostle affirms, that believers are the true circumcircled.

7. In the introduction of the spirit, the apostle mentioned his conversion. And after his resurrection, he commanded his disciples to initiate mankind into his religion by baptising them, as he himself had been baptised, to shew that although they shall die, like him, through the malignity of sin, yet, as certainly as he rose from the dead, believers shall be raised at the last day, with bodies fashioned like to his glorious body. Wherefore, his disciples having been baptised, as he was, and for the very same purpose, they are fitly said to be buried with Christ in baptism; and in baptism to be raised with him. Now, as baptism is an emblem of our putting on this living, ruinous mortal body, at death, with its affections and lusts, it is with great propriety called the Christian circumcision; especially in view of the fact that it is a real satisfaction, it renders men more acceptable to God, than either the Jewish circumcision or the ethics of philosophy. Hence, in his epistle to the Philippian, chap. iii. 3, the apostle affirms, that believers are the true circumcircled.

8. Through the belief of the strong working of God, who raised sins from the dead. This translation is agreeable to the Syriac version; 'Quo credidisses in virginitatem Dei exspectavit sum a mortuis.' The circumcision of Christ is mentioned in the New Testament. The rite was abolished by the influence of the doctrines of the gospel on the minds of believers, and their belief of these doctrines being founded on the truth of the resurrection of Jesus Christ. The great miracle is justly represented as the means whereby they are raised out of the water of baptism. New creatures, who, as the Scripture observes in the next verse, are dead with Christ and alive at the last day to eternal life in the body. Of the efficacy of the belief of the resurrection of Jesus Christ, the apostle says, That men's wickedness proceeds from their animal passions, which have their seat in the flesh. These evil passions and appetites, before the Spirit of God begins to regenerate them, are like a strongly armed and most cruelUNCIRCUMCISION, because the cutting off of these passions, as the apostle says, is the same thing as being more directly signified by the Christian rite of baptism. Christ's disciples are made completely by him even in the respect of significant ritual ordinances.

9. He hath made alive together with him. As the apostle is speaking of men's being buried together with Christ in baptism, and of their being raised together with him, and made alive together with him, I think it is God who is here said to have blotted out his own handwriting of ordinances; and that the apostle doth not speak of Christ till ver. 12. Where he mentions what Christ hath done for us. The commentators observe, that in the expression blotted out, there is an allusion to the former discharging of a debt, by defacing the writing which compelled the obligation to pay; as in the subsequent expression, sealing it to the cross, there is an allusion to the ancient custom of abroging a law, when the writing was torn up and thrown away. The handwriting of ordinances is expressed: מנהיגות תclassed יפניהם, The law of the commandments of, or concerning ordinances. For the meaning of the phrase, see note on ver. 14. For the handwriting of ordinances is mentioned Eph. ii. 15. For these formed the "middle wall of partition" which separated Jews from Gentiles. The apostle prevented the sin which subsisted between them; consequently they were the ritual precepts of the law of Moses; Whereas, the ordinances of which the apostle speaks, are the rite of baptism, which was a blinding out of which was a proof that God had forgiven the Colossians all trespasses. It is a clear and certain proof of the efficacy of Christ's burial and resurrection. For by the blinding out of these precepts with
which was contrary to us, and hath taken it from among us, nailing it to the cross.

15. Having spoiled governments and powers,

(ἀποκαταστάτηκεν ἡ ἐξουσία) he made a show openly, triumphing over them (ἐξεστηκεν ἐπὶ αὐτοῖς) by it.

16. (Ous, 368). Wherefore, let no one judge the cur se that befell them, the believing Colossians were assured.

(Wherefore, the Colossians were assured of the truth of all the tragedies of which they sincerely repented.)—The character mentioned in the next clause of the verse, the Gentiles, had no concern, but of its moral precepts, which without doubt were binding on all mankind, being written on their hearts; see note 3.—The moral precepts of the law of Moses are called the Churacles, or acts of the law, because the observance of those precepts were written by the hand of God on two tables of stone; and the rest Moses was directed to write in a book. Now, though these precepts are all founded in the nature and reason of things, they are with sufficient propriety called ἅγγιμα, ordinances, (an appellation which干线 precludes and hums in the mere will of the lawgiver), because the penalty of death, with which they were sanctioned, could not be evaded. See Eph. 2:15 note 4.—Wherefore, seeing the word ἅγγιμα, in the epistle to the Ephesians, signifies the ritual precepts of the law of Moses, but, in Colossians, signifies the Colossians, cannot also be applied to the curse, this word is another example of the observation mentioned in the Preface, sect. 3 last paragraph, namely, that the author of this epistle speaks here not of a particular law, but that their meaning must be gathered from the context.

3. And so τοὺς must be translated here prevent the tautology which is in most versions of this passage. See Ex. iv. 23. —The apostle changes the person in this verse from you to us, to intimate thehandwriting of ordinances, that is, the ritual precepts of the law of Moses, which he speaks, concerned all mankind, the Gentiles as well as the Jews; and that it was contrary to all mankind, as it subjected them to eternal destruction without mercy, for the sake of the church, therefore, of the handwriting of ordinances, that is, the ritual precepts of the law of Moses, that which concerned all mankind, the Gentiles as well as the Jews, as he showed in Gal. iii. 10. The Gentiles were bound to obey these precepts equally with the Jews; and were equally liable to the curse, if they did not observe the law of Moses, although the Gentiles had no knowledge of the handwriting of ordinances, the publication thereof to the Jews, secretly, that is, in the church, and not in the temple, and revealed in the Scriptures of the Old Testament. For the preposition ἐν, in composition, denotes the distribution of things upon which it is said, and is equivalent to with regard to; (see on the word) the apostle, as we have observed in the preceding note, is speaking, not of the ceremonial precepts of the law of Moses, which had no relation whatever to the handwriting of ordinances, that is, the ritual precepts, inasmuch as these were written in the law. For these being the precepts of the law of nature, the Gentiles were bound by them equally with the Jews.

4. Which was contrary to us.—The handwriting of ordinances being the precepts of the law of nature, as published in the law of Moses, and the curse appended to that handwriting, being the curse of the law of nature, as was shewed Gal. iii. 10. note 2. The Gentiles were bound to obey these precepts equally with the Jews, and were equally liable to the curse, if they did not observe the law of Moses, although although the Gentiles had no knowledge of the handwriting of ordinances, the publication thereof to the Jews, secretly, that is, in the church, and not in the temple, and revealed in the Scriptures of the Old Testament. For the preposition ἐν, in composition, denotes the distribution of things upon which it is said, and is equivalent to with regard to; (see on the word) the apostle, as we have observed in the preceding note, is speaking, not of the ceremonial precepts of the law of Moses, which had no relation whatever to the handwriting of ordinances, that is, the ritual precepts, inasmuch as these were written in the law. For these being the precepts of the law of nature, the Gentiles were bound by them equally with the Jews.

5. Hath taken it from among us.—Since the apostle hath taught us in his epistle to the Ephesians, chap. i. 10, that the ritual precepts of the law of Moses, which formed the middle wall of separation between the Jews and the Gentiles, was abolished by Christ; also, since he hath taught us in his epistle to the Colossians, that he hath by the same means blotted out the handwriting of ordinances, that is, the whole of the moral precepts of the same law, which bound the Jews and Gentiles—it is evident that the law of Moses, in all its parts, is now abolished and taken away. Consequently, that Christians are not bound to obey even those parts of the law, on account of their having been delivered to the Jews by Christ, who abolished by the handwriting of ordinances, by his death, he blotted it out to the Gentiles also, to whom, by its curse, it was as much contrary as to them as to the Jews. However, he has blotted out this curse which was annexed to that handwriting, Gal. iii. 13. he in which curse he abrogated all the ordinances of the law, as a rule of justification.

If, for the curse do not follow every transgression of the moral law of God, we are not under that law as a rule of justification.

6. It was contrary to us.—The handwriting of the law of Moses, which formed the middle wall of separation between the Jews and the Gentiles, was abolished by Christ.

(For it was spoken of in the preceding verse, as well as in this, that the law, which had been the law of the Jews and Gentiles—It is evident that the law of Moses, in all its parts, is now abolished and taken away. Consequently, that Christians are not bound to obey even those parts of the law, on account of their having been delivered to the Jews by Christ, who abolished the handwriting of ordinances, by his death, he blotted it out to the Gentiles also, to whom, by its curse, it was as much contrary as to them as to the Jews. However, he has blotted out this curse which was annexed to that handwriting, Gal. iii. 13. he in which curse he abrogated all the ordinances of the law, as a rule of justification. If, for the curse do not follow every transgression of the moral law of God, we are not under that law as a rule of justification.)

7. Colossians. which was contrary to us, as it subjected us to the curse for every sin, and hath taken it from among us, nailing it to the cross in its blotted-out state, that all might see it blotted out.

15. Further, ye Gentiles are made conscious of your sin in respect of government and protection; for having spoiled evil spirits of every denomination of their usurped power, Christ hath shewed them openly as vanquished, triumphing over them by his cross; so that ye need not be afraid of the devouring, which formerly seduced and oppressed you.

16. Further, since ye are made conscious of your sin in respect of government and protection; for having spoiled evil spirits of every denomination of their usurped power, Christ hath shewed them openly as vanquished, triumphing over them by his cross; so that ye need not be afraid of the devouring, which formerly seduced and oppressed you.

17. Wherefore, let no one judge the curse, which was contrary to us, as it subjected us to the curse for every sin, and hath taken it from among us, nailing it to the cross in its blotted-out state, that all might see it blotted out.

18. Further, ye Gentiles are made conscious of your sin in respect of government and protection; for having spoiled evil spirits of every denomination of their usurped power, Christ hath shewed them openly as vanquished, triumphing over them by his cross; so that ye need not be afraid of the devouring, which formerly seduced and oppressed you.

19. Wherefore, let no one judge the curse, which was contrary to us, as it subjected us to the curse for every sin, and hath taken it from among us, nailing it to the cross in its blotted-out state, that all might see it blotted out.

20. Further, ye Gentiles are made conscious of your sin in respect of government and protection; for having spoiled evil spirits of every denomination of their usurped power, Christ hath shewed them openly as vanquished, triumphing over them by his cross; so that ye need not be afraid of the devouring, which formerly seduced and oppressed you.

21. Let no one judge you. —Beza thinks ἡσυχία may be translated 'let none judge you. Let no one judge you, and let no one pass a judgment on their conduct, nor prevent them from being so judged.
17 Which are a shadow of things to come, (see Heb. x. 1. note 1.) but the body is Christ's BODY.

18 For the white is a symbol of innocence, purity of heart; and the red of the garments represents the blood of sacrifice, by which these are made perfect, and the sins of the world are forgiven. (Ps. lxxvii. 12. &c.) A sense which the word σοφία will easily bear in the writings of the Jews, with whom it was customary to express the government of the ruling body by σοφία, 

19 And not (τέκνον) holding firmly the head, (Gal. ii. 16.) by whom the whole body, (Col. iii. 11.) through the joints and ligaments, being knit together, augmented with the increase of God.

20 (Our. 263.) Further, since ye have died with Christ, (Rom. vi. 2. &c.) from the elements of the world, why, as living in the world, do ye subject yourselves to ordinances?

21 Whence the apostle concludes, the worship of angels, recommended the practice as an exercise of humility; for the essence of the people, and the maintenance of the worship of angels, ought to be to live in the world, as if ye were still living under these institutions, do ye subject yourselves to ordinances prescribed by these institutions.

22 For it is of no use to make you lose your reward, by disputing in humility, and the worship of angels, intruding things which he hath not taught, and to cause puffed up by his own carnal mind, and so.

23 And not (σοφία) holding firmly the head, (Gal. ii. 16.) by whom the whole body, (Col. iii. 11.) through the joints and ligaments, being knit together, augmented with the increase of God.

24 Wherefore, since in your baptism ye have died with Christ, (ver. 12.) and thereby are loosed from the institutions, both of religion and philosophy, (ver. 8.) under which ye formerly lived, why, as if ye were still living under these institutions, do ye subject yourselves to ordinances prescribed by these institutions?

25 Wherefore, since in your baptism ye have died with Christ, (ver. 12.) and thereby are loosed from the institutions, both of religion and philosophy, (ver. 8.) under which ye formerly lived, why, as if ye were still living under these institutions, do ye subject yourselves to ordinances prescribed by these institutions?

26 And not (τέκνον) holding firmly the head, (Gal. ii. 16.) by whom the whole body, (Col. iii. 11.) through the joints and ligaments, being knit together, augmented with the increase of God.

27 Wherefore, since in your baptism ye have died with Christ, (ver. 12.) and thereby are loosed from the institutions, both of religion and philosophy, (ver. 8.) under which ye formerly lived, why, as if ye were still living under these institutions, do ye subject yourselves to ordinances prescribed by these institutions?

28 For it is of no use to make you lose your reward, by disputing in humility, and the worship of angels, intruding things which he hath not taught, and to cause puffed up by his own carnal mind, and so.

29 And not (σοφία) holding firmly the head, (Gal. ii. 16.) by whom the whole body, (Col. iii. 11.) through the joints and ligaments, being knit together, augmented with the increase of God.

30 Wherefore, since in your baptism ye have died with Christ, (ver. 12.) and thereby are loosed from the institutions, both of religion and philosophy, (ver. 8.) under which ye formerly lived, why, as if ye were still living under these institutions, do ye subject yourselves to ordinances prescribed by these institutions?
21 Particularly the following. Neither eat, nor taste, nor handle.

22 Whatever things (σες) tend to destruction in the using according to the commandments and doctrines of men.

23 Which indeed have (σεμνος, 60) an appearance of wisdom (σοφία, 195b) by will-worship, and humility, and a not sparing of the body, but is not (όντας τειν) by any provision for satisfying the flesh.

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begun to follow; perhaps at the persuasion of the Judaizing teachers, who wished to subject them to all the rites of the law. See the Preface, sect. 2.

Ver. 21. Neither eat, nor taste, nor handle. That the word σι σι is rightly translated eat, may be seen in the Lexicon. Others translate this clause, though not supplying the words any woman, which was a precept of the Essenes. We have the phrase in this sense complete, 1 Cor. vi. 11. It is good for a man (τινος αυτου εν) to eat with a woman. The second precept is by some understood of those measures which were to be observed in the third of the times, by touching of which the body was legally defiled. But the next verse, Whatever things tend to destruction in the using according to the commandments and doctrines of men, and the direction, ver. 8. Take care lest there be any one who makest a prey of you, through an empty and deceitful philosophy, which is according to the corrupt principles of the world, and not according to Christ, shows that the writer is not teaching the Pythagorean, rather than the Jewish precepts, and that he relates what was done in all ages, not particularly here, concerning the false teachers delivering these precepts to their disciples; in which there is a beautiful gradation—Eating being more than tasting, and tasting more than handling.

Ver. 22. Tend to destruction. Σες τεστοι θεματα. The ancient physiologists called the formation of things σες, generation, and their dissolution or destruction, θεματα, corruption. The sentence, according to the apostle, speaking of the death of the body, says, 1 Cor. xv. 31. It is not, as it were, being raised with him to an eternal corruption, to be used to denote the destruction of life, as it is in this passage.

In the using, Των ανθρωποι. If this is translated, in the using, it will signify that the teachers here spoken of, who in the Gentile world were condemned by the apostle, the eating of animals an abusing of them. According to the commandments and doctrines of men. This description of the ordinances which the apostle blamed the Colossians for obeying, shows that he meant the Pythagorean ordinances concerning abstinence from animal food, and not the ordinances of Moses concerning abstinence from unclean meats. For the apostle could not say that the ordinances of Moses were the commandments and precepts of men.

Ver. 23. Indeed have (σεμνος, 60) an appearance of wisdom. Some compare — σεμνος with σοφία, the word 1222 appears the appearance, but always for the reality of things. But Euseb. says there are passages in good Greek writers where it is used for wise or sage, but often false or wise, as it is a word of a most extensive meaning. See Eas. lvi. 60.

2. Of wisdom.—This is a fine ridicule of the Platonic philosophy, as the Hebrews, and the Jews, and the Pharisees, have rejected every thing false, they worshipped angels. Therefore suppose, the false teachers, whose principles and practices are condemned in this epistle, that they are ordained of angels; and that whatever was enjoined in their written instructions as admired the Pythagorean and Platonic philosophy to encourage the obedience of those who were used to the doctrines of Moses, abstinence from animal food, and the mortification of the body, were authorized by Moses. This they said, to draw disciples after them, from whom they expected to receive a plentiful maintenance.

CHAPTER III. 

View and Illustration of the Exhortations and Precepts contained in this Chapter.

In the 12th verse of the preceding chapter the apostle had told the Colossians, That they had been buried with Christ in the water of baptism as dead persons, in token of their relinquishing their former principles and practices: And that in baptism likewise they had been raised out of the water with Christ, as an emblem and pledge of their resurrection with him to eternal life. The former of these doctrines are spoken of in Col. ii. 12. And the word σι σι nearly resembles the phrase found ver. 18. Μισηται παρακλησια, delighting in the worship. But it can hardly be literally translated so as to express the same idea. But the meaning is, a worship of human invention, consequently performed from a principle which is a just character of whatever worship is paid to angels. And humiliation, and a not sparing of the body, namely, by subjecting it to much mortification. Apologies is properly translated, as not sparing, as it comes from the privative, and σεμνος, to speak. But it is the original particle σι wanting. I have supplied it in the translation, because μισηται, in the first clause, requires something to be omitted.

4. Not by any provision, των ουκ ουβλεπει, literally, Not by any honour, namely, of the body. But as τινς, honour, in scripture, and more particularly here, signifies something of the body, I have translated it by the general word provision. Thus the provision of the necessities and conveniences of life made for our parents, is to be distinguished from the food and drink which give us life, and which by its means, 17. note 3; and 1 Cor. xii. 3. Τινς, Honour, signifies dress.

7. For as ye are physically here, nevertheless the false teachers delivering these precepts to their disciples; in which there is a beautiful gradation—Eating being more than tasting, and tasting more than handling.
and actions, which he called their earthly members; namely, fornication, &c. ver. 5. Then told them, that however pleasing the heathens might think these things were to their gods, they were so provoking to the true God, as to draw down his wrath on the persons who were guilty of them, ver. 6. And that though formerly, while heathens, they lived in the habitual practice of these vices, ver. 7:—it now became them, in their Christian state, to put them all away, together with anger, &c., ver. 8:—because at their baptism they promised to put off the old man, with his deeds, ver. 9. By calling fornication, with the other vices, their old man, the apostle insinuated that the Phrygians were much addicted to these vices. Further, he exhorted the Colossians to put on the new man, who is new made through knowledge of the truth, after the image of God, ver. 10. And to encourage them to acquire the new nature of which he spake, he told them, that it communicates such a dignity to the person who possesses it, that God does not regard whether he be a Greek or a Jew, &c.—But that, in the new creation, every man is honourable everywhere, according to the degree in which he possesses the nature of Christ, ver. 11. Without, to show them the excellence of the new man, he described his qualities, bewails of mercies, &c., and exhorted the Colossians, as the elected of God, to put them on, ver. 12, 13. And over all to put on love, which he represented as a girdle wherein the spiritual dress is made perfect or complete, ver. 14. Then prayed, that in consequence of their putting on the qualities above mentioned, the peace of God might dwell in their hearts; which was an implied promise, that so it should be, ver. 15. Next, because the worshipping of Cybele and Bacchus, feigning themselves to be inspired by these idols, ran through the streets and fields during their festivals, in a frantic manner, committing numberless extravagances, and singing lewd songs in honour of the gods whom they worshipped, the apostle, to prevent the Colossians from joining in these madnesses, commanded them to have the word of Christ dwelling in them richly, that is, to call it frequently to their remembrance, and to speak it one to another with all prudence: and in their social meetings, when they felt themselves moved by the Spirit, instead of singing lewd songs after the manner of the heathens, to teach and admonish one another by singing psalms, and hymns, and woes dictated by the Spirit; and to do so with true inward devotion, to the honour of the Lord, ver. 16.—And whatever they said or did by inspiration, to do all in such a manner as to promote the honour of the Lord Jesus, whose disciples they called themselves. Further, because the heathens offered solemn thanksgivings to Bacchus, as the giver of all the good things mankind enjoy, the apostle ordered the Colossians to ascribe the honour and praise of all blessings to God alone, who is the real Father or Author of every thing good: And to give him thanks for his favours, through the mediation of Christ, ver. 17.

Having thus directed the Colossians to mortify their corrupt earthly affections, and to acquire the holy dispositions of the new man, who is created after the image of God, to avoid imitating the heathens in their lewd speeches and songs; the apostle, in the remaining part of the chapter, inculcated the relative and social duties of life, that, in their behaviour as citizens, the Colossians might be as much distinguished from the heathens, as they exceeded them in the knowledge of true religion.—His account of the duties of husbands and wives, ver. 18, from these he passed to the duties of children and parents, ver. 20, 21. Then described the duties of slaves; on which he insisted at greater length, on account of the difficulty of these duties, ver. 22-24. And, last of all, he inculcated the duties of masters, chap. iv. in which this chapter should have ended. See the following prefixed to Eph. vi. at the beginning.

**New Translation.**

**Chap. III.**

1. **Since, then, ye have been raised with Christ, seek the things which are above, where Christ sitteth at the right hand of God.**

2. **Set your affections on things above, not on things on the earth.**

3. **But your life is hid with Christ. (Matt. 16.)**

4. When Christ shall appear, **with whom our life is hid, (from ver. 3), then ye also shall appear with him in glory.**

5. **Put to death, therefore, your members, which are on the earth: Fornication, impurity, unnatural lust, evil desire, and covetousness, which is idolatry;**

**Commentary.**

**Chap. III.**

1. Since, then, ye have been raised with Christ in baptism, (ch. ii. 12, note), in token that ye shall be raised from the dead, pursue the joys which are above, where Christ now sitteth at the right hand of God, to bestow these joys on his people.

2. And that ye may be earnest in the pursuit, set your affections on things heavenly, that ye may not be the empty perishing riches, honours, and pleasures of the earth.

3. To do so is wise: For ye must die, and leave all the things which are on earth. Nevertheless, your bodily life will be safely laid up with Christ by God, to be restored to you at the resurrection of the just.

4. So that when Christ shall appear to judge the world, with whom our life is hid, then ye also shall appear with him, raised to life in glorious immortality.

5. Since ye are thus to be raised, instead of the Pythagorean mortifications, put to death your corrupt actions which are committed on earth; namely, fornication, whether with married or unmarried women, lasciviousness in thought and speech, sodomy, evil desire of every kind, and covetousness, which is idolatry: **see Eph. v. 3, note 2.**

**Ver. 5.**—Put to death therefore your members which are on the earth, fornication, &c.—The apostle having represented the vicious appetites and passions of the human heart under the idea of a body, chap. ii. 17, 'the body of the sin of the flesh,' because they have their seat in the body, in this passage, elegance calls the sinful actions to which these bad affections prompt men, 'the members of these bodies,' or old man. See Rom. vi. 15, note 1, and the illustration prefixed to Rom. vi. 16. According to some commentators, 'Members which are on the earth' is an Hebraism for 'earthly members.'

7. Unnatural lust.—The word παθήσεως denotes the unnatural lust which poisoned the heart, and made the mind more disposed than otherwise to give way to unclean thoughts and practices. At the time the apostle wrote this to the Colossians, they were in possession of their life. Wherefore his meaning must have been, that whether they were put to death by being delivered from them, or died in the common course, their life would not be lost. God and Christ had bound themselves by promises, to restore it to them at the resurrection.
8 For which things (α Leafs) the wrath of God cometh on the children of disobedience ।
7 In which things ye also walked formerly, when ye lived (ντυμ, 162.) with them.
8 But now do ye also put away all these: anger, wrath, malice, evil speaking, obscene discourse, from your mouth.
9 Lie not one to another, having put off the old man, with his practices,
10 And having put on the new, (see ver. 12.) who is renewed, (ντυμ, 146.) by knowledge, (ονικ) after the image of him who created him.
11 (Crew) Wherefore is another Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian: a slave, a free man; but Christ is all, and in all. (See Gal. iii. 28.)
12 Put on, therefore, as elected of God, holy and beloved, bowels of compassion, kindness, humility of mind, meekness, long-suffering.
13 Support one another, and forgive (ιναν, see ver. 16. note 1.) each other, if any one has a complaint against any one: Even as Christ forgave you, so also you.
14 And over all these put on love, which is a bond of perfection.
15 And let the peace of God rule in your moderate desire of every kind is forbidden; and more especially the insommoderate desire of the pleasures of the table, which lead man to sloth and drunkenness.
8. For which things the wrath of God cometh.—See Eph. v. 4. This verse is his severe condemnation of the vices mentioned, because they were commonly practised by the heathens, and had been practised by the Colossians; and because the persons addicted to them are seldom or never reclaimed from them.
7. Children of disobedience.—According to some commentators, these are the children of the heathen, who are called children of disobedience, because they refused to obey the gospel. See Eph. v. 6. note.
8. Put on, therefore, as elected of God.—Put on the new man, who is now being renewed, when you lived with them.—The translation of this verse in our Bible is an evident tautology. By their ‘walking in these things,’ the apostle meant their committing the vices mentioned ver. 6. habitually, and with pleasure.—Colossians being a city of Phrygia, where the rites of Bacchus and of the mother of the gods, consisting of all sorts of lewdness in speech and action, were practised with a frantic kind of madness, the Colossians no doubt had been much addicted to these gross impurities in their heathen state.
8. Observe discourse.—Αρεως κανεις, λατος κανεις, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστολα, ρατος διαστοलα, ρατος διαστολα, ρατος διαστο:
hearts, to which also ye are called (ς) in one body; and be ye thankful...

16 Let the word of Christ dwell in you richly; and (ς, 616.) with all wisdom teach and admonish (ἐντεχνίας) each other; by psalms, and hymns, and spiritual songs singing with grace in your hearts to the Lord. 8

17 And whatever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, through him. (See Eph. v. 20. note.)

18 Wives, be subject to your own husbands, as it is in the Lord. (See Eph. v. 22.)

19 Husbands, love your wives, 1 and be not bitter against them.

20 Children, obey your parents in all things, for this is well-pleasing to the Lord.

21 Fathers, do not exasperate your children, lest they be discouraged. (Eph. iv. 4.)

22 Servants, 1 obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but with integrity of heart, as fearing God. (Eph. vi. 6.)

23 And whatever ye do, work it from the soul, as working to the Lord, and not to men only; 24 Knowing that from the Lord ye shall receive the recompense of the inheritance; for ye serve the Lord Christ.

\[3D\]
25 But he who doth unjustly, shall receive for the injustice he hath done! (Kern, 287.) For there is no respect of persons.

and stealing, and many of the masters were tyrannical and cruel to their slaves. Perhaps, also, he was thus particular in his precepts to slaves, because the Jews held perpetual slavery to be unlawful, and because the Judaising teachers propagated that doctrine in the church. But from the apostle's precepts it may be inferred, that if slaves are justly acquired, they may be lawfully retained; as the gospel does not make void any of the political rights of mankind. See 1 Tim. vi. 1. note 1.

Ver. 25. Shall receive for the injustice he hath done, &c.—The greatness of the temptations to which rich men are exposed, by their opulence and high station, will be no excuse for their tyranny and oppression. As, on the other hand, the temptations which the insordence and severity of a tyrannical master hath laid in the way of his slave, will be no excuse for his idleness and unfaithfulness. In this and the preceding verse, the apostle gave great consolation to slaves under the hardships of their lot.

CHAPTER IV.

View and Illustration of the Precepts contained in this Chapter.

His account of relative duties the apostle finishes, in the beginning of this chapter, with a direction to the proprietors of slaves, to be not only just, in maintaining them properly, even after they have become incapable of working, but also generous, in bestowing rewards on such of them as distinguished themselves by their ability and faithfulness, ver. 1.—Here the third chapter ought to have ended; or rather at chap. iii. 17.

To render his practical admonition the more complete, the apostle recommended to the Colossians perseverance in prayer, with due thanksgiving, as the best means of obtaining God's assistance to them to fulfill all the duties of life, ver. 2.—Next he entreated the Colossians to pray for him, that God would grant him an opportunity to preach the true doctrine of the gospel freely, for which he was in bonds, ver. 3.—And courage to preach it in that bold manner, which became him whom Christ had made his apostle to the Gentiles, ver. 4. Then he counselled the Colossian brethren to beware of provoking the heathens by any immoderate display of their zeal, but rather, by conducting themselves wisely, to avoid persecution if possible, ver. 5.—And in particular, when conversing with unbelievers, to make their discourse mild and courteous; but at the same time to season it with the salt of wisdom and truth, that they might be able to answer every person properly, who inquired into the grounds of their faith, ver. 6.—And after telling them, that he had sent Tychicus and Onesimus to give them an account of his affairs, ver. 7, 8, 9.—he presented the salutations of the brethren by name, who were with him, ver. 10—14.—and desired them in his name to salute the brethren in Laodicea, ver. 15.—Moreover to convince the Colossians that his doctrine and precepts were everywhere the same with those contained in this letter, he ordered them, after they had perused it, to take care to have it read in the church of the Laodiceans, and to read in their own church the epistle which was to come to them from Laodicea, supposed to be the epistle to the Ephesians; a copy of which it seems was to be sent by the Ephesians to Laodicea, for the benefit of all the churches; ver. 16—19.—Then he desired them to encourage Archippus in the work of the ministry, ver. 17.—Then wrote the salutation with his own hand: And concluded the whole, with giving them his apostolical benediction, ver. 18.

NEW TRANSLATION.

CHAP. IV.—1 Masters, afford to your servants (to διακονους (ταις) δουλαιοις) what is just and equal, knowing that ye also have a Master in the heavens. (Eph. vi. 9.)

2 Continue in prayer, watching therewith (watches) with thanksgiving (praying) 5

3 Pray at the same time also for us, that God would open to us a door (a room) of the word, to speak the mystery of Christ, for which I am even in bonds; 6

4 That I may make it manifest (be) as it becomes me to speak. (Eph. vi. 19, 20.)

COMMENTARY.

CHAP. IV.—1 Masters, afford to your bond-servants what food, and clothing, and medicine, is just, and bestow adequate rewards on those who distinguish themselves by their fidelity; knowing, that although your bond-servants cannot sue you before earthly judges, ye also have a Master in the heavens, who will call you to an account for your behaviour towards them.

2 To persons in all the different relations of life, my advice is, Be steadfastly employed in prayer to God, for assistance to enable you mutually to perform your duties to each other; watching proper opportunities for prayer, and joining therewith thanksgiving for the blessings ye have already received.

3 Pray at the same time also for us, that God would afford us a fit opportunity of preaching the word, that we may publish the mystery of Christ, (chap. ii. 2.), concerning the salvation of mankind through faith; for preaching which, if Paul am even in bonds:

4 That I may make this great secret known to all, by declaring it plainly, earnestly, and boldly, even as it becomes me to speak it; who am the apostle of the Gentiles.

Ver. 1. Masters, afford to your servants what is just and what is equal.—As in the original το διακονους (σταις) δουλαιοις is distinguished from τος ευςiatoro, rendered by the Greek translators, equitariis, I think the apostle thinking in the first clause. That masters should consider it as strict justice, to give their slaves fit maintenance through their whole life, for the service of their whole life; and in the second clause, That they should consider it as equity, to distinguish the most faithful among them by particular rewards.

Ver. 2.—Continue in prayer.—This direction being given here, and Eph. vi. 13. immediately after the apostle's exhortation to relative duties, it was intended to teach us, that they who live in bonds should have an equal prayer, for an assurance to enable them to perform their duties to each other.

3. With thanksgiving.—This direction implies, that the recollection of the blessings which we have received from God, will support us under all the hardships of our lot, and animate us to do our duty.

Ver. 3.—Pray at the same time also for us.—See 1 Thess. v. 25. note. This passage affords instruction, both to ministers and to their people; To ministers, not to despise an assistance, which even an inspired apostle thought useful to him: And to the people, to be careful to assist their ministers with an help, which in the end will greatly redound to their own benefit.

2. Would open to us a door of the word.—We have the same phrase, Acts iv. 29. And that he had opened the door of faith to the Gentiles.—1 Cor. i. 9. And a door was opened to me by the Lord. From those examples it appears, that a door is an opportu
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5 Behave with prudence towards them who are out of the church, thereby avoiding persecution, and gaining time to spread the gospel among persons disposed to listen to it.
6 Let your speech be always with grace, seasoned with salt, knowing how ye ought to answer every one. (See 1 Pet. iii. 16.)
7 All things concerning me, Tychicus, a beloved brother, and faithful minister, and fellow-servant in the Lord, will make known to you;
8 Whom I have sent to you for this very purpose, that he may know your affairs, and comfort your hearts;
9 With Onesimus a faithful and beloved brother, who is from you. 8 They will make known to you all things which are done here.
10 Aristarchus my fellow-prisoner saluteth you, and Mark, Barnabas’s sister’s son, concerning whom ye got orders: 9 If he come to you, receive him;
11 And Jesus, who is surnamed Justus, saluteth you. They are in the household of stepsisters of Christ, and the only persons of that denomination who have sincerely laboured with me in the gospel, and who have been a consolation to me.
12 Epaphras, who came from you, a servant of Christ, saluteth you; at all times prayerful, perfecting you by prayer, that ye may stand perfect and completed in the whole will of God.

Ver. 6. Let your speech be always with grace, seasoned with salt, knowing how ye ought to answer every one. (See 1 Pet. iii. 16.)

Ver. 7. They will make known to you all things which are done here.

Ver. 8. With Onesimus, a faithful and beloved brother, who is from you. 8 They will make known to you all things which are done here.

Ver. 9. Concerning whom ye got orders: 9 If he come to you, receive him; and Jesus, who is surnamed Justus, saluteth you. They are in the household of stepsisters of Christ, and the only persons of that denomination who have sincerely laboured with me in the gospel, and who have been a consolation to me.

Ver. 10. Epaphras, who came from you, a servant of Christ, saluteth you; at all times prayerful, perfecting you by prayer, that ye may stand perfect and completed in the whole will of God.
18 His remaining with me so long, must not be imputed to want of affection for you: For I bear him witness, that he hath much warmth of love for you, and for the brethren in Laodicea, and the brethren in Hierapolis.

14 Luke, the beloved physician, and Demas, salute you. (See 3 Tim. iv. 10. note l.)

15 Salute the brethren in Laodicea, and Nymphas, and the church (see, 223.) in his house.

16 And when this epistle hath been read (συντίθεναι, 271.), to you, cause that it be read also in the church of the Laodiceans. And that ye also read (🍀) the one from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou mayest fulfill it.

18 The salutation of Paul, with mine own hand. Remember my bonds. Grace be with you. Amen. (See Eph. vii. 24. note 2.)

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18 For I bear him witness, that he hath much affection for you, and them in Laodicea, and them in Hierapolis.

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Ver. 14. Luke, the beloved physician.—Luke was deservedly beloved of the apostle Paul. He was not only an intelligent and able medical man, but the apostle's frequent companion and faithful friend, as appears from his attending him in several of his journeys, through the Lesser Asia and Greece. He likewise accompanied him when he carried the collections to the sainted John the Baptist, where, during the apostle's two years' imprisonment at Jerusalem and Cesarea, he abode, and no doubt was present at his trials before Felix and Festus, and heard the speeches which he had recorded in his history of the Acts. And when the apostle was sent a prisoner to Italy, Luke accompanied him in the voyage, and remained with him in Rome till he was released. Last of all, this excellent person was with the apostle during his second imprisonment in the same city; on which occasion, when his other assistants deserted him through fear, Luke abode with him, and ministered to him, 2 Tim. iv. 11. note.

Ver. 15. And Nymphas, and the church in his house.—It seems Nymphas had a numerous family of slaves and others, who, having embraced the gospel, formed a church, or society for religious worship, among themselves. See Rom. xvi. 5. note 1.

Ver. 16. And when this epistle hath been read (συντίθεναι, 271.), to you, cause that it be read also in the church of the Laodiceans. And that ye also read (🍀) the one from Laodicea.

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COLOSSIANS.

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18 The salutation of Paul, with mine own hand. Remember my bonds. Grace be with you. Amen. (See Eph. vii. 24. note 2.)

The apostle did not mention Epaphras's imprisonment to the church of the Colossians, lest it might have affected them too generally. But he did mention the disposal of it, ver. 25. that he might communicate it to the pastors and principal brethren, to whom it was proper to account for Epaphras's delaying to return. And with respect to the rest, that they might not attribute his absence to any thing wrong, the apostle, in this and the following verses, gave Epaphras a very large character for fidelity and diligence in the work of the gospel; and assured the Colossians that they were the subject of Epaphras's earnest prayers, and that he entertained the warmest affection for them, and for the brethren in Laodicea, and in Hierapolis. See following note.

2. Frequently striving for you by prayers, that ye may stand perfect and completed.—The word συντίθεναι, 271. properly denotes, combating in the games: Here it signifies the greatest frequency of desire and affection in prayer. For the meaning of συντίθεναι, 271. completed, see Col. ii. 10. note 1.

Ver. 12. Them in Laodicea, (see Col. ii. 1. note 3,) and them in Hierapolis.—Hierapolis was a considerable city in the great Plain of Phrygia, situated on the Meander, not far from Laodicea and Colossae. It was named Hierapolis, that is, the holy city, from the multitude of its temples. But it is not known what particular deity was its tutelary god. Its coins bear the images of Apollo, of the Ephesian Diana, of Zeus Olympius, and of Hygeia. The two last mentioned idols were worshipped in Hierapolis on account of the medicinal springs with which it abounded. There was likewise a library and baths, which were resorted to from every part of Asia Minor, and were an object of great astonishment to the Greeks. From these circumstances, the apostle, in this place, seems to adduce the Colossians to rebuke them publicly for his negligence. But the Colossians, in their book of Discipline, have a very charitable, and I think with more truth, are of opinion, that the apostle in this direction meant, that the Colossians should encourage Archippus to diligence, because the false teachers in the churches of Asia had so often accused the Colossians of negligence in their worship. And it must be acknowledged, that their opinion derives probability from the respect for masters in which Archippus is addressed in the epistles to Philemon, which were written at the same time, and sent with the apostle to the Colossians. For if one and the same person is meant in both epistles, it is hardly to be thought that the apostle would have given him the respectful appellations of fellow-labourer and fellow-soldier, if he had been so remarkably negligent as to merit a public rebuke from the church of the Colossians.

2. That thou mayest fulfill it.—ουτως μόνον, 351. Bengelius translates this, 'That thou mayest fill it up;' and from this expression he infers, that Archippus being old and infirm, was about to finish his course; and received this encouragement from the apostle to strengthen him.

Ver. 15. Remember my bonds.—For the manner of the apostle's confinement at Rome, see Eph. vi. 20. note. His having suffered was an almost four years' imprisonment for the gospel, in the course of that time, insufferable hardships and dangers, it is very probable that he was such as is expressed in the church of his being at the time of its truth, as could not fail to confirm the Colossians, and all the Gentiles, in the belief of it. This is the reason that, notwithstanding he had mentioned his bonds twice before in this letter, he brings it in a third time here, at the conclusion.
THESALONIANS.

PREFACE.

SECTION I.—Of the Introduction of the Gospel at Thessa-lonica; and of the date of St. Paul's first Epistle to the Thessalonians.

From the history of the Acts of the Apostles it appears, that St. Paul first passed into Europe to preach the gospel, after he had delivered the decree of the council of Jerusalem (Acts vi. 4.) to the churches in the Lesser Asia, whereby the Gentiles were declared free from obeying the law of Moses, as a term of salvation. In the course of that journey Paul having come to Troas, as was mentioned in the Preface to the epistle to the Philippian, sect. 1., there appeared to him in the night a vision of a man in the habit of a Macedonian, praying him to come over into Macedonia, and help them. In obedience to that call, which they knew to be from Christ, the apostle, with his assistants Silas and Timothy, went first to Philip-pippi, and laid the foundation of a very flourishing church there. After that they went to Thessalonica, a great sea-port town of Macedonia, which being anciently called Therma, gave its name to the bay on which it was situated. At that time Thessalonica was the residence of the Proconsul who governed the province of Macedonia, and of the Quesnet who had the care of the emperor's revenues. This city, therefore, being the metropolis of all the countries comprehended in the province of Macedonia, (see 1 Thess. i. 7 Note,) and the seat of the courts of justice, and the place where the affairs of the province were managed, and carrying on an extensive commerce by its merchants, was full of inhabitants, among whom were many philosophers and men of genius. There was likewise, to this city, a constant resort of strangers from all quarters; so that Thessalonica was remarkable for the number, the wealth, and the learning of its inhabitants. But, like all the other cities of the Greeks, being utterly corrupted with ignorance in matters of religion, with idolatry, and with all sorts of wickedness, it was a fit scene for the apostles to preach the gospel in. Paul and silian went thither directly after leaving Phillipi. And, as there was a Jewish synagogue in Thessalonica, he entered into it soon after his arrival, according to his custom, and three sabbath-days reasoned with the Jews out of the Scriptures. His discourses, however, had not that success with the Jews which might have been expected, a few of them only believing; while of the religious proselytes a great multitude embraced the gospel, among whom were many women of the first distinction in the city. Yet the greatest part of the Thessalonian converts were idolatrous Gentiles; as appears from the apostle's first epistle, in which he speaks to that church in general, as having turned from idols to serve the living God.—The many converts which the apostle made in Thessalonica from among the idolatrous Gentiles, and his receiving money once and again from the Philippians while he preached in Thessalonica, Philip. iv. 16., shew that he abode in that city a considerable time after he left off preaching in the synagogue. But his success among the proselytes and idolatrous Gentiles exciting the indignation and envy of the unbelieving Jews, they gathered a company, and went into the house of Jason, where the apostle and his assistants lodged, intending to bring them forth to the people, that they might be put to death in the tumult. But they happily escaping, the brethren by night sent Paul and Silas away to Beresea, a neighboring city of note; where likewise they convert-
ed numbers of religious proselytes and idolatrous Gentiles, and even many of the Berosean Jews. For the latter being of a better disposition than their brethren in Thessalonica, they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. But the Thessalonian Jews hearing of the success of the gospel in Berese, came and stirred up the idolatrous multitude, so that Paul was constrained to depart. Silas, however, and Timothy, not being so obnoxious to the Jews, abode there still. In this flight the apostle was accompanied by some of the Berosean brethren, who conducted him to Athens, and who, when they departed, carried his order to Silas and Timothy to come to him forthwith. In obedience to that order, Timothy alone came to Athens. But the apostle immediately sent him back to Thessalonica, to comfort the brethren, and to exhort them concerning their faith, 1 Thess. iii. 1, 2.—After Timothy left Athens, Paul endeavoured to plant the gospel in that celebrated mart of learning by the force of reasoning alone, without the aid of miracles. The Athenian philosophers, however, not being convinced by his discourses, though he reasoned in the most forcible manner against the polytheism to which they were addicted, he made but few disciples. Leaving Athens, therefore, before Timothy returned from Thessalonica, he went to Corinth, the chief city of the province of Achaia, in hopes of being better received. This happened soon after the Emperor Claudius banished the Jews from Rome. For, on his arrival at Corinth, the apostle found Aquila and Priscilla, lately come from Italy, in consequence of the Emperor's edict.

St. Paul had not long been at Corinth when Timothy came to him from Thessalonica, Acts xviii. 5. and, no doubt, gave him such an account of affairs in Thessalonica, as made him sensible that his presence was greatly wanted in that city: But the success with which he was preaching the gospel in Achaia rendered it improper for him to leave Corinth at that time. To supply therefore the want of his presence, he immediately wrote to the Thessalonian brethren this his first epistle, in which, as we shall see immediately, he treated of those matters which he would have made the subjects of his discourses had he been present with them.

From these facts and circumstances, which are all related in the history of the Acts, it appears that this first epistle to the Thessalonians was written, not from Athens, as the interpolated postscript at the end of the epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the twelfth year of his reign, answering to A. D. 51. I suppose it was written in the end of that year.

SECTION II.—Of the Occasion of Writing the First Epistle to the Thessalonians.

It seems the idolaters in Thessalonica, greatly displeased with their fellow-citizens for deserting the temples and worship of the Gods, were easily persuaded by the Jews to make the assault, above described, against the Christian teachers. The Jews, however, and the idolatrous rabble, were not the only enemies of Christ in Thessalonica. The philosophers, of whom there were many in all the great cities of the Greeks, finding the gospel very favourably received by the people, would naturally, after the manner, examine it scientifical-
and oppose it by arguments. This I may venture to affirm, because, while the magistrates, the priests, and the multitude, were endeavouring to suppress the new doctrine by persecuting its preachers and adherents, it is not to be imagined that the men of learning in Thessalonica would remain inactive. They may therefore believe, that many of them reasoned both against the doctrines of the gospel and against its miracles; reproving the former as foolishness, and representing the latter as the effects of magic. And with respect to its preachers, they spake loudly against them as impostors, because they had not appeared, with Jason and the rest, before the magistrates, but had fled by night to Berea. For, with some show of reason, they might pretend, that this flight of the new teachers proceeded from a consciousness of the falsehood of their doctrine and miracles. Besides, having left their disciples in Thessalonica to bear the persecution alone, without giving them any aid, either by their counsel or their example, the philosophers might urge that circumstance as a proof that these pretended messengers of God were deficient in learning, and had no affection for their disciples,—to the great discredit of Paul, in particular, who had boasted of his fortitude in suffering for the gospel, and had professed the greatest love to the Thessalonians.

If the reader will, for a moment, suppose himself in the midst of the learned Greeks, at the time the gospel was first preached in Thessalonica, he will ask how natural it was for them to oppose it by disputation; nay, he will acknowledge that their discourses, after the apostle's flight, might be such as we have represented. On this supposition it can hardly be doubted, that these discourses were reported to Timothy in Berea, by the brethren who had been with the apostle from Thessalonica, after Paul's departure; and that, when the apostle returned to Athens, he informed him particularly of every thing he had heard. What else could have moved the apostle to send Timothy back to Thessalonica, to exhort the brethren concerning their faith, and to caution them not to be moved by his afflictions! 1 Thess. iii. 2. 3. The truth is, the danger the Thessalonians were in, of being moved by the specious reasonings of the philosophers addressed to their prejudices, was great, and would have required the presence of the apostle himself to fortify them. But as the unbelieving Jews and Gentiles were greatly enraged against him, he could not return, but employed Timothy to perform that office; which he was full qualified to do, by his extraordinary talents and endowments. Timothy, therefore, that the apostle, on his second visit to the Thessalonians, gave the brethren the necessary exhortations and encouragements, which no doubt proved of great use to many.

During this second visit to the Thessalonians, Timothy had an opportunity of hearing from the philosophers themselves, the objections which they urged against Paul's character and behaviour, together with the arguments whereby they endeavoured to disprove the gospel. So that when he came to the apostle at Corinth, we may suppose he explained the whole to him with greater precision than formerly; and added, that although the sophists had endeavoured to shake the faith of the Thessalonians, they had stood firm hitherto, and had borne the persecution with admirable patience. 1 Thess. iii. 6. Nevertheless, being young converts, they were but ill fitted to maintain their cause against such powerful opponents, either in the way of arguing or of suffering, unless they were properly assisted. Indeed the apostle himself, when he fled from Thessalonica, was so sensible of this, that during his abode in Berea he had endeavoured once and again to strengthen these young converts, by defending the gospel against the cavils of the men of learning; but Satan hindered him. 1 Thess. ii. 18. Wherefore to supply to the Thessalonian brethren the want of his presence and counsels, he wrote them from Corinth this his first epistle, in which he furnished them with a formal proof of the divine original of the gospel, intermixt with answers to the objections, with which they were beset; for the gospel a subject of disputation, raised against its evidences; together with a vindication of his own conduct, in fleeing from Thessalonica when the Jews and the idolatrous multitude assaulted the house of Jason, in which he and his assistants lodged.

This account of the apostle's design in writing his first epistle to the Thessalonians, of the subjects handled in it, I acknowledge is not explicitly declared in the epistle itself. But in the Essay on St. Paul's manner of writing I have shewed, that it is not by any formal declaration, but by the nature of the things written, that he commonly discovers the purpose for which he wrote. This is the case, particularly, in the first epistle to the Thessalonians, where the nature of the things written clearly leads us to infer, that, as proof of the divine original of the gospel, and a refutation of the objections raised against the gospel and its preachers: for the whole sentiments evidently point toward these objects; and viewed in that light, the language in which they are clothed exhibits a clear unambiguous meaning, as shall be shewed in the illustrations prefixed to the several chapters. Not to mention, that, on supposition the apostle had these objects in view when he wrote this epistle, many of his expressions acquire a beauty and energy, which entirely disappear when we lose sight of the apostle's design. To these things add, that the long apology which the apostle makes for his sudden flight from Thessalonica, together with the many warm expressions to the Thessalonians, who so faithfully followed him, the apostle orders it to be 'read to all the holy brethren,' chap. v. 27.; that is, it was to be read publicly, not only in the church of the Thessalonians, but to the brethren in Philippi and Berea, and in all the other cities in the province of Macedonia where churches were planted. Nay, it was intended to be shewed to the unbelieving inhabitants of that province, whose curiosity might lead them to inquire into the causes of the rapid progress of the gospel, or whose malice might incline them to impugn the Christian faith; at least, the things written in this epistle are evidently answers, which the Thessalonians were to give to such as required a reason of the faith that was in them.

Before this section is finished, it may be proper to remark, that the proof of the divine original of the gospel, contained in the first epistle to the Thessalonians, being written by one of the greatest inspired preachers of the gospel, and being designed for the consideration of persons celebrated for their genius and learning, it will ever merit the attention of the friends of the Christian revelation, and of those who profess its principles, because it may be supposed to exhibit the principal arguments on which the Christian preachers themselves built
their pretensions as missionaries from God, and by which they so effectually destroyed the prevailing idolatry, and turned great numbers of the heathens every-where to the faith and worship of the true God.

Sect. III.—Of the Subjects treated in the First Epistle to the Thessalonians; and of the Persons mentioned in the Inscription as the Writers of this Epistle.

In the opinion of the best critics and chronologers, this being one of the first inspired writings which the apostle Paul addressed to the Greeks, whose philosophical genius led them to examine matters of science and opinion with the greatest accuracy, he very properly chose for the subject of it, the proofs by which the gospel is shewed to be a revelation from God. The reason is, by furnishing a clear and concise view of the evidences of the gospel, he not only confirmed the Thessalonians themselves in the faith thereof, as a revelation from God, but enabled them to persuade others also of its divine original; or, at least, he taught them how to confute their adversaries, who, by misrepresentations and false reasonings, endeavored to overthrow the gospel. The arguments proved in this epistle, for proving the divine original of the Christian revelation, are the four following:—1. That many and great miracles were wrought by the preachers of the gospel, professedly for the purpose of demonstrating, that they were commissioned by God to preach it to the world.—2. That the apostles and their assistants, by preaching the gospel, beheld superstitions themselves removed, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect: That in preaching this new doctrine, they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: That they used none of the base arts peculiar to impostors for gaining belief; but that their manner of preaching and acting was, in all respects, suitable to the character of missionaries from God; so that, on account of their personal character, they were entitled to the highest credit as teachers.—3. That the first preachers of the gospel delivered to their disciples, from the very beginning, precepts of holiness, properly so called, with the sanction of its precepts, the gospel is shewed to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind.—4. That Jesus, the author of our religion, was declared to be the Son of God, and the Judge of the world, by his resurrection from the dead; and that by the same miracle, his own promise, and the predictions of his apostles concerning his return from heaven, to reward the righteous and punish the wicked, especially them who obey not his gospel, are rendered absolutely certain.

In setting forth the proofs of the divine original of the gospel, the apostle with great propriety insisted, in a particular manner, on the character, behaviour, and views of the Christian preachers; because an argument of that kind could not fail to have great weight with the Greeks, as it made them sensible that the ministers of the gospel were the very reverse of their philosophers, the only teachers to whom that intelligent and inquisitive people had hitherto listened. Wherefore we will not be mistaken if we suppose, that, in describing the character, manners, and views of the Christian teachers, the writers of this epistle tacitly contrasted themselves, not only with impostors in general, but with the Greek philosophers in particular, who, though in high estimation with the people, were many of them unprincipled impostors, and excessively debauched in their morals.

To the arguments offered in this epistle, in proof of the gospel revelation, little can be added, except what arises from the fulfilment of the prophecies of the Old Testament; and therefore the very same arguments have been often, since the apostle's days, been urged by those who have undertaken the defence of the Christian religion. But it is proper to remark, that in the mouth of Paul and his assistants these arguments have double weight; for, it is not the miracles, the character, and the precepts of other persons, which they have appealed to, but their own. And as in this epistle they have affirmed, in the most direct terms, that the Thessalonians were eye-witnesses of the miracles which they wrought for the confirmation of the gospel, and that they knew the sanctity both of their manners and of their precepts, no doubt can be entertained of these things. For it is not to be supposed, that three men of common understanding would have joined in writing after this manner, to such numerous societies as the Thessalonian church, and the other churches in which they ordered this epistle to be read, unless the things which they affirmed were done in their presence, had really been true. And if they are true, there can be no doubt, that Paul and his assistants were commissioned of God; and that the gospel which they preached is of divine original, and of universal obligation.

The proofs of the divine original of the gospel above mentioned, being all founded on matters of fact, it is evident that their credibility does not depend on the authority, or office, or station, of the persons who have asserted them; but on their capacity and integrity, and on the number, the capacity, and the integrity of the witnesses in whose presence they saith they have happened, and who are appealed to for the truth of them; together with the conviction which these facts wrought in the minds of the witnesses, and the alteration which the belief of them produced in their after-conduct.

I call the reader's attention to this observation; because it shews the reason why Paul and his assistants, who have asserted these facts, and who have appealed to the Thessalonians as knowing the truth of them, have not, in the inscription of their letter, assumed to themselves the titles either of Apostles or Evangelists, but have designed themselves simply by their names—Paul, and Silvanus, and Timothy.

Farther, though it was proper that Paul, who was the chief preacher and worker of miracles, should be the writer of this letter to the Thessalonians, yet, as Silvanus and Timothy had assisted him in preaching, and had themselves wrought miracles among the Thessalonians, and were teachers of the same virtuous disinterested character with himself, and were equally faithful in preaching the gospel, they joined him in it, to give the greater weight to the appeals he was about to make to the Thessalonians. For every thing said in this letter is said of them all, and is equally true of them all; as the Thessalonians well knew. However, the arguments taken from their miracles, character, and precepts, will not have their full weight, unless we recollect, that the things affirmed of Paul and Silvanus and Timothy, are true of all the apostles and inspired preachers of the gospel without exception.—In the next place, although the first epistle to the Thessalonians was written by Paul alone, Silvanus and Timothy are fifty mentioned in the inscription, for this other reason, that being ministers of the word, who possessed the gift of discerning spirits, when they read the first copy of this letter, they were qualified, by that gift, to know whether every thing contained in it was dictated to Paul by the Spirit of God; and therefore, by allowing their names to be inserted in the inscription when it was transcribed, they declared it to be so, and added their testimony to all the doctrines and facts contained in it. By the way, this shews the propriety of the apostle's joining Soethenes with himself, in
the inscription of his first epistle to the Corinthians; and Timothy, in the inscription of his second epistle to the same church, and in the inscriptions of his epistles to the Ephesians and Colossians. For Paul, though an apostle, willingly submitted his writings to be tried by those who possessed the gift of discerning spirits; as is plain from 1 Cor. xiv. 37. 'If any one be really a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord.' Soothsaying, therefore, being a spiritual person, was properly joined by Paul in his letter to the Corinthians, because by his gift of discerning spirits, he was equally qualified with Silvanus and Timothy to attest that all the things contained in the letter to which his name is prefixed, proceeded from the inspiration of the Spirit of God.

In this epistle, besides proving the divine original of the gospel, the apostle, by wholesome reproofs, corrected certain vices and irregularities which the Thessalonians had not yet amended.—Now on this subject let it be observed, once for all, that notwithstanding a great change was wrought in the manners of the first Christians by their believing the gospel, they did not become all at once perfect in knowledge. The more remote they were from the gospel, in rooting out their old prejudices, and in correcting their predominant vices, was gradual, and oftentimes slow. Hence, though the first Christians were all of them much more knowing and virtuous than the generality of their heathen neighbours, there were particulars in the behaviour of many of them which needed correction. Not to mention, that through the imperfection of their knowledge of a religion altogether new to them, they were in danger of deceiving themselves with respect to their favourite vices, and of being deceived by the specious reasonings of the false teachers, who, from interested motives, flattered them in their evil practices. Wherefore we ought not to be surprised, if, in most of the epistles which St. Paul wrote to his converts, some irregularities are reproved. These faults were the natural, and almost unavoidable consequences of their former character, their imperfect views, and their national prejudices.

With respect to the Thessalonians in particular, the apostle, well knowing that it was difficult for them, all at once, to divest themselves of their former habits, thought proper, when treating of the holy nature of the precepts of the gospel, to renew in the most solemn manner those precepts against fornication, in all its forms, which he had delivered to them from the very first. And his earnestness on this topic was an intimation to them, that he thought them still defective in purity. The same suspicion he instanced at the conclusion of his exhortation, chap. iv. 9. 'But concerning brotherly love, ye have no need that I write to you; for this I implied, that they needed to be written to concerning chastity, as they had done in what immediately goes before.—For, because the apostle had been informed by Timothy, or some other person, that they did not pay a proper respect to their teachers when they admonished them concerning the irregularities of their behaviour, he besought them to obey those who laboured among them in the Lord,—and to esteem them very highly with love, for their work's sake,' ch. v. 12, 13. It seems the Thessalonian brethren had not acquired a just idea of that subordination to their teachers, which was necessary to the very existence of the Christian societies, while they had no protection from the civil powers, but rather were oppressed by them. The truth is, the Christian churches could not subsist in those early times, amidst the storms of persecution which came upon them from every quarter, except by maintaining a cordial union among themselves, and by following carefully the directions of their spiritual guides.

On the other hand, the rulers and pastors of the church of the Thessalonians being discouraged, and perhaps intimidated, by the refractory disposition which many of their people had to every form of doctrine, and it seems, forborne to admonish them. The apostle therefore addressed them likewise, requiring them to be faithful, and plain, and earnest in admonishing every one who sinned; and particularly those who went about meddling in other people's affairs, and neglecting their own, chap. v. 14. For notwithstanding St. Paul, while in Thessa-

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provinces of Macedonia and Achaia, ver. 7.—Further, he affirms, 'that from them the fame of the gospel had resounded, 'not only in Macedonia and Achaia, but also in every place, their faith in one God only was spoken of' as a thing very extraordinary, ver. 8.—That therefore, as citizens, who had carried the news of their having changed their religion into distant countries, had told at the same time, in what manner the preachers of the new religion had entered, and established themselves among the Thessalonians; that they had done it by great and evident miracles; and that the Thessalonians, struck with these miracles, had turned from idols, and were become the worshippers of 'the living and true God,' ver. 9.—and looked for the return of his Son from heaven, who, as the preachers of the gospel affirmed, had been raised from the dead; even Jesus, who would deliver them from the wrath which is to come on idolaters and unbelievers at the day of judgment, ver. 10.—Now, that the Thessalonians looked for the return of Jesus from heaven, and that God had raised him from the dead, and that they expected, at his return, to be delivered by him from the wrath to come on unbelievers, are all fittingly mentioned in this place, because their expectation of these things, shews what a strong impression the miracles wrought in confirmation of the gospel had made on the minds of the Thessalonians. The expectation of the resurrection of Jesus, the dead, being a demonstration of his character as the Son of God, and of his power and authority as Judge of the world, it is an undeniable proof of the divine original of the gospel, and renders the rejection of it extremely dangerous.

Here, then, is the first argument by which the gospel is to be a revelation from God. The apostles and evangelists wrought miracles, to shew that they were actually sent of God to publish those great discoveries to which they have given the name of Το Εὐαγγελίον, The Gospel, or good news from God. Now, on this argument I observe, that the efficacy of miracles to prove a divine commission, when wrought expressly for the purpose, is so plain, that little reasoning is needed to shew it. Persons of ordinary understandings, equally with those whose minds are more improved, naturally reason as Nicodemus did, John iii. 2. 'Rabbi, we know that thou art a teacher come from God; for no man can do those miracles which thou doest, unless God be with him.' Wherefore, this being a dictate of common sense, the apostles and evangelists, of course, worked miracles in confirmation of his doctrine, is commissioned of God. All he had to do was to make it evident, that his own preaching at Thessalonica had been accompanied with undeniable miracles. To the Thessalonians, however, this was not necessary. They had been eye-witnesses of his miracles, and had been converted by them; and after their conversion they had received from the apostle the gifts of the Holy Ghost, and among the rest the power of working miracles, and of speaking foreign languages; which power, such of them as possessed it had no doubt often exercised. Nevertheless, to convince those who should live in after ages, that the first preaching of the gospel was accompanied with great and evident miracles, and that the Thessalonians, by being taken the very best method that could be devised—a method which carries absolute conviction with it. They spake plainly to the Thessalonians in this letter, concerning the miracles which they wrought in their presence, and the spiritual gifts which they conferred on them; and affirmed before them all, that these miracles and gifts produced in them the fullest assurance of the divine original of the gospel; and that the Thessalonians shewed the strength of their persuasion, by forsaking the established idolatry, and suffering with joy much affliction for the gospel. They farther affirmed, that the miracles which they wrought among them were so public, and so well known, that when the unbelieving inhabitants of their city went with their merchandise to foreign countries, they not only reported that the Thessalonians had forsaken the worship of the gods, but that they had been persuaded to do so by the miracles which the preachers of the new religion had wrought in their presence, and by the extraordinary faculties which these preachers conferred on their disciples. Now, who does not see, that open appeals of this kind to the conscience of the Thessalonians, concerning the miracles which were wrought in their presence, and concerning the impression which these miracles made on their minds, and the change produced in their religious sentiments through the influence of that impression, are undeniable proofs that miracles were really wrought at Thessalonica, and spiritual gifts conferred; and that by the power of these miracles, the Thessalonians were turned from worshipping idols, to serve the living and true God? For, three persons in their right senses, as Paul, Silvanus, and Timothy undoubtedly were, cannot be supposed to have made open appeals of this nature to such numerous societies as the church of the Thessalonians, and the other churches in which this epistle was to be read, where every individual must have known whether the matters affirmed were true or false, unless they had been conscious to themselves that they were all strictly true. As little can it be supposed, that the Thessalonians and the rest would have received and pressed the letter in which these things are affirmed, unless they had known them to be all strictly true. Therefore, as to these, that great and evident miracles were wrought at Thessalonica; that spiritual gifts were conferred on them who believed; and that those miracles and spiritual gifts produced among the Thessalonians such a firm persuasion of the truth of the new religion, that many of them forsook their idol gods, embraced the gospel, and worshipped the one true God only; and that this change of religion brought upon them much affliction;—are all as certain, as that the Thessalonians embraced the gospel, and that this epistle was written by Paul, and sent to Thessalonica.

New Translation.
Chap. L—1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be to you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God at all times for

Commentary.
Chap. L—1 Paul, and Silvanus, and Timothy, to the church of the Thessalonians, which is in subjection to God, the Father of the universe, whereby it is distinguished from a society of idolatrous Gentiles; and in subjection to the Lord Jesus Christ, whereby it is distinguished from a synagogue of unbelieving Jews: May virtuous dispositions come to you, with happiness from God our common Father, and from the Lord Jesus Christ, by whom the Father dispenses these blessings to men,

2 Having great satisfaction in your conversion, we give thanks

Ver. 1.—1. Paul, and Silvanus, and Timothy.—See Pref. p. 599. for the full list of Paul's companions. We are in the true sense of the word, speaking of this Christian Church as a church in subjection to the true God, by being in subjection to his Son.
Ver. 2. We give thanks to God at all times for...—From this, and from many other passages in St. Paul's epistles, we learn that it is the duty of Christians, and especially of the ministers of the gospel, to pray for others, and to praise God for all that is ef—
I. THESALONIANS.

CHAP. I.

5 Your work of faith, by which I know your election is well-founded; for our gospel was not offered to you in word only, but also with great miracles performed in your presence, and with the gifts of the Holy Ghost imparted to you; and these produced in you the fullest assurance of its divine original, especially as ye know what sort of men we were among you, effectually to persuade you.

6 And being exceedingly struck with our miracles and virtues, ye became imitators of us and of the Lord, having embraced the word in much affliction, with joy of the Holy Ghost.

7 So that ye are become (vow, 1 Pet. iii. 21. note 2.) patterns to all who believe in Macedonia and Achaia.

8 (v. 11.) Besides, from you the word of the Lord hath resounded, not only in Macedonia and Achaia; but also, in every place, excellent and valuable in them; and to pray that God may continue and increase their grace.

9 Without ceasing, in scripture, that which is done frequently, is said to be done without ceasing, and always. Thus, chap. v. 16. 'Be joyful always;' ver. 17. 'Pray without ceasing.'

10 Our work of faith, in allusion to our Lord's words, John iv. 29. 'This is the work of God, that ye believe.' The apostle uses the same phraseology, Phil. i. 6. Faith therefore is truly a good work.

11 Labour of love.'-Some by this understand that labour in working with their hands, to which the Thessalonians submitted from love to their distressed brethren, that they might have whereby to relieve them.

12 In the sight of God, even our Father. -Join this with the first clause, 'Without ceasing remembering in the sight of God.'

13 And I prefer the sense which arises from the order of the words in the original, and which I have followed in the translation.

14 Brethren, beloved of God. -The order of the words in the Greek directs to this translation. Steadfastness in preaching, we have the same phrase 2 Thess. ii. 13.

15 This being said to the whole church of the Thessalonians, cannot be understood of the election of every individual in that church to eternal life. For there were among them some whom Paul elicits, 2 Thess. iii. 1; concerning whom, the apostle doubted whether they would obey his precepts, chap. v. 16. Besides, the election of the Thessalonians was such as left them in the fear of the Lord, lest their faith might have tempted them so effectually as to make his labour among them fruitless, chap. iii. 5; but such a fear was not consistent with the apostle's knowledge of their election to eternal life. -The election here spoken of, is that which Moses has described, Deut. vii. 8. 'The Lord thy God hath chosen (elected) thee to be a special people to himself, above all people that are upon the face of the earth.' But the Judaizing teachers denied the election of the Gentiles to be the people of God while they refused to subject themselves to the laws of Christ.

16 Wherefore it was highly proper to assure the Thessalonians, that they were elected, or made the people of God, by faith in Christ alone.

17 The controversy, agitated in later times, concerning particular election and foreknowledge, has arisen, as what is the secret purpose of God may be, it was extremely dangerous for any person to presume on his election, in such a manner as to presume without working out of his own salvation with fear and trembling.

18 For more concerning election, see Rom. ix. 11. note 2.

19 But also with power. -In scripture, power commonly signifies that supernatural power whereby Jesus and his apostles were enabled to work miracles for the confirmation of the gospel. Acts x. 38. 'How God anointed Jesus of Nazareth with the Holy Ghost,' (see 1 Cor.) and with power. -Matt. vii. 22. 'And in this wise many (Ephesians) wonderful works. Romans, xiii. 1. Be (Ephesians), By the power of signs and miracles. (v. 20.) by the power of God. -Rom. xv. 18. Truly the gift of an apostle were fully brought among you, with all patience, by signs and wonders, (see 1 Cor.) and powers; miracles in which the opposition was displayed.

20 And with the wonders. -The Holy Ghost here denotes those spiritual gifts of prophecy, healing diseases, speaking foreign languages, and the interpretation of languages, which the apostles to God at all times for you all, making mention of you in our prayers. See Philippians, i. 3, 4.

21 Without ceasing remembering your work of faith in Christ, and those labours of office which from love ye perform to your brethren; and your perseverance in the hope of our Lord Jesus Christ's second coming, (ver. 10.) All these virtues ye exercise in the sight of God, even our Father, who beholds them with pleasure.

22 But by these things, brethren, beloved of God, we know your election to be his people, although ye do not obey the law of Moses.
your faith to God—ward is spread abroad, so that we have no need to speak any thing.

9 For they themselves publish concerning us, what sort of entrance we had to you, and how ye turned to God from idols (PAGANS), to serve the living and true God. 2

10 And to wait for his Son from heaven; whom he raised from the dead, even Jesus, (Jesus, the apostle affirms), who delivers us from the wrath which is to come. 3

of Macedonia and Achaia, and in many other places. This fact, so expressly asserted in a letter addressed to persons who could not but know whether it was true or false, deserves attention, for the reason mentioned Pref. to Rom. sect. 1.

2. In every place your faith to God—ward is spread abroad.—Grotius observes, that many of the Thessalonians being merchants who travelled into foreign countries for the sake of commerce, the news of their fellow-citizens having renounced the worship of the false gods, and metaphorically, the pagans; (why?) they have been spread wide abroad by their means, through the apostle affirms. And as this was a very extraordinary event, it would naturally occasion much discourse among them to whom it was reported.

Ver. 2.—1. What sort of entrance (ἐξόδους) we have, (ἐξοδοὺς) we had to you.—See Acts lv. 12. The Alexandrian MS. reads here (ἐξοδοῦς), answering to (ἐξοδοὺς) in the following clause; (why?) The meaning is, those persons publish everywhere, that we entered into your city by the conversion of many, (what miraculously?)

2. To serve the living and true God.—The epithet living is given to God, to distinguish him from the heathen idols, which were dead. He is also called the true God, in opposition to the fictitious deities worshipped by the heathens, who, though they may formerly have lived, or are now living, are not true Gods; such as demons, and the souls of men departed. By their worshipping the true God the Thessalonians were distinguished from the heathens; and by their waiting for God’s Son from heaven, mentioned in the next verse, they were distinguished from the Jews.

CHAPTER II.

View and Illustration of the Matters contained in this Chapter.

Is this chapter, the apostle is second argument in proof of the truth of the gospel. It is taken from the character, the behaviour, and the views of the persons who first preached it. Now the importance of this argument will appear, it is the ground on which the Thessalonians were exposed to the preaching of the gospel, published, and required mankind to believe. They told everywhere, that Jesus their master is the Son of God; that he wrought many miracles in Judaea; that he was crucified by the Jews; his countrymen, as a deceiver; but that God declared him to be his Son, by raising him from the dead, gloriously, and that Jesus was both dead and hath foretold, that after his resurrection, having spent some time on earth among his disciples, he ascended into heaven, while they looked on; and that two angels, who were present on the occasion, assured them, that in like manner as they had seen Jesus go into heaven, so he would return.

But to induce mankind to believe matters so extraordinary, it was necessary that the persons who called themselves eye-witnesses of them, and who reported them to the world, should be men of sound judgment and known integrity, and free from all interesting views; that they should be fully persuaded themselves of the truth of the things they told; that they should use no guile nor flattery, to procure themselves credit; and that, by their whole deportment they should try themselves to be pious and virtuous persons, whose only aim in this undertaking was to promote the glory of God, and the good of mankind. Wherefore, although the apostle and his assistants had said, in a general way, chap. i. 5. 'Ye know what sort of men we were among you, for your sake,' they judged it necessary to employ the greatest part of this chapter in setting forth distinctly, the facts and circumstances by which their sincerity, their integrity, and their disinterestedness in preaching the gospel, were evinced; together with those particulars by which their moral character was raised above all suspicion. Being in every respect, therefore, such men as missionaries from God ought to be, they had foretold the events of the gospel, so far as they depend on human testimony, derive great lustre from the character and behaviour of its first preachers.

His illustration of these topics the apostle begins with shewing, that he and his assistants were fully persuaded of the truth of all the matters which they preached. For he told the Thessalonians, that their entrance among them was not by guile; (they had been scourged, and laid in the stocks,) 'as ye know, we were bold, through God, to speak to you the gospel of God, amidst a great combat;' that is, amidst a new and heavy persecution, raised against us in your city by the unbelieving Jews, ver. 2. Their preaching the gospel under persecution is fully mentioned by the apostle, as a proof of their firm persuasion of the truth of the things which they preached; having nothing in view by their fictions but to acquire fame, or power, or riches, or pleasures, they seldom endure a long-continued course of heavy sufferings in propagating these fictions; far less do they expose themselves to death for maintaining them.—Next the apostle affirms, that their exhortation, or gospel, did not proceed from error; that is, they did not hold an opinion, rashly taken up, without any foundation; nor from those li-
pure worldly motives which influence impostors; neither did they use any guile in contriving or in gaining credit to the gospel which they preached, ver. 3. And this they did, notwithstanding they were sensible, that the doctrines of the gospel, as they delivered them, would be reckoned by the Greeks foolishness; and that its precepts would be condemned as unreasonable severities, because they were contrary to the maxims and practices of the world, ver. 4. Who does not see, that if the Christian preachers had been impostors, they never would have framed a gospel, or scheme of religion, of this kind!—And as the Christian preachers used no guile in framing their exhortation, or gospel, so they used none of the base arts pretending to prove their preachers, or speakers of credit to it. They never accepted any person with fawning flattering speeches to win his affections, (Eph. ii. 1-3;) neither did they make hypocritical pretensions to extraordinary piety, 'as a cloak to cover covetous designs.' From these well-known arts of impostors, Paul and his assistants were entirely free; as the Thessalonians, who were thoroughly acquainted with their manners, were not easily imposed on; ver. 5.—Next, with respect to impurity, the apostle and his assistants were not influenced by any of those corrupt motives which actuate impostors. Instead of seeking to make ourselves powerful, or rich, by the gospel, 'we never demanded the honour of obedience, nor of maintenance, either from you or from others; although we could have been burdensome to you,' (in both these respects), 'as the apostles of Christ,' ver. 6.—The truth is, as apostles, they had authority from their master to enjoin their disciples what was fit, (Philémon, ver. 8;) and on that pretext, if their ruling passion had been the love of power, they might have exercised an absolute dominion over their disciples, as false teachers never fail to do. The apostles were guided by those to maintain them whom they preached; and on that score, if they had loved money, they might have enriched themselves at their expense, after the example of all false teachers, 2 Pet. ii. 2. But so far were the ministers of the gospel from behaving among their disciples at Thessalonica in an imperious insolent manner, that 'they were gentle among them, as a nurse towards her own suckling children,' ver. 7, (see Acts xx. 29;) 'and took most affectionate care of them; and were well pleased to impart to them, not only the gospel of God, but also their own lives;' which in fact they hazarded, by preaching it to them: and all this from no motive, but 'because the Thessalonians were become dear to them,' on account of their love of truth, ver. 9.—And with respect to maintenance, they put the Thessalonians in mind, that instead of demanding any thing from them on that account, 'they wrought night and day that none of the Thessalonians might be burdened while they preached to them the gospel of God,' ver. 9. These facts, well known to the Thessalonians, were there no other, are unanswerable proofs of the sincerity, benevolence, and disinterestedness of the first preachers of the gospel; and add no small degree of credibility to the things which they have testified concerning their master.—Lastly, with respect to error: to shew that, in believing the gospel, the apostle and his associates were neither blinded by the fervours of enthusiasm, nor prejudiced by the influence of vicious inclinations, they appraised to the sober, holy, and virtuous manner of living, which they all along followed among their disciples, and especially among the Thessalonians: which manner of living, and God also, how holily, and justly, and unblamably, we lived among you who believe,' ver. 10. This is not the manner of life which false teachers, who are blinded by the fumes of enthusiasm, or seduced by corruption of heart, follow among their disciples.—Such never fail to make themselves known by some vicious practice which cleaves to them, and which they justify by their erroneous principles. See 2 Pet. ii. 16. Jude 4.—Further, to show that they were not blind enthusiasts, Paul and his assistants called on the Thessalonians to bear witness to the earnestness with which they exhorted every one of them, 'even as a father his children;' to follow all the branches of holiness, ver. 11;—And how they solemnly testified that they should walk worthy of the true God, whom they now worshipped; and suitably to the nature of that glorious dispensation into which he had called them, ver. 12.—Appeals of this kind, made by the preachers of the gospel to their own disciples, concerning the manner in which they lived among them, and concerning the instructions and exhortations which they gave them, are incomparable proofs of their sincere understanding and of the purity of their heart. Wherefore, no reasonable person can suspect, that they were influenced, either through weakness or vice, to receive a scheme of error, held out to them by their Master, without any evidence to support it. To be the more convinced of this, we need only compare with them the first preachers of the gospel in general, and all the world; whose credulity may easily be traced, in the weakness of their understandings, and in the viciousness of their lives. Upon the whole, as the first preachers of the gospel are distinguished from enthusiasts and impostors in general by the qualities above mentioned; so, by the same qualities, they were distinguished from the Greek philosophers in particular; who, though they were free from enthusiasm, and spake admirably concerning the moral virtues, yet followed the most dissolute courses in private; and in teaching had no regard to any thing but to the hire which they received for their instructions. The apostle and his assistants having, in this and the preceding chapter, proved the divine original of the gospel, by the miracles which they wrought in the presence of the Thessalonians; by the miraculous gifts which they conferred on them who believed; by the disinterestedness which they shewed in preaching the gospel; and by the holiness of their lives,—the more fully to convince afterwards that what they have written concerning these things was strictly true, they tell us, 'They gave thanks to God without ceasing, because when the Thessalonians received the preached word of God from them, they knew that they embraced not the word of men, but, as it is in truth, the word of God; which also wrought effectually in them who believed,' such an attachment to Christ and such fortitude, as enabled them to suffer for the gospel, ver. 13. By thus ending the arguments taken from the miracles, the character, the views, and the behaviour of the first preachers of the gospel, with a solemn thanksgiving to God for the faith and sufferings of the Thessalonians, the apostle not only told them plainly, that their faith was founded in their own knowledge of the things which he had written, but he appealed to God for the truth of them. There can be no doubt, therefore, that Paul and his coadjutors were the sincere, sober, holy, disinterested, meek persons, he hath represented them to be; and that their virtuous behaviour added great weight to their testimony concerning their Master.
much insisted on by the learned Greeks, for discrediting the gospel. And, because these objections were levelled against the miracles and character of the Christian preachers, they are introduced with great propriety after finishing the arguments drawn from these topics.

Object 1. — The apostle, after thanking God that the Jews had not been raised (ἐγείρατον), certainly, is our preaching, and (κατὰ θυσίαν) false also is your faith. Ver. 15. — We are found false witnesses.' Eph. v. 6. "Let no man deceive you (κατὰ θυσίαν) with false speeches." The prophet Jeremiah, speaking of idols, says, chap. 2. 8. "The stock is a doctrine of vanities," that is, of falsehoods. God, and is not God. Ver. 16. — In their whole conduct, they are enemies to mankind,' ver. 15.—and in a little time God will show his extreme displeasure with them, for crucifying his Son, and perse-"cuting his apostles, by destroying their nation, ver. 16.—So remarkable were the Jews in all ages for their enmity to the messengers of God, that Stephen challenged the council to shew which of the prophets their fathers had not persecuted. This being the character of the Jews, their rejection of the gospel, their killing the Lord Jesus, and their persecuting his apostles, afford not the smallest presumption, either that the gospel is inconsistent with the Jewish revelation, or that the miracles of Jesus and his apostles were false. In these things, the Jews behaved as their fathers did to the prophets who brought the former revelations from God to them; and the punishment which soon fell on them shewed, how much God was displeased with them for so doing.

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NEW TRANSLATION.

CHAP. II.—1 For yourselves know, brethren, our entrance (ἀπευθύνομεν) among you, that it was not false. 1

3 (Αλλὰ θύμως, 78, 211.) For although we had before suffered, and were shamefully handled;

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SECOND ARGUMENT IN PROOF OF THE DIVINE ORIGINAL OF THE GOSPEL, TAKEN FROM THE CHARACTER, BEHAVIOUR, AND VIEWS OF ITS FIRST PREACHERS.

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as ye know, at Philippi, we were bold through our God to speak to you the gospel of God, amidst a great tumult. 3

(1 Thess. 1:9) Besides, our exhortation was not (as is supposed) from error, nor (as some suppose) from impiety, nor (as some) with guile.

4 But as we were approved of God to be entrusted with the gospel, so we speak, not as pleasing men, but God, who trieth our hearts.

5 For neither at any time came we with flattering speeches, as ye yourselves know; neither did we make hypocritical pretensions to piety and distingueatness, as a cloak to covetous designs: of this, God is witness.

6 Neither sought we from men (as some) honour, neither from you, nor from others, though we could have used authority as Christ's messengers.

7 But we were gentle among you: Even as a nurse cherisheth her own children;

8 So, taking affectionate care of you, we were well pleased to impart to you, not only the gospel of God, but also our own lives, because ye were become dear to us.

9 (1 Thess. 1:12) Besides ye remember, brethren, our labour and toil; for night and day we travailed, in order not to overcharge any of you, when we preached to you the gospel of God.

10 Ye are witnesses, and God also, how holily, and righteously, and unblamably, we lived with you who believe.

11 An address, ye know, of what we addressed.

2. We were bold through our God. -Evanthias: This word signifies sometimes to speak plainly, and without ambiguity; sometimes to speak boldly, from a full persuasion of the truth of what is spoken, and an inexpressible trust in the power of God. The word seems to be used in all these senses here: for when the apostle came to Thessalonica, he spake plainly (that the Christ must needs suffer, and that, as he should be preached, when and how he should be Christ), Acts xvii. 3. He spake these things publicly, in the synagogue of the Jews, three different sabbaths, ver. 2. And though he knew that he must shortly be delivered up to them, yet he spake to them boldly, in the persuasion that they were true, and in the assurance that they would shortly be proved. For the memory of his past sufferings, nor the feeling of those which were come upon him, hindered him from speaking plainly, publicly, and boldly in Thessalonica, the things which concerned the Lord Jesus.

3. The gospel of God. -The word God is elegantly repeated, to intimate, that the apostle's boldness arose from his certain knowledge, that the gospel which he preached was the gospel of God.

4. Amidst a great tumult. -The apostle insists, with particular earnestness, on the persecutions which he and his fellow labourers had suffered for preaching the gospel; because impostors, who are conscious that the things they tell are false, never expose themselves to continued sufferings, and to death, for such things.

Ver. 2. Besides, our exhortation was not from error. -In this, and what follows, the apostle delineates his own character, and the character of his assistants, as teachers, on purpose to make the Thessalonians sensible, that they had nothing in common with impostors, who are always found to use the mean, vicious practices which the Christian teachers in this passage disclaimed.

Ver. 3. But with a clear conscience. -Flattery and covetousness were vices, to which the teachers of philosophy in ancient times were remarkably addicted. In truth, these vices, more or less, enter into the character of all impostors, who are called apostle, and the like. See the apostle's addressing, Rom. xvi. 18. By good words, and blessings, deceiveth the simple, 1 Tim. i. 11, consequences in scripture. See Ep. iv. 19. note. Here it may signify bad design in general. I have supplied the word over, because neither covetousness nor bad design is ever used as a cloak to cover any thing; but they need a cloak to cover or conceal themselves. The apostle appealed to the Thessalonians for his not using flattering speeches, because that was an outward matter, of which they could judge; but he appealed to God for his being free from covetousness, encouraged, and put in the stocks, as ye know, we were bold through the assistance of our God, to preach to you of the same gospel of God, amidst a great tumult. The king raised a violent persecution against us in your city.
every one of you, as a father his own children, exhorting and comforting you;

18 And testifying, that ye should walk worthy of God, which hath called you into his own kingdom and glory.

19 On this account also we give thanks to God without ceasing, that (συνεχώς διὰ τῆς χάριτος τοῦ θεοῦ) when ye received the preached word of God, which was proclaimed among you, ye embraced not the word of men, but, as it was taught of God, which also worketh effectually in you who believe.

20 For ye, brethren, became imitators of the churches of God which are in Judea in Christ Jesus, because ye also have suffered like things from your own countrymen, even as they have from the Jews,

21 Who both killed the Lord Jesus, and their own prophets, and have greatly persecuted us, and do not please God, and are contrary to all men;

22 Hinder us not to preach to the Gentiles that they may be saved; so that they fill up their inequities always. But the wrath of God is coming upon them at length.

23 (Ἡμῶν ἡ ἱερατεία) Now, brethren, being so

while he preached in Corinth, recorded Acts xvii. 3. In preaching
the gospel, St. Paul had no view, but to promote the glory of
God, and the salvation of men.

Ver. 11. Even as a father his own children. — The apostle, ver. 7.
had compared the gentleness with which he behaved towards the
Thessalonians to the tenderness of a father towards his
sucking children. Here he compares the affection and earnestness
with which he laboured for the Thessalonians, with the affection
and earnestness of a pious father who educates his own children.

Ver. 12. Who hath called ye into his own kingdom and glory.—
This is mentioned for glorious reasons, Acts iv. 19. Thereon,
especially, the apostle speaks simply of the admission of the Thessalonians
into the gospel dispensation. See 2 Thess. i. 5. note 2. The glory of
that dispensation is without exception, was intended to be an
outward and visible; consisting in the magnificence of the temple
temple, and the visible symbol of the divine presence in the
church; a presence, which rested between the cherubim in the most holy place,
and gave responses, when consulted, concerning affairs of state.
But the glory of the gospel kingdom is wholly inward, consisting
in the spiritual gifts shed down abundantly on believers, and in the
graces of faith, hope, charity, temperance, humility, produced in
them by the operation of the Spirit. Others explain kingdom
and glory indiscriminately by kingdom understanding the heavenly
country, and by glory the happiness of that country.

Ver. 13. The preached word of God. — ἡ ἐρμαίνεσθαι τῆς λογίας
literally signifies the word of the hearing of God; the word which
God hath appointed to be heard through our preaching. Accord-
ingly, ἠκούεσθε τῆς λογίας, Acts ii. 42. is rendered by our translators, 'the
word preached.' Dr. Chandler, however, thinks the clause should
be rendered, 'the word of the report concerning God;' supposing
it to be an allusion to Isaiah lii. 1. 'Who hath believed (ἐχρημάτιστον) our report?'

Ver. 15. — Who both killed the Lord Jesus and their own pro-
phets. — The expression, their own prophets, is emphatical; and
denotes, that the Jews acknowledged the prophets whom they
called to be prophets, were really sent of God. So remarkable were
the Jews for persecuting the prophets, that Stephen challenged
the Jews on this point, and much more to say. The writer of their
factions, and that had not persecuted; Acts vii. 52. 'Which of the prophets
have not your fathers persecuted.'

2. And contrary to all men. — The hatred which the Jews bare
to all the heathens without exception, was taken notice of by Tac-
tus and Pliny, and even by Josephus. This hatred was directly
contrary to the law of Moses, which in the strongest terms recom-
manded humanity to strangers. It arose, it seems, from the Jews
not understanding rightly the intention of the precepts of their law,
which were given to prevent them from having familiar intercourse
with idolaters, lest they might have been tempted to their prac-
tises. — In the more early times of their republic, the
Jews did not entertain that extreme aversion to the heathens,
for which their posterity afterwards were so remarkable. But, by their
intercourse with their heathen neighbours, having often declined to
idolatry, and being severely punished for that sin, they began, on
their return from the Babylonish captivity, to conceive an aversion
towards the heathen; when they suffered under religious and
national distress; and their rejection was, to the Greek princes, Alexander's successors, carried on against
them, for the purpose of abolishing their law, and introducing [idol]
sacrifices into Judea; for that, as is demonstrated, in the times of
Gentiles, among their subjects, was necessary to the support of their
government. From that time forth, the Jews, looking on all the heathens
without exception as enemies, was necessary to the support of the
smallest office of humanity; and discovered such a rooted ma-
trueness towards them as the rejection of the heathens, that it
heathens in their turn. The apostle, therefore, in this passage,
gave the true character of the Jews in later times, when he said of
them, that they did not please God, and were contrary to all men.

Ver. 16. — Hinder us not to preach to the Gentiles that they
may be saved. — The apostle and his assistants preached to the
Gentiles, that to their salvation, faith, and not obedience to the
law of Moses, was necessary. This doctrine enduring the un-
believing Jews, they endeavoured to hinder its progress, by per-
secuting those who preached it.

2. The wrath of God is coming upon them. — Rea. 6. hath
come. But the past time is here put for the present, as it pleases
from this, that the wrath of God had not yet fallen on the Jewish
nation. The apostle speaks of their punishment as at hand, being
taught it, either by Christ's prediction, or by a particular reve-
lution made to himself. It may not be improper to observe, that
in the rejection and destruction of the Jewish nation for killing Christ,
and opposing his gospel, we have an example and proof of the
manner in which all obstinate opposition to the gospel will end.

3. As at length the prophet lamented, in his protestation of the
uttermost, is improper. For, though the calamities brought
on the Jews by the Romans were very great, they did not utterly
destroy them. A great number of them were preserved. And
make a full end of the Jews, a remnant of them was left; and in
the posterity of that remnant, now multiplied to a great number,
the promise concerning the conversion and restoration of Jews
will be fulfilled.
parated from you during the time of an hour; in your presence, not in heart, the more abundantly endeavoured, with great desire, to see your face.

18 Therefore we would have come unto you, (even I Paul,) once and again; (not now,) but Satan hindered us.

19 For what is our hope, or joy, or crown of glory? I Am not ye also, in the presence of our Lord Jesus Christ, (w. 178.) at his coming!

20 (Titus 2:14.) Ye indeed are our glory and joy.

Ver. 17.-1. Being separated from you.]—Apost skiing is commonly applied to parents who are deprived of their children; in which sense Chrysostom says it is used by Epiphanius.

2. Of being long absent, and for a short time. So the phrase signifies, 2 Cor. vii. 5. Gal. ii. 6. Horse-like, or国民经济 in the saddle, or on the brink of victory, victoria vesta. The apostle meant, that when he fled from Thessalonica to Berea, he proposed to be absent only a few days, till the rage of the Jews was abated; after which he intended to return. Accordingly he tells them, he more earnestly, on that account, endeavoured to return, and actually made two attempts for that purpose. But the coming of the Jews from Thessalonica, to stir up the people in Berea against them, frustrated his design, and obliged him to leave Macedonia.

Ver. 19. 1. Paul.]—This parenthesis shows, what that follows is to be understood of Paul alone, though he continues to use the plural number. The subject of the next clause he uses the plural, which he may be speaking of himself only.

2. Satan hindered us.]—Because the devil employs himself continually in obstructing the good purposes and actions of the church. He has the name of Satan, or adversary, given him by way of eminence. And they who assist him in his malicious attacks, such as false apostles and teachers, are called ministers of Satan. 2 Cor. xi. 3. The persecution raised against the apostle in Berea, by the Jews from Thessalonica, is here ascribed to Satan, to teach us, that persecution for conscience is the genuine work of the devil. Perhaps the apostle foresaw, that if he returned to Thessalonica, while the rage of the Jews continued, or even if he remained in Berea, they would certainly have put him to death in some tumult. Wherefore, that he might have a further opportunity of perfection of the faith of the Thessalonians, and of converting the rest of the Gentiles, who were to be his crown of glory, he saved his life by being first from Thessalonica, and then from Berea. Ver. 19. Or crown of glory? Are ye also, &c.]—So Theophylact translates it. In this passage the apostle compares the riches of Christ to heaven, which is a crown of triumph, in which the apostle himself is to appear crowned, in token of his victory over the false religions of the world, and over the abettors of these religions; and attended by his converts, who are in that manner to honour him as their spiritual head, as the King of their country as their earthly head. Or the allusion may be to the solemnity with which the ancient games were concluded; for then the judges crowned the victors in that country with a crown. The 12th decree, which had assembled to see the contests. Jesus Christ, the judge of all the world, would crown his faithful servants with a crown, assembled universe. And because his converts are the cause of his being thus crowned, they are, by a beautiful figure of speech, called his crown of glory, &c.]—That sound ecclesiastic or moral reward or reward will be conferred on them who have been instrumental in the conversion of sinners, is evident from Dan. xiii. 3.

Ver. 20. Ye indeed are our glory and joy.]—This is one of many instances wherein ye is used affirmatively; for, in the apostle's apostolic character of our glory and joy, he would represent the church as a great people of God, by making it a reason for what goes before, while it is only a bare repetition of the same sentiment. Whereas, translated affirmatively, though it be not by reason of its number, yet it will be of great elegance, to enforce the answer to the question in ver. 19.

The manner in which the apostle speaks of the Thessalonians in this passage suggests, that he supposed there was not any one in that day of judgment, if we may hope to know our relations and friends there. And as there is no reason to think, that in the future life we shall lose those natural and social affections which constitute such a great part of our present enjoyment, may we not expect that these affections, purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered, however, that in the other world we shall love one another, not so much on account of the relation and friendship which formerly subsisted between us, but on account of the knowledge and virtue which we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection to which they shall be raised, the most en- dearing relations will be those, which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate in our relations and friends the noble and virtuous qualities and sentiments which will prove such a source of happiness to them, and to us, through the endless ages of eternity!

CHAPTER III.

View and Illustration of the Subjects contained in this Chapter.

Objection 3.—By the reasoning in the beginning of this chapter it appears, that the learned Greeks took occasion from the sufferings of the Christian preachers, to raise a third and very plausible objection against the miracles which they wrought in confirmation of the gospel. Said the philosophers, If these men really possess miraculous powers, why do they flee from their enemies, and not rather perform miracles for their own preservation; which at the same time would convince the most obstinate that they are sent of God? The behaviour of those pretended missionaries from God, who, instead of restraining their enemies by their miraculous power, flee from them in a frightened clandestine manner, is a clear proof that their miracles are nothing but impostions on the senses of mankind. The reader will recollect, that the same objection was made to the miracles, Matt. xxvii. 41. Also the chief priests, with the scribes and elders, said, He saved others, himself he cannot save. If he be the king of Israel, let him come down from the cross, and we will believe him. This objection being much insisted on by the philosophers, some of the Thessalonian brethren who came to Berea informed Timothy thereof, who, when he followed the apostle to Athens, no doubt related the matter to him. Now, this being a natural objection, the apostle was greatly distressed that he had it not in his power to return to Thessalonica, to shew the falsity of it. Wherefore, when he could no longer bear his anxiety, he determined to remain at Athens alone, ver. 9. And sent Timothy to establish the brethren, and to exhort them concerning their faith, ver. 2.—by telling them, that no man should be moved by these affections;—he meant the affections which had befallen him, and his sudden flight from Thessalonica and Berea, as is plain from what follows; for yourselves know that we were appointed to this; we were the first appointed to suffer, and were not allowed to deliver ourselves from persecution, &c.; ver. 3.—This the Thessalonians knew. For Paul had told them, when Christ made him an apostle, he appointed him to suffer for his name; that all men might
have a clear proof of his being himself fully persuaded of the things which he preached. The power of miracles, therefore, was not bestowed upon the apostles, that they might deliver themselves from persecution. They were to prove the truth of the gospel by their sufferings, as well as by their miracles. Besides, Paul having foretold the very persecution which befell him in Thessalonica, his sudden flight could not be imputed to fear occasioned by any unforeseen evil, but to Christ's injunction to his apostles, when persecuted in one city to flee into another. Upon him, the apostle's fleeing from 'Thessalonica and Berea, was no proof of the falseness of his miracles, as his enemies contended; neither was it inconsistent with his character as a missionary and a hypocrite, who had deceived them with professions of a love which had no place in his heart. In answer, the apostle told the Thessalonians, that they might know how tenderly he loved them, from the following circumstances:—That, not knowing what impression the arguments of the sophists might make upon them, his anxiety for their perseverance in the truth; and lastly, that he sent Timothy to them from Athens, for this purpose also, 'that he might know their faith,' ver. 8. Further, he told them, that being informed by Timothy of their firm adherence to the gospel, and of their entertaining a most affectionate remembrance of him, his spiritual father, 'at all times; and that they as earnestly desired to see him, as he to see them,' ver. 6.—the good news had given him the greatest consolation in all his afflictions, ver. 7.—because their 'standing firm in the Lord,' was 'like life to him,' ver. 8.—lest he could not be enough thankful to God, for all the joy which he felt at account of their steadfastness, ver. 9.—And having the greatest concern for their welfare, 'his daily prayer to God was that he might be allowed to visit them, in order to supply the deficiencies of their faith,' by giving them more complete views, both of the doctrines and of the evidences of the gospel, ver. 10.—Withal he prayed, 'that God and Christ would remove every obstacle,' which might hinder his prosperous journey to them, ver. 11.—And still farther to convince them how tenderly he loved them, he supplicated Christ in particular, to make them 'abound as much in love to one another, and to all men, as he abounded in love towards them,' ver. 12.—That their hearts might be established unblamable in holiness, 'as he found so at the coming of Christ to judgment,' ver. 13.—Sentiments and affections of this kind never were found in the breast of any impostor. And therefore the apostle's tender feelings thus warmly expressed, the sincerity of which the Thessalonians could not call in question, when they considered his known veracity, as well as all the other circumstances stated in the foregoing narrative. What he said might well convince them, that the calamities whereby the enemies of the gospel endeavoured to discredit him as a missionary from God, were without foundation.

...
For this reason also, no longer bearing my anxiety on your account, I sent Timothy to know your faith; bearing lest, by the columns propagated concerning me as having no real affection for you, the devil may have tempted you to think me an impostor, who, in preaching to you, had my own interests only in view, and see that you are in certainty seeking you by my dissembling.

But now when Timothy came to us from you, and gave us the good news of your faith and love, and that ye have good remembrance of us at all times; ardently desiring to see us, even as we also to see you:

By this, brethren, we were comforted concerning you, in all our affliction and necessity, even by your faith.

For now we live, even as, ye stand firm in the Lord. 

But what thanksgiving can we return to God concerning you, for all the joy which we have through you in the presence of our God?

Night and day we must exceedingly request to see your face, and to supply the deficiencies of your faith.

Now may God himself, even our Father, and our Lord Jesus Christ, make straight our way unto you.

And may the Lord fill you, and make your overflow with love to one another, and to all, even as we also to you.

That he may establish your hearts unblamable in holiness before God, even our Lord.

—The apostle, no doubt, means their remembering him with respect, as a teacher sent from God; and with gratitude, as one who had given them the knowledge of the true God, and of eternal life. These things are the best foundations of a respectful, grateful remembrance; for, as Dr. Chandler observes, the persons who converted the labours of the faithful ministers of Christ, owed it in the highest degree to the grace of God, and not to any thing they deserved themselves.

This being the first sort of the indicative passive voice, there is no occasion to change it into ἐκείνης;

Concerning you, in all our affliction and necessity. —Ἔργον signifies a necessity or pressure of any kind, but especially that which is occasioned by poverty. This kind of necessity the apostle endured now in Corinth, as in other places, particularly in Thessalonica, where he wrought with his hands for his own maintenance, and even for the maintenance of his assistants.

The afflictions of which he here speaks, were the persecutions which, in a lesser or greater degree, he suffered from the unbelieving Jews and Gentiles in every place where he preached the gospel. The apostle’s generosity, in bearing all the heavy affairs and straits for the advantage of other men, and his rejection in them, is truly noble, and worthy of the highest admiration.

Ver. 6. And that ye have good remembrance of us at all times.] —The apostle would not have thought life worth the living, if his disciples had not persevered in the faith. But having heard of their steadfastness, all sense of his misery was gone, and joy had taken full possession of his soul: he really lived. In like manner, Brotherly love, to be spread abroad in the gospel. Our Lord’s example of it was the highest joy, that when they find their wishes, their prayers, and their labours, effective for the conversion of their people, and for their establishment in truth and virtue.

For now we live, when ye stand firm in the Lord.] —The apostle would not have thought life worth the living, if his disciples had not persevered in the faith. But having heard of their steadfastness, all sense of his misery was gone, and joy had taken full possession of his soul: he really lived. In like manner, Brotherly love, to be spread abroad in the gospel. Our Lord’s example of it was the highest joy, that when they find their wishes, their prayers, and their labours, effective for the conversion of their people, and for their establishment in truth and virtue.

Ver. 7. —For this reason also, no longer bearing my anxiety on your account, I sent Timothy to know your faith; bearing lest, by the columns propagated concerning me as having no real affection for you, the devil may have tempted you to think me an impostor, who, in preaching to you, had my own interests only in view, and see that you are in certainty seeking you by my dissembling.

But now when Timothy came to us from you, and gave us the good news of your faith and love, and that ye have good remembrance of us at all times; ardently desiring to see us, even as we also to see you:

By this, brethren, we were comforted concerning you, in all our affliction and necessity, even by your faith.

For now we live, even as, ye stand firm in the Lord. 

But what thanksgiving can we return to God concerning you, for all the joy which we have through you in the presence of our God?

Night and day we must exceedingly request to see your face, and to supply the deficiencies of your faith.

Now may God himself, even our Father, and our Lord Jesus Christ, make straight our way unto you.

And may the Lord fill you, and make your overflow with love to one another, and to all, even as we also to you.

That he may establish your hearts unblamable in holiness before God, even our Lord.

—The apostle, no doubt, means their remembering him with respect, as a teacher sent from God; and with gratitude, as one who had given them the knowledge of the true God, and of eternal life. These things are the best foundations of a respectful, grateful remembrance; for, as Dr. Chandler observes, the persons who converted the labours of the faithful ministers of Christ, owed it in the highest degree to the grace of God, and not to any thing they deserved themselves. Others are of opinion, that these prayers were addressed to him as God; for unless he is everywhere present, how can he be everywhere present, who is with each of his disciples?
Father, at the coming of our Lord Jesus Christ with all his holy angels, and be raised from the dead, so cannot come with Christ from heaven.

On that awful day, all the righteous, after their resurrection, shall stand before the judgment-seat of Christ. The wicked likewise shall be there as criminals. And even the evil angels, who are now reserved in chains of darkness to the judgment of that day, being the perfect iniquity, shall be sentenced to punishment. The design of Christ in coming in judgment, is to make manifest the glory of his first appearance. Then he came to mankind in the way of man's salvation. Now he appears in the power of his glory, and reigneth, as he hath received of the second being thereof, by a solemn sentence pronounced in the hearing of the assembled universe. God grant that we may be among those whom Christ's sentence shall establish unblamable in holiness, and who shall go with him into heaven!

CHAPTER IV.

View and Illustration of the Precepts and Discoveries contained in this Chapter.

To make all mankind sensible how worthy of God the Christian religion is, St. Paul and his assistants, in this chapter, appeal to the holy nature of the precepts of the gospel, which they delivered to the Thessalonians from the very first. In reckoning this appeal a third argument in proof of the divine original of the gospel, I think I am not mistaken. Because, if the apostle's intention therewith, with any other of the Thessalonians, to a conversation worthy of their Christian profession, there was no occasion for his insisting so earnestly, and so repeatedly, on his having formerly delivered all these precepts to them; but his enjoining them now, in the name of God and of Christ, would have been sufficient.

To this account of the apostle's design in calling the attention of the Thessalonians to the precepts of the gospel, I cannot think it any objection, that he has not, in so many words, declared it to be his design. In the essay on his style and manner of writing, we have taken notice, that it was not his custom formally to declare the purpose or which his arguments are introduced. That circumstance he leaves his readers to gather from the nature of the things which he writes. In the present case, therefore, seeing he appealed to the commandments which he had given them in the name of the Lord Jesus, the author of the gospel, after putting them in mind of the miracles which he had wrought in their presence, and of his own sincerity and disinterestedness in preaching the gospel, can it be thought that he made such an appeal in such a discourse, with any other of the Thessalonians, to a conversation worthy of their Christian profession, to read this letter sensible that the gospel, being worthy of God, is truly of divine original?

Let us now see how the apostle states this argument. First of all, he besought and exhorted the Thessalonians, by the Lord Jesus, to abound in that holy manner of living, which he and his assistants had formerly assured them was the way to please God, ver. 1. Next, he told them, they knew what commandments he had given them by order of the Lord Jesus, ver. 2. Then repeated some of these commandments, whereby it appears, that they were directed chiefly against those abominable impurities in which the heathens universally lived, and which many of them practised as worship acceptable to their idol gods. In particular, he had represented to them, that God will end their sanctification, and their abstaining from all the kinds of whoredom, ver. 3. By declaring this to be the divine will, the apostle made the Thessalonians sensible from the beginning, that the will of the true God was a very different will from that of the gods whom they former, and that they should not give their votaries to worship with the grossest acts of uncleanness and intemperance. He told them likewise, that God willed them to use their body in an holy and honourable manner, ver. 4. — not as a passive instrument of lust, after the manner of the Gentiles, who, being ignorant of God, committed those base actions in honour of their false deities, to whom they ascribed the most immoral characters, ver. 5. Also, it was the will of God that no man should injure his brother in respect of chastity, because the Lord Jesus will punish men for all such wicked actions. This the apostle affirmed he had formerly told and fully testified to them, ver. 6. Besides, they were to consider, that God had not called them Thessalonians, or apostles, to gratify any impure lust, as the heathen gods were supposed to have called their votaries, but to a continued life of purity, ver. 7. And therefore be assured them, that whosoever despised his precepts concerning purity, ‘despised not men only, but God, who had given him his Holy Spirit,’ and had inspired him to deliver these precepts in his name, ver. 8. By ending his appeal to the commandments which he had delivered to the Thessalonians from the beginning with this solemn declaration, the apostle had directly affirmed, that all the precepts of the gospel are the precepts of God, and every way worthy of him. And by placing them in this light, he holds them up to the view of all mankind as a clear proof of the divine original of the Thessalonians, or, as the apostle himself expresses it, chap. ii. 13. as a proof that the gospel is the ‘word, not of men, but of God,’ which it would not be, if its precepts were not precepts of holiness.

To complete this argument, St. Paul shews the efficacy of the doctrines and precepts of the gospel to make men holy, by taking notice, that the Thessalonians, since they had been converted, were become remarkable for their love to the brethren, ver. 9. — not in their own city only, but ‘through all the province of Macedonia.’ And because, by such a conduct, they greatly strengthened the evidences of the gospel, he ‘exhorted them to abound still more’ in that excellent virtue, ver. 10. — and earnestly to study to be quiet, and to mind their own affairs, and to labour diligently, in some honest occupation, ‘as he had formerly commanded them,’ ver. 11. — because thus they would be esteemed even by the heathens, and have wherewith to supply their own wants, without being obliged to any person, ver. 12. The lewdness, and idleness, and officious meddling in other people’s affairs, which the apostle tells the Thessalonians he had condemned at his first coming among them, and had forbidden under the most tremendous penalties, were vices to which the Greeks in general were excessively addicted; and therefore, in thus addressing them, it is evident he was by no means desirous of accommodating the gospel to the humours of men.

The direct and unmediated manner, in which this epistle, to the Thessalonians, and to all in whose hearing it was to be read, concerning the sanctity of the precepts which the apostle delivered in public and in private, whether at his first coming among them, or when he was better acquainted with them, are clear proofs that the preachers of the
gospel did not, like the Greek philosophers, hold an esoteric and an exoteric doctrine; the one calculated for the learned, and the other for the vulgar. Their doctrines and precepts were the same in all places, and to all persons, in sermons which he preached to them; yea, in private conversations with the hearers. Thus, it seems, that the Apostle self-differed widely both from the heathen mysteries, in which great excesses were committed by the initiates, and from the heathen religions, in which the vulgar were encouraged to practise many abominable impurities in honour of their gods; while in none of these religions were there set before the people any just notions of the duties of piety and morality. The expressions and solemn promises of all manner of vice, and the earnest recommendations of virtue, which the preachers of the gospel delivered everywhere from the beginning, in the name of God and of Christ, are no small arguments that these men were really commissioned and inspired by God. For if they had been impostors, they would not have prescribed a discipline so contrary to the allURED INSTRUCTIONS AND PRACTICES OF THE BULK OF MANKIND. The writers, therefore, of this epistle, very properly insist on the sanction of the precepts which they enjoined to their disciples from the first, as a strong collateral proof of the divine original of the gospel: because a pure morality is so essential in any religion, pretending to be from God, that if the gift were the least encouraged its votaries in licentiousness, the other arguments, by which it is supported, would be of less avail to prove its divine original.

In the remaining part of this chapter, the Apostle calls the attention of the Thessalonians to the dignity of Jesus, the author of the gospel, and to his power as judge of the world, by foretelling and proving that he will return to the earth, attended by angels, for the purpose of carrying the righteous with him into heaven. Here, however, it is to be observed, that although the apostle's professor design in advancing these things, was to moderate the sorrow of the Thessalonians for their dead relations, ver. 15.—yet, as shall be shown in the illustration prefixed to this chapter, it may be urged, that the hope of the resurrection of the body, and power of Jesus as judge, was to suggest a fourth argument for establishing the divine original of the gospel. Accordingly, in proof of Christ's return from heaven to judge mankind, the apostle appealed to an event which was then past; namely, to Christ's resurrection from the dead; and affirmed, that 'if we believe Jesus died, and rose again,' we may also believe his return as judge, and his bringing the righteous into heaven, ver. 14.—Next, for the consolation of the Thessalonians, he assured them 'by the word (or commandment) of the Lord,' that such of the righteous as are alive at the coming of Christ, 'shall not anticipate them who are asleep,' by being glorified before them, ver. 15.—Then, to make the Thessalonians sensible of the power and glory of Christ as judge, he told them that the attendant angels will announce his arrival with a shout; that the archangel, who, at Christ's descent, is to preside over the angelic hosts, will utter his voice; that a great trumpet shall sound, to call the dead out of their graves; and that in heaven a voice will be heard that 'the Lord is come,' which informs us, that when the judgment is ended, the righteous shall be 'caught up in clouds, to join the Lord in the air; and so they shall be for ever with the Lord,' ver. 17.—These great discoveries being very useful for encouraging the disciples of Christ, when persecuted, and for strengthening their faith in the gospel at all times, the apostle desired the Thessalonians to comfort one another, in their most pressing straits, by making them the subject of their daily conversations, ver. 18.


New Translation.

CHAP. IV.—1 (To know us) What remains then, brethren, 15, we beseech and exhort you by the Lord Jesus, (2 Cor. 3, 20.) seeing ye have received from us how ye ought to walk and please God, that ye would abound more THEREIN.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, 2 that ye should abstain from whence redem. (1 Cor. v. 1. note 1.)

4 That every one of you should know to possess his own body in sanctification and honour.

Ver. 1. Seeing ye have received from us how ye ought to walk and please God. Here the apostle puts the Thessalonians in mind, that they had drawn among them, as he had exhorted them to live in a holy manner, if they meant to please the true God, in whom they had believed; and that he had explained to them the nature of that holiness which is acceptable to God. The same method of exhortation and instruction, he, no doubt, followed in all other cities and countries. For the particular meaning of the word received, see Col. ii. 5. note.

Ver. 3.—For this is the will of God. Because the apostle knew that the Thessalonians, after the God, that if their piety declined or if the will of God. The same precepts he now renewed, because the Thessalonians were in danger of being led away by sin and error, there was no great harm in practices which they found all ranks of men following.

2. Even your sanctification. Analyzing, here, does not signify the separation of the Thessalonians from the heathen world, but their consecration to the service of God; a sense in which the word is used Judges xvi. 3. Isaiah xl. 31, but their separation from sin and the acts of life, by which the heathen world had honoured their false deities. It is therefore put for moral holiness; as is likewise, ver. 4. 7. of this chapter.

Ver. 4.—1 That every one of you should know to possess his own body. I.—To T/SANCTIFICAT, literally, his own vessel. But this word, in other passages, signifies the body: 1 Pet. iii. 7. 'Giving honor to the wife, as the weaker vessel; that is, being weaker in body.' —1 Sam. xix. 5. "And the vessel (bodies) of the young men are holy." Lucretius likewise uses the Latin word vasa, to signify the body, lib. iii. ver. 441. The body was called by the Greeks and Romans a vessel, because it contains the soul, and is its instrument. The apostle's meaning may be, Let every man consider his body as a vessel consecrated to the service of God; and let him dread the impiety of polluting it, to gratify his lusts, or ever, or by putting it to any base use. —Our knowing to use our body in sanctification and honour, implies, as Benson observes, that we have at least a correct view of the dignity of the human person, and of the duty of distinguishing between holiness, and unholy discourse, sordid and pictures, the reading of those books, and drunkenness, and any other condition of life which makes the world condescend to such discourse.

2 In sanctification and honour. —The doctrine of the gospel, 1 Cor. vi. 18. that our bodies are members of Christ, and that they are to be raised at the last day in glory, do not only free us from the strongest obligation to use them only to the purposes of holiness. But if any one uses his body otherwise, giving it up to fornication, and uncleanness, and the lusts of this world, which the heathen world had likewise glorified, and dishonoured his body, by making it incapable of a blessed resur-
I. THESSELIANISTS.

5 Not in the passion of lust, even as the Gentiles:—who know not God:

6 That no man should go beyond bounds;—as (206.), or defraud his brother in this matter, because the Lord is an avenger (206.) for all such; as we also formerly told, and fully testified to you.

7 (218.) Besides, God hath not called us (190.) for impurity, but (213.) to holiness.

8 Wherefore, then, he who despiseth (213.) is despised not man, but God;—who (218.) certainly hath given his Spirit, the Holy Spirit, (213.) to us.

9 But concerning brotherly love, ye have no need that I write to you; for ye yourselves are taught of God—love one another.

10 (207.) And indeed ye do it towards all the brethren, who are (167.) through all Macedonias:—but we exhort you, brethren, to abound more therein:

11 And earnestly to study to be quiet, and to mind your own affairs, and to work with your own hands, as we commanded you.

12 That ye may walk decently, towards them who are without, and may have need of nothing.

Fourth Argument, taken from the Resurrection of Jesus the Author of the Gospel, whereby God declared him his Son, the Governor and Judge of the World.

13 (21.) New I would not have you to be ignorant, brethren, concerning them who sleep,—as (16.) that ye may not be grieved, even as the others, who have no hope:

—reception to eternal life. All these considerations the apostle has suggested; 1 Cor. viii. 20—21.

Ver. 6. Not in the passion of lust, even as the Gentiles:—Having mentioned profligacy, the apostle, by the passion of lust, means uncleanness; and the Gentiles, by the reference to Rom. i. 27, 1 Cor. viii. 8 note 2 where are descriptions of the sensual practices of the heathen, which cannot be read without a mixture of pity and horror.

Ver. 7. Besides, God hath not called us for impurity, but holiness;—which is the practical reason why we are called of God to outward holiness, and which is the true and sound reason why the Christian is to walk decently, according to 1 Thess. iv. 7 note 2. Wherefore, then, he who despiseth is despised not man, but God;—which is a very strong reason why we are to mind our own affairs, and to work with our own hands, as we exhorted you, brethren, to abound more therein.

Ver. 8. And earnestly to study to be quiet, and to mind your own affairs, and to work with your own hands, as we commanded you.

Ver. 9. That ye may walk decently, towards them who are without, and may have need of nothing.

13 I will now speak of Christ's resurrection, and of his return from heaven to raise the dead; because these things not only afford consolation to those who have lost their relations, but demonstrate the divine original of the gospel. New I would not have you ignorant

way that did not belong to them; and that this had led them into habits of idleness. The truth is, that manner of spending time, which the apostle calls disorderly walking. 2 Thess. iii. 6, 11. was too much practised by all the Greeks; as may be gathered from the character given of the heathen in the case of the Gentiles, which are strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing. Whithby thinks the apostle means, that by this diversion, to the exclusion of the custom, the common, of trusting all their affairs to slaves and servants. But as his Epistle was directed to a church in which there were many old men who had worked with their own hands for their maintenance, it was very proper, being designed to prevent the heathen from raping the gospel as encouraging idleness in those who possessed it.

And to work with your own hands. E.g. 2 Cor. ix. 6, here denotes the labour performed by the poorer sort. Many of the Thessalonian brethren were employed in trade and manufactures; others of them gained their livelihood by serving tradesmen, manufacturers, farmers, &c. To such, the injunction of labouring with their hands, was given with great propriety, to prevent the heathen from imagining that the gospel encouraged sloth in those who had embraced the Christian religion.

Ver. 12. Walk decently. E.g. 2 Cor. vi. 14 signifies a graceful carriage and motion of the body; Appearance or air. The word is used in 2 Cor. v. 20. 'to work all uncleanliness out of the body and spirit,' and in 1 Peter iii. 16. 'in submissiveness to God,' because we obey at present.

Ver. 8. And earnestly to study to be quiet, and to mind your own affairs, and to work with your own hands, as we commanded you.

Ver. 9. That ye may walk decently, towards them who are without, and may have need of nothing.
14 For, if we believe that Jesus died, and rose again; so, also, they who sleep (is) in Jesus (ch. i. 2, note 2) will God bring with him.3

15 (Tell me, 1. 23) Besides this, this we affirm to you, by the command of the Lord, that we the living, who remain (a) at the coming of the Lord, shall not anticipate4 them who are asleep: 16 For the Lord himself will descend from heaven with a shout of the attending angels, Matt. xvi. 27, expressive of their joy at his coming to reward his servants, and to punish his enemies; and, with the voice of an archangel, proclaiming his advent; and, with a great trumpet, calling the dead from their graves; and the dead in Christ shall rise first. 

3. Who have no hope. 4. No one, however, appears to be sure of the time, nor even certain of the means by which they would be raised. Their belief and hope of these things, however, derived from the Jewish national tradition, and the general import of the religious ceremonies, by which they could not trace; and from their own wishes, supported by any demonstrable reason, could scarcely be called either of the living. So, too, was it with the apostles, who, in their excitement as they prepared to go to Jerusalem to bring the body of the Lord to the grave, were ready to believe the natural process of rising from the dead. All of them had any knowledge of or hope of Christ's coming from heaven to raise the righteous, with glorious, immortal, incorruptible, and glorious bodies, from the dust of the earth, to carry them away. Nor had they any conception of the employments and enjoyments of the life to come. It is possible, however, that some of the most elevated, spiritual and external events, must have given much consolation to the Thessalonians under the death of their relations, as it assured them, that if Christ did die, they should all meet there, and that by their union, their life, during life, and their death, in complete happiness, never more to part. In this light, death is only a temporary separation of friends, which is neither to be dreaded, nor regretted. Concerning our knowing one another at the resurrection, see chap. ii. 20, note. 

14. I. He also them whom sleep (i.e.) in Jesus. Jesus commentators, translating the preposition ἐν by the word for, think the apostle is speaking of them who suffered death for the sake of Christ. But the word is pointedly to be understood in a manner, to contain a sense of their union with Christ, and as in ver. 15, the expression is, 'dead (e) in Christ.' The expression, therefore, that "rightly is translated by the preposition in, and that the apostle is speaking of the faith of the brethren in general. Others, by whom sleep in Jesus, understand them who have been associated with members of his body. This makes no difference in the sense. 

2. Will God bring with him. - The apostle does not mean, that God will bring his body from the grave, but that he will bring the righteous, not from heaven, but into heaven, with Jesus. According to God is said, Heb. ii. 10. to bring many sons into glory; and Jesus himself hath declared this to be one of the purposes of his own return to the earth; John xix. 3. If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may also be. Thus understood, ver. 14, contains a general view or proposition of the subject of which the apostle is treating; and as he has, for expounding, related the resurrection of Christ to the Thessalonians, and then proceeds to the resurrection of the dead, it is necessary to his purpose, to begin with the resurrection of Jesus. Ver. 15. For the Lord himself will descend from heaven with a shout of the attending angels, Matt. xvi. 27, expressive of their joy at his coming to reward his servants, and to punish his enemies; and, with the voice of an archangel, proclaiming his advent; and, with a great trumpet, calling the dead from their graves; and the dead in Christ shall rise first. 

15. For, if we believe that Jesus was put to death for calling himself the Son of God, and rose again from the dead, to demonstrate the truth of their assertions; so also we must believe, that they who have died in subscription to Jesus, will God at the last day bring with him into heaven. 

16. A threefold list of those who are to be brought into heaven, is given; and all of them are introduced by the command of the Lord. So that if he has err'd in this, or in any particular, his inspiration must have been a delusion. Besides, we have no reason to think that Paul imagined he would be alive at the coming of Christ to judge the world. For with respect to ver. 15. 'The Lord himself' who is not liable 'to the grave of the Lord, 1 and Cor. xv. 51. 'We shall not all sleep, but we shall all be changed;' it is probable, that he had, in his visions, or whatever visions, proved that Paul thought he was to be one of the living at Christ's coming to judgment, the expression found 3 Cor. iv. 16. 'He who receiveth; him,' as Paul says, 'shall receive me;' in the present case we have; must be of equal force to prove, that Paul thought he would be of the number of the dead who are to be raised by Jesus and his angels, and not of the number of the living in heaven. 

17. With a shout of the attending angels, Matt. xvi. 27, expressive of their joy at his coming to reward his servants, and to punish his enemies; and, with the voice of an archangel, proclaiming his advent; and, with a great trumpet, calling the dead from their graves; and the dead in Christ shall rise first. 

18. With a shout of the attending angels, Matt. xvi. 27, expressive of their joy at his coming to reward his servants, and to punish his enemies; and, with the voice of an archangel, proclaiming his advent; and, with a great trumpet, calling the dead from their graves; and the dead in Christ shall rise first. 

19. The word for, think the apostle is speaking of them who suffered death for the sake of Christ. But the word is pointedly to be understood in a manner, to contain a sense of their union with Christ, and as in ver. 15, the expression is, 'dead (e) in Christ.' The expression, therefore, that "rightly is translated by the preposition in, and that the apostle is speaking of the faith of the brethren in general. Others, by whom sleep in Jesus, understand them who have been associated with members of his body. This makes no difference in the sense. 

20. Will God bring with him. - The apostle does not mean, that God will bring his body from the grave, but that he will bring the righteous, not from heaven, but into heaven, with Jesus. According to God is said, Heb. ii. 10. to bring many sons into glory; and Jesus himself hath declared this to be one of the purposes of his own return to the earth; John xix. 3. If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may also be. Thus understood, ver. 14, contains a general view or proposition of the subject of which the apostle is treating; and as he has, for expounding, related the resurrection of Christ to the Thessalonians, and then proceeds to the resurrection of the dead, it is necessary to his purpose, to begin with the resurrection of Jesus. Ver. 15. For the Lord himself will descend from heaven with a shout of the attending angels, Matt. xvi. 27, expressive of their joy at his coming to reward his servants, and to punish his enemies; and, with the voice of an archangel, proclaiming his advent; and, with a great trumpet, calling the dead from their graves; and the dead in Christ shall rise first. 

21. With a shout of the attending angels, Matt. xvi. 27, expressive of their joy at his coming to reward his servants, and to punish his enemies; and, with the voice of an archangel, proclaiming his advent; and, with a great trumpet, calling the dead from their graves; and the dead in Christ shall rise first. 

22. Shall not anticipate. - On ψαλμούσας: So the word should be translated here. For ψαλμόω signifies to get before in another sense. 

23. With a shout of the attending angels, Matt. xvi. 27, expressive of their joy at his coming to reward his servants, and to punish his enemies; and, with the voice of an archangel, proclaiming his advent; and, with a great trumpet, calling the dead from their graves; and the dead in Christ shall rise first. 

24. With the voice of an archangel. - The archangel here spoken of is he who announces the appearance of Jesus, and is appointed by God to be that of an angel, to declare to those who are to attend Christ when he comes to judge the world. - Before Christ's first appearance on earth, John Baptist was sent to cry. Prepare ye the way of the Lord, make his paths straight. In like manner, before his second appearance as judge, an archangel shall be sent to proclaim his advent, and call the living to prepare for the judgment. 

25. And with the trumpet of God. - This circumstance is mentioned likewise 1 Cor. xv. 52. See note 1. There. According to the Hebrew idiom, the trumpet of God signifies a great trumpet. 

26. And the dead in Christ shall rise first. - If the dead in Christ are those who have died in subscription to Jesus, who as the Thessalonians suppose, the apostle's doctrine in this passage will be the same with John's doctrine, as he speaks then at hand. But I doubt not but that if the dead in Christ be understood to be such as are described, not to Paul alone, but to all the apostles; because in their epistles there is great latitude of the coming of Christ as at hand, without attributing this error to the apostles, these commentators have forgotten that Paul, in particular, wrote his second epistle to the Thessalonians, a text that should assure them, that the coming of Christ was not at hand, but at a great distance: forgotten likewise, what the apostle himself had said, that it was written by the command of the Lord: So that if he has err'd in this, or in any particular, his inspiration must have been a delusion. Besides, we have no reason to think that Paul imagined he would be alive at the coming of Christ to judge the world. 

27. For, if we believe that Jesus was put to death for calling himself the Son of God, and rose again from the dead, to demonstrate the truth of their assertions; so also we must believe, that they who have died in subscription to Jesus, will God at the last day bring with him into heaven.
I. THESALONIANS.

17 After the righteous are raised, we, the people of Christ, who are living on the earth at his coming, being changed, shall be caught up in man being thus cleansed by the presence of Christ. As the direction of his omniscience, the whole process of the judgment will be completed at once, by the sentences which he will pronounce on all who have lived. But every one in his proper hand. The righteous all in one band, and the wicked in another. And ver. 46. 'As the earth man Adam and all the corruption of the human body, and all the human nature, the resurrection shall be earthy and mortal like Adam, so I transmit and interpret the passages, on account of what is affirmed in the scripture, that according to the best interpretation, not only the same person is intended, but also the heavenly man (the righteous) shall be at the resurrection. For what God has done on earth, as we have heavenly bodies born the image of the earth man, we shall also bear the image of the heavenly; which I think implies that the earthy man, the wicked, are not to bear the image of the heavenly. See 1 Cor. xv. 46, note.

But, because to many, who cannot be kindled in the edifying of the word, it may appear an opinion not sufficiently supported by the texts I have quoted, that the wicked shall be raised from the dead with fleshly, mortal, corruptible bodies, like those in which they died; and that no change is to pass on the bodies of such of them as are found alive on the earth at Christ's coming, further proofs, perhaps, will be thought necessary to establish these points. I, therefore, lay before the reader the following considerations for that purpose, and hope they will be attended to by him with due caution.

1. In nowhere shall be found in scripture, nor hinted at, that the wicked shall be raised from the dead with fleshly, mortal, corruptible bodies. On the contrary, all the passages, in which incorruptible and immaterial bodies are promised, or spoken of, evidently relate to the resurrection of the righteous, says, R. C. W. in the Life of Christ, p. 51. 'We will be ransomed from our body of corruption, says, Phil. iii. 21. 'We will be clothed with incorruptible bodies.' If there be any one, who would express conversation in heaven, ver. 25, which shall be thus re-fashioned. In like manner, what is written of the resurrection of the righteous is qualified in raising the incorruptible and incorruptible bodies, and of the changing of the living, 1 Cor. xv. 42-44, is not to be understood of the wicked, but of 'them who are Christ's at his coming,' 2 Thess. iv. 14. "But if the wicked are to die a second time, by the destruction of the body, to be burned of the earth, which is to take place immediately after the judgment, why should the power of God be exerted in raising the incorruptible bodies, like those of the sons of God, or in changing such of them as are alive at the coming of Christ, seeing they are so soon to lose their bodies in the glory of God?" says, p. 45. 'The doctrine of charismata, as it is laid down in the Vulgate version of 1 Cor. xv. 21. 'Omnes quidem resurrectiones, sed non omnes immortalia.—We shall all receive the resurrection, but not all shall receive immortality.'

3. There appears a great propriety in Christ's raising the wicked with fleshly, mortal bodies like those in which they died. For as in the case of the earthy man Adam in the present life the pleasure which he derives from the use of the earth was to be his care, and place their whole happiness in bodily pleasures, it is fit that they be exposed to similar punishment. So likewise God will raise the ungodly, says, 2 Tim. iv. 11. 'Then shall the righteous shine forth as the sun, in the kingdom of their father.' And, to name no more passages, in this discourse to the Thessalonians the apostle speaks of none but of 'the dead in Christ,' ver. 14. 15. and of them who are to be 'ever with the Lord,' ver. 17. See 1 Cor. xv. 18. But if the scripture hath nowhere said, or intimated, that the wicked are to be raised with spiritual, immortal, and incorruptible bodies, the words are not to be understood of them, but of the children of God, being the children of the resurrection, plainly imply, that they are not the children of God, are not the children of the resurrection, in the same manner that the children of God are. So also, 'the glory to be revealed in us,' being termed, Rom. viii. 19. 'the manifestation of the sons of God;' the expression certainly implies, that that glory is not to be revealed in them as the sons of God.—And to teach us what that glory is, by which the sons of God are to be distinguished from the wicked, delivered from the bondage of corruption is called, Rom. viii. 21. 'the freedom of the children of God;' and the redemption of the body, and the bondages of corruption is styled, ver. 23. 'the adoption, or method by which sonship to God is constituted. Allowing, then, that the manifestation and adoption of the sons of God, at the resurrection, is a declaration in this present body from corruption, and by the glory that is then to be revealed on earth, shall be abode to be sons of God, by obtaining glorious, incorruptible, and immortal bodies, the wicked, as the resurrection, by appearing in glory, is that which the sons of God are to inherit, equally with the sons of God, contrary to our Lord's narration in the wilderness and the type in clouds, as clouds, to the children of Israel, which led them from the slavery of Egypt, to the possession of the world, by the ministry of the ascending angels, to join and accompany the Lord in his return to heaven, and to other heavenly and immortal states.'

4. In clouds, as clouds, the children of Israel were carried. Now clouds are called clouds, Matt. xxv. 31. Wherefore, caught up in clouds signifies, caught up by the ministry of angels. Clouds likewise signify.
in the air, and so we shall be for ever with the Lord. Therefore, comfort one another with these words, great multitudes of people, Heb. xii. 1. According to this sense, the meaning will be, caught up in great numbers at once.

5. To join the Lord in the air, is to be caught up in the clouds, to receive God's presence, Ephes. iv. 11. One of the senses of ἐνθαυτοῦ is, in your presence, we confere, we confer with, Acts ix. 27. This meaning the word hath here, because it is not the beginning, but the conclusion of the judgment, which is described in this chapter as coming upon the earth, where the two are joined, as our joining the Lord in the air, is called, in the 1st. 1. 'Our gathering together around him.' From this verse it appears, that at the judgment Christ will fix his seat in the air.

6. And so we shall be for ever with the Lord. Here the apostle plainly refers to our Lord's promise, John xiv. 2. 'I go to prepare a place for you.' And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may also be. See also John xviii. 9. From the doctrines taught in this verse, Whitby infers, that the souls of the faithful were united with the Lord by a personal presence, then with the Lord by a personal residence, then in the air, then in heaven. Ver. 18. With these words, Jesus, Heb. xii. 9. These words of the Spirit.

CHAPTER V.

View and Illustration of the Matters contained in this Chapter.

The apostle, after describing the coming of Christ to raise the dead, and carry the righteous with him into heaven, does not quit the subject of Christ's return; but proceeds in this chapter to foretell the terror which his coming will occasion to those who reject him, and shew the punishment which he will inflict on them. This circumstance merits the reader's attention, because it proves, that in describing Christ's return to the earth, the apostle had some farther view besides that of comforting the Thessalonians under the pressure of their relations. For if this had been his only purpose, nothing more was necessary but to tell them, that if they believe Jesus died and rose again, so also them who sleep in Jesus will God bring with him.' Wherfore, since in the preceding chapter he not only mentions the resurrection and departure of the righteous into heaven, but enters into a particular description of the circumstances of Christ's coming to judgment, by which his power and greatness, as the Son of God and governor of the world, will be manifested; also, since in this chapter he goes on to foretell the terror which Christ's return will occasion to the wicked, and the punishment which he will inflict on them; it seems to me plain, that his chief design in all this was to show, that by committing the judgment of the world to Christ, the Father hath confirmed his Son's power and authority. To this end the apostle, in the following page, proves nothing till it be accomplished, yet we have complete evidence, in Christ's resurrection from the dead, that the prophecies concerning his return to judge the world will in due time be accomplished. For, seeing the chief priests and elders of the Jews put him to death as a deceiver, because he called himself the Christ, the Son of the blessed God, and because he affirmed, that they should see him sitting on the right hand of power, and coming in the clouds in heaven, namely, to raise the dead and judge the world; his resurrection from the dead is certainly a demonstration from God, that he is his Son; that he is now on the right hand of power, and that he will come in the clouds of heaven to judge mankind. Hence, the first preachers of the gospel always appealed to Christ's resurrection, as the proof of his return to judgment. For example, Paul, in his oration to the learned Athenians, Acts xvii. 31. 'He will judge the world in righteousness by that man whom he hath appointed,' etc. He hath given evidence in that he hath raised him from the dead.'—Cor. iv. 14. Knowing, that he who raised up Jesus from the dead, will raise us up also by Jesus, and will present us with you.'—And in this epistle, 1 Thess. i. 10. 'And to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivers us from the wrath which is to come.' He has also showed the divinity of the gospel under our consideration, the apostle very properly connects Christ's return to judgment with his resurrection from the dead; and produces the two events thus connected as his fourth argument.—1 Thess. iv. 14. 'For if we believe that Jesus died, for calling himself the Son of God and Judge of the world; and rose again, to prove that these characters really belong to him; even so must we also believe, that them who sleep in Jesus will God bring with him' from the dead into heaven. The truth is, we cannot believe the resurrection of Jesus, without believing that he is the Son of God, and the Judge of the world; and if we believe that he is the Son of God and the Judge of the world, we must believe that his gospel is a revelation from God.

Farther, the argument taken from Christ's power and dignity as Judge, is introduced in this proof of the divine original of the gospel with peculiar propriety; because it effectually removes those prejudices which were entertained, from the very beginning, against Christ and his gospel, on account of his having been publicly put to death. As the punishments of this world, which are not determined by divine authority, are viewed with disdain, and which are stumble-blocks to the Jews, was necessary to his resurrection, whereby his dignity as the Son of God, and his power as Judge of the world, have been established beyond contradiction. Since then the return of Christ to judgment is indubitable, the righteous may rejoice in the prospect; firmly persuaded, that they shall obtain the resurrection to eternal life promised in the gospel. On the other hand, the wicked may tremble, when they think of the circumstances of Christ's advent foretold by his apostle, and of that terrible punishment which he will then inflict upon them, and from which none of them shall escape. Nay, insults themselves, although they may believe nothing at all of the matter; should not make light of the warning which the gospel revelation hath given them of Christ's return; because the bare possibility of its happening ought to fill them with terror. His description of the punishment of the wicked the apostle introduces with observing, that there was no need for his writing any thing to the Thessalonians, concerning the time of Christ's coming to judge the world, ver. 1. Because, from what he had formerly told them, they knew perfectly that the time of it is uncertain, not having been revealed to any person; and that it will be sudden and unexpected, ver. 2,—and will occasion great terror and astonishment to the wicked, when he comes to the earth. And then it will exceed all expectation, the terror of it will be exceedingly increased by this, that, about the time of Christ's coming, they will promise to themselves peace and safety; for a
great length of years. But while in this state of security, "sudden destruction shall come upon them, and none of them shall escape," ver. 3. — This is all the apostle thought fit to say on the present concerning the punishment of the wicked. Nevertheless, he adds, ver. 4-6, that the righteous are to be caught up from the earth, in clouds, to join the Lord in the air, that they may be for ever with him, if follows, that the wicked, being left on the earth, shall be burnt in the conflagration which the apostle Peter assures us will consume the earth after the judgment, is explained in 2 Pet. iii. 10-12. This being the unavoidable lot of the wicked, Peter then proceeds to the lesson to call their punishment destruction, and to declare that none of them shall escape!

Having set forth the punishment to be inflicted on the wicked at the coming of Christ, under the idea of destruction, the apostle told the Thessalonians, that being fully instructed concerning the design of Christ's coming, that event will not be terrible to them, ver. 4, 6.—Yet, they were not to live slothfully and securely like the wicked, but they were to watch continually, ver. 6, 7.—and, as persons living in the midst of enemies, they were always to have on the Christian armour, ver. 8.—because God had not appointed them to wrath, or destruction, but with the wicked in the general conflagration, but to salvation from the wrath to come, if they hold on to the end, this end, that whether they were of the number of the dead or of the living at his coming, they may live in endless happiness with him, ver. 10.—Lastly, he desired them, a second time, to edify each other, by making the great discoveries contained in this epistle the subjects of their daily conversations, ver. 11.

His principal design being finished, the apostle continued the Thessalonians, to prepare them against those errors and irregularities, which Timothy had informed him still prevailed among them. In particular, because many were not as submissive to their spiritual guides as it became them to be, he besought them to be obedient to those who laboured among them in the ministry, and whose duty it was to admonish and rebuke them for their faults, 2 Tim. iii. 12.—and to every good work, to answer the want, ver. 13.—On the other hand, the Thessalonian ministers, who perhaps had been negligent in admonishing and rebuking the faulty among them, he exhorted to be very plain in warning and reproving such as walked disorderly; and affectionately to support the weak, by administering proper consolations to them; and to be patient towards all, ver. 14.—and to take care that none of their flock rendered evil for evil to any one, ver. 15.—Then, addressing the pastors and people jointly, he gave them a variety of practical advices, ver. 16-22.—After which he prayed fervently for the sanctification of the Thessalonians, ver. 23, 24.—and begged them to pray for him and his assistants, ver. 25.—and laid the ruler of the church under an oath, that it might be read to all the holy brethren; namely, in their own city, and in the neighbouring churches, ver. 27.—Then gave them his apostolical benediction, ver. 28.

The Fourth Argument continued.

**NEW TRANSLATION.**

**CHAP. V.**—1 (a) However, concerning the times and the seasons, brethren, ye have no need that I write to you; 2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; (Matt. xxiv. 42-44.)

**CHAP. V.**—1 However, concerning the time of the duration of the world, and the particular events at which Christ will come to judgment, brethren, ye have no need that I write to you; 2 For, from the words of Christ, which I formerly repeated in your hearing, yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; cometh suddenly and unexpectedly; and will occasion the greatest consternation to the wicked.

3 For, at the very time when they shall promise to one another, unity, peace, and perfect safety; and so much the more, that the verbs are all in the present time—so cometh; sudden destruction cometh; representing the certainty and instantaneousness of the thing; and the difficulty of escaping it.

And they shall not escape. The persons who shall not escape the terrible destruction of that day, are 'they who know not God, and who obey not the gospel of our Lord Jesus Christ.' And the destruction which cometh upon them, 'is everlasting destruction from the presence of the Lord, and from the glory of his power.' 2 Thess. i. 8-9.

Though the apostle Paul hath often spoken of Christ's return from heaven, and of the resurrection of the dead, the judgment of the world, and the state of the righteous and of the wicked after the judgment, this is the only passage in which he hath professedly written of an account of these great events. Yet he hath introduced all the particulars relating to them, which he himself, his Master, and the other apostles have occasionally mentioned. It will not be unprofitable if in this place, taking 1 Thess. iv. 14, and v. 1, 2, 3, as the groundwork of the description, I shall insert in their order, the further discoveries concerning the judgment of the world, and the final issues of things, which are made to us in other parts of the scripture.

Before the coming of Christ, to put an end to the world, all those events included in 'the mystery of God which he hath declared to his servants the prophets.' The coming of Christ is the key, and through this all the events of the world are to be understood. For many of these events have not as yet taken place, the coming of Christ may still be at a great distance. Accordingly, the apostle continues, 'for he hath foretold, 1 Pet. iii. 2, 4, that in the last days there shall be scoffers, who, because his coming is delayed for a long time, will ridicule the promise of his coming, and affirm, that the world never shall have an end. For the same reason also, as Paul informs us, these men, immediately before the coming of Christ, will promise to one another peace and security.' And then the apostle describes the wickeder, while the last generation of the wicked are thus living in a state of absolute security, the Lord himself shall descend from heaven, to their unexpected salvation, and destruction. And the apostle, consequently, multiplied by the visible majesty in which he will appear. For he will come in 'his own glory,' Luke x. 20, and in the glory of
4 But ye, brethren, are not in darkness; ye are not in a state of ignorance and security, like the heathen, as the day of Christ should, like a thief in the night, come on you unexpectedly, and fill you with terror. 

5 All who believe are enlightened persons, and persons for whose benefit the day of judgment is appointed. We are not persons living in the night of heathenish ignorance, neither persons for whom the darkness of eternal death is destined.

6 Therefore, let us not sleep, even as the others; but let us watch, and be sober.

7 For they who sleep, sleep in the night, and they who get drunk, are drunken in the night.

8 But we being sons of day, let us be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.

9 His father, with his angels." Matt. xvi. 27. He will come, not in the way of a thief, to which he wasinglead, but in that gloriously, he body wherein he now lives: He will come, surrounded with that bright light whereby the Father manifests himself to the angelic hosts, and whereby their worship, the surpassing of that of the angels, and will announce His name, Christ, and His notice of his approach; on which account he is called the Day Star, Rev. xii. 16 and the Morning Star, Rev. xii. 18, which is no other than he is called in the Old Testament, Daniel xii. 3, a light for the salvation of men. He will come, not as the poor disciples, but with an innumerable host of angels, the ministers of his justice, and he shall announce his name. He will give great shout, expressive of their joy that the judgment of the world is come, that the righteous are to be rewarded and the wicked punished, and that all the powers of darkness are to be utterly destroyed. And now the Lord appearing in the air, surrounded with myriads of angels, the voice of an archangel shall be heard, proclaiming that he is come to judge the living and the dead. The trumpet shall sound as the signal for the dead to come forth from their graves, as in the time of the resurrection; and they shall all not revive at once. Every man is to rise in his proper body. "Christ the first-fruit hath risen long ago, and will now show himself risen;" afterwards they who are Christ's at his coming, 1 Cor. xv. 52. The dead in Christ therefore, being first raised, shall appear with spiritual, incorruptible, and immortal bodies, fashioned like to Christ's glorious body, and shining as the brightness of the firmament. After they are raised, each of the righteous as, at the coming of Christ, are alive on the earth, shall be changed: for they shall not anticipate them who are asleep in Christ," 1 Thess. iv. 15. This change, by which the bodies of the living shall be transformed like to Christ's glorious body, will be produced in a moment, in the twinkling of an eye, during the sounding of the last trumpet, 1 Cor. xv. 52. It seems the trumpet shall sound twice. —The righteous who sleep in Jesus being raised, as the elder, the cocking time being changed, the wicked who are in their graves shall then awake to every kind of punishment. They shall bear with glorious bodies, like the children of God, but with fleshly, corruptible, mortal bodies, like those in which they died; because the resurrection is the same as the kingdom of God. For the same body which is raised shall bear. —In the resurrection of the dead, due regard being had to the real character of each, a most accurate and just discrimination will be made between the righteous and the wicked, by the kind of body which Christ will allot to them. So that every one's character being thus made visible to himself and his fellows, and to the angels, and, in short, to the whole universe, there will be no need of any particular inquiry into the actions of individuals; but the whole process of the judgment will be completed and declared at once, in the righteous sentences of the Judge fixing the doom of every man irreversibly. For the whole human race, from the beginning of the world to the end of time, being gathered together, shall stand before the judgment-seat of Christ, so raised in the air as every eye may see him, and every ear hear him. And being revealed in their true characters, each shall receive according to his works. To the righteous Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared from the foundation of the world;" Matt. xiii. 34. After which, they will be carried up in clouds, by the ministry of the angels, to join the Lord in the air—And now the righteous being gathered together around Christ, 2 Thess. ii. 1. He will say to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This, the everlasting fire shall issue from his presence, and glow with the glory of his power, 2 Thess. i. 8. The image of the coming of the Lord and of the glory of his power shall be manifested. And that fire shall burn the earth, 2 Pet. iii. 12. And the wicked left thereon; both them their outer flesh as their spiritual; and from them who were raised out from the dead; and none of them shall escape: for their numbers, when assembled, shall not protect them from the indignation and power of their Judges. This punishment by fire these wicked shall suffer, because formerly, preferring the pleasures of the body to the pleasures of the mind, they lived only for the body. And as this fire is said to be prepared for the devil and his angels, this fire, it is reasoned, is reserved for all who enter into that place of destruction. But while all the enemies of God are thus suffering, and as it were in their presence, they may ponder their own state, or what aye is to be for ever with the Lord.

8 But we being persons for whom the day of judgment is appointed, let us be sober; and being surrounded with enemies, let us put on the breast-plate of faith and love as a defense to our heart, the seat of the passions, and for an helmet the hope of salvation, which will defend our head, the seat of reason. See Rom. xiii. 12.
11 Wherefore comfort one another, and edify (προκαλεῖν, literally, one the other) each other, even as also ye do. 1

12 Now, we beseech you, brethren, to know them who labour among you, and who preside over you in the Lord, and admonish you; 2

13 And to esteem them very highly (παρασκευασμός) with love for their work's sake; 1 be at peace among yourselves. 2

14 (α) On the other hand, we exhort you, brethren, and admonish you in the Lord, (chap. iii. 11.), comfort the faint-hearted, encourage the weak, be of a long-suffering disposition towards all. 3

15 Take care that no one return evil for evil to one another, but always pursue ye what is good, both towards one another, and towards all. 4

16 Always rejoice. (Matt. v. 11, 12. Rom. v. 2.)

and passions in a great measure depend, it must be of importance to defend the soul against the entrance of such thoughts and imaginations which lead to faint heart and distress. But, for that purpose, nothing is better than to have the heart strengthened by the faith, and by having our minds occupied with the things of the Lord's gospel, as to exclude all vain thoughts and imaginations whatsoever. This hope, therefore, is most elegantly termed the Christian's helmet. The exhortation to the Thessalonians to arm themselves, teaches us, that the sons of light must not only watch and fight. See Ephes. vi. 17. note 1.

Ver. 9. God hath not appointed us to wrath. — The design of God in sending his Son, was not to condemn but to save the world; they, therefore, who have ten thousand chariots, who have ten thousand horses, are such as he unwillingly and obstinately refuse to believe and obey the gospel.

Ver. 10. Wake or sleep. — Because the word here used is ἀνάμειλτος, and not ἀνακελτός, Whitsby thinks the apostle is speaking of natural sleep, and not of death: and that γινεται ἴσον means being on their guard. But Benson hath shewed, that the two first mentioned words mean the same thing before by an and after by a or, which last presumes the former to be more cautious or watchful, and declares such as are off, our guard, we shall live with Christ. The saints, therefore, requires that γινεται ἴσον signifies shall be watchful.

Ver. 11. Rejoice with him. — In the opinion of some commentators, this importa, that the righteous in the state of the dead still live with Christ. But, in my opinion, the apostle is here speaking of their living with Christ after the resurrection.

Ver. 12. Be at peace among yourselves. — Some ancient MSS. and versions read here as φρονεῖτε with them. Be at peace with them who preside over you, &c. But as the clause is not joined with what precedes before by an and after by a or, it is better to think that it is used as a parallel to avoid discord, which is the ruin of any society.

Ver. 13. On the other hand, brethren, admonish the disorderly. — Διακρίτως is a military term, and signifies those who break their ranks, or desert their post, so that they cannot perform their duty as soldiers, especially in battle. It is fully used to denote those who neglect the proper duty of their office or station. The beauty of this passage is well illustrated by Mr. Blackwall, who says, "It is as admirable for the purity of its moral, and the diffusiveness of its charitable meaning, as for the elegance and force of its words, and the delicate turn of its structure. The union of the words within each comma or stop, and their mutual relation and assistance, is exquisitely proper and natural. The noble period runs on with strength and grace, with the care and judgment of a master." See Const. vol. i. p. 557.

Ver. 14. Comfort the faint-hearted. — ἔχθρα τοῖς ἀστεροῖς, according to Gros- tinus, are persons who manifest a spirit of resolution and courage from their own opinion, they are persons who entertain wants worse of themselves than they ought to do. Of this sort, there may have been some among the Thessalonian brethren, who, having been great sinners, were oppressed with sorrow for their former offences, and afraid lest the continuance of their peace, and the contest which they were proposed should make them renounce the gospel.

Ver. 15. Support the weak. — ισότροφος, to bear a thing on the side opposed to a person, to be the strongest and best in it, especially in the mind. It signifies our assisting the weak in understanding with our advice, when they are at a loss how to direct their steps. See Phillips, iv. 4. note.
17 Pray without ceasing.

18 (But 

19 Quench not the Spirit. (See Eph. v. note 3.)

20 Despise not prophesying. (See 1 Cor. xiv. 3. note.)

21 Prove all things; hold fast that which is good. (1 John iv. 1.)

22 Abstain from all appearance of evil.

23 And the grace of our Lord Jesus Christ be with you. Amen.

17 Pray without ceasing.—This does not mean, that we should be always in a state of prayer, but that we should observe the established seasons of prayer. Thus, Luke xxii. 33. They were continually in the temple praying God; means, that they earnestly desired to be in a state of devotion; in a sense of sacrifice, and, according to the custom of the Jews, offered their prayers and praises with a constant and unceasing burning. See 2 Thess. ii. 3. And as the morning and evening sacrifice is called the continual burnt-offering, Exod. xxix. 22, they who regularly observed that season of prayer, were said to do so continually, and might go on day and night. And as our twelve tribes instantly served God night and day, etc.—But besides outward worship, there is a due to God worship also in spirit, consisting in habitually cherishing just conceptions of his character and government; in placing our affections on him as his highest good, and making his will and pleasure all in all things; and in causing us to be happy, both in prosperity and in adversity. Where these dispositions prevail, the man may be said to pray with his feet, to walk in the light, etc.—in spirit, for the outward acts of worship is of great use. Further, frequently and humbly to ask the assistance and protection of God, and to return him thanks for the blessings we derive from his providence, are duties so natural, and so necessary to our happiness, that one would think no person or family could live in the habitual neglect thereof. And yet how many are there who do so!

18 Quench not the Spirit. —Here, the Spirit denotes the Spirit of God, which was once bestowed on the first Christians, called the Holy Ghost. —From this precept, which resembles to the same degree as the promise of God which was in the type, 2 Tim. i. 6. It appears that even the miraculous powers might be improved; and that the continuance of them with individuals, depended on the persevering temper of their hearts, and upon the proper use which the spiritual men made of their gifts. The Greek words in the above-mentioned precepts are used in a relative to the Spirit, as of fire by which the presence of the Spirit was manifested, when he fell on the apostles, Acts ii. 3. But the word mentioned in this passage relates: Stablishing of the Holy Ghost is expressed by words which signify the extinguishing of flame: Εαυτόν να φλεσθεῖν· Quench not the Spirit.

19 On the other hand, the strengthening the spiritual gifts, by exercising them properly, by banishing all vicious passions, and by cherishing inward purity, is expressed in words which denote the blowing up of fire into flame. 2 Tim. i. 6. I put them in mind (συνεισφέρειτε) to stir up the spiritual gift of God which is in thee! Literally, to stir up as fire the spiritual gift. Some commentators suppose these precepts have a respect likewise to the ordinary influences of the Spirit, which, without doubt, equally with the extraordinary, are banished by never declining, or abusing them, and by totulating sensual, malevolent, worldly dispositions; but are cherished by yielding to their influence, and by cultivating a virtuous temper of mind.

20 Despise not prophesying. —In some respects, literally, do not set at naught. This precept, in a more general sense, is designed for those who neglect attending the public worship of God, on pretence that they are so wise, or so well instructed, that they can receive little or no benefit from it. But such should consider that the spiritual life is maintained in the soul, not so much by new knowledge, as by the recollection of matters formerly known, and of their mediation thereon.

21 Prove all things. —This precept may have been originated with our Lord Christ, and he had the gift of discerning spirits, and whose office it was to try those who pretended to prophesy, or to speak by inspiration; and to direct the church in their opinion concerning them. Nevertheless, it is well understood in a more general sense, as requiring Christians in all areas, before they receive any religious doctrine, to examine whether it is right and true in the light of the Word of God. On this precept Bussan's remark is: "What a glorious freedom of thought do the apostles recommend! And how contemptible in
I. THESSELONIANS.

24 Faithful is he that hath called you; who also will do it.

25 Brethren, pray for us.

26 Salute all the brethren with an holy kiss. (See Rom. xvi. 16, note 1.)

27 I adjure you by the Lord, that this epistle be read to all the holy (see Essay iv. 48.) brethren.

28 The grace of our Lord Jesus Christ be with you. Amen. (See Eph. vi. 24, note 2.)

II. THESSELONIANS.

PREFACE.

SECT. I.—Of the Occasion of Writing the Second Epistle to the Thessalonians.

Being the matters contained in this epistle it appears, that the messenger who carried Paul's first letter to the Thessalonians, gave him, when he returned, a particular account of their affairs. (See 3 Thess. iii. 11.) And, among other things, informed him, that many of them supposed the day of judgment was to happen in that age; because in his letter the apostle seems to insinuate, that he was to be living on the earth at the coming of the Lord: 1 Thess. iv. 15. 'We who are alive and remain unto the coming of the Lord.'—Ver. 17. 'Then we who are alive and remain, shall be caught up.'—Chap. v. 4. 'But ye are not in darkness, so that day should, like a thief, lay hold on you.'—Ver. 6. 'Therefore, let us not sleep, even as the others; but let us watch and be sober.'—The same person also informed the apostle, that such of the Thessalonians as thought the coming of Christ and the end of the world at hand, were neglecting their secular affairs, in the persuasion that all business of that sort was inconsistent with the care of their souls: That certain false teachers among the Thessalonians pretended to have a revelation of the Spirit, importing that the day of judgment was at hand: That others affirmed they were sent by the apostle to the Thessalonians, to announce the same things by word of mouth: Nay, that a forged letter had been handed about in Thessalonica, as from him, to the same purpose.—An error of this kind being exceedingly prejudicial to society, it was necessary to put a stop to it immediately; and the rather, that being imputed to Paul, it was utterly subversive of his apostolical character and inspiration. The state, therefore, of the Thessalonians was no sooner made known to the apostle, than he wrote to them this second
epistle; in which, as in the former, Silvanus and Timothy joined him, to shew that they were of the same sentiments with him concerning that momentous affair.

The foregoing account of the occasion and design of writing the second epistle to the Thessalonians, is taken from chap. ii. 1. where the apostle besought the Thessalonians, 'with relation to the coming of Christ, and their gathering together around him,' (described in his former epistle, chap. iv. 14–18), not to give the least heed to any teacher pretending to a revelation of the Spirit, who affirmed that the day of Christ was at hand; or who brought any verbal message or letter to that purpose, as from him. The whole was a falsehood, wickedly framed. And to convince them that it was a falsehood, he assured them in the most express terms, that before the day of the Lord there will be a great apostasy in the church; that the man of sin is to be revealed; that he will oppose and exalt himself above every one who is called God, or who is an object of worship; and that he will sit, or continue a long time, in the church, as God. Then he put this question to the Thessalonians, ver. 5. 'Do ye not remember, that when I was yet with you I told you of the things which should in part take place, when this apostate's dispensations were finished, you would have perceived the falsehood of the things which the deceivers pretended to inculcate as a message from him.' —The chief design, therefore, of this epistle was, to convince the Thessalonians that the apostle and his associates did not entertain the opinion imputed to them, that the coming of the Lord and the day of judgment are to be known in their time; and to forewarn the rise and progress of the 'mystery of iniquity,' together with the coming and destruction of the 'man of sin'; that the faithful, being forewarned, might not be surprised at these events when they took place in the church.

Sect. II.—Of the Time and Place of Writing the Second Epistle to the Thessalonians.

Paul's second epistle to the Thessalonians is thought, by the best critics and chronologers, to have been written from Corinth, during his first abode in that city. For the error it was designed to correct being of a most pernicious nature, as also the immediate occasion of this second epistle, namely, it is natural to suppose the apostle would write it as soon as possible after the messenger who carried his former letter returned, and gave him an account of the disorders which prevailed among the Thessalonians. —That the apostle wrote this second letter not long after the first, seems probable for this reason also, that Timothy and Silvanus, who joined him in his first letter, were still with him, and joined him in the second. And seeing in this epistle he desired the brethren to pray, that he might be delivered from bruith and wicked men, chap. iii. 2. it is probable he wrote it soon after the insurrection of the Jews at Corinth, in which they dragged him before Galileo the proconsul of Achaia, and accused him of 'persuading men to worship God contrary to the law,' Acts xviii. 13. It seems the ignorance and rage of the unbelieving Jews had made such an impression upon the apostle's mind, that he was afraid of encountering them again; and therefore he begged the Thessalonians to pray that God would deliver him from all such furious bigots, who, though they professed to believe in the true God, shewed, by their actions, that they were destitute of every good principle whatsoever.—This epistle, therefore, being written at Corinth soon after the former, we cannot be much mistaken in supposing that it was dated A. D. 52, in the end of the twelfth, or in the beginning of the thirteenth year of the reign of Claudius, the successor of Caligula.

On the supposition that this is the true date of the epistle, Grotius, who makes the emperor Caligula the man of sin, and Simon Magus the wicked one, whose coming is foretold 2 Thess. ii., hath fallen into a gross error; as hath Hammond likewise, who makes Simon Magus the man of sin and the wicked one. From the history of the Acts we know, that Simon had of a long time bewitched the Samaritans with his sorceries, when Philip preached the gospel to them. After leaving Samaria he went, according to Grotius and Hammond, to Rome, and was honoured as a god in the beginning of the reign of Claudius. Now, seeing in the second epistle to the Thessalonians, which was written in the end of the reign of Claudius, the revelation of the man of sin is spoken of as an event to happen in some future period, it is plain that neither Caligula, who was then dead, nor Simon, who is said to have revealed himself at Rome as a god in the beginning of the reign of Claudius, can be the man of sin, and wicked one, whose coming and revelation are foretold in that epistle.

Sect. III.—Shewing that none of the Apostles believed the Day of Judgment was to happen in their Life-time.

Grotius, Locke, and others, have affirmed, that the apostles of Christ believed the end of the world was to happen in their time; and that they have declared this to be their belief, in various passages of their epistles. But these learned men, and all who join them in that opinion, have fallen into a most pernicious error. For hereby they destroy the hope of the elect, and the knowledge of a future state of the soul, at least so far as it is contained in the discourses and writings of the apostles; because, if they have erred in a matter of such importance, and which they affirm was revealed to them by Christ, they may have been mistaken in other matters also, where their inspiration is not more strongly asserted by them than in this instance. In imputing to the apostles a mistake to the apostles, they have heartily joined the learned men above mentioned, because a mistake of this sort effectually overthrows the apostles' pretensions to inspiration. It is therefore necessary to clear them from so injurious an imputation.

And, first, with respect to Paul, who was an apostle of Christ, and Silvanus, who was a prophet and chief man among the brethren, and Timothy, who was eminent for his spiritual gifts, I observe, that the epistle and its meaning considerately affords the clearest proof that these men knew the truth concerning the coming of Christ to judge the world. For in it they expressly assured the Thessalonians, that the persons who made them believe the day of judgment was at hand, were deceiving them: That before the day of judgment there was to be a great apostasy in religion, occasioned by the man of sin, who at that time was restrained from shewing himself, but who was to be revealed in his season: That when revealed, he will sit, that is, remain a long time in the church of God, as God, and shewing himself that he is God: And that afterwards he is to be destroyed. Now, these things would not be accomplished in the course of a few years, the persons who foretold that they would happen before the coming of Christ, certainly did not think the day of judgment would be in their lifetime. And as for the expressions in the former epistle, which have been thought to imply that Paul believed the day of judgment at hand, we have shewed, in note 1. on 1 Thess. iv. 15, that they are mere rhetorical forms of expression, which ought not to have been made the foundation of a doctrine of this magnitude. Besides, St. Paul, Rom. xi. 23–36, by a long chain of reasoning having shewed, that, after the general conversion of the Gentiles, the Jews in a body are to be brought into the Christian church, can any person be so absurd as to pervert the words of St. Paul, in the day of the apostles, to that this apostle believed the end of the world would happen in his own lifetime?
Next, with respect to the apostle Peter, I think it plain, from the manner in which he hath spoken of the coming of Christ, that he knew it was at a great distance: 2 Pet. iii. 3. "Knowing this first, that scoffers will come in the last of the days, walking after their own lusts; 4. and saying, when will be the promise of his coming? For from the time the fathers fell asleep, all things continue as at the beginning of the creation. 5. But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9. The Lord who hath promised, doth not delay, in the manner some account delaying." Now, seeing by Peter, and by Jesus, and by all the apostles, that in the last age the wicked would mock at the promises of Christ's coming, on account of its being long delayed; and from the stability and regularity of the course of nature, during so many ages, will argue that there is no probability that the world will ever come to an end; it is evident that he also knew the coming of Christ to judgment was at a very great distance, at the time spoken of in scripture.

The same may be said of James. For in the hearing of the apostles, elders, and brethren, assembled in the council of Jerusalem, he quoted passages from the Jewish prophets, to shew, that all the Gentiles were, in some future period, to seek after the Lord, Acts xv. 17. But if James looked for the general conversion of the Gentiles, he certainly would not imagine the end of the world would happen in his time.

Lastly, the apostle John, in his book of the Revelation, having foretold a great variety of important events respecting the political and religious state of the world, which could not be accomplished in a few years, but required a series of ages to give them birth, there cannot be the least doubt that he likewise knew the truth concerning the master's second coming, and therefore, to suppose that he imagined the day of judgment was to happen in his own lifetime, is a palpable mistake.

Upon the whole, seeing the apostles, and other inspired teachers of our religion, certainly knew that the coming of Christ to judgment was at a great distance, every impartial person must be sensible they have been much injurious, and have misrepresented them, and to some of its friends, who, upon the strength of certain expressions, the meaning of which they evidently misunderstood, have endeavoured to persuade the world that the apostles ignorantly believed the day of judgment was at hand. These expressions may all be applied to other events, as shall be shewn in the next section; and therefore, if applied, because of the candour required that sense to be put on an author's words which renders him most consistent with himself.


In this Article I propose to shew, that there are other comings of Christ spoken of in the New Testament, besides his coming to judgment; and that there are other things besides this mundane system, whose end is there foretold; and that it is of these other matters the apostles speak, when they represent the day of their master, and the end of all things, as at hand.

1. First, in the prophetic writings of the Jews, (2 Sam. xxiii. 10-12.; Psal. xcvii. 5-8.; Isai. xix. 1.), great exertions of the divine power, whether for the salvation or destruction of nations, are called the coming, the appearing, the presence of God. Hence it was natural for the apostles, who were Jews, to call any signal and evident interposition of Christ, as governor of the world, for the accomplishment of his purposes, his coming, and his day. Accordingly, those exertions of his power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the gospel, are called by the apostles his coming and day: not only in allusion to the ancient prophetic language, but because Christ himself, in his prophecy concerning these events, recorded Matt. xxiv., hath termed them the coming of the Son of Man, in allusion to the following prophecy of Daniel, of which his own prophecy is an explication; Dan. vii. 13. "I saw in the night visions, and beheld, one like the Son of Man came "with the clouds of heaven, and came to the Ancient of Days. And they brought him near before him. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed." This prophecy, the Jewish doctors with one consent interpreted of their Messiah, and of that temporal kingdom which they expected was to be given him. Farther, they supposed he would erect a temporal kingdom by great and visible exertions of his power, for the preservation of his enemies. But perhaps a little suspected, that themselves were of the number of those enemies whom he was to destroy, and that his kingdom was to be established upon the ruin of their state. Yet that was the true meaning of 'the coming of the Son of Man in the clouds of heaven.' For while the Jewish nation continued in Judas, and observed the institutions of Moses, they violently opposed the preaching of the gospel, by which Messiah was to reign over all people, nations, and languages. Wherefore, that the everlasting kingdom might be effectually established, it was necessary that Jerusalem and the Jewish state should be destroyed by the Roman armies. Now, since our Lord foretold this sad catastrophe, in the words of the prophet Daniel, Matt. xxiv. 30. 'And they shall see the Son of Man coming in the clouds of heaven, with power and great glory;' and, after describing every particular of it with the greatest exactness, seeing he told his disciples, ver. 34. 'This generation shall not pass till all these things be fulfilled;' can there be any doubt, that the apostles (who, when they wrote their epistles, certainly understood the true meaning of the prophecy), 'by the master's coming,' and by 'the end of all things,' which they represent as at hand, meant his coming to destroy Jerusalem, and to put an end to the institutions of Moses?—It is no objection to this, that, when the apostles heard Christ declare, 'There shall not be left here one stone upon another, that shall not be thrown down,' they understood, as the prophet did, the end of the world in this age. But the Apostle Paul, in Matt. xxiv. 3. 'Tell us, when shall these things be, and what shall be the sign of thy coming, (και αυτος της αναστασις, and of the end of the age! For, as the Jewish doctors divided the duration of the word into three ages; the age before the law, the age under the law, and the age of the Messiah; the apostles knew the age under the law was to end when the age under Messiah began. And therefore, by the end of the age, they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppressed by the heathens. And although they did not then understand the purpose for which their master was to come, nor the true nature of his kingdom, nor expect that he was to make any change in the institutions of Moses; yet when they wrote their epistles, being illuminated by the Holy Ghost, they certainly knew that the institutions of Moses were to be abolished, and that their master's kingdom was not a temporal, but a spiritual dominion, in which all people, nations and languages, were to be governed, not by external force, but by the operation of truth upon their minds, through the preaching of the gospel.
Further, that the apostles, by the coming of Christ, which they represented as at hand when they wrote their epistles, meant his coming to establish his spiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, Matt. xvi. 28. 'There be some standing here, who shall not taste of death till they see the Son of Man coming in his kingdom.' And, agreeably to this account of the coming of Christ, and of the end of all things, I observe, that every passage of their epistles, in which the apostles have spoken of these things as at hand, may, with the greatest propriety, be interpreted of Christ's coming to establish his everlasting kingdom over all people, nations, and languages, by destroying Jerusalem, putting an end to the law of Moses, and spreading the gospel through the world. Thus, 1 Cor. xv. 11. 'These things are written for our admonition, upon whom (οις τους αυτον) the ends of the ages are come,' means, the end of the age under the law, and the beginning of the age under the kingdom of Christ.—Philip. 'Let your moderation be known to all men; the Lord is nigh;' namely, to destroy the Jews, your greatest adversaries.—Heb. ix. 28. 'But now once, (και μιαν μεθυμνεσιν) at the conclusion of the ages,' the Jewish jubilee, 'he hath been manifested to abolish sin-offering by the sacrifice of himself.'—Heb. x. 29. 'Exhorting one another daily, and so much the more, as ye see the day drawing near,' the day of Christ's coming to destroy Jerusalem and the Jewish state.—Ver. 27. 'For yet a very little while, and he who is coming will come and will not tarry.'—James v. 7. 'Wherefore, be patient, brethren, unto the coming of the Lord.'—Ver. 8. 'Be ye also patient; strengthen your hearts, for the coming of the Lord draweth nigh,' the Jews yearning for the kingdom night.—Ver. 9. 'Behold, the Judge standeth before the door.'—1 Pet. iv. 7. 'The end of all things, the end of Jerusalem and of the temple, and of all the Mosaic institutions, hath approached.' Be ye therefore sober, and watch unto prayer.'—1 John ii. 18. Young 'children, it is the last hour of the Jewish state; and, as ye have heard (from Christ, in his prophecy of the destruction of Jerusalem) that the antichrist cometh, so now there are many antichrists; whence we know that it is the last hour of the Jewish state.

2. There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world, and to put an end to the present state of things; namely, his coming to destroy 'the man of sin.'—2 Thess. ii. 8. 'Him the Lord will consume by the breath of his mouth, and will render ineffectual by the bright shining of his coming.' This singular event, which will contribute greatly to the honour of God, and to the good of his church, being to be accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is, agreeably to the Scripture style, fitly called 'the coming of the Lord;' and 'the bright shining of his coming.' But this coming is nowhere in Scripture said to be at hand.

3. There is likewise a day, or coming of Christ, spoken of by Paul, different from his coming to judgment, and from both the former comings—I mean, his releasing his people from their present trial, by death. 1 Cor. i. 8. 'He also will confirm you until the end without accusation, in the day of our Lord Jesus Christ.'—Philip. i. 6. 'He who hath begun in you a good work, will be completing it until the day of Jesus Christ.'—1 Thess. v. 23. 'But the manifestation of our Lord Jesus Christ.' The day of our Lord Jesus Christ. It is true, the release of Christ's servants from their present trial by death is accomplished, for the most part, by no extraordinary display of his power; yet it is fitly enough called his day and coming, because by his appointment all men die, and by his power each is carried to his own place after death. Besides, his servants in particular, being put on their duty like soldiers, must remain at their several posts till released by their commander; and when he releases them, he is fitly said to come for that purpose.

4. Besides all these, there is a day, or coming of the Lord, to judge the world, and to put an end to the present state of things. This coming, Christ himself hath promised, Matt. xvi. 27. 'The Son of Man shall come in the glory of his Father, with his holy angels; and shall be revealed every man according to his work.' Now, this being a real personal appearance of Christ in the body, it is, more properly than any other of his comings, called the day and coming, because the day of his second coming is being more important than those of his other comings, the exactions of his power for accomplishing them will be most signal and glorious. On that occasion, likewise, he will appear in far greater majesty than formerly. For whereas, during his first abode on earth, his dignity and perfections were in a great measure concealed under the form of a man, and his comings were accommodated to the image of the invisible God, and as having all the fulness of the Godhead dwelling in him bodily, will be most illustriously displayed, by his raising the dead, judging the world, destroying the earth, punishing his enemies, and rewarding his servants.—Hence this coming is, with great propriety, termed 'the revelation of Jesus Christ,' and 'the day' of his revelation, when he shall be glorified in his saints, and admired of all them that love him.'

Thus it appears, that when the apostles wrote, there were four comings of Christ to happen—three of them figurative, but the fourth a real personal appearance; that these different comings are frequently spoken of in Scripture; and that, although the coming of Christ to destroy Jerusalem, and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced, in which his personal appearance to judge the world is said, or even in situated, to be at hand. The truth is, if the different comings of Christ are distinguished, as they ought to be, we shall find, that the apostles have spoken of each of them according to truth; and that the opinion which infidels are so eager in maintaining, and which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, as if they believed the day of judgment was to happen in their lifetime, hath not the least foundation in Scripture.

CHAPTER I.

View and Illustration of the Things contained in this Chapter.

It seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bare the persecution, which still continued as violent as ever, with admirable constancy.—This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought themselves bound to return thanks to God for their increasing faith and love, ver. 8—and that they boasted of their faith and patience, in all the persecutions which they endured, to other churches, ver. 4. (probably the churches of Achaia), in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith and patience under
II. THESSALONIANS.

CHAP. I. — Paul, and Silvanus, and Timothy, to the church of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ.

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

3 We are bound to thank God always concerning you, brethren, as is fitting, because your faith grows exceedingly, and the love of every one of you all towards each other aboundeth.

4 So that we ourselves boast of you (is. 168.) to the churches of God, on account of your patience and faith, in all your persecutions and afflictions which ye sustain.

5 This is a proof of the righteous judgment of God, (we 154.) in that ye were counted worthy of the kingdom of God, for which ye ever suffer.

6 (Eph. 137.) Notwithstanding, it is just with God to give in return affliction to them which afflict you.

7 And to you the afflicted (ekeiron) rest with us, when the Lord Jesus shall be revealed from heaven, with the mighty angels.

8 Inflicting punishment (o. 162.) with flaming fire, on them who know not God, and on them who obey not the gospel of our Lord Jesus Christ.

Ver. 1. God our Father, — God is the Father of all mankind, by creation; and of them who believe, by regeneration; and that whether they be Jews or Gentiles.

Ver. 2. Your faith grows exceedingly. — This teaches us, not to satisfy ourselves with a general belief that the gospel is from God, nor with a superficial view of its doctrines and precepts. Our persuasion of the divine original of the gospel should grow in strength daily, and our views of its doctrines and precepts ought to be deepened and multiplied,

Ver. 3. Rest with us, — This is the occasion of joy to faithful ministers: Is it the faith, and piety, and charity, and patience, and constancy, of the churches in which you minister. — As Besancon observes, the apostle's address here is admirable. He excited the expectation of other churches by boasting of the Thessalonians to them: And he quickens them, — This is the occasion of joy to faithful ministers, for so much he had blessed them, in the hearing of the churches.

Ver. 5. Righteous judgment of God, — It is a proof that God hath promised, and is executing, by his word and by his ministers, the doom upon the wicked shall burn forever. So, as sometimes, in the story of the Deluge, where 600 souls were saved from the impending destruction.

Ver. 6. Notwithstanding, it is just. — The meaning is, Notwithstanding, by the persecution which ye endure, the righteousness of God's judgment, in counting you worthy of his kingdom, is demonstrated, yet it is just with God to punish them. And to comfort you who suffer, I add, that God reckons it right to give in return affliction to them who afflict you. But I declare, to tell you the truth, that God will judge the world by fire; and to comfort you who suffer, I add, that God reckons it right to give in return affliction to them who afflict you. But I declare, to tell you the truth, that God will judge the world by fire; and to comfort you who suffer, I add, that God reckons it right to give in return affliction to them who afflict you.

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Ver. 8. Inflicting punishment with flaming fire, — So 2 Cor. 11. 3. This is literally signifies. See 1 Pcl. 4. 12, where is translated by the same word. — Suffering, — This is the occasion of joy to faithful ministers: Is it the faith, and piety, and charity, and patience, and constancy, of the churches in which you minister. — As Besancon observes, the apostle's address here is admirable. He excited the expectation of other churches by boasting of the Thessalonians to them: And he quickens them, — This is the occasion of joy to faithful ministers, for so much he had blessed them, in the hearing of the churches.

Ver. 9. Righteous judgment of God, — It is a proof that God hath promised, and is executing, by his word and by his ministers, the doom upon the wicked shall burn forever. So, as sometimes, in the story of the Deluge, where 600 souls were saved from the impending destruction.

2. Worthy of the kingdom of God, — So the gospel is called by our Lord. Matt. xii. 35. 'The kingdom of God is come to you.'

The apostle calls the gospel dispensation the 'kingdom of God,' in allusion to Dan. iv. 34. 'In the days of these kings shall the kingdom of heaven set up a kingdom which shall never be destroyed.' See ver. 11. note 1.

Ver. 6. Notwithstanding, it is just. — The meaning is, Notwithstanding, by the persecution which ye endure, the righteousness of God's judgment, in counting you worthy of his kingdom, is demonstrated, yet it is just with God to punish them. But he means relaxation from the troubles of this life at once, and the enjoyment of eternal rest, the rest of the age, along with the believing Jews.

Ver. 8. Inflicting punishment with flaming fire, — So 2 Cor. 11. 3. This is literally signifies. See 1 Pcl. 4. 12, where is translated by the same word. — Suffering, — This is the occasion of joy to faithful ministers: Is it the faith, and piety, and charity, and patience, and constancy, of the churches in which you minister. — As Besancon observes, the apostle's address here is admirable. He excited the expectation of other churches by boasting of the Thessalonians to them: And he quickens them, — This is the occasion of joy to faithful ministers, for so much he had blessed them, in the hearing of the churches.

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II. THESALONIANS.

CHAP. I.

9 These wicked men, being raised from the dead, shall suffer punishment, even everlasting destruction, by fire issuing from the presence of the Lord; the fiery cloud by which the presence of the Lord will be rendered illustrious; and from that glorious token of his power as Judge.

10 In that day, when he shall come to be glorified (2 Thess. 1:12) through his saints, and to be admired by all the believers; and all the good of mankind, is in you, and the work of faith with power;

John vi. 29. 'This is the work of God, that ye believe on him whom he hath sent.' Hence also faith is called a work. 1 Thess. i. 3. 'The work of faith.' - For in this clause the apostle seems to have had in view the unbelieving Jews in his eye, and all who, like them, obstinately and maliciously oppose the gospel. For if the account of the punishment of the wicked, we must recollect, that after the judgment 'the righteous are to be everlasting with the Lord; the wicked, in the fire of the Lord's presence.' 1 Thess. iv. 17: consequently, that the wicked are not to be cut up, but are to be left on the earth. And in regard the apostle assures us that the present earth 'is safely preserved by the power (command) of God, and kept for fire against the day of judgment, and perdition of ungodly men.' 2 Pet. iii. 7. It follows, that the wicked, both those who were raised from the dead, and those who were alive on the earth at the coming of Christ, shall begin to suffer the second death, in the presence of God, in the holy city, and in the presence of the Lord Jesus Christ, and of the spirits of just men made perfect, which will inflict on the wicked at the day of judgment. And, seeing it is said there, ver. 9. They shall suffer punishment, even everlasting destruction, from the presence of the Lord, and from the glory of his power, 'It is probable that the fire which is to burn the earth, with the wicked left therein, will issue from the luminous cloud with which the Lord will be surrounded; even as the fire which devoured Nadab and Abihu, Lev. x. 2. Heb. 'went out from the presence of the Lord;' that is, from the pillar of fire by which God manifested his presence among the Israelites in the wilderness. - The fiery cloud with which Christ is to be surrounded, when he shall come to judge the world, is, in a sense, the presence of the Lord. See ver. 8 note. - It is also called the glory of his power, because it is a token of the great power of which the Father has spoken. 2 Thess. ii. 8. In the description which the apostle Peter, 2 Pet. iii. 10, 11, had given of the destruction of the earth by fire, he adds, 'Yet the heavens and the earth, by the same will be dissolved and will proceed. It also begins with the heavens, or air which surrounds the earth: and by the burning of the heavens, or air, the earth is to be dissolved, and the spirits of just men made perfect, shall be dissolved: and, ver. 10, the flames spreading themselves around, the earth and the works therein shall be utterly burnt up, and the burning penetrating to the centre, the earth shall be dissolved as well as the air; and the elements of which all things are composed shall be melted, or reduced to a homogeneous mass of liquid fire, which will either continue burning, or be extinguished in order to a renovation, as it pleases God. Seeing the fire in which the wicked are to be punished is called by our Lord, Matt. xxv. 41. 'fire prepared for the devil and his angels,' may it not be inferred, that these malicious spirits also are to be punished in the same fire? Of this punishment, they may be capable, if, as some suppose, they are united to ethereal spirits. However, the particular circumstances concerning the fallen angels, mentioned in scripture, seem to agree with this account of their punishment. For example, we are told, Eph. ii. 2 that they have their habitation at present in the air. And as the air is a dark abode, in comparison of the region of light which they left, they are said to be confined, 2 Pet. ii. 4. 'Herein reserve thy angels, who kept not their own principality, but left their proper habitation, heaving reserved for themselves judgment to render the transition clear. The apostle's meaning is, They who were sinners, and who now go not God's ways, the order judicis, and are the order to which they are to be subject in that day when Christ shall come to be admired by believers; for that circumstance will aggravate the punishment of the wicked. 2. He shall sit on the throne, burning fire continually. - This being here distinguished from believers, it is probable that his saints in this verse are the holy angels, our Lord's attendants; especially as, in order that they may not be confounded with the holy ones. See 1 Thess. iv. 17, with all his saints; note 3.

3. Adored (c) by all the believers. - In this passage is translated, as in the common version, the meaning may be admired on account of his power and goodness shown in the believers, that is, in their resurrection from the dead, and their final glorification.

4. Because our testimony was believed. - The Syriac translation of this clause is, 'Quia fides adhibebat testimonio nostrum.' It seems to be distinct from the Greek, and to be a translation of a different passage here.

5. By you. - This translates the last part of this verse in the following manner: 'Adored, ad. because our testimony ye shall be admired, even by the wicked, in that day.' But as cannot with any propriety translate, 'by you,' probably Grocius adopted the reading of the Syriac translation.

11 You who confess also, we always pray concerning you, that our God may have reason to judge you worthy of the calling into his kingdom, ver. 5, by which he hath given you an opportunity what eternal life is, and that he may effectually accomplish all the good inclination of his goodness in you, and carry the work of faith (1 Thess. i. 3, note) to perfection, by his powerful assistance: -
That the name of our Lord Jesus Christ may be glorified (v. 167.) through you, and ye through him, according to the grace of our Lord Jesus Christ.

Ver. 12. And ye through him.—By the glorification of the Thessalonians, Theophylact understood their glorification at the day of judgment. But I rather understand it of their glorification in the eyes of their persecutors; because that fortune in suffering for the gospel, which by the grace of God and of Christ they were enabled to show, could not fail, as was observed in the illustration, to raise in the minds of their persecutors an high admiration of their character.

CHAPTER II.

View and Illustration of the Subjects handled in this Chapter.

To excite the attention of the Thessalonian brethren to the things the apostle was going to write concerning the time of Christ’s second coming, and to give them the greater weight, he began this chapter with beseeching them, in relation to the coming of Christ to judge the world, and their gathering together around him in the air, of which he had written in his former letter, ver. 1.—And they were soon shaken from any hope or purpose which they had formed concerning worldly matters, nor thrown into confusion, neither by any pretended revelation of the Spirit obtruded upon them by false teachers, nor by any verbal message as from him, nor by any letter forged in his name, importing that he believed the day of judgment was at hand, ver. 2.—And to remove the impression which had been made on the minds of the Thessalonians by these base arts, the apostle assured them, in the most express terms, that the day of the Lord shall not come, till there first happen a great apostasy in religion among the disciples of Christ, and the man of sin be revealed; that is, till a tyrannical power should arise in the church, which should exceedingly corrupt the doctrine of Christ, and grievously oppress his faithful servants, ver. 3.—Next he described the character and actions of that tyrannical power, and insinuated, that it would continue a long time in the church, openly opposing both God and Christ, ver. 4.—Then asked them, if they did not remember, that when he was with them he told them these things! ver. 5.—and that there was a power then existing, which restrained the man of sin

NEW TRANSLATION.

CHAP. II. —1 Now, we beseech you, brethren, (φρονήσας) concerning the coming of our Lord Jesus Christ, and our gathering together (ἐπειδήκτας) around him;

2 That ye be not soon shaken (ποτὲ ἄν γεγονήτω) from your purpose of following the gospel of Christ, but on ‘them who know not God,’ that is, idolaters; and that in neither epitaph is there one word which can be interpreted of Christ’s coming to destroy Jerusalem; and especially, that this letter was written to correct the mistakes into which the Thessalonians had fallen, concerning the coming of Christ to judgment, described in the former letter: I say, considering all these circumstances, we can have no doubt that the coming of Christ was written in the latter letter, not to destroy Jerusalem, but to judge the world, and to carry the righteous, gathered round him in the air after the judgment, into heaven.

3. And our gathering together around him.—Of this the apostle has written in his former epistle, iv. 17. ‘We shall be caught up in clouds to join the Lord in the air; and so we shall be for ever with the Lord.’ See note 3. on that verse.

Ver. 2.—1 Soon shaken from your purpose. ἐν προσεχείᾳ is to be shaken as ships are by the waves while lying at anchor. Joined with ποτὲ, it signifies to be shaken from one’s purpose or resolution. Chamberlair interprets it, Shaken from the true meaning of my former letter.

2. Nor troubled.—‘Τρόμος is to be agitated with the surprise and trouble which is occasioned by any unexpected rumour, or bad news, Matt. xxiv. 8.—Though the Thessalonians are said, I
from your purpose, nor troubled? neither by words, nor by letters, as (1 Cor. 13:11), intimating that the day of Christ is at hand.

3 Let no man deceive you by any method; for that day shall not come, unless there come first the apostasy, and then revelation of the Spirit, which these deceivers may speak, either by any verbal message, nor by letter, which they bring to you as from us, importing that the day of Christ's coming to raise the dead, and destroy the world, is at hand.

4 Let no man deceive you by any of the methods I have mentioned; for that day shall not come, unless there come first the apostasy, that great defection from the true faith and worship of God, with which I mean the revolt of those who shall speak the blasphemy of the Christ, as in the church that man of sin, that wicked king, which, because it will destroy the saints, and is itself devoted to destruction, I call that son of perdition.

Epist. 1. 10. to have waited for the Son of God from heaven, and no doubt considered it, as a most joyful event, yet the fraction of many of the Jews was there, that the thought of his immediate appearing had unmingled their minds, and led them to neglect any worldly affairs; whereby much confusion was occasioned, which the apostle endeavored to remedy by this letter.

3. Neither by spirit.—As many of the disciples, in the first age, were endowed with the gift of inspiration on particular occasions, the false teachers began very early to give out, that their erroneous doctrines had been dictated to them by the Spirit of God; hoping, by that deceit, the more effectually to recommend their defections. Of those false pretenders mention is made in 1 John iv. 1. 8. But to prevent the faithful from being misled by such crafty impostors, some of the brethren in every church were endowed with the gift of discernment of spirits, whereby they were enabled to judge with certainty, concerning the nature of the inspiration by which any teachers spoke, 1 Cor. xiv. 29. It would appear, however, that the false teachers in the church of Thessalonica had not been thus judged; perhaps because they pretended that what they taught was inspired, and was revealed to the apostles, and to the message and letter from him which they had feigned. Or the Thessalonians had not paid sufficient attention to the gift of discernment of spirits, and had thereby been imposed upon by impostors; on which account the apostle gave them this caution.

Nor by word, nor by letter, as from us.—It seems some of thefalse teachers pretended to be ministers of God, and pretended to be sent from the apostles; and the Thessalonians, importing that the day of Christ was at hand, Nay, they had forged a letter, as from him, to the same purpose. The practice of feigning messages from the apostles, in order to gain credit among the brethren in distant parts, began very early, A.D. 35, 45, 55, etc. The practice of forging revelation of the Spirit, 2 Pet. ii. 1; 1 John iv. 1. Also, that letters were forged in Paul's name, appears from 2 Thess. iii. 17. Or he may mean, he who had the care of the church at Thessalonica, Knabbesbough, thought this clause should be joined with the beginning of the next verse, in the following manner: 'As that the day of Christ is at hand, let no man deceive you by any method;' it will not come, 'unless the apostasy first comes.' See note I. on ver. 3.

3 Thess. ii. 3. And there be revealed that man of sin, that son of perdition.

The article here is emphatical, denoting both that this was to be a great apostasy, the apostasy by way of eminence; and that the apostasy was to be revealed by the emergence of a person, which ech得意 him as Christ's servant to comfort them with the promise of his second coming, the manifestation of Christ, to which they had been waiting with trembling and expectation. See ver. 6. Chandler observes, that μετέρρησις signifies the rebellion of subversion, against the supreme power, the country where they live, the church, or the revolt of soldiers against their general; or the hostile separation of one part of a nation from another. But in scripture it commonly signifies a departure from the right way, a sin, or a sin, from the true faith and worship of God, enjoined in the gospel. Accordingly the apostle, foretelling this very defection, says, 1 Tim. iv. 1. That which was from the beginning, is now full grown, as the sin of this world, and, 2 Tim. iii. 3. On that verse, and mentions the principal errors which were to constitute that apostasy; namely, the doctrine of demons—the doctrine concerning the power and agency of angels and spirits departed, in human affairs as mediators, and concerning the worship that is due to them on that account; the prohibition to marry; and the abominations of the Gentiles. In a word, this was to be a gross apostasy, the apostasy by way of eminence; and that the apostasy was to be revealed by the emergence of a person, which ech得意 him as Christ's servant to comfort them with the promise of his second coming, the manifestation of Christ, to which they had been waiting with trembling and expectation. See ver. 6. Chandler observes, that μετέρρησις signifies the rebellion of subversion, against the supreme power, the country where they live, the church, or the revolt of soldiers against their general; or the hostile separation of one part of a nation from another. 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In a word, this was to be a gross apostasy, the apostasy by way of eminence; and that the apostasy was to be revealed by the emergence of a person, which ech得意 him as Christ's servant to comfort them with the promise of his second coming, the manifestation of Christ, to which they had been waiting with trembling and expectation. See ver. 6. Chandler observes, that μετέρρησις signifies the rebellion of subversion, against the supreme power, the country where they live, the church, or the revolt of soldiers against their general; or the hostile separation of one part of a nation from another. But in scripture it commonly signifies a departure from the right way, a sin, or a sin, from the true faith and worship of God, enjoined in the gospel. Accordingly the apostle, foretelling this very defection, says, 1 Tim. iv. 1. That which was from the beginning, is now full grown, as the sin of this world, and, 2 Tim. iii. 3. 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II. THESSALONIANS.

4 Where will first oppose, and after that exalt himself above every one in heaven and on earth who is called a god, or an object of worship, civil or religious: So that he, in the temple of God, as a god sitteth, openly shewing himself that he is a god.

5 Do ye not remember, that when I was (err still with you, I told you these things. 1 And ye know what new restrains him in order to his being revealed in his own season.

6 For the mystery of iniquity already inwardly worketh, only till he who now restrains be taken out of the way.

7 By the mystery of iniquity already inwardly worketh, only till he who now restrains be taken out of the way.

1 John xvii. 12. Dr. Newton thinks the application of it in the man of sin signifies, that, like Judas, the man of sin was to be a false apostle, and would betray Christ, and be utterly destroyed.

2 In order to his being revealed in his own season.

3 Or an object of worship. -Sects is thought by some to mean sects, the sects which always meant the Christian church, or the Christian nation, the people of God. But sects is used by Paul to denote the objects of religious worship, Acts xviii. 25; and therefore, in the context, it must be both kinds.

4 So that he, in the temple of God, as a god sitteth. -The sitting of the man of sin ostentatiously, so as to shew himself as a god, and all the temporal authority belonging to princes and magistrates.

5 Ver. 5, I told you these things. -The heresies which were to disturb the church, the rise and progress of the great apostacy, and the evils which were to be occasioned by the man of sin, were matters of such awful and solemn import, unless the disciples had been forewarned concerning them, their coming might have led the weak to fancy that God had cast away all care of his church.

6 Ver. 6. And ye know what now restrains him. -It seems the apostle had mentioned in his former epistle the apostles, and of the man of sin, had told them what it was that restrained him from shewing himself. But he, as he thought not fit to confide that discovery to writing, he left it to our own capacity to find out, or what the restraining power was. This, therefore, being a matter under a particular form of prayer, he ordered the Thessalonians to hold fast, we may, from his caution, suppose, with Dr. Newton, that it was somewhat concerning the higher powers then in being. However, though the apostle hath not mentioned that discovery to writing, the Thessalonians to whom he made it known in conversation, would not conceal it from those in other churches whose curiosity prompted them to inquire about it. Accordingly, the Christian fathers universally understood the restraining power to be the Roman empire. In which opinion, whether it was derived from tradition or from conjecture, they were not at variance. They had been restrained by it, with a certain kind of co-operation of God, which was not the case with other empires. 2 In order to his being revealed in his own season. -The revelation of the mystery of iniquity is the time when the man of sin will be discovered. The apostles then shew that the Roman empire was the restraining power of that time, in order to the man of sin being kept back. For, though it strengthened the spirit of the apostles, yet it clearly convinces us of his opposition to Christ as head of the church, and in an exaltation of himself above all in the church who are called by Christ; being, indeed, above all bishops, and pastors, and teachers whatever.

8 Or an object of worship. -Sects is thought by some to mean sects, the sects which always meant the Christian church, or the Christian nation, the people of God. But sects is used by Paul to denote the objects of religious worship, Acts xviii. 25; and therefore, in the context, it must be both kinds.

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II. THESSALONIANS.

And let the fear of God's judgments be on them, that they may not escape, ver. 3. Then shall the Lord consume, etc. 9, 10. We must believe the truth, that the Lord will consume the world, and that we shall be present when the consummation of his coming is effectual, by the bright shining of his coming.9

9. Of whom the coming is after the strong working of Satan, with all power and signs, and miracles of falsehood; and of false prophets, deceiving the nations, and of false Christs, and of false teachers, who shall shew great signs and wonders, in much that if were possible, they would deceive the very elect. Wherefore, seeing the coming of the Lord approaches, let us bid farewell to false prophets, and to all power, and signs, and miracles,10 it is not improbable that some people are not satisfied with the mind and wishes of the sects introduced may have been real miracles performed by evil spirits, called here 'miracles of falsehood,' because they were done for the establish of false doctrine; but on the same events the truth is thought to be foretold.

The coming of the lawless one, with all power, and signs, and miracles of falsehood, plainly enunciates, that Mahomet cannot be the man of sin, as some pretend. For, instead of working miracles, he shewed the lawless one, and strengthened them all the way. And for the same reason, the man of sin cannot be the factious leaders of the Jews, in their revolt from the Romans, and their conversion to Gentiles and an establishment, and the death of being eaten up of worms. He supposes it has the same meaning, supposing that the man of sin is to be gradually destroyed by the breath of Christ's mouth. 3. By the breath of his mouth. See Rom. iii. 11 note. 4. And will consume all ungodliness literally signifies. Th. ii. note 2. The meaning is, that as the sun is a fiery rod, which destroyeth the works of darkness, so the mystery of iniquity shall be destroyed by the light of Christ which will cause the true doctrine of the gospel to shine. On this verse Benson observes, 'As John and St. Paul 

8. And the fear of God shall be revealed to all. Who all men, and all signs, and miracles of falsehood, they shall be shewn great signs and wonders, in much that if were possible, they would deceive the very elect. Wherefore, seeing the coming of the Lord approaches, let us bid farewell to false prophets, and all power, and signs, and miracles, it is not improbable that some people are not satisfied with the mind and wishes of the sects introduced may have been real miracles performed by evil spirits, called here 'miracles of falsehood,' because they were done for the establish of false doctrine; but on the same events the truth is thought to be foretold.

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not believed the truth, but have taken pleasure in unrighteousness.

For this we learn, that it is not the anathema of truth to which all differences are traced; for many cases this may be no fault in the ignorant. But it is men's refusal to believe the truths of God's word which will prove fatal to them; for a disposition of that sort, renders the wicked altogether irreparable.

It now is to inform the reader, that learned men have differed greatly in their interpretation of this famous prophecy. Nevertheless, the diversity of interpretation given of this, and of the other prophecies of God, does not prove them uncertain. The facts and circumstances mentioned in these prophecies, are for the most part, according to the man of sin, from the writings of the Scriptures, except to the persons and events intended by the Spirit of God.

And therefore, in every case where different interpretations have been given of an event or passage, the way to decide on its meaning is to compare the various events to which it is thought to relate, with the words of the prophecy, and to adopt that as the event which is in the proper sense of things described in that part of the prophetic description.

For this reason, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of things that are to happen along the ten horns of the beast, which are to be introduced into the church in the apostle's day, and wrought secretly all the time the heathen magistrates persecuted the Christians; but while the interdicts ceased, the communications of the empire received the faith of Christ, A. D. 313, and by a gradual process in the monstrous errors and usurpations of the bishops of Rome, when the uniformity of the church was inverted in that period, Rome made themselves the sovereignty of Rome, and of its territory, and so became the little horn which Daniel beheld coming up out of the sea, and which in the mouth speaking great things, to shew that its dominion was founded in the deepest policy, and that its strength consisted in the Bull, Papacy, which was not to be opposed with force or with power, but with prudence, and the time of the little horn was upon the brow of the heathen, Daniel forestalled the vision of Christ, in the finding of his Viceroy of Christ, on pretence that Christ had transferred his whole authority to them. They also thought to change times, and laws, and the people of Christ of the Church, by the power of saving and damning men at their own pleasure, and altered the terms of salvation, making it depend on their will, which they had established; and sold the pardon of sins past, and even the liberty of sinning for the future, for money only made with the saints who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High; for by the cruel and bloody persecutions which they were forced to undergo, the princes who acknowledged their authority to carry on against those who adhered to the pure doctrine and worship of Christ, they have been, by the terror of their excommunications and interdictions, forced to do what they otherwised could not; which is the reason why the sacred and sacred see, at length they assumed the right of conferring kingdoms, and of deposing princes; and actually destroyed the powers of Christ, and put their mandates in execution. Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of the gods, and the authority of the church; and made vassals to the most sacred of all moral obligations, the obligation of paying tribute to their see. But this church, which the spiritual tyranny built thereon, agreeably to the predictions of the prophet Daniel and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth; that is, by the Scriptures put into the hands of the laity, and by the preaching of true doctrine out of the Scriptures.

Upon the whole, I think every impartial person who attentively considers the foregoing sketch must be sensible, that in the bishops of Rome, all the characters and actions ascribed by Daniel to the little horn, and by Paul to the man of sin and the lawless one, are clearly united. For, according to the strong working of Balaam, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as gods, showing themselves that they are gods, and the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all human and divine, and have encouraged their vortaries in the most enormous acts of wickedness, the Spirit of God hath, with the destruction of the apostles, given them the appellation of the son of perdition, and the lawless one. Further, as it is said that the man of sin was to be revealed in this season, there can be little doubt, that the dark main of all this evil, and those that are the irruption of the northern barbarians, were the season allotted to the man of sin for the accomplishment of his object; and according to these ages, the corruptions of Christianity, and the usurpations of the clerical, were carried to the greatest height. In short, the spiritual tyranny of those ages, was such, that if the things written in this passage can be applied with so much fitness as the bishop of Rome. Why then should we be in any doubt concerning the interpretation of the text? The man of sin is at hand in all its severity, even as it was foretold in it, being such as never took place in the world before, and in all
II. THESSEALONIANS.

13 But we are bound to give thanks to God always concerning you, brethren, beloved of the Lord, because (οὕτως) God (ἐπηλεύσατο) hath chosen you from the beginning to salvation, through sanctification of spirit and belief of truth;  
14 To which he called you, by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Well then, brethren, (συμμαχεῖτε) stand, and hold fast the traditions which ye have been taught, whether by our word or by our letter.

16 And may our Lord Jesus Christ himself, and God even our Father, who hath loved us, and given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and establish you in every good word and work.

III. CONCLUSION.

If the end of the foregoing chapter, by praying God to comfort and establish the Thessalonians, the apostle inculcated, that God's assistance, obtained, whether by their own prayers or by the prayers of others, is the best preservation from apostasy and sin. Therefore St. Paul, at this time, being deeply affected with the malice and rage of the unbelieving Jews, who, while Galio was proconsul of Achaia, had made an insurrection, in which his life was endangered, he besought the Thessalonians to pray to God in behalf of him and his assistants; that, by their bold and faithful preaching, the gospel might be as speedily and successfully propagated through all the world, as it had been among the Thessalonians, ver. 1.—and that they might be delivered from those brutal and unreasonable men of the Jewish nation, who pretended to be Christians, but who, in their furious passion, had been sentenced to death; thereto he appeals, ver. 2. However, that the malice of the Jews might not terrify the Thessalonians too much, he put them in mind of the power and faithfulness of Christ, who will not suffer his servants to be tempted above what they are able to bear, ver. 3.—then prayed God to direct them all to that which was good, ver. 4.—And because his former letter had
not reclaimed the disorderly among them, he, in the name and by the authority of Christ, commanded the faithful to avoid the company and conversation of them who had not obeyed his former order concerning working for their own maintenance, ver. 6. And to add the more weight to his command, he put the Thessalonians in mind, that when he and his assistants were with them, they did not, on preference of their being employed in preaching the gospel, lead an idle life, ver. 7.—nor intrude themselves into the houses of the rich, nor live on other people's labour; but wrought daily for their own maintenance, ver. 8. This course they followed, not because they had no right to maintenance from their disciples, but to make themselves examples of prudent industry to the Thessalonians, ver. 9. Further, he put them in mind, that when he was with them, he commanded, if any man did not work, none of them should give him to eat, ver. 10. And because he was informed, that there were still among them persons who did not work at all, but who went about idly observing and censuring other people's actions, pretending perhaps, that, as the day of judgment was at hand, to employ themselves in worldly affairs was inconsistent with the care of their salvation, ver. 11.—such idle persons he commanded immediately to correct their disorderly way of living, ver. 12. And the faithful he exhorted, not to become weary of honestly working for their own maintenance, and of doing acts of charity to the really needy, ver. 13. At the same time, that his injunctions might be better obeyed by the disorderly than formerly, he desired the rulers of the church, if any refused to do the things commanded in this letter, to point them out to the faithful, that they might put them to shame, by avoiding their company, as he had directed, ver. 14.—yet they were not to regard them as enemies, but to admonish them as brethren, who might still be reclaimed, ver. 15.—Next, to shew his great affection to the Thessalonians, he prayed for all manner of happiness to them, ver. 16. Lastly, to authenticate this epistle, the apostle with his own hand wrote the salutation; and declared it to be the mark by which all his genuine letters might be distinguished from such as were forged, ver. 17. and finished this epistle with his apostolic benediction, ver. 18.

NEW TRANSLATION.

CHAP. III.—1 Finally, brethren, pray for us, that the word of the Lord may run, and be glorified, even as (Eph. 3. 20.) among you.1

2 And that we may be delivered from brutish and wicked men; for all men have not faith,2

3 (as 100.) However, the Lord is faithful, who will establish and keep you from the evil one.1

4 For we are persuaded in the Lord concerning you, that the things which we commanded you, ye both do, and will do.1

5 Now, may the Lord direct your hearts to the love of God, and to the patience of Christ.2

6 Now we command you, brethren, by the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother who walketh disorderly,1 and not according to the tradition2 which he received from us.

Commentary.

CHAP. III.—1 To conclude, brethren, pray, both in public and in private, for us, that we may have liberty to preach everywhere, (Col. 4. 3.) with courage, (Eph. vi. 16.) and fidelity, that the gospel may be quickly spread, and be glorified by the faith and obedience of mankind, even as it is among you.

2 And that we may be delivered from brutish and ill-disposed men, such as the heathen priests, but especially the unbelieving Jewish zealots. For all men have not faith; have not a desire to know and do the will of God.

3 However, though they persecute you, the Lord Jesus is faithful, who, according to his promise, will establish and keep you from being seduced by the devil and his instruments.

4 For, by our knowledge of the faithfulness of the Lord, we are persuaded concerning you, that the things which we have commanded you, he enables you, and will still enable you to perform.

5 Now, may the Lord direct your hearts to the love of God, and to the patience which Christ exercised in all his afflictions, that ye may be preserved from apostasy.

6 In my former letter, (chap. v. 14.), I ordered your rulers to rebuke those who walked disorderly; but their rebukes have been disregarded. Wherefore now we command you, brethren, by the authority of our Lord Jesus Christ, that ye shun the company of every brother, who, having been once and again admonished, still walketh disorderly, and not according to the precepts which he received from me.

Ver. 1. Even as among you.—This is a very high commendation of the Thessalonian church, for it was designed to encourage them in their attachment to the gospel.

Ver. 2.—Delivered from brutish and wicked men,—Ava., which I have translated brutish men, literally signifies men who have no place; that is, who deserve to have no place in society; consequently unreasonable brutish men, who are the impurities of their passions, and who, like wild beasts, should be avoided. No doubt the apostle, when he wrote this, had the heathen priests and philosophers in his eye, as well as the unbelieving Jewish zealots. Yet seeing the latter were so exceedingly enraged against him for preaching salvation to the Gentiles, without requiring their legal sacrifices, that they followed him from place to place, and raised a furious storm of persecution against him wherever they found him, by infamous both the rulers and the people against him; it is not improbable that they were particularly pointed at in this passage, especially as they had lately made an insurrection at Corinth, when an intention to habe the apostle put to death.

2. For all men have not faith.—Faith, in this passage, does not signify the actual belief of the gospel, but such a desire to know and to do the will of God, as will dispose a person to believe the gospel, and to which he do not wait according to the tradition which he receives from the Thessalonians, that is, not only at the Jews, who boasted of their faith in the true God, and in the revelations of his will which he had made to them, but the Greek philosophers likewise, who had assented to themselves the pompous appellation of lovers of wisdom or truth.

Ver. 3. Keep you from the evil one.—Ava., to the devil. This is the same given in other passages of scripture to the devil, Matt. vi. 13. xiii. 22. xxi. 38. Eph. vi. 16.—The apostle assured the Thessalonians that the Lord Jesus would establish and keep them from the temptations, to prevent their being too much distressed with fear for their own perseverance, when they found him so anxious to be delivered from brutish and wicked men.

Ver. 4. Ye both do, and will do.—The apostle in this expresses his good opinion of the greatest part of the Thessalonian brethren, but not of every one of them without exception, as isplain from verses 11—14.

Ver. 5. Ver. 6.—1. May the Lord direct your hearts to the love of God, (Eph. iii. 19.) and to the patience of Christ.1—May the Lord direct your hearts to imitate the love which God hath showed to mankind, and the patience which Christ exercised under suffering.

This sense the patience of Christ has Rev. 1. 9. 'a partner in the kingdom and patience of Christ,' understand the Thessalonians love to God; and by 'the patience of Christ,' their patience waiting for the second coming of Christ, mentioned 1 Thess. i. 10. But I prefer the first sense, for the reason assigned in the next note.

2. And to the patience of Christ.—As 'the patience of Job,' and the patience of Christ, was so great an example, so 'the patience of Christ' is the patience which he exercised in his sufferings.

Ver. 6. 1. Walketh disorderly.—Ava., disorderly persons, are they who profess to be subject to the discipline of the gospel, and yet do not according to it. See 1 Thess. v. 22. Note 1. What the apostle condemned under this description was idleness, (ver. 11.) and by the solemnity with which he introduces his charge, we are taught that it is most offensive to God, and precarious to ourselves and others, to encourage, by our company and conversation, such an abuse of the practice of the gospel. May all who have a regard to religion attend to this! The same charge is repeated, ver. 14. See note 2 on that verse.

2. Tradition which he received from us.—See chap. ii. 15. Col. ii. 6. notes.
II. THESSALONIANS.

I. My own conduct entitles me to rebuke the disorderly. For yourselves know that ye ought to imitate me, because I did not walk disorderly among you;

8 Not because we have not right, but that we might give ourselves to you for a pattern, to imitate us.

9 For we hear that there are some who still walk among you disorderly, not working at all, but preying upon other people's affairs.

10 Now, them who are such, we command and beseech by our Lord Jesus Christ, that with quietness work, and eat their own bread.

11 And ye, brethren, be not weary in well-doing.

12 Now, if any one do not obey our command in this letter, point out that man, and keep no company with him, that he may be ashamed.

13 Yet do not count him as an enemy, but admonish him as a brother.

14 And may the Lord of peace himself, give you peace always, in every shape.

Ver. 8.—Not because we have not right. When our Lord first sent out the twelve to preach, he said to them, Matt. x. 2, "The workman is worthy of his hire;" and by so saying, conferred on his apostles a right to demand maintenance from those to whom they ministered. But our Paul did not insist on the Thessalonians, but wrought for his own maintenance while he preached to them. Last, however, his energies must have been spent in the direction of the church, and his knowledge that he was no apostle has not asserted his right, and told them, that he had demanded no maintenance from them, to make himself a pattern to them of prudent industry.

2. That we might give ourselves to you for a pattern. The apostle's working for his maintenance ought to have put the Thessalonians to shame, who perhaps excused themselves from working, on pretence they were attending to their neighbours' affairs. For, if the apostle did not make the necessary and laborious work of preaching the gospel an excuse for not working, the Thessalonians had no reason to excuse themselves from working, on pretence of their mindung other people's affairs; which in truth was but foolish meddling.

10. If any one will not work, neither let him eat. From this precept of the gospel we learn, that all men, without distinction, ought to employ themselves in business or other which is useful; and that no man is enabled to spend his life in idleness. From the lower classes of mankind it is required, that they employ themselves in agriculture, or in the mechanic arts, or in such other services as are necessary to society; and from them who are in higher stations, such exercises of the mind are expected, as may advance the happiness of others, either in this life or in that which is to come. Whether, therefore, we fill higher or lower stations, let we apply ourselves diligently to such useful occupations as are suitable to our rank. With this view, if any of you give account of yourselves unprofitable to God, we may be found to have lived not altogether usefully in the world. This passage of the word of God ought likewise to be regarded by such as go about begging their bread, notwithstanding they are able, and have opportunity, to work for themselves and their families. In the latter clause, by the word "right," is meant the right to maintenance, and therefore to give them alms is to encourage them in vice, a practice which the apostle has forbidden, ver. 6. and should be avoided by all consciencious Christians. Either, by supplying such disorderly persons' wants, they make themselves dependants on the public, and sink themselves to a level with them, instead of maintaining the purity of the Thessalonian church. Probably the messenger who carried that letter gave him an account of their affairs at his return, or brought him a letter from some of the pastors of the church, where we learn the manner in which they conducted themselves; and the apostle, for fear of the church might be brought into too great disorder, in his second epistle, chap. ii. 5, affords another proof of this. Besides, the apostle would not so soon have written a second letter to the Thessalonians, if he had not something more to observe. Ver. 10. none of you may keep company with him, in order that, being abashed by all as an evil doer, he may be ashamed of his conduct, and amend.

15 Yet do not behave towards him as an iniquit, but as incorrigible, but in your public discourses, and in private, as ye have opportunity, admonish him as a brother, who may still be reclaimed.

16 And may the Lord of all happiness, himself give you happiness in every shape, by bestowing on you diligence by bringing him a letter from some of the pastors of the church, where we learn the manner in which they conducted themselves; and the apostle, for fear of the church might be brought into too great disorder, in his second epistle, chap. ii. 5, affords another proof of this. Besides, the apostle would not so soon have written a second letter to the Thessalonians, if he had not something more to observe. Ver. 12. We command and beseech. To his command the apostle adds earnest entreaty; and he did so by the authority of our Lord Jesus Christ, who is the author of the epistle. Ver. 13. Be not weary in well-doing. Be not weary in well-doing. No maintenance properly signifies, do not flag through sloth or cowardice. See Eph. iii. 13. note 1. The Thessalonians were not to flag in the performance of the duties of their vocations or in active labour. Ver. 14. 1. Point out that man. A like direction is given, Rom. xii. 17. 1 Cor. v. 11. Phil. iii. 12. But this word εἰκαστικος, put a mark upon that man, means communicate him; to which meaning the subsequent clause seems to agree. Grotius construes the words ουτωι κατηγησεν εξεχε ουτωι, I. 9. Give me notice of that man by a letter. But the phrase in the sense is not common. See Benson on the passage.

2. Keep company with him. 1. From this and other passages, particularly Matt. xvi. 17—18, Tit. iii. 10. and ver. 6. of this chapter, it appears that Christ hath established a wholesome discipline in his church, to be exercised by the pastors and people for reclaiming those who sin. This discipline does not consist in corporal punishment, imprisonment, fines, and civil incapacities; but in the administration of admonitions and rebukes. When these are without effect, and the offender continues impendent, he is to be excommunicated from joining the church in the office of religion. In that case, however, the faithful must not lose, either their affection for the offending party, or their hope of his recovery; for the church must remember her own weakness, and the grace of God. When this happens, he is to be cast out of the society, and avoided as a person with whom to have any intercourse, except in the offices of humanity, would be dangerous. Matt. xvii. 17.

15. The Lord of peace. The apostle calls Christ 'the Lord of peace,' in allusion to Isa. xi. 6, where he is foretold under the characteristic of 'the Prince of peace,' because he was to reconcile and make peace between God and men; and make peace between God and them; and make peace between the genera. Ver. 16. The Lord of peace. The apostle calls Christ 'the Lord of peace,' in allusion to Isa. xi. 6, where he is foretold under the characteristic of 'the Prince of peace,' because he was to reconcile and make peace between God and men; and make peace between God and them; and make peace between the genera.
Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle I write.

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

2. The Lord be with you all.—This wish is founded on Christ’s promise, Matt. xxviii. 20. “Lo, I am with you, even unto the end of the world.” With this promise Paul may have been made acquainted by revelation.

Ver. 17. The salutation, &c. which is the token in every epistle.]—Paul commonly employed one to write, or at least to make a fair copy of his letters, especially if they were of any length. Wherefore, as impostors had now begun to forge letters in his name, (2 Thess. ii. 2,) to prevent the ill consequences of that fraud, he wrote the salutation in all his letters with his own hand. And that the faithful at Thessalonica might be able to distinguish his genuine letters from such as were forged, he desired them to take particular notice of that mark. It seems the apostle’s converts were generally acquainted with his handwriting.— Doddridge interprets, the Paul may have dictated some of his epistles, while his hands were employed in the labours of his occupation of tent-making; and says, This may account for some small inaccuracies of style at which little minds have been offended, but which good judges easily know how to excuse.

CONCLUSION.

As the first epistle to the Thessalonians contains a formal proof of the divine original of the gospel, founded on the knowledge and experience of the persons to whom it was addressed, its primary intention was to establish them in the faith of the gospel. Yet, like the other inspired writings, it was calculated for the benefit of all the churches of Christ to the end of the world. Accordingly, it has been of singular use to them in every age; for from it we learn what the facts and circumstances were on which the apostles built their pretensions to a divine commission, and by which they persuaded mankind to embrace the gospel. And our knowledge of these facts and circumstances leads us to believe, that the rapid progress of the gospel was owing neither to fraud nor to enthusiasm, nor to the power of the sword, but to the excellent nature of the gospel; the holy lives of its first preachers and professors; the undeniable miracles which the apostles wrought in proof of their mission from God; the gifts of the Spirit which they bestowed on their converts; the witness which they bore to the resurrection of their master; and their appealing to that great miracle, in proof that, according to his promise, he will return from heaven to reward the righteous, and to punish the wicked. For these being matters of fact, obvious to the senses of mankind, the vulgar, equally with the learned, were able to judge of them; and, being strongly impressed by them, great numbers of them became Christ’s disciples. Wherefore, although no miracles are now wrought in confirmation of the gospel, and the spiritual gifts have long ago ceased in the church, we have still abundant evidence of the divinity of our religion. The first epistle to the Thessalonians affords a convincing proof, that the gospel was established in the chief city of the province of Macedonia by its own intrinsic excellence, accompanied with miracles and with the exercise of the spiritual gifts, notwithstanding the philosophers, of whom there were many in Thessalonica, endeavoured to overturn it by reasoning; and the unbelieving Jews, to stop its progress, stirred up the heathens to persecute those who professed it. For the miracles and spiritual gifts which accompanied the preaching of the gospel, rendered it superior to all opposition. The second epistle to the Thessalonians, although it was written to correct a particular error, being an illustrious monument of the inspiration of its author, affords to us who live in these latter times an additional, and I may say an increasing evidence of the truth of our religion. Certain false teachers, by misinterpreting an expression or two in the apostle’s first epistle, had made the Thessalonians believe, that the coming of Christ to raise the dead and carry the righteous into heaven was at hand, and thereby had occasioned them to neglect their worldly affairs. To undeceive them, the apostle, in his second epistle, assured them, that before the coming of Christ a great apostasy or desertion was to take place in the church; and that the defection would not happen at once, but would proceed very slow degrees from the height to the extent determined; and that to carry it to that height, a long series of ages was requisite. And to show that the apostasy would be of a long continuance, the apostle foretold the particulars of which it was to consist, described the persons by whom it was to be introduced, and discovered the vile arts by which they were to establish it. Which, that the Thessalonians might not be too much afflicted with the foresight of the evils which the apostacy would occasion, and that the faithful who beheld these evils might not be tempted to think God had cast off all care of his church, the apostle foretold that the apostasy would be destroyed—but in as gradual a manner as it had been introduced; and even described the means by which it would be destroyed; namely, by the scriptures put into the hands of the people, and by the preaching of the true doctrine of the gospel out of the scriptures; so that the eyes of the people, long blinded by the arts of the deceivers, being opened, they would at length discern and acknowledge the truth.—No events similar to those of this epistle, and which are probably to happen in any prior age of the world, the prediction of them by the apostle, and their happening exactly as they were foretold to us, who have seen the rise and progress, and begun destruction of the apostasy, are such a demonstration of the inspiration of St. Paul, and of the truth of our religion, as cannot be gainsaid.

The matters contained in the two epistles to the Thessalonians being of such importance, we may believe that the presidents of the Thessalonian church, in obedience to the apostle’s adjuration in his first epistle, took care to have both of them frequently read to the people in their public assemblies; who, considering them as expressions of their spiritual father’s love to them, and of his earnest concern for their salvation, would hear them read with pleasure, and be greatly strengthened and comforted by them.—May the reading of these excellent writings have the same happy effects on the disciples of Christ, to the end of time!
I. TIMOTHY.

PREFACE.

Sect. I.—The History of Timothy's Conversion to Christianity.

Paul and Barnabas, in the course of their first apostolical journey among the Gentiles, having come to Lystra, a city of Lycania, in the Lesser Asia, Acts xiv. 6, preached there some time, and converted a pious Jewish woman, named Lois, with her daughter Eunice, whose husband, it is thought, was then dead, 2 Tim. i. 5.—Soon after this, Timothy, Eunice's son, who had been brought up by his mother and grandmother in the Jewish religion, and in the knowledge of the scriptures, 2 Tim. iii. 15, being greatly affected by the apostle's discourse, believed.—From the time of his conversion, Timothy made such proficiency in the knowledge of the gospel, and was so remarkable for the sanctity of his manners, as well as for his zeal in the cause of Christ, that he attracted the esteem of all the brethren in those parts. Accordingly, when the apostle came from Antioch in Syria to Lystra, the second time, they so praised Timothy, that 'he would Paul have to go forth with him,' Acts xvi. 2, 3. The testimony of the brethren, however, was not the only reason of this choice. Timothy was pointed out as a fit person to be ordained an evangelist, by a revelation made either to Paul himself, or to some of the Christian prophets of the church at Antioch. In the mean time, Timothy, though a Jew, not having been circumcised by reason that his father was a Greek or Gentile, it was proper he should bear that mark of his descent; because, without it, the Jews would have looked on him as a Gentile, and have despised his instructions. This, and not any opinion that circumcision was necessary to salvation, determined the apostle to propose, and Timothy to receive the rite by which the Jews, from the earliest times, had been distinguished from the rest of mankind. Afterwards, the eldership at Lystra, the more strongly to impress Timothy with a sense of the importance of the function he had undertaken, solemnly set him apart to the office of evangelist, by the laying on of their hands, 1 Tim. iv. 14, and by prayer. This was followed by the laying on of the apostle's hands, for the purpose of communicating to Timothy the gifts of the Holy Ghost, 2 Tim. i. 6.

Timothy, thus prepared to be the apostle's fellow-labourer in the gospel, accompanied him and Silas when they visited the churches of Phrygia, and delivered to them the decree of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses as a term of salvation. Having gone through these countries, they at length came to Troas, where Luke joined them, as appears from the phrasing of his history, Acts xvi. 10, 11, 26.—In Troas, as was mentioned, Pref. to I Thess. sect. 1, a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis, and from thence went to Philippi, where they converted many, and planted a Christian church. From Philippi they went to Thessalonica, leaving Luke at Philippi; as appears from his changing the phrasing of his history at ver. 46. We may therefore suppose that, at the departing, they committed the converted at Philippi to Luke's care.—In Thessalonica they were opposed by the unbelieving Jews, and obliged to flee to Berea, whither the Jews from Thessalonica followed them. To abate their rage, Paul, who was most obnoxious to them, departed from Berea by night to go to Athens, leaving Silas and Timothy in Berea. At Athens Timothy came to the apostle, and gave him such an account of the afflicted state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. See Pref. to I Thess. sect. 1.—After that, Paul preached at Athens; but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth, they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch in Syria.—Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey, in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode long. In short, from the time Timothy first joined the apostle as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority among them, that Paul inserted his name in the inscription of several of the letters which he wrote to the churches, to show that their doctrine was one and the same. His esteem and affection for Timothy the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon which bear his name; and which have been of the greatest value to the writers of the gospel, ever since their publication, by directing them to discharge all the duties of their function in a proper manner.

Sect. II.—Of the Time when the First Epistle to Timothy was written.

In the third verse of the first chapter of this epistle, the apostle saith, 'As I entreated thee to abide in Ephesus, when going into Macedonia, so do: that thou mayest charge some not to teach differently.' From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him.—3. That he had been left there by the apostle, who, at present, no longer treated him to abide in Ephesus.—3. That this happened when Paul was going from Ephesus into Macedonia.—And, 4. That he entreated Timothy to abide in Ephesus for the purpose of charging some teachers in that church not to teach differently from the apostles.

In the history of the Acts of the Apostles, there is no mention of Paul's going from Ephesus into Macedonia but once; namely, after the riot of Demetrius, Acts xx. 1. For which reason, Theodoret among the ancients, and among the moderns, Estius, Baronius, Capelius, Gro- tius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Bengel, and others, have given it as their opinion, that the apostle speaks of that journey in his first epistle to Timothy. Yet, if I am not mistaken, the following circumstances will shew their opinion to be ill founded.

1. When the apostle went from Ephesus into Macedonia, as related Acts xx. 1. Timothy was not in Ephesus, having gone from that city into Macedonia with Erastus, according to the apostle's direction, Acts xix. 22. And in the first epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed, that he was to go from Macedonia to Corinth, 1 Cor. iv. 7. 'I have sent to you Timothy.'—I Cor. xvi. 10. 'If Timothy be come, take care that he be among you without fear.' Ver. 11. 'Send him forward in peace, that he may come to me: for I expect him with the brethren.'—
But before Timothy returned from Corinth, the apostle left Ephesus, and went into Macedonia, where the brethren above mentioned met him, 2 Cor. ii. 12, 13, having Timothy in their company; as is plain from his joining the apostle in his second epistle to the Corinthians, which he wrote while he was at Corinth, and which was the reason he had gone from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his first letter. Wherefore, since Timothy was not in Ephesus when the apostle left that city after the riot, it could not be the occasion on which the apostle said to him, 'As I entreated thee to abide in Ephesus, when going into Macedonia, so do!' But the journey into Macedonia, of which he speaks, must have been some other journey not mentioned in the Acts.—To remove this difficulty, we are told, that Timothy returned from Corinth to the apostle, before his departure from Ephesus, and that he was left there after the riot; but that something happened, which occasioned him to follow the apostle into Macedonia: That there he joined him in writing his second epistle to the Corinthians; and having finished his business in Macedonia, he returned to Ephesus, and abode; agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his second epistle to the Corinthians may still be urged as a proof, that he came with the brethren directly to Corinth. Nevertheless, Timothy did not go from Macedonia to Ephesus, after joining the apostle in his second epistle to the Corinthians, but returned with him to Corinth to receive the collections, I think is plain from Acts xx. 4., where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem, with the collections.

3. From this appears the character of Timothy, 'he hoped to come to him soon,' chap. iii. 14. But, from the history of the Acts, it is certain, that in no letter written to Timothy after the riot, till his first confinement in Rome, could the apostle say, 'that he hoped to come to him soon.' He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus: For at that time he was going into Macedonia and Achaia, to receive the collections from the churches in these provinces. Neither could he say so, after writing his second to the Corinthians from Macedonia: For in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to accompany him in his voyage to Jerusalem with the rest of the teachers and helpers from Macedonia. Acts xx. 4. As little could he write to Timothy, that 'he hoped to come to him soon,' when he altered his resolution on occasion of the lying in wait of the Jews, and returned into Macedonia, Acts xx. 5.: For he was then in such haste to be in Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him, Acts xx. 16, 17. When he arrived in Judea, he could not write, 'he hoped to come to Ephesus soon;' for he was imprisoned a few days after he went up to Jerusalem. And having continued two years in prison at Caesarea, he was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy, that 'he hoped to come to him soon.' And even then he did not write his first epistle to Timothy: For Timothy was with him at the conclusion of his confinement, Phil. ii. 19—23.

4. From the first epistle we learn, that the following were among the lessons taught, by any person to oppose Paul: Fables invented by the Jewish doctors to recommend the observance of the law of Moses as necessary to salvation: Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved merely because they had Abraham to their father: Intricate questions and stresses about some words in the law: Perverse disputings of men of corrupt minds, who reckoned that which produced most gain to be the best kind of godliness: and oppositions of knowledge falsely so named.—But these errors had not taken place in the Ephehian church before the apostle's departure; for in his charge to the Ephesians he said at Miletus he foretold, that the false teachers were to enter among them after his departing, Acts xx. 29. 'I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there: For in none of these letters is there any notice taken of the above mentioned errors, as subsisting among the Ephesians at the time they were written; which cannot be accounted for on supposition that they were prevalent in Ephesus, when the apostle went into Macedonia after the riot. I am therefore of opinion, that the first to Timothy, in which the apostle desired him to abide in Ephesus for the present, and the second, and their errors, could not be written, either from Troas or from Macedonia, after the riot, as those who contend for the early date of that epistle suppose: But it must have been written some time after the apostle's release from his confinement in Rome, when, no doubt, he visited the church at Ephesus, and found the Judaizing teachers there were busily employed in spreading their pernicious errors.

5. In the first epistle to Timothy, the same sort of persons, doctrines, and practices, are rebuked, which are condemned in the second. Compare 1 Tim. iv. 1—8., with 2 Tim. iii. 1—6., and 1 Tim. vi. 20, with 2 Tim. iii. 14., and 1 Tim. vi. 4, with 2 Tim. ii. 16. The same commands, instructions, and encouragements, are given to Timothy in the first epistle as in the second. Compare 1 Tim. vi. 13, 14, with 2 Tim. iv. 1—5. The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first epistle as in the second. Compare 1 Tim. iv. 14, with 2 Tim. i. 6, 7. And as in the second epistle, so in the first, every thing is addressed to Timothy, as superintendent in the city of Ephesus: All which I think imply, that the state of things among the Ephesians was the same when the second two epistles were written; consequently, that the first epistle was written only a few months before the second, and not long before the apostle's death.

These arguments appear so convincing to Pearson, Le Clerc, L'Enfant, Cave, Fabricius, Mill, Whitby, and others, that they were unanimously of opinion, Timothy was left by the apostle in Ephesus, as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement in Rome. And from that circumstance they infer, that he did not write his first epistle to Timothy till some time in the end of the year 64, or in the beginning of 65. I think it was written from Nicopolis. See Pref. to Titus, sect. 1.

To the late date of the first epistle there are three plausible objections, which must not be overlooked.

Object. 1. It is thought, that if the first epistle to Timothy was written after the apostle's release, he could not have been at Ephesus, and that 1 Tim. iv. 13, 'Let no man despise thy youth.'—But it is replied, That Servius Tullius, in classing the Roman people, as Aulus Gellius relates, lib. x. c. 28., divided their age into three periods: 'Childhood, he limited to the age of seven-
PREFAE TO I TIMOTHY.

Sect. III.-Of the Occasion of Writing the First Epistle to Timothy.

After Paul was released from his bonds in Rome, and Timothy had returned to him from Philippus, whither he had sent him, Phil. ii. 19. it is reasonable to suppose, that they went together into Judea to visit the Hebrews, as well as the Romans, according to the apostle's promise, Heb. xiii. 23, taking Crete in their way. And having exhorted and comforted the brethren in Judea, who were greatly distressed by the tumults which brought on the war with the Romans, they departed to visit the Colossian and Ephesian churches; the latter of which merited the apostle's particular attention, on account of the pains he had been at in planting it, as well as on account of the number and quality of its members. See these things more fully narrated, Pref. to Titus, sect. i.

On his arrival at Ephesus, finding the false teachers busy in spreading their errors, he no doubt rebuked them sharply, and charged them to teach the true doctrine of the gospel. And then entered upon the subject of giving direction as to the churches in Asia, by reason of their frequent intercourse with the Ephesian brethren, might be either greatly profited, or greatly hurt, according as truth or error prevailed in Ephesus, the apostle, when going from that city into Macedonia, judged it necessary that Timothy should remain there, for the purpose of restraining the false teachers, which, it is said, constituted their errors, and condemning their evil practices.

But Timothy being young, and the trust committed to him being weighty, the apostle, after his departure, wrote to him this excellent letter from Philippus, or rather from Nicopolis, Tit. iii. 12, to direct him in the discharge of his duty, and, at the same time, to establish his authority. To this importunity, and to the commission given to Timothy, at parts, to oppose the false teachers, is mentioned; and the particular errors he was to condemn, together with the truths he was to inculcate, are specified in chap. i.—For the same purpose, in chap. ii., the apostle prescribed the manner in which the public worship of God was to be performed in the church at Ephesus.—And, because it was necessary that Timothy should be assisted by a sufficient number of well-qualified fellow-workers in the ministry, the apostle, in chap. iii., explained the qualifications of the persons he was to ordain, as bishops and deacons.—In chap. iv. he foretold the hereeises which were to prevail in the church in after-times, and the mischiefs which they would occasion, that the faithful might be prepared for them not to happen by accident, but were permitted of God, and would be directed to an happy issue.—In chap. v. he instructed Timothy in the right method of admonishing the old and the young of both sexes; and mentioned the age and character of such widows, as were to be employed by the church in teaching the younger women the principles of religion.—Lastly, in chap. vi., he described the duties which Timothy was to inculcate on slaves; condemned strife about words, and perverse disputations; spoke strongly against the inordinate love of money; and required him to charge the rich to be rich in faith and good works.

With these directions and rules to Timothy, in his character of superintendent of the church at Ephesus, the apostle mixed many earnest charges to him, in his character as an evangelist, to shew himself a pattern of all the virtues which he recommended to others.—And, considering the excellency of Timothy's disposition, and his great veneration for the apostle, it cannot be doubted that he would be highly inspired, and the principles contained in this letter with the most religious care. There is even reason to think his labours at Ephesus were so blessed of God, that the false doctrines and corrupt practices of the
Sect. IV. PREFACE TO I. TIMOTHY.

Judaizing teachers in that city were for a while repressed. For at the time the epistle to the church of Ephesus was written, she seems to have maintained an excellent character, as appears from what is expressed in that letter, Rev. ii. 1-7.

Sect. IV.—Of the Use which the Church, in every Age, is to make of St. Paul's Epistles to Timothy and Titus.

Though the errors of the Judaizing teachers in Ephesus, which gave rise to the apostle's epistles to Timothy, have long ago disappeared, the epistles themselves are still of great use, as they serve to shew the impiety of the principles from which these errors proceeded. For the same principles are apt, in every age, to produce errors and vices, which, though different in name from those which prevailed in Ephesus in the apostle's days, are precisely of the same kind, and equally pernicious. These epistles are likewise of great use in the church, as they exhibit to Christian bishops and deacons, in every age, the most perfect idea of the duties of their function; teach the manner in which these duties should be performed; describe the qualifications necessary to those who aspire to such holy and honourable offices, and explain the ends for which these offices were originally instituted, and are still continued in the church.

The very same things, indeed, the apostle, about the same time, wrote to Titus in Crete; but more briefly, because he was an older and more experienced minister than Timothy. Nevertheless, the repetition of these precepts and charges is not without its use to the church still, as it makes us more deeply sensible of their great importance. And, more especially, in the case of Timothy, who may see, from these epistles, there are things peculiar to itself, which enhance its value. In short, the epistles to Timothy and Titus, taken together, containing a full account of the qualifications and duties of the ministers of the gospel, may be considered as a complete body of divinely inspired ecclesiasticall canons, to be observed by the Christian clergy, of all communions, to the end of the world.

These epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country who hold sacred offices, or who have it in view to obtain them; not only that they may regulate their conduct according to the directions contained in them, but also to guard against the bearing lightly on the charges delivered to all the ministers of the gospel, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lieth on them to be faithful in discharging every duty belonging to it.

It is of importance also to observe, that in these epistles there are some explications of the Christian doctrines, and some displays of St. Paul's views and expectations as an apostle of Christ, which merit our attention. For if he had been like many of the Greek philosophers, an hypocrite who held a double doctrine, one for the vulgar, and another for the learned; and if his secret views and expectations had been different from those which he publicly professed to the world, he would have given, without all doubt, some indication thereof, in letters written to such intimate friends. Yet, throughout the whole of these epistles, no discovery of that kind is made. The doctrine contained in them is the same with that taught in the epistles, designed for the inspection and direction of the church in general; and the wise dispensations which he expresses, are the same with those which he uniformly taught mankind to entertain. What stronger proofs can we desire of the apostle's sincerity and faithfulness than these! See Pref. to 2 Tim. sect. 4.

Sect. V.—Shewing in what Manner the Church of the living God is the Pillar and Support of the Truth, as mentioned 1 Tim. iii. 15.

In disguising of this subject, it will be necessary to inquire, first, what the church of the living God is, which is, the pillar and support of the truth. Secondly, To consider what 'the truth' is, of which the church of the living God is the support. And, thirdly, To shew in what manner the church of the living God hath actually supported, that is, preserved the truth in purity, and prevented it from being lost in the world.

1. With respect to the first of these, namely, what 'the church of the living God' is, which the apostle hath denominated 'the pillar and support of the truth,' it is proper to inform unlearned readers, that the clergy of the Romish church, with the bishop or pope of Rome at their head, and the laity of their communion, have long assumed to themselves the appellation of the Catholic church, exclusive of all other Christian churches. Some have affirmed, that, as the only true church of the living God, they are the pillar and support of the truth, by virtue of the power which the bishops of Rome possess, of declaring infallibly what doctrines are true, and what false, and of making constitutions of discipline which are binding on the whole Christian world. These high prerogatives the Romish church attributes to the bishops of Rome, as the successors of the apostle Peter, on whom they affirm our Lord bestowed them, when he said to him, Matt. xvi. 18. 'Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.'

But in opposition to these high claims I observe, 1st, That the church of Rome hath no right to call herself 'the church of the living God,' exclusively of all the other churches of Christ. Every society of believers, who, with their pastors, meet together for worshipping God in spirit and in truth, according to the gospel form, is as really a church of the living God as the church at Rome, and is called in scripture 'a church of God,' whether the members thereof be more in number, or fewer. Thus, 'the church of God which is at Corinth,' is mentioned 1 Cor. i. 2. 2 Cor. i. 1.—and 'the churches of Galatia,' Gal. i. 2. 'The holy church of the Egyptians,' 1 Thes. i. 2 Thes. i. 1.—Nay, in the conclusion of some of Paul's epistles, the church in such and such a person's house is saluted. These, with all the churches of Christ which were gathered in the first age, however widely separated from each other in respect of place, were considered by the apostle Paul as making one great community, which he sometimes called the church of God, sometimes the body of Christ, and sometimes the house or temple of God; as is evident from Eph. ii. 19. Ye belong 'to the house of God: 20. Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone. 21. By which the whole building being aply joined together, growth into an holy temple for the Lord. 22. In which ye also are built together for an habitation of God by the Spirit.'—This account of the house, temple, or church of God, sheweth, that no particular society of Christians, however numerous or pure, is 'the church of the living God,' exclusively of all other Christian societies; but that the appellation belongs to every society of believers who hold the doctrine of Jesus Christ, and worship God in the manner there prescribed: And that the whole of these churches, taken collectively, is 'the pillar and support of the truth.' For if the apostle had spoken of any particular church, as the pillar and support
of the truth, exclusively of the rest, not the church at
Rome, but the church at Ephesus, must have been that
church; because Timothy, in this epistle, was instructed
'how to behave himself in the church of the living God'
at Ephesus, and not at Rome. Nevertheless, not even
the church at Ephesus was called by the apostle 'the
church of the living God,' exclusively of all the other
churches of Christ, else he excluded the churches at Phi-
lippi, Thessalonica, Corinth, Colosse, and the rest, from
being churches of the living God, notwithstanding they
were planted by himself. But this no reasonable person
will believe.—Wherefore, the claim of the church of Rome
to be the only Catholic church, if thereby they mean to
exclude all those who are not of their communion from
being churches of Christ, ought to be rejected with con-
tempt, because it is an usurpation manifestly contrary to
scripture.

In proof, however, that the Roman church is 'the only
church of the living God,' which is 'the pillar and sup-
port of the truth,' the Papists appeal to Christ's promise
to build his church on Peter 'as a rock;' and boldly
affirm, that the church which he was to build on Peter,
was the church afterwards to be planted at Rome. But
since, in speaking to Peter, Christ mentioned no particu-
lar church as to be built on him; also, since it is not pre-
tended that the church at Rome, or any of the Gentile
churches, was planted by him, there is no reason to think,
that they were the church which Christ said he would build on Peter, the
church at Rome. Our Lord spoke of his universal
church, which, it is well known, was built, not on Peter
alone, but 'on the foundation of all the apostles and pro-
phets, Jesus Christ himself being the bottom corner-
stone,' as declared in the before-cited passage, Ephes. ii.
19-20. 'Further, the church, as built on Peter 'as a rock'
and 'a foundation,' that 'the gates of hell were never
to prevail against it.' Doth this character belong to the
church at Rome, or to any particular church built by
any of the apostles? It belongeth to the Catholic church
alone. For notwithstanding some particular churches,
of which the Catholic church is composed, have been, and
others may yet be overthrown, they will at no time be all
destroyed; but as in times past, so in times to come,
there will always, somewhere, be societies of Christians,
who maintain the true faith and worship enjoined in the
gospel. So that, while the world standeth, the church of
Christ shall at no time be extinct.—Thus it appears,
that the church of the living God, which is the pillar and
support of the truth, and which the gates of hell shall not
prevail, is no particular church, but the Catholic
or universal church, consisting of all the churches of God,
which have existed from the beginning, and which shall
exist to the end of the world.

2. In opposition to the claims of the Papists I observe,
that as there is no reason for thinking the Roman
church 'the only church of the living God;' so there is
no reason for thinking her 'the sole pillar and support
of the truth,' by virtue of any powers which her bishops,
as Peter's successors, have received from Christ, to deter-
mine infallibly what is true doctrine and what false;
and to remit or retain sins authoritatively, By Christ's
promise, 'Whatsoever thou shalt bind on earth, shall be
bound in heaven, and whatsoever thou shalt loose on
earth, shall be loosed in heaven,' infallibility in doctrine
was not confined to Peter. The same promise, and in
the same words, was made to all the apostles, Matt. xviii.
18.—In like manner, the power of remitting and retaining
sins was bestowed, not on Peter singly, but on him
with the rest of the apostles; not however, as bishops of
particular churches, but as pastors of the church as a
whole, so as to be endowed with the gift of inspiration, to render them infal-
lible in doctrine and discipline. This appears from John
xx. 21. where Christ said to his apostles in general, 'As
my Father hath sent me, even so send I you. 22. And
when he had said this, he breathed on them, and saith
unto them, Receive ye the Holy Ghost. 23. Whose
soever sins ye remit, they are remitted to them, and
whose soever sins ye retain, they are retained.'

Granting, however, for argument's sake, that the
powers of declaring infallibly what doctrine are true
and what false, and of remitting and retaining sins, had
actually been bestowed on Peter alone, as the Papists
contend, the bishops of Rome cannot claim those powers,
as Peter's successors, unless they can shew, not only
that they were bestowed on Peter, as bishop of the church
which was afterwards to be planted at Rome, but also
that they were promised to his successors in that charge.
Now, that these powers were bestowed on Peter as an
apostle, and not as the future bishop of Rome, hath been
sufficiently proved already. And that they were not
promised to the bishops of Rome, as Peter's successors,
is absolutely certain; because neither in what Christ said
to Peter, when he bestowed these powers on him, nor in
any other passage of scripture, is there the least indica-
tion that they were to descend to his successors in the
bishopric of a church which did not then exist. Where-
fore, the powers of binding and loosing, and of remitting
and retaining sins, which the bishops of Rome have arro-
gated to themselves as Peter's successors, not being war-
ranted by scripture, ought to be strenuously opposed as
a usurpation, which is both tyrannical, destructive of the
religious liberty of Christians.

8. In opposition to the bold pretensions of the Papists,
I moreover affirm, that the claims of the Roman church
to be 'the pillar and support of the truth,' by virtue of the
power of making laws for the government of the Catholic
church, both spiritual and temporal, which all Chris-
tians are bound to obey, and which they cannot lay
aside, or in any way abrogate, contrary to any law of
scripture, are in vain. For he who would reject any
doctrine, or any power or authority, by the word keys,
the scripture expresseth in many places.—Moreover, it signifieth that
men cannot come into heaven, but by him, the keys signi-
fying also authority to open and shut, as it is said of
Christ, Apoc. iii. 7. 'Who hath the key of David: He
shutteth, and no man openeth;' by which words we ge-
that, Peter's power is marvellous, to whom the keys,
that is the power to open and shut heaven, is given.'
All these powers, the Papists contend, were bestowed
on Peter, in the metaphorical promise of 'giving him the
keys of the kingdom of heaven.' But before this is ad-
mitted, they ought to shew, by better proofs than they
have hitherto produced, that these paramount extensive
powers were signified by the word keys.
The only proofs to which they appeal are, the promise to
Peter, 'Whatsoever thou shalt bind on earth,' &c., and
the promise to the apostles in general, 'Whose soever
sins ye remit, are remitted,' &c. But these promises are
no certain evidence, that the high powers and preroga-
tives above mentioned were conferred on Peter under the
name of the keys; because of 'binding and loosing,' and of 'remitting and retaining sins,' easily admit of a different and more rational interpretation, as
shall be shewn by and by.—Further, that by promising
to Peter 'the keys of the kingdom of heaven,' together with the powers of 'binding and loosing,' and of 'remitting and retaining sins,' Christ did not confer on him supreme and uncontrolled authority over his brethren apostles, and over the Catholic church, is clear from Christ's own words, Matt. xvi. 19. 20. 21. 22. There was also a strife among them, which of them should be accounted the greatest. 25. And he said to them, The kings of the Gentiles exercise lordship over them. 26. But ye shall not be so. But he who is greatest among you, let him be as the younger; and he that is chief, as he that serveth. — Matt. xxiii. 8. 'Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren.'—Christ having thus expressly forbidden any one of his apostles to usurp authority over the rest; also having declared them all brethren, that is, equals in authority, is it to be supposed, that by promising to Peter 'the keys of the kingdom of heaven,' he subjected to him the rest of the apostles, together with all who at that time believed on Christ? Further, allowing, that by the powers of binding and loosing, and of remitting and retaining sins, Christ actually meant, as the Papists contend, the powers of making laws, and of establishing constitutions of discipline binding on the whole community of Christians, can any reasonable person believe that these powers were conferred on Peter exclusively of the rest of the apostles, who recolects that these powers were afterwards conferred on all the apostles? Peter was the bishop of Lyons, and the power of adding new members to the church was bestowed on Peter, and through him conveyed to the bishops of Rome, ought not to be acknowledged on doubtful evidence, and far less on no evidence at all; as that certainly must be reckoned, which is contradicted by Christ himself. This, however, is not all. We know, that by 'the keys of the kingdom of heaven,' and the power of binding and loosing,' &c. Peter himself did not understand the height of which he was thereby invested, of the power of making laws, of calling councils, &c. &c.; neither did he fancy that such prerogatives were conferred on him singly. For at no time did he either exercise or claim authority over his brethren apostles. As little did he assume the sole government of all the churches of Christ planted in his lifetime. More particularly, he did not call the Council of Jerusalem without the mention concerning the circumcision of the converted Gentiles. Neither did he presume in it. That office the apostle James seems to have performed. For, as president of the Council, he summed up the debate, and dictated the decree, by which the Gentiles were freed from obedience to the law of Moses, as a term of salvation. — Laterly, no instance can be produced of Peter's opening heaven to any one, or of his 'shutting it against any one, according to his own pleasure.'—How ridiculous, then, must it appear in the bishops of Rome, to assume powers and prerogatives, as Peter's successors, which we are certain Peter himself never pretended either to possess or to exercise.?—See Gal. ii. 14. note.

These things of remitting and not 'the keys of the kingdom of heaven,' promised to Peter, more reasonably signify his being appointed to open the gospel dispensation by preaching salvation to all who should repent and believe, than of his being raised to supreme authority in the Catholic church, to rule it according to his own will! Especially as the proposed sense of the promise is agreeable to fact, Acts ii. 14—40, and is founded on Dan. ii. 44, where the erection of the Christian church is foretold under the idea of a kingdom which the God of heaven was to set up, and which was never to be destroyed. —For the same reasons, the power of 'binding and loosing,' which was promised to Peter in common with the other apostles, Matt. xvii. 18., may be interpreted of his being inspired, as an apostle, to declare infallibly

the laws of the gospel, (see Harmony of the Gospels, sect. 74. p. 317.), rather than of his being authorized to pronounce excommunications, anathematizations, degradations, and other censures and penalties or penances, as the Rhemish translators of the New Testament affirm; which sentences are all ratified in heaven. In like manner, the power of 'remitting and retaining sins,' which was promised to all the apostles, may more naturally be interpreted of their being enabled by inspiration to declare whose sins, according to the tenor of the gospel, are to be forgiven, and whose sins are not to be forgiven; than to interpret it, as the Romanists do, of a power granted to their priests to pardon and absolve sinners, on their performing the penitential works of praying, fasting, alms, and other penances of human invention; and, if these are not performed, to continue the sinner under the guilt of his sins, though truly penitent, and to consign him at least to purgatory, till released by the efficacy of their prayers and masses. See James v. 14, 15, 16. notes. 4.

In opposition to the high claims of the bishops of Rome as Peter's successors, or retainers of his apostleship, we shall, by good historical evidence, Peter's having ever been a bishop of the church at Rome; consequently they cannot be his successors in a see which he never filled. It is true, to prove that Peter was the first bishop of the church at Rome, the following testimonies from the fathers are appealed to by the Papists:—Irenæus, who was bishop of Lyons 170 years, saw Peter and Paul, in the year 176, tells us, 'that Linus was made bishop of Rome by Peter and Paul, and after him Anacletus, and the third Clemens.' Tertullian, who flourished about the year 200, saith, 'Clemens was the first bishop of Rome after Peter.' See Fulke's note on Rom. xvi. 16. in his edition of the Rhemish New Testament.—Eusebius, who flourished about the year 330, speaks thus;—The same Eusebius saith, Peter was the first bishop of Antioch. E. Hist. b. 3. c. 8, without hinting that either Paul or Peter were bishops of Rome, thus writeth: 'After the martyrdom of Paul and Peter, Linus first obtained the episcopate of the church of the Romans.—Of him, Paul writing to Timothy, makes mention in the salutation in the end of the epistle, saying, Eubulus, and Pudens, and Linus, and Claudia, salute thee.' The same Eusebius saith, Peter was the first bishop of Antioch. E. Hist. b. 3. c. 8. 'At the same time flourished Ignatius, who is still highly honoured, being the second in the succession of the church of Antioch after Peter.' But in chap. 22. of the same book Eusebius saith, 'Euodius having been the first bishop of Antioch, Ignatius succeeded him.'—Jerome, who flourished about the year 552, saith, 'Peter sat at Rome 25 years, until the last year of Nero, in the year 64. From that time on, Peter came to Rome in the second or third of Claudius, and from that time forth had his ordinary residence among the Christians in Rome, as their bishop, till his death. Yet the same Jerome, in his book of illustrious men, chap. 16. calleth 'Ignatius the third bishop of the church of Antioch after the apostle Peter.'—Damasus, who was himself a bishop, if observe, and that he was, with Jerome, saith, 'Peter came to Rome in the beginning of Nero's reign, and sat there 25 years.' But as Nero reigned only 14 years, if the testimony of Damasus is to be credited, we must believe that Peter survived Nero 11 years, and was not put to death by him contrary to ancient tradition, which represents Paul and Peter as put to death at one time by one Eucius, which Peter who flourished about the year 280, speaks of Peter as the bishop of Antioch; for in his sixth epistle to Luke he thus expresses himself, 'I have observed it elegantly written in an epistle of a martyr, Ignatius, second bishop of Antioch after Peter.' &c.—Lastly, according to Epiphanius, Peter and Paul were both of them bishops of Rome. See Fulke's note on Philip. iv. 3.
The reports of the ancient concerning Peter's being the first bishop of Rome being so different and so incon- sistent, there is no proof that these reports were not founded on any certain tradition, far less on any written evidence; but took their rise, in all probability, from the bishops of Rome themselves, who very early attempted to raise themselves above all other bishops; and for that purpose spake of themselves as Peter's successors in the see of Rome: And because, in the third and fourth centuries, when religious controversies were carried to a great height, and the churchmen who were put out of their places generally fled for redress to the bishops of Rome, it was natural for the oppressed to advance the power of their protectors, by readily admitting all the claims which they set up as Peter's successors. Nay, some of them may, from flattery, have invented the strange story of Peter's having sat as the bishop of Rome 25 years; notwithstanding, according to the ancient tradition already mentioned, he was the first bishop of Antioch. But the improbability of Peter's having resided in Rome, as bishop of the church there, for so many years, will appear from the following well known facts.—Paul's epistle to the Romans was written a. d. 57 or 58, that is, in the third year of Nero's reign. Peter had acted as bishop of the church at Rome full 15 years. Now in that epistle, although many salutations were sent to persons of inferior note, no salutation was sent to Peter. This I think could not have happened, if Peter had been then residing in the church at Rome as its bishop. See Heb. xii. 24.—In the letters which Paul wrote from Rome, the first if Romans is the only one of them that lasted more than two years, he made no mention of Peter, not even in his letter to the Colossians, chap. iv. 10, 11. where he recites the names of 'all the brethren of the circumcision, who were his fellow-labourers in the kingdom of God.' Is not this a strong presumption that Peter did not then reside in Rome as its bishop? Towards the end of Paul's second imprisonment, he thus wrote to Timothy, 'At my first answer no one appeared with me, but all forsook me. May it not be laid to their charge?' If Peter then resided at Rome, as bishop of the church there, is it not to be thought that he would have forsoaken his brother apostle on so trying an occasion, when the testimony of Jesus was to be maintained in the church? Lastly, why is it probable that Paul, who never had been at Rome, and was personally unknown to most of the brethren there, would have written to them so long a letter to instruct them in the true doctrine of the gospel, and to compose the dissensions which had taken place among them, if Peter had resided among them, and instructed them as their bishop, during the space of 25 years? Besides, would Paul, who, in his epistle to the Hebrews, hath so often mentioned the apostles, under the denomination of their rulers, have omitted, in his epistle to the Romans, to mention Peter, if he had been residing among them as their bishop at the time it was written? 

Since, then, the most ancient Christian fathers, Tertullian excepted, mention Peter as the first bishop of Antioch; and since the testimonies concerning his being the first bishop of Rome are of a later date, and are in themselves not only different but inconsistent; also, since there are such strong presumptions in Paul's epistles, that Peter did not reside in Rome during Paul's lifetime, there is good reason to think that he never was bishop of the church at Rome. But if Peter never was bishop of Rome, the claim of the bishops of that church to be his successors in an office which he never held, is ridiculous. Wherefore, although it were true that the powers promised to Peter were promised, not only to him, but to his bishop in that episcopate, the bishops of Antioch, as his succes- sors, would have a better title to these powers than the bishops of Rome.

If any such arguments were necessary to refute the extravagant claims of the bishops of Rome to infallibility in doctrine and discipline, the following well known facts might be mentioned as absolutely decisive. Different bishops of Rome, in different ages, have directly contradicted each other in their decisions concerning doctrine, as well as concerning discipline. The same may be said of councils, both general and particular, where the bishops of Rome have presided, either in person or by their legates. Where, then, is the so much vaunted infallibility of the bishops of Rome? And where the infallibility of councils, on which so much stress hath been laid both in ancient and modern times?

From the foregoing facts and reasonings it appears, that the church of Rome is not 'the church of the living God, which is the pillar and support of the truth,' exclusively of all other Christian churches. Far less is it 'the pillar and support of the truth,' by virtue of any infallibility which its bishops possess as Peter's successors in the bishopric of Rome. The honour of supporting the truth, as shall be shewed immediately, belongs to no particular church, according to Jesus Christ, consisting of all the churches of God which have existed from the beginning, and which are to exist to the end of the world.—Farther, it appears that the bishops of Rome have no just title to supreme authority over all the churches of Christ, as successors to the apostle Peter; because there is no certain evidence that he procured them in that capacity. To conclude, the claim of the bishops of Rome to infallibility and supreme authority in the Catholic church, which they have founded on a fact so destitute of evidence as Peter's having been the bishop of Rome during 25 years, ought to be strenuously resisted by the whole Christian world, as subversive of the liberty wherewith Christ hath made mankind free in all religious matters.

The futility of the claim of the church of Rome to be 'the pillar and support of the truth,' will appear still more clearly, if we consider what the truth is, of which the church of the living God is the pillar and support.

The truth which is supported by the church of the living God, as by a pillar placed on a firm foundation, is not any particular system of doctrine expressed in words of human invention, such as the symbols of faith, which, both in ancient and modern times, have been composed by convocations of the clergy, assembled in councils, whether general or particular, under the patronage of the civil powers. But the truth which is supported by the church of the living God, is that scheme of true religion, consisting of the doctrines, precepts, and promises, which God hath made known to mankind by revelation; and which having been consigned to writing by the apostles and prophets, to whom it was revealed by the Spirit, their gospels and epistles contain the truth, expressed in that form of sound words, which the apostle Paul commanded Timothy 'to hold fast.' 2 Tim. i. 13. Agreeably to this account of the truth, the gospel relation is called the truth in the following passages of scripture—Gal. iii. 1. v. 7. Eph. i. 13. 2 Thess. ii. 10, 12. 1 Tim. ii. 4. vi. 5. 2 Tim. iii. 15, 18. Tit. i. 1. and elsewhere. The inspired writers having so often called the gospel revelation the truth, it can hardly be doubted, that when the apostle Peter in his first epistle to Timothy gave to the church of the living God the honourable appellation of 'the pillar and support of the truth,' he meant to tell them, that the Catholic church, by preserving in their original integrity the inspired writings of the evangelists and apostles, and of Moses and the prophets, which contain the revelations of God from first to last,
have supported or preserved the truth in the world. For all the revelations of God to mankind being exhibited, in an infallible manner, in these writings preserved by the church, if any errors, either in faith or practice, are attempted to be introduced by false teachers, or by men clothed with the power or of riches, they may be detected and refuted, not by appealing to the decrees of councils, and to the creeds of particular churches, but to the divinely inspired scriptures, fairly interpreted according to the plain unconstrained meaning of the passages which relate to these subjects, taken in connexion with the context where they are found.

This it appears, that the universal church of the living God, by preserving the scriptures in their original integrity, in which the whole revelations of God are contained, hath not only secured the truth of revelation itself from being shaken by the attempts of infidels to overthrow it, but hath prevented its doctrines, precepts, and promises, from being corrupted by false teachers and worldly men, who endeavoured to make gain of godliness. Moreover, by handing down the scriptures from age to age in their genuine purity, the Catholic church hath prevented the revelations of God from being lost. And by so doing, 'the church of the living God' hath actually become 'the pillar and support of the truth'; because, if the scriptures had either been corrupted or lost, the revelations of God, which are the truth, would have been corrupted or lost together with them.

III. It remains to shew in what way the divinely inspired scriptures, which contain the gospel revelation which is the truth, have been preserved in their original integrity by the church of the living God.

Some of the writings of the New Testament were inscribed and sent to particular churches; such as Paul's epistle to the Romans, the Ephesians, the Colossians, the Romans, the Ephesians, and the Colossians. Others of them were written and sent to particular persons; such as his epistles to Timothy, Titus, and Philemon; and John's epistles to Gaius, and the Elect Lady. Others of them were inscribed and sent to persons professing the Christian faith, who were scattered through widely extended ranges of country; e.g. St. Peter's two epistles to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia; and the epistle of James to the twelve tribes scattered abroad. These writings, though sent to particular churches and persons, were not intended for their use alone, but for the use of the whole church of Christ in all places. It is therefore reasonable to believe, that while the particular churches and persons to whom the apostles sent their epistles, preserved the originals with the greatest care, they would transcribe them, not only for the use of their own members, but for the use of their brethren in other churches, to whom, no doubt, they sent these transcripts, that they might have an opportunity of taking copies of them, and of dispersing them for general edification. Moreover, as in the first age the disciples of Christ were very zealous in spreading the knowledge of their religion, we may believe that into whatever country they travelled for the purpose of preaching Christ, they carried with them such of the sacred writings as were in their possession, that their converts might take copies of them to be used in their public assemblies for worship, and by themselves in private. Thus, copies of the gospels and epistles were in a short time carried into all the provinces of the Roman empire, and even beyond the bounds of the empire, where the gospel was introduced. And these writings being considered by the disciples of Christ as being a possession inalienable, and which they were preserved with much more care, and were multiplied to a far greater degree, than the copies of any other book extant at that time: insomuch, that there is no heathen writing existing, of which there are so many ancient MSS. copies remaining, as of the writings which compose the canon of the New Testament.

Of these ancient MSS. of the New Testament which still remain, some are found in the libraries of princes, universities, and monasteries, and some have been brought into Europe from different and distant parts of the world. These, added to the former, have considerably increased the number of the ancient copies of the scriptures; so that the learned of this and the preceding ages have had an opportunity of examining and comparing many very ancient copies, both of the whole New Testament, and of particular parts thereof. Accordingly, these learned men have, with incredible labour, faithfully collected all the various readings of the copies which they collected, and have found, that although in number those readings amount to many thousands, the greatest part of them make no material alteration in the sense of the passages where they are found. And with respect to those which alter the sense of the particular passages, the same learned men, by that critical skill for which they were famed, have been able in most instances, with a good degree of certainty, to fix upon the genuine readings of all the doubtful passages.

Every one, however, must be sensible, that if the scriptures had come down to us only in the copies preserved in any one church of the living God, and we had been restrained from consulting the copies preserved elsewhere, as we must have been if the scriptures had been entrusted to a particular church, the errors unavoidably occasioned by the carelessness of transcribers, and by other causes, could not in many instances have been corrected, unless by the uncertain conclusions of critics, which, in many instances, are in the highest degree uncertain. Whereas, by consulting copies of the scriptures found in different and distant parts of the world, the faulty readings of one copy have been happily corrected by the concurring better readings of other copies, confirmed by the readings preserved in the ancient translations of the scriptures still remaining; so that we have the text of the whole of the New Testament, originally written by their inspired authors, or nearly so.—The world, therefore, being indebted for the preservation of the scriptures, not to any one church of the living God, but to the whole community of the churches of Christ, each having contributed its share by the copies which it hath preserved, the universal church, and not any particular church, hath become 'the pillar and support of the truth.' See 1 Tim. vi. 20. note 1.

The same reasoning will apply to the ancient oracles of God, which were delivered to the Jews to be kept. For, by carefully preserving the Hebrew scriptures, in which the former revelations are recorded, and by handing them down from age to age uncorrupted, notwithstanding in their disputes with us Christians they had many temptations to corrupt them, 'the church of the living God' among the Jews was to them, as the Christian church is to us, the pillar and support of the truth.

Here, however, it is to be carefully observed, that although the church of the living God hath supported the truth, by preserving the scriptures in which it is contained, neither the truth itself, nor the writings in which it is contained, derive any part of their authority from the Catholic church. The truth derives its authority from the inspiration by which it was made known to the evangelists and apostles; and the copies of the scriptures in our possession, which contain the truth or revelations of God, derive their authority, not from the church, but from their being materially the same with those written
by the inspired penmen. And of this we are assured, in the same manner that we are assured of the genuineness of the writings of other ancient authors. Only the proofs in behalf of the authenticity of the scriptures, arising from the ancient copies of these writings in our possession, are more in number, and of greater weight, than the proofs which can be produced in behalf of the authenticity of any other ancient writing whatever.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

St. Paul began this epistle with asserting his apostolical dignity, not because Timothy was in any doubt concerning it, but to make the Ephesians sensible of the danger they incurred, if they rejected the charges and admonitions, which, by the commandment of God and of Christ, the apostle ordered Timothy to deliver to them. 3 As ver. 1, 2.—Next, to establish Timothy's authority with the Ephesians as an evangelist, he renewed the commission he had given him at parting; namely, to charge some who had assumed the office of teachers, not to teach differently from the apostles, ver. 3.—and, in particular, not to draw the attention of the people to those faults with which he was charged by the Lord, by which he had received the seal of God; not only in his conduct, but in his advice for the service of the law for procuring the favour of God, notwithstanding they were utterly negligent of the duties of morality; neither to lay any stress on those endless genealogies whereby individuals traced their pedigree from Abraham, in the persuasion that, to secure their salvation, nothing was necessary but to be rightly descended from him; an error which the Baptist, long before, had expressly condemned: Luke iii. 8, 'Begin not to say within yourselves, we have Abraham to our father,' ver. 4.—This kind of doctrine the apostle termed vain babbling, because it had no foundation in truth, and made men negligent both of piety and charity, ver. 5, 6.

Farther, because in recommending these faults and grounds for the apostle's error, ver. 7. He taught the law of Moses, the apostle assured Timothy they were utterly ignorant of that law, ver. 7—which he acknowledged to be a good institution, provided it was used lawfully; that is, agreeably to its true nature, ver. 8.—

New Translation.

Chap. I.—1 Paul an apostle of Jesus Christ, by the commandment of God our Saviour, and of the Lord Jesus Christ our hope; 2 To Timothy, my genuine son in the faith; grace, mercy, and peace, from God our Father, and Christ Jesus our Lord. 3 As I entreated thee to continue in Ephesus, when going into Macedonia, so do, that thou mayest charge some not to teach differently.

Ver. 1.—By the commandment of God. 1—This clause, if joined with what goes before, signifies that Paul was made an apostle by the commandment of God and of Christ. See Tit. i. 3 note 1. But joined with what follows, the meaning is, that he wrote this epistle to Timothy by the commandment of God and of Christ. This construction I have adopted as most suitable to the apostle's design:—1. Because when Timothy charged the teachers, and exhorted the people, and ordered the whole affairs of the church of Ephesus, it was of great importance that the Ephesians should know, that in all these matters he followed the commandment of God and Christ, delivered to him by the apostle: 2. Because Paul was made an apostle, not by the commandment of Christ, but by Christ himself, Acts xvi. 16—18. 2. Our Saviour.—This title is given to God in other passages, 1 Tim. ii. 3. iv. 16. Tit. iii. 4. Jude ver. 6. The same word is used in the method of our salvation, and sent his Son into the world to accomplish it, John iii. 16. 3. Our hope.—The apostle hoped for salvation, not through the sacrifice of the law, as the Jews supposed, but through the stoning of men made by the death of Christ.

Ver. 2.—1 Timothy my genuine son.—See Titus, chap. i. 4, Illustration. Some think the apostle called Timothy his son, for the same reason that the disciples of the prophets were called the sons of the prophets. But I rather suppose he called Timothy his son, because he had converted him, and thereby conveyed to him a new nature. We have the same phraseology, Phil. ver. 10, 'my son Onesimus, whom I brought up in my house.' 1 Cor. iv. 15, 'To Christ Jesus our Lord.' The apostle's love for the converts was so strong a motive to his practice, that he even called them his sons. The word genuine is added here, as a mark of his regard to the Ephesians, that he might distinguish them from the others to whom he wrote; he had received a testimony of their faith, and love toward him, no less than the Ephesians. 2. Grace, mercy, and peace, to the churches, and to Philemon, the benediction is, 'Grace and peace.' But to Timothy and Titus, who were exposed to great dangers in discharging their office, the apostle wished mercy likewise; which therefore may mean merciful deliverances from dangers and enemies. 3. As I entreated thee to continue in Ephesus, when going into Macedonia, so do, that thou mayest charge some not to teach differently from the inspired apostles of Christ; 2 Timothy iv. 21, 22.
4 Nor to give heed to fables and endless genealogies, which occupy divination disputes, and to inculcate fabulous traditions, invented to prove that men cannot be saved unless they obey the law of Moses; and uncer- tain disputes, by which some endeavour to trace his descent from Abraham, and by which their uncertainty and division dispute, rather than the great instruction which is through a right faith only.

5 Now the scope of the charge to be given by thee to these teachers is, that, instead of inculcating fables and genealogies, they incul- cate love to God and man, proceeding from a pure heart, and directed by a good conscience, and nourished by unfeigned faith in the great doctrine:

6 From which things some having swerved, have in their discourses turned aside to foolish talking; talking which serves no purpose but to discover their own folly, and to nourish folly in their discourses:

7 As thou mayest know by this, that they set themselves up as teachers of the law of Moses, though they understand neither what they themselves say concerning is nor the nature of the law which they establish.

8 I acknowledge indeed that the law of Moses is an excellent institution, if we use it agreeably to the end for which it was given.

9 Now we know this, that the law is not made for a righteous man, but for the lawless and disorderly, the ungodly and sinners, the unclean and profane, murderers of fathers and murder- ers of mothers, adulterers, and fornicators, sodomites, man-stealers, liars, false accusers, and if any other thing be opposite to wholesome doctrine.

10 According to the glorious gospel of the blessed God, with which I am entrusted.

11 Now I thank Christ Jesus our Lord, who hath strengthened me, because he reckoned me faithful when he appointed me to the ministry;

12 Who was formerly a defamer, and a persecutor, and an injurious person. But I received mercy, because I acted ignorantly in unbelief.

The apostle showed great delicacy, hoping that they might still be reckoned. The same delicacy he had observed in his treatment of the false teacher at Corinth, and of the incestuous person there. They are therefore worthy of toleration. They are not struck, because they are not driven out.

13 Whom the Jews called, The unbelieving Jews; because they were invented by the Jewish doctors to recommend the institutions of Moses.

14 Jesus, Jewish fables; because they were invented by the Jewish doctors to recommend the institutions of Moses.

15 Whom the Jews were all, excepting the proselytes, descended from Abraham, the genealogies by which many of them pretended to derive their pedigrees from him, could not with certainty be showed to end in him; for reason the apostle termed them  , endless. See Tit. III. 9, note 1.

16 Great edification. The phrase  signifies properly signifies, being the Hebrew superlative. Mill affirms that all the ancient MSS., without exception, read here  , 'rather than the dispensation of God which is by faith, the Christian dispensation. But I have followed the reading of the common edition adopted by the English translators, as it gives a good sense of the passage.

Ver. 6. 1. No the scope of the charge. Ver. 7. The word  signifies a message or order brought from one to another, and deliv- ered by word of mouth. The charge here meant, is that which the apostle ordered Timothy to deliver to the teachers in Ephesus. For he had said (ver. 5, 1), I beseech thee to remain, etc. So that  , that thou mayest charge some. Here he told him what the scope of his charge was to be. See ver. 15. Others think here signifies the gospel. But I do not remember that this word has that sense any where in scripture.

2. Unfeigned faith. According to Benson, the apostle in this expression had those Judaising teachers in his eye, who, to gain the unbelieving Jews, taught doctrines which they knew to be false, and which were evidently at variance with the law. Hence it is said, and is of the same import with the Hebrew word Rabi. Ver. 9. It is not made for a righteous man, etc. The law of Moses being given as a rule of life to the good as well as to the bad, the apostle's meaning doubtless is, that it was given, not for the purpose of justifying the most righteous man that ever lived, but for restraining the wicked by its threatenings and punishments. This will appear more clearly, if the doctrine of the Justifiers is con- sidered. It is not the law of Moses, but the gospel, that is the only way in which men could be saved; understanding by obedience one's doing the things which that law enjoined; and, or, in case of failure, his having recourse to the blood of Christ, the staple and surety for the remission of sins, and eternal life; and he that believeth and is baptized shall be saved. It is the law that is to restrain the lawless and disorderly by its threatenings and punishments; so that it was not a religious institution, but a mere municipal law, whereby God, as king of the Jews, governed them in Canaan as his people or subjects. It is thought by some, that in the catalogue of sinners given in this and in the following verse, the apostle had the ten commandments in his eye. Var. 10.-1. Man-stealers. They who make war for the inhuman purpose of selling the vanquished as slaves, as is the practice of the African traders, are really man-stealers. And they who, like the African traders, encourage that unchristian traffic by purchasing the slaves whom they know to be thus unjustly acquired, are partakers in their crime.

2. Wholesome doctrine. According to the apostle, wholesome doctrine is that which concedes wicked practices. On the other hand, the doctrine which encourages men to sin, or which makes them easy under sin, is in the apostle's estimation, ungodly. Hence the spiritual gifts are termed, 2 Cor. xii. 9. 5  , 'the ungodly, the unprofitable, the unchristian, the unprofitable man; who hath strengthened or empowered me, means, who hath bestowed on me inspiration and miraculous power, to fit me for being an apostle.

Ver. 12. I acted ignorantly in unbelief. In the instance of Paul, we see how much guilt a man, who is not at pains to inform him
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4 And inthus pardoning me, and making me his apostle, the
4:10 goodness ofour Lord hath supernund through him, accompanied
4:11 with the faith and love in which is required by Christ Jesus, but in
4:12 which I was greatly deficient formerly.

4 This saying is true, and worthy of all reception, that Christ Jesus came in
to the world to save sinners, of whom I am
4:13 (wrest) chief.

6:12 Moreover, I commit thee to God, and to the word of his grace, which is able
6:13 to build you up and to give you an inheritor of the eternal life.

19 Now, finished with the goodness of God, in making me an example of pardon for the encouragement of future penitents, I say,
19:1 To the Rule of the ages, who is immortal and inviolable, to the wise God alone, be honour and glory, for ever and ever. Amen.

20 This charge I commit to thee, son Timothy, according to the prophecies which went before (Is. 3. 16), concerning thee, (chap. iv.
20:1 14), that thou mayest carry on (v. 107) through them the good warfare;

21 Holding fast faith and a good conscience, (chap. iii. 9); which some having put away, (v. 9), with respect to the faith they have made shipwreck.

30 Of whom are Hymenæus (see 2 Tim. ii.
30:1 17, 18.) and Alexander, (see 2 Tim. iv. 14.),

self, may through ignorance contract, without going contrary to his
conscience, such a just notion of the power and wisdom of God as
came an apostle, made him call himself the chief of sinners, he was,
notwithstanding, the least of all sinners, and thought that, in persecuting the
Christians, he was doing God service.

Ver. 14. 1. And the grace of our Lord.—Some are of opinion, that εὐγενής, here, as 1 Cor. vi. 10, is used in the sense of εὐγενής, so that the translation might run, 'And the spiritual gift of our Lord hath supernund, &c.' But this makes no difference in the sense of the passage, since the miraculous gifts with which he was endowed were the effects of Christ's goodness to him. 2. Hath supernund to me with faith and love.—By faith the apostle means, such a just notion of the power and wisdom of God as led him to see, that God neither needs nor requires his servants to perform their part by persecution, or any cruelty whatsoever. By love, he means such benevolence as disposed him to allow all men the exercise of the right, which he himself claimed, of judging in matters of religion. In these virtues, the apostle was very deficient before his conversion; but, after it, they super-

Ver. 15. 1. This saying is true.——Εἰς ἐν μέρες. The word εἰς signifies believing as well as faithful, Gal. iii. 2. But these nouns, while they signify the strong belief of a person, cannot be applied to a supposititious doctrine. Wherefore the proper translation of the word in this verse is, creditible, true.

2. Sinners, of whom I am chief.——The apostle did not mean, that he was absolutely the greatest of all sinners, but the greatest of those who sin through ignorance, as is plain from vers. 15. And he spake in this manner concerning himself, to show the deep sense he had of his sin in reviling Christ, and persecuting his disciples; and that he judged culpability of the sins of other men, and of their extenuations.—Partaker, he does not say, of whom I was, but of whom I am the chief, even after he had altered his conduct. By this manner of speaking the apostle hath taught us, that a sinner, after reformation, is still guilty of the sins he hath committed; that in pardoning him God considers him as guilty; and that till he is actually judged by himself, he will be judged in the same light. Wherefore, like the apostle, notwithstanding we have repented, we ought often to recollect our sins, to keep ourselves humble, and to increase our thankfulness to God for having delivered us from their power, as well as for giving us the hope of pardoning us.

Ver. 16. 1. That in me the chief of sinners.—Here are answers to the former answers in vers. 16. In vers. 16. And therefore, the words of sinners are aptly supplied in this place. Some, however, think that εἰς ἐν μέρες, in both places, should be translated the first, supposing the apostle's meaning to be, that he was the first blasphemer and persecutor of the Christians, since the effusion of the Spirit, who had obtained mercy. But this opinion is contrary to Acts iii. 31—41. vi. 7. 2. The Lord.—This word is employed here, as in the common Greek, to signify, at present times, an expression of reverence, by impression: being derived from εἰρήνη, which signifies a mark made by impression or striking. John xx. 36. For more concerning the Lord, see 2 Tim. i. 15 note 1. and concerning εἰρήνη see 1 Pet. iii. 21 note 2.

3. To whom they should hereafter believe.——The original of this passage may be supplied and translated as follows, 'for a pattern of all them that work iniquity who are after me, after that God came an apostle, made him call himself the chief of sinners, he was, notwithstanding, the least of all sinners, and thought that, in persecuting the Christians, he was doing God service. In him, in order to everlasting life.'

The grace of our Lord Jesus Christ be upon you. Amen.

Ver. 17. 1. Now to the King eternal.—Perhaps Εἰς οὐσίαν, may be better translated, in the King of the ages, namely, the age before the law, the age under the law, and the age under the Messiah. According to this translation, which is perfectly literal, the apostle's meaning is, To him, in which sense I have rendered the three dispensations under which mankind have lived, so as to make them co-equal to the same great end, the pardoning of sinners, and who is immortal, &c. be honour and glory for ever and ever. Amen.

2. And the grace of our Lord Jesus Christ be upon you. Amen.

2. By this epitaph the true God is distinguished from the heathen deities, who, being all of them corporeal, were visible. Beelzebub supposes this epitaph was given to God, to show the folly of those who will not acknowledge God from the effect of his works on the object of their senses.

4. To the wise God alone.——See this translation supported, Rom. xi. 36. note 1.—The Alexandrians and Clermont MSS., the Syriac, Vulgate, and other ancient versions, with some of the fathers and Greek commentators, omit the word Εἰς ἐν μέρες; on which account, Ep- enius and Mill are of opinion, that it was inserted from Rom. xvi. 27. In this doctrine the apostle contrasted the perfections of the true God, with the properties of the false gods of the heathens.

Ver. 18. 1. According to the prophecies which went before con-
cerning thee.——In the apostolical age, some were pointed out by revelation, as persons fit to be invested with particular offices in the church. In that manner Paul and Barnabas were separated to be one in the work of God. Acts v. 34—36. And the elders of Ephesus were made bishops by the Holy Ghost, Acts xx. 28. Timothy likewise was appointed an evangelist by revelation. But when the apostles had no longer need of them, those who were chosen for the service of the church, were made to their being made bishops and deacons, because their fitness for these offices might be known by the ordinary rules of experience. Accordingly, when the apostle ordered Titus and Timothy to ordain persons to these offices, he directed them to ordain those only who were possessed of the qualifications which he described, Titus i. 5, 9. And therefore the apostle's saying is, that the prophets bestowed on Timothy to fit him for the ministry.

5. May the Lord Jesus Christ be with thy spirit.——This verse notes a pattern in this verse, as 2 Tim. is called 'a good soldier of Christ Jesus.' Tit. ii. 3.

6. Made shipwreck.——In this metaphorical passage the apostle instructs, that a good conscience is the pilot who guides us in our voyage through the stormy seas of life, into the harbour of heaven.
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whom I have delivered to Satan, that they might be taught by chastisement not to blas-
pheme.

Ver. 20. Whom I have delivered to Satan.—This is the punish-
ment which the apostle ordered the Corinthians to inflict on the in-
facacious person, 1 Cor. v. 5. See the notes on that passage. The
apostles delivered obstinate offenders to Satan, not only for their
own reformation, but for striking terror in others. If the
offender, in consequence of this punishment, was afflicted with
some bodily disease, it probably was off on his repentance, or
through length of time. And even though it is continued, some of
the offenders may have the chastisement of their souls, which
they did not intend. This seems to have been the case with
Hymenaeus and Alexander, two of the corrected cases, 1 Tim.
xxi. 17, 18, 19. In the apostle's treatment of Hymenaeus and
Alexander is a proof that he was guilty of no imposition in the
things which he preached: nor of any bad practices among his
disciples; otherwise he would have behaved toward these op-
ponents with more caution, for fear of their making discoveries to
the disadvantage of his character.—At what time the apostle de-
ceived Hymenaeus and Alexander to Satan, does not appear. But
from his informing Timothy of it, as a thing he did not know, it may
be conjectured, that the apostle continued it after he left Ephesus, and
was come into Macedonia; probably immediately before he wrote
this epistle. And as in-ced, on the comfort of the pres-
cence of the church at Ephesus, it was not the censure called
excommunication, but an exercise of miraculous power which
was peculiar to him as an apostle.

CHAPTER II.

View and Illustration of the Directions contained in this Chapter.

In this chapter, the apostle, first of all, gave Timothy a
rule, according to which the public worship of God
was to be performed in the church of Ephesus. And,
and delivering that rule, he shewed an example of the
faithfulness, and of the love to Christ, which Christ had made him
an apostle. For, without fearing the rage of the Jewish
zealots, who contended that no person could be saved
who did not embrace the institutions of Moses, he ordered
public prayers to be made for men of all nations and
religions, ver. 1. For kings, and for all in authority,
notwithstanding they were heathens, that the disciples of
Christ, showing themselves good subjects by praying for the
Roman magistrates, might be allowed to be in entire
peace to worship the only true God according to their conscience,
ver. 2.—Thus, to pray for all men, the apostle assured
Timothy is acceptable to God, ver. 3.—who hath pro-
vided the means of salvation for all men, ver. 4.—and is
equally related to all men, as their Creator and Governor,
and as the object of their worship; even as Jesus Christ
is equally related to all men, and their Mediator and Sa-
viour, ver. 5.—having offered himself a ransom for all:
the doctrine, the proof of which, the apostle told Timothy,
was now set before the world in its proper season, ver. 6.
—by many preachers, and especially by Paul himself,
who was appointed a herald to proclaim, and to prove,
that joyful doctrine, ver. 7.—But because the Jews fancied their prayers offered up
in the Jewish synagogues and prayer houses, but es-
specially in the temple at Jerusalem, were more acceptable
to God than prayers offered up anywhere else; also,
because the heathens were tinctured with the same super-
tition concerning prayers offered in their temples, the
apostle ordered prayers to be made by men in every
place, from a pure heart, without wrath, and without dis-
putings about the seasons and places of prayer, ver. 6.—
From which it is plain, that not the time when, nor the
place where, prayers are made, but the dispositions of
mind with which they are made, render them acceptable
to God.—Next, he ordered women, when joining in the
public worship of God, to appear in decent apparel,
adorned with the ornaments of modesty and purity of
manners, rather than with gold and silver and costly
raiment, ver. 9.—It seems there were in Ephesus some
judges who had exercised power and authority among
them, and whose intervention was necessary. These were to
dominate themselves with good works, ver. 10.—And because some of
the Ephesian women preached and prayed in the public
assemblies in presence of the men, on pretence of their
being inspired, the apostle strictly forbade that practice,
as inconsistent with the subordinate state of women, who
are not to usurp authority over men, ver. 11, 12.—For,
the inferiority of the woman to the man, God shewed,
by creating the man before the woman, ver. 13.—Be-
sides, that women should not teach men, but be taught
by them, is suitable to that weakness of understanding,
of which their general mother Eve gave a melancholy
proof, when she was deceived by the devil into transgres-
sion, ver. 14.—Nevertheless, if in the comfort of the
woman, the apostle observed, that as a woman brought
ruin upon mankind, by yielding to the temptation of the
devil, so a woman, by bringing forth the Saviour, hath
been the occasion of the salvation of mankind, ver. 15.

NEW TRANSLATION.

CHAP. II.—1 Now I exhort, first of all, that all
(speak, from the, time, depredations, supplica-
tions, (see Heb. v. 7, note 4.), intercessions,
and thanksgivings, be made for all men;

2 For kings, and all who are in authority, 1

2 But especially for kings, and all who have authority in the

COMMENTS.

CHAP. II.—1 Now I exhort, first of all, that all
(aspecks, of evils, and supplications for such
good things as are necessary, and intercessions for their conversion,
and thanksgivings for mercies, be offered in behalf of all men,
for heathens as well as for Christians, and for enemies as well as for
friends;

1 For pray for any heathen ruler whatever. Nay, the zealots among
them held, that no obedience was due from the people of God
to idolatrous princes, and often raised seditions to the heathen
organizations, as well as in Judea, against the heathen monarchs.
See Pref. to 1 Pet. sect. 4. This malevolent disposition some of
the Jewish converts brought with them into the Christian church.
The apostle, therefore, agreedly to the true spirit of the gospel,
commanded the brethren at Ephesus to pray, both in public and
private, for all men, whether they be of their own religion, or of
their character might be, and especially for kings.

2. That we may lead a quiet and peaceable life.—Besides what
that we may lead a quiet and peaceable life, in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour;

4 Who commandeth all men to be saved, and to come to the knowledge of the truth.

(See Tit. i. 1. note 4.)

5 For there is one God, and one Mediator between God and man, the man Christ Jesus;

6 Who gave himself a ransom for all; of which the testimony is in its proper season.

7 (1 Tim. iv. 12.) For which I was appointed a herald and an apostle, (I speak the truth in Christ, I lie not,) a teacher of the Gentiles in faith and truth.

8 (Gal. vi. see ver. 4. note.) I command, therefore, that the men pray everywhere, is mentioned in the commentary, this may imply our praying that all men may be saved, mankind, as the wise and excellent, that, under the protection of their government, we may live in peace with our neighbours and undisturbed by foreign enemies.

1 In the first age, when the disciples of Christ were unutterably distressed, persecuted by their persecutors, in unutterable distress, necessary to maintain the testimony of the Lord; to be kept as such, and to be preserved. For thus they might expect to be less the object of their hatred.

For this is good.
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lifting up holy hands, without wrath, and (υπεροχὴν) disputations; that the women adorn themselves in decent apparel, with modesty and sobriety, not with plaited hair only, or gold, or pearls, or costly raiment;

10 But (ὅτι) becoming women profess godliness; (διὰ τὴν ἄνω θεότηταν) and with good works. (See 1 Pet. iii. 6. notes.)

11 Let a woman learn in silence with all submission.

12 (οὕτως, ταύτῃ.) For I do not allow a woman to teach, nor to usurp authority over a man, but to be silent.

13 For Adam was formed first, then Eve. (1 Cor. xi. 9.)

14 (ὁ λόγος.) Besides, Adam was not deceived. But the woman being deceived, became in transgression.

15 (οὕτως, ταῦτῃ.) However, she shall be saved through child-bearing, if they hands purified from sinful actions; and that they pray without wrath and disputations about the seasons and places of prayer.

9 In like manner also I exhort the men, that they bear women, appearing in the assemblies for worship, adorn themselves in decent apparel, with modesty and sobriety, which are their chief ornaments, not with plaited hair only, or gold, or jewels, or embroidered raiment; in order to create evil desires in the men, or a vain admiration of their beauty.

10 Besides, instead of these vain ornaments, let them (as becometh women professing the Christian religion) adorn themselves with works of charity, which are the greatest ornaments of the female character, and to which the tender-heartedness of the sex strongly disposeth them.

11 Let every woman receive instruction in religious matters from the men in silence, with entire submission, on account of their imperfect education and inferior understanding.

12 For I do not allow a woman to teach in the public assemblies, nor in any manner to usurp authority over a man; but I enjoin them, in all public meetings, to be silent.

13 The natural inferiority of the woman, God showed at the creation; for Adam was first formed, then Eve, to be a help meet for him.

14 Besides, that women are naturally inferior to men in understanding, is plain from this—Adam was not deceived by the devil; but the woman being deceived, fell into transgression.

15 However, though Eve was first in transgression, and brought death on herself, her husband, and her posterity, the female sex

churc—See 1 Pet. iii. 5, where the same direction is given to men concerning this. The word χήρα signifies what Eve and Jesus were and is an epithet.

Ver. 12. Nor to usurp authority over a man.—The Greek word ἐξουσία signifies what Eve and Jesus were and is an epithet.

Ver. 13. This is the direct charge levied against Eve. In this passage it is properly translated usurp authority; because when a woman pretends to exercise authority over a man, she arrogates power which does not belong to her. See 1 Cor. xi. 5. note. 1 xiv. 34. note.

Ver. 14. Besides, Adam was not deceived. The serpent did not attempt to deceive Adam, but he strengthened Eve to know her by the weaker of the two. Hence Eve, in extenuation of her fault, pleaded, Gen. iii. 13. 'The serpent beguiled me, and I did eat.' Whereas Adam said, ver. 12. 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.' Intimating, that as the woman had been given by God as a companion and helper, he had eaten of the tree from affection to her. In this view of the matter, the fall of the first man stands as a warning to his posterity, to beware of the pernicious influence which the love of women carried to excess, may have upon them to lead them into sin. What is done by the woman is regarded as coming as one of us, to know good and evil, does not imply that Adam was either tempted or deceived by the serpent, from an imprecation of charity, to change their name, it relates to his knowledge of the use of the word messiah, which in the Greek and Latin languages, as well as in the Hebrew, signifies man and is sometimes indiscriminately applied to the woman. See, acutally, when the woman to the man in point of understanding, is to be interpreted by the sex in general, and not of every individual; it being well known, that some women, in understanding, are superior to most men. Nevertheless, being generally inferior, it is a fit reason for their being restrained from pretending to direct men in affairs of importance; which is all the apostles mean to prove.

But the woman being deceived, became in transgression.—The behaviour of Eve, who may be supposed to have been created by God with as high a degree of understanding as any of her daughters ever possessed, ought to be remembered by them all as a proof of their natural weakness, and as a warning to be on their guard against temptation. Perhaps also the apostle mentioned Eve's transgression on this occasion, because the subjection of women to their husbands is increased at the knee of the woman to the man in point of understanding, is to be interpreted by the sex in general, and not of every individual; it being well known, that some women, in understanding, are superior to most men. Nevertheless, being generally inferior, it is a fit reason for their being restrained from pretending to direct men in affairs of importance; which is all the apostles mean to prove. But the woman being deceived, became in transgression.—The behaviour of Eve, who may be supposed to have been created by God with as high a degree of understanding as any of her daughters ever possessed, ought to be remembered by them all as a proof of their natural weakness, and as a warning to be on their guard against temptation. Perhaps also the apostle mentioned Eve's transgression on this occasion, because the subjection of women to their husbands is increased at the knee of


CHAPTER III.

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2. If they live in faith. — The original word πίστις is rightly translated faith, for so it signifies in other passages, particularly Phil. i. 35. — The change in the number of the verb from the singular to the plural, which is introduced here, was designed by the apostle to shew, that he does not speak of Eve, nor of any particular woman, but of the whole sex. See Exe. iv. 14.

CHAPTER III.

VIEW AND ILLUSTRATION OF THE DIRECTIONS GIVEN IN THIS CHAPTER.

BECAUSE many false teachers were now spreading their erroneous doctrines with great assiduity among the Ephesians, St. Paul judged it necessary that Timothy, to whom he had committed the care of the church at Ephesus, should be assisted by a number of bishops and deacons, well qualified to teach the people. Wherefore, after observing what an honourable office that of a Christian bishop is, ver. 1. —he described the qualifications and virtues necessary in one who aspires to attain it; whereby it appears, that an able and faithful Christian bishop is a person most venerable on account of his character, as well as on account of his office, ver. 2-7. — In like manner, the apostle described the qualifications and virtues necessary in a Christian deacon, ver. 8, 9. — and that none might be appointed to those offices who were not of a good character, he ordered them to be proved, that is, examined; their names to be published to the people, that if any person had ought to say against them, he might have an opportunity to speak it. And if no accuser appeared, they were to be considered as of an unblemished reputation, and were to be invested with the proposed office, ver. 10. — The apostle likewise described the character of those who were to assist him, — and did assist him, in teaching the young of their own sex the principles of the Christian faith; and as female presbyters, in teaching the young of their own sex the principles of the Christian faith; and as female deacons, in taking care of the sick and the poor, ver. 11. — Further, by observing that the deacons, who performed their office well, purchased to themselves a good degree, the apostle, I think, insinuated, that the most faithful of the deacons might be chosen bishops, ver. 12. — These things he wrote to Timothy concerning the doctrine he was to teach, the errors he was to confute, the manner of performing the public worship, the behaviour and dress of the women in their assemblies for worship, and the character and qualifications of the persons Timothy was to ordain bishops and deacons, notwithstanding he hoped to come to him soon, ver. 14. — Or, if any accident prevented his coming, having written these things in this letter, Timothy might know in what manner to behave himself in the house or temple of God, now committed to his care; which therefore was neither the temple at Jerusalem, far less that at Ephesus, but the church of Christ at Ephesus, consisting of all in that city who believed. And to excite Timothy to be diligent in teaching true doctrine, zealous in opposing error, and cautious in ordaining persons to sacred offices, he told him, that in regard the Catholic Christian church is the temple in which the living God is worshipped, and the knowledge of true religion is preserved, and that the people of God are preserved by it, he was their mediator, and the greater support of the truth, ver. 15. — By giving that honourable appellation to the Christian church, the apostle hath insinuated, that therein are kept, not the mysteries of any of the heathen gods, but the far greater mystery of godliness, or true religion, to be made known, not to a few initiated persons, as the heathen mysteries were, but to all the people of God, as the all-embracing mystery of godliness which is kept in the Catholic Christian church, the apostle explained the particulars of which it consists, ver. 16. — Thus, by tacitly contrasting the Christian church with the temples of Ephesus and Jerusalem, and by displaying the far more noble purposes for which it was erected, the apostle had shewed how vastly superior it is to all the most magnificent material fabrics which have ever been reared for the worship of God by the hands of men.

NEW TRANSLATION.

CHAP. III. — I SAW THIS TO BE TRUE, IF ONE Earnestly seeketh the office of a bishop, he deserveth an excellent* work.

2 (Am w) Therefore a bishop must be unblamed, the husband of one wife, vigilant, prudent, of comely behaviour, hospitable, & fit to teach. (2 Tim. ii. 24.)

COMMENTARY.

CHAP. III. — When about to elect bishops, thou shouldst remember that this saying is true, if one earnestly seeketh the office of a bishop, he deserveth a work which, though very laborious, is both honourable and beneficial, as it promotes the glory of God and the good of mankind.

2 Therefore a bishop ought to be free from blame; the husband of one wife, at a time; attentive to his duty and to his people; prudent in his conduct; of comely behaviour; hospitable to strangers; fit to teach, by having good knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant.

Ver. 1. — If one earnestly seeketh. — The word εὑρέσθαι properly signifies the eager desire and endeavour of a hungry person to obtain food. But it is used also to express any strong desire whatever. It is a more forcible word than καθιστεῖαι desires, in the subsequent clause, which likewise signifies strong desire, and desire perfectly.

2. The office of a bishop. — This, in the Syriac version, is a cunipædiæ presbyterum, cures the eldership. See 1 Tim. i. 17, note 1. 1 Tim. i. 6, note 3.

3. He deserveth an excellent work. — A bishop's office is termed εὐγενεῖα, a work, to intimate, that he must not spend his life in ease and idleness, but in a continued application to the duties of his office. It is also termed εὐγενεία, a good or excellent work, because of his honourableness and usefulness. (See 2 Tim. ii. 2, note 3. The words εὐγενεία and εὐγενεῖα are often used promiscuously, to denote what is excellent or good, and to distinguish, εὐγενεία includes also the idea of honor, and εὐγενεῖα, the idea of profit.

Ver. 2. — The husband of one wife. — That the gospel allows women to marry a second time, is evident from 1 Cor. vii. 9-30. By parity of reason, it allows men to marry a second time likewise. Wherefore, when it is said here, that 'a bishop must be — the husband of one wife,' and 1 Tim. v. 8, that the widow who is employed by the church in teaching the young of her own sex the principles of the Christian religion, must have been married only once, the apostle could not mean, that persons who have married a second time are thereby disqualified for sacred offices. For in that case, a bishop whose wife dies while he is young, must lay down his office, unless he can live continently unmarried. The apostle's meaning, therefore, in these canons is, that such persons only are to be trusted with sacred offices, who, in their married state, have contented themselves with one wife and with one husband at a time; because thereby they have shewn to themselves temperate in the use of sensuous pleasures. — As the Asiatic nations universally practised polygamy, from an immemorial love of the pleasures of the flesh, the apostle, to bring mankind back to one marriage according to the primitive institution, which enjoined one man to be united to one
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3 He must not be addicted to wine, nor of such a hasty temper as to be a striker of those who provoke him, nor one who gains money by sinful, or even by dishonourable occupations, but equitable in judging of the offences which any of his flock may commit; not a noisy, abusive, quarrelsome talker, nor covetous in his dealings.

4 He must be one who possesseth such wisdom and firmness as to govern properly his own family. In particular, he must have his children in subjection to him by the gravity of his character, and his reputation for prudence.

5 For if one be not capable of governing so small a society as his own family, but suffereth his children to be disobedient and vicious, how shall he govern in a proper manner that greater and more important society, the church of God?

6 A bishop must be one newly converted, lest being puffed up on account of his promotion, he fall into the punishment inflicted on the devil.

7 Moreover, before his conversion, he must have behaved in such a manner as even to have a good testimony from those without, that he was a wise and grave man, a man of honesty and integrity, a man of religion and of good repute, a man of such a character as to be esteemed by all men as a bishop, and to be respected by all who know him. And he must have been such a man as to be able to govern the church of God.

8 The apostle saith, "If one be not capable of governing so small a society as his own family, but suffereth his children to be disobedient and vicious, how shall he govern in a proper manner that greater and more important society, the church of God?"

9 And he saith, "A bishop must be one newly converted, lest being puffed up on account of his promotion, he fall into the punishment inflicted on the devil."

10 Moreover, before his conversion, he must have behaved in such a manner as even to have a good testimony from those without, that he was a wise and grave man, a man of honesty and integrity, a man of religion and of good repute, a man of such a character as to be esteemed by all men as a bishop, and to be respected by all who know him. And he must have been such a man as to be able to govern the church of God.

11 The apostle saith, "If one be not capable of governing so small a society as his own family, but suffereth his children to be disobedient and vicious, how shall he govern in a proper manner that greater and more important society, the church of God?"

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15 And he saith, "A bishop must be one newly converted, lest being puffed up on account of his promotion, he fall into the punishment inflicted on the devil."

16 Moreover, before his conversion, he must have behaved in such a manner as even to have a good testimony from those without, that he was a wise and grave man, a man of honesty and integrity, a man of religion and of good repute, a man of such a character as to be esteemed by all men as a bishop, and to be respected by all who know him. And he must have been such a man as to be able to govern the church of God.

17 The apostle saith, "If one be not capable of governing so small a society as his own family, but suffereth his children to be disobedient and vicious, how shall he govern in a proper manner that greater and more important society, the church of God?"

18 And he saith, "A bishop must be one newly converted, lest being puffed up on account of his promotion, he fall into the punishment inflicted on the devil."

19 Moreover, before his conversion, he must have behaved in such a manner as even to have a good testimony from those without, that he was a wise and grave man, a man of honesty and integrity, a man of religion and of good repute, a man of such a character as to be esteemed by all men as a bishop, and to be respected by all who know him. And he must have been such a man as to be able to govern the church of God.

20 The apostle saith, "If one be not capable of governing so small a society as his own family, but suffereth his children to be disobedient and vicious, how shall he govern in a proper manner that greater and more important society, the church of God?"

21 And he saith, "A bishop must be one newly converted, lest being puffed up on account of his promotion, he fall into the punishment inflicted on the devil."

22 Moreover, before his conversion, he must have behaved in such a manner as even to have a good testimony from those without, that he was a wise and grave man, a man of honesty and integrity, a man of religion and of good repute, a man of such a character as to be esteemed by all men as a bishop, and to be respected by all who know him. And he must have been such a man as to be able to govern the church of God.

23 The apostle saith, "If one be not capable of governing so small a society as his own family, but suffereth his children to be disobedient and vicious, how shall he govern in a proper manner that greater and more important society, the church of God?"

24 And he saith, "A bishop must be one newly converted, lest being puffed up on account of his promotion, he fall into the punishment inflicted on the devil."

25 Moreover, before his conversion, he must have behaved in such a manner as even to have a good testimony from those without, that he was a wise and grave man, a man of honesty and integrity, a man of religion and of good repute, a man of such a character as to be esteemed by all men as a bishop, and to be respected by all who know him. And he must have been such a man as to be able to govern the church of God.
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he may not be liable to reproach for the sin he committed before his conversion, and fall into the snare of the devil, who by these reproaches may tempt him to renounce the gospel.

The same, in like manner, must be grave, not double-tongued, speaking one thing to one person, and another to that, on the same subject; not giving themselves to much wine; not persons who earn money by base methods. See ver. 3, note 2.

He must hold fast the doctrines of the gospel with a pure conscience

10 (Acts iv. 36) But let these also be proved first, then let them exercise the deacon's office, being unaccused.

11 (1 Tim. iii. 2) The women in like manner must be grave, not slanderers, but vigilant, faithful in all things.

12 Let the deacons be the husbands of one wife, (see ch. iii. 2, note 1,) ruling well their children, and their own houses.

13 For they who have performed the office of a deacon, well, procure to themselves an excellent degree, and great boldness in the faith which is in Christ Jesus.

Var. 7. May not fall into reproach, and the snare of the devil.

He is not to be accused, that the sins of such as are reprobated, when cast in his teeth after he becomes a minister, may be the means of tempting him to repeat these sins, by the devil's suggesting to him, that he has little reputation to lose. Not the only evil. The people, knowing his former miscarriages, will be the less affected with what he says to them. All who are candidates for the ministry ought to consider these things, and be careful of their character.

Var. 8. The deacons (see Rom. xvi. 1, note 3.) in like manner must be grave. The word ἀρετής, translated grave, includes also the ideas of dignity and steadiness. These qualities were required in deacons, because they seem to have been employed in teaching. See ver. 9, note 2.

Var. 9. Holding that the mystery of the faith. In the opinion of many, this is the doctrine of the salvation of the Gentiles by faith without the works of the law of Moses, called the mystery of their wills, Eph. i. 9; and the mystery which hath been hid from ages and generations, Col. i. 26. But I rather think it denotes the doctrine of the gospel in general, called, I Cor. ii. 7, 'a mystery,' and ver. 18 of this chapter, 'the mystery of godliness.' The apostle's discourse implies, that a deacon should be both instructed and instructed in the knowledge and consecration in maintaining it. And although the apostle hath not mentioned it, Timothy, from this direction concerning deacons, hath been sensible that it was equally necessary in bishops; and that in deacons, to hold the mystery of the faith with a pure conscience.

Var. 10. But let these also be proved first. The word also implies, that the rule for trying the character of the deacons was to be observed with relation to bishops. The rule was this: They published in their assemblies for worship the names of the persons designed for ecclesiastical functions, that if any one had ought to accuse them of, they might shew it. So we are told by Lampridius, in his Life of Alexander Severus, tom. ii. 46, quoted at large, Truth of the Gospel Hist. p. 331, who, it seems, wished to have the same method followed in appointing the governors of provinces; and the example of the Jews and Christians, who published the names of their ministers before they established them in their offices. Now, although Lampridius speaks of a rule observed by the government of the emperors of Rome in the days of Severus, previous to his death, and in admitting of their admitted persons to be bishops and deacons, it was a rule so natural and reasonable, that we may suppose it was prescribed by the apostles, and that it is referred to in this passage, while he ordered persons to be proved before they exercised the deacons' office. But Eusebius thinks the apostle, in this direction, required the deacons to be proved before they are declared to be such, given proof both of his steadfastness in the faith, and of his other qualifications, in the possible space of time after his conversion. The other interpretation, however, agrees better with the subsequent clause, being (ἀγαθὸς ἀρετής) unaccused.
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14 These things I write to thee, (a2) and, 16,) although I hope to come to thee soon;

15 (1 Tim. 1. 8.) On, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and support of the truth.

16 (1 Tim. 3. 17.) For con
deed the mystery of godliness; God was manifested

17 (1 Tim. 3. 16.) In humility, that to save all, the only begotten of God, manifested in the flesh; was justified through the Spirit, who raised him from the dead; was, after his resurrection, seen of the apostles his messengers, was preached to the Gentiles as their Saviour; was believed on in many parts of the world; was taken up into heaven in a glorious manner.

Ver. 16. — 1. Great is the mystery of godliness. — See ver. 9, where the incorrupt doctrine of the gospel is called 'the mystery of the faith,' for the reason given in the verse. The mystic signification of the word 'mystery' is explained in Postf. sect. 5.

Ver. 15.— The church of the living God, as the pillar and support of the truth, is distinguished from the other churches, by the titles, God's house and temple. The temple of the Most High was in the heavens; the temple of His people on earth. The temple of the most high, according to the prophecy, was in the heavens; and the temple of the Lord came to Mount Zion, and to the city of David. The temple of His people was on earth; being the church of the living God, the pillar and support of the truth. The temple of the living God, by which the church is meant, is the church of Christ, in which he dwells; and in which Christ is the all-sufficient foundation, under which the truth is built, and to which all the truth is referred. In this church the truth is revealed, and in which the church is constituted, and through which the truth is published. This is the church of the living God, as the pillar and support of the truth, which is here contrasted with the house or temple of the lifeless image of Diana, at Ephesus, which the apostle calls the 'church of Diana,' and which, by the apostle, was called the 'pillars of arrogance,' idolatrous, unholy, and profane. The personal idolatry of the apostle's time is thus alluded to, which is the spirit of the antichrist, by which the lifeless image of Diana was the seat of idolatry. But where there is the spirit of the antichrist, there is the spirit of the old sin. It is not the spirit of the antichrist, but the spirit of the old sin, that is called 'the pillar and support of his truth.' In which sense the words of the apostle are understood, in which case they are not to be understood of the house or temple of Diana, which was the seat of idolatry, but of the church of the living God, which is the pillar and support of his truth. This is the church of Christ, in which he dwells, and through which the truth is published. But to settle this is no important question, because by whatever of the customs the apostle alluded, his meaning is the same. — That this church is the church of Christ, and not of any other, is manifestly evident, by the titles, the church of the living God, and the pillar and support of the truth. It is not the church of Rome, nor any particular church, but the Catholic Christian church, consisting of all the churches of Christ throughout the world, as proved Postf. sect. 5.

Ver. 15.—1. Great is the mystery of godliness. — See ver. 9, where the incorrupt doctrine of the gospel is called 'the mystery of the faith,' for the reason given in the verse. Ver. 16. — 1. Great is the mystery of godliness. — See ver. 9, where the incorrupt doctrine of the gospel is called 'the mystery of the faith,' for the reason given in the verse.
NEW TRANSLATION.

CHAP. IV.—1 (ας) But the Spirit (πνεῦμα) expressly saith, that in after-times (τοιαύτα),

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CHAP. III.

the clause of the glorious reception which the mystery of godliness, or gospel, is made manifest from the beginning. To this interpretation, however, there are two objections:—1. It supposes it to be the true reading in the beginning of the verse, whereby the mystery of godliness, or gospel, will, as before observed, be not very intelligible, to have been manifested in the flesh: 2. The glorious reception of the gospel is the main point, its being believed in the world, a tautology by no means to be imputed to so accurate a writer as St. Paul. The supposed difficulty, arising from the order in which the events mentioned in this verse are placed, is in reality no difficulty at all: as in other passages of scripture, things are related, neither in the order of time in which they happened, nor in the order of their importance. Moses' escape from Egypt with the Israelites is mentioned before the institution of the passover, ver. 23. Thus also, Heb. xii. 23, the spirits of just men made perfect are mentioned next to God, and before Jesus the Mediator of the new covenant, because something was to be added concerning him. For the same reason, the three persons put before Jesus Christ, Rev. i. 4, 5.—As the 'taking of Christ up in glory,' implies that he was set down on the right hand of God in the human name, it is consistent, in this enumeration, that it might make the stronger impression on the reader's mind. It was placed last for this reason also, that Christ was appoised to be the final word of the apostle, and that 'he having come down from heaven,' that is, of being the Son of God manifested in the flesh.

CHAPTER IV.

View and Illustration of the Predictions contained in this Chapter.

By calling the Christian church, in the end of the preceding chapter, 'the pillar and support of the truth,' the apostle teaches us, that one of the important purposes for which that great spiritual building was erected, was to preserve the knowledge and practice of true religion in the world. Nevertheless, knowing that, in after-times, great corruptions both in doctrine and practice would at length take place in the church itself; and that the general reception of these corruptions by professors of Christ, would be urged as a proof of their being the truth, and precept of God, on pretence that the church is 'the pillar and support of the truth,' the apostle, to stript these corruptions of any credit which they might derive from their being received by the multitude, and maintained by persons of the greatest note in the church, judged it necessary, in this fourth chapter, to foretell the introduction of these corruptions, under the idea of an apostasy, ministry of the faith, and to stimulate the authors thereof as lying hypocrites, whose conscience was seared. And to give his prediction the greater authority, he informed Timothy, that the Spirit spake it to him with an audible voice; and mentioned in particular, that those lying teachers would corrupt the gospel by enjoining the worship of angels and of departed saints, ver. 1, 2—and by forbidding certain classes of men to marry, on pretence that hereby they made themselves more holy; and by commanding some at all times, and all at some times, to abstain from meats which God hath created to be used with thanksgiving by them who know and believe the truth, ver. 3.—namely, that every kind of meat is good, and that he should not, under any pretence, which he had made for food, provided it be received with thanksgiving, ver. 4.—For it is sanctified, that is, made fit for every man's use, by the word (or permission) of God, and by prayer, ver. 5. These things the apostle ordered Timothy to lay before the brethren in Ephesus, because the foreknowledge of them was given to him, and by him discovered to Timothy, for this very purpose, that he might warn the faithful to oppose every appearance and beginning of error, ver. 6. And because the Jewish fables, termed by the apostle 'old wives' fables,' and the superstitious practices built thereon, had a natural ten-
dency to produce the errors and corruptions which he foretold were to arise in the church, he ordered Timothy to reject them with abhorrence, ver. 7. Especially as these pertaining to the body are of no avail in the sight of God, and of very little use in promoting either piety or love; whereas a pious and holy life is the only thing which renders men acceptable to God, ver. 8. Without, that these things might make the deeper impression on Timothy's mind, the apostle solemnly protested to him, that in affurming him to depose the truth, ver. 9. as the inquirer and discoverer of all the secrets of the Church, he ordered Timothy to inscribe on the Ephesian brethren, ver. 11.—and to behave in such a manner that it should not be in the power of any person, whether he were a teacher or one of the people, to despise him on account of his youth, ver. 13. Then, because the Jews and Judaising teachers founded their errors on misinter-
pretations of the Jewish scriptures, the apostle desired Timothy to read these inspired writings frequently to the people in their public assemblies, and likewise in private for his own instruction; and on the true meaning of these scriptures to found all his doctrines and exhortations, ver. 15. In the mean time, that he might attain the true know-
ledge of these ancient oracles, he ordered him to exercise himself in diligent reading of the prophetic books of the Old Testament, and to be wholly employed in studying them, and in explaining them to the people, ver. 16. Finally, he commanded him to take heed to his own behaviour and to his doctrine, from this most powerful of all con-
siderations, that by so doing he would both save himself and them who heard him, ver. 16.

COMMENTARY.

CHAP. IV.—1 But, although the church, by preserving the myster-
ty of godliness in the world, is the support of the truth, the Spirit

Ver. 1.—The Spirit (πνεῦμα) expressly saith;—or, in no mean sense, to translate Makedon apostolou by his name, and concerning his sin. Mode thinks it an abbreviation, or slight omission, without marking whether they are near or remote. Mode thinks a particular time is determined in this passage. For he supposes all the times mentioned in the new Testament to have a relation to Daniel's four monarchicals, which he considers as the grand sacred calendar; namely, the Babylonian, the Makedonian, the Greco-Roman, and the Roman monarchy. Now, as the Roman was the last monarchy, and as under it the God of heaven set up the kingdom of his Son, Mode thinks the former, or last times, are the last part of the dura-
tion of the Roman empire, when the man of sin was to be revealed. Others, because the times in which the gospel was proclaimed are called, Heb. i. 1, 2, 'the last days,' and 1 Pet. i. 25. the last
2 (Br. 167.) *Through the hypocrisy of liars,*
who are scared (supp. sus.) in *their own conscience*.

3 *Who forbids to marry,* and command to abstain
from meats, which God hath created to be received with thanksgiving by the faithful, to whom it is not to be cast away.

4 (Ow.) *That every creature of God is good,* being received with thanksgiving, and nothing *is* to be cast away.

5 *When, therefore, the Spirit of God foretold,* in an audible manner, *that in after-times many* would give heed to deceiving spirits, and to doctrines concerning demons; *he foretold, that on the authority of spurious revelations,* many in the church would receive the doctrines concerning the worship of angels and spirits, and the praying of souls out of purgatory; and called it the doctrine of demons, because it was in reality the same with the ancient heresies. The worship of demons, as mediators between the gods and men. Further, the sin for which many were punished with the plague of the Egyptians, and other similar calamities, was this - that they called *superior demons,* and supposed them to have the power and office which we ascribe to angels: The latter they term signs, and the former the signs. They were to put on, with an intention to gain the confidence of the Romanists. And both sorts were worshipped as mediators.

5. *And to doctrines concerning demons:* This is a more literal translation of the Hebrew אֱוָאָּתִים הָאֱלֹהִים, then that given in our Bible, which, by construing מָאָּתִים with אֱלֹהִים, represents the demons speaking as if they were the gods. This interprets properly, ver. 9. According to the Augsburg Confession, the understanding of this verse must be kept in view.

6. *The hypocrisy of liars.*—The hypocrisy here mentioned is that signified show of extraordinary purity and sanctity which the liars would propagate among the multitude. Hence they are described as "having the form of godliness, but denying the power." 2 Tim. iii. 1-5. These hypostatic teachers and preachers, who profess and practice a superhuman wisdom and power, do all under the pretense of the love of God. They preach the doctrines of the gospel, giving heed to teachers who falsely pretend to be inspired, and in the name of the doctrine of demons. If we call them demons, it is in the order of truth. They are false prophets, false apostles, false spirits, false teachers, and corrupt preachers, and corrupt practices to the ignorant multitudes.

7. *These liying teachers will forbid the clergy,* and such of both sexes as wish to live piously, *to marry,* and command to abstain from certain meats, which God hath created to be used with thanksgiving by the faithful, who thoroughly know the truth concerning that matter.

8. *That every creature of God, fit for man’s food, is good,* and may be "being received with thanksgiving to God the giver, and no kind *is* to be cast away, either from peevishness, or from the fancy that it is unlawful.*
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5 For it is sanctified (ἀπό τῆς ἤμερας Ἰωάννου, 36.) by the command of God, and (εἰς τὸν προσευχήν) prayer.

6 Laying these things before the brethren, thou shalt be a good minister of Jesus Christ, nourished by the words of the faith, and of the good doctrine, to the knowledge of which thou hast attained.

7 But profane and old wives' fables reject; (A) and exercise thyself (εἰς τὸ γενέσθαι) to godliness.

8 For bodily exercise is profitable for little; but godliness is profitable for all things, having the promise of the present life, and of that to come. (See chap. vi. 19.)

9 This saying is true, (see 1 Tim. i. 15. note 1.) and worthy of all reception.

10 (Eκ τούτου, 91.) Besides, for this we both labour and suffer reproach, (εἰς τὴν) that we trust in the living God, who is (εἰς) the Saviour of all men, especially of believers.

11 These things give in charge, and teach.

12 Let no one despise thy youth: But be thou a pattern to the believers in speech, in behavior, in love, in the spirit, in faith, in chastity. (See Tit. ii. 5.)

13 Till I come, apply thyself to reading, 1 to exhortation, to teaching, (διδάσκαλος.) See 2 Tim. iii. 16. note 3.

Ver. 6. 1. Laying these things, &c.—If any one would deal justly with respect to the distinction of men remained in Timothy's mind, through the strictness of his education in the Jewish religion, the clear and express manner in which the apostle here asserted the lawfulness of eating all kinds of meats, must entirely free him from these prejudices.

6. To the knowledge of which thou hast attained.—That the expression in the original, ἣν ὑμῖν ἐγνώκατε ἐκ τῆς ἴδιας, is rightly translated to the knowledge which ye have had from the first, see the note on Eph. iii. 8. The Bible translation of Luke 1. 3, ἔναν τῶν οὖν οἰκείων αὐτοῦ, which is rendered of the Gentiles in the English Version of Luke, is rendered of the first men of his own country in the Greek Testament of Luke, verse 32. Having had perfect understanding, (that is, knowledge,) of all things from the first, from the beginning.

Ver. 7. 1. Profane and old wives' fables.—Exodus saith the context directs us to understand this, not of the Jewish traditions, which included the sacred and apostolic traditions, but of the heathen fables. For these heretics, as Irenæus, Epiphanius, and Augustine inform us, framed long tales concerning a good and evil God, the creation of the world, the wars of the angels, &c. which were both impious and absurd. But, in Bishop Newton's opinion, the apostle here insinuates, that all the things which the lying teachers were to preach, concerning the worship of angels and saints, absence from marriage and meats, and miraculous miracles, to be performed by the saints and their relics in confirmation of the superstitions which they inculcated, are no better than profane and old wives' fables, told to amuse children.

2. And exercise thyself to godliness. (εἰς τὸ γενέσθαι.)

Ver. 8. 1. Bodily exercise is profitable for little. —In this verse the apostle condemns, not only the austerities of the Essenes and Pythagoreans, but, if we may believe Irenæus, Whitby, Docetists, and others, the exercises also by which the Greeks prepared themselves for the combat. Exercit was of this opinion, because the word γυμναινεῖν is used; which, though it signifies exercises in general, was the technical word for that kind of exercise which the Cretans, Samarians, and other Greeks, employed as a preparation for the combat. (Euseb. hoc est exercise in the original, by which the Christian church, which Irenæus and Justin have explained, is to be understood, see chap. iv. 12. 1.)

2. Having the promise of the present life, and of that to come. —According to Warburton, the apostle's meaning is, That godliness is profitable for all things, as being in the life that now is, the promise of the present life, and in the Gospel the promise of happiness in the life to come. But there are promises in the gospel likewise, of the good things of this life to the godly: Matt. vi. 20. 'If God clothe the grass of the field,' &c. —Ver. 32. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' —Mark x. 29. 'There is no man that hath left house, &c. for my sake and the gospel's sake.' But he shall receive an hundred fold now in this time, &c. These promises, however, do not

13 Till I return, apply thyself to reading, to exhortation, to teaching. (διδάσκαλος.) See 2 Tim. iii. 16. note 3.
14 Neglect not the spiritual gift which is in the thee, which was given thee (Acts according to prophecy, and (1 Cor) together with the imposition of the hands of the eldership.

15 Make these things thy care: Be wholly employed in them, for thy professed may be evident to all.

16 Take heed to thyself, and to the doctrine: continue in them: for, in doing this, thou wilt both save thyself and them that hear thee.

17 Neglect not the spiritual gift which is in thee. The word εὐαγγέλιον commonly notes the evangelical gift conferred on others. The apostle, therefore, tells him to set himself apart to the work of the evangelism; to be engaged in the work of preaching the Gospel, either by his own personal work or by the imposition of the hands of the eldership.

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Ver. 16. Take heed to thyself, and to the doctrine: continue in them: for, in doing this, thou wilt both save thyself and them that hear thee.

CHAPTER V.

View and Illustration of the Directions contained in this Chapter.

Because it is the duty of ministers to reprove such of their people as are err, and because the success of reproof, in a great measure, depends on the manner, in which it is given, the apostle, in this chapter, directed Timothy how to admonish the old and the young of both sexes, ver. 2. Next, he ordered him to appoint a proper maintenance for those widows who, being poor, and having no relations able to maintain them, were employed by the church in the honourable and useful office of teaching the younger women the principles of religion, and in forming their manners, ver. 3. And to prevent the church from being burdened with too great a number of poor widow, the apostle ordered all to maintain their own poor relations who were able to do it; but cause so God hath commanded, ver. 4. And, that Timothy might have a clear rule to walk by in this business, the apostle described the circumstances, character, age, qualifications, and virtues of those widows, who might fitly be maintained by the church, and employed in teaching the younger women, ver. 5-10. Also the character and age of those who were to be rejected, if they offered themselves to be maintained by the church, in that manner, ver. 11-15. And that the church might be under no necessity of employing any widows as teachers, but such as were really delectate, the apostle, a second time, ordered the rich to take care of their own aged female relations who were poor, ver. 16. With respect to those elders who were employed as presidents in the church, and in determining controversies about worldly matters between man and man, the apostle ordered Timothy to allot to them an honourable maintenance out of the church's funds; especially if to the office of presiding they joined that of preaching and teaching, ver. 17, 18. And for guarding the character of those who bare sacred offices against malicious attacks, he forbade Timothy to receive any accusation against an elder, unless it was of such a nature that it could be proved, and was actually offered to be proved, by two or three credible witnesses, ver. 19. But being so proved, he required him to rebuke the guilty person publicly, that others might fear, ver. 20, without shewing, in that affair, either prejudice against or partiality for any person, ver. 21. On the other hand, that those who held sacred offices might give as little occasion as possible for accusations, the apostle ordered Timothy to ordain no person a bishop or deacon rashly; but, previous to that step, he was to hold a conference with the candidate and conduct of the candidate with the greatest strictness. And to excite him to the more care in this important part of his duty, he told him, that by ordaining unmeet persons to
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NEW TRANSLATION.

CHAP. V.—1 Do not severely rebuke an old man, but beseech him as a father, and the young men as brothers;

2 The old women as mothers, and the young as sisters, with all chastity.

3 Honour widows who are really widows.

4 But if any widow have children, or grandchildren, let these learn first piously to take care of their own family, and then to requite their parents: For this is good and acceptable in the sight of God.

5 (Acts. 10, 11.) Now she who is really a widow and desolate, (v. 10, 11,) trusteth in God, and continueth in true faith, without reproach, ch. ii. 11. deprivations and prayers, night and day. See 1 Thess. v. 17. note.

6 But she who liveth in pleasure is dead while she liveth.

7 (1 Eus. 204.) Now, these things give in charge, that they may be blameless.

8 (Hes.) Per if any one provide not for his own, and especially those of his family, he hath denied the faith, and is worse than an infidel.

9 Let not any widow be taken into the number under sixty years old, having been the wife of a burden on the public, which, in that case, would not be benefited by our pity towards our parents. But after maintaining our family, if we have to spare, we are to requite our parents for the care which they have had of us, and that service was maintained out of the ends of the church. See 1 Tim. iii. 11. note. This opinion of the Greek commentators is rendered probable by the apostle's order to Timothy, ch. vi. 13. to admit none to the number of widows without inquiring into their age, circumstances, character, and qualifications, even as in ordaining bishops and deacons. See ver. 18. note 2.

10 Who are really widows. —By a real widow is to be understood one who is desolate, ch. vi. 11. who is not able to maintain herself, and who has no near relations in a condition to maintain her. Because in the first age the poor were maintained by the church, ver. 16. the apostle, to lessen the number of the poor, ordered Timothy to exhort, that is, to employ and maintain as teachers, only such poor widows as had no relations able to maintain them. This was a prudent regulation, because, by employing as teachers widows really desolate, an honourable maintenance as a descent maintenance, was allotted to worthy persons, who at any rate had a degree of holiness supported by ver. 4.

11 Let these learn first piously to take care of their own family, and then to requite their parents, may signify that we are to maintain our own family before we maintain our parents; because, our wives and children depend on us for their support, if we were to neglect them for the sake of maintaining our parents, they would become

CONCLUSION. —VER. 23. Then gave he a rule, by which he was to guide himself in judging of the characters and qualifications of the persons he proposed to ordain as bishops and deacons, ver. 24, 25.
concombine, but the wife of one husband at a time; consequently, hath governed her passions properly in her youth.

10. But the younger widows reject: for when they cannot endure Christ's yoke, they will marry;

11. But the younger widows reject as teachers, because, when they cannot endure that restraint to which they have subjected themselves for Christ's sake, they will marry, and, by encumbering themselves with a family, they will render themselves unfit for teaching;

12. And by rendering themselves conformance, both from God and men, because, by marrying, they have renounced their first engagement to serve Christ.

13. And at the same time also they learn to be idle, wandering about from house to house; on pretence of following the duties of their office: And not only idle, but tale-bearers also, and meddlers in other people's affairs, publishing the secrets of families, which they ought not to divulge.

14. I command, therefore, young widows to marry, if it be an opportunity offered, to bear children, to govern the house with prudence, and, by behaving in all respects properly, to give no occasion to the adversaries of our religion to reproach the gospel, on account of the bad behaviour of those who profess it.

15. I am anxious to have these rules observed, because already widows, whom the younger, as teachers, teachers, are, are turned aside from that work to follow after Satan.

16. If any Christian man or Christian woman have poor widows nearly related to them, let them relieve them, if they are able, and let not the church be burdened with maintaining such teachers, that it may relieve those who are really desolate, by employing and maintaining them as teachers of the younger widows who go about from house to house are commonly much addicted.

17. I command, therefore, young widows to marry.—As the discourse is concluded, we are to proceed to the engagement of the union. From this command it is evident, that under the gospel second marriages are lawful both to men and to women; and that abstaining from them is no more necessary to holiness than it is to feasts and the day of atonement; yea, as a prescription arises, that 'the wife of one husband,' ver. 9, doth not mean a woman who had been married to one husband only, but who had been married to one husband only, and married again to another husband, though she had been married to one husband only at a time. See I Tim. iii. 2 note 1.

18. It is the apostle, in his first epistle to the Corinthians, advised all who had the Spirit of God, to consent to great things to the Lord. However, because celibacy is a more holy state than marriage, but because, in the then persecuted state of the church, a single life was more free from trouble and temptation. So he told them, I Cor. vii. 26. 32. 39. Wherefore the parable, who at all times recommend a single life to those who aim at superior sanctity, misunderstand the apostle, when they affirm that he considered celibacy as a more holy state than widowhood.

19. For, if that were true, why did he order that aged widows, who had been married to one husband, should be employed to teach the young of their own sex, and not rather aged women who never had been married at all? Also, why did he make it a qualification of the bishop, that he should be the husband of one wife; and not rather that he should be an unmarried bishop, and consecrated to the office, as the regulation, that a bishop should be the husband of one wife, did not make it necessary that every bishop should be a married man, (1 Tim. iii. 2 note 1 at the end,) so that he that has no wife can have none; but to the younger widows to marry, did not oblige them to marry, if they could live chastely unmarried, and found it convenient, in their subsistence, or even to their necessity, to have it in power to marry.
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17 Let the elders therefore exhort (prostrate) and teach; 18 let them exhort (instruct) the double house: let them teach; let them labor in their house, and inkeache: and let them abstain from wine, 19 knowing that they also which serve the table for these, serve in the house of God; and in verily, I say unto you, the Lord will provide for them that serve him in such sort. (1 Tim. 5:17-19)
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18 The duty of the faithful to maintain widows and elders, is enjoined both in the law and in the gospel. For the law saith to the Jews, Thou shalt not muzzle the ox while treading out the corn; and, the labourer is worthy of his hire. (See Luke x. 7. and Matt. x. 10. where the expression is his hire.)

19 Against an elder receive not an accusation, unless (em, 159.) by two or three witnesses.

20 Those who sin, rebuke before all, that others also may be afraid.

21 I charge thee, (em, 160.) in the presence of God, and of the Lord Jesus Christ, and of the elect angels, (see 2 Tim. iv. 1.) that thou observe these things without prejudice, doing nothing by partiality. (em, 161.)

22 Lay hands hastily on no one; neither partake of other men's sins. Keep thyself pure.

23 Be not drunk with wine, wherein is debauchery; but be filled with the spirit of God; (em, 162.) for the church is the house of God, and the temple of the Holy Ghost. (em, 163.)

24 Some men are very manifest going before to condemnation: (em, 164.) But in some (em, 165.) especially they follow after.

25 In like manner also, the good works or the good qualities of some men are very manifest; and these which are otherwise cannot be long hidden.

unbecoming their Christian profession, when they brought their suits to the heathen courts, and dishonoured all their brethren, by declaring that they thought there was not a wise and equitable person among them, to whose jurisdiction they could submit their disputes; 1 Cor. vi. 1–8.

Patience and confidence in the divine providence, and in the grace which is in Christ Jesus, were the qualifications of a pastor; and which things were necessary to his comfortable support: Acts xxvii. 8. He also honoured us with many honours; they gave us all things useful for our journeying, and for our voyage to Rome: Acts xxvii. 9. And hence it is necessary that a pastor should be such as these necessary. Hence honour signifies the maintenance given to parents who are just: Mat. vi. 15. And here he adds, not his father or his mother: it signifies likewise the maintenance given by the church to widows.

Ver. 3. Honour widows who are really necessities; not the widows of men of substance that have their own substance to support them. Ver. 4. If a man know not how to rule his own house, how shall he take care of the church of God? The ability to rule was the more necessary in a bishop, because in civil churches, as also formerly observed, chap. v. 17. note 1. it might happen that there was a mixture of corrupted licentiousness in such churches where there were worldly rulers, the bishop we may suppose consulted them, and ruled in conjunction with them. In process of time, however, the bishops assumed a more decided control, and the ecclesiastical influence of the Christian church, Timothy's great usefulness in it, and his present sickly condition. How greatly the apostle esteemed Timothy as a fellow-labourer, and what an high value he put on his services in the gospel, may be seen Philip. ii. 19–22.
CHAPTER VI.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

Because the law of Moses, Exod. XXI. 2, allowed no Israelites to be made a slave for life without his own consent, the Judaizing teachers, to allure slaves to their party, taught that, under the gospel likewise, involuntary slavery is unlawful. This doctrine the apostle condemned here, as in his other epistles, 1 Cor. VII. 20, 21, 22. Col. iii. 22., by enjoining Christian slaves to honour and obey their masters, whether they were believers or unbelievers, ver. 1, and as assuring Timothy, that if any person taught otherwise, he opposed the wholesome precepts of Jesus Christ, and the doctrine of the gospel, which in all points is conformable to godliness or sound morality, ver. 8. and was puffed up with pride, without possessing any true knowledge either of the Jewish or of the Christian revelation, ver. 4. Next, the apostle told Timothy, that the Judaizers, who inculcated such a doctrine, did it to make gain of the slaves, whom they persuaded to embrace the gospel in the hope of thereby becoming freemen; and that these teachers esteemed that the best religion, which brought them the greatest gain, ver. 5. But that true religion, with a competency, is great gain, ver. 6. Wherefore money is not real gain: it will not contribute in the least to make men happy in the life to come, nor will it bring them anything into the world, so it is certain that we can carry nothing out of it, ver. 7. Therefore, instead of eagerly desiring to be rich, having food and raiment, we ought to be contented, ver. 8. Especially as experience teaches, that they who are bent on becoming rich expose themselves to innumerable temptations, not only in the pursuit of riches, but also in the enjoyment of riches, by the many foolish and hurtful lusts which they engender, ver. 9. Hence, the apostle justly calls the love of money the root of all the evil affections and actions which are in the world, ver. 10. Covetousness, therefore, being both criminal and disgraceful in all, but especially in the ministers of religion, the apostle ordered Timothy, as a servant of God, to flee from the inordinate love of money, and from all the vices which it occasions; and to pursue righteousness, piety, faith, charity, patience, and meekness, ver. 11. and to combat strenuously the good combat of faith, by making and maintaining the good confession concerning Jesus Christ, that he is the Son of God, ver. 12. Then charged him, in the sight of God and of Jesus Christ, who himself witnessed under Pontius Pilate that confession, ver. 13. to observe the commandment concern- ing the Sabbath, which he would do his part in preserving the good confession in the world, till it was rendered indubitable by the appearance of Jesus Christ himself on earth, ver. 14. whose God, the only Potentate in the universe, will, at the proper time, shew to all his Son, by the glory and power with which he will send him to judge the world, ver. 15, 16.

But lest Timothy, from the foregoing severe condemnation of the love of money, might have inferred that it was a crime to be rich, the apostle, to obviate that mistake, ordered him to charge the rich, not to trust in uncertain riches for their happiness, but in God, who always provides for his children, ver. 17. And if any one teach differently, let them not despise them because they are brethren: but let them serve them more, because they are believers and beloved, who receive the benefit. These things teach and exhort.
4. He is puffed up with pride, and knoweth nothing either of the Jewish or of the Christian revelation; although he pretends to have great knowledge of both, yet doth he dissemble. He continually asks idle questions and debates of words, which afford no foundation for such a doctrine, but are the source of envy, contention, evil speaking, unjust suspicions, that the truth is not sincerely maintained.

5. Perverse disputations of men wholly corrupted by mind, and destitute of the truth, who reckon gain to be religion. From such withdraw thyself.

6. But godliness with a competency is great gain. (1 Tim. vi. note 2.)

7. For we brought nothing into the world, and it cannot be that neither can we carry any thing out. (2 Cor. vii. 10.) Wherefore, having food and raiment, let us be therewith contented.

8. But they who will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which plunge men into destruction and perdition.

9. For the love of money is the root of all evil, which some aspiring, seeing it, have erred from the faith, and pierced themselves with many sorrows.

10. Which are our Lord Jesus Christ's. All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts concerning slavery, which Christ, while on earth, delivered to his apostles, and which, though not recorded by the evangelists, were commonly known by all Christians. (1 Tim. iii. 1.)

Ver. 4. In tiempered: N. B. Literally, being sick; brainsick: Erasmus translates it, being mad: Doddridge, he raves; Percival, he is extremely addicted to any foolish fancies: for it is impossible to be so deluded as to suppose, or who are excessively fond of any groundless opinion, are said to be sick with those things, because, like a bodily disease, they disorder the judgment.

Ver. 5. About questions and debates of words: The questions which some persons ask and debate, are not to be accounted for by the duration of the law of Moses; and the words about which they debated, were those wherein the law and its statutes are declared to be statutes for ever, and through all generations: For, from these words, they argued, that the law would never be abrogated. The questions and debates of which the apostle speaks, are called, Tit. iii. 9. Strifes and contentions about the laws; and 2 Tim. ii. 14. Fighting about words; and ver. 23. Foolish and unprofitable questions.

Ver. 6. Whereof come envy, strife, evil speaking, unjust suspicions: On this clause Beza's remark is, How frequently Christians have confused about words only: what fierce anger and such unseemliness has that occasioned, and what false effects have followed, are very obvious, but within very melancholy reflections, and cannot be told on the present occasion.

Ver. 7. Perverse disputations: He is a philosphical disputator, as he was held in the schools of the philosophers, was called sophister, because it was thought an useful way of spending time. But the addition of the proposition τον νόμον, as it was added to the hearers, and therefore it is to be reckoned under the vers. disputations.

Ver. 8. The reckoning gain to be religion: It seems the Jews had no views of what they were to draw money from their disciples. And the money which they got they spent in the gratification of their lusts, and not for the support of their holiness. But now it is different. The effect of that reading is at least ancient.

Ver. 9. But godliness with a competency: So Didascal has rendered τόταν, following the Vulgate, which has sum sufficient. If the common translation is retained, the meaning will be, that godliness makes a man contented, whatever his circumstances are; consequently it is great gain. —Burr. In this passage means, faith in the providence of God, resignation to his will, hope of reward in the life to come, and a constant endeavours to please God; for in these things pietie or true religion consisteth.

In great gain: Which the apostle means, that profitable as wealth is, yet we are always to have in view that God governs all things so as to produce that which is best, either cause gain, or riches, makes every thing accessible to him who possesses them.

Ver. 1. We brought nothing into the world: This is an allusion to Ecclesiastes, v. 18. As he came forth of his mother's womb, naked shall he return, &c. &c. We brought nothing into the world; but our Lord Jesus Christ.

Ver. 2. The word εὐπρόσωπος comprehends not only clothes but habit, and the manner of life. Let us be therewith contented, &c. &c. We shall be more beautiful, &c. &c. —Bur. In great gain: Wherefore, having food and raiment, &c. &c. Let us be therewith contented: In the enjoyment of riches, into many foolish and hurtful lusts, which plunge men into destruction here, and into eternal perdition hereafter.

Ver. 9. But they who, not contented with food and raiment, are bent on great wealth, fall into great temptations and snares in the pursuit of riches into much foolish and hurtful lusts, which plunge men into destruction here, and into eternal perdition hereafter.

10. I have spoken thus sharply against covetousness, because the love of money is the root of all the sinful passions and actions of men; as may be seen in the false teachers, some of whom, eagerly desiring money, have corrupted the doctrine of the gospel, and have pierced themselves with many sorrows, occasioned by the sting of conscience and the fears of punishment.
11 Therefore do thou, O servant of God, see these things; and pursue righteousness, piety, faith, love, patience, meekness.

12 Combat the good combat of faith: Lay hold on eternal life, to which also thou wast called; and confess the good confession in the presence of many witnesses.

13 I charge thee in the presence of God, and of Christ Jesus, who witnessed under Pontius Pilate the good confession,

14 That thou keep (ver. 71.) this commandment without spot, unblamable, all the appearing of our Lord Jesus Christ.

15 Which in his own season the blessed (1 Tim. i. 11. note 2.) and only Potentate, will shew, even the King of kings, and Lord of lords.

16 Who alone hath immortality, and dwelleth in unsearchable light.

17 Which came in to pass (ver. 64.) in the days of Claudius the Roman emperor, was ye not also subjected to enchainment, and which is here referred to, was made in the presence of Caesar, and of the king of the Jews, and of Pontius Pilate, and which the apostle confesseth was the occasion of his imprisonment, and of the king of his own imprisonment, and of the people: And the report of it was the occasion of his being apprehended, tried, and put to death.

Ver. 11. Of man of God. — The ancient prophets had this appellation of man of God. In the same manner, a man of God, the apostle suggested to him the strongest incitement to flee covetousness. He was engaged in a work assigned him by God, far more noble than the pursuit of riches, and a work with which the immediate pursuit of riches was incompatible. His business was to teach mankind to know the knowledge of God and of eternal life, and to persuade them to lay hold on eternal life, by avoiding covetousness, and pursuing righteousness, piety, faith, love, patience, meekness, and to be subject in every state of life, and to all the duties of station and condition.

18 It is written (Ps. cxlv. 10.) that he is the King of kings, and Lord of lords, whom none can equal, none can resemble, none can parallel. He is the King of kings, and Lord of lords, who rules with irresistible power over all other kings and lords.
eth in light inaccessible, (see 2 Pet. I. 17. note 1.), whom no man hath seen, nor can see; to whom as honour and might everlasting. Amen.

17. Charge the rich in the present world, not to be loosed in mind, nor to trust in uncertain riches, but in God who liveth, and supplieth us with all good things for all enjoyment.

18. (Acts 20.35) To work good; to be rich in good works, (see 1 Tim. III. 1. note 2.), in lovely works, ready to distribute, communicable:—

19. Providing for themselves a good foundation, for hereafter, that they may lay hold on eternal life.

20. O Timothy, guard the thing committed in trust to thee, avoiding profane vain babblings, and oppositions of knowledge falsely so named:

21. Which some professing, have erred with respect to the faith. Grace be with thee, amen. (Eph. vi. 9. note 2.)

If any other being hath life without end, it is by his gift. And as life begins with ending and ends imminently, God only is immovable as well as immortal. Hence he is called, Rom. i. 28., the incorruptible, (see 1 Tim. i. 17.), incorruptible, unchangeable. 2. Whom no man hath seen, nor can see. — In the commentary I have not enriched the present life, being not able in the present life to look on the light in which God dwells. Yet I am not certain whether the apostle does not mean, that although in the life to come men shall see that light, they shall not see God. God is absolutely invisible; and will always remain so. If this is the apostle's meaning, the seeing of God, promised to the pure in heart, must mean no more but seeing their light in which God dwells, which may as properly be called seeing of God, as our seeing the bodies of our acquaintance in which their souls reside, are the seeing of them. From this text some of the ancient fathers in the 4th and 5th centuries, Divines Fathers, who appeared to the patriarchs, and to the Israelites in the wilderness, were not the Father, but the light, and the Father and the light are one. Yet that notion is confused by Augustine, De Trinit. lib. ii. c. 18. 3. Not to be loosed in mind. — The word φρονοσθαι signifies to have an high opinion of one's self in comparison of others, and to have no regard to their happiness. To this bad temper of mind the rich are often led, by the court which their inferiors pay to them on account of their riches. The ministers of religion, however, ought frequently to caution the rich to beware of being elated. 4. Not to trust in uncertain riches. — Those who place their happiness in the enjoyment of sensual pleasures, naturally trust to uncertain riches. A great many men can procure every pleasure of that kind; and so they lose all sense of their dependence on God and his providence for their happiness, Prov. x. 2. 28. 29. To check this impiety, the apostle commands Timothy to charge the rich to employ themselves constantly in working good, and to be rich in praiseworthy works; a kind of riches more honourable, and more satisfactory to the possessors, than all the gold and silver in the universe. 5. God who liveth, and supplieth us with all good things for all enjoyment. — God who liveth, and who liveth always, can continue the rich in the possession of their riches, and in their capacity of enjoying them. Besides, it is God alone who can seew in the rich the happiness of the life to come; which is the only valuable and abiding happiness, a happiness which no riches without a good purchase. Here the apostle intimates, that dead idols cannot bestow on any one the happiness either of the present or of the future life. 6. Not to be loosed in mind. — The word φρονοσθαι signifies to be in light inaccessible, etc.; whom no man hath seen, nor can see, in this mortal body; to whom be ascribed honour and might everlasting. And to show that this is the truth concerning the nature of God, I say, amen. 7. Charge the rich in the present world, to beware of pride, and of seeking their happiness from riches, the possession of which is so uncertain: But to trust in God, who ever liveth to make them happy, and who supplieth to use plentifully all things really necessary for enjoyment. 8. And instead of employing their riches merely in gratifying their desires, rather to use them in doing good. Thus the rich in those lovely works whereby the happiness of society is promoted: To be ready to distribute a part of their riches to the poor, communicative of their time and pains for advancing the interests of truth and virtue in the world; 9. Providing for themselves, not money, which can be of no use to them, in the other world, but what is infinitely better, a good foundation of eternal life, a firm ground of final judgment, that they may lay hold on the prize of eternal life. 10. O Timothy, preserve the doctrine committed in trust to thee, avoiding the impious, noisy, senseless talking of the Judaisers, and the oppositions to the gospels, founded on wrong interpretations of the Jewish scriptures, which they dignify with the appellation of knowledge; but it is falsely so named. 11. Knowledge of the scriptures, is the teachers professing to have attained, (1 Tim. i. 6.), have erred with respect to the true Christian faith. But may the grace of God be with thee, to preserve thee from error. Amen.

Ver. 19. Providing for themselves a good foundation, etc. — Αρχαία ομοσκομίως ἀτελείως οἰκονομεῖτε. Because treasuring up a foundation is an unusual manner of speaking, Le Clerc proposes, instead of σωματικαί, σωματικοί, (see 1 Tim. iv. 8.), σωματικοί, especially in the Greek text, which is introduced into the scriptures on conjecture, I think the Greek words may be translated, providing for themselves: a sense which might be rendered, the thing that is provided for thyself, wrath against the day of wrath. — Bishop Pearson thinks by this phrase, the significant word, δοῦνας, a depository: and that the apostle alludes to Titus iv. 9. LXX. Ver. 20. — 1. Guard the thing committed in trust to thee. — That this is the proper translation of the τὸ δεδωκένσα. See 1 Tim. i. 12. note 2. The thing committed in trust to Timothy, which the apostle was so anxious that he should guard, and deliver to faithful men able and on such as others, 2 Tim. ii. 2., was the true account of our Lord's character as the Son of God, his descent from Abraham and David, his birth of a Virgin, his doctrine, miracles, death, resurrection, and ascension into heaven, and his return to the earth to raise the dead and judge the world. Now as these things are written in the holy scriptures, and are clearly recorded in the writings of the evangelists, and were foretold in the writings of Moses and the prophets, these inspired writings were not without design; they were written for the end of enabling Timothy, to be kept by him, and delivered to faithful men able to teach others. Further, as the apostle in his sermons and conversations had explained them to the people, the people may now believe in the ancient scriptures and of his own writings, these interpretations essential to be kept, and followed, in all his discourses and exhortations to the Ephesians and others. This injunction to Timothy, is an injunction to the ministers of the gospel in every age, to keep the writings of Moses and the prophets, and of the evangelists and apostles uncorroded, as containing the whole of the gospel doctrine; and implies, that nothing is to be added to them, nor taken from them, by any human authority whatever. Councils, therefore, whether general or particular, have no power to establish any new article of faith. The only thing that the assemblies, however numerous or respectable, can do, is to express their opinion that such and such articles of faith are contained in the scriptures. All their opinions are by no means authenticated by the writings being preserved pure and entire, the errors of councils, as well as of individuals, are to be corrected by these infallible standards.

2. Avoiding profane vain babblings. — The word παραφρονής signifies the emptiness of words. The Vulgate version has here vocem vanulas, the voces of words; the copy from which that version was made reading perhaps such a reading, (see 1 Tim. iv. 7.), but inadequate, as it still is. 3. And oppositions of knowledge. — In the enumeration of the different kinds of instruction bestowed on the first preachers of the gospel, 1 Cor. i. 24., I wish to introduce an opposition, by which is meant, that kind of inspiration which gave to the apostles and superior prudence of the things they taught, the meaning of the Jewish scriptures. This inspiration the false teachers pretending to possess, dignified their interpretations of the ancient scriptures with the name of knowledge; for so the word knowledge signifies, 1 Cor. iv. 6. — And as, by these interpretations, they endeavoured to establish the temporal and universal obligation of the rites of the law of Moses, the apostles
II. TIMOTHY.

SECT. 1.—Of the Time when the Second Epistle to Timothy was written.

From various particulars in the second epistle to Timothy, it appears that it was written while the apostle was in confinement at Rome. But whether that confinement was the one mentioned by Luke in his history of the Acts, or an after imprisonment, learned men are not agreed. Estius, Hammond, Lightfoot, and Lardner, think it was the confinement mentioned by Luke, for the two following reasons:

First. It is evident from 3 Tim. iv. 11, that when Paul wrote this letterLuke was with him. Wherefore, as Luke hath spoken of no imprisonment of Paul at Rome but the one with which his history of the Acts concludes, the learned men above-mentioned infer, that he must be the imprisonment during which the apostle wrote his second epistle to Timothy.—But the answer is, Luke did not propose in the Acts to give a history of the life of any of the apostles, but as account of the first preaching and propagation of the gospel. Wherefore, having related how the gospel was published, first in Judea by the apostles Peter, James, and John, and by the evangelists Stephen, Philip, and Barnabas; and after that in many heathen countries by Paul, Barnabas, Silas, Timothy, and others; and by Paul in his own hired house during his two years' confinement at Rome; he ended his history at that period, as having finished his design. It is evident, therefore, that although Luke hath written nothing farther concerning Paul, it is no proof that Paul's ministry and life ended then, or that Luke was ignorant of his after transactions, any more than his silence concerning the council of Jerusalem is a proof that his ministry and life ended; or than his silence concerning many particulars mentioned in Paul's epistles is a proof that these things did not happen; or, if they happened, that they were not known to Luke.

Secondly, It is said, that if this epistle was written during an after imprisonment of Paul in Rome, Timothy must have been so old that the apostle could not, with propriety, have exhorted him to 'see youthful lusts,' 3 Tim. ii. 22.—But, besides what is to be said in the note on that verse, it should be considered, that in the year 66, when the apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only 34 years of age; which, both by the Greeks and Romans, was considered as youth. See Preface to 1 Tim. sect. 2. Object. 1.

These are the arguments on which the writers above-mentioned have founded their opinion, that Paul wrote his second epistle to Timothy during his confinement at Rome, of which Luke hath given an account in his history of the Acts.

Other learned men hold, that the apostle wrote this epistle during a second imprisonment at Rome, and support their opinion by the following arguments:

1. At the time the apostle wrote this epistle, he was closely imprisoned as one guilty of a capital crime: 2 Tim. ii. 9. 'I suffer evil (μητρικας δωματιον) unto bonds, as a publicans.' The heathen magistrates and priests considering Paul as an atheist, because he denied the gods of the empire; very probably also supposing him to be one of the Christians who, they said, had set fire to the city; they confined him in close prison, with his hands in fetters. His situation was very different during his first confinement. For then, Acts xviii. 30. 'He dwelt two whole years in his own hired house, and received all that came in unto him; 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him.' This mild treatment probably owing to the favourable success which Festus gave of him to the Emperor, Acts xxv. 25. xvi. 31. and to what Julius the centurion, who brought him to Rome, said of him when he delivered him to the officer appointed to receive the prisoners from the provinces.—The centurion's esteem of Paul is mentioned Acts xxvii. 42. 43. 2. The Roman governors of Judea, by whose Paul was tried for his life, declared at his trial, that no crime was alleged against him, but only his holding opinions which his accusers said were contrary to their religion, Acts xxi. 18. 19. They likewise declared, that he had been guilty of no crime against the state.Axes xxvi. 11. Hereby, therefore, being the only thing laid to the apostle's charge, and that circumstance being made known by the governor of Judea to his judges at Rome, they must have had a favourable opinion of his cause. This appears likewise from what the apostle himself wrote to the Philippians, chap. i. 12. 'I wish you to know, brethren, that the things which have befallen me have turned out rather to the advancement of the gospel.' 13. For my bonds on account of Christ are become manifest in the whole palace, and in all other places. 'His being sent a prisoner to Rome, and his defending himself before his judges, either in person or by writings presented to them, had made the cause of his bonds well known in the palace, and in all other places, to be not any crime, but his having preached salvation to the Gentiles through Christ, without requiring them to obey the law of Moses. He therefore was fully persuaded by the Lord, that even he himself should soon come to them,' Philip. ii. 24. 'and abide some time with them,' Philip. i. 25. and sent them the salutation of Cesar's household, Philip. iv. 22. by whose good offices he hoped to be set at liberty. But when he wrote his second epistle to Timothy, his judges, considering the things laid to his charge as crimes against the state, were so enraged against him that he called his escaping condemnation, when he made his first answer, as being 'delivered out of the mouth of the lion,' 2 Tim. iv. 17. And having no hope of being acquitted at his next hearing, he looked for nothing but immediate death, 2 Tim. iv. 6. 'I am already poured out, and the time of my departure hath come.' 7. I have finished the race.' 3. The boldness with which the apostle preached the gospel to all who came to him, during the confinement mentioned by Luke in the Acts, and the success with which he defended himself against his accusers, encouraged others to preach the gospel without fear; as that he had fellow-labourers then in abundance. Philip. i. 14. 
of the brethren in the Lord, being assured by my bonds, have become much more bold to speak the word without fear.' At that time also he had the service of many affectionate friends; such as Mark, Timothy, Luke, Tychicus, Aristarchus and others, mentioned Col. iv. 7, 10, 11, 12, 14. But when he wrote his second to Timothy, his assistants were all so terrified by the rage of his accusers and judges, that not so much as one of them, nor any of the brethren in Rome, appeared with him when he made his first answer, 2 Tim. iv. 16. And after that answer was made, all his assistants fled from the city, except Luke, 2 Tim. iv. 11.

4. During the apostle's confinement in Rome, of which Luke has given an account, Demas was with him, Phil. iv. 24. and Mark, as his fellow-labourers, Col. iv. 16. Phil. iv. 24. But when he wrote his second epistle to Timothy, Demas had foreseen him, 'having loved the present world,' 2 Tim. iv. 10; and Mark was absent; for the apostle desired Timothy to 'bring Mark with him,' 2 Tim. iv. 11. From these circumstances it is evident, that the epistles to the Colossians and to Philemon, and the second to Timothy, were written during different confinements.

To invalidate these arguments, Lardner supposes, that on Paul's arrival at Rome from Judea, he was shut up in close prisons as a defaulter, and expected nothing but imprisonment; but that, before he had been long there, his assistants, except Luke, forsook him, and fled for fear of their own lives; that in this state of despondency he wrote his second to Timothy; that the Emperor having heard his first defence, mentioned 2 Tim. iv. 16, entertained a favourable opinion of his cause, and by a written order appointed him to be conveyed in the gentle manner of a public prisoner; that he afterwards his assistants returned; and that he preached the gospel to all who came to him, and converted many.

But these suppositions are all directly contrary to the apostle's own account of the matter. For, 1. After making his answer, mentioned 2 Tim. iv. 16. instead of being allowed to live in his own hired house, he was so closely confined in prison, that when Onesiphorus came to Rome, he had to seek him out diligently among the different prisons in the city, before he could find him, 2 Tim. i. 17. — 2. After his first defence, his judges, instead of being more favourably disposed towards him, were so enraged against him that he looked for nothing but immediate condemnation at his next answer, 2 Tim. iv. 6. — 3. Luke, who was left in Rome before he arrived, or came to Rome in the same ship with him; and that the Emperor gave him a hearing on the second day after his arrival. For Luke informs us, that, three days after his arrival, he had such liberty that he called the chief of the Jews to his own house, and spake to them what is mentioned Acts xxviii. 17. But such a speedy hearing, granted to a Jewish prisoner, by the head of so great an emperor, who was either occupied in affairs of government, or in pursuing his pleasures, and such a sudden alteration in the prisoner's state, are things altogether incredible. — 5. The apostle being in a state of despondency when he wrote his second to Timothy, he must, as Lardner supposes, have not written his first answer, since the alteration of his circumstances was the effect of his first answer. Nevertheless, from the epistle itself, chap. iv. 16. we know, not only that it was written after the apostle had made his first answer, but that it produced no alteration whatever in his circumstances. For after making that answer, he wrote to Timothy, that the time of his departure was come. In short, he was in so much despondency after his first answer, as before it.

Upon the whole, the arguments to prove that Paul wrote his second epistle to Timothy during the confinement recorded in the Acts, being of so little moment, in comparison of the facts and circumstances which show that it was written during a subsequent confinement, I agree in opinion with those who hold, that the apostle was twice imprisoned at Rome; once, when he was brought thither from Judea to prosecute his appeal; and a second time, when he came to Rome from Crete, in the end of the year 65, while Nero was persecuting the Christians; (See Preface to Titus, sect. i. last paragraph;) and that having made his first defence early in the year 66, he wrote his second to Timothy in the beginning of the summer of that year, as may be conjectured from his desiring Timothy to come to him before winter.

I have taken this pains in refuting the opinion of the learned men first mentioned, concerning the time of writing the second to Timothy, because on that opinion Lardner hath founded another notion still more improbable, but which, after what hath been said, needs no particular confutation; namely, that what is called the apostle's second epistle to Timothy, was written before the one which is placed first, i.e. the third, of which is generally believed to have been the first written.

SECTION II.

Of the place where Timothy was, when the Apostle wrote his Second Letter to him.

Timothy was at Ephesus, when the apostle wrote his second epistle to him, may be gathered from the following circumstances. 1. Hymenæus and Alexander are mentioned in the first epistle, chap. i. 29. as false teachers, whom Timothy was left at Ephesus to oppose. In the second epistle, he is desired to 'avoid the vain babbling of Hymenæus,' chap. ii. 16, 17, 18, and chap. iv. 16. to be 'on his guard against Alexander.' We may therefore conjecture, that Timothy was in Ephesus, the place where these false teachers abode, when the apostle's second letter was sent to him.—2. As it was the apostle's custom to salute the brethren of the churches to which his letters were sent, the salutation of Prisca and Aquila, and of the family of Onesiphorus, 2 Tim. iv. 19. show that Timothy was in Ephesus when this letter was written to him. For the salutation of Prisca and Aquila, who have given an account of it, hath not said one word of any danger he was then in: He only tells us, that his confinement lasted two years, Acts xxviii. 30. - 4. If the liberty which the apostle so soon obtained was the effect of his first answer, we must suppose that the persons deputed by the council at Jerusalem to answer his appeal, either were in Rome before he arrived, or came to Rome in the same ship with him; and that the Emperor gave him a hearing on the second day after his arrival. For Luke informs us, that, three days after his arrival, he had such liberty that he called the chief of the Jews to his own house, and spake to them what is mentioned Acts xxviii. 17. But such a speedy hearing, granted to a Jewish prisoner, by the head of so great an emperor, who was either occupied in affairs of government, or in pursuing his pleasures, and such a sudden alteration in the prisoner's state, are things altogether incredible. — 5. The apostle being in a state of despondency when he wrote his second to Timothy, he must, as Lardner supposes, have not written his first answer, since the alteration of his circumstances was the effect of his first answer. Nevertheless, from the epistle itself, chap. iv. 16. we know, not only that it was written after the apostle had made his first answer, but that it produced no alteration whatever in his circumstances. For after making that answer, he wrote to Timothy, that the time of his departure was come. In short, he was in so much despondency after his first answer, as before it.
for Rome; consequently, that Timothy received in Ephesus both the letters which the apostle wrote him.

Sec. III.—Of the Occasion on which the Second Epistle to Timothy was written: And of the Time of St. Paul’s Death.

In the Preface to Paul’s first epistle to Timothy, sect. 3, the reader will find a brief history of the apostle’s travels with Timothy, from the time he was released from his first confinement at Rome, till he left Timothy in Ephesus to oppose the false teachers, as mentioned 1 Tim. i. 3. But, in regard that history will be given more fully in the Pref. to Titus, sect. I. penult. paragraph, it is only needful in this place to relate, that after the apostle left Timothy at Ephesus, he went into Macedonia to visit the churches there, according to his promise, Philip. ii. 24, then went to Nicopolis in Epirus, with an intention to spend the winter, Tit. iii. 12, and to return to Ephesus in the spring, 1 Tim. iii. 14. But having ordered Titus to come to him from Crete to Nicopolis, Tit. iii. 12, on his arrival he gave him such an account of the state of the churches in Crete, as determined him to go with Titus, a second time, into that island. While in Crete, hearing of the cruel persecution which the Emperor Nero was carrying on against the Christians, (see the last paragraph of this section), the apostle speedily finished his business and sailed with Titus to Italy, in the end of the autumn 65, rightly judging, that his presence at Rome would be of great use in strengthening and comforting the persecuted brethren in that city.

Paul always kept a hand in the affairs of the Christians, being an active part in the affairs of the Christians, soon became obnoxious to the heathen priest, and to the idle rabbles, who hated the Christians as atheists, because they denied the gods of the empire, and condemned the established worship. Wherefore, being discovered to the magistrates, probably by the unbelieving Jews, as the ringleader of the hated sect, he was apprehended, and closely imprisoned as a malefactor, 2 Tim. ii. 9. This happened in the end of the year 65, or in the beginning of 66.

The apostle hath not informed us directly, what the crime was which the heathen magistrates laid to his charge. If it was the burning of the city, which the emperor falsely imputed to the Christians in general, his absence from Rome, it was his own will and pleasure. In that case it is not so clearly prove, it was a sufficient exculpation of him from that crime. Probably, therefore, the magistrates accused him of denying the gods of the empire, and of condemning the established worship. In this accusation, it is natural to suppose, the unbelieving Jews joined, from their hatred of Paul’s doctrine; and among the rest Alexander the Ephesian coppermith, who having, as it would seem, apostatized to Judaism, had blasphemed Christ and his gospel; and on that account had been lately delivered by the apostle to Satan, 1 Tim. i. 20. This virulent Judaizing teacher happening to be in Rome when Paul was apprehended, he, in resentment of the treatment received from the apostle, appeared with his accusers when he made his first answer, and, in the presence of his judges, contradicted the things which he urged in his own vindication. So the apostle told Timothy, 2 Epist. iv. 14. ‘Alexander the coppersmith did me much evil. 15. For he greatly opposed our words.’ The rest of the unbelieving Jews were not a little enraged against Paul, for preaching that Jesus Christ, being linearly descended from David, was heir to his throne, that being heir to the dead, his right to rule the Gentiles was thereby demonstrated; and that the Gentiles were to be saved through faith in him, without obeying the law of Moses. These things they urged against Paul as crimes worthy of death, as presence that they subverted, not only the law of Moses, but the laws of the empire. The hints which the apostle hath given of the things laid to his charge, and of the particulars which he urged in his vindication, led us to form these conjectures: 2 Tim. ii. 8. ‘Remember Jesus Christ, of the seed of David, was raised from the dead, according to my gospel. 9. For which I suffer evil unto bonds, as a malefactor. 10. For this cause I patiently bear all things on account of the elect;’ the Gentiles elected to be the people of God instead of the Jews; ‘that they also may hear in me Christ, which is by Jesus Christ, with eternal glory.’ Such were the crimes of which St. Paul was accused by his enemies.—The answers which he made to their accusations are insinuated 2 Tim. iv. 17. ‘However, the Lord stood by me, and strengthened me, that through me the preaching might be fully declared, and all the Gentiles might hear.’ The Lord strengthened him fully to declare in the presence of his judges and accusers, what he had preached concerning the supreme dominion of Christ; his right to rule all the Gentiles as the subjects of his spiritual kingdom; his power to save them as well as the Jews, together with the nature and method of their salvation. He likewise told Timothy, that the Lord had strengthened him thus fully to declare what he had preached, that all the Gentiles might hear his message, as well as the Jews; and that he might retain his privileges.—To this bold declaration of his preaching concerning Christ, the apostle told Timothy he was animated, by considering, ‘That if we die with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he also will deny us,’ 2 Tim. ii. 11, 13.—To conclude, the evident propriety of all the things that are in answer to the accusations of his enemies, and the confidence with which he urged them, made, it seems, such an impression on his judges, that notwithstanding they were greatly prejudiced against him, and shoved themselves determined to take his life, they did not then condemn him, but sent him back to his prison, thinking it necessary to give him a second hearing.

How long the apostle remained in prison, before he was allowed to make his first answer, doth not appear. Neither do we know what length of time elapsed between his first and second answers. Only, from his desiring Timothy, after making his first answer, to come to him before winter, we may conjecture that he made his first answer early in the year 66, and that he thought it might be a considerable time before he would be brought to a second hearing.

Soon after his first answer, therefore, in the year 66, the apostle wrote his second epistle to Timothy, to inform him of what had happened to him since his coming to Rome; namely, that he was closely imprisoned as a malefactor; and that he had spoken for himself in the hearing of his judges. Also he gave him some hints of the crimes which his enemies laid to his charge, and of the answers which he had made to their accusations, and of the principles by which he was emboldened to make these answers. Moreover he told him, that, although his judges had not yet condemned him, he had not the smallest hope of escaping when he should be brought to a second hearing: That his accusers and judges had shewed themselves so enraged against him, before he made his first answer, that when he was brought into the court, neither any of the Roman brethren, nor any of the brethren from the provinces, nor any of his own fellow-labourers, who were then in the city, appeared with him; but all forsook him: That his being there, was to shew the extreme hatred of the Christians, and of their cause, that all his assistants, except Luke, had fled from the city, fearing that they likewise would be apprehended and put to death: That being thus deserted by his friends and fellow-labourers, and having no hope of escaping, he
had a great desire to enjoy Timothy's company and services during the short time he had to live. He therefore requested him to come to him before winter. Yet being uncertain whether he should live so long, he gave him in this letter a variety of advices, charges, and encouragements, with the solemnity and affection of a dying parent; because if he should be put to death before Timothy came, the loss would in some measure be made up to him by the things written in this letter.

Those particulars, which are all either expressed or insinuated in the apostle's second epistle to Timothy, show clearly, that it was written not long before the apostle's death; the time of which may be determined with a good degree of probability by the following circumstances. The Emperor Nero having set fire to the city on the 18th of July, A. D. 64, to remove the odium of that nefarious action, which was generally imputed to him, he endeavoured to make the public believe it was perpetrated by the Christians, who at that time were become the objects of the popular hatred on account of their religion. For, as if they had been the incendiaries, he caused them to be sought out, and put to death in the most barbarous manner. Cassius, Annal. lib. iv. c. 44., and Suetonius, Ner. c. 16. This is what is commonly called the first general persecution of the Christians. Wherefore, as the ancients, with one voice, have reported that the apostle Paul was put to death at Rome by Nero in this persecution, we cannot be much mistaken in supposing that his death happened in the end of the year 68, or in the spring of 67, in the 12th year of Nero's reign.

PRE FACE TO II. TIMOTHY.

This epistle being written by Paul, to an intimate friend and companion in the work of the gospel, under the miseries of a jail, and in the near prospect of death, it is natural to think, that if the facts which he had everywhere preached concerning Christ had been falsehoods, and the gospel scheme of salvation, which he and his brethren apostles had built thereon, were a delusion, he would, straining after this, have made reparation to mankind, for the injury he had done them, to believe on Jesus of Nazareth, for whose name so many had already suffered, and were likely to suffer death; and that he would have made this reparation by acknowledging to Timothy, that the things which he had related concerning the character, miracles, and resurrection of Jesus were fables; and by ordering him to undeceive the world. Or, if vanity, or a regard to his own fame, or obstinacy in wickedness, or any other cause, prevented him from doing justice to the world and to truth, it might have been expected, that in this private correspondence with so intimate a friend and to the world, some expression would by accident have dropped from his pen, betraying the falsehood and wickedness of the cause they were engaged in; or that some word or circumstance would have escaped him, which might lead to a discovery of the fraud.

Nothing, however, of either kind appears throughout the whole epistle. On the contrary, almost every sentence in it exhibits the most unambiguous proofs of the apostle's strong conviction of the truth of our Lord's pretensions, and of all the things he had told concerning him. For example, he begins his letter with affirming, that, by preaching the gospel, he served the God of his forefathers with a pure conscience; and says, he thanked God in his private prayers continually for Timothy's faithfulness in preaching the gospel. Then ordered him to be of good courage; and to be in good cheer with the things that were in hand; and to be courageous in the work he was engaged in, because the effect of that gift was not to fill those who possessed it with fear, but with courage, and love, and self-government; and not to be ashamed of the testimony of the Lord, nor of one (said he) but to suffer evil jointly with me for the gospel, of which I am an herald, and for which I suffer such things. Next, he expressed the highest satisfaction in suffering for Christ, because he knew he was really the Son of God, and would reward him in the end. And ordered Timothy to guard, by the power of the Holy Ghost which dwelt in him, the good doctrine concerning Christ which had been committed to him in trust; and to be strong in the honourable office of an evangelist which was bestowed on him; and to deliver all the particulars of the doctrine concerning Christ, which he had heard from the apostle confirmed by many witnesses, to faithful men capable of teaching that doctrine to others, that it might be continued in the world to the end. And more especially to publish and affirm everywhere, that Jesus Christ, of the seed of David, was raised from the dead, and thereby proved to be the Son of God; for preaching which facts, he himself was now suffering as a malefactor, even unto bonds. But he told him, it was not in the power of the enemys of righteousness to do anything to him in bonds. Do what they would, they could not hinder it from being preached and believed in the world. And with respect to himself, he assured Timothy that he suffered imprisonment and every evil patiently, and with the greatest joy, for the gospel, because he knew that if he were put to death with Christ, he would also be raised from the dead with him, and reign with him in the life to come. Whereas, any preacher of the gospel, who, from the love of ease, or the fear of death, either concealed or denied the things concerning the Lord Jesus, him will Christ deny at the day of judgment. Then charged Timothy to put the teachers at Ephesus in mind of these things; and, in the mean time, to strive to present himself to God an approved unshamed workman in the gospel. And being deeply impressed with a sense of the importance of the gospel doctrine to the happiness of the world, the apostle severely condemned two false teachers, whom he mentioned by name, whose corrupt doctrine concerning Christ, he told Timothy, was as destructive to the souls of men as a gangrenous distemper. What strong desire of the apostle's sincerity in the things which he preached! If he had been carrying on an imposture, would not these wicked teachers, one of whom he had enraged by delivering him to Satan for blaspheming Christ, have published the imposture to the world? In the mean time, that Timothy and all his teachers might not entertain base thoughts of God for permitting corrupt teachers to arise in his church, he told him, that in the church, as in a great house, there are vessels appointed to a dishonourable use; thereby insinuating, that these corrupt teachers, when driven out of the church for their wicked practices, not being able to make any discoveries to the prejudice of the gospel, or of its ministers, that circumstance, though originating in the vices of these men, and dishonourable to them, was a strong proof of the truth of the gospel, and of the sincerity of its ministers in what they preached. Next, that Timothy might not follow the corrupt teachers, but strenuously oppose them, the apostle commanded him to see youthful lusts, and to practice sedulously the duties of piety and morality; and put him in mind, that the servant of the Lord must use no violent nor improper methods with those who oppose themselves; but be gentle to all men, meekly instructing the enemies of the gospel, if by any means God will give them repentance. And that posterity might have undoubted evidence of the apostle's inspiration, he foretold the state in which the church would be, ages, through the base practices of hypocritical teachers; but that a stop would, in due time, be put to their de-
PREFACE TO II. TIMOTHY.

SECTION IV.

The apostle begins this epistle with a delicate praise of Timothy. He told him, that he gave thanks to God, that he had not ceased remembrance of him in his prayers, as a faithful minister of Christ, ver. 3. And that, recollecting the sensibility and gratitude which he discovered, by the tears of joy which he shed when the apostle instructed him in the doctrines of the gospel, he had a strong desire to see him once more, now that he was in prison for their common master, ver. 4.—That this desire was increased, when he called to remembrance the unfeigned faith which first dwelt in his grandmother Lois, and then in his mother Eunice, and he was persuaded in him also; also that Timothy was come of a pious race, ver. 5.—The apostle's Thanksgiving to God, in his several prayers, for Timothy's faithfulness as a minister of Christ, I call delicate praise, because being bestowed in the presence of God, out of the hearing of the world, it was a praise in which there was neither insincerity nor flattery. The apostle, it is true, mentioned this to Timothy himself, along with the other particulars which were so honourable to him: But he did it in a private letter to him, and with no view, except to stir him up strenuously to exercise the spiritual gifts which were imparted to him, for the purpose of defending and spreading the gospel, ver. 6.—Moreover, to excite Timothy the more effectually to exercise his spiritual gifts for these ends, the apostle put him in mind, that, together with the spiritual gifts, God communicated to his faithful servants, fortitude, bravery, and temperance, to enable them to exercise these gifts without fear, and in a prudent manner, for the benefit of mankind, ver. 7.—He, therefore, desired him not to be ashamed of the things he was to preach concerning Christ; namely, that he is the Son of God, and Saviour of the world; neither to be ashamed of his spiritual father, although a prisoner, for preaching these things; but courageously to suffer evil jointly with him for the gospel, through the assistance of God, ver. 8.—who had saved both Jews and Gentiles; having called both into his kingdom by the gospel, not on account of their good works, as the Judaizers affirmed concerning their own calling, but merely from God's free grace, bestowed on them through Christ, agreeably to the promise of pardon and salvation made to the first parents of mankind at the fall, long before the Jewish dispensation began, ver. 9.—This promise, the apostle observed, was now bestowed on all, through the appearing of Christ in the flesh; in so much that the Gentiles, by the gospel, had obtained a clear knowledge of the immortality of the soul, and of an eternal state of happiness hereafter for good men of all nations, who, before the gospel was published, had no certain knowledge of these great truths, ver. 10. Further, the apostle assured Timothy, that to publish these joyful doctrines he was himself appointed a herald, and an apostle, and a teacher of the Gentiles, ver. 11. And that for preaching these doctrines to the Gentiles, and not for any crime, he now suffered the miseries of a jail. Nevertheless, he was not ashamed of his imprisonment, because he knew in whom he had believed, that he is the Son of God, and Coauthor of the world, ver. 12. He therefore ordered Timo-
new translation.

chap. 1.—1 paul, an apostle of jesus christ (see 1 tim. i. view) by the will of god; (1 cor. i. 1. note 1. 23.) an account of the promises of the gospel. 2 to timothy, my beloved son: grace, mercy, and peace, from god the father, and from jesus christ our lord.

3 i give thanks to god, (whom from my forefathers i serve with a pure conscience,) that i have unceasing remembrance of thee in my prayers, night and day.

4 remembering thy tears, i greatly desire to see thee, that i may be filled with joy.

5 calling to remembrance also the unsigneen faith which is in thee, which dwelt first in thy grandmother lois, and in thy mother eunice, and i am persuaded that it dwelleth in thee also.

6 for which cause i put thee in mind to stir up the spiritual gift of god (which is in thee through the imposition of my hands, (see 1 tim. iv. 14. note 2.)) for god hath not given us a spirit of cowardice, but of power, and of love, and of self-government.

7 wherefore, be not thou ashamed of the testimony of our lord, nor of me his prisoner.

ver. 1. on account of the promise of life which is by jesus christ. the preservatives, in this verse, as in tit. i. denote the promises of jesus christ. the promise of life to jews and gentiles the promise of eternal life, which is to be obtained through jesus christ. the law of moses did not profess and did not contain the gospel. it contained nothing but a long and happy life in canaan. see rom. x. 2. note. the promises of the old testament and the law of moses are stated in the epistle, in the context here, as in Titus i. 2. note 1.

ver. 2. i give thanks to god, whom from my forefathers i serve. because the jews affirmed, that in preaching eternal life to the gentiles through obedience to jesus christ, and not through obedience to the law, the apostle had apostatized from the faith of his forefathers, he said to timothy, in thus preaching, i serve god with a pure conscience, because i preach according to the knowledge of the scriptures which i received from my forefathers, in whom the salvation of the gentiles through faith was made known in the covenant with abraham. see titus i. 2. note 1.

ver. 3. with a pure conscience. by mentioning a pure conscience as maintained by him in his preaching salvation through faith, the apostle obliquely condemned the judaizing teachers as having no such a good conscience, 1 tim. i. 5. 6. when they preached that salvation could be had only by obeying the law of moses. 3. night and day. benjamin says, the evening and morning are pointed out by nature for our deviations: "for what more reasonable than that the morning men should commit themselves to the divine direction; and in the evening, gratefully review god's goodness, and recommend themselves to his care?" see ver. 2. 1. remembering thy tears. at this time the tears were shed by timothy on the occasion mentioned acts xx. 27. but there the ephesian elders, and not timothy, wept sore. others think the apostle refers to the tears which timothy shed when he left him in ephesus to go into macedonia. i think the tears spoken of at this shed when the apostle first instructed timothy in the christian faith. thereby this pious youth shewed that he was deeply affected with the doctrine of jesus christ, the great physician of our souls, and that he received the greatest gratification from his spiritual father, while communicating these joyful doctrines to him.

ver. 2. the son of god; he is the son of god, and the holy ghost on his disciples; and his promise to return to judge the world. that the apostles were to testify these things.

com. ver. 1. paul, an apostle of jesus christ by the will of god, an account of the promises of eternal life, which were made to believers of all nations in the covenant with abraham, and which are obtained, not by the law, but by the grace of christ jesus.

2 to timothy, my beloved son in the faith: may gracious dispositions, merciful deliverances, and inward peace, be to thee, from the father of jews and gentiles, and from christ jesus our common lord.

3 i give thanks to god, (whom, according to the knowledge received from my forefathers, i serve with a pure conscience,) when i preach to all the promise of life through christ, that i have unceasing remembrance of thee in my prayers, evening and morning, as a faithful minister of christ.

4 remembering thy tears, i greatly desire to see thee, that i may be filled with joy in conversing with thee, and in giving thee my dying charge and blessing.

5 this desire is increased by my calling to remembrance also the unsigneen faith which i had through the imposition of my hands, (see 1 tim. iv. 14. note 2.) which dwelt first in my grandmother lois, and in my mother eunice, and i am persuaded that it dwelleth firmly fixed in thee also, through the instructions of thy pious parents, as well as through my care.

6 because i believe thy faith to be unsigneen, i put thee in mind to stir up the spiritual gift of god which thou possessest through the imposition of my hands: improve thy gift, by boldly exercising thyself in preaching and defending the doctrines of the gospel against all false teachers.

7 for god hath not infused into us a spirit of cowardice which shrinks at danger, but of courage, such as becometh those who possess the gifts of inspiration and miracles, and of benevolence, which disposeth us to communicate the gospel to all mankind, and of self-government, to behave with prudence on every occasion.

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ver. 2. the son of god; he is the son of god, and the holy ghost on his disciples; and his promise to return to judge the world. that the apostles were to testify these things.
II. TIMOTHY.

Chapter 1.

But do thou jointly suffer evil for the gospel, according to the power (see ver. 7) of God,

9. Who hath saved us, and calleth us with an holy calling, not (see 2:9.) on account of our works, but on account of his own purpose and grace, which was given us through Christ Jesus (see 2:8) before the times of the ages: (See Tit. 1. 2. note 2.)

10. (As 101.) And is now made manifest by the appearing (as 1:18.) of our Saviour Jesus Christ, who hath indeed made death ineffectual, and hath made life and immortality clear. (As 1:4.) through the gospel;

11. For which I am appointed an herald, and an apostle, and a teacher of the Gentiles.

12. For which cause I suffer even such things. Nevertheless I am not ashamed: for I know in whom I have believed, and I am persuaded that he is able to preserve (see 1:9.) those whom he hath delivered unto the power of his own Son, according to the promises which were spoken through his holy prophets, concerning the gentile world; or, through the Holy Spirit, which is essentially the same.

13. The form of wholesome words which appear from our Lord's command, recorded John xx. 27. And ye shall bear witness, because ye have been from the beginning. Acts i. 8. Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

2. But do thou jointly suffer evil for the gospel. The latter clause is in many manuscripts, and also in the received text; but the first part is, as I think, founded on the passage of Philippians. The context is not clear; but the title of this book is not very obscure; in which the apostle is regulated by the command of the Lord, or by his own mind. The passage is not a prophecy, or a sentence, of the Lord's saying, but a quotation from the word of the Lord, and therefore not a prophecy, but a quotation from the book of the Bible, which is the true and only way of bringing to light the holy scriptures. The context is not clear; but the title of this book is not very obscure; in which the apostle is regulated by the command of the Lord, or by his own mind. The passage is not a prophecy, or a sentence, of the Lord's saying, but a quotation from the word of the Lord, and therefore not a prophecy, but a quotation from the book of the Bible, which is the true and only way of bringing to light the holy scriptures.

14. As I. 17. For the promise is of Christ, who is the substance of the gospel; and he is the one who has delivered unto the power of his own Son, according to the promises which were spoken through his holy prophets, concerning the gentile world; or, through the Holy Spirit, which is essentially the same.

15. The word παρθένωσις properly signifies brightness, splendour, and by the Greeks was applied to the glory of the God. See Parke's Dictionary. I think the apostle alludes to Christ's calling himself the light of the world. See John viii. 12. The promise is of Christ's power, purpose, and grace, and the making death ineffectual, and life and immortality clear, were accomplished, not merely by Christ's appearing, but by his own life, which was living and dying in the body, and by his death, rising from the dead in the body in which he died.

16. Who hath indeed made death ineffectual. The word καταστροφή, which we render destruction, is used by the Greeks of a thing, or of a person, which is brought to an end, or which is destroyed, or deprived of its power, Rom. iii. 31. note. Christ hath not abolished temporal objects, but he hath destroyed the power of death, and deprived of its power to continue mankind in the state of the dead. By submitting to die, he hath procured for all men a resurrection from the dead; and for the righteous, an eternal life in the body after the resurrection. Hence the apostle tells us, Heb. xi. 14. The Son of God, 'partook of flesh and blood, that through death (see Phil. ii. 8.) he might destroy him who had the power of death; that is, render his malicious contrivances for destroying the human race ineffectual, agreeably to the promise that the seed of the woman should bruise the head of the serpent.

17. Hath made life and immortality clear. This is commonly supposed to be an Hebream for immortal life. But though I have so explained it in the commentary, perhaps the word καταστροφή, which we render destruction, is used by the Greeks of a thing, or of a person, which is brought to an end, or which is destroyed, or deprived of its power, Rom. iii. 31. note. Christ hath not abolished temporal objects, but he hath destroyed the power of death, and deprived of its power to continue mankind in the state of the dead. By submitting to die, he hath procured for all men a resurrection from the dead; and for the righteous, an eternal life in the body after the resurrection. Hence the apostle tells us, Heb. xi. 14. The Son of God, 'partook of flesh and blood, that through death (see Phil. ii. 8.) he might destroy him who had the power of death; that is, render his malicious contrivances for destroying the human race ineffectual, agreeably to the promise that the seed of the woman should bruise the head of the serpent.

18. This is commonly supposed to be an Hebream for immortal life. But though I have so explained it in the commentary, perhaps the word καταστροφή, which we render destruction, is used by the Greeks of a thing, or of a person, which is brought to an end, or which is destroyed, or deprived of its power, Rom. iii. 31. note. Christ hath not abolished temporal objects, but he hath destroyed the power of death, and deprived of its power to continue mankind in the state of the dead. By submitting to die, he hath procured for all men a resurrection from the dead; and for the righteous, an eternal life in the body after the resurrection. Hence the apostle tells us, Heb. xi. 14. The Son of God, 'partook of flesh and blood, that through death (see Phil. ii. 8.) he might destroy him who had the power of death; that is, render his malicious contrivances for destroying the human race ineffectual, agreeably to the promise that the seed of the woman should bruise the head of the serpent.

19. That is, this form of wholesome words which appears from our Lord's command, recorded John xx. 27. And ye shall bear witness, because ye have been from the beginning. Acts i. 8. Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (See Tit. 1. 2. note 2.)

20. But do thou jointly suffer evil for the gospel. The latter clause is in many manuscripts, and also in the received text; but the first part is, as I think, founded on the passage of Philippians. The context is not clear; but the title of this book is not very obscure; in which the apostle is regulated by the command of the Lord, or by his own mind. The passage is not a prophecy, or a sentence, of the Lord's saying, but a quotation from the word of the Lord, and therefore not a prophecy, but a quotation from the book of the Bible, which is the true and only way of bringing to light the holy scriptures. The context is not clear; but the title of this book is not very obscure; in which the apostle is regulated by the command of the Lord, or by his own mind. The passage is not a prophecy, or a sentence, of the Lord's saying, but a quotation from the word of the Lord, and therefore not a prophecy, but a quotation from the book of the Bible, which is the true and only way of bringing to light the holy scriptures.
chap. i. then hast heard from me hold fast, with the faith and love which are in christ jesus. 14 the good deposits, guard by the holy ghost, who dwelleth in us. 15 thou knowest this, that all they who are in asia have turned me off of whom are ph physigali and hermogenes. 16 may the lord grant mercy to the family of onesiphorus, (see v. 18. note) for he often refreshed me, and was ashamed of my chain; (see ver. 8.) 17 but being in rome, he sought me out very diligently, and found me. 18 may the lord grant to him to find mercy (wssagg) from the lord in that day. and how many things he ministered to me in ephesus, thou knowest well.

2. of wholesome words which thou hast heard from me. this is an intimation that the false teachers had professedly and impiously introduced into their discourses a variety of high-sounding grovelling words and phrases of their own invention, (called 'gothic talking,' 1 tim. i. 6.) on pretence that they expressed the christian doctrine of the church as set forth by the apostles. this had been a practice timothy was to resist, by adhering closely to the words and phrases in which the apostle had taught him the doctrines of the gospel of jesus christ. but timothy, who was on this point not a little dicated by the spirit, 1 cor. ii. 13. they are more fit for expressing the apostle's meaning than those of the false teachers. the teachers in modern times, who, in explaining the articles of the christian faith, use phrases different from the scripture phraseology, are often guilty of the same delusion. hence the above interpretation of wssagg is not admitted, the clause may be thus translated, 'the form of wholesome doctrines held fast.'

ver. 18. i. the good deposits. this is the literal translation of wssagg. see 2 tim. i. 1. note 2. the bridge reads wssagg here. what the deposit was of which the apostle speaks, see 1 tim. vi. 20. note 1. our translators have altered the order of time, referring this event to rome, and before the original, and hence the clause is unnecessary; because the apostle is speaking of a deposit committed in trust to himself as well as to timothy; as is plain from the last words of the verse, 'guard by the holy ghost who dwelleth in us.' as the form of wholesome words was mentioned, ver. 13. was a part of the deposit, an exhortation to guard them was extremely necessary before the writings of the apostles and evangelists were published, in which the doctrines of the gospel are expressed in words taught by the holy ghost. and now that this inspired writings are in our possession, this exhortation implies, that we ought to preserve them pure without any alteration; and that the translations and republications of them are made with so much care, as nearly as possible, the very words which were dictated to the inspired writers by the spirit of god. see 1 cor. iii. 1. note 2. the holy ghost who dwelleth in us. the apostle mentions the gift of discerning spirits, which was bestowed by the holy ghost on the greek, and the first christians, to enable them to judge of teachers pretending to inspiration, and of their doctrines.

ver. 18. i. all they who are in asia have turned me off. according to the greek commentators, the apostle is here speaking of the judaizing teachers, who had followed him from asia to rome. but if this was his meaning, it must be translated by the word from, which is a very unusual sense of that preposition. he agrees with the ancient in thinking the judaizing teachers, and not the brethren in asia, are here meant; because it is not to be thought that all the brethren either from or in asia turned paul off from being their apostle or teacher, by denying his apostolic commission. benson conjectures that onesiphorus informed the apostle of the defection of the judaizing teachers in the province of asia; and that the apostle mentioned it as a thing which timothy might take occasion from it to stir him up to the greater diligence in guarding the deposit.

2. of whom are ph physigali and hermogenes. of these corrupt teachers we know nothing beyond what is mentioned in the text, particularly as having turned off the apostle, it may be presumed that they opposed him for the more or less divinity of jesus christ. the offices of kindness done to paul, especially when in distress, made a deep impression on him, and filled him with gratitude.

ver. 18. to find mercy from the lord. if the last clause does not mean the lord jesus, it is a common hebrewism for 'may the lord grant him mercy.' see gen. ix. 20. xiv. 3. exod. xxxiv. 2. by praying, first for the family of onesiphorus, ver. 16. the apostle intimates that onesiphorus was at a distance from his family. next by praying for that good man himself under the idea of a searching or burning heart. see 1 pet. iv. 12. perhaps the apostle meant likewise that onesiphorus ministered to his wants at rome, in which case, he would also recommend their offices of kindness done to paul, especially when in distress, made a deep impression on him, and filled him with gratitude.

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view and illustration of the instructions given to timothy in this chapter.

because the judaizing teachers in asia had all cast off paul as an apostle, and because it would not be in his power, after this, to oppose their corrupt doctrines in person, he ordered timothy to be strong in the exercise of his authority; to receive all such things bestowed on jews and gentiles without distinction through christ, and not through the law of moses, ver. 1. —and the things concerning christ; namely, that he is the son of god; that he died for our sins; that he arose from the dead, ascended into heaven, and now sit- theth at the right hand of god the governing the world; and that he is to be crowned by his parousia. he had heard from the apostle, as facts confirmed by the testimony of many witnesses; these he ordered him to com-
II. TIMOTHY.

NEW TRANSLATION.

CHAP. II.—1 Thou, therefore, my son, be strong in the grace which is given unto thee through Christ Jesus.

2 And what things thou hast heard from me, both by many and single witnesses, commit thou to faithful men, who shall be able also to teach others.

3 Thou, therefore, endure evil, as a good soldier of Christ Jesus.

(See 1 Tim. i. 18. note.)

4 No man that warreth entangleth himself with the business of this life; that he may contend for the prize of the high calling of God in Christ Jesus.

5 For I have given thee the pattern of ministry in the suffering of Christ, and in the illusion and contrariety of evil spirits, in the mystery of iniquity, and in the deceivings of this world.

6 For this I have been a pattern of men, that in me ye might follow what I have suffered for Jesus Christ, and the doctrine of the word of God.

7 Therefore, my dear son, be strong; and let thy heart be established in the grace wherein ye have been made partakers, that the God of peace may perfectly sanctify you, and that ye may be perfect and entire in every good work.

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

COMMENTARY.

CHAP. II.—1 Because there has been such a general defection among the teachers in Asia, my son, be strong in preaching the grace which is bestowed on mankind through Christ Jesus.

2 And what things thou hast heard from me concerning Christ, confirmed by many witnesses who saw and conversed with him both before and after his resurrection, these commit thou in trust to men of approved fidelity, who shall be able also to teach others, that the knowledge of them may be continued in the world to the end.

3 Since thou must maintain the doctrine of Christ, and commit it in purity to others, do thou endure with constancy the toils and troubles attending that service as a good soldier of Jesus Christ, that the teachers whom thou appointest may imitate thee.

4 No soldier engages in any of the businesses of this life, that being ready for action, he may gain whom he hath chosen other, who, in like manner, were to deliver it in purity to their successors. In obedience to this injunction, a succession of teachers hath been perpetuated in the Christian church, by whose labours the truth has been preserved and continued; and the church, having been widely diffused, the moral, especially of the lower classes of mankind, who, till this order of teachers was established, were exceedingly ignorant and profane, have been greatly benefited.

5 Farther, by placing the evidences of the gospel in a proper light, and by repelling the objections of infidels, the ministers of the gospel have maintained the Christian religion in the world; as that it hath continued, and will continue to the end. The gospel ministry, and the apostolic office, must be continued as the church is adapted to the necessities of mankind, who, he undertakes that function from just motives, and who exerts it with confidence and diligence, performs it most acceptably to God, and highly beneficial to the world.

6 Eusebius, K. H. i. c. 4, speaking of the churches founded by Paul and Peter, says: "But how many, and who, having become genuine imitators of these, (apostles,) were esteemed fit to feed the churches founded by them? Farther, the number of candidates for successions must now be more uncertain, considering the many ages which have elapsed since Eusebius wrote. Nevertheless, as in the times of the old church, the question, on account of the intrusions of pastors into particular churches without the consent of the assembly, or the authority of the ministry, can be as little be called in question now on that account, in regard it is nowhere promised in scripture that the succession of pastors be continued in their church, meanest or most magnanimous, or by any church which might have been established in the world."

7 In his note on this passage, Grotius hath sheweth, that the legates, or agents, of the Roman emperor had no power to establish churches, or to ordain pastors, or to ordain bishops; and that the legitimacy of the Roman church, as an independent church, cannot be inferred from this, because the legates were established by the emperors of Rome, and it was not given to the church to ordain bishops. But this is a question of some importance, and it must be left to the judgement of the parties interested in it, who shall have the best reason for the establishment of the Roman church; and it is not improper to suppose that the number of priests, or ministers, of the Roman church, may be accounted for, as well as the number of other ministers, who are employed in the business of the church.
him to be a soldier. The same rule ought a minister of the gospel to follow, that he may please Christ who hath called him. 5 And also, if one (εὐγενής) contend in the games, he is not crowned unless he contend according to the laws. 6 It becomes the husbandman to labour (σπουδάσατε) before he partake of the fruits. 7 Consider what I say, (τὰ τὸ ἀρξαμένον) and may the Lord give thee understanding in all things. 8 Remember Jesus Christ, of the seed of David, raised from the dead, according to my gospel. 9 (Rom. 4, 164.) For which I suffer evil unto bonds, as a malefactor. But the word of God is not bound. 10 For this cause I patiently bear all things (τὰς ἡμέρας, 112.) on account of the elect, that they also may obtain the salvation which is by Christ Jesus with eternal glory.

11 (O Χειρότοκε, 71.) This saying is true, (μὲν γὰρ) That if we die with him, we shall also live with him: 12 If we suffer patiently, we shall also reign with him: If we deny him, he also will deny us. (See Matt. x. 33.) 13 (Ei. 130. 2.) Though we be unfaithful, he abideth faithful. He cannot deny himself. 14 Put them in remembrance of these things, earnestly testifying to them, in the presence of all, and bearing witness, not for anything useful, but (συνήθως) to the subverting of the hearers. 15 Strive to present thyself to God an approved unskilled workman, who hath rightly distributed the doctrine of the gospel to all, according to their need. 16 Remember Jesus Christ, of the seed of David, raised from the dead.—Of the false teachers, none, I suppose, have added to the Greeks, or persons addicted to the Grecian philosophy; others were false teachers, who retained many of their ancient prejudices. But the Greeks had a great attachment to fables and allegories. This was the case with the Platonists more especially. Of the Jewish false teachers, two are mentioned by name in this chapter, ver. 17. who having denied the reality of Christ's resurrection, considered the doctrine of the resurrection as an allegory, and affirmed that it had already happened. See ver. 17. Note. But to preserve himself and others from that error, Timothy was ordered often to recollect the facts of Jesus' resurrection from the true Messiah from the dead; because, being a real resurrection, it was an example, and proof and pledge of the resurrection of all his faithful, and of their obtaining the reward of eternal life promised to believers by Christ. See the illustration prefixed to 1 Cor. xv.—Timothy was also to preach that Jesus Christ is of the seed of David, because that circumstance was as necessary to his resurrection, to his being the true Messiah, Isa. zi. 1. 18 (Ei. 130. 2.) Though we be unfaithful, he abideth faithful. He cannot deny himself. 19 (Ei. 130. 2.) Though we be unfaithful, he abideth faithful. He cannot deny himself. 20 (Ei. 130. 2.) Though we be unfaithful, he abideth faithful. He cannot deny himself. 21 (Ei. 130. 2.) Though we be unfaithful, he abideth faithful. He cannot deny himself. 22 (Ei. 130. 2.) Though we be unfaithful, he abideth faithful. He cannot deny himself.
II. TIMOTHY.

16 But irreligious empty declamations resist, for they use such discourses will increase to more ungodliness; they will proceed to deny the most essential articles of the Christian faith; and their doctrine will eat, will destroy the souls of men, as a venomous destructive body. Of this sort of ungodly talkers are Hymenaeus and Philetus.1

18 Who concerning the truth have erred, affirming that the resurrection hath already happened, and overturn the faith of some.2

(Verse) Nevertheless, the foundation of God standeth firm, having this seal. The Lord will make known them who are his.3 And, Let every one who nameth the name of Christ, depart from iniquity.4

20 In a great house there are not only vessels of gold and of silver, but also of wood and of earthenware,5 and some to honour, and some to dishonour.6

21 If, then, a man will cleanness himself well from these things, he will be a vessel appointed to honour, sanctified, and very profitable for the master's use, prepared for every good work.

22 Flee (ικο, 108.) therefore youthful lusts: But pure righteousness, faith, love, and peace, with them who call on the Lord from a pure heart.

Ver. 17. Of whom are Hymenaeus and Philetus. - The apostle mentions these two by name, as profane empty babblers whom the truth were to resist, because their errors were of the most dangerous nature: as is evident from the account which the apostle gives of the great character of the apostles! Yet, in particular, had spoken disrespectfully of Christ, the apostle found it necessary to deliver him to Satan. 1 Tim. i. 20. - Philetus is mentioned nowhere else in Scripture. Perhaps the text here referred to the one who is denoted that Jesus Christ came in the flesh, see 1 John v. 2, consequently denied the reality both of his death and of his resurrection. See Pref. to 1 John, sect. 2.

Ver. 18. Affirming that the resurrection hath already happened.) - They affirmed, that the only resurrection Christ promised was a spiritual resurrection from ignorance and error by believing the gospel; and that this resurrection having already happened, no other is to be expected. See 1 Thess. ii. 67. The doctrine the Judaeans founded, I suppose, on Christ's words, John v. 23, 24, where doubtless a spiritual resurrection is spoken of. But there are other parts of 1 Cor. xv. where he is said to have expressly declared the resurrection of the body. - By express declaration, it is not certain, that is, it is not certain, that of this is a figure. 1 Cor. xiv. 24. Hymenaeus and Philetus endeavoured to recommend the gospel to the Greek philosophers, who considered the resurrection of the body as a thing too absurd to be taken seriously in itself. But it is not certain, that they were such as to the doctrine, and had so vainly attempted to overthrow his authority. Numb. xvi. 5. Yet, the Lord will shew who are his: which the LXX. have translated as the apostle hints. And, Let the Lord shew who are his: which, as chs. ii. 44. 45. The Lord will make known them who are his. This inscription is said to be written on 'the foundation of God,' that is, on the apostles; and is called a seal, or confirmation of their authority, in allusion to the common use of seals. The remaining part of the inscription, 'Let every one who nameth the name of Christ depart from iniquity,' is an allusion to the command which Moses gave to the Israelites, Numb. xvi. 5. Depart from the tents of these wicked men: that is, from the tents of these wicked men. The position of the heretical teachers in the apostle, time as real a rebellion against God as the opposition of Korah and his company to Moses, and was certainly to be punished. Wherefore, let the Lord shew who are his: and, Let them depart from these heretical teachers, as it was to the safety of the apostles, and of the church, and to the glory of God, on account of their insinuations and reproaches. To shew this, and to make the heretical teachers sensible of the destruction that was coming upon them, the apostle represents their doctrine as a vain thing, and the works of the Israelites, as written on the apostles, the foundation stones of the church of God. - Let every one who nameth the name of Christ depart from iniquity; let them depart from wicked teachers, lest they be involved in their punishment.

Ver. 20. Of earthenware. - The word φαράτωθαι denotes vessels of clay, such as potters make, and which are appropriated to meaner uses than those made of gold and silver. They are called φαραξία, because, being burnt in the fire, they are vessels of no price, and are not worthy of that name. 2 and others. But the member wanting here may be thus supplied: - Just as in the church, which is the house of God, there are teachers of different characters and capacities; and the works of those who are therein shall be proven; so the work of leading men in the path of truth and goodness; but others, being unfaithful, are permitted to follow the dishonourable occupation of seducing them who love error, that the approved may be manifest. See Pref. sect. 4. parnell paragr. at the middle: Vail, not all. - This verse may be compared with the first part of 1 Cor. xiv. 22, where there is mention of the two kinds of speech, not not mean sensual lusts only, but ambition, pride, love of power, meanness, and obstinacy; vices which some teachers who are free from such defects, are permitted to follow the dishonourable occupation of seducing them who love error, that the approved may be manifest. See Pref. sect. 4. parnell paragr. at the middle:

2. And of earthenware. - The word φαραξία denotes vessels of clay, such as potters make, and which are appropriated to meaner uses than those made of gold and silver. They are called φαραξία, because, being burnt in the fire, they are vessels of no price, and are not worthy of that name.

3. And of earthenware. - The word φαραξία denotes vessels of clay, such as potters make, and which are appropriated to meaner uses than those made of gold and silver. They are called φαραξία, because, being burnt in the fire, they are vessels of no price, and are not worthy of that name.
II. TIMOTHY.

23 Moreover, those foolish questions which the Judaizers are so fond of, and which were never proposed by the apostles, reject; knowing that they beget contentions.

24 And the servants of Christ must use no violent methods with those he instructs, but must be gentle towards all men, fit to teach, (see 1 Tim. iii. 2.), patiently bearing every kind of ill treatment:

25 In meekness instructing those who set themselves in opposition; (μαθητεύω) if, by any means, God will give them repentance (σωτηρίαν) to the acknowledgment of truth.

26 And being caught alive by him out of the snare of the devil, they may awake (σκυλεύω) to do the will of God.

degrees exchange that pleasure which it takes in the performance of its duty, for delights of a much more inferior and unprofitable nature." Spectator, No. 447. The Judaizers seem to have been remarkably deficient in the virtues mentioned by the apostle, being men of immoral lives.

Ver. 26. And being caught alive—The translation which I have given of this verse, arises from pointing and construing it in the following manner: καὶ εἰμι σκυλευμένος ἐν τῷ στρεμάτω τῆς δικαιοσύνης, γινόμαι τὰς εἰρημένας ἕρμας καὶ ἀνατάσσεται. According to this construction, in which I have followed Benson, all the words of the sentence have their proper signification, particularly the two pronouns: for σε, the relative, means the servant of the Lord, and σαρών, the demonstrative, refers to God, mentioned ver. 15.

2. Caught alive.—Σκυλεύω denotes the action of a fisher or hunter who takes his prey alive, in opposition to one who kills it in order to catch it. This sense Benson hath proved by various examples. According to this sense of the word, it is used by the apostle with respect to the Judaizers, who, being caught alive by the servant of the Lord, out of the toils of the devil, in which they were sleeping through the intoxication of sin, they may awake from that intoxication to do the will of God, by believing and obeying the gospel.

CHAPTER III.

View and Illustration of the Prediction concerning the Apostasy, and of the other Matters contained in this Chapter.

The apostle, in the end of the preceding chapter, having informed Timothy, that for wise reasons false teachers were suffered to arise, he in the beginning of this chapter foretold, that in future times, through the pernicious influence of the corrupt doctrines propagated by false teachers, many in the Christian church, and among the rest the false teachers themselves, would be seduced into error. And he forewarned Timothy, that it would be dangerous to the faithful to live among them, ver. 1. Men would be unmeasurably selfish, scandalously covetous of money, boasters of being high in favour with God, insolent on that account, blasphemers of God by the injurious representations which they would give of his character and will, disobedient to parents, ungrateful to benefactors, unholy in their dispositions, ver. 2. With these actions natural to mankind, avowed covenant-breakers, slanderers of those who maintained the truth, immoderately addicted to venereal pleasures, furious against those who oppose their corrupt practices, having no love to good men, ver. 3. betrayers of trusts, headstrong in their errors, swollen with pride, and lovers of pleasures more than lovers of God, ver. 4. And to show that in this description the teachers of religion were comprehended, the apostle added, that the persons of whom he spake, in order to conceal their enormous wickedness, would make loud pretensions to superior sanctity; they were to have the outward appearance of godliness, but in practice they would deny its power. And because some teachers of this character were then beginning to be set in order, Timothy to avoid them, ver. 5. Of this sort, he told him, those teachers were, who, on pretence of instructing the female part of families, introduced themselves into houses, and led captive silly women laden with sins, by assuming the direction of their conscience, ver. 6. and who detained them in bondage, by keeping them always learning, and never leading them to the knowledge of the truth, ver. 7. This part of the apostolic prophecy, the present, was most exactly, considered as a prediction of the apostasy from the true faith and practice of the gospel which early began to take place in the Christian church, but which was not carried to its height, till the Roman empire in the west was overthrown by the incursions of the barbarous northern nations.—Of that apostasy St. Paul had prophesied twice before; namely, in these ii. 3. and 1 Tim. iv. 1–5. In the first of these passages, the blasphemous claims of the corrupters of Christianity in later ages, their feigned miracles, and other base arts by which they were to establish their usurped authority in the church, are described: In the second passage, the impious doctrines and superstitions, practices, which, by virtue of that authority, they were to introduce, are particularly set forth. But in this epistle, the influence of the ungodly doctrines and superstitions practices of the promoters of the apostasy, in corrupting the morals both of the teachers and of the people, are foretold.—These three prophecies taken together, exhibit such a striking portrait of the characters, pretensions, and practices of the promoters of the apostasy, that no intelligent reader, who sees the actual condition of the church, can doubt that the erroneous doctrines and superstitions practices which were early introduced, and
which, under mistaken notions of sanctity, were supported by persons of the greatest reputation, in these prophecies foretold to end in that monstrosity of fabric spiritual tyranny, which the bishops of Rome, assisted by their clergy, erected; and in that wondrous consumption of nations, which was predicted. As little can we doubt, that the predictions of these evils recorded in scripture, were designed by the Spirit of God to convince the faithful in after-times who were to be witnesses of the apostasy, that it had happened by the permission of God, who often makes the wickedness of men instrumental in accomplishing his great purposes.

However, the knowledge of that great and universal corruption which was to take place in the church, might have led Timothy and the brethren at Ephesus to fear that the church would never recover from such a sad state, the apostle observed, that the opposition of the authors and promoters of the apostacy to the truth, was of the same nature, and would end in the same manner, as the opposition of Pharaoh's magicians to Moses. For as Jannes and Jambres resisted him by false miracles, so the promoters of the apostacy, being men corrupted in mind, would resist the true doctrines of the gospel by feigned miracles and other base artifices, ver. 8. But they would not be permitted to go on in their deceit longer than the time determined; thus the wicked passions working at the back of their minds, plain to the deluded themselves, as the wicked practices of Pharaoh's magicians were made plain both to the Israelites and to the Egyptians, ver. 9. Then, to shew what he had done for repressing error and wickedness in the world, the apostle appealed to Timothy's knowledge of his doctrine, manner of life, purpose in preaching, faith, long-suffering, love, patience, persecutions in the which he had been instructed. Having been taught the true doctrines of the gospel by the apostle, and being animated by his example to encounter danger, he was both qualified to detect and strengthened to oppose error, ver. 10, 11. Besides, he was to consider, that all the faithful servants of Christ in the first age were appointed to suffer persecution, ver. 12. Hence he would oppose them, however strong error and sinning for the truth, will give up every article thereof, and become more and more corrupt; seducing not only others, but themselves also, through their immoderate love of gain, ver. 13. In short, he was to consider, that all the faithful servants of Christ in the first age were appointed to suffer persecution, ver. 12. Hence, whatever evil men and devils do to centre for the truth, the our people, and in thirty years, in resistance to the Jewish people in righteousness, ver. 16. Probably under the apostles, therefore, the Jewish scriptures are of great use in fitting the Christian preacher for every part of his duty, ver. 17.

NEW TRANSLATION.

CHAP. III.—1 (2 Tim. iv. 104.) This also know, that in latter days perilous times will come:

2 For men will be self-lovers, money-lovers, rapacious, proud, blasphemers, disobedient to parents, ungrateful, unholy,

3 Without natural affection, covenant-breakers, slanderers, insolent, fierce, without any love to good men,

4 Betraying, headstrong, puffed up, (see 1 Tim. iii. 6, note 2.) lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power of God.

Ver. 1. In latter days. The phrase πασχος λαος ἐστιν the same with Gen. xlix. 1. πασχος ἐστιν, which signifies future days or times, without marking whether these days were far off or near at hand. And therefore it does not signify the last days of the world, as in our English Bibles, but future times in general, being of the same import with μετὰ τοῦ μετὰ, latter times, 1 Tim. iv. 1. where also the apostacy is foretold.

Ver. 2. 1. For all men will be. The word men includes both teachers and people. The apostle seems to have had the teachers principally in his eye here, as is plain from ver. 6. where he represents them as "governing households, and leading captive souls." 2. For self-lovers. The extreme selfishness of the teachers of religion in future times, the apostle mentioned first of all in this prophecy, because their other vices were to originate from and terminate in selfishness. The vices mentioned in this and the two following verses have always existed in the world: But speaking of this here as characteristic of the latter days, it implies, that besides being common in the latter days, they would be open ones, and accustomed. Accordingly it is well known, in the dark ages the clergy defended all the enormities mentioned by the apostle, encouraged the people by their false doctrine to commit, and went before them in the practice of these enormities.

3. Money-lovers. The Roman clergy have carried their love of money so far, that they pretend to sell heaven for money. Not, even to the wickedest of men, under the name of indulgences.

4. Disobedient to parents. In the language of the Hebrews, parents. In the language of the Hebrews, parents are the proprietors of every man, and their children will not be perfect in their education; nor will they be perfect in their duties, if their children are not well known. It may also signify their encouraging children to become monks and nuns, contrary to the will of their parents.

Ver. 3. Without natural affection. The Roman clergy being forbidden to marry, can have neither wives nor children openly; so are without the affections natural to mankind; at least they dare not avow their having these affections. It may likewise be meant of the laity, who were to shut up their female children in nunneries, on pretence of superior sanctity, but in reality from interested motives.

5. Covenant-breakers. The Roman Catholic clergy have been remarkable covenant-breakers. For not long age, they professedly held it as a principle of religion, that no faith is to be kept with heretics, and set subjects free from their oath to anathematize their princes. Or, διανοωσις may signify persons who, being offended, will enter into no treaty of reconciliation; so it may be translated implacable, as in Rom. i. 31.

3. Slanderers. The authors and abettors of the apostacy will impede all manner of crimes to those who resist their corruptions. How exactly this hath been fulfilled in the last age, all who are acquainted with their history know well.

Ver. 4. Betraying. The world is translated traffiers, as in our Bibles, it may signify, that they would deliver up their nearest relations to death who opposed their corruptions.

5. Lovers of pleasures more than lovers of God. It is observable, that this description begins with mentioning extreme selfishness as the root, and concludes with the excessive love of sensual pleasure as the end, of all the corruptions that were to prevail in all latter times, and to which, to this persevering thing the excessive love of sensual pleasure is. It hath been the source of those monstrous perverstions of religion which took place among the Christians of the last age. The doctrine of the last age destroy their health, their fortune, their reputation, the comfort of their families, and every thing valuable in life, for the sake of gratifying their appetites.
the power of it. (Kes, 204.) Now, from these turn away.1

6 (Ex 35:4, 49.) Of these indeed they are, who go into houses and lead captive silly women laden with sins, led away by divers lusts;

7 Always learning, but never able to come to the knowledge of the truth.

8 (a) Now, in the manner that James and Jambres resisted Moses,2 so these also resist the3 power of conscience; for they are made mad, by divers lusts; will not admit4of man, unlearnable5 concerning the faith. However, they shall not proceed farther: For their foolishness6 shall be very plain to all, as theirs also was.7

10 But thou hast fully known my doctrine, manner of life, purpose, faith, meekness, love, patience,

11 Persecutions, sufferings, such as befell me in Antioch, in Iconium, in Lystra: Such persecutions I endured; but out of them all the Lord delivered me. And all indeed who wish to live godly in Christ Jesus shall be persecuted.

13 (Rom 10:19.) Now wicked men and (sorcerers) will wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and IN WHICH thou hast more effectually, will have an appearance of godliness, by their care in performing the external duties of religion, but they will be utterly void of real piety. Now, from these turn away.8

6 Of these teachers indeed they are, who go into houses, and lead captive silly women laden with sins, led away by divers lusts; will not admit of man, will not receive the things of the Lord; being made mad by divers lusts, which reconcile the precepts of sin with the hope of salvation. These are devoted to the false teachers, on pretence of always learning; but they are never able to come to the knowledge of truth, because their teachers industriously hide it from them. Now, in the manner that James and Jambres resisted Moses, so by false miracles (ver. 12.) these teachers also, contrary to their own professions, will resist the power of conscience; for they are made mad, by divers lusts, and utterly incapable of discerning the true faith of the gospel. However, after deluding mankind for a while, they shall not proceed farther: For their imposture shall be made very plain to all; as the imposture of Pharaoh's magicians also was to the Israelites, and even to the Egyptians themselves.

8 But what I have done for detecting and opposing deceivers thereunto, who hast fully known my doctrine, manner of life, purpose in preaching, fortiude in danger, meekness under provocation, love to mankind, patience under sufferings,

9 Persecutions and sufferings, such as befell me in Antioch, (Acts xiii. 50.), in Iconium, (Acts xiv. 2. 6.), in Lystra, where I was stoned and left as dead, (Acts xiv. 19, 20.) Such persecutions I endured; but out of them all the Lord Jesus delivered me. However, they shall not complain of sufferings, because they are only justly persecuted servant of Christ. All indeed who wish to live godly in the Christian church, shall be persecuted in this age.

11 Now the wicked teachers and sorcerers, of whom I speak, who by false miracles seduce the people, will for a while wax worse and worse, deceiving others, and being deceived themselves, till they are stopped, ver. 8.

14 Instead of acting as these wicked teachers, continue thou in the belief of the things which thou hast learned, and with regard and attention to the study of the scriptures, Genn. Alexiad. Strom, lib. v. p. 104, tells us, that some of the Gnostics pretended to have the secret books of Zoroaster. We know likewise, that in later times the monks and friars were great pretenders to miracles. Hence they are called, ver. 13. *sorcerers, magicians.* The apostle, therefore, in prophesying of the heathen teachers of the Jews, were to arise in the Christian church in after-times, with great propriety compared them, both in their character and punishment, to Pharaoh's magicians.

12 Unlearnable concerning the power of conscience, in the prophecies of the Old Testament, when the people trusted in the sorcerers, in the Romish church, the pope is said to be the head of all the sorcerers in the Roman church in after-times, with great propriety compared them, both in their character and punishment, to Pharaoh's magicians.

13. As the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins were pictures of the wise and foolish virgins 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been instructed, knowing from whom thou hast learned them:

15 And that from a child thou hast known the sacred scriptures, which are able to make thee wise to salvation by the faith which is in Christ Jesus.

16 The whole scripture is divinely inspired, and is profitable for teaching, for confirmation, for correction, for instruction in righteousness;

17 That the man of God may be perfect, and thoroughly fitted for every good work.

Gains resided Moses. For, as St. Paul told the Thessalonians, 2 Epist. ii. 9. their coming was to be 'after the working of Satan, with power, and signs, and mirages of falsehood, and with all the deceit of unrighteousness.'—In ver. 9. the apostle had foretold that a stop would be put to their delusions. Here he foretells that they themselves would not be deceived.

Ver. 14. Thou hast been instructed.—That this is the true translation of the word wv δοαζοά, appears from 2 Cor. ii. 7. When he saw (11 ε ε λω ο κ δ α) that I was instructed with the gospel, and circumcised,— 1 Tim. i. 11. 'The gospel of the blessed God, which was committed to thee,' is the faith which the apostle received, by which he was made a preacher of the gospel in his tenderest years. See 2 Tim. i. 5. note.

Ver. 15.—The whole scripture.—Here, the critics observe, sacrifice precision to euphony. 'The scriptures.' Without any epithet, is used to denote the writings of Moses and the Prophets, Matt. xxiv. 22. John v. 39. x. 35. But in the commentary I have added the epithet sacred from verse 15. to show the unlearned reader that the apostle is speaking of those writings only which the Jews esteemed of divine authority.

2. It is divinely inspired.—Grotius translates this, 'all divinely inspired scripture is equally profitable;' or, 'is certainly profitable,' &c. But this translation, though framed to comprehend the writings of the evangelists and apostles, is rather forced; because the scripture is concerning the Jewish scriptures only. It is however abundantly just as a translation of the Greek text.

3. And is profitable for teaching.—12 ε οα α ι μ ι ο α ζ α ξ ή α η. This signifies the act or doctrine of instruction, more learned, Matt. x. 19. 24; 1 Pet. iii. 15. 'Do not confess with your lips, and deny with your hearts,' 2 Tim. iv. 2. Titus i. 8; so may properly be translated communicated. Bemerk note on this passage is, 'the transmission of the books of the Old Testament I find two opinions—

CHAPTER IV.

View and Illustration of the Solemn Charge given to Timothy in this Chapter.

HAVING in the preceding chapter explained to Timothy the duties of his office as an evangelist, the apostle now solemnly charged him, in the presence of God, and of the Lord Jesus Christ, who is to judge the living and the dead at his second coming, to be diligent and faithful in all the duties of his ministry, by preaching true doctrine, confuting gainers, rebuking sinners, and exhorting, both the teachers and the people under his care, to behave properly in every respect, ver. 1. 2. because the time was approaching in which the people would endure wholesome doctrine; but having itching ears which required to be tickled with the elegancies of language, would for that purpose multiply to themselves teachers, ver. 3. and would listen to fables, loathing the solid doctrine of the gospel, ver. 4. Next, he exhorted Timothy, that all things oppose the advance of both doctrine and corrupt practices, without being intimidated by the evils to which he might expose himself by his fidelity; and to do the work of an evangelist in such a manner as to shew himself an approved minister of Christ, ver. 5. Then told him, that he was thus earnest in his exhortations to him, because the time of his departure was come, ver. 6. and because he himself had combated the good combat, had finished the race, and had all along preserved the faith pure, ver. 7. and was to be rewarded as a conqueror in the good combat with a crown of righteousness, by Christ the righteous judge of the world; so that if Timothy proved equally courageous and faithful in discharging the duties of his ministry, he might expect the same reward from Christ. He charged him to carry the crown of righteousness on all who, conscious of their own integrity, long for his appearing to judge the world, ver. 8.

In the remaining part of the chapter the apostle gave Timothy a particular account of his own affairs, and of the behaviour both of his friends and enemies, ver. 9. 10. Then desired him to salutate Priscilla and Aquila, the family of Onesiphorus, ver. 19. 20. because he had left Erastus at Corinth, and Trophimus at Miletus, and all his assistants had fled from the city, he begged him to come to Rome before winter. Then give him the
salutations of Eubulus, Pudens, Linus, and Claudia, Christians of singular eminence, and the salutations of all the brethren in Rome with whom he was allowed to have any intercourse, ver. 20, 21.—and concluded with giving him, and the brethren at Ephesus, his apostolical benediction, ver. 23.

NEW TRANSLATION.

CHAP. IV.—1. I charge thee therefore, in the presence of God, and of the Lord Jesus Christ, who will judge the living (1 Thess. iv. 15,) and the dead, (2 Tim. iv. 1.) at his appearing and his kingdom,

2. Preach the word; be instant in season, out of season; confute, rebuke, exhort, with all long-suffering, (2 Tim. iv. 20, 21.) when teaching.

3. For there will be a time when they will not endure wholesome teaching, but having itching ears, they will, according to their own lusts, heap up to themselves teachers.

4. And from the truth indeed they will turn away their ears, and be turned aside to fables.

5. But watch thou at all times; bear evil treatment; do the work of an evangelist; fully perform thy ministry: (see ver. 17, note 1.)

6. For I am already poured out, and the time of my departure is at hand.

7. (To the same the Amen.) I have combated the good combat, I have finished the race; I have preserved the faith.

8. Henceforth there is laid aside for me a crown of righteousness, (Phil. iii. 14, note 2.) which the Lord, the righteous Judge, will deliver to me at that day; and not to me only, but to all them also who love his appearing.

9. Make haste to come to me soon:

10. For Demas, having loved the present world...

Ver. 1. In the presence of God, and of the Lord Jesus Christ, &c.—The persons in whose presence the apostle gave this charge, Timothy could not but exceedingly reverence, as they were always present with the Lord, beholding his conduct, and to be his judges at the last day. —This solemn charge the apostle gave to Timothy, not because he suspected him of any unfaithfulness, but to shew his own desire, and the number of this sort of disciples for the prosperity of the church of Christ; also to leave on record an injunction to the ministers of the church, that they might be faithful and diligent in all the duties of their function. They ought therefore to consider it with attention, and should make a due application of it to themselves.

Ver. 2. With all long-suffering. —This virtue the apostle often recommended to Timothy, 2 Tim. iii. 10, 11; whereas, in describing Titus how to teach, he does not mention long-suffering or patience. Perhaps Timothy, being younger than Titus, was of a more ardent spirit which needed to be restrained; or, as he himself suspecc, the obstinacy of the persons with whom Titus had to do, might occasion this difference in the apostle's exhortations.

Ver. 8. Make haste to come to me soon.—The apostle, as he told the Philippians, chap. ii. 17, he considered the shedding of his blood as necessary to the completing the sacrifice and service of the faith of the Gentiles. —Some think the word εὐθώς may be translated, I am poured upon; in allusion to the custom of pouring wine on the head of the animal to be sacrificed, immediately before it was slain; so that by this expression the apostle intimated, that he was soon to be put to death.

Ver. 9. I have finished the race. —The apostle likens his labour in the gospel not only to the combat of wrestling, but to that of the race, which also was one of the Olympic exercises.

Ver. 8. A crown of righteousness. —Having compared his labours as an apostle to the exertions of the combaters in the games, he represents his reward under the idea of a crown; because that was the reward bestowed on the victors in these contests. See 1 Cor. ix. 25, note 2. It was not however a crown of leaves, like theirs, but of righteousness, which Christ was to bestow on him, crowning his labours in his own person. According to the apostle's representation, this crown, though laid aside for him, was to be given him, not by the apostle, but by him at the day of Christ's appearing to judge the world; and in consequence of his being judged and acquitted by Christ.

Ver. 9. Make haste to come to me soon. —The apostle, now about to leave the world, wished to enjoy Timothy's company and conversation for a little while. He desired this visit likewise on Timothy's own account, that he might give him further counsel, and blessing; and that, by his example, Timothy might be strengthened, and spurred to suffer death for his master's sake. In consequence of this request, it is said by some, that Timothy actually suffered martyrdom at Ephesus.
II. TIMOTHY.

CHAP. IV.

more than was fit, hath forsaken us, and is gone to Thessalonica, expecting to be in more safety there than at Rome; Cre森撒 is gone all the way into Dalmatia, Carpus into Dioc cesua.

11 Only Luke is with me. Take Mark and bring him with thee, for he is very useful to me in the ministry.

12 But Tychicus I have sent to Ephesus.

13 The bag1 which I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.

14 Alexander the coppersmith hath done me many evil things. The Lord reward him according to his works.

15 Of whom be thou also aware, for he hath greatly opposed our words. (See Pref. sect. 3.)

16 (Is) At my first answer no one appeared for me, but all forsook me. May it not be laid to their charge?

of Demas to Thessalonica, a forsaking him, the apostle intimates that this letter was written before the past imprisonment. He supposed to have been the Demas who sent his salutation to the Colossians, chap. iv. 14. And because in mentioning that salutation a person is supposed to have written it in his own name, as he did in mentioning the salutation of Luke, which was sent at the same time, Col. iv. 14. Begenius conjectures, that Demas was the apostle's amanuensis in writing his epistles to the Colossians. But he may have avoided committing Demas to the Colossians, if he did not approve. His behaviour during the apostle's second imprisonment justifies such a supposition. For when he found the apostle was to be demised, but having afraid of losing his own life, he forsook him in the hour of danger, and retired to Thessalonica, on pretence of taking care of his worldly affairs; but in reality, as he hoped to remain there in greater safety than at Rome. This the apostle justly termed his loving the present world more than his former adventure, and forsaking the commandment of his Lord. In this he was not alone. See Philom. ver. 9. note 2.

2 Cre森撒 into Galatia. — The apostle does not say either of Cre森撒 or of Titus, that their departure, like the departure of Demas, was owing to their love of the present world. We may therefore, in charity, suppose that they were with the apostle, and the other from Dalmatia, by the apostle's order, or at least with his permission.

Ver. 11.—1. Only Luke is with me. — The apostle meant, that of his fellow-labourers and assistants in Rome, Luke alone remained with him. (See Pref. sect. 3.) Ver. 21. were the name of the Roman brethren by name are mentioned, it appears that the apostle had many friends in Rome, members of the church with whom he was very intimate, and who had served as a second course. For the character of Luke, see Col. iv. note 1.

3. Although the apostle was once exceedingly displeased with Mark, for deserting him and Barnabas in Pamphylia, Acts xx. 39. that grudge was long ago removed by his subsequent faithful labours in the gospel. See Philom. ver. 9. The Mark mentioned in this passage, is by some thought to be a different person from the writer of the epistle which bears his name. See 1 Pet. v. 13. note 3.

Ver. 12.—1. The bag. — The word βιβλίον signifies either a cloak or a bag. If the apostle meant a cloak, his sending it for at so great a distance, is a proof, as Grotius observes, of his poverty. The Syrian translator understood it of a bag in which books were kept, for his version is, דומאיאו טורפניה.

2. Which I left at Troas with Carpus. — Paul, who was several times at Troas, may have lodged some of these things with him, which he expected to bring to the apostle on his return to Rome. Col. iv. 9. Ver. 9. 1 Thess. v. 12. The apostle thereby authenticated them as his letters. So he told the Thessalonians, 2 Epist. iii. 17. — If these autographs were a part of the parchments, which are here mentioned, it follows that the apostle may suppose the apostle's intention in this order was, after acknowledging them to be his autographs of the letters he wrote, to give them to Timothy to be kept, or perhaps he may have had it in view to desire Timothy to deliver them to the churches and persons to whom the fac-similes of them were sent, that they might preserve them with care, as the originals of the sacred writings. 3. The books and parchments, of which the apostle speaks, were not left with Carpus at the time mentioned Acts xx. 6, 7. : for them he names no name. But they were afterwards sent to the apostle, with his things, not to speak of the ship which waited on them, Acts xxi. 13. to transport them. Pearson therefore concludes that the bag with the books and parchments was left at Troas in some journal or register by which the apostle made through the Lesser Asia, after he was removed from the case that he had made to the apostle in his first answer.

16 As my first answer my fellow-labourers were so terrified that no one of them appeared with me in the court, but all forsook me. I pray God not to lay it to their charge!...

Ver. 16.—1. Alexander the coppersmith. — This seems to be the person mentioned in the history of the riot at Ephesus, Acts xix. 29. But when the ensamble of the city knew he was a Jew. — Probably he was one of the Judaising teachers who violently opposed the true doctrines of the gospel, and was one of those that at that time beset the apostle's enemies. The truth of this, is shown from his presence at Ephesus knowing this, pushed him forward into the theatre to do the cause of God and truth. From his being thus driven by his enemies from having any connexion with the Christian teachers. Alexander is mentioned likewise, 1 Tim. i. 20.

2. Hath done me (literally, Αδειλαξαν σει, see Paul. iv. 6.) many evil things. — Benson is of opinion, that these evil things were done to the apostle by Alexander in Ephesus. But, on that supposition, there was no occasion to inform Timothy of them, who was a witness to all the ill offices which Alexander had done to the apostle in Ephesus. I therefore think these ill offices were done to him recently, and in Rome. See the preface to this epistle, Sect. 3. parag. 3.

The Lord reward him according to his works. — The Alexan-
drian and six other MSS., the Syriac and the Vulgate versions, and some of the fathers, read with σειρίζωμεν, 'the Lord will reward;' perhaps the Alexandrian reading of some ancient MSS., is preferable; and is agreeable to the apostle's character to foretell, than to wish evil to wickedness. But the rest of the LXX. and the Christian church might be such, as St. Paul, who had the gift of discerning spirits, and by that gift knew the malice which was in Alexander's heart, wish that such a malicious and injurious teacher might be removed out of the church. This limitation is implied in the words, 'according to his works.' Nay, it is implied in the very nature of the wish; at least in the mouth of a virtuous person. A wish of the same kind Nebuchadnezzar expressed with respect to Sanballat and Tobit. Nehem. iv. 5. not their iniquity, and let not their sin be blotted out, for they provoked thee to anger.'

Ver. 15. Of whom be thou also aware. — This being written after the apostle had made his first answer, at which Alexander had greatly opposed or contradicted his words, he judged it necessary to inform Timothy of that wicked teacher's malice. And as he suspected that Alexander would soon return to Ephesus, he cautioned Timothy to be on his guard against him.

Ver. 16. —1. My first answer. — The apostle's first answer was that which he made some time after he was imprisoned. He called it his first answer, not because he had made, but because he expected to make a second answer, which he did. 2. But all forsook me. — When the apostle made his first answer, Demas and the rest had not left the city; otherwise he could not have completed his words, and the debates on the subject were continued by appearing with him at his trial. The crucify which Nero, or his prefect Gratus, had imprisoned Ceresus from Rome, 17. may seem to be a part of the ancient manuscripts, in which case it may support the apostle's intention in this order was, after acknowledging them to be his autographs of the letters he wrote, to give them to Timothy to be kept, or perhaps they may have had it in view to desire Timothy to deliver them to the churches and persons to whom the fac-similes of them were sent. 3. May it not be laid to their charge. — This prayer shows the excellence of the apostle's disposition. He was sensible of the danger to which his information might give rise, but trusted in the providence of God, that the Christian church might be delivered from the enmity of men; and that the purity and sincerity of his character, and the interest he had in the good of souls, might be sufficiently known, as Christ prayed his Father to forgive those who crucified him.
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17. However, though men forsook me when brought to my trib., the Lord Jesus, according to his promise, Luke xxi. 15 stood by me and strengthened me, that on such an occasion, and before such personages, through me the preaching concerning Christ might be fully declared, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.

18. And the Lord will deliver me from every evil work, and will preserve me to his heavenly kingdom. To whom as a glory for ever and ever. Amen.


21. Make haste to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22. The Lord Jesus Christ as with thy spirit. Grace as with you. Amen.
TITUS.

PREFACE.

Sect. I.—The History of Titus, collected from Paul’s Epistles.

Although Titus was a person of such eminence among the first preachers of the gospel, that St. Paul wrote to him the letter in the canon of scripture which bears his name, for the purpose of directing him how to discharge the duties of his office, his name is not so much as once mentioned by Luke in his book of the Acts. His history, therefore, must consist of such particulars as are related of him in the apostle Paul’s epistles, where indeed he is often mentioned with great respect, and of such probable conjectures as these particulars naturally suggest.

That Titus was converted by Paul, appears from his calling him ‘his genuine son by the common faith.’ Tit. i. 4. Yet at what time, and in what place, Paul converted him, he hath nowhere told us. They who think Titus was a religious proselyte before his conversion, are of opinion that he was converted at Antioch, soon after Paul and Barnabas came to that city from Tarsus, as mentioned Acts xi. 25. But others, supposing him to have been originally an idolatrous Gentile, conjecture that his conversion happened in some of the countries of the Lesser Asia, through which Paul travelled in the course of his first apostolical journey; the history of which is given, Acts, chapters xiii. xiv. What is certain is, that Titus was with Paul in Antioch before the Council of Jerusalem; and that having distinguished himself, after his conversion, by his piety and zeal, he was one of those whom the church at Antioch sent to Jerusalem, to consult the apostles and elders concerning the circumcision of the converted proselytes, fourteen years after Paul’s own conversion; that is, in the year 49, Gal. ii. 1, 2. But the message by which Antioch came to Jerusalem, the apostles, elders, and brethren assembled, and, after reasoning on that question, decreed that it was not necessary to circumcise the converted Gentile proselytes. Nevertheless, the Judeans in Jerusalem zealously endeavoured on that occasion to have Titus circumcised. So the apostle intimates, Gal. ii. 3. Yet, ‘Not for that was I sent to you, being a Greek, was I compelled to be circumcised.’—Here it is proper to remark, that the Jews called all the idolatrous Gentiles Eunuchs, Greeks; for in their manner of speaking, Jews and Greeks comprehended the whole of mankind. See Rom. i. 16, note 3. According to this interpretation of the appellation, from the apostle’s calling Titus a Greek it may be inferred, that before his conversion he was an idolatrous Gentile. The same thing appears likewise from the attempt of the Judeans to force him to be circumcised. For after the decree of the Council was passed freeing the converted proselytes from obedience to the laws of Moses, if Titus, before his conversion, had been one of that denomination, the Judeans could not with any show of reason have insisted on his circumcision. Yet, as the Council had determined nothing respecting the converts from among the idolatrous Gentiles, some of the zealous Judeans, who by stealth introduced themselves into the private meeting in which Paul explained to James, Peter, and John, the gospel which he preached among the Gentiles, and that they found out that Titus, after his conversion, was an idolater, might insist to have him circumcised, on pretence that he was not freed from circumcision by the Council’s decree. But this attempt to subject a Gentile to convert to the law of Moses, Paul reluctantly withstood, ‘that the truth of the gospel might remain with the Gentiles,’ Gal. ii. 5.

After the Council, when Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch, to give the brethren an account of what had happened in Jerusalem, Titus, I suppose, returned with them; and, from that time forth, seems to have accompanied Paul in his travels as one of his assistants. For when the apostle set out from Antioch, to visit the churches which he had gathered among the Gentiles in his first apostolical journey, and to confirm them by delivering to them the decrees of the Council, Titus went before him to Corinth, and laboured with him in the conversion of the inhabitants of that city. This appears from 2 Cor. viii. 23. ‘If any inquire concerning Titus, he is my partner and fellow-labourer in the gospel towards you.’ The reason is, the apostle, before he wrote to the Corinthians, having not visited them since their conversion, the fellow-labouring of Titus with him towards the Corinthians must have happened at the time they were converted.—If this reasoning be just, we must suppose, that after the Council, when Paul set out from Antioch with Silas to visit the churches, Titus either went with them, or was sent away before them with the apostle’s letter to the Galatians, which I think was written from Antioch soon after the Council. See the Preface to Galatians, note 2. In that case, when the apostle went through Galatia with the decrees, he may have met Titus, and have taken him along with him: Or, during his eighteen months’ abode at Corinth, he may have sent for Titus to come and assist him in converting the Corinthians.

After the apostle had planted the gospel in Corinth, I went to Jerusalem. But whether Titus abode at Corinth, or accompanied him to Jerusalem, is not said. This, however, we know, that he came to the apostle, as many others did, during his long residence at Ephesus, mentioned Acts xix. 10. For by him he sent his first epistle to the Corinthians, which was written in Ephesus about the time of the riot of Demetrius. This service of his apostleship assigned to Titus, I suppose, was to, and much respected by the Corinthians, on account of his former labours among them, he hoped he might have influence in composing the disturbances which had taken place in their church. On his return from Corinth, Titus met the apostle in Macedonia, and gave him such an account of the good disposition of the Corinthians as filled him with joy, and induced him to write them a second letter, which he employed Titus likewise to carry. At the same time, he requested him to excite the Corinthians to finish their collections for the saints in Judea, which they had begun during Titus’s former visit to them. In prosecution of this design, Titus abode at Corinth till the apostle himself came and received their collections, and the collections of the other churches of Achaia.—On that occasion, Paul spent three months at Corinth, Acts xx. 3., then set out for Jerusalem, taking Macedonia in his way. His companions in his journey to Jerusalem are mentioned Acts xx. 4., and though Titus is not named as one of them, it does not follow that he was not of the number.—He is not said by Luke to have been with the apostle before his conversion to Corinth. Yet, from the apostle’s sending him from Macedonia to Corinth with his second epistle to the Co-
SECT. I. PREFACE TO TITUS.

rhimians, we learn that he was one of his chief assistants at that time. Wherefore, notwithstanding Luke, in his account of the apostle's return from Greece, hath not mentioned Titus among those who accompanied him to Jerusalem with the collections, he may have been one of them; and having gone with him to Jerusalem, he may have ministered to him during his imprisonment there; and in Cæsarea; nay, he may even have sailed with him to Rome. These, however, are only conjectures; for from the time Titus delivered the apostle's second letter to the Corinthians, in the year 58, we hear nothing of him till the year 62, when he was left by the apostle in Crete, 'to set in order the things that were wanting, and to ordain elders in every city;' Tit. i. 4.

The leaving of Titus in Crete is supposed to have happened some time in the year 62, after the apostle was released from his first confinement in Rome.—In the letters which he wrote about that time to the Philippians, Colossians, Philemon, and the Hebrews, having promised to visit them, we may believe, that, when liberty was given to fulfill his promise, he sailed in spring 63 from Italy for Judea, accompanied by Titus and Timothy. In their way, touching at Crete, they went through the cities, and preached the gospel to the idolatrous inhabitants with such power and success, that great numbers of them were converted. See sect. 2, of this Pref. However, although they were not fixed in their Prelacy, and his apostle's letters were not formed into churches, he did not judge it proper to remain in Crete; but, committing the care of the disciples there to Titus, with an order to ordain elders in every city, he sailed into Judea in spring 63, accompanied by Timothy. The brethren in that country being greatly distressed by the troubles which preceded the war with the Romans, if he had left Crete in its distress, might think it necessary to hasten his visit to them. Accordingly, as soon as he landed in Judea, he and Timothy went up to Jerusalem, and spent some time with the Hebrews, after which they proceeded to Antioch; and, in their progress through the churches, comforted and established them.—From Antioch the apostle set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, then came to Colosse in Phrygia early in the year 64. And seeing he had desired Philemon to provide him a lodging in Colosse, it is reasonable to think he abode there some time. On that occasion, as Benson and others conjecture, he may have written his epistle to Titus, I. 1. 16, and to the Ephesians, while he was at Nicopolis, because he proposed to winter there, Tit. iii. 12.—From Colosse the apostle went with Timothy to Ephesus, where, having inquired into the state of the church in that city, he gave the Ephesian brethren such exhortations as he judged necessary, then departed to go into Macedonia, leaving Timothy at Ephesus to charge some teachers not to teach differently from the apostles, 1 Tim. i. 3.

In passing through Macedonia the apostle no doubt visited the Philippians and the other brethren in that province, according to his promise, Philip. ii. 24. After that, he went forward to Nicopolis to winter there, as he proposed; being accompanied by Erastus and Trophimus, who, it seems, had joined him either at Ephesus or in Phœnicia. In the beginning of the year 65, when the apostle abode at Nicopolis, taking into consideration the weight of the charge which he had devolved on Timothy, he wrote to him that excellent letter in the canon called The First Epistle to Timothy, in which he taught him how to discharge the duties of his function properly.—It seems that, at parting with Timothy, St. Paul had promised the Colossians in the Gentile part, and Nicopolis having been planted by the apostle Paul, he modelled, corrected, and governed the whole, either in person or by his assistants, without any

Titus came from Cretę to Nicopolis, according to the apostle's order, Tit. iii. 12, and gave him such an account of the state of the churches in that island, as determined him to visit them immediately; so that, laying aside his purpose of returning to Ephesus, he left Nicopolis early in the year 65, accompanied by Titus, Trophimus, and Erastus; the latter of whom went no farther with him than to Corinth, 2 Tim. iv. 20.—At his arrival in Crete he had no doubt visited the churches, and rectified the disorders which had taken place in them. But while employed in that work, hearing of the persecution which Nero was carrying on against the Christians in Rome, on pretence that they had set fire to the city, (See Pref. to 2 Tim. sect. 3, last paragraph), and judging that his presence in Rome might be of use to the brethren in their distress, he resolved to go thither. I suppose the apostle sailed for Italy with Titus in the end of summer 65, leaving Trophimus sick at Miletus, a city of Crete, 3 Tim. iv. 20. For that Titus was in Rome with Paul when writing his second imprisonment, is certain from 2 Tim. iv. 10, where the apostle informed Timothy, that Titus was one of those who had fled from the city through fear, and had gone into Dalmatia; but whether with or without his approbation, the apostle doth not expressly say.—What became of Titus afterwards, is nowhere told us in scripture. But some ancient writers, mentioned by Whitaker in his Preface, are of opinion, that Titus died in the seventh year of his age, and was buried in Crete: From which they conjecture, that he returned to Crete after St. Paul's death; for the time of which, see Pref. to 2 Tim. sect. 3, last paragraph.

SECT. II.—Of the Introduction and Progress of the Christian Faith in Crete.

Among the three thousand who were converted by Peter on the memorable day of Pentecost, Cretes, that is, Jews natives of Crete, who had come up to Jerusalem to worship, are mentioned, Acts ii. 11. These, being of the same disposition with the Jewish converts, who, after the death of Stephen, 'preached the word to none but to the Jews only,' Acts xi. 19, would, after their return home from Jerusalem, confine their preaching to the Jews, who, as Josephus informs us, were very numerous in Crete. We may therefore believe, that the first Christians in Crete were mostly of the Jewish nation.—It is true Barnabas went into Cyprus after he separated himself from Saul and Barnabas, but he said nothing of Titus either on that or on any other occasion. And even though he had preached in Crete, as he had not the power of imparting the spiritual gifts to his converts, it cannot be thought that his preaching in that country would be attended with very great success. The same may be said of any other evangelist or Christian prophet who happened to preach the gospel to the Cretians. I therefore think the numerous conversions of the inhabitants of Crete, which made it necessary that elders should be ordained in every city, must be ascribed to the labours of some apostle, who, by working miracles and conferring the spiritual gifts on his converts, made such an impression on the minds of the Cretians, that many of the idolatrous inhabitants and some of the Jews embraced the Christian faith.

Now, that St. Paul was this apostle, seems probable from his leaving Titus in Crete, 'to set in order the things wanting' among the Christians there, 'and to ordain elders in every city.' The modelling and governing the Christian churches, certainly belonged to the persons who had planted them. Accordingly, most of the churches having been planted by the apostle Paul, he modelled, corrected, and governed the whole, either in person or by his assistants, without any
interference from his brethren apostles; just as the apostles of the circumcision modelled, corrected, and governed the churches planted by them, without any interference from his hand.

If the foregoing reasoning is just, the account given in sect. I. may be admitted; namely, that St. Paul sailed into Crete, after he was released from his first confinement at Rome; that, at his landing in Crete, he went through the different cities, and converted many of the inhabitants; and that, being in Crete, he performed his intended visit to the Hebrews, he committed the care of modelling and settling the churches in Crete to Titus, and then set out with Timothy for Judea. — These transactions I think happened after the apostle’s release from his first confinement at Rome, because, though he touched at Crete in his voyage to Rome to prosecute his appeal to the Emperor, being a prisoner, he would not be allowed to go through the island to preach; consequently, if he made any converts on that occasion, they must have been but few.

Sect. III.—Of the Island of Crete, and of the Character and Manners of its Inhabitants.

CRETE, where Titus exercised his ministry when the apostle wrote his letter to him, is one of the largest islands in the Mediterranean, and lies to the south of the Archipelago. In length from west to east, it is about 250 miles, in breadth about 50, and in circuit about 600.

—Anciently it was famous for its hundred cities; for the arrival of Europe on a bull from Phoenicia; for the lawfulness of its king, for the love of Phaé, the wife of Minos, and of his daughter Ariadne; for the labyrinth, the work of Daedalus; for the destruction of the Minotaur; but above all, for the sepulchre of Jupiter, with his name inscribed upon it. See Titus i. 12, note 2. And to finish the mythological history of Crete, it was famous for Mount Ida, where Jupiter is said to have been preserved from his father Saturn, and educated by the Curetes, Corybantes, or Idaei Dactyli.

According to ancient authors, Crete was originally peopled from Palestine. This fact Bochart hath rendered probable, by observing, (Canaan, lib. i. c. 16,) that that part of Palestine which lies on the Mediterranean was by the Arabs called Kéritha, and by the Syrians Cretih; and that the island of Crete had a larger extension than it has at present, in which the LXX. have translated Kéritha, Cretiens, Ezek. xxv. 16. Zeph. ii. 5. That these prophets do not speak of the island of Crete, is plain from their joining the Philistim with the Cretihim, as one and the same people. Accordingly it appears, that the Cretih were a part of the Philiatim; Crethi, or, as it is in the Chaldee paraphrase, Cretih, being declared, 1 Sam. xxx. 14-16, to be the land of the Philistines. Bochart adds, That the Cretih in Palestine were noted archers, and that some of them were employed by King David as his life-guards. See 2 Sam. viii. 16. xv. 18. xx. 23. 1 Kings i. 88. 1 Chron. xviii. 17. in all which places they are called in our translation Cherethites; but the original word is Crethi, which the Chaldee paraphrase interprets Arcerus.—These Cretih of Palestine, it is thought, had their name from a Hebrew word which signifies to destroy, because they made a great havoc with their arrows; to which there is an elegant allusion, Ezek. xxv. 16. 'Vehichrati eth Cretihim,' which our translators have rendered, 'I will cut off the Cherethites,' but the literal translation is, 'I will cut off the cutters of the blocks,' Cretihim, the Cretih.

Sir Isaac Newton also is of opinion that Crete was peopled from Palestine, as appears from his Chronology, page 13, where he says, “Many of the Phancians and Syrians, in the year before Christ 1046, fled from Zidon, and from King David, into Asia Minor, Crete, Greece, and Libya; and introduced letters, music, poetry, the Octoeteria, metals and their fabrications, and other arts, sciences, and customs of the ancients. Along with these Phancians, came a sort of men skilled in the religious mysteries, arts, and sciences of Phancia, and settled in several places under the names of Curetes, Idaei Dactyli, &c.

The Creti from Palestine who settled themselves in Crete, seem to have given their own name to that island. In the first, their nation they continued to be famous archers, (see Tournefort, vol. I. page 83,) and to exercise all the arts which they formerly practiced in Palestine; especially that of navigation, which they employed in piracy. They brought with them likewise all the vices of the Cananeites, being exceedingly addicted to gluttony, drunkenness, and lust. Withal they were extremely covetous, and considerable in literature; in such a manner, as so much became a proverb for telling lies and deceiving; and a Cretian lies, signified the greatest and most impudent lie; particularly Epimenides, who, in a verse quoted by Paul, Tit. i. 13. charged them not only with lying, but with gluttony, and idleness. And to this also it is declared, that these vices constituted their true character—In fine, Polybius, lib. vi. tells us, that the Cretians were the only people in the world who found nothing sordid in money, whatever way it was gained.—This account of the character of the Cretians, shews the propriety of the apostle’s injunction to Titus, chap. i. 13. ‘Be ye sober; for they may be drunk with iniquity, and then shall come upon you even as upon the sons of Cretia and Alexandria.’

Mr. Tournefort, who visited Crete in the beginning of this century, tells us, vol. i. p. 84, that their present inhabitants are more virtuous. The gospel, it seems, hath led them to change their manners.

Crete is now called Candia, from its chief city, which bears that name. In the year 1204 the Venetians took Canea, the second greatest city in Crete, and with it the whole island. The city they held till 1648, when the Turks conquered it, and almost entirely expelled the Venetians from Crete, which they have kept possession of ever since.

After the gospel was planted in Crete by the apostle, and his assistant Titus, it took such deep root there, and spread itself so widely through the island, that it hath been observed that the Christian Crethi or Crethians are superior to all the other sects of the natives, who are in general of the Greek church. These, on payment of a stated tribute to the Turks, are allowed the exercise of their religion without molestation.

Tournefort saith, vol. i. p. 23. The environs of Canea are exceedingly beautiful. From the city, to the nearest mountains, there are larch forests, and thick growths of trees, interrupted by fields, vineyards, gardens, and rivulets, bordered with myrtle; but two-thirds of the country are mountains. Crete, however, in respect of its size, climate and soil, is one of the finest islands in the Mediterranean; and, were it cultivated with as much care as it was in former times, it would produce all the necessaries and luxuries of life the greekest ancients demanded, so that the accounts which ancient authors have given of the number of its cities, and of the multitude of its inhabitants, is by no means exaggerated.

Sect. IV.—Of the Time and Place of writing the Epistle to Titus.

Because the apostle desired Titus to come to him at Nicopolis, chap. iii. 12. when he should send to him Artemas or Tychicus to supply his place in Crete, the transcript, who added the postscript to this letter which our translators have turned into English, hath dated it from
Nicopolis in Macedonia; following in that conjecture Chrysostom and Theodoret. But if the apostle had been in Nicopolis when he wrote to Titus, he would not have said, I have determined, to winter there, but he would have said, to wait here. This circumstance, together with the apostle's not mentioning his bonds in any part of his letter to Titus, shows that he was at liberty when he wrote it. I therefore agree in opinion with those who think the apostle wrote his epistle to Titus from Colosse, while he abode there in the course of this his last apostolical journey, which ended in his second imprisonment at Rome. The above is the best and most approved of Peter's version, she proceeds, and after the conclusion of this epistle, both inhabited, that it was sent to Titus by the hands of Zenas and Apollos. But that conjecture hath been sided by a later hand, and is not well grounded. For from chap. iii. 13, they seem to have come to the apostle from a distant country, and not to have been lately with him.

Sect. V.—Of the Purpose for which the Epistle to Titus was written.

The first converts to the Christian faith in Crete, being, as was observed sect. 2. those Cretan Jews to whom Peter preached on the memorable day of Pentecost, and those who came with Peter's version, the preachers, the gospel on their return from Jerusalem, they were all, or most of them, very zealous of the law of Moses. Wherefore, when Paul came into Crete, and converted numbers of the idolatrous inhabitants, we may believe, that the more early Christians in Crete would address the new converts with great warmth, and insist on their obeying the law of Moses, as absolutely necessary to their salvation. Moreover, to render the law acceptable to these new converts, they no doubt followed the course in which their brethren in other churches walked. They abused the new converts with vain talking, and Jewish fables, and commandments of men, and foolish questions about the law. Nay, they went so far as to affirm, that the sacrifices and purifications enjoined by the law, duly performed, would procure pardon for them, though they continued in the practice of sin. To this doctrine the Cretians, many of whom were very wicked, lent a willing ear; in so much, that these corrupt teachers, who seem to have been natives of Crete, and to have been infected with the vices of their countrymen, subverted with the Cretians, Tit. 1. 11.

The errors and bad practices of the Judaizing teachers, and of their disciples, the apostle, when he came into Crete, observed, and opposed by wholesome instructions and sharp rebukes. But well knowing how diligent they were in spreading their errors, Paul left Titus in Crete to restrain them. And that he might have a number of fit persons, clothed with proper authority, to assist him in opposing the Judaizers, and in maintaining the truth, he ordered him, at parting, to ordain elders, that is, bishops and deacons, in every city. But that he might be at no loss to know who were fit to be invested with these offices, and what line of conduct he himself was to pursue in discharging the duties of his ministry, the apostle, when he came to Colosse, wrote to him this letter, in which he described the qualifications of the persons who were worthy to be ordained elders, commanded him to rebuke the Judaizers sharply, and mentioned the errors he was particularly to oppose, the doctrines he was earnestly to inculcate, and the precepts he was constantly to enjoin; that none of the Cretians, whether teachers or people, might fail in their duty through want of information.

By comparing the epistle to Titus with the two epistles to Timothy, we learn, that the Judaizing teachers were everywhere indefatigable in propagating their erroneous doctrine concerning the necessity of obedience to the law of Moses, and of obtaining salvation; and that in the most distant countries, they uniformly taught the same doctrine, for the purpose of rendering the practice of sin consistent with the hope of salvation; and that, to draw disciples after them, they encouraged them in sin, by the vicious practices which they themselves followed; in the persuasion that they would be pardoned through the efficacy of the Levitical sacrifices. Only, from the apostle's so earnestly commanding Titus in Crete, and Timothy in Ephesus, to oppose these errors, it is probable that the Judaizing teachers were more numerous and successful in Ephesus and Crete than in other places. However, as Titus was a Gentile convert, whose interest it was to maintain the freedom of the Gentiles from the law of Moses, and a teacher of long standing in the faith, the apostle was not so full in his directions and exhortations to him as to Timothy; neither did he recommend to him meekness, lenity, and patience in teaching, as he did to Timothy, but rather sharpness, chap. i. 12. ii. 13. Perhaps Titus was a person of a soft and mild temper; whereas Timothy, being a younger man, may have been of a more ardent spirit, which needed to be somewhat restrained.

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

Is the inscription of this epistle, St. Paul asserted his apostleship, not with a view to raise himself in the estimation of Titus, but to make the false teachers in Crete, and all in every age who shall read this letter, sensible that every thing he ordered Titus to inculcate was of divine authority, ver. 1, 2. And by calling Titus his genuine son by the common faith, he instanced to the Colossians, that he had composed this epistle, because he was a teacher of the same virtuous dispositions with himself, and such he gave him his apostolical benediction, ver. 3, 4. Next, he put Titus in mind that he had left him in Crete, to ordain elders in every city where churches had been planted, ver. 5. And to direct him in that important business, he described to him the character, and qualifications necessary in bishops and deacons, that ordaining to these offices none but persons of that description, they might be able both to instruct the people, and to confute gainsayers, ver. 6-9. Especially them of the circumcision in Crete, whose character the apostle explained, ver. 10.—And whose mouths he told them it was necessary to stop, because they subverted whole families, by teaching the efficacy of the Jewish sacrifices and purifications to obtain pardon for sinners, even while they continued in their sins, ver. 11—Wherefore, the apostle ordered Titus sharply to reprove both the teachers and the people who held such doctrines, and to charge them no longer to give heed to Jewish fables and precepts of men, calculated to support that pernicious error; particularly the precepts concerning meats and sacrifices, taught by men who turned away the truth, when it offered itself to them, ver. 13, 14. Wherefore, to give faith and credit to such teachers, the apostle observed, that both their understanding and their conscience was polluted, ver. 15. They professed to know God, but in works they denied him, ver. 16.
New Translation.

Commentary.

Ver. 1. In the beginning was the word, and the word was with God, and the word was God. 1:1

Ver. 2. The same is the true light which enlightens every man coming into the world. 1:4

Ver. 3. He was in the world, and the world was made through him, and the world knew him not. 1:10

Ver. 4. And the Word became flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. 1:14

Ver. 5. No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him. 1:18
anger, not given to wine, not a striker, not one who makes gain by base methods;  
8 But hospitable, (1 Tim. iii. 2. note 7.), a lover of good men, prudent, just, holy, temperate.  
9 Holding fast the true doctrine (Acts xxvii, 29.) as he had taught them, that he may be able, by the teaching which is wholesome, both to exhort and to confute the gainsayers.  
10 For there are many unruly and foolish talkers and deceivers, especially those of the circumcision.  
11 Whose mouths must be stopped, who subvert whole families, teaching things which they ought not, for the sake of sordid gain.  
12 One of themselves, a prophet of their own, hath said, The Cretians are always liars, evil wild beasts, lazy belles.  
13 This testimony is true; for which cause rebuke them sharply, that they may be healthy in the faith;  
14 Not giving heed to Jewish fables, and precepts of men who turn away from the truth;  
15 All meats are pure to the pure; but to the polluted and unfaithful nothing is pure; (Acts, 78.) both for their understanding and conscience is polluted.  
16 They profess to know God, but by works Ephesians was applied with propriety by the apostle to the Jews, that the apostle had now in his eye the prejudices of the Jews concerning meats clean and unclean; which, although originally the prejudice of God, were now absolved under the gospel. Wherefore, if these were any longer enjoined as obligatory, they were not enjoined by God, but were 'the precepts of men.'  
17 Who turn away the truth. The apostle, by a beautiful figure, represents the truth as offering itself to the Jews, and the Jews as turning it away with contempt.  
18 All meats are pure to the pure. The word meats is wanting in the original, but must be supplied, the expression being elliptical. See 1 Cor. vi. 12 note. As the Jews reckoned must have been extremely displeasing to the false teachers of that nation to find the apostle representing the Gentiles as the most zealous for and zealous in the passions also, the apostle gives these teachers the opprobrious names with which they designated the Gentiles. See Philip. iii. 2. The apostle is not here speaking of the attitude of the Gentile, but of the preceding verse, of the Jews, who insisted that the precepts of the law of Moses concerning meats were still obligatory, and who had supposed that even the Gentile Christians must observe these laws.  
18 And unfaithful. This is the proper translation of the word προδόται, because it does not imply traitors, as the word implies, but, such believers as were unfaithful to Christ, by living in intemperance and debauchery.  
19 For 16. The question is not the true God. They boast of having the true knowledge of God's will from the Mosaic revelation, and on that principle they act in opposition to the doctrine of the apostles; but by the wickedness of their lives they shew themselves to be utterly ignorant of God, and of every thing that is good; consequently they deserve no credit from the disciples of Christ, as teachers.
they denymix, being abominable and disobedient, and without discernment, better than others; but by their works do they deny him—being abominable on account of their sensuality, and disobedient to the express commands of God, and to every good work without discernment: They neither know nor approve of any good work.

CHAPTER II.

View and Illustration of the things contained in this Chapter.

The apostle having directed Titus to ordain elders in every city, and described the character and qualifications of the persons he was to invest with offices in the church; also, having laid open the bad character and evil practices of the Judaizers in Crete, and ordered him to rebuke them sharply, he in this chapter gave him a short view of the duties of his office, as superintendent both of the teachers and of the people in Crete. He was, in opposition to the Judaizers, to inculcate on the people such precepts only as were suitable to the wholesome doctrine of the gospel, ver. 1.—And with respect to the aged men who held sacred offices, he was to enjoin them to be attentive to the behaviour of those under their care; to be grave in their own deportment; prudent in giving advice, and in the discharge of their duties; and, spiritually healthy by faith, love, patience, ver. 2.—In like manner, those aged women who were employed to teach the young of their own sex, he was to exhort to a deportment becoming their sacred character. They were neither to be slanderers nor drunkards, but to be good teachers, ver. 3.—In particular, they were to persuade the young women who were married to do their duty to their husbands, their children, and their families, that the gospel might not be evil spoken of through their bad behaviour, ver. 4, 5.—On young men he was to inculcate the government of their passions, ver. 6. But above all, both in teaching and behaviour, Titus was to make himself a pattern of the virtues which he enjoined to others, ver. 7, 8.—And because the Judaizers, to allure slaves to their party, taught that under the gospel slaves are free, Titus was to inculcate on slaves obedience to their masters, diligence in their work, and honesty in every thing committed to trust to them, ver. 9, 10.—Withal, to make the Cretan bishops and people sensible of the impurity of the doctrine of the Jewish teachers, concerning the efficacy of the Levitical sacrifices in procuring pardon for impious sins, and all that is necessary to perform this very purpose, to teach men that, desiring ungodliness and worldly lusts, they should live soberly, etc. in expectation of a future judgment, ver. 11, 14.—These things the apostle ordered Titus to teach in the plainest and boldest manner, agreeable to the authority with which he was invested as an evangelist, ver. 15.

NEW TRANSLATION.

CHAP. II.—But do thou (kathw. 55.) inculcate the things which become wholesome doctrine:

2 That aged men be vigilant, grave, prudent, healthy by faith, love, patience; 

3 That aged women, in like manner, be in deportment (παρακολουθείσαι) as become sacred persons; not slanderers, nor enslaved to much wine; good teachers;

4 That they may persuade the young women to be lovers of their husbands, lovers of their children;

5 To be calm, chaste, careful of their families, good, subject to their own husbands, that the word of God may not be evil spoken of.

COMMEN TARY.

CHAP. II.—The fables and commandments of men taught by the Judaizers sicken the soul: But do thou inculcate the practices which are suitable to the wholesome doctrine of the gospel:

2 That aged men, who hold sacred offices, be attentive to the behaviour of those under their care; to be grave in their own deportment; prudent in giving advice, and in the discharge of their duties; and, spiritually healthy by faith, love, patience;

3 That the aged women, whom the church employs to teach the young of their own sex, in like manner, be in speech and behaviour as become persons employed in sacred offices; not slanderers, not enslaved to much wine, but good teachers;

4 That they may persuade the young women under their care to be lovers of their husbands, performing the duties of marriage from affection, and lovers of their children, by bringing them up religiously;

5 To be of a calm disposition, chaste, attentive to the affairs of their families, good, to their domestics, obedient to their own husbands, that the gospel may not be evil spoken of, as encouraging wives to neglect their husbands and children, on presence of their attending on the offices of religion.

Ver. 1. Wholesome doctrine.—πραπαρεκλησία, a word commonly signifies an assembly or council of the whole body of God's people. It has here this meaning. But Le Clerc, in his addition to Hammond, hath shewn that the LXX. use it to denote an office of dignity. Wherefore παρακολουθείσαι being of the same signification with παρακολουθείσαι, it may be translated in this passage elders. In support of this translation, I observe, that the virtues which Titus was to inculcate on aged men, are the same with those which Timothy was commanded to exercise on bishops and deacons. They were to be εγκρινόμενοι, vigilant, grave, prudent. See 1 Tim. iii. 2, 8.

Ver. 2. That aged men.—Through the word παπαρακολουθείσαι commonly signifies aged women indiscriminately, it evidently denotes in this verse such aged women as were employed by the church in teaching the young of their own sex the doctrines and precepts of the Christian religion: For they were to be in speech and behaviour as become sacred persons; and such persons were also the teachers of the church. The women of the last mentioned, did not belong to aged women in general, but only to such of them as were employed in teaching. The things which these persons were to teach the young under their care, are mentioned ver. 4, 5. See 1 Tim. iii. 11. note 1.

2. In deportment.—The word παπαρακολουθείσαι, denotes, not only the dress, but the carriage of the body; so is fully translated deportment.

3. As become sacred persons.—The aged women employed by the church to teach the young are simply called sacred persons, because the office they were employed to discharge was a sacred office; as was shewed 1 Tim. v. 15. note 1.

4. Not slanderers.—This was required in the same order of female teachers, 1 Tim. iii. 11.

5. Not enslaved to much wine.—This is a qualification required in the deacons, 1 Tim. iii. 8.

4. That they may persuade.—That επιδιώκειν may be translated. See 2 Tim. i. 7. note 2.

5. To be of a calm disposition.—The word επιστήθησαι signifies both those who keep at home, and those who take proper care of their families. In this latter sense I understand it here, with Kramer and the Vulgate.

2. That the word of God may not be evil spoken of.—The exhortation to good wives and mothers, which aged women were ordered, in this passage, to give to the young under their care, is not to be considered merely as a rule by which these are to govern themselves who are intrusted with the office of teaching others; but young women are more especially to consider it as a rule for directing their own conduct; that by their confugal affections, their care in educating their children, their chastity, their prudent economy, their sweetness of disposition, and subjection to their husbands, all founded on the principles of religion, they may do honour to the gospel which they profess to believe and obey.
6 The young men, in like manner, exhibit (εἰσέχωρον) to govern their passions.

7 (Hμῶς) in all things make thyself a pattern of good works, (παραπληρεῖται, see 2 Tim. iii. 16.) in teaching show incorruptness, gravity, sincerity.

8 Whole some speech, which cannot be condemned, that he who is on the opposite sides may be ashamed, having nothing bad to say concerning you.

9 Servants EXHORT to be subject to their own masters, and in all things to be careful to please, not answering again;

10 Not secretly stealing, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things:

11 For the grace of God, which bringeth salvation, (σωτηρίας) hath shone forth to all men,

12 Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, piously, in present world.

13 Expecting the blessed hope, (ὑπάρχοντας) the appearance of the glory of the great God, and our Saviour Jesus Christ;

Ver. 7. Show (παραπληρεῖται) incorruptness, gravity, (σωτηρίας) sincerity. — Some ancient MSS. and versions want the word which it is supposed to introduce the clause. This is an instance, as in the Alex. MS. in the Arabic version, and in some of the Greek commentators. Mill thinks it was first placed on the margin in an excision of οὐδὲν οὐδὲν, incorruptness, and afterwards was inserted in the text. But though both words come from the same root, being differently compounded, they may be distinguished in the following manner: — In corruptness, οὐδὲν οὐδὲν, may signify that Titus’s doctrine was to be free from all corrupt mixture, taken whether from Judaism or from the philosophy or, I might say, from the enemy of God. It was to be as pure as the honey, as innocent, as innocent, as unspotted, as unspoiled, as uncorrupted. So in the case of the grace of God, it was to be free from all corruption, from all corrupt mixture, from all corrupt mixture, from all corrupt mixture. The grace of God was to be pure, was to be unspotted, was to be uncorrupted.

Ver. 8. He that is on the opposite side. — ἄνθρωπου, supply υἱον, son. He means infidels, whether Jews or Gentiles.

Ver. 10. Not secretly stealing.—The word ἀκριβῶς signifies the stealing a part of a thing; the thief not daring to take the whole, for fear of being discovered. It is applied to the fraud of Anna and Sappho, Acts v. 3, who abstracted a part of the public lands.

Ver. 11. — For the grace of God. — Here, and Gal. v. 4, the gospel is called 'the grace of God,' either because it is the great grace of God, or because it is the grace of God most to be desired. The grace of God is a thing of the highest value to men, or because it teaches the doctrine of God’s great grace or favour to men.

Ver. 12. Hath shone forth to all men. — The word ἔφασεν properly signifies publish, announce, proclaim; to make known to all; and, from hence, the same word is used of the gospel when the same word is used of the gospel. The gospel, like the sun, hath shone forth to all men, and given light to all. Hence Christ, the author of the gospel, is called, Luke i. 17. ἐν φωτισμὸς ἐκ τοῦ θεοῦ. 76. Αὐτὸς ἐστιν ἐστιν τό δύναμις τῆς ἐκ προφητών. 76. Εἰς τὸν θεόν ἐστιν τό δύναμις τῆς ἐκ προφητών, the day-spring from on high, and Mal. iv. 4. 'the sun of righteousness.' Hence also Christ called himself, Luke x. 19. 'the light of the world.' — The shining forth of the gospel to all men is an high recommendation of it, and shews it to be entirely different from the heathen mysteries, which, if they contain any thing like this, are pretended to be the light of the world. But the light of the world the Christians brought the light of the gospel to men, and gave light to all. Hence Christ, the author of the gospel, is called, Luke i. 17. ἐν φωτισμὸς ἐκ τοῦ θεοῦ. 76. Αὐτὸς ἐστιν ἐστιν τό δύναμις τῆς ἐκ προφητών. 76. Εἰς τὸν θεόν ἐστιν τό δύναμις τῆς ἐκ προφητών, the day-spring from on high, and Mal. iv. 4. 'the sun of righteousness.' Hence also Christ called himself, Luke x. 19. 'the light of the world.' — The shining forth of the gospel to all men is a high recommendation of it, and shews it to be entirely different from the heathen mysteries, which, if they contain any thing like this, are pretended to be the light of the world. But the light of the world the Christians brought the light of the gospel to men, and gave light to all. Hence Christ, the author of the gospel, is called, Luke i. 17. ἐν φωτισμὸς ἐκ τοῦ θεοῦ. 76. Αὐτὸς ἐστιν ἐστιν τό δύναμις τῆς ἐκ προφητών. 76. Εἰς τὸν θεόν ἐστιν τό δύναμις τῆς ἐκ προφητών, the day-spring from on high, and Mal. iv. 4. 'the sun of righteousness.' Hence also Christ called himself, Luke x. 19. 'the light of the world.' — The shining forth of the gospel to all men is an high recommendation of it, and shews it to be entirely different from the heathen mysteries, which, if they contain any thing like this, are pretended to be the light of the world. But the light of the world the Christians brought the light of the gospel to men, and gave light to all. Hence Christ, the author of the gospel, is called, Luke i. 17. ἐν φωτισμὸς ἐκ τοῦ θεοῦ. 76. Αὐτὸς ἐστιν ἐστιν τό δύναμις τῆς ἐκ προφητών. 76. Εἰς τὸν θεόν ἐστιν τό δύναμις τῆς ἐκ προφητών, the day-spring from on high, and Mal. iv. 4. 'the sun of righteousness.'
Titus.

Chapter II.

14 Who gave himself for us, that he might redeem (1 Tim. ii. 6, note 1.) us from all iniquity, and purify to himself a peculiar people, zealous of good works.  

15 These things incultate, and exhort, and confute, (see 2 Tim. iv. 2.), with all authority. Let no one despise thee.  

Jesus is to appear at the last day, in his own glory, and in the glory of the Father, that event may fitly be termed 'the appearing of the glory of the great God, and of our Saviour Jesus Christ.' It is true, the article is wanting before εὐαγγελία. Yet it may be supplied, as our translators have done here before εὐαγγελία; and elsewhere, particularly Eph. v. 6. 'In the kingdom of our Lord and of God.' See 2 Cor. iv. 6. Besides, as εὐαγγελία is in the genitive case, it will bear to be translated of our Saviour, although the article is wanting. Yet I have not ventured to translate it in that manner, because the meaning of this text hath been much disputed. As the appearing of Jesus Christ, the rank of all men will be determined, and their precedence settled, and every one placed in a station suitable to the real worth of his character, and confined in that station for ever.  

2. The great God.—In giving the title of great to God, the apostle followed the custom of the ancient Greeks, who gave that title to the true God, to distinguish him from the gods of the heathens: Thus, Psal. lxvii. 12. 'Who is so great a God as our God?'—I do not think there is any allusion here to the Didascalia, in which the gods worshipped in Samosrace and Crete, as some commentators imagine.  

3. And our Saviour Jesus Christ.—Because the article prefixed to κεκρυμμένος is not repeated before εὐαγγελία, some are of opinion that one person only is spoken of; namely, Jesus Christ, to whom he thinks the title of The great God is given in this verse. Accordingly some translate the clause thus, 'The great God, even our Saviour Jesus Christ.' And in confirmation of this, they observe, that we never read in scripture of the appearing of the Father. But the answer is, The apostle does not speak of the appearing of the Father, but of the appearing of the glory of the Father; agreeably to what Christ himself declared, that at his return to judgment, he will appear surrounded with the glory of his Father. See the first note on this verse.  

Ver. 14. A peculiar people.—παρεξελεγκόμενοι. This is said in allusion to Ezek. xlii. 13, and Deut. vi. 7, where God calls the Jews a peculiar and a special people to himself: because he had made them his property, by redeeming them from the bondage of Egypt, and had distinguished them from all other nations by rites and ordinances of his own appointment. Christ hath made believers his peculiar people, by giving himself for them, to redeem them from all iniquity, and to purify them to himself; a people zealous, not of rites and ceremonies, but of good works. This being the great end of Christ's death, how dare any person pretending to be one of Christ's people, either to speak or to think lightly of good works, as not necessary to salvation?  

Ver. 15. Incultate and exhort.—The Cretians being a sensual and erroneous people, and the Judaising teachers having desired the necessity of good works, the apostle commanded Titus, both to affirm the necessity and to enjoy the practice of them, in the boldest and plainest manner.  

Let no one despise thee.—The apostle does not say, as to Timothy, 'My son, be strong in the truth.' This does not imply that he inferred that Titus was an older man than Timothy. In the compound word πραγγαγγελία, the preposition πρά, like πρὶς, alters the meaning of the word with which it is compounded.

Chapter III.

View and Illustration of the Matters contained in this Chapter.

Because the Jews affirmed, that no obedience was due from the worshippers of the true God to magistrates who were idolaters, and because by that doctrine they made not only the Jewish but the Gentile believers bad subjects, and exposed them to be punished as evil-doers, (see Phil. iii. 21.) the apostle commanded Titus to incultate frequently on the Cretians to obey the magistrates under whose protection they lived, although they were idolaters, ver. 1. and not to speak evil of any one on account of his nation or religion, ver. 2. Because, said the apostle, even we of the Jewish nation, who now believe the gospel, were formerly in behaviour as bad as the heathens; being food and drunken, etc., etc., ver. 3. and merely through the mercy of God, and not by our own endeavours, have been delivered from our former sinful state, by the bath of regeneration and renewing of the Holy Ghost, ver. 4, 5, 6.—That being rescued from ignorance and wickedness by grace, we might become heirs of eternal life, ver. 7.—Next, the apostle ordered Titus strongly to affirm, that every one who hath believed on God is bound to practise good works; and that such works are really profitable to men, by rendering them acceptable to God, ver. 8. Also he commanded him in his discourses to avoid the foolish questions and genealogies of old men, which the false teachers insisted on, ver. 9. and to admonish heretical teachers, both concerning their doctrine and their practice; and, after a first and second admonition, if they did not amend, to cast them out of the church, ver. 11.—Withal, because the Cretians were disposed to be idle, Titus was to enjoin them to follow some honest occupation, whereby they might abide in peace, and by works of charity to the afflicted, ver. 14.—The apostle concluded his epistle with salutations, and with a benediction to all in Crete who acknowledged his apostolical authority, ver. 13.

New Translation.

Chapter III.—1 Put them in mind to be subject to governments and powers, to obey magistrates, to be ready to every good work;  

2 To speak evil of no one; to be no fighters, but equitable, showing all meekness to all men;  

3 For even we ourselves were formerly enemies.  

Ver. 1. To obey magistrates.—The word δικαιοσύνη literally signifies to obey those who rule. The disposition of the Jews towards heathen rulers, see described Rom. xiii. View 1 Tim. ii. 2.  

Ver. 2. To speak evil of no one.—The word δικαιοσύνη, on the one side, and speaking, denotes all those vices of the tongue which proceed either from hatred or from contempt of others, and which tend to hurt their reputation, such as railing, reviling, mocking speeches, whisperings, etc.  

Ver. 3. For even we ourselves were formerly foolish, etc.—Because the 'good things of the Holy Ghost,' on those of whom the apostle speaks, is mentioned ver. 6, Jerome, Estius, the author of Misc. Sacra, and Beza, are of opinion, that the character of the
foolish, disobedient, erring, sloavishly serving divers (πονηροι) inordinate desires and pleasures, living in malice and envy, hated, and hating one another.

4. But when the goodness and the philanthropy of God our Saviour abounds, for we were formed foolish in our notions of religion, and in observing the traditions of the fathers, disobedient to God, erring from the truth, sloavishly serving diversordinate desires and pleasures, living in malice and envy, hated by the Gentiles, and hating one another.

5. He saved us, not (α vide, 156.) on account of works of righteousness which we had done, but according to his own purpose and grace, through the which he had merited such a deliverance, but in prosecution of his own merciful purposes, having been accomplished through the bath (παντοκρατορος) of regeneration, and (ορνωθεσθαι) the renewing of the Holy Ghost.

6. Which he poured out on us richly through Jesus Christ our Saviour.

7. That being justified by his grace, we might be made heirs according to the hope of eternal life. (Tit. i. 2.)

8. (σκακισθη) This doctrine is true; yet, concerning these things, I command thee strongly to affirm, that they which have believed in God should walk in good works, so as to promote good works. These are (πεζειευς, 1 Tim. iii. 1, note 3) the things honourable and profitable to men.

believing Jews before their conversion is described here; and among the rest the character of the apostle himself. But any reader who considers what he says of his own behaviour in his unconverted state, acts xxii. 11, 12, 13. He will hardly believe the apostle speaks of himself. Only, being about to say things disagreeable to the Jews, he classed himself with them, according to his custom, to escape the opposition of therising of the Jewish leaders.

These, iv. 15, note. The sentiment in this passage is beautiful; namely, that the recollection of our own faults ought to make us cautious in judging of the faults of others, and prevent us from passing severe sentences on them when they fall into sin.

Ver. 4. Of God our Saviour.—That the father is here called God our Saviour, is evident from ver. 6, where the same person is said to have poured out the Holy Ghost richly on the Jews through Jesus Christ our Saviour. The title of our Saviour: Jesus Christ, belongeth to the Father, because he formed the scheme of our salvation, and sent his Son into the world to accomplish it, John iii. 16. Rom. v. 1. John iv. 14; on which account the title of Saviour is given to the Son likewise.

Ver. 5. Of the formation of the Holy Ghost, it is seen in scripture not always denote eternal salvation; but it signifies, sometimes the knowledge of salvation, Rom. xii. 11, note 2; and sometimes the obtaining of salvation, Gal. i. 4. It is here rendered as signifies, delivered us from the miserable and wicked state in which we were living before we believed the gospel. The word signifies signifies, renders the idea expressed.

3. Through the bath of regeneration:—through baptism; calling baptism regeneration, not because any change in the nature of the baptized person is produced by baptism, but because it is an emblem of the purification of his soul from sin. Hence Ananias, in allusion to the emblematical practice of the Jews, who, when they admitted a proselyte into their church, baptized, always spake of him as one born again. Nevertheless the real change in the nature of a believer, which enables him to be called a son of God, is not effected by baptism, but by 'the renewing of the Holy Ghost,' mentioned in the next clause. Hence our Lord, when he was speaking to his apostles, and by his discourse to Nicodemus, John iii. 5. 'Except a man be born anew of the Spirit, he cannot enter into the kingdom of God.'

5. And the renewing of the Holy Ghost.—The gift of the Holy Ghost, which on some occasions was shed down on the believing Jews and Gentiles from heaven, and on others was imparted to them by the imposition of the apostles' hands, is, with great propriety called 'the renewing of the Holy Ghost,' because by that gift their lives were changed. The divine original of the gospel was greatly strengthened; so that they were 'the pillars of the chief gates of the temple of God,' conformed to the image of the Son of God, so that the power influence in converting such a change in their dispositions as made them new creatures.

The preceding verse, 'the Holy Ghost signifies the gift of the Holy Ghost, has retained the common translation of the relative in, namely which, to show, what is said to be is said to be, not the person, of the Holy Ghost. When the phrase poured out is used in scripture to signify the communication of the spiritual gifts, it denotes that these gifts were imparted, not by the imposition of the hands of men, but immediately from heaven, accompanied with some visible sign or token: of which we have instances, Acts ii. 3, 4, and x. 46. It speaks of himself as one of whom the Holy Ghost was poured, we are warranted to believe that he received the gift of the Holy Ghost before he was poured out by the apostle, Acts ii. 19. 20. The history of the hands of Ananias; and that Ananias's words to Saul, Acts ix. 17. 'The Lord Jesus hath sent me that thou mightest receive thy sight, and he filled with the Holy Ghost,' though preceded by putting his hands on the apostle, do not mean that Ananias was sent to communicate the Holy Ghost to him by the imposition of his hands: for in that case Paul could not have said, 2 Cor. x. 6. I am in nothing behind the very greatest of the apostles.' But his meaning is, that he was sent by God to baptize him, that after his baptism he might be filled with the gifts of the Holy Ghost immediately from heaven, accompanied with some visible sign or token, which Saul, having recovered his sight, was to see. Agreeably to this account of the matter, in Christ's commission to Ananias, he appears to have been sent to communicate the Holy Ghost to Saul, but only of his putting his hands on him that he might receive his sight; neither is anything else mentioned by Ananias, concerning his mission to Saul, except Ver. 7.—1. Being justified. —Concerning the forensical sense of the terms justify and justification, see Rom. xiii. 12, note 2. The word justificatio, in the much disputed passage, note 2, Psa. 32, note 3.

1. By his grace.—As the pronoun used in this passage is the relative in, but the demonstrative this, which commonly denotes the remote antecedent, it is probable that the grace, not of Christ, who is last mentioned, but of God, who is mentioned ver. 4, is meant. By ascribing men's justification to the grace of God, the apostle did not mean to infer that good works are not necessary to justification. For he tells us, chap. ii. 18, that the grace of God which bringeth salvation teacheth us to live soberly, righteously, and godly in this present world.

Ver. 8. That they who have believed in God.—οι νοτοι του, 'They who have believed, and who continue to believe,' according to the usual use of the participle, to practice good works; that is, to practice them our-
9 But foolish questions and genealogies, and strifes and contentions about the law, stir up strife; and are unprofitable and vain. (See 1 Tim. vi. 6, 14, 18, 23.)

10 An heretical man, after a first and second admonition, reject.

11 Knowing that such a person is perverted, and sinning, being self-condemned.

12 When I shall send either Artemas to thee, or Tychicus, make haste to come to me at Nicopolis, for I have determined to winter there.

13 Diligently forward on their journey Zenas the lawyer, and Apollos, that nothing may be wanting to them.

14 And let our servants also learn to practice honest trades, for necessary uses, that they may not be unfruitful.

15 All who are with me salute thee. Salute them who love us in the faith. Grace be with all of you. Amen.
PHILEMON.

PREFACE.

Sect. I.—The History of Philemon.

Philemon, to whom this epistle was written, was no stranger to the apostle Paul: for in the first and second verses the apostle addressed all the members of Philemon's family, as well as himself to the slave; and, ver. 19, he insinuates that Philemon himself was his convert. Nay, ver. 17. Philemon's respect for the apostle is mentioned. He was an inhabitant of Colosse, as appears from the epistle to the Colossians, chap. iv. 9, where Onesimus, Philemon's slave, is called 'one of them.' And ver. 17. the brethren of Colosse are desired to say to Archippus, (the person mentioned Philem. ver. 2,) 'Take heed to the ministry which thou hast received.'—Beside, the ancients believed that Philemon was an inhabitant of Colosse. So Theodoret says expressly in his commentary on this epistle, and tells us that his house was still remaining in Colosse in his time; that is, in the beginning of the fifth century. And Jerome also, in his commentary on this epistle, says, Philemon was of Colosse; and Theophylact calls him a Phrygian. Oper. tom. 2. p. 881.—For an account of Colosse, see Preface to Colossians.

Philemon seems to have been a person of great worth as a man, and of some note as a citizen in his own country: for his family was so numerous that it made a considerable fortune; and was very near a considerable part of the church at Colosse, ver. 2. He was likewise so opulent, that he was able, 'by the communication of his faith,' that is, by his beneficence, to refresh the bowels of the saints, ver. 6, 7. According to Grotius, Philemon was an elder of Ephesus. But Beausobre speaks of him as one of the pastors of Colosse; in which he is followed by Doddridge. From the apostle's employing Philemon to provide him a lodging, in Colosse, Michaelis conjectures that he was one of the deacons there. These authors were led to think Philemon a minister of the gospel, because in the inscription of this letter the apostle calls him his fellow-labourer. But that appellation is of ambiguous signification; being given not only to those who preached the gospel, but to such pious persons also, whether they assisted the apostle in any manner whatever, or were employed in preaching. See Rom. xvi. 8. 3 John ver. 8.

The ancients differed as much as the moderns in their opinion concerning Philemon's station in the church. Some of them reckoned him a bishop; but others, fancying that Apthia was his wife, contended that he had no pastoral care. But, as this began very early to esteem celibacy in ecclesiastical persons. In particular, Hilary the deacon saith expressly that he was one of the laity. Theodoret, Oecumenius, and Theophylact seem also to have been of the same opinion. See Whitby's preface to this epistle.

Sect. II.—Of the Occasion on which the Epistle to Philemon was written.

Onesimus, a slave, on some disgrace, having run away from his master Philemon, came to Rome, and falling into want, as is supposed, he applied to the apostle, of whose imprisonment he had heard, and with whose benevolent disposition he was well acquainted, having, as it seems, formerly seen him in his master's house. Or the fame of the apostle's preaching and miracles having drawn Onesimus to hear some of the many discourses which he delivered in his own hired house in Rome, these made such an impression on him, that he became a sincere convert to the Christian faith: For the apostle calls him, ver. 9, 'his son, whom he had begotten in his bonds.' After his conversion Onesimus returned to the apostle, and served him with the greatest assiduity and affection. But being sensible of his fault in running away from his master, he wished to repair that injury by returning to him. At the same time, being afraid that on his return his master would inflict on him the punishment which, by the law or custom of Phrygia, was due to a fugitive slave, and which the apostle, he supposed, could inflict without applying to any magistrate, he besought the apostle to write to Philemon, requesting him to forgive and to receive him again into his family. The apostle, always ready to do good offices, very willingly complied with Onesimus's desire, and wrote this letter to Philemon, in which, with the greatest softness of expression, warmth of affection, and delicacy of feeling, he not only interceded for Onesimus's pardon, but urged Philemon to receive him, and put confidence in him, as a sincere Christian. And because restitution, by repairing the injury that had been done, restores the person who did the injury to the character which he had lost, the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle, by his handwriting, not only to repay all that Onesimus had done to Philemon, but to make full reparation also for whatever injury he had done to him by running away from him.

To account for the solicitude which the apostle shewed in this affair, we must not, with some, suppose that Philemon was keen and obstinate in his resentments; but rather, that having a number of slaves, on whom the pardoning of Onesimus might have a beneficial effect, he might judge some punishment necessary for a warning to the rest. At least the apostle could not have considered the pardoning of Onesimus as a matter which merited so much earnest entreaty, with a person of Philemon's piety, benevolence, and gratitude, unless he had suspected him to have entertained some such apprehension. Many are of opinion that Onesimus robbed his master before he ran off. But of this there is no evidence; unless we think the expression, ver. 18, 'If he hath injured thee any thing,' contains an insinuation of that sort. But the apostle might mean, injured thee by the loss of his service. The words will fairly bear that interpretation. Why then, as Lardner observes, impute crimes to men without proof?—What the apostle wrote to Philemon on this occasion is highly worthy of our notice; namely, that although he had great need of an affectionate honest servant to minister to him in his bonds, such as Onesimus was, who had expressed a great inclination to stay with him; and although, if Onesimus had remained with him, he would only have discharged the duty by which Philemon himself owed to his spiritual father; yet the apostle would by no means detain Onesimus without Philemon's leave; because it belonged to him to dispose of his own slave in the way he thought proper. Such was the apostle's regard to justice, and to the rights of mankind!

Whether Philemon pardoned Onesimus, or punished him, is not known. Only, from the earnestness with
which the apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, we may conjecture that he actually pardoned Onesimus, and even gave him his freedom, in compliance with the apostle's institution, as it is interpreted by some, that 'he would do more than he had asked.' For it was no uncommon thing, in ancient times, to bestow freedom on such slaves as had obtained the esteem and good-will of their masters by their faithful services.

**Sect. III.**—Of the Authenticity and Use of St. Paul's Epistle to Philemon.

JEROME, in his preface to this epistle, says, "Volunt aut apostolam non esse Pauli; aut etiam si Pauli sit, nihil habebis quod nos edicare possit. Et a pietasque reverentia, dum tandem, ut in uno, praebet officio, non docendo." But Chrysostom in his preface hath shewed several excellent uses which may be made of this epistle; two of which, as they are of great importance, I shall mention. The first is, In this epistle the apostle hath left to churchmen an excellent example of charity, in endeavouring to mitigate the resentment of one in a superior station towards his inferior, who had been a thief; and in endeavouring to restore the inferior to the favour of the other, which he had lost through his unfaithfulness—and that not only by arguments drawn from reason, but by generously binding himself to repay all the loss which the superior had sustained by the injury of the inferior. The second use which may be made of this epistle is equally excellent. It sets before churchmen of the highest dignity a proper example of attention to the people under their care, and of affectionate concern for their welfare, which, if it were imitated, would not fail to recommend them to the esteem and love of their people; consequently would give them a greater capacity of doing them good. I add some other uses; namely, that although no article of faith be professedly handled in this epistle, and no precepts for the regulation of our conduct be directly delivered in it, yet the allusions to the doctrines and precepts of the gospel found in it, may be improved in various respects for regulating our conduct. For it is therein insinuated, 1. That all Christians are on a level. Onesimus the slave, on becoming a Christian, is the apostle's slave and brother, in beginning to be in a no alteration in men's political state. Onesimus the slave did not become a Freeman by embracing Christianity, but was still obliged to be Philemon's slave for ever, unless his master gave him his freedom. 3. That slaves should not be taken nor detained from their masters, without their master's consent, ver. 15, 16. 4. That we should not contend person of low estate, nor disdain to help the meanest when it is in our power to assist them, but should love and do good to all men. 5. That where an injury hath been done, restitution is due, unless the injured party gives up his claim. 6. That we should forgive sinners who are penitent, and be heartily reconciled to them. 7. That we should never despair of re-

**New Translation.**

Ver. 1. Paul, confined with a chain for preaching Christ Jesus, and Timothy our brother, to Philemon the beloved, and our fellow-labourer,

**Commentary.**

Ver. 1. Confined with a chain for preaching Christ Jesus, and Timothy our brother, to Philemon the beloved, and our fellow-labourer, to Philemon the beloved of us both, and our fellow-labourer in the gospel,

be allowed, but to every thing in our power to convert them.

The only reason which the apostle shewed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon. Nor is it possible, even at this day, so long after Philemon and his slave are both gone, to read this letter without experiencing, in some measure, the same happy effect.

In the mean time, if this epistle had served no other purpose but to shew the world what sort of man the apostle Paul was in private life, it would justly have merited a place in the canon of scripture. For in it the writer hath displayed qualities which by men are held in the greatest estimation; such as an high spirit arising from a consciousness of his own dignity, consummate understanding, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness as well as purity of manners; qualities not to be found either in an enthusiast or in an impostor.—Doddridge observes, "That this epistle, considered as a mere human composition, is a masterpiece of its kind. For, if it is compared with an epistle of Pliny, supposed to have been written on a similar occasion, Lib. ix. epist. 21, that epistle, though penned by one who had injured a friend, differs from the epistolary style, and though it has undoubtedly many beauties, will be found by persons of taste much inferior to this animated composition of the apostle Paul."

**Sect. IV.**—Of the Time and Place of Writing the Epistle to Philemon.

That this epistle was written from Rome about the time the epistle to the Colossians was written, may be gathered from the following circumstances:—Like the epistle to the Colossians, this was written when the apostle was in bonds, ver. 1, 10, 18, 23, and when he had good hopes of obtaining his liberty, ver. 22.—Timothy joined Paul in both epistles, Ep. iv. 11, 20. And it is probable on this account that he is mentioned in this epistle. Last, Onesimus, the bearer of this, was one of the messengers by whom the epistle to the Colossians was sent, Col. iv. 9.—But if the epistle to Philemon was written about the time the epistle to the Colossians was sent, it must have been written at Rome in the end of a. d. 62. But the latter event is not probable. One might be written at Rome, while the other was written at Ephesus, more than a year after, as the letter to the Ephesians, their bishop's name was Onesimus; and Grotius thought he was the person for whom St. Paul interceded. But, as Lardner observes, that is not certain. Mill has mentioned a copy, in which, at the conclusion, it is said, that Onesimus died a martyr at Rome, by having his legs broken.
And to Apphia the beloved, and to Archippus our fellow-soldier, and to the church (saw) in thy house:

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

4. I give thanks to my God always, when I make mention of thee in my prayers.

5. Having heard of thy love and faith which thou hast (made) toward the Lord Jesus, and (to) all who are beloved in him.

6. I pray that the communication of thy faith may be effectual, (also) to the acknowledgment of every good thing which is in you, (also) toward Christ Jesus.

7. For we have much joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8. Wherefore, though I might be much bold in Christ to enjoin thee what is fit;

9. Yet, for love's sake I make rather beseech thee, being such an one as Paul the aged, and now also a prisoner for Christ Jesus:

10. I beseech thee, for my son, whom I begat in my bonds, even Onesimus.

3. Our brother.—So the apostle called Timothy, to add dignity to his character.

4. Wherefore.—This shows that Paul and Philemon were personally known to each other.

5. To Apphia the beloved, and to Archippus.—To Apphia the lovely wife, and to Archippus, the valiant leader, the church in his house, it is a presumption, as the commentators observe, that they were his relations, lived in family with him, and made a part of the church in his house. Because Apphia is mentioned before Archippus a minister of the gospel; some of the fathers conjecture that Apphia was Philemon's wife. Lightfoot saith Archippus was his son.

6. Our fellow-soldier.—See Phil. ii. 25. note 1. By addressing this letter, not only to Philemon, but to Apphia also, and Archippus, and to the church in Philemon's house, and by wishing them all manner of felicity, the apostle interested the whole of Philemon's family to aid him in his solicitation for Onesimus, his former slave.

7. To the church in thy house, it is a presumption, as the commentators observe, that they were his relations, lived in family with him, and made a part of the church in his house. Because Apphia is mentioned before Archippus a minister of the gospel; some of the fathers conjecture that Apphia was Philemon's wife. Lightfoot saith Archippus was his son.

8. Wherefore, though I might be much bold in Christ to enjoin thee what is fit;

9. Yet, for love's sake I make rather beseech thee, being such an one as Paul the aged, and now also a prisoner for Christ Jesus:

10. I beseech thee, for my son, whom I begat in my bonds, even Onesimus;
11 Whom I acknowledge, formerly was to thee an unprofitable, but now **will be** very profitable to thee (2 Cor. 10:18), even as to me.

12 (2 Cor. 61.) Him I have sent back. Do thou, *therefore* receive him; that is to say, mine own bondservant.

13 Whom I wished to detain with myself, that (very so) in thy stead he might have ministered to me in these bonds for the gospel.

14 But without thy mind I would do nothing; that thy good **deed** might not be as by constraint, but as voluntary.

15 (Titus 3:9, 10.) Perhaps also for this reason he was separated for a little while, that thou mightest have him for ever.

16 No longer as a slave only, but above a slave, a beloved brother, especially to me: and how much more to thee, both in the flesh and in the Lord?

17 If thou then held me as a partaker, receive him as myself.

18 And if he hath injured thee any thing, or owe thee, place it to my account.

19 I Paul have written with mine own hand, I will repay; that I may not say to thee, thou owest me even thine own self besides.

20 *Rulated* for him.—In this beautiful passage there is a group of the most affecting arguments closely crowded together. On the one hand, he says, the Apostle's own reputation for goodness; his friendship to the apostle; his respect for his character: reverence for his age; compassion for his bonds; and at the same time an instigation of that obedience which Philemon owed to him as an apostle. On the other hand, we have Onesimus' repentance, and return to virtue; his profession of the Christian religion, notwithstanding the evils to which it exposed him; and his being the object of his spiritual father's tenderest affection. In short, every word contains an argument. Philomen therefore must have been exceedingly affected by this moving passage.

Ver. 11.—Who formerly was to thee unprofitable. —The apostle speaks of Onesimus' misconduct. The word *profitable* is used both in the sense of profit to the master and of good to the slave. The former sense is the correct one here, and it is applied to Onesimus' former misbehaviour; because he did not choose that Philomen should fix his thoughts on the wholesome nature of his slave's office, and that it should injure his character, but that it should injure his soul. 

2. But now will be very profitable to thee, even as to me. —To save the sincerity of Onesimus' repentance, the apostle mentions this which he himself had had of his good desertion to the position, in the many affectionate services which he had received from him during his bond servitude. This is a proof. And besides, he could have no doubt of Onesimus' virtues and fidelity.

Ver. 13. —That thou mightest have him for ever. —A soft expression to denote Onesimus' running away from his master; but this means something more, for he was more affectionate to his master than to his brother, and it was more a personal interest than a religious interest, as he desired to be near the Apostle, and to see the Gospel in its true light.

Ver. 14. —To satisfy thy mind; and it is a pressing reason, because the Gospel was so much the object of his affection, that he should be near the Apostle, and to see the Gospel in its true light.

Ver. 15. —That the Apostle might not say to thee, thou owest me even thine own self besides. —It is not easy for a bondservant to reconcile himself to the discharge of his duties, and to shew that he is a faithful and affectionate servant to his master for life, possible to Onesimus' misconduct, before he had taken in converting him, instilled to Philomen the obligation he lay under to him, for having made his unprofitable slave a faithful and affectionate servant to him; and that in this passage there is an allusion to the circumcision of Onesimus' name. See ver. 20. note 1.

Ver. 16. —That he might have ministered to me in these bonds for the gospel. —Here the apostle instated to Philomen, the obligation he was under to assist him with his personal services, and to his spiritual service; and more especially to see that he was confined with a chain for preaching the gospel of Christ.

Ver. 17. —That he might not have appeared so clearly to have been bestowed voluntarily, as when Onesimus returned and put himself in his master's power, and was received again into his family. The apostle, therefore, sent him back to Philomen, that he might receive him. It is therefore to be observed how much the Apostle has done for Onesimus, for without him he would not have been received.

Ver. 18. —And if he hath injured thee any thing, or owe thee. —Here the Apostle promises to pay whatever he thought fit. If he had been a slave, it was as a bond-servant, and as a son to the Apostle; but now he is a brother to him in the faith. And he says, *place it to my account;* he would never hear of himself as *owed* by Onesimus.
20 Yes, brother, let me have profit from thee in the Lord. Refresh my bowels, in the Lord. (See ver. 7. note.)

21 Having confidence in thy obedience, I have written to thee, knowing that thou wilt even do (εἰς τὸ γένος, Acts 26:28), more than I ask.

22 But at the same time prepare me also a lodging: for I hope that, through your prayers, I shall be bestowed on you.

23 There salute thee, Epaphras, my fellow prisoner for Jesus Christ; Demas, Luke, my fellow-labourers.

24 Mark, (see 2 Tim. iv. 11, note), Aristarchus, Demas, Luke, my fellow-labourers.

Further, since in this letter the apostle is not speaking to the Colossians, but to Philemon, if any inference were to be drawn from this letter, he is not having said Philemon do not be, that he never had been in company with the Colossians, but with Philemon and his family. Yet even this inference, every one must be sensible, that Paul had not been with the Colossians, for Philemon is a person well acquainted with Philemon, which is plainly that of a person well acquainted with Philemon, who had converted him to the Christian faith, and who had been in intimate habits of fellowship with him; as he was observed, Preface to Philemon, sect. 1. Constrained by this argument, the apostle found himself in a difficulty, which he only could remove, when he had been acquainted with Philemon. Only, to support his favourite notions, that the apostle had not been in Colossene when he wrote this letter, he supposes, without a shadow of proof, that he converted Philemon in Ephesus.

Ver. 25. — There salute thee Epaphras. — This person is called, Col. 1. 7. the faithful minister of Christ; from whom the Colossians, after they heard and knew the grace of God, had learned the truth concerning Christ Jesus. He is particularly marked by the apostle here, as one who assisted him in his labours at Colosse, and was ordained by him to the office of the ministry in that church.

3. My fellow prisoner for Christ Jesus. — The apostle mentioned his bonds, in this short epistle, no fewer than five times, ver. 1. 9. 10. 13. 23. to instigate, that he had suffered such hardships in order to give mankind the knowledge of the gospel. The apostle did not think it a great matter, for the honour of the gospel, he laid aside his resentment, and pardoned Onesimus. — The apostle informed Philemon that Epaphras was his fellow prisoner, to help him in Philemon's estate; and perhaps to instigate that he joined him in his request for Onesimus, as I suppose the other end of his advice, was to induce him to do so. But what shall we think of the Colossians? — Ver. 26. — Aristarchus. — This person is one of those who had set out with the apostle to plant their salvation in the province of Asia. He is marked 1. for his character. He is there called the apostle's fellow prisoner. But as that particular is not mentioned here, it is conjectured that he had obtained liberty and peace.

2. Demas. — He afterwards forsook the apostle, during his second confinement, from love to the present world. See 2 Tim. iv. 10, note 1.

3. Luke. — He is called the beloved physician, Col. iv. 14. For his character, see on this word, on his having been held in high esteem, even to have been the author of the gospel which bears his name, and of the history of the Acts of the Apostles. Having in Phil. iv. 3. 4. professed to the harmony of the Gospels, given an account of Luke's gospel, I think it may be useful to add here, concerning his history of the Acts of the Apostles, that, seeing aside the consideration of his inspiration, as a history of the first planting of the Christian religion in the world, it is a valuable work, both on account of the variety and importance of the transactions recorded in it, and on account of the manner in which they are related. For the circumstances of these transactions are so rare, and the intercourse of the apostles and primitive Christians and worthy persons, for whom God gave a great regard. On this passage Whitby distinctly observed, 'that if the apostles wished to have a house in some frequented part of the city, to receive conveniently all who might be desirous of information concerning his doctrine. — Theodoret observes, that the apostles' resolution to visit Philemon soon, signified to him in this letter, naturally added weight to his solicitation in behalf of Onesimus.'
26. The grace of our Lord Jesus Christ be
with your spirit. Amen.

PHILEMON

May the gracious influence of our Lord Jesus Christ fill
your minds. My sincerity in this prayer I testify, by saying Amen.

the prophet Amos, when exiled before the Sanhedrim; by
the apostle Paul in the synagogue of Antioch, and to the Lyari
ians, and to the assembly of the Areopagus at Athens, and to
the Sanhedrim: also a letter of Claudius Lyseus to the governor Felix;
and a speech of the orator Tertullian in accusation of Paul, before
the same Felix; Paul's defence, pronounced in the hearing of that august assembly. In all which, the
characters, and sentiments, and style of the different speakers, are
so distinctly marked, that no one who reads them, and is capa
cible to judge of such matters, can doubt their being genuine.

These circumstances united, form a convincing proof that the
history of the Acts was written, as it professed to be, by a per
son who was present at most of the transactions which he hath
recorded. And with respect to such of the speeches as he had
not an opportunity of hearing, they may have been made known
to him by those who heard them, or by inspiration. However,
not to insist on this, Luke's knowledge of the internal more internal marks of authenticity than any ancient
heavenly history extant. So that, considering it merely as a hu
man composition, it is by far the most valuable ancient monument
of the kind which the world at present is in possession of.

Ver. 26. Be with your spirits—If the interpretation of this
expression given in the commentary is not admitted, it may mean
be such as you desire. The word ἔχειν, your, being plural, it signifi
es that the apostle's wish did not apply to one, but all the persons mentioned in the inscription of this letter.

HEBREWS.

PREFACE.

The authenticity of the epistle to the Hebrews having
been disputed, both in ancient and modern times, it will
be necessary, before other matters are introduced, to state
fairly, and to examine impartially, the arguments on each
side of the question, that we may know where the great
est weight of evidence lies. This is the more necessary,
not only because the chief doctrines of the gospel are
more expressly asserted, and more fully explained in the
epistle to the Hebrews than in any other of the inspired
writings, but because these doctrines are confirmed in
that epistle by testimonies brought from the writings of
Moses and the Prophets. Wherefore, if the authenticity
of the epistle to the Hebrews is established, and it is
known to be the production of an inspired apostle, the
peculiar doctrines of the gospel being confirmed therein
by the Jewish, as well as by the Christian revelation, they
will appear in so clear a light, that the controversies con
cerning them, which have so long divided the church,
causing greater unity of faith and love, it is to be hoped,
will at length take place, than hath hitherto subsisted
among the disciples of Christ.

This is ample testimony for the author of the epistle to the Hebrews.

According to the writer of the epistle to the Hebrews, the book
had in no part introduced its own name; we are certain,
that the persons to whom it was sent were at no loss to know
who he was. For in three passages of the epistle, as well as by the messenger who carried it, he
himself known to the Hebrews to be the apostle
Paul. The first is, chap. x. 34. 'Ye suffered with me
in my bonds; alluding to some assistance which the
Hebrews had given to Paul during his imprisonments in
Jerusalem and Caesarea. See, however, chap. x. 34,
ote 1.—The second passage is, chap. xii. 18. 'Pray for
us.—And I more earnestly beseech you to do
this, that I may be restored to you the sooner.' A
request of this kind, from an unknown person, would have
been perfectly ridiculous. —The third passage is, chap.
xxxii. 90. 'Know that our brother Timothy is sent away,
with whom, if he come soon, I will see you. For, as
Timothy was often called by Paul his brother, (2 Cor.
I. Col. I. 1), and was known, not only in the Gentile
countries, but in Judea, to be Paul's constant com
panion, by telling the Hebrews that his brother Timothy
was sent away on some errand, and by promising, if he
returned soon, to bring him with him when he visited
them, this writer clearly discovered himself to be the
apostle Paul. But if the Hebrews knew that the letter
which they received was written by Paul, we may very
well suppose, with Hallett, that as often as they had oc
casion to speak of their letter, they would speak also
of its author; and that the persons to whom they spake of
him would, in like manner, hand down his name to those
who came after them.

Since, therefore, the writer of this epistle, from the
time it was delivered to the Hebrews, must have been
known by tradition to be Paul, it is reasonable to expect
that it would have been quoted as his by some of the
authors of the first age. Nevertheless, in the most an
cient Christian writings now remaining, this epistle is
not quoted at all till the end of the second century; at
which time it began to be mentioned by some, whilst it
was overlooked by others. This silence of the ancients
was in a great measure owing, I imagine, to the Hebrews
themselves, who were at no pains to make their letter
known to the Gentiles, supposing that it had little or no
relation to them. If the reader desires to know who of
the ancients have quoted this epistle, and who have
neglected to mention it, he will find a full account of both
in Hallett's account of the introduction of the Book of
the Hebrews on the Canon, vol. ii. p. 381. To his account Lardner
subjoins the following historical remark: "It is evident
that this epistle was generally received, in ancient times,
by those Christians who used the Greek language, and
lived in the eastern parts of the Roman Empire. In
particular, Clement of Alexandria, before the end of the
second century, received this epistle as Paul's, and ref
erenced it as his frequently, and without any doubt or hesi
tation." Concerning the Latin, Lardner saith, "This
epistle is not expressly quoted as Paul's by any of them
in the first three centuries. However, it was known
to Irenaeus and Tertullian, as we have seen, and possibly
to others also." Tertullian ascribed it to Barnabas; in
which opinion he was singular. Lardner adds, "It is
manifest that it was received as an epistle of St. Paul, by
many Latin writers in the fourth, fifth, and sixth centu
ries."
called the Hebrews; but that Luke, or some other person, translated it into Greek. Accordingly, Eusebius, in his Eccles. Hist. b. vii. c. 14, saith, Clement of Alexandria, "affirmed that the epistle to the Hebrews was Paul's, and that it was written to the Hebrew language; but that Luke studiously translated it into Greek, and published it to the Greeks." The same Eusebius, Eccles. Hist. b. vi. c. 35, cites Origen as saying, in his Homilies on the Hebrews, "If I were to shew my opinion, I should say, that the thoughts are the apostle's, but the language and composition are another's, which was omitted to writing the apostle's sentiments, of these things, who, as it were, reduced into commentaries the things spoken by his master. Wherefore, if any church holds this epistle to be Paul's, it is to be commended for so doing. For the ancients (σὺν Αλεξάνδρου) did not (σὺν) rashly hand it down as Paul's. But who actually wrote it, (ὤριγενς μενεν, wrote the language), I think is known only to God. But an account hath reached to us from some who say that Clement, who was bishop of Rome, wrote this epistle; but from others, that it was Luke, the writer of the Gospel and the Acts."—Jerome, likewise, who was born in the year 342, in his book of illustrious men, Art. Paul, saith, "The epistle, called to the Hebrews, is not thought to be his, because of the different style used in this to the other epistles he has written, as Tertullian thought; or the evangelist Luke's, according to others; or Clement's, bishop of Rome, who, as some think, being much with him, clothed and adorned Paul's sensæ in his own language. Moreover, he wrote as an Hebrew to the Hebrews, in pure Hebrew, it being his own language. Whence it came to pass, that he imparted his propriety of his epistles, with more elegance in the Greek than his other epistles."

Having thus laid before the reader the opinions of some of the ancients concerning the epistle to the Hebrews, I judge it proper now to transcribe, from the 8th page of Hallet's introduction to Pierce's paraphrase and notes on the Hebrews, the remarks which he hath made on Origen's testimony above recited; because they may be applied to all the ancients who have given their opinion concerning the epistle to the Hebrews. "The traditions which Origen mentions, are more to be regarded than his private opinion and reasonings. And as he positively says the ancients did in fact hand it down as Paul's epistle, so it is plain he laid vast stress on this tradition, since he included it with the other traditions of the Church, as shall be shown hereafter. But he was led by strong temptations so to do. For he was very hard put to it to reconcile this tradition with the style of the epistle, and with other traditions which named Clement or Luke as the writer of it. But rather than give up the former tradition, viz. that it was Paul's epistle, he would frame such an odd hypothesis as that just now mentioned. Hallet ought to have said, adopt such an odd hypothesis; for it was framed before by Clement of Alexandria, who was Origen's master and predecessor in the Catechetical school of Alexandria. Hallet goes on: "It is very certain, then, that the churches and writers who were ancient with respect to Origen, had one common tradition, that St. Paul was the author of the epistle to the Hebrews. And their testimony to this matter of fact cannot but be of great weight, since those Christians who were ancient with respect to Origen, must have conversed with the apostles themselves, or at least with their immediate successors." Hallet adds, page 31, "Since this tradition was ancient in the days of Clement of Alexandria and Origen, about 150 years after the death of Paul, and in the days of St. Paul himself, and so cannot reasonably be contested."—Clement of Alexandria flourished about the year 192, that is, about 130 years after the epistle to the Hebrews was written. Origen flourished in the beginning of the third century, about 150 years after that epistle was written.—See, however, the remarks which Lardner hath made on the above passage from Hallet's introduction, in the third volume of his Credibility part ii. page 253.

II. It follows now to be considered, whether the want of Paul's name in the epistle to the Hebrews, the elegance of its style, and the passages in it which are thought unsuitable to the character of an apostle, are sufficient reasons for concluding, either that it was not written originally by St. Paul, or that our present Greek of the Hebrews is only a translation of an epistle which was written in Hebrew.

And, first, with respect to the want of Paul's name in this epistle, it may, notwithstanding, have actually been written by him. For in our Canon of the New Testament, there are epistles universally acknowledged to be the productions of an inspired apostle, notwithstanding his name is nowhere inserted in them. I speak of the three epistles of the apostle John, who, for some reasons now not known, hath omitted his name in all of them. His first epistle begins exactly like the epistle to the Hebrews; and in his other epistles he calls himself simply the Presbyter, or Elder.—It is true, Paul commonly inserted his name in the beginning of his letters; but his manner, probably for the following reasons:—1. Because the doctrine which he set forth in it being wholly founded by him on the Jewish scriptures, the faith of the Hebrews in these doctrines was to stand, not on the authority of the writer who taught them, but on the clearness of the testimonies which he produced from the scriptures, and the propriety of his arguments, and the justness of the conclusions which he deduced from them. See this explained in sect. 3.—2. As Paul was the apostle of the Gentiles, in writing to the Hebrews he did not assume his apostolical character, because it was little respected by the unbelieving Jews and the Judaizing Christians, who traduced him as one who taught the Jews living in foreign countries to forsake Moses, Acts xxi. 21. For which reason, instead of writing to the Hebrews with the authority of an apostle, he in the conclusion of his letter 'beseeched them to suffer the word of exhortation, chap. xiii. 22, and protested, that in the whole of the doctrine delivered to them, he had maintained a good conscience, ver. 16. This same character, as shall be shown hereafter, is best befitting, not for the believing Jews alone, but for the unbelieving part of the nation also, especially the learned doctors and scribes at Jerusalem. Paul might think it prudent not only to avoid assuming his apostolical character, but even to conceal his name; because, being regarded by the sectists as an apostate from the religion of their fathers, his name, instead of adding weight to the things which he was about to write, would have prejudiced the unbelieving part of the nation to such a degree, that in all probability they would not have read his letter.

2. With respect to the style of the epistle to the Hebrews, though it really were superior to the style of Paul's other writings, he may notwithstanding have been the author of it.—For, towards the conclusion of his first imprisonment at Rome, when the epistle to the Hebrews was composed, he may be allowed to have improved his style by use. To pass, however; from this, although both the ancients and moderns have praised the style of the epistle to the Hebrews as singularly beautiful, Paul's superiority to all the other epistles of Paul in point of style may justly be called in question. At least it may be doubted, that its superi-
ently is so great as to shove, that the person who wrote these was not capable of writing this. For, not to mention that the sublime passages in the epistle to the Hebrews are those quoted from the Old Testament, I without hesitation affirm, that the epistles to the Ephesians, to the Colossians, and to Philemon, in respect of sentiment and language, will easily bear to be set in competition with the epistle to the Hebrews; especially the epistle to the Ephesians, concerning which Grotius hath said, that "it surpasseth all human eloquence." And yet, strange to tell! the same Grotius hath given it as his opinion, that the excellency of the style of the epistle to the Hebrews is a proof that it was not written by Paul. But, let any one who is a judge of composition and style, examine the examples of elegant, and even sublime writing, produced from Paul's epistles and discourses in Prvlim. Est. iii., and let him candidly say, whether he thinks the person who wrote these noble passages, particularly the fifteenth chapter of the first epistle to the Corinthians, was not capable of writing any part of the epistle to the Hebrews. If our apostle was equal to such an undertaking, is there any thing unreasonable in supposing, that if he wrote a letter by which he hoped the learned Jewish doctors would rest, he would be as much beyond ordinary pains in perfecting his style, to render it more the object of their attention? For he knew, that if they were convinced of the truth of the gospel by the reasons given in this letter, their conversion would smooth the way to the conversion of their brethren, and make the Judeizing Christians in particular, lay aside their attachment to the law of Moses, whereby they had so greatly disturbed the peace of the church.

3. The passages in the epistle to the Hebrews, which many have thought unsuitable to the character of an apostle, and which have been urged as proofs that this epistle cannot be Paul's, are the following.—Heb. ii. 1. 'On this account we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip.'—Ver. 3. 'How shall we escape if we neglect so great a salvation, which beginning to be spoken by the Lord, was confirmed to us by them who heard him!'—And chap. xi. 1. 'Laying aside every weight, and the sin easily committed, let us run with perseverance the race that is set before us.' In writing the epistle, it is said, speaks of himself as one not distinguished, in any respect, from Common Christians. And more particularly in the second passage, according to Grotius and Le Clerc, he speaks of himself as one of those who received the knowledge of the gospel, not from Christ, but from his apostles: Whereas Paul, in his Epistle to the Galatians, hath expressly asserted, that he received his knowledge of the gospel, not from men, but immediately from Christ himself. To these things Wetstein, Pierce, Lardner and others, reply, that it is Paul's manner to join himself with those to whom he writes, especially when going to say any thing dishonourable to them. Thus, Ephes. ii. 3. 'With whom also we all had our conversation formerly, in the lusts of our flesh, doing the inclinations of the flesh, and of the imaginations, and were by nature children of wrath, even as others.' In some passages also of his epistles he ranks himself with the idolatrous Gentiles, Tit. iii. 3.; as doth the apostle Peter likewise, 1 Epist. iv. 3.—Farther, Grotius and Le Clerc are wrong in saying, that the writer of the epistle to the Hebrews speaks of himself, chap. ii. 3., as having received the knowledge of the gospel from them who heard Christ preach the great salvation. What he says is, that the great salvation, which was begun to be spoken by the Lord, was 'confirmed to him by them who heard Christ;' that is, the glad tidings of the great salvation given to Paul by Christ, were confirmed to him by the preaching of the apostles. Now, so far is this from being unsuitable to Paul's character as an apostle, that, in his other acknowledged epistles, he often appealed to the testimony of the apostles, as having been made known to himself by revelation. For example, Acts xiii. 30, 31.; 1 Cor. xv. 5, 6, 7, 8.; 2 Tim. ii. 2.—In like manner, Peter appealed to the testimony of the other apostles, 1 Epist. i. 12. 'Which things have been reported to you by them who have preached the gospel to you with the Holy Ghost sent down from heaven.' So also Jude appealed to the testimony of his brethren, in confirmation of the things which he wrote in his epistle. See ver. 17.

What hath been advanced under the foregoing heads, must, I think, convince impartial readers, that the want of Paul's name in the epistle to the Hebrews, the elegance of its style, and the passages which are said to be unsuitable to the character of an apostle, afford no presumption that it was not written by him. Wherefore, if there is positive evidence that the epistle to the Hebrews was written by Paul, it ought to be received as his, notwithstanding some modern commentators, justly esteemed for their learning, have affected to doubt of it.

III. In the foregoing remains to be proposed the arguments by which St. Paul is proved to be the writer of the epistle to the Hebrews.

1. The first is, The most ancient, and by far the most universal tradition of the church, hath constantly ascribed this epistle to the apostle Paul.—But of this enough hath been said in the first article of the present section, to which this preface is referable.

2. The second argument is,—If an author's method of handling his subjects, together with his manner of reasoning, are sure marks by which he may be distinguished, as all good judges of composition allow, we shall, without hesitation, pronounce Paul the writer of the epistle to the Hebrews. For therein we find that the overflowing of sentiments, briefly expressed, which distinguished Paul from all other writers.—Thence also arise abrupt transitions from the subject in hand to something subordinate, but at the same time connected with it, which, having pursued for a little while, the writer returns to his subject, and illustrates it by arguments of great force, couched sometimes in a short expression, and sometimes in a sentence which is peculiar to Paul.—In this epistle, likewise, contrary to the practice of other authors, but in Paul's manner, we meet with many elliptical expressions, which are to be supplied either from the foregoing or from the following clauses.—In it also, as in Paul's acknowledged epistles, we find reiterations addressed to the thoughts of the reader, and answers to objections not proposed, because, being obvious, the writer knew they would naturally occur, and therefore needed to be removed.—Lastly, after Paul's manner, the author of the epistle to the Hebrews hath subjoined to his reasoning many exhortations to piety and virtue; all which, to persons who are judges of writing, plainly point out the apostle Paul as the author of this epistle.

3. In the preface to the Hebrews there are many sentiments and expressions which Paul hath used in the epistles acknowledged to be his. For example, Heb. i. 2. 'Hair of all things,' and, ver. 3. 'An image of his substance,' are parallel to Col. i. 15. 'The image of the invisible God, the first-born of every creature.'—Heb. ii. 7. 'Thou hast made him for a little while less than angels; thou hast crowned him with glory and honour, and hast set him over the works of thy hands; art sent forth into the ends of the earth.' are sentiments parallel to Philip. ii. 8. 'Being in fashion as a man, he humbled himself, becoming obedient to death, even the death of the cross.' And therefore God hath exceedingly exalted him, and hath bestowed on him a name which is above every name: 10. That at the name of Jesus every knee should bow, of things in heaven, &c. See also
Eph. i. 20, 21, 22. — What is said Heb. v. 13, about "as food for bales, but strong meat for full grown men," may be applicable to Christ. "Milk I gave you, and not meat, for ye were not then able to receive it." — Heb. viii. 1.

*Who sat down at the right hand of the throne of the Majesty in the heavens," and, chap. xii. 2. "Sat down at the right hand of the throne of God," are expressions similar to Eph. i. 20. "And set him at his own right hand in the heavenly places." — Heb. x. 1. "The law containeth within itself things to come," is the same with Col. i. 17. "Which are a shadow of things to come." — Heb. x. 33. "Ye were made a spectacle, both by afflictions and reproaches." 1 Cor. iv. 9. "We are made a spectacle to the world." — Heb. xiii. 16. "But to do good and to communicate forget not, for with such sacrifices God is well pleased," is similar to Phil. iv. 18, where Paul, after thanking the Philippians for having communicated to his necessities, calls that good work, "A smell of a sweet savour, a sacrifice acceptable, and well pleasing to God." — The writer of this epistle, chap. x. 30, quoting Deut. xxxii. 35, addeth the words, "saith the Lord," which are neither in the Hebrew, nor in the LXX., just as Paul hath done in two of his citations from the Old Testament, Rom. xiv. 11. 2 Cor. vi. 17. — Heb. xi. 18. "And none among the Greeks could have persuaded us to have a good conscience." The same declaration Paul made before the council, Acts xxiii. 1, 2 Cor. ix. 20. and before Felix, Acts xxiv. 16. and to the Corinthians, 2 Cor. i. 12. — Heb. xii. 14. "Follow peace with all men." Rom. xii. 16. "Live peaceably with all men." — Heb. xii. 30. God is called "The God of Peace." This title is given to God in many words in an unnumbered Roman, Rom. xvi. 25. 30. 2 Cor. xi. 11. Phil. iv. 9. 1 Thess. v. 23. 2 Thess. iii. 16. "The Lord of peace." — Heb. xii. 2, 3. 12, there is a beautiful allusion to the athletic exercises, to which there are many similar allusions in Paul's other epistles. — This remarkable coincidence of sentiments and expressions in the epistle to the Hebrews, with the sentiments and expressions in Paul's acknowledged epistles, is no small presumption that this epistle is of his writing also.

4. In the epistle to the Hebrews there are interpretations of some passages of the Jewish scriptures, which may properly be called Paul's, because they are to be found only in his writings. For example, Psal. ii. 7. "Thou art my Son," weighed the argument here, in application to Jesus, Heb. i. 5. just as Paul, in his discourse to the Jews in the synagogue of Antioch in Pisidia, applied the same passage of scripture to himself, Acts xiii. 33. — In like manner, the explication of Psal. viii. 4. and of Psal. cx. 1. given by Paul, 1 Cor. xv. 25. 27. is found Heb. ii. 7. 8. — So also the explanation of the covenant with Abraham, given Heb. xi. 16, 18, is nowhere found but in Paul's epistle to the Galatians, chap. iii. 8, 9, 14. 16.

5. There are, in the epistle to the Hebrews, doctrines which none of the inspired writers have mentioned, except Paul. — In particular, the doctrines of the mediation and intercession of Christ, explained Heb. iv. 15. 16. xvii. 19. 20. are nowhere found in the books of the New Testament except in Paul's epistles: Rom. viii. 34. Gal. iii. 19. 20. — The title of Mediator, which is given to Jesus Heb. viii. 27. 6. ix. 15. xiv. 34, is nowhere applied to Jesus except in Paul's epistles, 1 Tim. ii. 5. — In like manner, none of the inspired writers except Paul, Heb. viii. 1. 4. have informed us, that Christ offered the sacrifice of himself in heaven: And that God did not put him in his priestly office on earth, but only in heaven.

6. In the epistle to the Hebrews we find such enlarged views of the divine dispensations respecting religion; such an extensive knowledge of the Jewish scriptures, according to their ancient and true interpretations, which Paul, no doubt, learned from the celebrated doctors under whose tuition he studied in his younger years at Jerusalem; such a deep insight into the second and concealed meanings of these scriptures, and such admirable reasoning founded thereon for the confirmation of the gospel revelation, as, without disparagement to the other apostles, seems to have exceeded, not their natural abilities and education only, but even that degree of inspiration with which they were endued. None of them but Paul, who was brought up at the feet of Gamaliel, and who, profited in the Jewish religion and learning above many of his fellow-students, and who, in his riper years, was intimately acquainted with the learned men of his own nation, Acts i. 2. 14. xxvi. 4, 5, and who was called to the apostleship by Christ himself, when for that purpose he appeared to him from heaven, nay, who was caught up by Christ into the third heaven, is equal to the subjects treated of in this most admirable epistle.

Before the controversy concerning the author of the epistle to the Hebrews is dismissed, it may be proper to mention the argument by which Grotius hath endeavoured to prove that it was written by Luke, or at least was translated by him from an autograph. His argument is this: There are in the epistle to the Hebrews some Greek words used in a sense in which they have not in Paul's other epistles, but which are found in that sense in Luke's writings. — Now, allowing this to be true, Grotius's conclusion by no means follows. For every one knows, that the use of a few words in an uncommon sense, does not constitute what is called a writer's style. Besides, Hallet hath shewed that there are also, in the epistle to the Hebrews, words used in an uncommon sense, which are not found in Luke's writings, but which Paul in his other epistles hath used in that sense. Wherefore, if in the former case it is argued that Paul was not the author of the epistle to the Hebrews, it may, in the latter case, be argued with equal reason, that Luke was neither the author nor the translator of that epistle. The truth is, as Hallet observes, "There is nothing in the argument either way; and if the argument had not been offered by so great a man as Grotius, it would not have been worth considering."

Upon the whole, let any one who hath impartially weighed the arguments for and against the ascription of this epistle to Paul, in this important question, say, whether the facts and circumstances above set forth do not, in a very convincing manner, shew that the tradition preserved in the church from the beginning, concerning Paul's being the author of the epistle to the Hebrews, is well founded: And whether the church hath not rightly received that epistle into the canon of scripture, as an inspired writing of the great apostle of the Gentiles!

Sect. II.—Of the Persons to whom the Epistle to the Hebrews was sent: Of the purpose for which it was written: And of the Language in which it was originally composed.

I. Clement of Alexandria, Jerome, Euthalius, Chrysostom, Theodoret, Theophylact, and others, were of opinion, that the epistle to the Hebrews was sent to the Jews living in Judea, who in the apostle's days were called Hebrews, to distinguish them from the Jews in the Gentile countries, who were called Hellenists or Greeks, Acts i. 1. 20. In that opinion these ancient authors were well founded, because, as Lardner observes, this letter appears to have been written to persons dwelling in one place, Heb. xiii. 19. 23. 24., namely, to the inhabitants of Judea; and to those of them especially who lived in Jerusalem. For there only the Levitical
worship, which is so accurately examined in this epistle, was performed: And there the chief priests, elders, and scribes resided, who were best qualified to explain and defend the law. The persons also to judge of the meaning of the ancient oracles quoted in this learned letter, and to determine whether the author's reasonings therein were just and his doctrines true. Accordingly, this epistle was not directed, like the epistle of James, 'To the twelve tribes who are in the dispersion;' nor, like Peter's first epistle, 'To the sojourners of the dispersion of Pontus,' &c. But it begins without any address at all; so that not the believing Jews only, but those of the nation who had not believed the gospel, were invited to read and consider it, whether they resided in Jerusalem or elsewhere.

In confirmation of the supposition that the epistle to the Hebrews was written to the people of Judea, Lardner, Canon, vol. ii. p. 318. takes notice, that in it there are things which are more suitable to the Jews in Judea, than to the Jews in any other part of the world. For example, chap. ii. 18. the persons to whom this letter was sent, are supposed to have been well acquainted with our Lord's sufferings and resurrection.—In like manner, chap. v. 12. 'For though ye ought to have been teachers, ye have for the time, with that fault, applied yourselves to the believers in Judea than to others. But ye had had long been having enjoyed the gospel from the beginning, they were of longer standing in the faith than others.'—Chap. x. 23. 'Call to remembrance the former days, in which, being enlightened, ye sustained a great combat of afflictions.' This leads us to the church at Jerusalem, which, after the death of Stephen, suffered a great persecution, Acts vi. 1.

The following passages likewise deserve particular attention: Chap. xiii. 7. 'Remember your rulers, who have spoken to you the word of God, of whose conversation attentively considering the ending, imitate their faith.' Theodoret's note on this verse is, 'He intends the saints who were dead, Stephen the protomartyr, James the brother of John, and James called the Just. And there were many others who were taken off by the Jewish rage. Consider these, says he, and, observing their example, imitate their faith.' And ver. 17. 'Obey your rulers, and submit yourselves, for they watch for your souls.' And ver. 24. 'Slavate all your rulers.'—These directions imply that the Jerusalem church was not a multitude or laity of some particular church, which, according to the Autolycus of Paphlagonia, the Bostonian, and the Birmingham, and the one who of the Jerusalem, we read in Paul's former letters of their poverty, and of their being ministered to by the Gentile Christians of Galatia, of Macedonia, of Corinth, and in the Acts by the Antiochians: But nowhere of their ministering to any other saints. If it is of them that St. Paul speaks this, it must be meant of ministering to their own poor. For that, indeed, they were famous at first, when the rich among them sold their lands, and brought the money to the apostles, and they had all things in common, and none lacked. But in the times that had been since that, they were very poor, and were relieved by other churches.'—But there is little force in this objection. Ministering to the saints in those days, did not consist solely in helping them with money. They ministered to them by doing them any little offices they stood in need of; speaking to them in a kind and consolatory manner, with such other services as may be performed without money, was and is as real a ministering to the saints, as relieving them with money. And doubtless the church at Jerusalem ministered, in that manner, to one another in their afflictions. Further, although the majority of the members of the church at Jerusalem were reduced to poverty by the sufferings they had sustained, there certainly were among them some in better circumstances, who may have deserved the commendation, that 'they had ministered, and did still minister to the saints,' by giving them a share of their worldly goods.

II. With respect to the purpose for which the epistle to the Hebrews was written, I observe that the things contained in it lead us to understand, That it was written to prove what the learned doctors, and scribes, and elders in Jerusalem strongly denied; namely, that Jesus of Nazareth, whom they had lately put to death, is Christ the Son of God: and to expose the gospel, of which Jesus is both the subject and the author, is of divine original and universal obligation. For in this letter, as shall be shewed in sect. 2. all the arguments and objections by which those who put Jesus to death endeavoured to set his claim aside, and overturn the gospel, are introduced, examined, and confuted; his title and authority, as a lawgiver, to
abolish the institutions of Moses, and to substitute the gospel dispensation in their room, is established; the absolute insufficiency of the Levitical stoning to procure the pardon of sin, is demonstrated; the reality of the sacrifice of himself which Christ offered for sin, together with its efficacy and its acceptableness to God, are clearly proved: — and on all these considerations, the unbelieving Jews were exhorted to forsake the law of Moses, and embrace the gospel; and such of the nation as had embraced it, were cautioned against apostasy. Further, as the arguments made use of in this essay, for explaining and proving the important matters of which it treats, are all taken from the Jewish scriptures, there can be little doubt that it was written for the purpose of persuading the unbelieving Jews every-where to renounce Judaism and embrace the gospel; as well as for establishing the believing Jews in the profession of Christianity. Being therefore a letter to the whole Jewish nation, the writer intended that the believing Hebrews in Judea, to whom it was sent, should communicate it to their unbelieving brethren every-where, who chose to read it.

That a writing designed for the conversion of the Jewish nation, should have been calculated, in an especial manner, for the other nations, is evident; for the nation still adhered to the religion of their forefathers, and that it should have been sent to the Jews living in Judea, was highly proper. They were the principal part of the circulation, from whom this letter could be circulated among the Jews of the dispersion. Besides, the nation, in general, is reasonable to think, would be much more inclined to be influenced by the arguments, which are taught in this epistle, by the reception which it might meet with, from their brethren in Judea; but especially from the scribes and elders at Jerusalem.

III. As to the language in which the epistle to the Hebrews was originally composed, many of the ancients speak of it as having been written by the apostle Paul in the Hebrew. This was the opinion of Clement of Alexandria, and of Jerome, as is plain from the passages quoted above, Sect. 1. parag. 3. — Eusebius too was of the same opinion. For in his Ecc. Hist. lib. iii. c. 38. speaking of the epistle which Clement wrote in the name of the church of the Romans, to the church of the Corinthians, he says, "In it he hath inserted many thoughts formed by himself; and these very Clement, translated that writing; which seems the more true, that the epistle of Clement, and the epistle to the Hebrews, exhibit the same kind of style, and that the thoughts in both are not much different." Here it is proper to remark, that notwithstanding the fathers usually appealed to tradition in support of the ancient facts which they have reported, when they had it in their power to make such an appeal, neither Clement of Alexandria, nor Origen, nor Eusebius, nor Jerome, nor any Christian writer of the second and following centuries, who have told us that the epistle to the Hebrews was written by Paul in the Hebrew language, have said, or so much as insinuated, that they learned that important fact from tradition. They delivered it merely as an opinion of their own, formed on the circumstance of the epistle's being written in the Hebrew, which the apostle had so often acknowledged, in the passage last quoted from his history; as Jerome likewise doth, in the passage quoted from him, Sect. 1. where, speaking of Paul, he says, "Moreover he wrote, as an Hebrew to the Hebrews, in pure Hebrew."

But, although the fathers who thought the epistle to the Hebrews was originally written in the Hebrew lan-
gage, have professedly founded their opinion on its being composed for the instruction of the Hebrews, I am inclined to believe they were led into that opinion by the style also of the Greek epistle. For having been informed by tradition, that it was an epistle of Paul, and fancying its style to be more elegant than that of Paul's other epistles, to account for its supposed superior elegance, and at the same time to maintain the tradition which had been handed down Paul as its author, they invented the strange hypothesis, that it was written by Paul in Hebrew, and translated by some other person, they could not tell who, into elegant Greek.

The opinion of the ancients, concerning the language in which St. Paul wrote his epistle to the Hebrews, being wholly founded on the supposed propriety of writing to the Hebrews in their own language, it will be necessary to inquire a little into that propriety. — And, first, if it was proper for the apostle to write this letter to the Hebrews in their own language, it must have been equally proper for him to write his letter to the Romans in their language. Yet we know that Paul's epistle to the Romans was not written in Latin, the language of Rome, but in Greek: Nay, that all Paul's epistles, and the epistle to the Hebrews, were translated into the language of the churches and persons to whom they were sent. — Secondly, The apostolical epistles being intended for the use of the whole Christian world in every age, as well as for the use of the persons to whom they were sent, it was more proper that they should be written in Greek than in any provincial dialect; because the Greek language was the language of the churches in all parts, specially in the eastern provinces of the Roman empire. So Cicero informs us in his oration Pro Arch. Poet. "Greca leguntur in omnibus fere generibus; Latina suis finibus, exiguis sans, continentur." It may perhaps be objected, that in many countries the common people, of whom the Christian churches were chiefly composed, did not understand the Greek language. True; but in every church there were numbers of persons endowed with the gift of tongues, and of the interpretation of tongues, who could readily turn the apostle's Greek epistles into the language of the church to which they were sent. In particular, the president, or the spiritual man, who read the apostle's Greek letter to the Hebrews in their public assemblies, could, with advantage, use the different languages, and address the letter to every church. And, with respect to the Hebrews in the provinces, Greek being the native language of most of them, this epistle was much better calculated for their use written in the Greek language, than if it had been written in the Hebrew, which few of them understood. — Thirdly, It was proper that all the apostolical epistles should be written in the Greek language; because the principal doctrines of the gospel being delivered and explained in them, the explanation of these doctrines could with more advantage be compared so as to be better understood, being expressed in one language, than if in the different epistles, they had been expressed in the language of the churches and persons to whom they were sent. Now what should that one language be, in which it was proper to write the Christian revelation, but the Greek, which was then generally understood, and in which there were many books extant, which treated of all kinds of literature, and which, on that account, were likely to be preserved, and by the reading of which Christ and his apostles in after ages were enabled to understand the Greek of the New Testament! This advantage none of the provincial dialects, used in the apostle's days, could pretend to. Being limited to particular countries, they were soon to be disused; and few if any books being written in them which merited to be preserved, the meaning of such of the apostle's letters as were composed
in these provincial languages, could not easily have been ascertained. — Upon the whole, the argument taken from the propriety of St. Paul’s writing to the Hebrews in their own language, is not well founded.

In addition to what hath been said to show that the epistle to the Hebrews was written originally, not in the Hebrew, but in the Greek language, the reader, because this is a matter of great importance, is desired to attend to two particular points. The first is, in our Greek copy of the epistle, there are no internal marks of its being a translation from an Hebrew original. We find few of the Hebrewisms which abound in the Greek versions of the Jewish scriptures; and such citations as are made from these scriptures, are made, not from the Hebrew original, but for the most part from the LXX. Greek version; as most of the citations from the Old Testament in Paul's other epistles likewise are. Would this have happened, if the epistle to the Hebrews had been originally written in Hebrew? — Of this the following are examples. — Heb. vii. 9. ‘And I regarded them not.’ In the Hebrew text, Jer. xxxii. 32. it is, ‘Although I was a husband to them, yet they have not prepared me a body.’ In the Hebrew, ‘Mine ears thou hast opened.’ — Chap. x. 24. ‘If he draw back.’ In the Hebrew, ‘He fainteth.’ — Chap. xi. 21. ‘Worshipped leaning on the top of his staff.’ In the Hebrew, ‘Israel bowed himself on the bed’s head.’ — In the Greek epistle, the writer hath interpreted the Hebrew names which he found in his text. This he had no occasion to do, if he wrote his epistle in pure Hebrew. And even if he had written it in the Syro-Chaldaic, called in the apostle’s days the Hebrew tongue, the names in the two languages are so little different, that there was no need to interpret them to those who understood the Syro-Chaldaic. — Lastly, there are in the Greek epistle to the Hebrews several Greek words of sound, placed near each other, which, in the opinion of Spanheim and Wetstein, show that this epistle is an original writing, and not a translation. — In like manner, Matthew’s gospel is shewed to have been originally written in Greek, and not in Hebrew, as some of the fathers thought, by two elegant paronomasias observed by Wetstein. The one is found, chap. v. 47. 48. ‘Or τραπεζής ἐν τῷ ἱερῷ, — πρεσβύτερος! — that is, as Jerome saith, Βεθανίας καὶ τὰ ἱερὰ τοῦ θεοῦ. On this Wetstein remarks, ‘Videtur Matthaeus vocem, ταοῦéc hic studio scilicet bis usque, ut ταοῦéc opposeretur.’ — The other paronomasia we have chap. vi. 16. Ἀπελευθερώσατο τοὺς παρθένους ἐν τῇ φανερώσει: on which Wetstein remarks, ‘Eleganter dictatur, Togunt iam conciliat, hanc sententiam, quam Blaarenbergius propriam dictat. They cover their face that they may appear.”

The second circumstance which sheweth that the epistle to the Hebrews was not originally written in the Hebrew language, is this. — No one of the ancient Christian writers, who have told us that this epistle was written by the apostle Paul in Hebrew, has said that he ever saw an ancient Hebrew copy of it. Yet many such there must have been in Judea, and in the neighbouring countries, if it had been originally written in Hebrew. That being the case, is it to be supposed that Origen and Jerome, who were at great pains to procure and publish correct copies of the LXX. and Vulgate versions of the Jewish Scriptures, did not search these countries for a genuine copy of the Hebrew epistle to the Hebrews, which they considered as the original, that they might therewith compare the Greek copy which was in every one’s hands; and which being thought by them a translation, it was necessary to know if it was a just one? But, notwithstanding the fathers had such strong inducements to search for an episcopal copy of the Hebrew epistle, I repeat what I said above, that neither Clement of Alexandria, nor Origen, nor Eusebius, nor Jerome, nor any of the ancients, who thought Paul wrote his epistle to the Hebrews in Hebrew, say they ever saw so much as one copy of that original. I therefore agree with Fabricius, Lightfoot, Beza, and some of the Greek copy of the epistle to the Hebrews is itself the apostle’s original letter; consequently, that the same regard is due to it which is paid to all the other epistles of the apostle Paul.

Sect. III. — Of the Matters handled, and of the Reasons and Proofs advanced, in the Epistle to the Hebrews.

As the Jews had been honoured with the keeping of all the former revelations of God to mankind, it might have been expected that the gospel, which was the explanation and completion of the whole of these revelations, would have been received by them with joy: But it happened otherwise. Most of the Jews adhered to the law of Moses, with the greatest obstinacy, because they had spoken it at Sinai by the ministry of angels, in the hearing of their fathers, accompanied with great thunderings, and lightnings, and tempest, and darkness. But the gospel they despised and opposed, because it was spoken in a private manner, by Jesus of Nazareth, a man whom the rulers at Jerusalem had put to death publicly as a deceiver; no sacrifices of any sort offered, nor any rites of purification performed, for obtaining the pardon of sin. For those reasons they detected the gospel as a manifest impiety; especially as it pretended to abolish the law of Moses, which they believed to be of unalterable and eternal obligation.

Those arguments being very specious, were no doubt much insisted on by the lawyers and scribes, not only to hinder their countrymen from receiving the gospel, but to shake the faith of those who had embraced it. The apostle Paul, therefore, who was himself a doctor most learned in the law, wrote this excellent epistle to the Hebrews, to prove, That the same God who spake the former revelations to the fathers of the Jewish nation by the prophets, and by Moses last days especially said, They cover their face that they may appear.”

The second circumstance which sheweth that the epistle to the Hebrews was not originally written in the Hebrew language, is this. — No one of the ancient Christian writers, who have told us that this epistle was written by the apostle Paul in Hebrew, has said that he ever saw an ancient Hebrew copy of it. Yet many such there must have been in Judea, and in the neighbouring countries, if it had been originally written in Hebrew. That being the case, is it to be supposed that Origen and Jerome, who were at great pains to procure and publish correct copies of the LXX. and Vulgate versions of the Jewish Scriptures, did not search these countries for a genuine copy of the Hebrew epistle to the Hebrews, which they considered as the original, that they might therewith compare the Greek copy which was in every one’s hands; and which being thought by them a translation, it was necessary to know if it was a just one? But, notwithstanding the fathers had such strong inducements to search for a genuine copy of the Hebrew epistle, I repeat what I said above, that neither Clement of Alexandria, nor Origen, nor Eusebius, nor Jerome, nor any of the ancients, who thought Paul wrote his epistle to the Hebrews in Hebrew, say they ever saw so much as one copy of that original. I therefore agree with Fabricius, Lightfoot, Beza, and some of the
the epistle to the Hebrews hath actually followed; for he hath supported all the facts above-mentioned, and all his affirmations, by passages from the writings of Moses and the prophets. Only, to judge rightly of his arguments and conclusions, the reader ought to know, that the passages to which he has appealed were all understood by him in the sense in which the doctors and people of that age understood them. This I think the reader will acknowledge, when he considers that the writer of the epistle to the Hebrews neither assumes the character of an apostle, nor rests his explications of the passages which he hath quoted on the authority of his own inspiration, but delivers these explications as matters universally known and acknowledged, and reasons on the passages which he quotes according to that acknowledged sense. Nor could he with propriety do otherwise. For, if he had offered any novel interpretations, either literal or typical, of the Jewish scriptures, his arguments built on these interpretations would have had no weight whatever, either with the Hebrews or with believing part of the nation.—This remark merits the reader’s attention. For if the passages of the Old Testament, quoted in the epistle to the Hebrews, are there in applied to the persons and events to which they were commonly applied by the learned doctors of that age, and by the generality of the people, these interpretations are reasons to the Jewish reader, and arguments solid and decisive. They are the ancient approved interpretations, given perhaps by the prophets themselves to their contemporaries, who handed them down to posterity. This at least is certain, that in the Chaldee paraphrases of Onkelos and Jonathan, written about the time of our Lord’s birth, most of the passages of the Old Testament, which are applied to Jesus in the New, are interpreted of the Messiah. It is no objection to the foregoing remark, that the Jews now give a different interpretation of these passages. Their doctors, after the gospel began to prevail, wishing to deprive it of the evidence which it derived from the Old Testament prophecies, forsaken the ancient and commonly received interpretation of these prophecies, and applied them to persons and events of which their fathers never so much as dreamed.—Upon the whole it is evident, that although we were really in doubt of St. Paul’s being the writer of the epistle to the Hebrews, we could not call in question any of the doctrines taught in it; because their authority doth not depend on the character or credit of the writer who hath proposed them, but on the passages of the Old Testament by which he hath proved them; on his understanding these passages according to their true meaning; and on the justness of the conclusions which he hath deduced from them so understood. Nevertheless it must be acknowledged, that this epistle, as a part of the canon of the New Testament, will have a still greater authority with Christians, if it is known to have been written by an inspired apostle of Christ.

From the foregoing account of the matters contained in the epistle to the Hebrews, the reader must be sensible, that it exhibits doctrines of great and general use; that it contains profound discoveries concerning the most important articles of our faith; and that it opens us the sources of our best hopes. Wherefore, like the other Catholic writings of the New Testament, it is right that we have been addressed, ‘To all in every place who believe on the Lord Jesus Christ!’ Or rather, because in this epistle some of the greatest objections against the gospel are answered, or obviated, it might have been addressed to mankind in general. Yet, being written professedly to prove, that all the essential doctrines of the gospel are either contained in the former revelations, though briefly and darkly, or are conformable to them, it was with great propriety addressed to the Jews in particular. For doctrines and proofs of that kind, submitted to the examination of the keepers of the former revelations, if approved by them, could hardly fail to be received by the rest of mankind, with the respect which is due to matters in themselves important, and which are so fully established by both revelations.

As the matters contained in the epistle to the Hebrews are highly worthy of our attention, so the manner in which they are handled is no less so. The arguments advanced in it for supporting the doctrines of the gospel, as we have said, are all taken from the Jewish scriptures. But they are not on that account the less, but rather the more worthy of general regard; being the very best arguments which can be used to convince rational unbelievers. The reason is, the doctrine concerning the dignity of Jesus as the Son of God, and the nature of that dignity; and concerning the person and offices of him which he offered to God; and concerning the merit of that sacrifice; and concerning God’s willingness to pardon sinners, and to bestow on them unspakeable rewards in the life to come;—I say these doctrines are all matters of fact, whose existence can neither be known nor proved but by revelation. And, that the proofs thereof subsist in the Jewish, as well as in the Christian revelation; and that they are the same in their effect, because it shews, that the gracious purposes of the Deity respecting the human race, were all planned from the beginning; that in every age God gave mankind intimations of his merciful designs, and of the manner of their execution; and that there is a strict connexion between all his revelations and dispensations. Hence, when the Son of God appeared on earth, to lay a foundation for the new revelation in his own actions and sufferings, and to fulfil the prophecies relating to himself recorded in the Jewish scriptures, there was such a display made of the connexion subsisting between the divine dispensations, as hath added the greatest strength of evidence, not only to our Lord’s character and pretensions as the Son of God, but to the divine dispensations themselves; which, though different, are not opposite or contradictory, but parts of a great plan formed from the beginning by the wisdom of God, and brought into execution in the different ages of the world, till the whole hath been illustriously completed in the gospel.
CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

After the manner of the best writers, the apostle begins this most learned epistle with proposing the subjects of which he is about to discourse; namely, four important facts, on which the authority of the gospel, as a revelation from God, is built; and which, if well established, should make unbelievers, whether Jews or Gentiles, renounce their infidelity, and embrace the gospel.

Of these facts the first is, That the same God who spake the former revelations to the fathers of the Jewish nation, hath in these last days spoken the gospel to all mankind, ver. 1.—This the apostle mentioned first of all, to shew the agreement of the gospel with the former revelations. For if there were any real opposition between the Jewish and Christian revelations, the authority of one of them, or of both, would be destroyed: Whereas these revelations agreeing in all things, they mutually explain and support each other. See chap. iii. 5. note 2.

The second fact of which the apostle proposed to discourse is, That the person by whom God hath spaken the gospel is his Son, in the beginning before all creation, who is an express image of his glory, and a true image of his substance; by whom also he made the worlds, ver. 2, 3.—Hence it follows, that the author of the gospel is far superior in nature to the angels, by whose ministry God spake the law; that the revelation which he made to mankind is more perfect than the revelation made to the Jews by angels. And hence it follows, his dispensation was better and more permanent dispensation than the law. The third fact is, That the author of the gospel, in consequence of his having made the worlds, is Heir, or Lord and Governor of all. And although, after becoming man, he died, yet, being raised from the dead, he had the government of the world restored to him in the human nature, ver. 2, 3. —To the faithful this is a source of the greatest consolation; because, if the world is governed by his master, he certainly hath power to protect and bless them; and every thing befalling them will issue in good to them. Besides, being the judge as well as the ruler of the world, he hath authority to acquit them at the judgment, and power to reward them for all the evils they have done on this account. The fourth fact treated of in this epistle is, That the author of the gospel laid down his life a sacrifice for sin, and by that sacrifice made an atonement, of which, when offered, God declared his acceptance, by setting Jesus at his own right hand, ver. 2. —The gospel, therefore, hath a priesthood and sacrifice more efficacious than the priesthood and sacrifices of the law taken together. For an expiation made by a person so great in himself, and so dear to God as his own Son, and made by the appointment of God, could not but be acceptable to him; consequently it must be a sure foundation for that hope of pardon, by which the gospel encourages sinners to repent.

The authority of the gospel being supported by these four facts, the apostle judged it necessary to establish them on a solid foundation, and for that purpose he wrote this learned letter, which he directed to the Hebrews, because, being the keepers of the former revelations, they were the fittest judges both of the facts themselves and of the proofs brought from the ancient revelations to support them.

This fact, that the first of these facts, namely, that the Jewish and Christian revelations were spoken by the same God, let it be observed, that the apostle did not think it necessary to set forth a separate proof thereof. For as the whole of the epistle was to be employed in shewing, that the doctrines of the gospel, which the Jews considered as contrary to the former revelations, were all taught by Moses and the prophets, it was such a clear proof of the two revelations having proceeded from the same original, that there was no occasion to offer any other.

With respect to the second fact on which the authority of the gospel, as a revelation from God, is built, namely, that the man Jesus, by whom it was spoken, is the Son of God, the apostle, instead of proposing the direct proofs whereby that fact is ascertained, judged it more proper to answer the objections advanced by the doctors for disproving it. And the rather, because the particulars of which the direct proof consisted, had all been exhibited in the most public manner in Judea, where the Hebrews dwelt, and were well known to them, Acts x. 38-42; namely, that God himself, in the hearing of many witnesses, had declared Jesus of Nazareth Aon, by a voice from heaven, at his baptism; and by a second voice, as the voice of a splendour; and by a third voice, in the hearing of the multitude assembled in the temple. Also, that Jesus had proved himself the Son of God by many miracles, performed in the most public manner during the course of his ministry, and had often appealed to these miracles as undeniable proofs of his pretensions. Above all, that his resurrection from the dead, after the rulers had sentenced him to death as a blasphemer, according to himself 'Christ the Son of the Blessed,' demonstrated him to be the Son of God. Farther, these proofs had often been appealed to by the apostles, Acts x. 38, 39; and to their appeals God himself continually bare witness, by signs, and miracles, and distributions of the Holy Ghost. The Hebrews, therefore, being well acquainted with the direct evidence of the Lord's claim to be the Son of God rested, when the apostle affirmed, that 'in these last days God had spoken by his Son,' he in effect told them that he had spoken by Jesus of Nazareth, and at the same time called to their remembrance all the proofs by which Jesus of Nazareth's claim to the dignity of God's Son was established. Nor was it necessary to enter into that discussion, for the sake of others who might read this epistle, as these proofs were soon to be published to all, in the evangelical histories. In short, if the Hebrews in Judea were not, convinced that Jesus of Nazareth is the Son of God, it was not owing to their ignorance of the proofs by which his claim to that dignity was established, but to the objections urged against it, which it seemed had much more influence to make them reject Jesus, than the multiplied miraculous attestations above described had to make them acknowledge him as the Son of God.

Of these objections, the most weighty arose from the lofty descriptions given in the scriptures of the nature and dignity of the Son of God. For by these the Hebrews were led to conclude that the Son of God could not possibly be a man; for less could he be born of a woman, or die. This, with other conclusions of a like nature, being extremely plausible in themselves, and strongly urged by the doctors, the apostle rightly judged, that he would more effectually convince the unbelieving Hebrews, by confuting these arguments and objections, than by repeating the direct proofs already mentioned with which the doctors were perfectly well acquainted already. Accordingly, this is what he does in the second chapter. Only, as these objections were all founded on the accounts given in the Jewish scriptures of the nature and
dignity of the Son, the apostle, with admirable address, before he attempted to confute them, introduced in this first chap. ver. 5-14. the principal passages of the Jewish scriptures which the doctors and people applied to the Son of God. For, on the display of the Scripture, they gave the objectors of the Jews their full force: At the same time, by applying these passages to Jesus of Nazareth, the author of the gospel, he not only affirmed himself to be the Son of God, but raised his dignity and authority to the highest pitch. See chap. ii. 1-3.

His account of the dignity of the Son the apostle begins with the great fact, that he is superior to the highest and most exalted beings in the whole universe, because there is no record in scripture, that God said to any of the angels, as he said to his Son, 'My Son thou art; to-day I have begotten thee,' ver. 5.

—Instead of speaking to them in that manner, when he brought his Son a second time into our world in the human nature, by raising him from the dead, he ordered all the angels to worship him, ver. 6. So that although he became man, and continues to be so, he is still superior in nature to the highest angels. Further, the apostle observes, that the greatest things said of angels in the scriptures is, that they are spirits, and God’s ministers, ver. 7. Whereas, by saying to the Son, ‘Thy throne, O God, is for ever and ever,’ he hath declared him the Governor of the world, ver. 8. Also, by saying to the Son, ‘Thou art the sheep of God’s pasture, hast loved righteousness, and hated wickedness, therefore—God hath anointed thee,’ he hath declared the Son worthy of that dominion, ver. 9. And by saying to him, ‘Thou, Lord, in the beginning foundest the earth, and the works of thy hands are the heavens,’ the Psalmist hath taught us, that the dominion of the Son is originally founded in his having created the material fabric of the world, ver. 10. —And by adding in the same passage, ‘They shall perish, but thou dost remain, and they all as a garment shalt wear and grow old;’ he hath transferred to the Son eternal existence, ver. 11. 12. Moreover, God having never said to any of the angels, ‘Stand thou at my right hand,’ &c. it is evident, that none of the angels ever received from God any proper dominion over the world, ver. 13. —What interferences any of them have in human affairs, is merely that of servants who, under the government of the Son, minister for the benefit of them who shall be heirs of salvation,’ ver. 14.

As the conclusion of this illustration it may be proper to remark, that some of the most pernicious errors that ever disturbed the Christian Church, took their rise from the sub-lime display of the greatness of the Son of God which is made in the Jewish scriptures. For certain false teachers in the Christian church, probably converted from Judaism, holding the doctrine of their unbelieving brethren, fancied that the greatness of the Son of God was inconsistent with the nature of man. They therefore affirmed, that Jesus Christ had not come in the flesh; that his body was nothing but the appearance of a man; his spirit was the body; and that he was crucified only in appearance. Of these pernicious tenets we have clear traces in the epistles of John, where they are expressly condemned; and the teachers who maintained them are called antichrists, or opposers of Christ. See Preface to 1 John, sect. 3.

**NEW TRANSLATION.**

**CHR. I.**—1 God, who in sundry parts, and in divers manners, anciantly spake to the fathers by the prophets,

2 Hath in these last days spoken to us by his Son, whom (Ως) he hath constituted heir of all things; through whom also he made the worlds.

3 Who, being an ef-fulgence of his glory, and an exact image of his substance; and

**COMMENTARY.**

**CHR. I.**—1 The same God, who in sundry parts and in divers manners anciantly revealed his will to the fathers of the Jewish nation by the prophets, Enoch, (Jude, ver. 14.), Moses, Samuel, David, Isaiah, &c.

2 Hath in these last days spoken to us by his Son, whom (Ως) he hath constituted heir of all things; through whom also he made the worlds.

3 Who, being an effulgence of his glory, and an exact image of his substance, and

**VER. 2.**—1. Who being an effulgence of his glory. —Or οὐσίαν τοῦ Νόμου τῆς Ανατομίας. I have followed Hebr. who explains it οὐσίαν πάντων ἐν χρόνῳ, πάντων ἐν πάσῃ κατάληψε. Thus the Vulgate explains it by οὐσίαν πάντων ἐν καιρῷ, emitted splendid or effulgence. The article is not prefixed either to οὐσίαν or to πάντων, nor is the construction like that of the Hebrew with πᾶς κατάληψε. Budaus explains it by οὐσίαν πάντων ἐκκόσμητον, emitted splendid or effulgence. The article is not prefixed either to οὐσίαν or to πάντων, nor is the construction like that of the Hebrew with πᾶς κατάληψε. In scripture, the glory of God signifies the perfections of God, for the reason mentioned Rom. i. 30. note 1. Wherefore, when the Son is called in irradiation or effulgence of his glory, the meaning I think is, that the divine perfections shine brightly in the Son, even after he was made flesh. Hence John saith in his gospel, chap. i. 14. The Word was made flesh and dwelled among us, and we beheld his glory, the glory as the only begotten of the Father; 2 And an exact image of his substance.—Christ is called, Col. i. 15. Θεός πάντων ἐν οὐσίᾳ, 'The image of the invisible God.' Here the Son is called Θεός πάντων ἐν οὐσίᾳ, 'an exact image of his substance.' The word οὐσία properly signifies an image made by engraving, such as that on a seal; also the image of a seal makes on wax by impression. Pierce observes, that the author's design being to distinguish the Son from all other beings, 'He represents him as immediately derived from God, that is, the Father. Thus, in the first expression, he is a ray or splendour from the Father's glory immediately, no one intervening as the minister of that glory. In the second expression, he is being whatever, they being all derived from him by the Son. The glory of the divine perfections shines forth in the Son, and particularly in the nature of them, both as he is, not as it does the Son; since they are not immediately created by the Father, but mediately, the Son being the agent employed by, and ministering in the Father in making them. Now, this must of necessity make a vast difference between him and them, and bespeak his being vastly superior to them.' Concerning the word substance in scripture, as in our Bibles person, it hath been observed by commentators, that it did not obtain that signification till after the Council of Nice. Our translators have not understood the word, and have made a confusion of the word existence. If there be any difference between an effulgence of the Father's glory, and an exact image of his substance, the former
HEBREWS.

CHAP. I.

upholding all things by the word (see Heb. xi. 3. note 3.) of his power, when he had made 21. his people his own by his own word from the beginning, not by the flesh of his face. 4. He is by so much better than the angels, 6. For though every scripture speaks of angels, by how much he hath inherited a more excellent name than they. 8. First, the angels spoke in the name of God; but last, in the name of the Son. 9. For to which of the angels said he at any time, My son thou art; to day I have begotten thee? 10. And again, I will be to him a Father, and he shall be to me a Son. 11. And in the book of Isaiah it is said, Hosanna to the Son of the Highest. 12. As he saith also in another place, He shall see of the fruit of the seed of his mouth. 13. And he shall see his seed, and shall acknowledge them. 14. And the Father shall be glorified by him. And again, I will be to him a Father, and he shall be to me a Son. 15. And again, when he brings the firstborn into the world, he saith, Let all angels worship him. 16. And of the angels he saith, He maketh his angels spirits; but of the Son, He saith, Thou art my Son, this day have I begotten thee. 17. And as concerning the angels, he saith, He maketh his angels spirits; and he saith to his Son, Thy throne is forever and ever. 18. And as he saith also in another place, Thou art a priest forever, according to the order of Melchizedek. 19. For both of the angels he saith, This is My beloved Son, in whom I am well pleased: this is My Son, hear ye him. 20. But unto the Son he saith, Thou art my Son, this day have I begotten thee. 21. And again, I will be to him a Father, and he shall be to me a Son. 22. Who also maketh the angels spirits, and the power of his ministers a helper. 23. The Son, then, is also higher than the angels, as he hath also received a more excellent name, that he might be greater than the angels. 24. For as he saith in another place, Thou art a priest forever, according to the order of Melchizedek. 25. Therefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
HEBREWS.

But, instead of calling any of the angels his begotten Son, when God foretells his bringing a second time the first-born into our world, by raising him from the dead, to show that he hath subjected the angels to him, he saith, Psal. xcvii. 7. Yea, worship him, all ye angels of God.

Besides, of the angels indeed David saith, Psal. cxlv. 4. Who made angels his spirit. And as for Moses' hand of fire—that is, the greatest thing said of angels, that these were beings not cogged with flesh, who serve God with the utmost activity;

But to shew that the Son is Governor of the world, he saith to him, Psal. xlv. 6. Thy throne, O God, is for ever and ever. And, of this government thou art worthy, because the sceptre of thy kingdom is a sceptre of righteousness, that is exercised for maintaining truth and righteousness in the world.

By coming to destroy the devil and his works, thou hast showed the greatest love of righteousness and hatred of wickedness; therefore, O God, thy God (John xxi. 17.) hath bestowed on thee as a king, and a priest, and a prophet, endowments whereby thou exaltest all thy associates in these offices.

And, still farther to enforce the power of the Son above the last clause of the verse, naturally leads to apprehend them as compared to winds in the first. I have adopted the common translation, in which the order of the original words is followed, because it is more natural in the English.

Ver. 8.1. Thy throne, O God, is for ever and ever. Because 4664 is the nominative, some translate this clause 'God is thy father's throne.' But this is less the nominative was often used by the Attics for the vocative. It is so used by the LXX. Noteworthy in many cases are the terms in Ps. cxlvii. 9. and in var. 9. of this chapter. In the opinion of some Lubavitcher commentators, the Psalm, from which the passage under consideration is quoted, was composed by Moses for his son Pharaoh's daughter. But could Solomon write with any propriety be addressed to the title of God? or could it be said of him, that his throne was for ever, as it is said of God? Not so much eternal in his posterity. And with respect to 'his loving righteousness and hating wickedness,' it is only applicable to one who, in his old age, became an encourager of idolatry, thorough enemy of God and of women. This Psalm therefore is applicable only to the Christ.

Pierce saith, 'Solomon's son is said to be beloved by God, as Pharaoh's daughter was. It is here foretold, that Solomon was to have a numerous progeny by her, whom he should set up for princes and rulers up and down the world, by one of whom he should be succeeded. Ver. 16. Instead of thy fathers shall thy children, whom thou mayest make princes in all the earth.' But this cannot be true; for, beside that we read not of any children Solomon had by Pharaoh's daughter, it is certain that Rehoboam, who succeeded him, was the Son of Naamah an Ammonitess, 2 Chron. xii. 15; and so far was he from being able to set up his sons to rule over other countries, that it was with great difficulty that his successors kept two tribes of the twelve sceptics to his tale, &c. From all which Pierce concludes, "Certainly a greater than Solomon is here."
HEBREWS.

Chap. L

guides the earth, and the works of thy hands are the heavens.

11 They shall perish, but thou dost remain; and they all as a garment shall grow old;

12 And as (καιρὸς) an upper garment thou wilt fold them up, and they shall be changed; but thou art the same, and thy years shall never fail.

13 (As 104.) Moreover, to which of the angels said he at any time, Sit thou at my right hand; till I make thine enemies thy footstool? of thy feet?

14 Are they not all ministering spirits, sent forth to minister for them who shall inherit salvation?

Ver. 10. Thou, Lord, in the beginning didst found the earth, and, &c.—Some think this was addressed to the Father, and not to the Son. But as the original passages are directed to the Son, it is reasonable to suppose this is so likewise; especially as it would not have been to the apostle's purpose to quote it here, if it had been addressed to the Father. By affirming that these words were spoken to the Son, the apostle confuted the opinion of those Jews who held that the angels assisted in making this mundane system; an error with which was afterwards maintained by some heretics in the Christian church.

Ver. 11.—1. They shall perish.—Of the perishable of the earth, and heavens or atmosphere, Peter hath written, 2 Epist. iii. 10—13. He was also he hath foretold, that there are to be new heavens and a new earth formed for the righteous to live in, after the old creation is destroyed.

Ver. 12.—And as an upper garment, &c.—Behold the word εἰρημένου signifies the covering of a tent, which, when the tent is to be moved to another place, is taken down and folded up. And they shall be changed. The word εἰρημένου signifies both to change and to exchange. Here meaning that the present earth and its atmosphere are to be exchanged for the new heavens and earth, of which St. Peter speaks 2 Ep. iii. 10. Ver. 13.—Sit thou at my right hand.—Our Lord, Matt. xxii.

CHAPTER II.

View and Illustration.

The foregoing display of the greatness of the Son of God being designed, not only to give the objections of the Jews their full force, but to make mankind sensible of the obligation they are under to obey Jesus, and to hearken to his apostles, the writer of this epistle very properly begins his second chapter with an exhortation to the Hebrews, to pay the utmost attention to the things which they had heard from Jesus and his apostles, ver. 1.

For, says he, if our fathers, who disobeyed the command to enter into Canaan which God spake to them by angels, were justly punished with death, ver. 2. how can we escape eternal death, if we neglect the great salvation from sin and misery, together with the possession of heaven, which was first preached to us by the Lord himself, and which was afterwards confirmed to us by his apostles and ministers, who heard him preach and promise that salvation, ver. 3. and whose testimony changed to be credited, since God bare witness with them, by the miraculas which he enabled them to perform, and by the gifts of the Holy Ghost which he distributed to them, ver. 4. But lest the Hebrews might despise the gospel because it was not preached to them by angels, the apostle told them, that God had not employed angels to lead believers into the future heavenly world, the possession of which is the great salvation, whereof he spake. By this observation he inustiated, that the things of the great salvation were not to be disregarded because they were preached to them by men and not by angels, since these men were commissioned by Christ and attested by God, ver. 5. The Hebrews being thus prepared for listening with attention to the apostle, he proceeded to answer the different objections urged by the doctors against our Lord's representations of himself. Here it is true, he hath not formally stated, because they were in every one's mouth; but from the nature of the things which he hath written, it is easy to see what they were. The first objection was taken from our Lord's being a man. This, in the opinion of the Jews, was sufficient to overthrow his claim altogether; because for a man to call himself the Son of God, was so contrary to every idea they had formed of the Son of God, that even the common people thought it a blasphemy which deserved to be punished with death. John x. 38. For a good
work we stone thee not, but for blasphemy, because thou, being a man, makest thyself God." — See also John v. 18, and 1 John v. 10. In this, the people were condemned by the sentence of the chief priests, elders, and scribes, who, after a solemn trial, pronounced Jesus guilty of blasphemy, and condemned him to death, because he called himself 'the Christ, the Son of the blessed' God; Mark xiv. 61. A sentence for which there was no foundation, since in their own scriptures it was expressly and repeatedly declared, that the Christ was to be the Son both of Abraham and of David. But the doctors, it seems, understood this in a metaphorical sense. For, when Jesus asked the scribes, how the Christ could be both David's Son and David's Lord, they were not able to answer him a word; being ignorant that the Christ was really to become man, by descending from Abraham and David according to the flesh.

A second objection raised against our Lord's being the Son of God and King of Israel, was taken from his mean condition; from his never having possessed any temporal dominion; and from his having been put to death. These things they thought incompatible with the greatness of the Son of God, and with his glory as the Christ, of whom it was foretold from the beginning they should be his inheritance. And therefore, when Jesus mentioned his being 'lifted up,' the people objected, John xii. 34. 'We have heard out of the law, that the Christ abideth for ever; how sayest thou, the Son of man must be lifted up? Who is this Son of man?' Their notions concerning the temporal dominion of the Christ, and his abiding on earth for ever, the doctors hesitated on; and so the empire of the Christ was foretold under the idea of 'a kingdom which the God of heaven was to set up, and which was never to be destroyed';—but which should break in pieces and consume all kingdoms. Also on Dan. vii. 13, 14. Where 'one like the Son of man' is represented as 'coming in the clouds of heaven,' and receiving 'dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.' Likewise in other passages, the kingdom and victories of the Christ are described by ideas and expressions taken from the kings and kingdoms of this world: And the Christ himself is called God's king, whom he would 'set on his holy hill of Zion;' and Messiah, or Christ, the Prince. These things were fulfilled by the coming of our Lord, as king, and as a great temporal prince, who would set the Jews free from foreign tyranny, and subject all nations to their dominion; that Jerusalem was to be the seat of this universal empire; and that every individual Jew would have some share in the administration of it. Wherefore, when Jesus of Nazareth refused to be made a king, and disclaimed all temporal dominion, and lived in the greatest privacy, subject to poverty, persecution, and death, they derided his pretensions to be the Christ, Mark xv. 31. 'The chief priests, mocking, said among themselves, with the scribes, He saved others, himself he cannot save. 32. Let Christ, the king of Israel, descend now from the cross, that we may see and believe.' These learned men were ignorant that the kingdom of the Christ is not of this world; that it is established, not by force, but by the power of persuasion, Psal. cx. 3; that it has for its object the destruction of sin, and of all its abettors, and the establishment of righteousness in the earth; that the victories by which these grand events are brought to pass are all of a spiritual kind; and that the greatness of the Christ consists in ruling the spirits of men, by drawing their affections, and influencing their wills. And as the Jews had no conception of these things, so neither did they know that the felicity which the subjects of the Christ are to enjoy is not of this world, but of the heavenly country which was promised to Abraham and to his seed by faith.
in the exercise of his kingly power, not only to succor them when tempted, but, in judging them at last, to make them such gracious allowances as the weakness of their nature, and the strength of the temptations to which they were exposed, may require, ver. 15. These being considered, the Great, instance, they are suggested a second time, chap. iv. 15.

Such are the answers made by the writer of this epistle to the objections whereby the scribes endeavoured to confute the claim of Jesus of Nazareth to be the Christ the Son of God, taken,—1. From his being a man: 2. From his never having possessed angels or an army of them, but on the seed of Abraham, ver. 16,—For which reason it was necessary that in all things he should be made like his brethren whom he was to save; that being their brother, and having the affection of a brother for the whole human race, he might exercise the office of an high-priest mercifully towards men, as well as faithfully towards God, by making propitiation for their sins through his death, ver. 17,—This, however, is not all. He was subjected to affliction and temptation like his brethren, that he might have such a fellow-feeling of their infirmity, and of the difficulty of their trial, as would dispose him,

New Translation.

CHAP. II.—1 (See ver 1) On this account we ought to attend the more earnestly to the things which were heard, lest at any time we should let them slip. 2 For, if the word spoken by angels was firm, and every transgression and disobedience received a just retribution,

3 How shall we escape, if we neglect so great a salvation which, beginning to be spoken by the Lord, was confirmed to us by them who heard him;

4 God bearing joint witness, both by signs and wonders, and divers miracles, (see Rom. xvi. 19. note 1.), and distributions of the Holy Ghost, according to his own pleasure?

5 For to the angels he hath not subjected the world which is to come, concerning which

Ver. 1. Let them slip.—The aorist is less perfectly tense, literally, should run out, to be empty. This word is used in the same sense, Prov. iii. 21. LXX. Ye aorist, my son, let them not depart.

2. Ver. 1—2. If for the word. Here ως, the word, signifies the law of Moses, and all the other commandments given to the Israelites, but especially the command to enter Canaan; as is plain from the contrast, in this passage, between the salvation of believers by their introduction into heaven, and the salvation of the Israelites by their introduction into Canaan.

3. Spoken by angels. That the law of Moses was spoken by angels, is affirmed likewise by Stephen, Acts vii. 38, and by Paul, Gal. iii. 19. And that one angel in particular spake to Moses from the bush, as we have seen, the same Stephen informs us, Acts vii. 30—35. Yet we are told, Heb. i. 1. 12. that the law was spoken by God himself. To reconcile these seemingly opposite accounts, we may suppose, That the Moses afterwards, was employed to speak to the Israelites, in the name of God, the words which God spake to him, when the ten commandments were spoken, an angel was employed to repeat, in a loud and terrible voice, what God had pronounced, 'I am the Lord thy God,' with what following dispensation; on which angels, as Chrysostom observes, excited the thunderings, the lightnings, the smoke, the earthquake, and the sounds of the trumpet, which preceded God's speaking.

4. The reason and necessity of Transgression, is the leap ing over the bounds which the law hath set, by doing the things it forbids. Disobedience, is the refusing to do the things it enjoins.

Ver. 3—1. Neglect so great a salvation. As the salvation preached in the gospel, consists in delivering mankind from their spiritual bondage, and in putting them in possession of rest in the heavenly country, it justly merits the highest of great, being unspeakably greater than the salvation which God wrought for the Israelites out of Egypt, Exod. xex. 2. and in their being made to rest in Canaan from all their enemies round about.

Commentary.

CHAP. II.—1 Because the Son, by whom God hath spoken to us in these last days, is greatly superior to all the angels, both in his nature and office, we ought to pay the more attention to the things which the ministers of the word heard him speak, (ver. 3.), lest at any time we should let them slip out of our minds.

2 For, if the law which God spake to the Israelites, by the ministers of old, so confirmed by the miracles which followed, accompanied it, that every presumptuous transgression and disobedience received a just punishment,

3 How shall we escape, if we disbelieve and despise the news of so great a salvation which began to be preached by the Lord himself, and hath been fully published and confirmed to us Jews, not by a vague report, but by the credible testimony of the apostles and others who heard him;

4 God himself bearing joint witness to the salvation preached of the Lord and his apostles, both by signs and wonders, and miracles of divers kinds, which he enabled these preservers to perform, and by distributions of the gifts of the Holy Ghost, which they bestowed, not according to their will, but according to his own pleasure?

5 For although the angel (Exod. xxiii. 20.) who conducted the Israelites had Canaan subjected to him, to the angels God hath not

Ver. 5. Which beginning to be spoken by the Lord. —Jesus is called the Lord, because, as maker and governor of the world, he is Lord of all, Acts xiv. 28; consequently he is able both to reward those who obey him, by bestowing on them eternal salvation, and to punish with everlasting destruction those who disobey him. This salvation was formerly preached to the Israelites in the covenant with Abraham, under the figure of giving them the everlasting possession of Canaan; but was preached plainly by the Lord, and by his apostles, in the gospel.

3. Was confirmed to us by them who heard him. The apostle states, that the believing observed in ver. 2. that the law spoken by angels was confirmed by the miracles which accompanied its delivery, he judged it proper to mention, that the gospel was equally confirmed by the great miracles which accompanied the preaching, both of Jesus himself and of his apostles. Wherefore, such of the Hebrews as had not heard Jesus preach the great salvation, were nevertheless bound to give heed to the things which he had preached, since they were sufficiently declared and proved to them by the apostles, and by the ministrations of the Spirit, who had heard him preach these things. Though the writer of this epistle ranks himself among those to whom the apostles confirmed the preaching of Jesus, and the Spirit, as in he 2:1, he also explicitly calls the apostles 'bearsers of the gospel,' because he divided them to every one as he pleased, 1 Cor. xii. 11.

5. Which beginning to be spoken. —Concern ed the word of the gospel dispensation is called salutary — contagious, the age to come, Heb. vi. 5. but never παντοθένος πάλιν.
we speak.

7 Thou hast made him for a little while less than angels, thou hast crowned him with glory and honour; and hast set him over the works of thy hands.

8 Thou hast subjected all things under his feet. (1 Pet. 3. 9.) Wherefore, by subjecting all things to him, God will leave nothing unsubjected; consequently, there is nothing over which his power at length, many generations. Perhaps, rather, was to see all things subjected to him; for evil angels and wicked men are still unsubjected by him.

9 But we see Jesus, who for a little while was made less than angels, by appearing in the flesh, that through the grace of God the habitation of the world to come. That phrase, if I mistake not, signifies the heavenly country promised to Abraham and to his spiritual seed, as Abraham, and the world, Luke 1. 5. and 2. 9. by an usual figure of speech, signifies the inhabitants of the world, the inhabitants of the world to come. Piscator, I speak to the inhabitants of the world, called Heb. 13. 14. 'Them that shall inherit salvation.' If, so, the apostle's meaning will be, that God hath not yet destroyed the world he hath made, and caused it to pass into the celestial Canaan, in substance to angels, to be by them conducted into that world, as the Israelites were conducted into the earthly Canaan by an angel, Exod. 23. 20. They are only ministering spirits, sent forth by the Son to minister for the heirs of salvation. For, if the angels were so made, and so called, the world to come, God hath put in subject to the Son alone. Hence he is called 'the Captain of their salvation,' Heb. 1. 10. And, having introduced the heavenly country, he will deliver up the kingdom to God the Father, as we are told I Cor. 15. 28.

Ver. 5. - 1. Now one in a certain place. - The place here referred to, as it seems, which hath been generally understood of the vision of the man, given the inhabitants of the world in the next degree to angels; and by giving him dominion over the creatures. But this interpretation cannot be admitted, because, at the time the Psalmist wrote, God's name was not rendered ungrammatical in all the earth by the works of creation, as is affirmed in the first verse of the Psalm. The true God was then known only among the Israelites in the narrow country of Canaan. Neither had God displayed his glory, above the manifestation thereof made by the Lord. Neither could he make his name stand as a prediction of that greater manifestation of the name and glory of God, which was to be made in after-times by the coming of Christ, as we have heard mentioned in the beginning of the Psalms. Next, our Lord, Matt. xxi. 15, 16. hath expressly declared, that the second verse of this Psalm foretells the impression which the miracle of the Passover made on the minds of the multitude, called bakes and eunuching on account of their description of the Lord's supper, as well as on account of the introduction there of the bread or paschal lamb. Streit with the Hebrews that Messiah's miracles, the multitude would salute him with honours as the Son of David. And the reason is, that he was not less than angels, but 'had made him for a little while less than angels,' Heb. ii. 15. and that is to be understood, not of the creation of man, but of the humiliation of the Son of God, is plain, because man, at length, many generations. Perhaps, rather, was to see all things subjected to him; for evil angels and wicked men are still unsubjected by him.

Ver. 7. - 1. Thou hast made. - Here, in what follows, the preterite tense is put for the future, as is often done in the prophetic writings, to show the certainty of the events foretold.

Ver. 9. - 2. By the Son. - The pronoun him, in this place, doth not refer to the immediate antecedent man, or the son of man, but to a person not living at the time of writing. This he speaks of as the name of God, namely, the Son of God. Of this use of the relative pronoun see examples Exs. iv. 64.

Ver. 9. - 3. For a little while. - So διὰ τάτινον properly signifies, and is translated in our Bible, Luke xxii. 65. καὶ πέντε μετὰ, 'and after a little while.' - Acts xxvii. 34. 'A little while.' - A peculiar phrase. That διὰ τάτινον is a little word on account of. That διὰ τάτινον would be very ungramatical in the Psalm, do not signify 'thou hast made him for a little while less than angels,' but that he was made for a little while less; and that it is to be understood, not of the creation of man, but of the humiliation of the Son of God, is plain, because man, at length, many generations. Perhaps, rather, was to see all things subjected to him; for evil angels and wicked men are still unsubjected by him.

Ver. 9. - 4. Thou hast crowned him with glory and honour. - This, no doubt, might be said of Adam, to whom God gave dominion over the creatures. Nevertheless, as St. Paul hath expressly affirmed, ver. 9. that the person who is said in the Psalm to have been made for a little while less than angels, is Jesus, we must understand the glory and honour with which he was crowned, of the things which happened to him after he was made less than angels. See ver. 9. note 4. - Jesus was covered with the greatest indignity when he was crucified, and given to the Devil, the same as the is Christ the Son of God. But, by his resurrection and subsequent exaltation, that indignity was entirely removed; and the same, fame, and honour as the Son of God, were in the most illustrious manner restored to him. See Phil. ii. 9-11.

Ver. 9. - 5. He bath left nothing unsubjected. - Though the apostle's argument requires white only to be subject, as angels and men to Jesus, the universality of the expression sheweth that the material fabric of the world, together with all the free粳ents and men subject to them, will also be subject to him, by his resurrection and ascension. Accordingly, in the Psalm, 'the beasts of the field, the fowls of the air, and the fishes of the sea,' are mentioned as subject, they were with great propriety called, for they 'are subject to them for the benefit of man, his chief subjects on earth; seeing the happiness of man, in his present state, dependa, in part, on the sustenance and government of the brute creation. Here, as in the case of the angels, it is evident that the Psalmist speaketh of the Son of Man, because he hast spoken of the Son of God, and because the Son of Man is of whom the Psalmist spake, Psal. vii. 15. 6. He is not the first man, nor the Son, the firstfruits of the dead and the firstfruits of the firstfruits of the Son of God, and speaks of the Son of Man as subject, because he is subject in a different manner: as God, the first man was not subject, but as angels, the Son of God was not subject. For, as the angels were subject to him, so he was subject to angels; see note 9.

Ver. 9. - 6. We see Jesus, who for a little while was made less than angels. - Here the antecedent man is of whom the Psalmist speaketh, Psal. vii. 15. 6. He is not the first man, nor the Son, the firstfruits of the dead and the firstfruits of the Son of God, and speaks of the Son of Man as subject, because he is subject in a different manner: as God, the first man was not subject, but as angels, the Son of God was not subject. For, as the angels were subject to him, so he was subject to angels; see note 9.

Ver. 9. - 7. That by the grace of God he might taste of death. - The reverse translation of this clause is, 'that by grace, except Jesus, by bearing the sins of many.'
or God he might taste of death (1 Cor. xiv. 4) for the suffering of many, crowned with glory and honour.

10 For it became him, for whom are all things, and by whom are all things, when bringing many sons into glory, to make the Captain of their salvation perfect through sufferings.

11 (Heb. ii. 9.) Wherefore, both he that sanctifieth, and they who are sanctified, are all of one Father. For which cause he is not ashamed to call them brethren,

12 Saying, (Psalm xxii. 22.) I will declare thy name to my brethren: in the midst of the congregation I will sing praise to thee.

13 And again, (Psalm xlvii. 17.) I will put my trust in him. And again, Behold I and all the inhabitants thereof, saith the Lord, who bringeth salvation.

And he saith, (Psalm cxviii. 18.) He is the Lord our God; we have waited for him, and he will work salvation.

HURSEIS.

14 For he is like a refiner's fire and like fullers' soap; and he shall purify the sons of Levi, and refine them as gold and silver, that they may offer unto the Lord an offering in righteousness.

15 And when they shall offer an offering in righteousness, they shall offer it unto the Lord a sweet savour; and he will be acceptable unto him, saith the Lord God of hosts.

16 For thus saith the Lord God of hosts, Let your hands be strong, for the temple is in a state of repair.

17 For thus saith the Lord, If you will not hear, I will play the harlot with another, and build me an house of glory.

18 But if you will hear, I will eat and be satisfied, and will build an house for my God.

19 For thus saith the Lord, If you will not hear, I will add to your calamities, and will lay upon you the burden of your sin.

20 But if you will hear, I will build a house for you, and will set up a throne for my God, and will exalt the throne of my kingdom.

21 For thus saith the Lord, If you will not hear, I will destroy you with a fire and a sword, and I will make you desolate, and will destroy you.

22 But if you will hear, I will heal you, and I will make you prosperous, and I will set up a throne for my God, and will exalt the throne of my kingdom.

23 For thus saith the Lord, If you will not hear, I will destroy you with a fire and a sword, and I will make you desolate, and will destroy you.

24 But if you will hear, I will heal you, and I will make you prosperous, and I will set up a throne for my God, and will exalt the throne of my kingdom.

25 For thus saith the Lord, If you will not hear, I will destroy you with a fire and a sword, and I will make you desolate, and will destroy you.

26 But if you will hear, I will heal you, and I will make you prosperous, and I will set up a throne for my God, and will exalt the throne of my kingdom.

27 For thus saith the Lord, If you will not hear, I will destroy you with a fire and a sword, and I will make you desolate, and will destroy you.

28 But if you will hear, I will heal you, and I will make you prosperous, and I will set up a throne for my God, and will exalt the throne of my kingdom.
HEBREWS.

14 Since, then, the children (οἱ πνευμοναῖς) partook of flesh and blood, even he (ὁ γὰρ πνεῦμα) in like manner partook of those, that through death he might render imperfect to them the one who had the power of death, that is, the devil;

15 And deliver them, who, through fear of death, were all their lifetime subject to bondage.

16 (ὁ γὰρ πνεῦμα ἐκατέργασεν ἁγίων διὰ τοῦ αἵματος αὐτοῦ, ἵνα ἐκκοιμηθῶσιν, ἀλλὰ καὶ τῶν καταφυτιστῶν ἁγίων αὐτοῦ) the children, that is, the disciples, whom God hath given me, are for signs and for wonders in Israel." This likewise shews, that he was to appear in the flesh among the Israelites.

14 Since, then, the children given to the Son to be saved, partook of flesh and blood, by being born of parents who are flesh and blood, even he, to be capable of dying for them, in like manner partook of flesh and blood, by being born of a woman, that through death (the very evil which the devil brought on mankind by sin) he might render imperfect to them the power of bringing death into the world, that is, the devil.

15 And deliver from eternal death, these penitent persons who, through the fear of future punishment, have passed the whole of their life in a grievous bondage.

16 Moreover, by no means doth he take hold of the angels, to save them; but of those who are the seed of Abraham by faith he taketh hold, to deliver them from death, and to conduct them to heaven.
17 (Dom.) Hence it was necessary he should be made like his brethren in all things, that he might be a merciful and faithful high-priest, in matters pertaining to God. (μαρτυρίαν) in order to expiate the sins of the people.

18 (Targ. B. R.) Beside, by what he suffered himself when tempted, he is able (Ex. iv. 30.) to succour them who are tempted.

of the seed of Abraham, that is, of believers of the human species. The first parents of mankind sinned through weakness of nature and inexperience; and by their lapses brought death on themselves and on their posterity, notwithstanding their posterity were not necessary to their offence. Wherefore the angels, through discontentment with their own condition, and envy of their superiors, perhaps also animated by pride, rebelled presumptuously against God. Wherefore, since they could not plead weakness of nature and inexperience in excuse of their sin, nor complain that the sin for which they were doomed to punishment was the act of another, they were justly left by the Son of God to perish in their sin. Ver. 7.—A merciful and faithful high-priest. The Son of God, who made men, no doubt had such a knowledge of their infirmity as might have warned him, a merciful high-priest, though he had not been made flesh. Yet, considering the greatness of his nature, it might have been difficult for men to have understood this. And, therefore, to succor them he was amply disposed, from sympathy, to succor us when tempted; and, in judging us at the last day, to make every reasonable allowance for the infirmity of our nature, he was pleased to be made like us in all things, and even to suffer temptations. The sins of the people.—not the people of the Jews, but the people of God of all nations, whether Jews or Gentiles, called in the former verse the seed of Abraham. Hence John tells us, 'he is the propitiation for the sins of the whole world.' John iii. 18. See note 2, on ver. 9, of this chapter.

2. The Lord's life was a continued scene of temptation, we learn from himself, Luke xxii. 32. 'If ye are they who have continued with me in my temptations.'—The apostle declares, that God did not leave him to become the subject of direct evil succorers—such as those mentioned in the history of his temptation in the wilderness.

3. To succour them who are tempted.—Virgil had expressed the same sentiment in a sentence which, though not removed from the shade where he makes Picio say, 'Non ignota malis interius succurrere disco.' Lib. i. l. 634.

CHAPTER III.

View and Illustration of the Reasonsings in this Chapter.

The apostle, in the first chapter of this epistle, having affirmed that Jesus of Nazareth, the person by whom God spake the gospel revelation to mankind, is 'God's seed.' Also, in the same chapter, having proved from the Jewish scriptures, that God foretold that his seed should be called the Heir or Lord of all things, because 'by him he made the worlds.' Moreover, in the second chapter, having answered the objections urged by the Jewish doctors for invalidating the claim of Jesus to be God's Son, and having thereby given full effect to the direct proofs which established his claim, and which were well known to the Hebrews living in Judea, the apostle boldly exhibited; he in this third chapter proceeds to shew what is implied in Christ's being 'the Heir or Lord of all things,' which is the third fact on which the authority of the gospel revelation depends.

A proper account of this matter was necessary. First, because the title of Jesus to remove the Mosaic economy, and to substitute the gospel dispensation in its place, was founded on the power which he possessed as the Son of God and heir of all things. Secondly, because many of the Jews, in the persuasion that the law of Moses was of perpetual obligation, and that its sacrifices were real atonements for sin, rejected Jesus as an impostor for pretending to abolish these institutions. Wherefore, to shew the unbelieving Jews their error, the apostle, when in the first and second chapter had proved the Son of God to be the heir or lord of all things, exhibited the unbelieving Hebrews, in this chapter, to consider attentively Christ Jesus, the apostle and high-priest of our religion; that is, to consider how great a person he is, that he is the Son of God and heir of all things, they might be sensible that it belonged to him to form and govern the house or church of God, ver. 1.—Next, to convince them that, in forming and governing God's house, Jesus acted agreeably to the will of his Father, the apostle affirmed, that when he excluded the law of Moses and the Levitical priesthood from the new house or church of God which he built, he was as faithful to God, who appointed him his apostle or lawyer in his church, as Moses was, when he established the law and the priesthood in God's ancient house, the Jewish church.

The proof of this affirmation the apostle did not produce on the present occasion, because the Hebrews were well acquainted with it. By voices from heaven, uttered more than once in the hearing of many of them, God had declared Jesus to be his own Son, and blessed him, and had commanded the Hebrews 'to hear him.' This God would not have done, if Jesus had acted unfaithfully in excluding the law and the priesthood from the house of God which he built, ver. 2.—Further, the apostle told the Hebrews, that although the faithfulness of Jesus was not greater than the faithfulness of Moses in building their temporary church, God counted him worthy of more glory than Moses; he bestowed on him more power in the Christian church than Moses possessed in the Jewish; insomuch as he who had builded the house or church of God, not for his own salvation, but for the salvation of others, had more honour than he who was the builder of the house of Jehovah; a more excellent person than all the members of the church which he built. These things cannot be said of Moses. He built the Jewish church for his own sanctification, as well as for the sanctification of his brethren; and so, being a member of his own church, he was obliged to have recourse to its services, especially its stonemasons, equally with the rest of the Israelites, whereby he was shewn to be a sinner like them; consequently he had not, like Christ, more honour than the house which he had delegated his authority to him, and empowered him to model and govern these societies as he pleased, ver. 3.—This, however, is not all. To make the Hebrews sensible of the great power of Jesus, as 'the heir or lord of all things,' the apostle observed, that although every society, civil and religious, is formed by the ministry of some person or other, the original of all just power, and the governor of all righteous societies, is Jesus, who, by constituting himself the priest of all, and the servant who hath delegated his authority to him, and empowered him to model and govern these societies as he pleased, ver. 4.—More particularly, to shew that Jesus, as a lawyer, is superior to Moses, the apostle observed, that the faithfulness of Moses in building the Jewish church, was not that of a legislator who himself framed the laws which he established, but it was the faithfulness of a servant who established the laws which were dictated to him by his master, without adding to or diminishing aught from
them; and wo Formed the tabernacles, and appointed their services, not according to any plan of his own, but according to a pattern which God shewed to him in the Mount, without presuming to deviate from it in the least, Heb. viii. 5. This faithfulness in building all the parts of the ancient house or church of God, was required of Moses. At all events, afterwards to be spoken by Jesus and his apostles might be confirmed by the attestation given to them in the figures, and ceremonies, and services of the law, ver. 5.—But the faithfulness of Jesus in building the new house of God, the Christian church, was that of a Son in his Father's house, who, being the heir or lord of all, was entitled to remove the Jewish temple after it had answered the end for which it was established, and to erect the Christian church on a more enlarged plan, so as to comprehend believers of all nations. Wherefore Jesus, in the exercise of that authority which belonged to him as the Lord or governor of all things, having actually abolished the Mosaic economy, and established the gospel dispensation, the apostle, to confirm the Hebrews in the profession of the gospel, assured them, that all who believe in Jesus are as really members of the house or church of God, and as fully entitled to the privileges of the house of God, as the Israelites were who believed in Moses during the subsistence of the Jewish church; provided they firmly held, and baldly professed to the end of their lives, that hope of which they were the heirs on earth through Christ which they professed at their baptism, ver. 6.

Thus it appears, that the authority of Jesus as a lawgiver is greater than the authority of Moses. He was a lawgiver in his own right; whereas, in establishing the law, Moses acted only ministerially. His institutions therefore might be abolished by God's Son, who, being the heir of all things, has power in heaven and earth committed to him, Matt. xxvii. 18. If so, the Jewish doctors fell into a grievous error, when, from some ambiguous expressions in the law, they inferred that it was never to be abolished, and rejected Jesus as a false Christ, because his disciples affirmed that he had put an end to the law and to the priesthood.

The writer of this epistle having thus displayed the greatness of Jesus as the heir or ruler of all things, addressed the unbelieving Hebrews, as an apostle of Jesus, in the words which the Holy Ghost spake to their fathers by David: 'Wherefore, saith the Holy Ghost,' To-day, when ye shall hear his voice, the voice of God by his Son Jesus commanding you to believe on his Son, and to enter into his church; 'harden not your hearts as in the bitter provocation,' &c. ver. 7—11. This exhortation of the Holy Ghost to the Israelites in David's days, the apostle with great propriety applied to the Hebrews of his own time; because if, rejecting Jesus, they refused to enter into the Christian church, God would as certainly exclude them from the rest of heaven, as he excluded their fathers from the rest in Canaan for their unbelief and disobedience. He therefore requested them to take heed that none of them shewed an evil unbelieving heart, either by refusing to obey Jesus, or by apostatising from him after having believed on him. Thus he assured them, would be a real departing from the living God, ver. 12. Then ordered them to exhort one another daily to believe and obey Christ, ver. 13.—assuring them, that they should be partakers of his rest in heaven only if they held fast their begun confidence in him to the end, ver. 14. and told them, that they might know this, by being said to the Israelites in David's time, 'To-day, when ye shall hear his voice, harden not your hearts.' For such an exhortation evidently shews, that faith and obedience are necessary at all times to secure the favour of God, ver. 15. Withal, to make the Hebrews sensible that unbelief and rebellion are extremely offensive to God, he put them in mind, that by these sins of their fathers proceeded God, who said in the wilderness, ver. 17. that he destroyed the whole congregation of the disobedient in the wilderness, ver. 17.—after swearing that they should not enter into his rest, ver. 18.—Thus, says the apostle, we see that they could not enter in, because of unbelief, ver. 19.—and by making the observation he hath shewed, in the clearest light, the contagious fatal nature of unbelief to himself, and the consequence of his obedience and punishment of sinners in all ages; and so he hath put us on our guard against such an evil disposition.

I have only to add, that the apostle, by exhorting the Hebrews to obey Christ, after describing his supreme authority in the church as its lawgiver, and by setting before them the punishment of the Israelites in the wilderness, hath insinuated, that Christ is judge as well as lawgiver, consequently he hath both authority and power to render to all men according to their works; as will appear likewise from the things set forth chap. iv. 11-18.

**NEW TRANSLATION.**

**CHAP. III.**—Wherefore, holy brethren, partakers of the heavenly calling, consider attentively the Apostle and High-priest of our profession, Christ Jesus; 2 Who was faithful to him who appointed him, even as Moses also was (v) in all his house.

**VER. 1.**—Holy brethren.—That the apostle addressed the unbelieving Jews more especially, in this and the following chapter, I think probable. 1. Because the idea of abrogating the law by Christ was peculiarly offensive to them. 2. Because, if the believing Hebrews had been addressed, the apostle would have said, 'Consider the High-priest of your profession.' —The unbelieving Jews are called holy, in the same sense that the whole nation anciently were when the ark was in Jerusalem, Ps. xlv. 1. 2. Heavenly calling.1—This may signify, as in the commentary: also it may signify, a call given from heaven. See chap. xii. 25.

**VER. 4.**—Our confession.—As confession is sometimes put for the thing confessed, our profession may mean our religion, of which Jesus is called the Apostle, because he was sent by God to reveal it; and the High-priest, because we receive his blessings through his mediation. See chap. xiii. 15.

**VER. 2.**—To his house.—To his apostleship. —To be leaders. —Mark 16. 14. hath no understanding of the word (v) appointed.—See also Acts ii. 36.

**VER. 3.**—In all his house.—This is an allusion to the testimony which God bore to Moses, Numb. xii. 7. —My servant Moses is not so, who is faithful in all mine house. —The Jewish church, which Moses was employed to form, being called by God himself his house, because he was present with it, and was worshipped in it, the apostle Paul was well authorized to call the Christian church, which was the new temple, his house, 1 Tim. iii. 15. See ver. 6. of this chap. note I. The faithfulness of
3 (Ver. 88.) But he was exalted above all as God, and made more honourable than the house, being made high priest over the house, 1

3 (Ver. 91.) 3 Besides, every house is formed by some one; but he who hath formed all is God.

5 (Kes. 284.) Now Moses (as) indeed was faithful in forming all the parts of the Jewish church, as a servant who acted according to the directions which he received from God, without deviating from them in the least; because the Jewish church was designed for a testimony of the things which were afterwards to be spoken by Christ and his apostles.

6 But Christ, in erecting the gospel church, was faithful as a son set over his father's house as its lawyer: of whose house we who are his members, and therefore his legitimate children, if indeed we hold fast the bold glorying of the hope of eternal life through Christ, shall be saved.

7 Wherefore, as saith the Holy Ghost, To-day shall his voice be heard; for he that speaketh is as it were a prophet, and the word of God is spoken by him, 1

8 But of the faithfulness of Jesus we are more inwardly assured, from the bitter provocation at Kadesh, where they refused to go into Canaan, in the day of temptation in the wilderness.

Hebrews.

Israel was numbered for the wilderness, in the day of temptation, in the wilderness.

Moses in forming the Jewish church consisted in this, that he did not conceal any of the divine laws on account of their disagreeableness to the Israelites; nor did he alter them in the least to make them acceptable; but delivered the whole law as it was spoken to himself, and formed the tabernacles and the ritual of the worship, exactly according to the pattern showed him. In like manner, Christ's faithfulness consisted in teaching his church the truth, trimming the lamps, appointing the laws, and establishing the worship, which himself had formed for the Jewish church.

Ver. 2.—But he, the demonstrative pronoun h无人, which I have translated he, is sometimes used for eis, and is so rendered in our Bible: Acts x. 36. 37. 1 Thess. ii. 14. He is the Lord of all. If there were necessary in this passage to supply any substantive agreeing with h无人, and therefore, and not non, should be the noun supplied: this apostle or lawyer was counting, &c.

2. He who hath formed the house. 1—O κατασκευαστής. The verb κατασκευάζεις signifies to set things in order; Heb. i. 6. It signifies likewise to form a thing as an artisan doth; in which sense it is applied to Noah's forming the ark, Heb. ii. 7. In this passage the apostle is designating the unity of this religious society, of which Moses was the one person bestowing on it privileges, and by giving it laws for the direction of its members. The relative κατασκευάζεις, in this clause, being put for the relative κατασκευαστής, it is properly enough translated the house-maker.

3. Hath more honour than the house. As the apostle is speaking to the Hebrews, with the double purpose of shewing that Jesus hath a church, and being the church, he saith that Jesus hath more honour than the house; for, it is evident when he saith, 'He who hath formed the house, it hath more honour than the house,' his meaning must be, that Jesus who hath a church, is not the church of a man, but a person to all the members of that church collectively; consequently greater than any particular member of it. By making this observation, the apostle intimates, that Moses being a member of the Jewish church, which he formed as God's servant, and needing its services and privileges equally with the rest of the Israelites, was not to be compared to Jesus, who stood in need of none of the privileges of the church which he formed, nor of its services.

Ver. 4.—Every house is formed by some one. 1—Ο κατασκευαστής. This course is not concerning a matter of edifice, but concerning the Jewish and Christian churches, every house must mean every church or house of God. Perhaps also, every community, state or government, righteously established, is included in this general expression.

5. By the way, it is proper to add, that Blass, Bisriu, Blass, and others, &c, in this passage, is Christ, who hath created all things, and is God. But there is nothing in the context leading us to think that the apostle is speaking of the creation of the world. Neither doth his argument require such a sense of the clause. Besides, I do not know that the word κατασκευαστής is ever applied in scripture to the creation of the world. As the apostle is speaking of the form of churches or religious societies, I am of opinion that κατασκευάζεις in this clause refers to them: He who hath formed all religious societies, namely, the Jewish and Christian churches, is God: For both Moses and Jesus formed their respective churches throughout the universe, and in the supreme being. It is true, κατασκευάζεις, to which κατασκευαστής is thus made to refer, is masculine, whereas κατασκευαστής is neuter. But the neuter gender is often put for the masculine, as in the Greek verb κατασκευάζεις. See Est. 21. 5—6.

Ver. 6.—As a servant. 1—In describing the faithfulness of Moses, the apostle here mentions his servant's character, and not the character of his master. His servant, the house, as we have already seen, is God, his master, the house, which he formed, was, as Moses, who needed the services of the Jewish church equally with the people.

4. Besides, every religious society is formed by one; but he who hath formed all righteous communities and religious societies, is God; who having delegated his authority to his Son, hath made him Lord of all.

5. Moses indeed was faithful in forming all the parts of the Jewish church, as a servant who acted according to the directions which he received from God, without deviating from them in the least; because the Jewish church was designed for a testimony of the things which were afterwards to be spoken by Christ and his apostles.

6. But Christ, in erecting the gospel church, was faithful as a son set over his father's house as its lawyer: of whose house we who are his members, and therefore his legitimate children, if indeed we hold fast the bold glorying of the hope of eternal life through Christ, shall be saved.

7. Wherefore, as saith the Holy Ghost, To-day shall his voice be heard; for he that speaketh is as it were a prophet, and the word of God is spoken by him, 1

8. But of the faithfulness of Jesus we are more inwardly assured, from the bitter provocation at Kadesh, where they refused to go into Canaan, in the day of temptation in the wilderness.
9 (Our) Where your fathers tempted me, and proved me, (Ex. 15:21.) notwithstanding they saw my works forty years.

10 Wherefore I was displeased (see ver. 17, note 1.) with that generation, and said, They are a very rebellious generation, never shall they enter into my rest, (Deut. 1:22.) and I thought, I will not lead them into Canaan, (Exod. 33:13.) because they are a people that are lightly set at nought.

11 So I sware, in my wrath, that they should not enter into mine rest; (Ps. 95:1.) (see Ps. 95:10.) by departing from the living God.

12 But exhort one another (Heb. 3:13.) 13 For our journey through Horeb in the wilderness for forty years, until the generation of those that did find no sight entered into the promised land.

14 And what shall we say of your generation? They are thirty and two years old, (Num. 13:25.) and they sinned in the wilderness, (Deut. 9:23.) until the generation of those that did find sight entered into the promised land.

15 And wherefore was this generation, (see Ps. 95:10.) thirty and two years, (Num. 13:25.) led through the wilderness forty years?

16 For this was the people of whom the Lord said, Suffer them not to enter into mine rest, (see Exod. 33:13.) because they tempted me in the wilderness.

17 So I sware upon them, saying, They shall not enter into mine rest, (Ps. 95:10.) (see Ps. 95:10.) because they are a rebellious generation, which going up to hightenses, set at nought the precept of my servants.

18 Now therefore, ye children of Abraham, hear the word of the Lord; which if ye hear not, ye shall not be inheriters of this good land.

19 Take heed therefore, that ye go not up into the mount, (see Deut. 3:12.) nor touch the ark of the covenant, (Exod. 20:19.) nor come near the mount, (see Deut. 5:21.) lest the Lord break out against you.

20 Yet the word of the Lord was unto me, saying, (see Exod. 33:16.) unto the Sons of Levi, (see Num. 2:19.) Come near before me, (see Lev. 10:11.) and hear, for I will speak.

21 And 22 I am the Lord: it is 23 I spake in 24 my iniquities, (see Ps. 106:45.) (see Exod. 18:10.) have I not done good to them, who brought me up out of the land of Egypt, (see Exod. 3:8.) the people, (see Num. 28:20.) the wilderness, (see Deut. 8:2.) their fathers, (see Deut. 9:8.) (see Ps. 106:13.) (see Deut. 31:10.) the land of Canaan, (see Num. 23:8.) (see Deut. 32:46.) they have not obeyed me, (see Deut. 9:23.) (see Ps. 106:20.) (see Deut. 9:1)
HEBREWS.  Chap. II.

[Verse 14] For we are partakers of Christ's house, (verse) if indeed we hold fast the begun confidence firm unto the end;

[Verse 15] As to my know (Heb. 3, 8.) by the word ye shall hear his voice, harden not (verse 8.) your hearts as in the bitter provocation.

[Verse 16] For (verse 54.) many, when they heard, bitterly provoked God. However, not all they who went out of Egypt (Verse 119.) with Moses.

[Verse 17] But with whom was he displeased forty years? was it not with them who sinned, whose carcasses fell in the wilderness? (Numm. xiv. 28.)

[Verse 18] And to whom did he swear that they should not enter into his rest, but to them who did not believe?

[Verse 19] (KJV, 212.) So we see that they could not enter in because of unbelief.

[Verse 20] As the soveng of the gospel, in that age, would have been in the Hebrews a real departing from the living God, who resided among them by the miraculous gifts and operations considered as dissolved in the Holy Ghost. Ver. 13. Hardened through the deceitfulness of sin. Mark xvi. 14. But they had not believed in him, because of his hardness of heart. And the unbelief of his disciples was termed by Christ, 'hardness of heart,' to shew that the proofs which he had given of his power and veracity had not made a proper impression on the faith and the devotedness of his disciples. Acts xiv. 9. But when divers were hardened, still others were not. See ver. 8. Some partakers, only on condition of their holding fast their begun faith in him to the end of their lives. See the following note.

[Verse 21] 1. The first confidence. Θαυμάζω τε καθιστάται, literally, the beginning of the confidence; an Hebromism for the begun confidence or faith: as is plain from Heb. ii. 1 where faith is said to be (θαυμάζω κατάμαθαι) the confidence or firm persuasion of God, the reality of things hoped for.

[Verse 22] 2. In what they heard. This, according to Pyla, is 'heard the report of the spies.' But I prefer the interpretation in the commentary, because the voice of God is mentioned in the clause immediately preceding.

[Verse 23] 2. However, not all who went out of Egypt. Before the Israelites began their march towards Canaan, God ordered Moses to number such of them as were able to go forth to war, Numm. i. 3. 46. But the Levites were not numbered, ver. 49, because being consecrated to the service of the tabernacle, they were not to fight their way into Canaan. Wherefore, while Caleb and Joshua were excepted by name in the oath, because they were willing to go into Canaan, the Levites were also excepted, because making no part of the army which was to subdue the Canaanites, they were not considered as disobedient to their leaders, and consequently were not comprehended in the oath. Accordingly it appears from Numbers xxvi. 55, that the number of the sons of Aaron was one of those who took possession of Canaan. The excepting of Caleb and Joshua by name, in the oath, shews that the Canaanites were to have no excuse for any failure in obedience, as they must be held accountable for all the sins of the Canaanites as well as for all the sins of the Israelites.

[Verse 24] 17. But with whom was he displeased? (KJV, 54.) many, when they heard, bitterly provoked God. However, not all they who went out of Egypt with Moses provoked God by their rebellion, and were excluded from his rest. Nevertheless, not all who went out of Egypt with Moses provoked God by their rebellion, and were so punished.

[Verse 18] But, to shew you the iniquities nature of disobedience, I ask you, with whom was God displeased forty years? was it not with them who rebelled, (Josh. v. 6.) even all the men of war who were numbered, whose carcasses fell in the wilderness?

[Verse 19] Further, to make you sensible of the evil of disobedience, to whom did God swear that they should not enter into his rest, but to them who, notwithstanding they had seen God's miracles, did not believe he was able to bring them into Canaan, and absolutely refused to enter?

[Verse 20] Thus we see that the Israelites could not fight their way into Canaan, because they did not believe the promises of God.

CHAPTER IV.

View and Illustration of the Discoveries contained in this Chapter.

The apostle in this chapter enforces his exhortation to the Hebrews, chap. iii. 12. to beware of an evil heart of unbelief, by leading them into the passages of the Jewish scriptures, which describe the sin and punishment of the rebellious Israelites in the wilderness, who flrst refused to go into Canaan. For, with the sanctity worthy of the inspiration by which he was guided, he proves from the oath by which the Israelites were excluded from Canaan, that the promise to give to Abraham the land of Canaan, and everlasting possession, was really a promise to give believers of all nations the everlasting possession of the heavenly country of which Canaan was the emblem; and, that the oath which excluded the rebellious Israelites in the wilderness, or rather, the wilderness in which they were included all from the heavenly country who continue in their sins. So that in this ancient oracle, a future state, with its rewards and punishments, was actually made known to the Jews.

But to understand the reasoning by which the apostle hath established this important fact, the reader ought to know, what all the Hebrew writers understood by their own Scriptures, when they made this promise declared, Rom. iv. 16. namely, That in the covenant with Abraham God promised him two kinds of seed, the one
by natural descent, and the other by faith; and that the promise, to give to him and to his seed the land of Canaan for an everlasting possession, being made to both the kinds of his seed, it was to be fulfilled, not only to his natural progeny, by giving them the possession of the earthly Canaan, but also to his seed by faith, by giving them the possession of the heavenly country, of which Canaan was the emblem and pledge.

Upon these principles the apostle affirms, that notwithstanding Abraham's natural seed have obtained the possession of Canaan, there is still left to his seed by faith, consisting of believers in all ages, whether that be Jews or Gentiles, a promise of entering into God's rest; for which reason he exhorted the Hebrews in his own time, to be afraid lest any of them should fall short of that rest, as their fathers in the wilderness fell short of the rest in Canaan, ver. 1. His affirmation, that in the covenant there is still left to Abraham's seed by faith a promise of entering into God's rest, the apostle establishes by observing the promise of the everlasting possession of Canaan being made to Abraham's seed by faith, as well as to his natural seed, his seed by faith have received the good tidings of a rest in the heavenly country, typified by Canaan, as really as his natural seed have received the good tidings of a rest in Canaan. Only, these good tidings did not profit the natural seed in the wilderness, because they were not sincere believers. The apostle had been direct and indirectly, to show that all Abraham's seed by faith shall enter into God's rest in the country typified by Canaan, the apostle appealed to the words of God's oath, by which he excluded the unbelieving Israelites in the wilderness from his rest: So I swear in my wrath, They shall not enter into my rest. For, seeing this oath was sworn, not by God the Father, but by God the Son, at the formation of the world, and the seventh day was then instituted, ver. 3. Also seeing that rest was called God's rest, in the passage of scripture where Moses hath said concerning the seventh day, And God rested on the seventh day from all his works, ver. 4. It follows, that the rest into which God swore the Israelites in the wilderness should not enter, was not the seventh day rest, in regard they were in possession of that rest when the oath was sworn, Exod. xvi. 23. xx. 8.

Next, the apostle observes, that God's oath concerning the rebellious generation in the wilderness, was again mentioned by the Holy Ghost to the Israelites at the time they were in possession of Canaan, when he said to them by his servant Moses, He is the Lord your God; ye shall not have among you another God. Thou shalt not enter into my rest, ver. 5. Now, though the apostle hath not declared the purpose for which he mentioned this repetition of the oath by the Holy Ghost, the strain of his reasoning sheweth that his design therein was to prove, that notwithstanding the people were then in possession of Canaan, they had not entered into God's rest, according to the full meaning of his promise to give to Abraham's seed the land of Canaan for an everlasting possession; but that there still remained a rest of God to be entered into, of which Canaan was only the emblem and pledge.

This fact the apostle supposes he hath proved to the conviction of his readers; for in the next verse he says, Since, after the Israelites were in possession both of the seventh day rest and of the rest in Canaan, it still remained for some in David's days to enter into God's rest; also, since they who first received the good news of a rest in Canaan, namely, the Israelites in the wilderness, did not enter into that rest through unbelief, ver. 6. It follows, That if the seed, who in the promise have received the good tidings of a rest in the heavenly country, being believers, they are excluded from that rest by that oath which excluded his rebellious generation in the wilderness from the rest in Canaan.

Next, the apostle observes, that in the xcvth Psalm the Holy Ghost, by the mouth of David, mentioned a particular time, namely, the time then present, for the entering of the Israelites into God's rest, Saying, To-day, so long a time after they were in possession of the rest in Canaan, when ye shall hear his voice commanding you to enter into his rest, 'harden not your hearts,' ver. 7. His design in mentioning the exhortation of the Holy Ghost to the Israelites, in David's days, not to harden their hearts when they should hear God's voice commanding them to enter into his rest, the apostle hath not declared. But the strain of his reasoning leads us to believe he mentions this exhortation to teach us, 1. That the command to the Israelites in the wilderness to enter into God's rest, was not confined to them, but is a command to men in every age to enter into the rest which was typified by the rest in Canaan. 2. That neither the Israelites, nor any of mankind in this life, enter into that rest of God which is principally intended in the covenant. Therefore, having only insinuated these things hitherto in his premises, he now expresses them more directly, by observing, that if Joshua, by introducing the Israelites into Canaan, had caused them to rest, according to the full meaning of God's promise, the Holy Ghost would not after that have spoken of another day for their entering into God's rest, ver. 8.

The reader no doubt hath observed, that in the foregoing reasoning the apostle has not drawn the conclusions which followed from his premises, but hath left them to be supplied by the reader, either because they were obvious, or, because the general conclusion which he was about to draw from the whole of his reasoning, comprehends them all; namely, Therefore there remaineth a rest to the people of God. In other words—Seeing there appears from the words of God, at the formation of the world, and the seventh day was then instituted, to the seventh day rest, which the Israelites were not to enter into, and which remained for them to enter into, and which the Israelites in the wilderness did not enter into, and which the Israelites to whom the apostle was writing, were to enter into, there remaineth a rest to the people of God. Then, to what are we to apply this rest? This question the apostle answers, by reminding his readers that God had given of the Author of the gospel, as the Creator of the world, as the Lawgiver in God's church, and the Conductor of the spiritual seed of Abraham into the heavenly country, the rest of God, and as the Judge of the whole human race. Then, he proceeds to speak of himself as the High-priest of our religion, and to shew, that as an High-priest he hath cleansed us from our sins by the sacrifice of himself. This, as was formerly observed, is the fourth fact whereby the authority of the gospel, as a revelation from God, is supported.

They who are acquainted with the history of mankind know, that from the earliest times propitiatory sacrifices
were offered by almost all nations, in the belief that they were the only effectual means of procuring the pardon of sin, and the favour of the Deity. In this persuasion, the Jews more especially were confirmed by the law of Moses, which contained an enactment that some of their sacrifices, as well as free-will offerings, were appointed by God himself. And as the heathens offered these sacrifices with many pompous rites, and feasted on them in the temples of their gods, they were extremely attached to a form of worship, which at once eased their consciences and pleased their senses. Wherefore, when it was observed that no worship of any kind was enjoined in the Christian gospel, and that nothing of the kind was offered in the Christian temples, Jews and Gentiles equally were very diffidently persuaded to renounce their ancient worship for the gospel form, in which no stonements appeared, and which, employing men's reason alone for exciting their affections, was too naked to be, to such persons, in any degree the prevailing.

It is true, this supposed defect in the gospel worship was concealed for a while by the doctrine of the Judaizers, who affirmed, that the law of Moses being of perpetual obligation, its sacrifices and purifications were still to be performed, even under the gospel. To this doctrine many of the Gentile converts had no objection; for, as they had already renounced their own systems through the offering of sacrifice, it must have appeared to them a matter of indifference, whether these sacrifices were offered according to the heathen or according to the Jewish ritual. But the doctrine of the Judaizers being utterly subversive of the gospel, all the apostles strenuously opposed it, by declaring to the Jews as well as to the Gentiles, that the pardon of their sins through the sacrifices of the law of Moses, Christ would profit them nothing, Gal. v. 2.

The zeal with which St. Paul in particular inculcated this doctrine, and the strong arguments by which he supported it, opening the eyes of many, they became at length sensible, that neither the sacrifices of heathenism, nor the stonements of Judaism, had any real efficacy in procuring the pardon of sins. Nevertheless, in proportion to their knowledge of the inefficacy of these sacrifices, their prejudices against the gospel must have become more and more distinctly apparent. And it must be acknowledged, that if in the new dispensation there were neither a priest nor a sacrifice, the prevalent superstitions among the Jews and Gentiles would have been more deeply verified: for mankind, conscious of guilt, could hardly bring themselves to trust in restitutions alone for procuring their pardon, but naturally fly to propitiatory sacrifices, as the only compensation in their power to make to the offended Deity.

Therefore, to give both Jews and Gentiles just views of the gospel, the apostle, in this passage of his epistle, affirmed, that although no sacrifices are offered in the Christian temples, we have a great High-Priest, even Jesus the Son of God, who at his ascension passed through the visible heavens into the true habitation of God, with the sacrifice of himself; and from these considerations he exhorted the believing Hebrews in particular, to hold fast their profession, ver. 14.

It is well qualified to be an High-priest, he observes, that though he be the Son of God, he is likewise a man, so cannot but be touched with a feeling of our infirmity, since he was in all points tempted as we are, yet without sin, ver. 15. On which account we may come boldly to the throne of grace, well assured that, through the intercession of our great High-Priest, who hath obtained for us the eternal inheritance of our souls, and grace to help us in time of need, ver. 16. These being the doctrines which the apostle is to prove in the remaining part of his epistle, the 14th, 15th, and 16th verses of this chapter may be considered as the proposition of the subject he is going to handle in chapters v, vi, vii, viii, ix, and x. And as his reasonings in these, the evidences of the divine authority of the remaining part of the epistle, are all founded on the writings of Moses and the prophets, it is reasonable to suppose, as was formerly remarked, that his interpretations of the passages which he hath quoted from these writings, are no other than the interpretations which were given of them by the Jewish doctors and escribes, and which were received by the people, at the time he wrote. SeePref. sect. 2: parag. 3.

NEW TRANSLATION.

CHAP. IV.—1 Wherefore, let us be afraid, lest a promise of entrance into his rest being left, any of you seem to have trespassed. Therefore, let us fear, lest a promise being left us of entering into rest, any of you seems to have fallen short thereof.

2 For we also have received the good tidings, even as they. But (εἰ σῆκον τοὺς οἰκονόμους) the word which they heard did not profit them, not being mixed with faith in them who heard it. (See Deut. i. 32.)

3 (Exg, 92.) Wherefore, we who believe enter into the rest of God, (ἀσκεύω, 203.) seeing he said, So I swear in my wrath, they shall not enter into my rest: (ἐλευθερία, 214.) notwithstanding.

COMMENTARY.

CHAP. IV.—1 Wherefore, since the Israelites were excluded from Canaan for their unbelief and disobedience, let us be afraid, lest a promise of entrance into God's rest being left to all Abraham's seed in the world, any of you should be excluded from it.

2 For we also, who believe, being Abraham's seed, have in that promise received the good tidings of a rest in the heavenly country, even as the Israelites in the wilderness received the good tidings of a rest in Canaan. But the good tidings which they heard had no influence on their conduct, because they did not believe what they heard.

3 Wherefore, according to God's promise, we, the seed of Abraham who believe, shall enter, ver. 14, rest of God. But it is a rest different from the seventh day rest, seeing he said, concerning the unbelieving Israelites in the wilderness, So I swear in my wrath, they would never enter into this rest, seeing they had violated my holy covenant, and was recorded Deut. i. 20. I said unto you, Ye are come unto the mountain of the Amorites which the Lord your God doth give unto you: 21. Behold the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee. Fear not. See esp. no. 5. 3. Did not profit them, not being mixed with faith in them who heard it.}
spending the works were finished from the formation of the world. This appears from the words which are used in the text of the verse, and also from the context. See Heb. xii. 11. note.

4 For he hath spoken somewhere concerning the seventh day thus: And God (ἀνευομένος) completely rested on the seventh day from all his works: (Ex. 20:11)

5 (בְּנֵין). Moreover, in this Psalm again, (סֵפֶר). They showed it into my rest. (See Heb. xii. 11. note 3.)

6 Seeing then it remained for some to enter into it, and seeing they who first received the good tidings did not enter in (ἐλέησαν) on account of unbelief:

7 (Psalm 95). Moreover, seeing he limited a certain day, saying (ἐκείνη), by David, To-day, after so long a time; as it is said, To-day, when ye shall hear his voice, hardened not your hearts.

8 For, if Joshua had caused them to rest, he would not have after that, have spoken of another day.

9 (Αὐτοῖς). Therefore, a sabbath remaineth to the people of God.

10 For he who is entered into his rest hath himself also rested from his own works, (Ἰησοῦς) like as God rested from his.

11 Wherefore, let us carefully strive to enter into that rest, lest any one should fall (ἐκείνη) into this world, God's rest on the seventh day Bengels thus explains: 1. Quasi requital in saecula saeculorum tranquillitatem. God's ceasing from his works of creation, is called God's resting from all his works; because, according to our way of conceiving it, he had exerted an infinite force in creating this mundane system.

12 Ver. 10, note. They shall not enter into my rest. Those being the words of the oath, God's rest, in this verse, signifies the rest in Canaan, called God's rest, 1. Because, after the Israelites got possession of that country, God rested from his work of entering into it; 2. Because they were there to observe God's Sabbath, and to perform his works. 3. From the fear of their enemies, Luke 1, 66, 74. Ver. 16 And seeing they who first received the good tidings did not enter in on account of unbelief. This the apostle had observed before, ver. 2. Here he sheweth in what manner we are to improve our knowledge of that fact. See the commentary.

17 Ver. 7. Seeing he limited a certain day, &c. The apostle's argument is this: Seeing the Holy Ghost, so long after the Jews were in possession of Canaan, said to them by David, When ye shall enter into God's rest, twice commanding you to enter into his rest, then, ye were saying specifically that very day as a time for entering, it is evident that the past time was not fixed by God, but that he reserved them, and gave them a rest, and on the sabbath day of the Lord, which he had principally intended in the covenant. It is remarkable, that in the course of his reasoning concerning the oath, the writer to the Hebrews, (Acts 7: 51) He divided the sabbath to Abraham, and which follows from his premises. But as this is exactly in Paul's manner, it is no inconceivable proof of his being the author of this epistle. See Rom. v. 12, note 1.

shall not enter into my rest, notwithstanding the works of creation were finished, and the seventh day rest was instituted, from the formation of the world: consequently the Israelites had entered into it the day before the seventh day.

4 That the seventh day rest is God's rest, and that it was instituted at the creation, is evident, for Moses hath spoken somewhere concerning the seventh day rest thus: And God completely rested on the seventh day from all his works.

5 Moreover, in this ninety-fifth Psalm, the Holy Ghost said again to the unbelieving Israelites in David's time who were living in Canaan, They shall not enter into my rest, &c. (Ex. 20:11), &c. This rest besides that in Canaan was promised to Abraham's seed, which would be forfeited by unbelief, but be obtained by believing.

6 Seeing, then, after the Israelites were living in Canaan, it is still remained for them to enter into God's rest through believing, and seeing they who first received in the wilderness the good tidings of the rest in Canaan did not enter in on account of their unbelief, follow that, that they which have received the good tidings of the rest in the heavenly country, shall not enter into it as they do not believe.

7 Moreover, seeing the Holy Ghost specifies a particular time for entering in, saying to the people by David, To-day, so long a time after the nation had taken possession of Canaan; as it is written, To-day, when ye shall hear his voice commanding you to enter into his rest, harden not your hearts.

8 For if Joshua, by introducing the Israelites into Canaan, had caused them to rest according to the full meaning of God's promise, the Holy Ghost would not after that, in David's time, have spoken of another day for entering into God's rest.

9 Therefore, seeing the Israelites did not, in Canaan, enter fully into God's rest, the enjoyment of another rest remaineth to the people of God, in which they shall rest completely from all the troubles of this life.

10 For the believer who is entered into God's rest, hath himself also rested from his own works of trial and suffering.

11 Since there remaineth such a happy rest to the people of God, let us carefully strive to enter into that rest, by obeying Jesus, lest
any of us should fall, after the example of the Israelites, through unbelief.

15. In the word of God, the preached gospel whereby we are now called to enter into God's rest, and are to be judged hereafter, is a living and powerful principle, and more cutting than any two-edged sword, piercing not into the body but into the mind, even to the separating between both soul and spirit; shewing which of the passions are animal and which spiritual; and to the separating of the joints also and marrows, laying open the most concealed secrets of our spiritual constitution; and discerned of the devices and purposes of the heart.

16. But, not to insist farther on the rule of judgment, consider the omniscience of the Judge himself: there is no creature unapparent in his sight, for all things are naked and open to the eyes of him to whom we must give an account.

17. For we have not an High-priest who cannot sympathize with our weakness: but

18. For in the example of unbelief,—The unbelief here exemplifies the case of a man's falling short of the wrath of God, is that kind of it which respects the immortality of the soul, the real happiness or distress of man's soul, the power of Christ to conduct the people of God into the heavenly country, the greatness and certainty of future punishments, the authority of Christ to judge the world, and his power to dispense rewards to the righteous and inflict punishments on the wicked.—The unbelief of these great truths, revealed to us in the gospel, being the source of that withness which prevails among men, unless we be moved to cherish the faith of these things, lest, by the want of a firm conviction on these views, we be led to live after the manner of the wicked, and God be provoked to destroy us by the severity of his judgments.

19. For in the word of God.—The apostle having said, ver. 3-5, now adds, 'For the word which did not profit them, the same word profits us.'—The word of God, in this verse, I think signifies the preached gospel, according thereby divinity, precepts, promises, and threatenings, together with those examples of the divine judgments which are recorded in the scriptures, by all which the gospel operates powerfully on the minds of believers.

20. With living;—In our common version of 1 Pet. i. 23, the word of God is said to be living. So also Christ, John vii. 63. 'The words that I speak to you are spirit, and they are life.'—Moreover, in the last clause of the verse under consideration, actions are ascribed to the word of God which I might here name, 'is a discerning of the devices and purposes of the heart.'

21. And effectual.—Effectual. This efficacy is described by Paul, Cor. xiv. 4. 'The weapons of our warfare are not carnal, but mighty for22. And more cutting than any two-edged sword.—In illustration of this word, the apostle has before lay occasion to use some simile; 'As an ox goeth not back into the wall of his crib,' etc. See also 1 Thess. iv. 13, where the word of God is said 'to work effectually in us.'

23. And more cutting than any two-edged sword.—In illustration of this word, the apostle has before lay occasion to use some simile; 'As an ox goeth not back into the wall of his crib,' etc. See also 1 Thess. iv. 13, where the word of God is said 'to work effectually in us.'

24. For in the example of unbelief,—The unbelief here exemplifies the case of a man's falling short of the wrath of God, is that kind of it which respects the immortality of the soul, the real happiness or distress of man's soul, the power of Christ to conduct the people of God into the heavenly country, the greatness and certainty of future punishments, the authority of Christ to judge the world, and his power to dispense rewards to the righteous and inflict punishments on the wicked.—The unbelief of these great truths, revealed to us in the gospel, being the source of that withness which prevails among men, unless we be moved to cherish the faith of these things, lest, by the want of a firm conviction on these views, we be led to live after the manner of the wicked, and God be provoked to destroy us by the severity of his judgments.

25. For in the word of God.—The apostle having said, ver. 3-5, now adds, 'For the word which did not profit them, the same word profits us.'—The word of God, in this verse, I think signifies the preached gospel, according thereby divinity, precepts, promises, and threatenings, together with those examples of the divine judgments which are recorded in the scriptures, by all which the gospel operates powerfully on the minds of believers.

26. With living;—In our common version of 1 Pet. i. 23, the word of God is said to be living. So also Christ, John vii. 63. 'The words that I speak to you are spirit, and they are life.'—Moreover, in the last clause of the verse under consideration, actions are ascribed to the word of God which I might here name, 'is a discerning of the devices and purposes of the heart.'

27. And effectual.—Effectual. This efficacy is described by Paul, Cor. xiv. 4. 'The weapons of our warfare are not carnal, but mighty for...
OHE WHO was tempted in all points according to the likeness of his nature to ours, without sin. (Heb. ii. 17, 18.)

16 Let us therefore approach with boldness to the throne of grace, that we may receive mercy, and obtain grace for the purpose of seasonable help.  

being made flesh, experienced all the miseries and temptations incident to man: consequently he must always have a lively feeling of our infirmity. See Heb. ii. 17, note 1.

2. Tempted in all points according to the likeness.—[Ez 2:1] The likeness of our Lord’s nature to ours was not an exact likeness; for he was free from this corruption which, as the consequence of Adam’s sin, has infected all mankind; as is intimate likewise in the expression, Rom. viii. 2. sending his Son in the likeness of sinful flesh and spirit.

Ver. 16. Seasonable help.—[Ez 2:1] The word סדר signifies help obtained in consequence of crying aloud, or strong crying for it.

CHAPTER V.

View and Illustration of the Doctrines explained and proved in this Chapter.

The priesthood and sacrifice of the Son of God, and the pardon procured for sinners thereby, together with the many happy effects of the pardon thus procured, being matters of the utmost consequence to mankind, the apostle, in this chapter, and what follows to the nineteenth verse of the tenth chapter, has proposed at great length the proofs by which they are established. And it was very proper that he should be copious, not only in his proofs of these important subjects, but also in his comparison of the priesthood of Christ with the Levitical priesthood, that while he established the merit of the sacrifice of Christ, he might shew the inefficacy of the Levitical stonements, and of all other sacrifices whatever. For as the unbelieving Jews did not acknowledge his apostleship, St. Paul knew that his affirmation of these matters would not be held by them as sufficient evidence.

His proof of the priesthood of Christ, the apostle begins in this chapter with describing the office of an High-priest. He is one taken from among men, and is appointed to perform for men all the parts of the public worship of God; and, in particular, he is appointed to offer both gifts and sacrifices for sin, ver. 1. — Next, he is a man clothed with infirmity, that from sympathy he may have a proper measure of compassion for the ignorant and erring, ver. 2. — And, because he is clothed with infirmity, he must offer up many offerings for sinners, as well as for the people, ver. 3. — This account of the designation, character, and office of an High-priest, the apostle applies to Messiah, by observing, that as in the gospel church no man can take the dignity of an High-priest to himself, but only the person who is called to the office by God, like Aaron in the Jewish church, ver. 4. — so the Christ did not, by his own authority, assume the office of High-priest in the house of God; but He bestowed that dignity upon him, who declared him his Son by raising him from the dead, ver. 5. — and who, by so doing, confirmed all the doctrines which he taught, and particularly the doctrine of his shedding his blood for the remission of the sins of many. Further, that God bestowed on Messiah the office of an High-priest, is evident from his saying to him, after he invited him to sit at his right hand, Psal. cx. 4. ‘The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedec,’ ver. 6. — These clear testimonies from their own scriptures left the unbelieving Hebrews no room to doubt, that Jesus of Nazareth, who by his resurrection from the dead was declared to be ‘the Christ, the Son of God,’ was by his Father’s appointment a real Priest.

Having thus proved to the unbelieving Hebrews, that Jesus was made of God an High-priest, the apostle showed in the next place, that notwithstanding he was the Son of God, he possessed the other qualification necessary to an High-priest mentioned ver. 2. namely, That he was ‘able to have a right measure of compassion on the ignorant and erring, because he himself also, by living in the flesh subject to the temptations and afflictions incident to men, was surrounded with infirmity,’ in proof of this proposition, the apostle appealed to two facts well known. The first is, That while he lived on earth in the flesh ‘he prayed, with strong crying and tears, to him who was able to save him from death.’ The second is, That ‘he was delivered from fear.’ These facts the apostle mentioned, because the one was a proof that Jesus experienced the infirmity and temptations incident to men: the other, that he received help from God, ver. 7. — Wherefore, although he was the Son of God, yet being also the Son of man, he learned how difficult obedience is to men, by the things which he himself suffered in the flesh while he obeyed God; consequently, he is well qualified, as an High-priest, to have a right measure of compassion on the ignorant and erring, ver. 8. — And being thus made a perfect High-priest, he became, by his dying as a sacrifice for sin, to all them who obey him, the author of eternal salvation, ver. 9. — so is plain from his being saluted by God ‘an High-priest after the order of Melchizedec,’ on his return from the earth to heaven, ver. 10.

By calling the speech of the Deity, recorded Psal. cx. 4. ‘The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchizedec,’ a salutation of Messiah as an High-priest, the apostle has discovered to us a variety of important matters implied in, or connected with, that memorable speech; such as,—1. That being directed to Messiah, it was a declaration, on the part of God, that he had made Jesus an High-priest, not simply like Aaron, but with an oath; that is, in the most solemn manner, and irrevocably. — 2. In as much as Messiah was thus saluted on his sitting down at the right hand of God, in consequence of his being invited to do so, Psal. cx. 1. the salutation was given after he had offered the sacrifice of himself, by presenting his crucified body before the presence of God in heaven. See Heb. viii. 3. note 3. — 3. This salutation, on such an occasion, being given to Messiah in the hearing of the angelical hosts assembled around the throne of God, to do honour to him on his return from the earth after finishing his ministries there as a Prophet, and to witness the offering of himself as an High-priest, for the sins of the world, it was a declaration from God, that he accepted that sacrifice as a sufficient stoneament for the sins of the penitent; that his intercession for such, founded on the merit of that stoneament, would be heard; and that God fully approved all his minis-
tions on earth.—4. Seeing, in the salvation, the Deity called Messiah 'a Priest after the order of Melchizedec,' who was a king as well as a priest, he, by all means, and by placing him at his right hand, declared him to be not only an High-priest, but the Governor and Judge of the world: So that there can be no doubt of his procuring salvation for his obedient subjects, through the merit of his death as an atonement. Wherefore, those passages of scripture in which his death is spoken of as a sacrifice for sin, being all literally meant, should by no means be considered, either as figures of speech or as accommodations to the prejudices of mankind concerning the efficacy of propitiatory sacrifices. See chap. ix. 18. note, and Ess. vii. sect. 2.—Such are the important meanings comprehended in the expression, 'saluted of God an High-priest, after the order of Melchizedec;' as we learn from the apostle’s reasons in the subsequent parts of this epistle.

Accordingly, that mankind may enjoy all the consolations which flow from the right apprehension and belief of the sacrifice and intercession of Christ, the apostle judged it necessary to search into the deep meaning of the oath by which God constituted Messiah 'a Priest for ever after the order of Melchizedec.' (Heb. v. 6.) And to excite the Hebrews to attend to what he was to write in chapter vii. 26. concerning the import of the oath, he told them he had many things to say concerning Melchizedec, after whose order Messiah was made a Priest, by which Messiah’s people, that is, they who are saved, have an access to God, but he found it difficult to make them understand these things, because they were of slow apprehension in spiritual matters, ver. 11.—Wherefore, to make them more diligent than they had hitherto been in gaining religious knowledge, he told them plainly, their ignorance of their own scriptures was such, that notwithstanding they ought to have been teachers of others, considering the length of the time they had professed the gospel, they needed to be again taught some of the first principles of the ancient oracles of God; consequently they required to be fed with milk, and not with strong meat, ver. 12.—This, he told them, was a very imperfect state, because every one who uses milk, that is, who knows nothing but the obvious sense of the ancient revelations, and does not enter into their deep meaning, must be very unskilful in the doctrines of the gospel, and is a mere babe in Christianity, ver. 13.—Whereas, the doctrines concealed under the types and figures of the ancient revelations, being difficult to be understood, may be likened to strong meat, the food of grown men, because, when rightly apprehended, they clearly show the light which they throw on the doctrines of the gospel, ver. 14.

New Translation.

Chap. V. —1 (xvi.) Now, every high-priest taken from among men is appointed to perform for men the things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Being able to have a right measure of compassion on the ignorant and erring, because he himself also is surrounded with infirmity.

3 And for that reason he must, for as the people, so also for himself, offer sacrifices for sins.

4 (xvi. 20.) Now, as no one taketh (γεννησεις) this honour to himself but he who is (κολαστης) called of God, as Aaron was,

5 So also the Christ did not glorify himself to be a high-priest, but he who said to him, My Son thou art; to-day I have begotten thee. (See Heb. i. 5. note 1.)

6 As also in another psalm he saith, Thou art a priest for ever, (ψalmi) according to the order of Melchizedec.

7 (vii. 28. 1.) leap, in the days of his flesh, having offered up both deprecatizations and supplications.

Ver. 1. Offer both gifts and sacrifices for sins.—Gifts, or free-will offerings, as distinguished from sacrifices for sins, were expressions of gratitude to God for his goodness in the common dispensations of his providence. And because the priests offered both, they could not, according to the gospel, by offering the Gentiles in an acceptable manner, through the sacrifice of the Holy Ghost, Rom. xv. 18. 

Ver. 2. Able to have a right measure of compassion on the ignorant and erring, because he himself also is surrounded with infirmity.—Besa thinks the word περιστερεται signifies to feel compassion towards the misery of others; but, according to Esaius, it signifies to be moderately affected: in which sense Arata uses the word, when he says, Α wise man ought περιστερεται a thing to have compassion without passions, as the stoics prescribed. The apostle’s meaning is, that an high-priest who is not touched with a feeling of the miseries and weaknesses of others, is unfit to officiate for them, because he will be apt to neglect them in his ministrations, or be thought by the people in danger of so doing.

Ver. 3. For himself offer sacrifices for sins.—From this Grotius infers, that Christ offered for himself a sacrifice for sin. But his notion is without foundation, as the apostle hath repeatedly affirmed, that Christ was absolutely free from sin, Heb. iv. 15. vii. 25. ix. 14.

Ver. 4. According to the order of Melchizedec.—Melchizedec having neither predecessor nor successor in his office, his priesthood could not have been derived from any one; any priest who ascended to God could not be above all others. His priesthood is considered as a consequence of a succession of persons executing that priesthood. Wherefore εις τον is must mean after the similitude of Melchizedec, as it is expressed chap. vii. 11. Besides, in the Syriac version εις τον in this verse is rendered secundum similitudinem. The word εις τον in the words of God, that is, according to the oath, Paul c. x. 4, are very frequently expressed by εις τον, and are very much voucheded for by the apostle as a proof of Messiah’s priesthood, because the Jews in general acknowledged that David wrote the 92d Psalm by the hand of the high-priest, and that it is part of the 50th note. Ver. 7.—E, in the days of his flesh.—The things mentioned in this verse not being applicable to Melchizedec, who is a speaker of all things in the present verse and the preceding verse of the psalm, and also in the last note, and denominates Christ, who is mentioned ver. 5. I have therefore translated it by the word he, to lead the reader to that idea.}

C. M. T. P., H. B.
HEBREWS.

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the instability of the human nature, and particularly to the fear of
dearth, as is plain from this, that he in the days of his flesh, having
offered up both deprecations and supplications, with strong crying
(Psalm xxii. 1.) and tears, to him who was able to save him from
dehth, raising him from the dead; and being delivered from fear,
although he was the Lord of all, and the obedience is to men, by the things which he suffered in the flesh
while he obeyed God; and also what men need have of help to enable
them to bear their trials and sufferings.

9 And being thus qualified to have a right measure of compas-
on the ignorant and erring, he was made perfect as an
High-priest, for he became, to offer for sin, the author of eternal
salvation, by offering himself a sacrifice for sin, ch. viii. 2.

10 As is evident from his being saluted by God, on his return
from the earth, an High-priest, according to the order of Mel-
chizedec:

11 Concerning Melchizedec I have much to say for the illustra-
tion of Christ's priesthood, which is difficult to be explained when
the reunion of their bodies with their souls, and by inheriting the
heavenly country. See Heb. xii. 22. Then he that believeth to
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explanations when spoken, because ye are dull of hearing.

12 For though ye ought to have been teachers, on account of the time, ye have need of one to teach you again certain first principles of the oracles of God, and have become such as have need of milk, and not of strong meat.

13 But every one who was taught OMYL is unskilful in the word of righteousness; for he is a babe.

14 But strong meat belongeth to (ομοιοι, see chap. v. 9, note) them who are full grown, who by reason of their senses exercised towards discerning both good and evil. (Deut. i. 39. Isa. vii. 15, 16.)

trations of the Levitical high-priests in the inward tabernacle, were all types of Christ's ministrations in heaven.

Ver. 11. Dull of hearing.—The word τυποῦμεν signifies persons who have been taught, but not unto the true and practical meaning of the oracles in any clear understanding; also slothful, sluggish, idle persons. Heb. vi. 12.

Ver. 12. Certain first principles of the oracles of God.—They are the same as those of which mention is made in John viii. 38, namely, of the testimony of the Old Testament. Here τυποῦμεν is not the nominative plural, as our translators supposed, but the accusative, governed by τίμης. Wherefore, the literal translation of the clause be, 'teach you certain elements of the beginning of the oracles of God.'—For the meaning of τυποῦμεν, see 2 Pet. iii. 10, note 6. —The expression here is analogous to the words, 'the first fruits of the sacrifice,' and 'the firstborn of the sons of God.' 

Ver. 13. —1. Unskilful in the word of righteousness. —The apostle calls the gospel 'the word of righteousness,' because therein is revealed 'the righteousness of God by faith.' But Peter, by 'the word of righteousness,' understands those passages in the Old Testament which describe the righteousness of faith, or the way of the justification of sinners by faith, and which are quoted in the epistles to the Romans, chap. ii. 6, 7, and to the Galatians, chap. iii. 26.

2. For he is a babe. —The apostle compared the Hebrews to children, and termed them babes in grace, both because they were inexperienced and were without wisdom, qualities which Christ recommended to all his disciples; but on account of their weakness and ignorance, for which, considering the advantages which they had so long enjoyed, they were much to blame. In this sense the word τυποῦμεν is used, 1 Cor. iii. 1—3, as it is likewise Gal. iv. 3, to denote the Jews living under the dispensations of the law.

Ver. 14. —1. Have their senses. —The word ἀπεξηγεῖσθαι properly signifies to explain, to make clear, to set forth. Here it denotes the inward senses, the senses of the mind.

2. Exercised. —Υποδοθανάτωσαν. —See chap. xii. 11, note 2. This metaphor is borrowed from the Athletes, who, by often exercising themselves in the mock fight, became fit for engaging in the real combat. Grown Christians, by often exercising their spiritual faculties, become able to distinguish true doctrines from that which is false. These spiritual faculties the apostle calls senses, because he had been speaking of babes, who, being unexperienced, were not able, by their senses, to distinguish wholesome food from that which is pernicious.

CHAPTER VI.

View and Illustration of the Matters contained in this Chapter.

Although in the latter verses of the preceding chapter the apostle had reproved the Hebrews for their ignorance of the persons and the dispensations of the dispensations of God, in which the fundamental doctrines of the gospel are contained, he told them here, that he would not now discourse of the principles of the doctrine of Christ, but would carry them on to the perfection of Christian knowledge, by explaining to them the deep meaning of some of the chief ancient oracles; not laying a second time the foundation of repentance from dead works, &c. as taught in the writings of Moses and the prophets, ver. 1, 2. —And because the Hebrews were in danger of being drawn away from the profession of the gospel by their unbelieving brethren, who founded their opposition to Jesus on misinterpretations of the Jewish sacred writings, the apostle told them, he would immediately lead them to the true meaning of the principal parts of these writings, if God permitted him to do it by preserving them from apostatizing till they should have an opportunity to read and consider this letter, ver. 3.

In the mean time, to make them sensible of their danger, and to rouse their attention to those discoveries of the hidden meaning of the ancient oracles which he was about to make, he begins with them the pernicious nature of apostasy, and the severe punishment to which apostates are doomed, ver. 4—8. —Last, however, his apprehension of the Hebrews, and his anxiety to preserve them from apostasy, might have led them to think he suspected they were going to renounce the gospel, he mitigated the severity of his reproof, by telling them he hoped better things of them, and things connected with the assurance of their salvation, ver. 9. —Founding his hope on the righteousness of God, who would not forget those works of love which, with so much labour and danger, they had performed, and were still performing, to the persecuted disciples of the Lord Jesus; to the remnant then on the side of his grace necessary to their perseverance, ver. 10.

—Nevertheless he earnestly besought them to shew the same diligence as formerly, in performing charitable offices to their afflicted brethren, that his hope concerning them might remain firm to the end, ver. 11. —And not to be slothful in the work of their salvation, but to imitate the converted Gentiles, who, by often exercising themselves in Christ and patience under persecution, were inheriting, in the Christian church, the blessings promised to the seed of Abraham, in the covenant which God made with that father of believers, ver. 12.

Having affirmed, that the converted Gentiles in the Christian church were inheriting the promises in the covenant with Abraham, the apostle, to carry the Hebrews on to perfection, took occasion to enter into the deep meaning of that ancient oracular. And, first of all, by his account of God's covenant with Abraham, it appears that the blessings promised in it, although expressed in types and figures, are the very blessings which are plainly promised in the gospel. Moreover, his care in this respect, was particularly concerned in overthrowing the adversaries of revelation. For by rightly explaining the covenant with Abraham, the apostle hath demonstrated, that the method of salvation by faith, the resurrection of believers from the dead, the general judgment, and the rewards and punishments of a future state, were all made known to the patriarchs and to the Jews, in that ancient and in the same sense as in the ancients oracles of God.

God's covenant with Abraham is often mentioned by Moses. But the fullest account of it is that which he
New Translation.

CHAP. VI.—1 Wherefore, dismissing the discourse (Ecc. iv. 46.) on the principles of Christ: let us proceed to perfection, not laying (Ecc. ii. 270.) a second time the foundation of repentance from dead works, and of faith towards God,

2. Of the doctrine of baptisms, and of lay-

Ver. 1.—1. The discourse of the principles of Christ.—So τοῦ τῆς μεταβολῆς τῆς σωτηρίας τῆς Χριστοῦ μου, literally, the discourse of the beginning, in this, to be the same in sense with τὸ πρώτον χριστιανικὸν εὐαγγέλιον, and the first elements or principles, in that sense. And I agree with Pierce in thinking the principles of Christ mean the principles of the doctrine of Christ as contained in the writings of the prophets. Accordingly the Christian doctrines, mentioned in this and the following verses, are all taught in the Jewish scriptures.

2. Let us proceed to perfection. The apostle calls the knowledge of the doctrines and promises of the gospel, as typically set forth in the Jewish scriptures, and the prophecies of the law, εὐαγγέλιον, perfection, either in allusion to the Greeks, who termed the complete knowledge of their mysteries τὸ πλήρης εὐαγγέλιον, or in allusion to the prophets, who said, chap. xvi. 14. that strong meat belonged to τὸ πλήρης, full grown men. If the last mentioned is the allusion, the writer's meaning is, that he would proceed to treat of those hidden doctrines of revelation contained in the ancient oracles, which, when rightly understood, he thinks all the Jews are like to be saved. For God, have as great advantage in Christ, as they have with Christ, as much as the Gentiles. And the mind, as strong meat hath in invigoration the bodily powers of full grown men. See chap. v. 7. 8.

3. The foundation of repentance from dead works. In the expression, repentance from dead works, it is insinuated, that true repentance consists in turning from dead works. Now as the necessity of repentance in order to forgiveness was taught by Moses, and more especially by the prophets, it is termed the foundation of repentance, and is justly reckoned one of the Christian principles taught in the ancient oracles.

4. And of faith towards God. In speaking of the Christian doctrines taught in the ancient oracles, he mentions faith in God rather than faith in Christ, because it was more directly subjoined in the oracles, than faith in Christ, which he speaks of as his apostles, 'Ye believe in God, believe also in me.'

Ver. 2. 1. Of the doctrine of baptisms. In the Levitical rituals
mind which the worshippers of God ought to possess; and *of the laying on of hands* on the sacrifices, as an acknowledgment that the diet of the Lord had passed for his sins; and *of the death of the Son*; and of the eternal judgment, so called because its sentences will never be reversed.

And this more perfect instruction I will give you, if God permit, by preserving you from apostasizing till ye have an opportunity to read and consider this letter.

For it is impossible for us to rest the second time, by repentance, unless the dead be raised again before us; and certain of them have rested in the heavens, *as Melchisedek*.

And have perceived the excellency of the word of God, the doctrines and promises of the gospel; and have seen the efficacy of the power of the gospel dispensations in reforming sinners.

And yet have renounced the gospel, in the imagination that Jesus was unjustly punished with death as an impostor, crucifying a second time in their own mind, and making a public example of the Son of God, by inwardly approving of, and consenting to his punishment.

And crucify again, and slay the Son of God, and set up other *Messiahs*.

The word *Messias* literally signifies, *have fallen down*. But it is rightly translated *have fallen away*, because the apostle is speaking not of any common lapse, but of apostasy from the Christian faith. See Heb. x. 29, where a farther display of the evil of apostasy is made.

Pierce in his note on this verse saith, "The reason why our author speaks so severely of such apostates, may be partly taken from the nature of the evidence which they reject; but is, I doubt, more pointedly designed to denote the very greatest losses which can possibly result from a separation from God. For in the Christian religion, the miserable condition of a soul cut off from God, and estranged from his favor, is represented as being worse than the meeting of a town by the Son of God, and when men were not only eye-witnesses of these miracles, but were likewise themselves empowered to work them, and yet after his ascension rejected the apostles, and gave them out for the form of a presen*ce* of the same Jesus Christ to be secondly come to the faith of the gospel, one who, after being made acquainted with all the proofs by which God hath thought fit to establish Christ's mission, shall allow himself to think him an impostor, and renounce his gospel. The apostle, knowing this, was anxious to give the Hebrews just views of the ancient oracles, in the hope that it would prevent them from apostatizing."

Who have been once enlightened, and *crucifying again* themselves, with the other apostates in this and the following 6 verses, are all governed by the very same maxims, and that to render the translation of this passage exact, the word in our language *renewed* must be placed, as I have done, before these accu*culations* are made in the apostle; *with renewed knowledge*.

And both expressions are formed on the idea, that persons converted to Christianity become new men, or new creatures. Of this the passage does not mean, that it is impossible for God to renew a second time by repentance, and make a new creation, but that it is impossible for the mind of Christ to be secondly come to the faith of the gospel, one who, after being made acquainted with all the proofs by which God hath thought fit to establish Christ's mission, shall allow himself to think him an impostor, and renounce his gospel. The apostle, knowing this, was anxious to give the Hebrews just views of the ancient oracles, in the hope that it would prevent them from apostatizing.

But does that seem to be the meaning of the word here.

And the blemish of the heavenly gift. Our Lord called himself *the blemish* of the glory of the Jews, i.e. the living bread which came down from heaven, not on account of his doctrine only, but on account of all the other gifts which he has done for us by means of the apostles; as Peter speaks of *tasting* that the Lord is gracious, 1 Pet. ii. 3. Whereof, the heavenly gift, as distinguished from the other spiritual blessings here mentioned, may be that described in the commentary. By *tasting the heavenly gift*.

And the powers of the world. That God; often denotes those miraculous powers which were bestowed on the first Christians for the confirmation of the truth, and which, when committed to other in their religious assemblies. But as the gifts of the Holy Ghost are mentioned in the preceding verse, I think the word *the powers* should be here rendered *miracular powers*, as the word signifies such gifts dispensed in the Christian church for converting sinners, calls, in the text, to come, in conformity to the phraseology of the Jews, who termed the age of Messiah 'the age to come'.

Wherein the Hebrew phrase, which in our English Bible is translated *the everlasting Father*, is rendered by the LXX, *the Father of the age to come*. Ver. 6.

And 'yet have fallen away.'—The verbs *euthanaste* and *tastete* are used, to denote a public example. Wherefore *euthanaste*, being an expression of a public example, ought to be rendered 'crucifying again,' and *tastete*, 'with renewed knowledge.'

And yet have fallen away. Nevertheless our translators, following Barna*ses*, who write without any suspicion, have translated from the text: *They fell away*; when the word *fall* is rendered 'fall away;' that this text might not appear to contradict the doctrine of the perseverance of the saints. For the word *fall* is a frequent expression upon him to add, or after the scriptures, for the sake of any favourite doctrine, I have translated *euthanaste* in the past time, *have fallen away,* inserting the article as standing in connection with the other sorits in the preceding verse. For such an article would be assumed, as is shown before in the 4th and 6th verses, the conjunction *euthanaste* with which it is introduced, must here have its adversative signification, exemplified in the 8th verse. And yet he could not have rendered on this verse saith, 'I know of none but Barna*ses* whom the English translators could follow. The Vulgate hath, *et prolapse autem.* The meaning is, 'Yet have fallen away,' as the word *fall* is rendered 'fall away.'

And the priests, Q*e*phar who gave the name to the place, and in whose temple the things unclean were made to the prophet; as was shewed in Esm. v. sect. i. No. 3, which see. Ver. 8.

And the eternal judgment:—The apostle Jude, in ver. 14, 15, of his epistle, informs us, that Enoch prophesied of the general judgment of the world. The other prophets likewise foretold the same grand event, particularly Daniel, chap. xii. 2.

And ye fell away. Ver. 6. and 7. The word *sacramentum* sometimes signifies to crucify simply. But I prefer the common translation of the word, as more agreeable to the context. Apologies are said to 'crucify in their own mind the Son of God a second time,' and 'to expose him to infamy,' because, by speaking of him as an impostor, and inwardly approving of the punishment which was inflicted on him, they allowed that they would have joined his persecutors in putting him to death, if they had an opportunity to do it. On the authority of the apostle, it is the text of the Jews, that the scribes of those who in the time of the Diocletian persecution delivered up their apostates to the persecution of the apostate; but the character and circumstances of the apostates of whom the apostle speaks, were very different from the character and circumstances of the apostates in the Diocletian persecution. The Hebrew apostates had seen the miracles of Jesus and the apostles, and had been themselves partakers of the Holy Ghost, and these evils had been experienced in the actual sacrifice of the gospel; yet, through the influence of their passions and prejudices, they delivered them to edification and torment in other religious assemblies. But as the gifts of the Holy Ghost are mentioned in the preceding verse, I think the word *the powers* should be here rendered *miracular powers*, as the word signifies such gifts dispensed in the Christian church for converting sinners, calls, in the text, to come, in conformity to the phraseology of the Jews, who termed the age of Messiah 'the age to come'.

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CHAP. VI.

HEBREWS.

7 In giving up such wilful sinners as inscrivably, we act as men do in cultivating their fields. For the land which drinketh in the rain which often falleth upon it, and produceth fruits fit for the use of them by whom it is cultivated, receiveth a blessing from God:

8 But that which produceth thorns and briers is reprobabted, and nigh to a curse, whose end is to be burned.8

9 But, beloved, we are persuaded better things of you, even things which are connected with salvation, though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 Yet we earnestly desire every one of you to shew the same diligence, in order to the full assurance of our hope to the end:

12 That ye may not be slothful, (chap. v. 11. note 2.), but imitators of them who through faith and patience inherit the promises; (as before said) inheriting the promises.

13 For when God made promise to Abraham, (Gen. iii, iv, since he could swear by (αὐτὸς) no one greater, he swore by himself, (Gen. xv, 6.)

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. (See Eze. vi. sect. 2. No. 3. 4.)

15 And so, having patiently waited, he obtained the promise.

16 (χαρ.) For men verily swear by the (See the tokens of their renouncing Christiannity:) yet, being convinced of the truth, they were still Christians in their hearts. Now, however culpable these men may have been for their cowardice and hypocrisy, there was nothing in their case, as in the case of the others, which made it impossible for the ministers of Christ to persuade them to repent. The Norvalians therefore shewed great ignorance, as well as great unchristianity, in contending that the apostles had declared the repentance of such persons impossible; and that for their sin, as for the sin of those mentioned Heb. xx. 29. no assurance of the pardon and the promise was promised. As the earth was rendered fruitful, Gen. i. 11. so, in the cures here mentioned, there is an allusion to the cure pronounced on the earth after the fall. Gen. iii. 17.

18 Ver. 4. The earth was rendered fruitful. Gen. i. 11. so, in the cures here mentioned, there is an allusion to the cure pronounced on the earth after the fall. Gen. iii. 17.

19. Ver. 5. The mystery of Christ. Their union with Christ is the secret of their happiness.

20. Ver. 6. The promises made to Abraham and to his seed were, 1. That Abraham should have a nation, and be the father of nations. Gen. xiii. 16. Likewise, he would bless the nations with the general revelation. See Exx. v. sect. 4. 6.—Four of these promises the believing Gentiles were inheriting at the time the apostle wrote this letter. 1. That the Gentiles should be converted. For, 1. They were become Abraham's seed by faith. Gen. xiii. 16. Likewise, he would bless the nations with the general revelation. See Exx. v. sect. 4. 6. 2. And multiplying I will multiply thee. In the oath, the expression is, 'I will multiply thy seed;' but the meaning is the same, for Abraham could not multiply without God's multiplication of his seed. He was to have both a numerous natural progeny, and a numerous spiritual progeny, that is, as many as the stars of the sky, and as the sand of the sea. These are the words of the oath; but his reasoning is founded on the whole, and particularly on the promise, Gen. xiii. 18. 'And in thy seed shall all the nations of the earth be blessed.' And this promise is the same as the promise of a numerous spiritual progeny, Gen. xi. 26. 'God blessed them, and said unto them, Go forth, and fill the earth.' For, 1. They were become Abraham's seed by faith. Gen. xiii. 16. Likewise, he would bless the nations with the general revelation. See Exx. v. sect. 4. 6. 2. And multiplying I will multiply thee. In the oath, the expression is, 'I will multiply thy seed;' but the meaning is the same, for Abraham could not multiply without God's multiplication of his seed. He was to have both a numerous natural progeny, and a numerous spiritual progeny, that is, as many as the stars of the sky, and as the sand of the sea. These are the words of the oath; but his reasoning is founded on the whole, and particularly on the promise, Gen. xiii. 18. 'And in thy seed shall all the nations of the earth be blessed.' And this promise is the same as the promise of a numerous spiritual progeny, Gen. xi. 26. 'God blessed them, and said unto them, Go forth, and fill the earth.' For, 1. They were become Abraham's seed by faith. Gen. xiii. 16. Likewise, he would bless the nations with the general revelation. See Exx. v. sect. 4. 6. 2. And multiplying I will multiply thee. In the oath, the expression is, 'I will multiply thy seed;' but the meaning is the same, for Abraham could not multiply without God's multiplication of his seed. He was to have both a numerous natural progeny, and a numerous spiritual progeny, that is, as many as the stars of the sky, and as the sand of the sea. These are the words of the oath; but his reasoning is founded on the whole, and particularly on the promise, Gen. xiii. 18. 'And in thy seed shall all the nations of the earth be blessed.' And this promise is the same as the promise of a numerous spiritual progeny, Gen. xi. 26. 'God blessed them, and said unto them, Go forth, and fill the earth.' For, 1. They were become Abraham's seed by faith. Gen. xiii. 16.
heavenly country, confirmed the declaration of his purpose with an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled away to lay hold on the hope set before us,

19 Which we have as an anchor of the soul, both sure and steadfast, (see, 207.) because fixed into the place within the vail,

20 Where a forerunner hath entered on our account, even Jesus, made an High-priest for ever, according to the order of Melchisedec.

promise concerning his numerous natural progeny. Moreover, as the birth of Isaac was brought about supernaturally by the divine power, it was both a proof and a pledge of the accomplishment of the promise concerning the birth of his numerous spiritual seed. Wherefore, in the birth of Isaac, Abraham may truly be said to have obtained the accomplishment of the promise concerning his numerous spiritual seed likewise. In any other sense, Abraham did not obtain the accomplishment of that promise. See the illustration thereon.

Ver. 16. An oath for confirmation, &c. This observation teaches us, that both promises carry with them a sense of things eternal, in our power, and oath for the confirmation of things eternal, when required by proper authority and taken religiously, are allowable under the gospel. See the illustration thereon.

Ver. 17.—1. Therefore.—Theophylact mith ἑκάστῳ is equivalent to ἡκάστῳ, or ἡκάστῳ, therefore. Accordingly the Syriac hath here Quasproptere, and Castalio, Hecate.-2. Confirmed with an oath.—The Vulgata, which is followed by Castalio, translates ἀμαρτητον ἐκάστῳ, interiactus juramento, but as the expression is ἑκάστῳ and not ἡκάστῳ, that translation cannot be admitted. To remove this difficulty, our translators have put in the margin, 'He interposed himself by an oath;' where, which, Pierce saith, the Italian, French, and Low Dutch translations agree. But he hath εὐδεσθαι juramento, he undertook for it by an oath. Rather, God interposed his own oath. Transalitis, in the margin of his translation of the Syriac, hath, ad verbum 'Iagiris quasi fas-

chie.'—Pierce, 'he placed his counsel (or promises) in the middle of an oath.'—But as some of those translations correspond to the words of the Vulgata, the Syriac is better represented in our English translation, which I have adopted. 'he confirmed Εκάστῳ with an oath;' for σωματίσων hærum literally signifies, 'he meditated it and was convinced, and made an oath the mediator, surety, or raifer of his counsel. This sense of the word σωματίζω is marit attention, because it suggests a fine interpolation of chap. 11. 19, which see in note 3. on that verse.

Ver. 20. I. Where a forerunner hath entered on our account, &c. What to be made of a High-priest of eternal life as an anchor of hope, even Jesus, who being made an High-priest for ever like Melchisedec, can procure pardon for us as a priest, and save us externally through his power as a king.

CHAPTER VII

View and Illustration of the Facts and Reasons in this Chapter.

In the preceding chapter, the apostle proposed to go on with the Hebrews to the perfection of Christian knowledge, as exhibited in the ancient oracles of God; and accordingly in part he executed his purpose by shewing them, That, in the covenant with Abraham, God promised him a numerous seed, both by natural descent and by faith; that he promised to bless him, and his seed by faith, with the pardon of their sins, and with the inheritance of that heavenly country of which Canaan was the type; that he confirmed these promises with an oath, to shew the immutability of his purpose to bestow on them those blessings; and that the hope of those blessings was firmly fixed in heaven, as an anchor of the soul, by Jesus, who had entered heaven for that purpose, being made by the oath of God an High-priest for ever, according to the similitude of Melchisedec. To this oath the apostle had appealed, chap. v. 6, in proof that Jesus 'is a real High-priest; but its import he did not then fully explain. Wherefore, in the last verse of chap. vi. having mentioned a second time that Jesus was made an High-priest according to the similitude of Melchisedec, he, in this viith chapter, for the purpose of proceeding with the Hebrews still farther on towards the perfection of Christian knowledge, searched into the deep meaning of the oath, recorded Psal. cx. 4. 'The Lord hath sworn, and will not repent, Thou art a Priest for ever according to the order of Melchisedec; and, by accurately examining the particulars concerning Melchisedec related in the Messianic history, he shewed, that Melchisedec was a far more excellent priest than Aaron and all his sons, consequently, that Jesus, whom God made 'an High-priest for ever according to the similitude of Melchisedec,' exercised a priesthood more acceptable to God, and more effectual for procuring the pardon of sin, of the church whereby the sons of Aaron exercised under the law.

The first particular concerning Melchisedec, mentioned by Moses, and taken notice of by the apostle, is, That Melchisedec was a priest of the Most High God. This implies, that he was appointed to the office in such a public manner, that all the worshippers of the true God, and Canaan knew him to be a priest of the Most High God. And seeing, at that time, there was no visible church of God erected in which Melchisedec could officiate, his designation to the priest's office by God, authorized him to officiate for all the worshippers of the true
God everywhere who applied to him. In this respect, therefore, Melchizedec was a greater priest than Aaron, and than any of his sons; their priesthood being confined to the single nation of the Israelites. — The second particular mentioned by Moses, and referred to by the apostle, is, That Melchizedec was a king as well as a priest; so had authority to make laws for regulating the morals of the people for whom he officiated as a priest, and power to punish them for their faults. Accordingly, by the righteous exercise of his power as a king, he trained his people to virtue so successfully, that by his neighbours he was called Melchizedec, which signifies King of Righteousness, and the city in which his people lived, was, on account of their virtuous and peaceable disposition, called Salem, which signifies Peace. Whereas the sons of Aaron, being simply priests, had no authority to make laws, nor power to correct the vices of the Israelites, for whom they officiated. Besides, many of them, instead of being righteous, were persons of a vicious and turbulent disposition, ver. 2. — The third particular concerning Melchizedec which the apostle takes notice of, is, That neither his father, nor his mother, nor his genealogy, is mentioned by Moses. From this it follows, that Melchizedec did not derive either his priesthood, or his family for the priesthood, from his parents, but had the office conferred on him by God on account of the excellence of his character. It was otherwise with the Levitical priests; For although Aaron himself was specially called of God, his sons were made priests, neither by any particular designation, nor on account of the excellence of their character; but merely by their descent in a right manner from parents who were priests, Levit. xxii. 14. and by their being free from bodily imperfections, Levit. xxii. 17-21. — The fourth particular concerning Melchizedec taken notice of by the apostle is, That in the account given of him by Moses, he had neither beginning of days nor end of life, as a priest, fixed by any law of God; so that he did not begin to exercise the priest's office at a determined age, nor cease to be a priest when superannuated, as was the case with the sons of Aaron, but exercised the priest's office all his life; in which respect his priesthood was well fitted to be a type of the perpetual priesthood of the Son of God, ver. 3. — This circumstance, that Melchizedec was a priest all his life, joined with the former, that he was made king, and that there is no account of his death, shows that his priesthood had for its object to purify the minds of his subjects from sin; an office to which strength of body was not necessary, but maturity of judgment. Whereas the sons of Aaron, having for the object of their ministrations to cleanse the bodies only of the Israelites from ceremonial pollution, by services which required great bodily strength, they were not permitted to begin their ministry till they were thirty years old, nor to continue therein beyond the age of fifty. See Heb. vii. 16. note 1. — The fifth particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Abraham gave him the tenth of all the spoil of the vanquished kings, notwithstanding he was himself both a prince and a priest. This is a proof from fact, that Melchizedec's priesthood was not confined to one family or nation, but, for any thing we know, being the only specially appointed priest of the Most High God then in the world, he was an universal priest, ver. 4. — The case was different with the sons of Aaron. For they could not tithe all the worshippers of the Israelites, and have no authority to impose the virtue of their being priests; but they took tithes from their brethren the Levites only, and that by virtue of a particular commandment, mentioned Num. xviii. 24-30. and they did this notwithstanding the Levites were descended from Abraham equally with themselves; all which showed the limited nature of their priesthood, ver. 5. — But Melchizedec having no relation to the ancestors of the Levitical priests, was not authorized, by any connexion which he had with Abraham, either natural or political, to take tithes of him. Wherefore he received the tithes, merely because by the divine appointment he officiated as a priest for all the worshippers of God in Canaan, of whom Abraham was one. — The sixth particular concerning Melchizedec, mentioned by Moses, and taken notice of by the apostle, is, That Melchizedec, after receiving the tithes, blessed Abraham, notwithstanding he was at that time possessed of the fruits of the earth. — And, as the less is blessed of the better person, Abraham, by receiving the blessing from Melchizedec, acknowledged him to be his superior, both as a priest and as a king, ver. 7. — Further, to shew the superiority of Melchizedec to the Levitical priests, the apostle observes, that here, under the Mosaic economy, priests who die, that is whose priesthood expires when they arrive at a certain time of life, receive tithes; but there, under the patriarchal economy, Melchizedec received tithes, of whom it is testified, that he lived a priest continually, ver. 8. — Likewise he observes, that Melchizedec's superiority to the Levitical priests was shewn by this, that Levi and his descendants have to this day no priestly tithes to Melchizedec in Abraham, ver. 9. — And Levi is in the loins of his father when Melchizedec met him. And since Levi derived all his dignity from his father Abraham, if, by paying tithes and receiving the blessing, Abraham himself was shewn to be inferior to Melchizedec, certainly his son Levi was in like manner shewn to be inferior to him, ver. 10.

Here the apostle ends his account of Melchizedec, without having pointed out any of the particulars in which he resembled the Son of God, except the one mentioned ver. 3. that he was a priest all his life. Wherefore, that the reader may know in what respects Christ is a priest according to the similitude of Melchizedec, and be sensible of the propriety of God's making the manifestation of Melchizedec the pattern of the priesthood of his Son, it will be fit in this place to compare the character of Christ with that of Melchizedec, as described by the apostle in this chapter.

And, 1. Like Melchizedec, Christ is a king as well as a priest. Being the Son of God, and the Maker of the world, he is the Prince of the kings of the earth. His kingdom is a kingdom not of this world, and he hath a right to govern mankind by the laws of his gospel, and power to reward or punish every one according to his deserts. — 2. Like Melchizedec, Christ exerts his government for promoting moral righteousness among his subjects. Accordingly, by his gospel he hath reformed many of his subjects; and will continue to reign till he make truth and righteousness prevail universally among them; and such as are irreclaimable he will destroy, Wherefore, as his government is founded on a better authority than Melchizedec's, and is carried on with more success, the title of king of righteousness belongs more properly to him than Melchizedec: Also, he is well entitled to be called king of peace, as he came from heaven to produce peace on earth, by reconciling sinners to God and to one another; and to make the reconciled live with God for ever, in a state of perfect peace in heaven. — 3. Like Melchizedec, Christ was not descended from parents who were priests, but he was made a priest by the special designation of God. And his priesthood is of a nature so excellent, that as he had no predecessor, so he hath no successor in the Israelites, but is the heir and successor to Melchizedec. Nor is any such needed; seeing he ever liveth to execute the priest's office himself. — 4. Christ's priesthood, like that of Melchizedec, not requiring bodily strength, but maturity of judgment, to execute it properly, it was not limited to the prime of his life; but, like Melchizedec, he
is a priest for ever, who exercises his priesthood as long as his people have any need of the priest’s office. — 5. As Melchisedec was appointed to exercise his priesthood in behalf of all the people of God in the countries where he lived, so Christ was appointed to exercise his priesthood, not for any particular nation or race of men, but for all mankind : He is an universal priest. And having offered himself a sacrifice for the sin of the whole world, he hath thereby procured pardon and eternal life for all who repent of their sins; and maketh continual intercession for them in heaven, upon the strength of that meritorious sacrifice. So Christ himself hath declared in his prayer to his Father, recorded John xvii. 2. ‘Thou hast given him power over all flesh, that he should give life to as many as thou hast given him.’

The apostle, in the preceding fifth chapter, to shew that Jesus the author of the gospel hath made atonement for the sin of the world, which is the fourth fact on which the authority of the gospel revelation resteth; having proved that Jesus is a priest; also in this seventh chapter having displayed his greatness as a priest, by describing the character and office of Melchisedec, according to whose similitude he was made a priest, proceeds, in what follows, to answer the argument advanced by the doctors for proving the inefficacy of his priesthood: For if his priesthood, together with the unalterable obligation of the law of Moses. They affirmed the Levitical sacrifices to be real atonements which never would be abolished, because the law was given solely for the purpose of establishing and regulating them; consequently that the law itself would always remain in force. But to shew the fallacy of this argument the apostle enters into the deep meaning of the oath whereby Messiah was made a priest, reasoned thereon in the following manner. If perfection, that is, the complete pardon of sin, is to be had through the services of the Levitical priesthood, and if these services are always to continue, together with the law by which they were established and regulated, what need was there that another priest should arise of the order of Melchisedec, and not of the order of Aaron? Ver. 11.—Certainly the introduction of a priesthood of a different kind from that of Aaron impishly, that the services of the sons of Aaron are ineffectual for procuring the pardon of sin, and on that account are to be abolished. But if this is to be charged upon the law, then the law is also to be abolished; and since its principal use was to regulate the services of the priesthood, ver. 12.—Now, that God resolved to change the priesthood, which by the law was conferred on the sons of Aaron, cannot be doubted, seeing the person to whom God said, ‘Thou art a priest for ever,’ was of a tribe of which no one ever officiated at the altar, ver. 13.—For it is very plain from Psal. cx. that our Lord Messiah, to whom God said, ‘Thou art a priest,’ being David’s son, hath sprung from Judah, to which tribe Moses spake nothing concerning the priesthood as belonging to it, ver. 14.—Further, that the priesthood of the new priest who was to arise, was to be different from that of the sons of Aaron, is still more exceedingly plain from God’s swearing, that according to the similitude of Melchisedec a different priest ariseth, ver. 15.—Who is made a priest, not according to the carnal commandment of the law, which oblige the sons of Aaron to lay down their priesthood when fifty years old, because at that age they were not able to undergo those laborious services by which the bodies of the people were to be preserved from corruption; but which made a priest according to the power of that endless life as a priest which is bestowed on him; because his ministrations being appointed for the purification of the minds of his people from the defilement of sin, required maturity of judgment and experience rather than great bodily strength, ver. 16.—This God himself testified by saying to Messiah, David’s Lord, ‘Thou art a priest for ever according to the order of Melchisedec,’ ver. 17.—From these well known facts the apostle justly concluded, that it was always God’s intention to abolish the law of Moses, after the weakness of its precepts to reform mankind was made evident, and the unprofitableness of its sacrifices for procuring the pardon of sin was shewed, ver. 18.—The truth is, the law made no one perfect in respect either of sanctification or of pardon; but the introduction of a better law and priesthood maketh us perfect in both these respects; by which law and priesthood we have access to worship of God acceptably, at all times and in all places, ver. 19.

Further, to shew that the gospel with its priesthood is a better covenant than the law with its priesthood, and that it was justly substituted in place of the law, the apostle, entering still farther into the deep meaning of God’s oath constituting Messiah a priest for ever, reasoned in the following manner: In as much as Jesus was made a priest with an oath, importing that God would never abolish his priesthood, ver. 20, whereas the sons of Aaron being made priests without any such oath, their priesthood was liable to be abolished, ver. 21.—it is plain, that by the immutability of his priesthood, Jesus hath become the Mediator or High-priest of a more excellent covenant. The immutability of the law, with the unprofitableness of the Levitical priesthood, were manifested by God’s declaring his intention to abolish them, certainly the greater excellence of the gospel, and the greater efficacy of its priesthood, are shewed by God’s having declared them unchangeable, ver. 22.—This the apostle illustrates more fully, chap. viii. by comparing past covenants to those still to come, in order to shew that the apostle’s reasoning on this subject is of such a nature, that while it sheweth the excellence of the gospel covenant and priesthood, it removes an objection which might naturally occur to the reader; namely, that since the law of Moses and the Levitical priesthood, which were as really of divine appointment as the gospel covenant and priesthood, have been abolished, what security is there that the latter shall not in their turn be abolished likewise? The greatest security possible! With a solemn oath God declared, in the hearing of the angelical host, that he had made both the one and the other absolutely unchangeable.

In what follows, the apostle observes, that as the weakness of the Levitical ordinary priesthood was shewed by the priests quitting their office and giving place to others after their bodily vigour was gone, so the weakness of the Levitical high-priesthood was shewed by the high-priests being many in number, because they were hindered by death from continuing in their office, ver. 23.—But Jesus, because he liveth for ever in the body, possesseth a priesthood which doth not pass from him to any successor, ver. 24.—Hence he is for ever able to save all, from the beginning to the end of the world, who come to God through his mediation; ever living as an High-priest to make intercession for them with God, ver. 25.—Lastly, he is such an High-priest as the character and circumstances of sinners required, who, being absolutely free from sin, ver. 26.—had no need annually to make atonement for his own sins, as the Levitical high-priests were obliged to do, ver. 27.—For the law made men high-priests who were sinners; but the oath, which was declared after the law was given, constituted the Son an High-priest, who is in every respect perfect, for evermore renewing covenant.

These great discoveries concerning the dignity of Jesus as a king and a priest, and concerning the power of his government and the efficacy of his priesthood, the apostle was directed by inspiration to make, that by the frequent recollection of them we may gladden and strengthen our hearts, under all the trials to which we are exposed during our present probationary state.
2 To whom Abraham imparted even a tenth of all, being first indeed, by interpretation, king of righteousness, and next also king of Salem, which by interpretation (from the preceding clause) is king of peace;

3 WFS without father, without mother; without beginning of days nor end of life; but being made like to the Son of God, he remained a priest all his life.

4 (See note A.) Now, consider how great this priest was, to whom even Abraham the patriarch, gave a tenth of the spoils.

5 (Ks. 207.) For they certify of the sons of Levi who receive the priesthood, have a commandment to tithe the people according to the law, that is, their brethren, although they have come forth of the loins of Abraham;

6 But he who did not derive his pedigree from their progenitors stithed Abraham, Moses intimates that he was not related to Abraham in any respect, nor to the priests who descended from him by Aaron.

Ver. 1.—1. King of Salem.—According to Josephus, Ant. L. i. c. x. Salem, the city of Melchizedec, was Jerusalem; but according to Jerome, who saith he received his information from some learned men, it was the town then mentioned, Gen. xiv. 18, as a city of Shechem, which is spoken of, John iii. 22, as near to Enon, where John baptized. This city being in Abraham's way he gave tithe from innumerable stocks to the king.

2. Priest of the most high God.—By calling Melchizedec the priest of the most high God, Gen. xiv. 18, Moses hath informed us, that there was a priest divinely appointed to officiate for the worshippers of the true God in Canaan, long before the days of Aaron, and before God formed to himself a visible church from any particular family or nation of mankind.

3. And blessed him.—In his manner of blessing Abraham, Melchizedec blessed him, Gen. xiv. 18, in the name of the true God. His blessing was such a signal blessing as to make him the priest of the most high God, possessor of heaven and earth.

Ver. 2.—1. A tenth of all. That is, of all the spoils of the vanquished, that is, of all the goods that had been taken from the king of Sodom and from Lot. For of these goods Melchizedec was very well stithed, Gen. xiv. 18, and the priest of the most high God, as the words signify. Abram acknowledged him to be a priest of the true God.

2. It seems he was supernaturally appointed to be a priest by God, who was known throughout all that country.

3. Being first indeed, by interpretation, king of righteousness, and next also, &c. In ancient times, especially among the people whose history is recorded by Moses, it was usual to give names to persons and places expressive of their qualities, or in commemoration of some remarkable events. Thus Abram's name was changed into Abraham, to signify that he was made the father of many nations; and Barzilai was named Barak, because he had power with God. See also Ruth i. 19. 20. This being the ancient practice, it cannot be doubted that the neighbourhood of the person to whose eyes he was subject to, and to his subject the names which they bear in the history, because they expressed the real end well known characters of both. Viewed in the light of this ancient practice, the apostle's argument from the name is conclusive, to show what an excellent person Melchizedec was, and how far from being, like the sons of God, who, in allusion to that type, were said to love righteousness and hate wickedness, Psal. 45. 7, and was foretold by Isaiah under the title of the Lord of peace, Isai. 9. 6. 7.

Ver. 3.—1. Without father, without mother.—The apostle's meaning is, without a peculiar governor or ruler to them in the sense of having natural parents, but was made a priest of the most high God by a particular appointment. And, as there was no visible church of God existing at the time, he was appointed for the benefit of all their brethren, and certainly authorized him to officiate as priest for all the worshippers of the true God in the countries of Canaan. God himself appointed the person.

2. Without genealogy, &c. See note D. Here answers to my 77, 78, ver. 6, and implies, that, by not giving

Melchizedec's pedigree, Moses intimates that he was not related to Abraham in any respect, nor to the priests who descended from him by Aaron.

Ver. 5.—1. All his life, &c. His phrase ps. 22. 27 signifies, being used by Apollon to express the perpetual dictatorship of Jesus, Melchizedec is esteemed by the whole of Christ's life, Heb. 2. 18. See also chap. x. 11.

Ver. 4.—1. Abraham the patriarch, &c. This word is used for Abraham the father of the patriarchs in the Syriac version, 'Caput patrum, the Head of the fathers.'

2. The tenth of the spoils.—Though the word ps. 22. 27 signifies, the tenth, whether of the fruits of the earth or of the spoils taken in war, the apostle does not mean that Abraham gave only the tenth of the chief spoils: He gave the tenth of all, ver. 2. But that tenth he gave out of the best of the spoils. Abraham was himself a priest, for he offered sacrifice when God entered into a covenant with him, Gen. xv. 9. 10. Wherefore, by giving Melchizedec the tenth of all, Abraham acknowledged, that, in respect of the extent of his priesthood, as well as in respect of the manner in which he offered sacrifice, he was a priest of a greater priest than he himself was. Further, seeing among the spoils there were probably cattle, Melchizedec may have offered some of them in sacrifice for Abraham as a thank-offering.

Ver. 6.—1. Have a commandment to tithe the people according to the law, that is, their brethren. The brethren of the priests whom they tithed were the Levites. This is called tithing the people, because the portion of the Levites which the priests tithed, consisted wholly of the tenth tithe of the produce of the land, which had been allotted to the priests as a part of their maintenance, just as the tithes of the people were given to the Levites for the maintenance of their office. The Levites, therefore, had no claim to the tenth tithe of the portion of the land assigned to them in the division of the land; the Lord's part was their portion.

Ver. 6.—1. Tithed Abraham.—Namely, without any particular command from God so to do; and, being king of Salem, he had no need of the Levites for his service. Melchizedec took them as a priest, who by divine appointment officiated in holy things for all the worshippers of the most high God in Canaan.
and blessed (for εὐγνώμων) the holder of the promise.

7 (Acts 10:33). Now, without all contradiction, the less is blessed of the better.

8 (Ku. 324). Besides, here worthy men who die take tithes; but there one testified of (οὗ δι' αυτοῦ, 12.) that he lived: a priest all his life. (Psalm cx. 4.)

9 And as one may say, even Levi, who received tithes, was stilled (Acts 117.) in Abraham:

10 For he was yet in the loins of his father, when Melchizedec met him.

11 (Our 253). Moreover, if indeed perfection were through the Levitical priesthood, (Heb. 9:10) because (εἰς αὐτόν, 190) on account of it the people received the law, what further need was there that a different priest should arise, according to the order of Melchizedec, and not be called according to the order of Aaron?

12 (Heb. 9:23). Wherefore, the priesthood being changed, of necessity there is a change also of the law.

13 (Heb. 11:5). For he to whom he said, Thou art a priest for ever, after the order of Melchizedec, which the apostle terms a testifying that Melchizedec lived a priest all his life; because that was one of the particulars which distinguished his priesthood from that of Aaron, and which rendered it a fit type of the priesthood of the Son of God. — See ver. 3, where this is expressly affirmed.

14. And as one may say, — Grotius and Raphelius have showed, that the phrase ἐπὶ δυναμικῶν was used by the Greeks to soften any seemingly harsh expression which was not to be pressed too far. — See Grotius' Grammatical Note. — It is not testified, Paul cx. 4, that Melchizedec now liveth, far less that he lived as a priest. It is only testified, Thou art a priest for ever after the order of Melchizedec, which the apostle terms a testifying that Melchizedec lived a priest all his life, because that was one of the particulars which distinguished his priesthood from that of Aaron, and which rendered it a fit type of the priesthood of the Son of God. — See ver. 3, where this is expressly affirmed.

15. He was yet in the loins of his father. — This might be understood of Levi, who died after his father died. — See also the former part of the verse, where it is shown that Levi was yet in the loins of his father, when the priestly office was conveyed to him by his ancestor Melchizedec, and his receiving the blessing from him, proves that both those in natural descent, and those in the natural descent, who were inferior to Melchizedec, it does not apply to Christ at all.

16. Moreover, if indeed perfection were through the Levitical ceremonies, it would have been necessary that they should be performed in a right manner. — See the former part of the verse, where it is shown that Levi was yet in the loins of his father, when the priestly office was conveyed to him by his ancestor Melchizedec, and his receiving the blessing from him, proves that both those in natural descent, and those in the natural descent, who were inferior to Melchizedec, it does not apply to Christ at all.

17. For the law was not given by the promise; but the promise was by the law. (Gal. 3:18.)

18. And that a different priest should arise. — The apostol does not mean a priest numerically or individually different from the Levitical priest; for that was not to the purpose of his argument: but he means a priest different from them in his character and ministrations, and in the effects of his ministrations. They were priests who were set apart by the order of Aaron, that is, priests by descent; he was a priest after the order of Melchizedec, being immediately appointed to the office by God himself, as Melchizedec was: Their ministrations were the sacrifice and the service of God, which was performed by the Levitical altars; and they were not delivered from the purifying of the soul from sin: By their ministrations the offending Israelites were delivered only from temporal death; but by his ministrations penitents were delivered from spiritual death. — See also ver. 16, where this is expressly affirmed.

19. The law was given by the promise; but the promise was by the law. — Under the law the officers of the priestly office consisted in offering the sacrifices of beasts, and performing various rites for purifying the bodies of the worshippers, and cleansing certain Israelites from the defilement of the course of generation; but it cannot be said of Christ, who was born in a miraculous manner without any human father. While therefore the promise was by the law, the office of the Levitical priest was derived from and connected with the course of generation, while Christ, who was born in a miraculous manner without any human father, was the progenitor of the Melchisedecian order, and his receiving the blessing from him, proves that both those in natural descent, and those in the natural descent, who were inferior to Melchizedec, it does not apply to Christ at all.

20. Moreover, if indeed perfection were through the Levitical ceremonies, it would have been necessary that they should be performed in a right manner. — See the former part of the verse, where it is shown that Levi was yet in the loins of his father, when the priestly office was conveyed to him by his ancestor Melchizedec, and his receiving the blessing from him, proves that both those in natural descent, and those in the natural descent, who were inferior to Melchizedec, it does not apply to Christ at all.

21. Of a different tribe. — In this leads us to Christ. If it is said of our Lord, that (λατρεύειν) he partook of flesh and blood; his partook of the flesh and blood of a different tribe.
HEBREWS

14 For it is very plain, that our Lord sprang up from Judah, (Psalm cx. 1.) his Lord, and to whom God said, 'Thou art a priest,' was to spring up from Judah; to which tribe Moses spake nothing concerning the priesthood.

Moreover, it is still more exceedingly plain, (as, 179.) that according to the similitude (see chap. v. 6. note) of Melchisedec, a different priest anointing,

15 Who (7yyf) is made, not according to the law of a carnal commandment, but according to the power of an endless life: (See ver. 24.)

16 For he testifieth, Thou art a priest for ever, according to the order of Melchisedec. (Syriac, secondum stilatinum, see ver. 15.)

Well, then, there is a disannulling of the precedent commandment, because of its weakness and unprofitableness:

18 (Mas. 294. 99.) Well, then, there is a disannulling of the precedent commandment, because of its weakness and unprofitableness:

19 For the law made (5992, 21. 2.) no one perfect, (see ver. 11. note 1.), but the after introduction of a better hope (5992), by which we draw near to God.

20 (Kai. 294.) Moreover, in as much as we have an oath (Eph. viii. 6. note.)

21 (For they variably were made priests without an oath, but Jesus with an oath, by him who hath said to him, The Lord hath sworn, and will not repent, Thou art a priest for ever, according to the order of Melchisedec;) by so much was Jesus made (7yyf) the mediator of a better covenant. (See Heb. viii. 6. note.)

14 For it is very plain, that our Lord sprang up from Judah, (Psalm cx. 1.) his Lord, and to whom God said, 'Thou art a priest,' was to spring up from Judah; to which tribe Moses spake nothing concerning the obtaining of the priesthood.

Moreover, it is still more exceedingly plain from God's oath, that, according to the similitude of Melchisedec, he is the one priest of the Levitical anointing, who, like Melchisedec, will be also a king;—wherefore, since the law was given for the purpose of establishing the priesthood, (ver. 11.), the priesthood being changed, the law must be changed likewise, ver. 12. —

16 Who is made, not according to the law, whose commandment was ordinances and commandments written in stones, but by the power of a strong life, as he possesses, and by which he can minister as a priest for ever.

17 For God testifieth concerning him, Thou art a priest for ever according to the order of Melchisedec. Like Melchisedec, thou art a priest and a king, and shalt continue the only priest of the people of God, so long as they have any need of the priest's office.

18 Well, then, the priesthood being changed, there is a total abrogation of the precedent commandment, the law of Moses, because of its weakness in reformating mankind, and its unprofitableness in procuring pardon for sinners;

19 For the law by its priesthood made no one perfect in respect of pardon and access to God: But the after introduction of a better priesthood, as the foundation of a better hope, maketh men perfect in these respects; in which priesthood we worship God acceptably. (See Eph. ii. 18.)

20 Moreover, that the gospel is a better and more effectual covenant than the law, is evident; for in as much as not without an oath Jesus was made a priest;

21 For Aaron and his sons variably were made priests without an oath; but Jesus with an oath, in which an unchangeable priesthood was conferred on him by God, The Lord hath sworn, and will not repent, Thou art a priest for ever, according to the order of Melchisedec;

22 I say, in as much as by the oath of God an unchangeable priesthood was conferred on him, by so much was Jesus made the mediator of a more permanent and effectual covenant than the Similitate.
causes another to draw near. Now, as in this passage a comparison is made between Jesus as an high-priest and the Levitical high-priests; and as these were justly considered by the apostle as the mediators of the Mosaic covenants, because through them the mediation of the Israelites was received God with sacrifices, and received from him as their king a political pardon, in consequence of the sacrifices offered by the high-priest on the day of atonement; it is evident that the apostle in this passage calls Jesus the high-priest Mediocrity for the better covenant, because through him the glory of God is communicated, and is, through the sacrifice of himself which he offered to God, believers receive all the blessings of the better covenant. And as the apostle had said, ver. 15. that 'by the introduction of a better hope (1 Pet 2:3) we draw near to God,' he in this verse very properly calls Jesus Καρακείος αὐτοῦ rather than μεταρρυθμήσεως, to denote the effect of his mediation. See ver. 26.—Our translators, indeed, following the Vulgate and Besse, have rendered γεγραμμένος by the present participle, which it hath Ecclesiast. xiii. 18, and which naturally enough follows from its etymological meaning. For the person who becomes secure for the good behaviour of another, or for his performing some thing stipulated, brings that other near to the party to whom he gives the security,—he reconciles the two. But in this sense the word γεγραμμένος is not applicable to the Jewish high-priests. For, to be a proper priest, one must have either power to compel the party to perform that for which he has given a security, or at least power to make him refuse to break his bond. As it is, the Vulgate, and Besse, and all the ancient versions, render γεγραμμένος by the present participle, which it hath Ecclesiast. xiii. 18, and which naturally enough follows from its etymological meaning. For the person who becomes secure for the good behaviour of another, or for his performing some thing stipulated, brings that other near to the party to whom he gives the security,—he reconciles the two. But in this sense the word γεγραμμένος is not applicable to the Jewish high-priests. For, to be a proper priest, one must have either power to compel the party to perform that for which he has given a security, or at least power to make him refuse to break his bond. As it is, the Vulgate, and Besse, and all the ancient versions, render γεγραμμένος by the present participle, which it hath Ecclesiast. xiii. 18, and which naturally enough follows from its etymological meaning.
CHAPTER VIII.

View and Illustration of the Discoveries in this Chapter.

Tax aposle, in what goeth before, having showed that Jesus, as an High-priest, is superior to all the Levitical high-priests, in as much as, like Melchizedec, he is a king as well as a priest; nay, a more righteous king than even Melchizedec, being absolutely free from sin; he, in this and the following chapter, for the farther illustration of the glory of Jesus as an High-priest, compares his ministries with the ministrations of the Levitical high-priests, both in respect of the place where he officiates, and in respect of the efficacy of his ministrations.

His discourse on these subjects the apostle begins with observing, that they are matters of greater importance to mankind as sinners, than any hitherto treated of by him; namely, that we have in Jesus such an High-priest as our sins were expiated, and as he had described, chap. vii. 27. namely, an High-priest absolutely sinless, and greater than all the angels, who, having offered one effectual sacrifice for the sins of the people, even the sacrifice of himself, sat down at the right hand of the manifestation of the divine presence in heaven, ver. 1. as the abiding minister or High-priest of the true holy places which the Lord hath formed, being in the habit of his sitting down at the Son of God, our High-priest, at the right hand of the Majesty in the heavens, after offering the sacrifice of himself, the apostle hath mentioned chap. i. 3.; but it was only as a subject to be afterwards handled. He therefore introduces it in this place, in order to a full discussion; and calls it the chief of all the things he had hitherto mentioned, because, That the sacrifice of himself which Jesus offered, on his entering heaven after his resurrection, was accepted of God as a sufficient atonement for the sins of the world. Secondly, The sitting of our great High-priest at the right hand of God implies, that he possesses all power in heaven and on earth next to God; so that he is able to defend the people for whom he officiates from their enemies, and is authorized by God to acquit and reward them at the judgment.

Thirdly, That our High-priest did not, like the Levitical high-priests, depart out of the most holy place after finishing the atonement, but abideth there always, as the minister or High-priest thereof, to open that holy place to the prayers and other acts of worship performed by his people on earth, and to their persons after the general judgment.

Of the first of these important matters implied in our High-priest's sitting down at the right hand of God, namely, that he offered the sacrifice of himself in heaven, and that that sacrifice was accepted by God as a sufficient atonement for the sins of the world, the apostle treats in this chapter. Of the second, namely, that he possesseth power, as governor of the world, to save his people, and to give them eternal life, he speaks chap. ix. 28. And of the third, that he is the abiding minister of the heavenly holy place, he discourses chap. x. 19-23.

That Christ hath offered an effectual sacrifice for sin, the apostle proves in the following manner: Since every high-priest is constituted to offer both gifts and sacrifices, Messiah, who was constituted by the oath of God an High-priest after the similitude of Melchizedec, must of necessity have had some sacrifice to offer, ver. 3.—And that he must have offered that sacrifice in heaven is certain; because, if the oath of God had respected his being a priest on earth, he could not have been a priest at all: for the only temple of God on earth where he could offer sacrifice, being occupied by priests who officiated according to the law of Moses, which confined the priest's office to the sons of Aaron, Num. iii. 10. these priests would have hindered Messiah, who was of the tribe of Judah, from ministering as a priest among them. It is plain, therefore, that if Messiah was not appointed to exercise his priesthood in heaven, and did not offer sacrifices there, he never acted as a priest at all; and the oath of God constituting him a priest, hath not taken effect, ver. 4.—Farther, to prove that Messiah was to offer sacrifices in heaven, the apostle appealed to the services which the Levitical priests performed according to the law in the outward tabernacle, whose chief use, he tells us, was to shools or typical representations of the services to be performed by Christ in heaven. And this affirmation he founds on God's command to Moses,—to make all things, not the tabernacles only with their furniture, but the services of the tabernacles also, exactly according to the pattern shewed him on the mount, ver. 5.

Next, with respect to the efficacy of Christ's ministrations as an High-priest, the apostle observes, that they are as much more excellent than the ministrations of the Levitical high-priests, as the covenant or dispensation of religion of which he is the Mediator or High-priest, by its better promises, excels the covenant or dispensation of the law in which the apostle proves to be not without fault, from this circumstance, That if it had contain'd all the discoveries and promises which God judged necessary to the sanctification and salvation of sinners, he would not have introduced a second covenant or dispensation of religion, ver. 7.—Yet, that a second covenant or dispensation was to be introduced, is evident from God's own words, Jeremiah xxxi. 31-34, in which he promised a new covenant, ver. 8.—altogether different from that which he made with the Israelites after bringing them out of Egypt, ver. 9.—For in the new covenant, Judah and Israel are to have the knowledge of God and of his will set forth, not by dark shadows, as in the old covenant, but in the clearest manner. And the pardon they are to receive under that covenant, is not a political, but an eternal pardon. So that, as was observed ver. 6, it is a covenant established on better promises than the law, ver. 10, 11, 12.—Lastly, the apostle observes, that by saying a new covenant, God hath made the covenant of the law old, and thereby hath intimat'd, that, as a thing decayed and useless, it is to be put out of sight altogether, ver. 13.—Thus it appears, that the prophet Jeremiah, in the most express terms, hath borne testimony to the superior excellence of the new covenant or dispensation of religion, of which Christ is the minister, mediator, or high-priest; and to God's intention of abrogating the former covenant or dispensation, even the whole body of the law of Moses, with all its ineffectual sacrifices and services.—An argument of this sort, founded on their own scriptures, being so cogent, could not fail to make an impression on the unbelieving Hebrews; and must have reconciled such of them to the gospel as retained any candour or love of truth.
priest as described chap. vii. 26., who, after offering the sacrifice of himself for us in the true tabernacle, sat down at the right hand of the manifestation of the divine presence in the heavens, (chap. ix. 5. note), as having by that sacrifice made a complete atonement.

And as an abiding minister of the real holy places, namely, of the heavenly tabernacle, which, being erected by the Lord and not by man, must be unspookably more magnificent than the Mosaic tabernacle.

The sitting down of Christ at the right hand of God, as the minister of the true holy places, is a demonstration that he offered an acceptable sacrifice for sin in heaven: For every high-priest being constituted to offer both free-will offerings and propitiatory sacrifices, it was necessary that this High-priest, who was constituted to sit down in heaven, could have something in heaven which he might offer in heaven.

For verily if he were by the oath of God constituted a priest on earth to offer sacrifice, he, who was of the tribe of Judah, could not be a priest, there being, in the only temple of God on earth, priests who offer sacrifices according to the law, which limits the priest to the sons of Aaron.

Farther, that Christ exercises his priesthood in heaven appears from this also, that these priests perform the services of the tabernacles with sacrifices which are a representation and shadow of the sacrifice and intercession of Christ in heaven; as is plain from this, that Moses, when about to construct the tabernacle, and appoint its services, was admonished of God: See now, saith he, that thou make all things according to the pattern which was shewed thee in the mount.

2. Such an High-priest.—Firstly here answers to viii. 3., which, in order to the sacrifice, shows us that he was given, not directly, but through the medium of the earthly things, that is, the high-priest, the sacrifice, etc. He manifestly belongs to this, for the high-priest, etc., is said to have been given through the law, and the sacrifices through the law, and the tabernacle through the law, and the earthly things through the law, and the promise of the heavenly things was not by the law, but by the grace of promise.

3. The right hand of the Majesty in the heavens;—that is, at the right hand of the God of glory, whereby the divine presence is manifested to the angels in heaven. For, as the ark in the inward tabernacle was called the mercy-seat, or throne of the Majesty on earth, because the glory of the Lord, which appeared between the cherubims, rested on it to dispense to the Israelites the pardon of sins, so the throne of God is the throne of the Majesty on earth, and the cherubims, and the glory of God, and the rainbow, and the blessing of all the peoples.

4. For if he were on earth to offer sacrifice, he who was of the tribe of Judah, could not possibly offer sacrifice in the temple of Jerusalem.

5. Ver. 8.—Serve with a representation and shadow of the heavenly, that is, that the sacrifices of old were a representation and shadow, as Moses shewed; and this point shews that the tabernacle was a shadow and figure of the heavenly. The imagination and presence of God, according to the law, was unable to perform the service, and therefore was necessitated to have a figure of the service, and a shadow of the thing, and a type of the thing, to represent the presence of God, and to worship God, and to offer sacrifice.

2. Since Moses, when about to construct the tabernacle,—So I translate παρασκευήν ἐποιήσατο, because, although the word is commonly signifies to finish a thing which is begun, it is sometimes used to denote the simple doing of a thing: Hab. i. 2. "These things being thus set in order, the priests went at times indeed into the first tabernacle, (τὸν ἑαυτοῦ ἱερός τινά), performing the service.

And that the name of Christ was so to be translated in the passage under consideration, is plain from this, that the name of Christ in the Prophets was called "Heaven" and "Heavenly," and the Messiah is called "Heaven," and "Heavenly." And this word is commonly used for the temple, and the temple for Christ, and Christ for the temple, and the temple for Heaven, and Heaven for Christ.

6. For he was distinguished from the high-priest, both in the word and the person, in the word, because the high-priest was called the church, and Christ was called God; and in the person, because the high-priest was the type and figure, and Christ the substance and reality. And the verb is also used where the high-priest is spoken of: Heb. x. 13. "...and by so much was Jesus more glorious than the high-priest." And in the same sense, where we read, Acts vii. 50. "They were all cut off from the presence of the people." And as this was applied to the high-priest, so it is applied to Christ, who himself became the presence of God, and the church, and the people, and the glory of Israel, and the temple of God.
...of the sacrifice of himself in heaven, his death was to be accepted on earth; and that, as the killing of the sacrifice was no part of the sacrificial action, it was not necessary he should put himself to death, but only allow himself to be put to death by the Jews, who, in putting him to death, did not act as priests, but as the sinners for whom Christ was to offer himself as a sacrifice. The sacrifice for the sins of all was to be offered before any sin was brought to his knowledge. If the dead carcass had been presented before the divine presence in the temple, it was not required to be shown under the symbol of the cross, but simply offered as an oblation, and not the stoning made, till these sprinklings were finished.

All these facts evidently appear from the passages above quoted. Besides, he hath now obtained a more excellent ministry, in as much (Heb. 10:20) as he is the mediator of a better covenant, which is established upon better promises. For if that first covenant had been faultless, a place would not have been sought for a second.

But finding fault, he saith to them, Behold the days come, saith the Lord, when I will complete a new covenant with the house of Israel, and with the house of Judah; and that the outward tabernacle, with its services, was a "sacred person on his own account," and the sacrifice was offered, which could not, in respect of consecration, make every perfect who worshipped only with meats and drinks. By this parable, therefore, the Jews were taught the insufficiency of all the sacrifices made by men on earth for cleansing the conscience and remission of sin, and the necessity of the sacrifice of Christ. On Calvary, where the true tabernacle of the most high priest, the good things which are to be, through the greater and more perfect tabernacle not made with hands, and is said, ver. 10, "to have entered once into the holy places, not indeed by the blood of goats and of calves, but by his own blood;" and "to have obtained eternal redemption," the ministers of the Levitical high priests in the inward tabernacle on earth were typical of the ministers of Christ in the true tabernacle in heaven. In this 5th verse, is well founded; namely, that the sacrifices with which the old covenant was abrogated, and the sacrifices made after the stoning were all shadow of the sacrifices which Christ was to offer in heaven.

This doctrine being allowed, in order to have a just idea of the sacrifice of himself which Christ offered in heaven, it will be useful to understand the manner in which the sacrifices were offered by the Levitical priests in the tabernacles on earth. And, first of all, it is to be observed, that the animals appointed for the burnt-offering were killed at the door of the tabernacle of the congregation, and on the north side of the altar, and the blood was sprinkled on the horns of the altar, by the person for whom they were to be offered. And if the sin-offering was to be made for a priest, he was to kill it, as any other sacrifice; but if it was to be made for a priest's house, no one can give; and threatened death for every offence.凭什么Gar. iv. 3. note.

A place would not have been sought for a second. Since the first covenant was that which God made with the Israelites at Sinai by the publication of the law, the second covenant must be that which was made with mankind in general, by the publication of the gospel. Accordingly, the publication of the gospel was foretold, Jer. xxxi. 31, under the idea of making a new covenant with the house of Israel, and with the house of Judah; and the gospel itself is called, Isa. ii. 2. (the law which went forth from Zion.) But it is to be observed, that the law of Moses is called the first covenant, not merely because it was prior to the gospel, but also because it was in reality the same with the first covenant, which was between Adam and the Lord, Gen. ii. 18. The new covenant is the mediator, that his death being accomplished for the redemption of the transgressions of the first covenant, in the days of Messiah. When I will make a new covenant, in translating this passage the apostle...
9 Not according to the covenant which I made with their fathers, at the time of my taking them out of the land of Egypt, (Ex. 259.) when they did not abide in my covenant, and I neglected them; I saith the Lord.

10 For this is the covenant which I will make with the house of Israel, after these days, saith the Lord: I will put my laws in their mind, and write them upon their hearts; and I will be to them a God, and they shall be to me a people: (Rev. xxii. 3.)

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least of them to the greatest of them.

12 Overt. 254.) Because I will be merciful to their unrighteousness, and their sins and their iniquities; I will remember no more.

13 By saying, A new covenant, ver. 8.) he hath made the former old. Now that which decayeth and waxeth old, is ready to vanish.

used the word epistrefe, I will finish or complete, probably because the new covenant being obscure in what God said at the full concerning the seed of the woman, it might be said to be a prophecy that was fully published in the gospel.

3. With the house of Israel. Rebecca, the promise was accomplished, no house of Israel existed separately from the house of Judah. For, after the captivity of the ten tribes who composed the house of Israel, each of them as joined themselves to the house of Judah were so mixed with them, as not to be distinguished from them. Whereupon, the house of Israel and the house of Judah, in this prophecy, as not distinguished from the house of Judah, must, I think, be the spiritual nation of Abraham among the Gentiles, called 'the israel of God,' Gal. vi. 16. But Pierce is of opinion, that the houses of Israel and Judah mean the whole Jewish nation, and that this is a prediction of the general conversion of the Jews to the Christian religion.

Ver. 8. And I neglected them. The passage here quoted from Jeremiah runs thus: Which my covenant they brake, although I was an husband to them, saith the Lord. The apostle's translation of this passage is that of the LXX. And to reconcile it with the Hebrew text, Pococke, in his Miscellan. chap. 1. observes, the eastern languages, letters of the same organ, as they are called, being often interchanged, the Hebrew word nogad is the same with the Greek, hagado, which is to refuse, deprecate. So that the Hebrew clause will bear to be translated, as the apostle and the LXX. have done, I neglected them, I nauseated them, or I was angry with them, and would not hear them. Ver. 10. I will put my law into their minds. Here the word is hekmat, by a common ellipse of the substantive which is included; or, hasightful of the future, I will put in this and the following verses, the prophet, to shew the superior excellence of the new covenant, explains its nature and efficacy. In it God promises to put his laws into the minds of the people. These are not the laws of Moses but of Christ; for the laws of Moses were the laws of the old covenant. This promise therefore implies, that under the new covenant the people of God, by means of the gospel revelation, are to have the clearest knowledge of their duty and of the way of salvation.

And write them upon their hearts. The Hebrews, to denote the fullest and clearest knowledge, and to shew that that knowledge je easily attained, and remembered, and hath a strong influence upon the actions, represent it as in the heart, the Imm. 14.; and written on the heart, Rom. ii. 15. Wherefore, God having promised in the new covenant, not only to put his laws into the minds of his people, but to write them on their hearts, this latter promise implies, that, in consequence of their knowledge of God's laws, his people are to acquire a strong love of them, and to be governed by them. These promises have been amply accomplished under the new covenant. For by the multiplication of the copies of the scriptures, the translation of them into many different languages, the preaching of the word, the regular performance of the public worship of God, and by the pains which the ministers and teachers of religion take in instructing them, the promises of the gospel, and the promises of the covenant, by the blessing of God, is far more widely diffused, and its influence on the hearts of the people of God is greater, than under any former dispensation.

13 These things I will bring to pass, because I will pardon the unrighteousness of my people, and their sins and their iniquities; I will remember no more, as I did under the former covenant, by apostolic and manual commands for them. Ver. 13. By saying, I will make a new covenant, God hath declared the former covenant old. New that which decayeth and waxeth old, is ready to be laid aside as useless. Wherefore, by promising a new covenant, God hath intimated the abrogation of the whole Mosaic dispensation.

CHAPTER IX.

View and Illustration of the Doctrines contained in this Chapter.

To shew that the Sinaitic covenant was justly laid aside, the apostle judged it necessary to enter into a particular examination of the religious services which it enjoined, and to prove that these were designed, not for cleansing the conscience of the worshipers, but to presage the services and blessings of the new or gospel covenant; so that, the latter being come, there was no longer occasion for continuing the former to presage
them. This chapter, therefore, is an illustration of chap.
viii. 5, where the apostle affirms, that the priests wor-
shipped God in the tabernacle `with the representation
and shadow of the heavenly services.' And it was pro-
per to explain this matter copiously, because it must have
a greater influence in success of the reference from the
Levitical services, and in reconciling them to the abro-
gation of a form of worship, which, though of divine
appointment, was now become useless, having accom-
plished its end.

The apostle begins with acknowledging that the cove-
nant made at Sinai, of which the Levitical priests were
the ministers, had ordinances of worship appointed by
God himself, and a sanctuary which was a representation
of the world or universe, ver. 1. —In particular, the out-
ward tabernacle with its furniture, and the court belong-
ing to it where the ordinary priests daily ministered,
were so disposed as to represent the earth and the air,
the habitation of men; And the services of that taber-
nacle, by sacrifices, washings, and other purifications
of the flesh, were an example of the rites of worship which
men perform on earth for procuring the pardon of sin
and admission into heaven, ver. 2. —But the inward
tabernacle, called the holy of holies, or most holy place,
was so disposed as to be an image of heaven, the invisible
habitation of the Lord, where the tabernacle, the ark,
and the pot with manna, and Aaron's rod, ver. 4. —and
the cherubim overshadowing the mercy-seat, or throne of
God; over which, and between the cherubim, the visible glory, which was the symbol of the divine
presence, rested, ver. 5.

The tabernacles being thus set in order, the ordinary
priests entered daily into the outward tabernacle, per-
formed the service of God, and directing all their acts
of worship towards the symbol of the divine presence in
the inward tabernacle, hidden from their eyes by the
vail: So that the services of the outward tabernacles were
a fit image of the worship which men on earth pay to
the invisible Deity in heaven, ver. 6. —But into the in-
ward tabernacle, the representation of heaven, the high-
priest alone entered, and that only one day in the year;
but never without blood, which he offered for his own
sins, and for the people's sins of ignorance, ver. 7. —the
Holy Ghost, who appointed this service, thereby signifi-
cing, that the way into the immediate presence of God in
heaven, the true holy place represented by the inward
tabernacle, was not by entering on earth, nor while the present state of things, represent-
ed by the outward tabernacle, subsisteth, ver. 8. —Which
constitution of the tabernacles, and of the worship per-
formed in them, was a parable, or figurative instruction
concerning the time then present, when both gifts and
sacrifices were offered; which could not make the offerer
accepted to the Deity, ver. 9.—because he worshipped
only with meats, and drinks, and divers immersions,
and rites whose efficacy was to cleanse, not the conscience,
but the body of the worshipper, to fit him for the society
of the people of God on earth; and which were imposed
only until the worship of God should be reformed,
ver. 10. —Thus, by the inefficacy of the services perform-
ed in the Jewish tabernacles, the Holy Ghost has taught
us, that all the rites of atonement, and all the acts of
worship which men perform on earth, have no efficacy
in the way of merit, to procure for them the pardon of
sin and admission into the presence of God in heaven.

Next, in opposition to the ineffectual services perform-
ed by the Levitical priests in the holy places on earth,
the apostle describes the things which they prefigured; name-
ly, the effectual services performed by Christ in the holy
places in heaven.—These services he describes as follows:
Christ being come into the world, as the High-priest
appointed by the oath of God, to procure for us the
blessings of pardon and salvation, which are to be be-

of the earth, but he, being God, was able to make himself a witness, and to leave the world an example of the manner in which the work was to be accomplished. For thus the Mosaic tabernacle was a representation of the temple of Solomon, and the Mosaic priests were a representation of the priests of Solomon. For thus the Mosaic law was a representation of the law of God, and the Mosaic sacrifices were a representation of the sacrifices of God. For thus the Mosaic tabernacle was a representation of the temple of Solomon, and the Mosaic priests were a representation of the priests of Solomon. For thus the Mosaic law was a representation of the law of God, and the Mosaic sacrifices were a representation of the sacrifices of God.

And the second vail (Exod. xxvi. 33, 34.) the tabernacle, which is called Most Holy, was set in order; (from ver. 2; see also ver. 6.) and the golden censer, and the ark of the covenant covered every-where with gold, in which were the golden pot having the manna, and the rod of Aaron which budded, and the tables of the covenant; Ver. 1—2. The first covenant.—Many copies read here πασα χαρακταρισμον, the first tabernacle, which is adopted in the printed editions. But, as that reading does not agree with ver. 3, 4, 5, and 9, I prefer the reading of the Alexandrian and other MSS. of good authority, which have πασα χαρακταρισμον, leaving the reader to supply ἐνδεχόμενον from the preceding verse. This reading our translators likewise have adopted.

And a worldly holy place.—The Mosaic tabernacle is called ἡ πρώτη ἁγιασμα, a worldly holy place, not because it was a holy place on earth, and made of materials furnished from the earth, but because it was a representation of the holy place of heaven, and of the tabernacle of the Most High, in heaven. This is evident from ver. 23, where the tabernacles are said to be ἀντικείμενα, representations of the holy places in the heavens; and from ver. 22, where the tabernacle is said to be ἐνδεχόμενον, an anticipation (or resemblance) of the true holy places. This tabernacle was built by Josephus, who tells us, Antiq. lib. 3. c. 11. that the Mosaic tabernacles were built after the model of the tabernacle of the Most High, in heaven. This tabernacle was represented by the outer tabernacle, which was accessible at all times to the priests, and by the inner tabernacle, which was accessible to the priests when they entered the holy place. This tabernacle was a representation of the temple of Solomon, and of the temple of the Most High, in heaven.

Ver. 4—5. It would have lengthened his discourse too much; yet that they had an emblematical meaning, may be gathered from the apostle's allusion, Heb. x. 34, note 2, to the emblematical meaning of the miraculous reading of the vail of the temple as the death of Christ. Since, then, the outward tabernacle was a representation of the temple of Solomon, we may suppose, with Josephus, that the seven lamps of the candlestick were emblematic of the seven planets, whereby our world is enlightened; and that the table with the shew-bread placed on it, was a representation of the productions of the earth, by which the lives of men and nations are supported.

And behind the innermost vail, the tabernacle, which is called the Most Holy Place, was in like manner built and furnished according to a pattern formed by God, so as to be a representation of heaven, the invisible habitation of the Deity. For this the place of the high priest burned incense when he entered the most holy place, and the ark of the covenant, which was covered both on the inside and the out with gold; in which were the golden pot, having an ornament of the manna wherewith the Israelites were fed in the wilderness, and Aaron's rod which bloomed and bare almonds, and the tables of the covenant from which the ark had its name;
And above it the cherubim of glory, overshadowing the mercy-seat; concerning which things we cannot at present speak particularly.

Now these things being thus set in order, the priests go at all times indeed into the first tabernacle, performing the services.

But into the second tabernacle the high-priest alone went once every year, not without blood, which he offered for his own, and the people's sins of ignorance.

The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth; (see chap. x. 10, 20 xi. 40. note.)

Which was (ἕως) a parable, (see, 142.) concerning the time which is present, during which both gifts and sacrifices are offered, which cannot, with respect to conscience, make him perfect who worshipeth thus united, and carried by the Levites at once, might be considered as the ark.

The ark with the manna, and Aaron's rod, being placed before the testimony, stood full in the view of the cherubim, whose faces were turned toward the mercy-seat. By introducing these things into the tabernacle, called the house that beareth the glory, the matter described, the Holy Ghost may be supposed to have signified, that in heaven the knowledge and memory of the divine dispensations to mankind, and of God's interpositions in behalf of nations and individuals, will be preserved, and be the subject of admiration to the angelic hosts, not that to which the ancient tabernacle, represented by the cherubim overshadowing the mercy-seat. Hence, in allusion to what was signified by the placing of the cherubim with their faces toward the mercy-seat, the apostle Peter, speaking of the sufferings of Christ and of the glory to follow, says, into which things angels desire to look, 1 Pet. i. 22; and Paul, Ephes. iii. 10. That now to the government, and to the powers, in the heavenly regions, the manifold wisdom of God is made known, through the church.

And above it the cherubim of glory,—Cherubim being the name of an order of angels, Gen. iii. 26. the figures called cherubim, had in the mercy-seat, with the glory of the Lord resting between them, represent the angels who surround the mercy-seat, and in the outward tabernacle, the ordinary priest, as representing them. These figures, therefore, were fitted, according to the cherub of glory; that is, the cherubim which had the visible glory of God, in the inward tabernacle, were intended to represent that glory in the outward tabernacle, and by the figures of the cherubim, that tabernacle might be considered a type of the celestial.

On supposition that the Mosaic tabernacles, in which the worship of God was performed according to a ritual of divine appointment, was a representation of the universe, it is probable they were set in order for the purpose of teaching us this important lesson,—that the whole universe is the temple of God; that in this vast temple, there is the most holy place, where the Deity resides, and manifests his presence to the angelic hosts who surround him; and that all the intelligent beings who inhabit this vast temple, are placed to be happy by worshipping the great Creator, each kind according to the faculties which they possess, Psal. cxxiii.

That the Deity resides in a particular part of the universe, where he makes his presence known to his intelligent creatures by some transcendent visible glory, is a notion which, as the spectator observes, is not limited to the Mosaic tabernacle, but is the Jewish and Christian idea, and that of all nations, whether barbarous or civilized, the universal agreement of mankind in such a notion is, think, a proof that they derived it from tradition, or that it is a dictate of reason. Either supposition shows its truth; and this is confirmed by revelation, why should it be called in question.

And after his ascension, entered, as the apostle assures us, ver. 12; and, by presenting his crucified body there, chap. x. 12. before the manifestation of the heavenly tabernacle, Malachi, iii. 1. he offered the sacrifice of himself to God, chap. vi. 1. he offered the sacrifice of himself to God, in the temple in Jerusalem, chap. viii. 2. He rose in the world, he procured for penitent sinners an eternal pardon, chap. ix. 12. and opened heaven for their reception in the body, after the manner of God, in the flesh, chap. v. 1.

Ver. 5. Performing the services;—namely, of that tabernacle, which consisted in the burning of the incense at the morning and evening sacrifice, in dressing the lamps, in removing the old and placing the new show-bread, which was a continued offering of the fruits of the earth to God for the whole congregation. Lastly, as the principal part of the service of this tabernacle, the priest brought into it the blood of the sin-offerings, and sprinkled it before the veil, leaveth Lev. iv. 6. At all times. The reason of this is, that for the blood of the burnt-offerings was sprinkled about the altar, Lev. i. 11.

Ver. 1. Into the second tabernacle the high-priest alone goeth once every year!—From Lev. vi. 14. it appears that the high-priest entered several times that year to offer the burnt-offerings, and each time he carried to the altar the blood of the sin-offerings, Lev. vi. 9. that was to be shed upon the altar, and used in the consecration of the tabernacle. Wherefore, καὶ μόνον must be understood to signify one day, rather than one time.

And the people's sins of ignorance!—The law of Moses enjoined those who had injured their neighbours, either by deceitful dealing, or robbery, or cursing, or perjury, to restore the injury with all they had gotten by these base methods, together with a fifth part more; and, after such restitution, to offer the appointed trespass-offering, according to the Lord, and to their king, which was to be burnt upon the altar. Wherefore, καταστροφή must be understood to signify one day, rather than one time.

9 Which tabernacle with its services, whereby the worshipper was not brought into the immediate presence of the Deity, was a parabolical instruction concerning the time which is present, during which both gifts and sacrifices are offered, which cannot, by banishing the idea of pollution, make him perfect, with respect to conscience, who worshipeth God.
HEBREWS.

CHAP. IX.

10 With nothing but meat and drinks, and divers [imaginary] and un

ceremonies and ordinances concerning the flesh, and until the time

of reformation.

11 But Christ being come, an High-priest of the good things which

are to be through the greater and more perfect tabernacle, not made

with hands, that is to say, not of this creation,

12 Hath entered once into the holy places (wv) not indeed by the blood

of goats (Lev. xvi. 15.) and of calves, (Lev. xvi. 3.) but by his own

blood, having obtained for us an eternal redemption. (See Eph. i. 7.)

13 For if the blood of bulls and of goats, and the ashes of an heifer,

sprinkling the polluted, (Numb. xix. 9.) sanctify to the cleansing

of the flesh,

14 How much more shall the blood of Christ, who, through the eternal

Spirit, offered himself without fault to God, cleanse your con

science from dead works to worship the living God? (See ver. 9. note 3.)

15 (Kai dia tov) And for this reason—

Ver. 10.—1. Only with meats and drinks; that is, worshipped one

 afterward, and the third day he rose again, and appeared to the chie

 fests of the children of Israel; and he appeared again to his apostles

 as male as might be, with the fruits of the earth; and both accompanied

 with drin drink-offerings. Agreeably to this account of the

 gift of the flesh, and of the seal of the covenant, which was

 also called the meat of God’s house, in translating vs. 10, for


 2. Ordinances concerning the flesh. —Dixit verum apud frater,

 litera veritatis; a justification, which makes the flesh not

 the spirit, righteous.

 3. Imposed. —Aeternitas, never, cannot agree with vivantis, which

 is in the former, we must with Pierce supply viventes, which

 ordinaces were laid on the Jews as a burden. Hence Peter said to

 the Judaisers, Acts xvi. 10. “Now therefore why tempt ye God (vs. 18.)

 to put a yoke upon the neck of the disciples.” These ordi

 nances respecting the purifying of the flesh, were imposed and con

 sumed with the same insufficiency, to show that the only great

 sacrifice which were offered on earth, could not introduce the sin

 nated into the holy places, but Christ (vs. 11.) being come. —The partic

 le live, at the beginning of this verse, being used in its adversative

 sense, as a distinct expression of the apostle between a contrast in

 the Levitical high-priests and Christ.

 2. An High-priest of the good things which are to be through the

 greater and more perfect tabernacle. —In this translation I have

 followed the order of the words in the original; because, in that order,

 the sense are more suitable to the context, and show a comparison

 between the Levitical high-priests and Christ.

 Ver. 11. —But Christ (vs. 11.) being come, —The partic

 iple live, at the beginning of this verse, being used in its adversative

 sense, as a distinct expression of the apostle between a contrast in

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 Ver. 12. —And of calves. —Pierce observes, that the Hebrew

 word, which is used here, and in ver. 9., is properly signifies feet of

 the second year; and that being so young, they might be called

 calves, which is the LXX. translation. Besides, we have, “calves of

 a year old,” mentioned Micah vi. 6., and the apostle in the follow

 ing verse, calls this blood “the blood of bulls.” See chap. ix. 13. 6.

 2. By his own blood. —The essence of the sacrifice consisted

 in its death. But because its death was effected by the shedding of

 the animal’s blood, and was shewn, xexex ev the translation, that is,


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of the new covenant he is the Mediator or High-priest, by whom its blessings are dispensed; and also the sacrifice by which it is procured and ratified: that his death being accomplished for obtaining the pardon of the transgression of the first covenant, in all ages and nations, as the called seed of Abraham, (Rom. viii. 18. note,) may receive the promised eternal inheritance.

16. For where a covenant, there is a necessity of the death (uc ἐν ἀποστήματι) of the appointed sacrifices be brought in.

17. For a covenant is firm, (vers. 191. 2.) where death, sacrifices, seeing it never hath force whilst the appointed sacrifice liveth.

Ver. 15. — Of the new covenant. — See Heb. viii. 7. note 2. The word ἀποστήματι, here translated covenant, answers to the Hebrew word הָסְדִּיאָה, translated testament. But it came to be, in the Vulgate version, which have rendered testamentum, by the word testamentum, where by the words testamentum, except in the 16th, 17th, and 18th verses of this chapter, where likewise, following the Syriac version, he uses the word testamentum, in other instances, and of other passages of the Book of Jeremiah, it is certainly the Sinaitic covenant, or law of Moses, as is evident also from the words of the apostle, Mark xvi. 16. In what sense of the Sinaitic covenant, or law of Moses, which required perfect obedience to all its precepts under the penalty of death, and allowed no mercy to any sinner, however penitent, can be called a testament, which is a deed conferring something valuable on a person, who may accept or refuse it as he thinks fit? Besides, the apostle, in Heb. vi. 10. makes the word testamentum to include not only the Old Testament, but also the New Testament, and the last passage mentioned, means the gospel covenant, as all interpreters acknowledge, ἀποστήματι, the old testament; 2 Cor. xi. 6. It is therefore impossible, as if the word testamentum, in its literal sense, comprehended the New Testament, and the last passage mentioned, means the gospel covenant, as all interpreters acknowledge, ἀποστήματι, the old testament; 2 Cor. xi. 6. It is therefore impossible, as if the word testamentum, in its literal sense, comprehended the New Testament, and the last passage mentioned, means the gospel covenant.

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HEBREWS

19. Because from the beginning God ordained his covenant by sacrifice, to preserve among men the expectation of the sacrifice of his Son, hence not even the covenant of Sinai was made without sacrifice.

20. Therefore Moses, in all the precepts (sacrifices) he gave, in the law to all the people, taking the blood of calves and goats, and of a sin-offering and of a burnt-offering, and wine and scarlet wool, and hyssop 2 he sprinkled both the book itself, and all the people.

20. Saying, This is the blood of the covenant, 3 which God hath commanded me to make with you.

21. Moreover, both the tabernacle, and all the vessels of the ministry, he in like manner sprinkled with blood.

22. And almost all things, (sacrifices) according to the law, are cleansed with blood; (sacrifices) ver. 25, 26; and without the shedding of blood there is no remission.

23. There was a necessity, therefore, that the (独角兽) representations indeed of the holy places (from ver. 24.) in the heavens, as things seen by the law, were like things seen from without; things that cannot be seen are being translated and in explaining this difficult, and if it may be permitted to say it, this hitherto ill understood passage.

24. For the word of God is not as the law which is written upon tables of stone, but as the writing which cometh by the Holy Spirit, and which is written in the hearts of the people, which was a removal of the law, and the first covenant, and the second covenant. See chap. ix. 8, 11. But the law is written upon tables of stone.

25. In the same word, the apostle perhaps intended to show how the Sinaitic covenant was a removal of the first covenant, which had been written with blood, and the second covenant also by means of a representation, and was sprinkled with blood. Ver. 24.

26. Was dedicated—Hebrew, literally, was removed. See Heb. x. 8, note 1. By using this word, the apostle perhaps intended to show how the Sinaitic covenant was a removal of the first covenant, under which our first parents were placed at their creation. See Heb. vii. 2. However, as the common translation is sufficiently literal, I have retained it; though some, perhaps, may prefer Chrysostom's interpretation, ἀνέβαλεν δὲ ἡγεμόνιον σαρκίς, etc., in the text.

27. For we know nothing here, or of the altars, and the sacrifices, and the table, and the vessels, and the washings, of which there is a representation in the holy places; but in the sky, where, for the apostle is speaking, a testament; then which nothing can be more incongruous. See chap. ix. 25, note 1. The word to be translated and in explaining this difficult, and if it may be permitted to say it, this hitherto ill understood passage.

28. And, for the same reason, almost all things, according to the law, are cleansed with blood; (sacrifices) ver. 25, 26; and without the shedding of blood there is no remission of sins granted by the law.

29. And seeing God would not admit sinners into heaven without shedding the blood of his Son, to make the Israelites sensible of the necessity that the tabernacles, the representations of the tabernacles, 4 should be purified by means of blood, let alone the tabernacle itself, in which the priest speaks here of the sprinkling of the tabernacle and vessels of the ministry, when they were first consecrated, for the order which was previously established. Ver. 28. And therefore, if this should be coated with oil, yet Lev. xvi. 18, where the execution of the order is related, we are told that Moses purified the tabernacle by pouring in oil, and, after that, by pouring blood upon the oil; and he sprinkled it round about with blood; ver. 30. We may believe all the other vessels were similarly treated in the same manner. Besides, for the high priest, and no who doubt was informed by his predecessors, says expressly, Antiq. liv. ii. c. 8. Hals. ed. "Moses consecrated for the temple's service, first with oil, and then with blood and oil, and the blood of bulls and rams." Ver. 32. Almost all things.—This qualified expression is used, because some things were cleansed with water, and some with fire, Num. xxvii. 20, and some with the ashes of the red heifer, Num. xii. 8, 9. And without the shedding of blood there is no remission. —The apostle means, no remission granted in the day of atonement.

30. Because some, who do not understand the nature of the law of Moses, fancy that a real pardon of sin was obtained by its stoning, and that by this means, it was proper to inquire into that matter. The stoning on the 10th of the 7th month were made for the people, and for the holy places. And the effect of the stoning then made for the people, was described in the description of the stoning made on the 10th of the 7th month, but the priest makes an atonement for you, that ye may be cleansed from all your sins before the Lord. But this cleansing of the people was not intended for all the sins of the people, for it is possible that some sinners may be cleansed of their sins, and yet be reserved for punishment, as in the case of the chief magistrate would have inflicted on them for breaking the laws of the state, unless these stoning had been made. A remission of that kind all the people of the congregation might receive; and it was the only remission which a body could receive through the stoning mentioned. Besides, the shedding of the blood of beasts could have no influence in procuring an eternal pardon for sinners, in the way either of substitution or of example. Being void of vials, beasts are not capable of being punished; and but few of being punished in the room of mankind. In like manner, beasts cannot be capable of sinning, their sufferings can never be compared as examples of punishment. The apostle, therefore, had good reason to say, Heb. x. 4. It is impossible that the blood of bulls and of goats should take away the sin of the people, but blood is required to atone for their sins but it is expressly prescribed in the Levitical ritual, as it preceded the real atonement through which God was to forgive mankind their transgressions. From the inefficacy of the annual stonings, made on the 10th of the 7th month by the high-priest, to procure for the people the forgiveness of their sins, and the people, or some of each tribe, passed between the parts of the sacrifices, and were sprinkled as they passed, in token that they all confessed to the covenant.

31. This is the blood of the covenant. —In allusion to these words of Moses, when Law, xix. 19, 20. A song of thanksgiving, and of praise of the dying as the sacrifice by which the new covenant is ratified, he said, This is my blood of the new covenant which is of the atonement to指示 a sacrifice for procuring the remission of sins, and for ratifying the new covenant, Paul followed the same method, Col. i. 22. Wherein he did represent Christ's death as a sacrifice for procuring the remission of sins, and for ratifying the new covenant. And, Col. ii. 19. Wherein he did represent Christ's death as a sacrifice for procuring the remission of sins, and for ratifying the new covenant, Paul followed the same method, Col. i. 22. Where in he did represent Christ's death as a sacrifice for procuring the remission of sins, and for ratifying the new covenant.
holly places in the heavens, (see chap. ix. 1. note 3.), should be annul-
ly cleansed, that is, opened to the priests and people, by the sacri-
cesses of bulls and goats, as types of the sacrifice of Christ; but the
holy places themselves, by a sacrifice more effectual than these.

24. Therefore Christ, our High-priest, hath not entered into the
sacrifice of his own body (Heb. x. 10.) into the holy places
made with the hands of men, the images of the true holy places;
but into heaven itself, now to appear before the face of God, on our account.

25. (Ov. 26, 106.) Yet, however, that he should offer himself once, as the high-priest
entereth into the holy places every year with other blood;

26. For then he must often have suffered since the foundation of the world! But now
once, at the conclusion (vel annum) of the ages, he hath been manifested to abolish sin-offerings
by the sacrifice of himself.

And, for as much as it is appointed to men once to die, and, after that, the judg-
ment,

28. Even so Christ being once offered, (chap. viii. 3. note.), in order to carry away the sins of
many; will, to them who wait for him, appear a second time, without sin-offering, in
order to salvation.

able of moral pollution, their uncleanness must have been of a
perpetual kind, contrasted, as it was expressed ver. 16., 'by their re-
mainst in the people in the midst of their uncleanness: that is,
connections with the worship performed by them in the present-
ing the preceding year. Wherefore, the cleansing and reconsec-
ting of these things imported their being fitted anew for the worship of
God in a particular situation, and to these, as well as to the prayers and other acts of religious worship, to be performed by the
people during the course of the succeeding year; these cleansing,
understood, there was the greatest propriety. For, according to God's general design in giving the law, by purify-
ing with blood these copies of the holy places in heaven, men were
taught, that heaven itself is opened to them through the blood of
Christ; that on account of the shedding of his blood, God hath
from the beginning accepted, and will to the end of the world ac-
cept, the worship which pious men anywhere on earth offer to him; and that he will receive them into heaven after the general
judgment.

2. But the heavenly holy places themselves, by sacrifices better
than these, (ver. 26., note.), opened to them, to which also the
high-priest entered only once, and that at the conclusion of the Mosaic
dispensation, that one offering is in itself so efficacious in procuring
pardon for the sinner, that its influence reacheth backwords to the
beginning of the world, and forwards to the end of time; on which
account the Mosaic sacrifices are said to be "typical", that is, "pictures
plainly and faithfully, in a figure, of the sacrifice of the world." The
phrase, 'from the foundation of the world,' in this passage, is not to be
taken literally, but only figuratively; because the necessary results of
such sacrifices did not take place immediately at the creation, but at the
fall. Besides, we have the same evidence in the Mosaic tabernacle.

2. To abolish sin-offerings.—Et  [Heb. 7. 27.] Beza saith, this Greek
word is used to denote the removing of laws after they are abro-
ged.—[Heb. 7. 27.] In this verse signifies sin-offering, as in Heb.
likewise ver. 26. See 2 Cor. v. 11. note 1. After Christ offered the
sacrifice of himself, the typical sin-offerings of the law being
no longer of any use, were abolished. This great event was expressly

29. It is appointed to men once to die.—The apostle does not say appointed to all men once to die: Because such as are alive
at the coming of Christ to judgement, are not to die, but to be changed.
Besides, Enoch and Elijah did not die, but were translated
in the body to heaven. In this passage, as in many others, though the expressions are universal, they describe only the general course of things.

Ver. 29.—To carry away the sins of many.—So I so translate .
which bare all the iniquities of the congregation unto a land not
inhabited.—If [Heb. 9. 28.] is translated bear the sins, as in 1 Pet. ii. 2.
The meaning will be the same in effect; namely, that Christ was once
offered 'to make atonement for the sins of many.' See 1 Pet.
note 1.

2. Will to them who wait for him, appear a second time.—The return
of Christ from heaven to earth at the last day, is here referred to as
compared to and was, in figure, to be the completion of God's
appointment of God. Wherefore, Christ having made that statement
once, it follows, that no more statement was required of him, in
order to perfect the tabernacle. See the following note.—That Christ offered himself a sacrifice, not
on the altar, but in the midst of the tabernacle, God had caused to
be made manifest the divinity of his presence, as proved Heb.
8. 3. note; and ver. 8. of that chapter, note 6. at the end.

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CHAPTER X.

View and Illustration of the Discoveries and Exhortations contained in this Chapter.

In the preceding chapter, the apostle, for displaying Christ's dignity as an High-priest, having illustrated his affirmation, chap. vii. 7. that the Levitical priests worshipped God in the tabernacle, with the representations of the services to be performed by Christ in heaven; also, having contrasted the inferior services performed by these priests in the tabernacle on earth, with the effective services performed by Christ in heaven; and the covenant of which they were the mediators, with the covenant of which Christ is the Mediator; and the blessings procured by the services of the Levitical priests in the earthly tabernacles, with the blessings procured by the services performed by Christ in heaven; he, in the beginning of this tenth chapter, as the necessary consequence of these things, infers, That since the law containeth nothing but a shadow, or emblematical representation, of the blessings to come through the services of the greater and more perfect heavenly tabernacle, and not these blessings themselves, it never can, with the same emblematical sacrifices which were offered annually for ever by the high-priests on the day of atonement, make those who came to these sacrifices perfect in respect of pardon, ver. 1. —This important conclusion the apostle established still more strongly by observing, that if these sacrifices had made the worshipping perfect in respect of pardon, they would have ceased to be offered; because the worshipers being once cleansed, that is, pardoned, would no longer have been distressed with the consciousness of their sins, and with the fear of punishment, ver. 3. —Nevertheless, the consciousness of their sins as unpardoned still remained, even after these sacrifices were offered, is evident from this, that in the annual repetition of these sacrifices, the people's sins for which atonement had formerly been made, were remembered; that is, confessed as still unpardoned, ver. 3. —Moreover, in farther proof of his conclusion, the apostle affirmed it to be impossible in the nature of things, that the shedding of the blood of bulls and of goats, creatures not capable of sinning, should, either as substitutions or as examples of punishment, (see Heb. ix. 23, note 3,) take away the sins of moral agents, ver. 4. —Wherefore, after the Israelites believed that the sacrifices of beasts were real atonements, the Deity, to shew them the folly of that notion, inspired the writer of Psalm xli. to foretell what his Son was to say to him when coming into the world to make a real atonement for the sins of men; namely this, The sacrifices of bulls and of goats, and the offerings of the fruits of the earth, though of thine own appointment, thou dost not command any longer, on account of their inefficacy, and on account of the superstitious use which hath been made of them: But thou shalt prepare me a body, that I may die a real sacrifice for sin, ver. 5. —Whole burn-offerings and sin-offerings thou hast no pleasure in, now, ver. 6. —Wherefore I said, Behold I come into the world, to do, O God, thy will, in bruising the head of the serpent, which is written concerning me in the beginning of the book of the law, ver. 7. —On these words of Messiah the apostle remarks, that having first said to God, Sacrifice, and offering, and whole burnt-offerings, and sin-offerings, which are offered according to the law, thou dost not command, neither art thou pleased with them, ver. 8. —And next, seeing he hath said, Behold I come to do, O God, thy will, by dying as a sin-offering; it is evident that God had already taken away his first command appointing the sacrifices of the law, and hath abolished these sacrifices, that he might establish his second command, appointing his Son to die in the human nature as a sin-offering, to render the malicious purpose of the devil abortive, ver. 9. —By which second command, therefore, we are sanctified through the offering of the body of Jesus Christ once, ver. 10. —From this memorable passage of the xith Psalm we learn, that the only real expiation for sin which, God ever appointed, is the sacrifice of his Son in the human nature; that all the sacrifices which he appointed to the Israelites, were nothing but emblems of the sacrifice of Christ; and that the sacrifice of Christ being offered, the emblems of it are now fully laid aside, that under the gospel dispensation there might remain in the view of mankind no sacrifice having any pretension to take away sin but the sacrifice of Christ, expressly established by God himself, as the meritorious cause of our pardon.

In what follows, the apostle applied to the sacrifices offered by the ordinary priests daily in the outward tabernacle, the argument by which he had proved the inefficacy of the sacrifices offered annually by the high-priest in the most holy place; namely, that the repetition of them showed their inefficacy, ver. 11. —Whereas Christ, through the whole of his life, having offered but one sacrifice, the sacrifice for sin, set down at the right hand of God, as having completely finished the expiation, and as taken possession of the government of the universe, ver. 12, 13. —Wherefore, by the one sacrifice of himself, Christ hath perfected for ever the sanctified; that is, hath obtained an eternal pardon, together with admission into heaven, for all them who have an interest in that sacrifice by faith and repentance, ver. 14. —This the Holy Ghost testifieth in the before-mentioned account of the covenant of which Christ is the Mediator, ver. 15. —where, among other things, God promises that the sins and iniquities of his people he will remember no more, ver. 17. —Now, where a complete pardon is granted, certainly no more offering for sin is needed, ver. 18.

Here the apostle concludes his admirable reasonings concerning the priesthood and sacrifice of Christ. But, before we dismiss the subject, it may be proper to remark, that although the apostle's arguments are formed principally to shew the inefficacy of the sacrifices of Judaism, yet being equally applicable to the sacrifices of heathenism, they must have been of great use for convincing the Gentiles, that those atonements on which they had hitherto relied were utterly ineffectual for procuring the favour of the Deity. —Moreover, the apostle having proved that the Levitical sacrifices and services
were instituted to be representations of the sacrifice which Christ was to offer, and of the services which he was to perform in heaven, may we not infer, that the sacrifices of beasts were instituted by God at the beginning of the world for the same purpose? See Heb. xi. 4. note 4. And therefore, although these sacrifices could not take away sin, the appointment of them at the beginning, and the regulation of them afterwards in the Levitical ritual, were matters not unworthy of God: Being shadows of the priesthood, sacrifice, and intercession of Christ, they preserved the knowledge and expectations of these great subjects among mankind, and more especially among the Israelites. Besides, when Christ, the High-priest appointed by the oath of God, actually came, a great lustre of evidence was thrown on his character and ministrations, by their having been prefigured in the Levitical institutions. In short, though the apostle had denied that the sacrifices of the law were real atonements, yet, by shewing the Jewish institutions in their true light, he hath preserved them to their whole importance; and by comparing them with the better institutions of the gospel, he seems to have shown how preferable the substance is to the shadow, which therefore was with propriety done away under the gospel.

The apostle having finished the doctrinal part of his letter, proceeds, in the remaining part, to shew what influence the belief of Christ's dignity and power as the Son of God, and of the efficacy of his mediation as the Apostle and High-priest of our confession, ought to have on our temper and conduct. Having by the sacrifices of himself not only made a sufficient atonement for our sins, but procured for us the new covenant, we have, through the blood of Jesus, boldness in death, which is now become the entrance into the true holy places where God dwells, vers. 19. This entrance Jesus hath made for us, a covenant which was confirmed of God, through the vail of his flesh; so that death, instead of leading us away for ever from the presence of God, as it was originally intended to do, carries us into his presence to live with him eternally in unsearchable happiness. Wherefore, being a new and living way into the presence of God, death is stripped of all its terrors; and believers are not afraid to discourse. But now a great Priest always residing in heaven, the true Jesus or temple of God, to present the prayers and other acts of worship which we offer on earth, vers. 21. we ought to approach God with a truly devout heart, in the full assurance of being accepted through the mediation of Christ, so be our hearts purified by a remission from sin, vers. 22. Besides, our bodies have been washed with the pure water of baptism, we ought to hold fast that confession of the hope of pardon through Christ which we then so solemnly made, without regarding the evils which such a confession may bring on us, vers. 23. And when in danger of being drawn away from the profession of the gospel, by the false reasonings and corrupt example of unbelievers, we should consider attentively the behaviour of our brethren, who have suffered for their faith and for their love to Christ and to his people, that we may excite one another to love and good works, vers. 24. and should not, through the fear of our persecutors, leave off the assembling of ourselves together for the worship of God, as the custom of some is; but rather exhort one another to persevere in the profession of the gospel: the rather, because we see the day of our deliverance from our persecutors approaching, vers. 25. The apostle was the more earnest in this exhortation, because, if one wilfully renounces the gospel after having openly professed it, there remaineth no sacrifice by which that sin can be pardoned, vers. 26. To such apostates there remaineth nothing but a dreadful expectation of the judgment and fiery indignation of God, which will devour them as his adversaries, vers. 27. For if the despisers of Moses' law were put to death without mercy, although it was only a political law, vers. 28. of how much sorer punishment, think ye, shall he be comitted worthy, who, by renouncing the gospel, tramples under foot the Son of God! &c. vers. 29. The punishment of such an apostate will be heavy and inevitable: For we know the irresistible power of him who hath said, The punishment of the wicked belongeth to me: I will repay them according to their deeds. Moreover, God having promised to avenge his people of their oppressors, he will certainly punish severely those who have insulted his Son and Spirit, vers. 30. And it is a terrible thing to fall into the hands of the living God as an enraged enemy, vers. 31.

This exhortation to beware of renouncing the gospel, the apostle with great propriety pressed on the Hebrews in this part of his epistle, notwithstanding in the preceding sixth chapter he had displayed the heinous nature and dangerous consequences of apostasy. For after that display, having at great length described the efficacy of Christ's death as a propitiation in procuring the pardon of sin, and explained the gracious nature of the new covenant procured by Christ's death, he naturally supposed that the Hebrews were sensible of the guilt which they would contract, if they renounced the gospel in which these great blessings were made known and offered to mankind. Withal, having described the terrible punishment which they would suffer on account of their having left their being sensible of their danger. Wherefore, to strengthen the good impressions which he charitably supposed his discourse had made on them, he desired them to call to mind the joy which they felt when they first believed the gospel; the courage and constancy with which they then suffered for their faith; the kindness which they shewed to their persecuted brethren; and to remember the strict judging with him in his bonds; and the heavenly temper with which they took the spoiling of their goods, vers. 32, 33, 34. and exhorted them, after having suffered so much for their faith, not to cast away their courage, which, he told them, would secure to them a great reward in heaven, vers. 35. Provided, however, while they continue doing the will of God by maintaining their Christian profession, vers. 36. Besides, their troubles would not be of long continuance; for Christ, according to his promise, would in a little time come and destroy the Jewish state, whereby the power of their persecutors would be broken, vers. 37. And, to give his exhortation the greater weight, he put them in mind of what God had said by Habakkuk, namely. 'The just by faith shall live: But if he draw back, my soul will not be well pleased with him,' vers. 38. Lost, however, the Hebrews might have inferred, from the earnestness of his exhortation, that he suspected they were about to apostatize, he expressed his hope that they would not be of the number of those who drew back to their eternal perdition, but of the number of those who would continue to believe to the saving of their soul, vers. 39.

**New Translation.**

**chap. X.** 1 (Fig. 98.) Wherefore? the law containing a shadow? only of the good things—high-priests in the inward tabernacle, contains a shadow only of the.

**ver. 1.** Wherefore.—As the things mentioned in this verse are no proof at all of the doctrine contained in the preceding chapter, it seems strange, our translators, left the particle γαρ, in the beginning of the verse, its cause significant.
to come, and not the very (same) image of these things, never can, with the same sacrifices which they offer yearly for ever, make (πρὸς τὸ γὰρ ἑαυτῶν) those who come to them perfect.

2. Since, being offered, would they not have ceased to be sacrificed? but because the worshippers, being once cleansed, should have had no longer conscience of sins.

3. (Αλλὰ, 81.) Nevertheless, in these a remembrance of sins is made yearly. (See ver. 17.)

4. ( Tits. 91.) Besides, it is impossible that the blood of bulls and of goats should take away sins. (See chap. ix. 23, note 2.)

5. (アク) Wherefore, when coming into the world, he saith, (Heb. xii. 6.), Sacrifice and offering (ὅσιος καὶ σώματος), I TIM. ii. 4. note) thou art not commanded, but a body thou hast prepared me.

6. Whole burnt-offerings and sin-offerings thou art not pleased with.

7. Then I said, Behold I come to do, O God, thy will with respect to the bruising of the head of the serpent, by dying as a sacrifice, which is written concerning me in the volume of the book of the law. (Gen. iii. 15.)

Hothes, denotes the outline of a picture rudely drawn with chalk, such as painters make before they apply the pencil to produce an exact resemblance, called here the image, of what they intend to represent. But others more justly think the word shadow is metaphorical, the shadow which it casts the shade. (For shade and the word are (διάδρακτος) of the sun, whereas image, denotes the substance or body itself which occasions the shade. Wherefore the passage is explained, the very image. In the subsequent clauses, denotes the things themselves which are to come through the ministration of Christ. Accordingly, in the Syriac version it is, 'El non substantive ipsum rerum.' This also is the interpretation which Chrysostom and Theophylact have given of the passage. The good things of which the law contained only the shadow, the substance, is through Christ, as the Holy Spirit explains it, the new testament which the members of the body of Christ are to hold in their hearts. (For this the sacrifices explained in the law were a shadow.4. The real atonement for sin which was made by the offering of the body of Jesus Christ in heaven, Heb. x. 10. Of this the Levitical sacrifices made by the offering of beasts were a shadow.5. The legal pardon of sin, procured for believers by the atonement which the Lord Jesus made in himself.6. Of this the political atonement obtained for the Israelites, by the atonement which the priests made by the sacrifice of beasts, was a shadow.7. Access to worship God on earth through the blood of Christ, with the hope of acceptance. Of this the drawing nigh of the Israelites to worship in the court of the tabernacle of the congregation, through the blood of the Levitical sacrifices, was a shadow.8. The eternal possession of the heavenly country, through believing and obeying the gospel. Of this the continued possession of Canaan, secured to the Israelites by their obedience to the law, was a shadow.9. Wherefore, the good things which Christ hath obtained for believers, through his ministers in the heavenly tabernacle, being not procured but implied by the ministers of the high-priest in the tabernacle on earth, it was fit that these shadows should be done away after the coming of the perfect sacrifice. Thus the shadow is the shadow.

3. Same sacrifices which they offer yearly.10. The circumstances of offering these sacrifices yearly, shows that the apostle had in his eye the sacrifices which the high-priest offered annually on the tenth of the seventh month.

Ver. 9. Would not they have ceased?11. That this is the proper translation of the clause Mill has shewed; in which he follows Origen and Theophylact, who affirm that it ought to be translated here, 'would not they have ceased,' the word sacrifices in the original Greek being imperfect. The same observation is made by the LXXX. here.

Because the worshippers,—Τῇς ἐκκλησίαις τῶν ἐρωτομένων. These were the people who came to the tabernacle to worship on the fast of the seventh month, called τῇς ἑορτῶν τῆς ἑορτῆς, ver. 1.

Ver. 10. Therefore the blood of bulls and of goats should take away sins.—Micah formerly taught the Jews the same doctrine, and even intimated to them that the heathens, being sensible of the necessity of making atonement for sins by blood, the blood of beasts, had recourse to human sacrifices, in the imagination that by them they might be pleased with thousands of rams, or with tens of thousands of rivers of oil shall I give my first-born for my transgression, the fruit of my body for sin of my soul? (Ver. 9. 1.)

Ver. 11. When coming into the world, he saith, because the apostle here affirms, that Messiah, when coming into the world, did not come to be received as a sacrifice, or 'be offered,' but to be the sacrifice, he shows that the Messiah was able to do this, that by dying I might make the atonement promised by these sacrifices.

The whole burnt-offerings, and the sin-offerings, appointed in the law, having become the occasion of surfeitation, they are not pleasing with them.

Then I said, Behold I come into the world, to do, O God, thy will with respect to the bruising of the head of the serpent, by dying as a sacrifice, which is written concerning me in the volume of the book of the law. Gen. iii. 15.
8 On the foregoing remarkable passage I reason thus: The only begotten, who knew the will of his Father (John i. 18.), on coming into the world, first having said, Certainly sacrifice, and offering, and burnt-offerings, and sin-offerings, (which are offered according to the law), thou dost not will, neither art pleased with;

9 Next, seeing he hath said, Behold I come to do, O God, thy will; He taketh away the first will, (from ver. 10.), that he may establish the second.

10 By which will (is ἐν τῷ πρωτῷ ὕπαινῳ we are the sanctified, through the offering of the body) (ver. 6.) of Jesus Christ once.2

11 And indeed every priest standeth daily ministering, and offering often the same sacrifices, which never can take away sins. (See ver. 3. 4.)

13 But he, having offered only one sacrifice for sins through his whole life, sat down (ἐγραπτότα) at the right hand of God;

13 To (ἀποτελεί) therefor waiting all his enemies he made the footstool of his feet. (See Heb. vi. 3., note 1.)

14 Wherefore, by one offering, he hath perfected (see Heb. v. 9., note 1.) for ever the sanctified. (68.)

15 And even the Holy Ghost testifieth this to us, (verse 34., 94.) according indeed to what was before mentioned; (chap. viii. 10. 12.)

16 This is the covenant which I will make with them after these days, saith the Lord: I will put my laws in their hearts, and write them upon their minds; and their sins and their iniquities I will remember no more.

18 Now, where remission of these is, no more offering for sin is needed.1

19 Well then, brethren, having (συγκεκριμέναι we adopted; namely: 'Then I said, Behold I come to do, O God, thy will') what is written concerning me in the volume (of others translate  ὑποστῆσθαι in the top or beginning) of the book, namely, of the law. (See verse 8.) Which are offered according to the law. This clause is not in the Psalm; but it is added by the apostle, to show that, notwithstanding these offerings were originally of divine appointment, they were all to be laid aside when Messiah came into the world and offered himself as a sin-offering. Wherefore, that the reader may better understand that they are the apostle's words, and not the words of the Psalm, they must be read in a parenthesis, before the clause, 'then dost not will,' to show that that clause refers to the four kinds of offerings mentioned in the Psalm.

Ver. 16-18. Sanctified by the offering of the body. The Levitical sacrifices were made by the frequent offering or sprinkling of the blood of the sacrifices in the holy places. But the sanctification of believers is made by the offering or presenting of the crucified body of Christ once, whereby his death and earth was manifested. See chap. viii. 5., note 6. last part of the note.

2 Of Jesus Christ once. Thus, by the express testimony of the Jewish scriptures, the apostle hath proved, that in this place the sacrifices were at first established by divine authority, so they are now abolished by the same authority. Also, that, by the express will of God, the sacrifice of Christ was appointed to take the place of the burnt-offering for the sins of men. And it must ever be remembered, that the will of God is the true foundation on which the whole of the sacrificial system is built. The expression of the offering for sin can be established. Wherefore, since the death of Christ is by God made the propitiation for the sins of the world, it rests on the foundation of his will, and is not affected by any other. It is, therefore, raised against it, either by erring Christians or by obstinate infidels, on account of our not being able to explain the reasons which determined God to save sinners in that method, rather than in any other. See Heb. ii. 10. note 4.

Ver. 12-13. But he. -- Answer is given to the question in ver. 11. For whereas Christ, having offered only one sacrifice for sins through his whole life, sat down at the right hand of God, 'a priest upon his throne,' Zech. vi. 13. to whom glory as High-priest in heaven, that is, of royal dignity and certain conquest was added; Therefor forth waiting all his enemies, he made the footstool of his feet. Wherefore it is evident, that, by one offering of himself, Christ hath procured an everlasting pardon for them who by faith and repentance are sanctified; that is, prepared to receive the benefit of that offering.

18 Now, where God forgives iniquities, so as never to remember them more, so further atonement is needed: Thus hath the Holy Ghost testified, that, by one offering, Jesus hath perfected for ever the sanctified, v. 16.

19 Well then, brethren, as the improvement of the doctrine of the
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Christ's priesthood, all believers having boldness in death, the entrance into the habitations of God by the blood of Jesus;

20 Which entrance (unnew) Christ hath dedicated for us, a new way and living through the veil, that is, through His flesh;

21 Also, having a great Priest (em, 168.) in the house of God;

22 (The word elenw, means) Let us draw nigh with a true heart, in full assurance of faith; being sprinkled in hearts from an evil conscience,

23 And being washed, in body with clean water, let us hold fast the confession of the hope without unmovable; for faithful is He who hath promised.

24 And let us attentively consider one another, in order to the quickening of love and good works;

25 Not leaving off the assembling of ourselves together, as the custom of some is, but exhorting one another, and so much the more, as ye see the day approaching.

26 For if we sin wilfully, after having received the commandments of the Lord, we also receive deadly judgments of Himself:

Ver. 19. Having boldness.—The word wapevwpv, properly means freedom of speech; and, by an easy figure, boldness. Here it signifies boldness arising from a firm persuasion of our title to appear before God as pardoned persons through the blood of Christ.

2. In the entrance of the holy places.—Evwv, properly signifies a way into a place, a passageway into the Sanctuary, the access into the holy places; and the word does mean the Jewish holy places: for into the temple only were priests allowed to enter; and into the inner holy places, the high priest only; and, of the outer holy places, therefore, of which the apostle speaks, is heaven itself, the true holy place where the Deity dwells or manifests his presence.

3. And the entrance into that holy place is not a figurative, but a real entrance. The figurative entrance, by prayer and sacrifice, was enjoyed by believers from the beginning of the world; but actual admission into the holy places can never have till the general judgment, Heb. ix. 3. And as it is by dying that we enter into the heavenly world, death, which brings believers into that world, is duly called the entrance or passage into the heavenly holy places; in which entrance we have obtained boldness through the blood of Jesus.

4. This enterance through the blood of Jesus, is an assurance of boldness for the high priest, which the high priest had in the entrance of the inward holy place; for in that which he carried before the people was his hand. Death, considered as the way which leads us into the presence of God infinitely holy, to whom we must give account of the way we have lived in Christ, in the highest degree obliged us to know that Jesus, by shedding his blood, hath procured the pardon of our sins. For, to use the Scepter's words, No. 831, "I must confess that I think there is no scheme of religion better suited to the necessities of Christianity, which can possibly support the most virtuous person under this thought, (the thought of the judgment.) Let a man's innocence be what it will, let his vices rise to the highest pitch of perfection attainable in this life, there will be still in him so many secret sins, so many human frailties, so many omissions of grace, so many infractions of duty, so many vices, and so many prejudices, so many unguarded words and thoughts, and, in short, so many defects in his best actions, that, without the advantage of such an explanation and atonement as Christianity has rescued to us, it is impossible that he should be cleared before his Saviour's Judge, or that he should be able to stand in his presence.

Our holy religion suggests to us the only means whereby our guilt may be taken away, and our imperfect obedience accepted.

5. Thus we see, the way of life is through the veil into the holy places: this word is used, Heb. ix. 3. to express the solemn ratification of the Melchisedec covenant by sacrifice. Nothing, following the Great commentators, says, it denotes the union of one who first and last, and acts the like to the new and first; or who restores it to its place. Accordingly it translates it, for he is consecrated and emphatic, and expresses the apostle's meaning to be, that Christ first passed this way in the body into the presence of God. But, since Christ passed into the body of the sacrifice, the soul of the sacrifice, and the blood of the sacrifice, into the body of the sacrifice, and the blood of the sacrifice, that is, into the body of Christ, not only to institute the power of our judgment; but, by the blood of His flesh, to deliver us from the judgment of our sins. Hence the two words, new and living, are here, 1 John iv. 8. signifies a new and living grace. Here, applied to a way, it signifies a way newly made; consequently a way which no person had trodden till Christ passed into it. Death, as reformed by Christ, is without sin, with no evil conscience, or any of the sins which are in the apostle's forming the Christian assemblies. For the description which the apostle hath given, ver. 22, of the willful sin of which he speaks, agrees only to deliberate apostasy, which, in the first
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The gospel, we renounce it contrary to our conscience, after having attained to the knowledge and belief of the gospel, there remaineth no more sacrifice for sins;

27 But some dreadful expectation of judgment, and a fiery anger which shall devour this people (Numb. xv. 30.), by two or three witnesses: (Deut. xvi. 6.)

28 Of how much sorer punishment, think ye, shall he be counted worthy, who hath transgressed under foot the Son of God, and reckoned the blood of the covenant wherewith he was sanctified an unclean thing, and hath insulted the Spirit of grace (1)

30 For we know him, whom he hath said, (Deut. xxxii. 35,) Vengeance belongeth to me, I will repay, saith the Lord. And again, (ver. 36.) The Lord (saw) will judge his people.

31 In dreadfull things to fall into the hands of the living God.

32 But call to remembrance the former days, in which, being enlightened, ye sustained a great combat of affections;

33 Partly, indeed, whilst ye were made a spectacle unto the world, and to angels, and to spirits of just deluders, and partly whilst ye became companions of them who were so treated.

The second, as of so holy a nature, that Christ declared, he will deny the person before his Father, who hath denied him before men, Matt. x. 33.

2. There remaineth no more sacrifice for sins. As the apostle, in the former part of the epistle, hath proved that the sacrifices of the law were all ablated, and that the only sacrifice for sin remained is the sacrifice of Christ, it follows, as Fl cere., that apostates, who wilfully renounce the benefit of that sacrifice, are left without sacrifice for sin whatever remaining, there is of or for them to be accepted (ver. 27. 1.) But some dreadful expectation of judgment. Here the apostle lays it down as certain, that God will not pardon sinners without repenting, and accepting himself, in his iniquity. He will not pass over their sins and transgressions, from them to any, who follow, from there remaining to apostates no more sacrifice for sin, that there must remain to them a dreadful expectation of judgment. See Romans vii. 11.

2. And a fiery anger which shall devour the adversaries. This is all manner of the great combat in which the Lord will take vengeance on all that revolt against him, the 250 men, who, in the rebellion of Korah, intruded themselves into the priest's office, Numb. xvi. 36.; and whose destruction is an emblem of the destruction of the wicked by fire at the day of judgment. (2 Thess. i. 7.)

Ver. 35. 1. Of how much sorer punishment. The sorer punishment which God will confound apostates worthy of, is eternal death. 2. Remained under foot. Trampling under foot is an expression of the greatest contempt, and also of rage and fury, Dan. viii. 10. Isa. xlii. 3. LXX.

3. The blood of the covenant wherewith he was sanctified. See Rom. iv. 12. The covenant at Sinai was made, by sprinkling the blood of the law, and all the people, with the blood of the sacrifices which were offered for its ratification. When thus sprinkled, the Israelites were sanctified, or separated from idolaters, to worship the true God. In like manner, the new covenant is made on our part, by our drinking the symbol of the blood of Christ in the supper, which therefore he called 'his blood of the new covenant,' Mark xiv. 24.; and with that blood Christians were sanctified, or separated from the world, and dedicated to God; he himself was offered for us all, as the great high priest. By the blood of the covenant, think the apostle speaks here of Christ, who they say was sanctified or separated to his nondiastical offices in his own body; but in this I think they are mistaken. For Christ was made a priest after the similitude of Melchisedec by the oath that was sworn of him, who in the days of Melchisedec, was offered, did die, that by offering himself he might make atonement for the sins of the world. Further, as Christ was not made a priest by his death, so neither was he made the mediator of the new covenant by his death. That honour was not the necessary consequence of his death; but it was bestowed on him by God as the reward of his dying to procure the new covenant. To conclude, there are some who think the apostle in this passage speaks of the sanctification of believers by their baptism, the water of which they represent the blood of Christ. But to this it may be replied, that nowhere else in scripture is the water of baptism spoken of as an emblem of Christ's blood.

4. Hath impleaded the Spirit of grace. The apostle means the Holy Spirit, whose gifts were bestowed, in the first age, on believers, for the confirmation of the covenant, and the performance of the promises. But to the second or Christian age, after that, if one apostatized, in the first age, after having been witness to the miraculous gifts, much more after having possessed them and even despised them, the Father, in his just displeasure, casts them on you as atheists for deserting the institutions of Moses, and by the afflictions which befell you on that account; and partly, whilst ye kept company with and comforted them who were treated in the same cruel manner.

32 The Lord will judge his people. The context in the Old Testament leads to the explanation given in the commentary, ver. 36. The Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone. Besides, in other passages, to judge signifies to avenge. Thus, when Rachel bars Dan, she said, Gen. xxx. 6. God hath judged me. In like manner David, Psal. xxxii. 1. Judge me, O God, and plead my cause against an ungodly nation.

Ver. 31. Hands of the living God. Commentators observe, that the epithet of living is given to God in consequence of the knowledge which is spoken of, to show, that as he lives for ever, he can punish for ever; a consideration which adds to the terribleness of his vengeance. Ver. 32. A great combat of afflictions. There were various persecutions of the Christians in Judea; particularly after the great persecution after the death of Stephen, Acts vii. 51. and Herod's persecution, Acts xii. 1. Perhaps the apostle here refers to the persecution mentioned 1 Thess. ii. 14. in which the Hebrews showed great love to their suffering brethren, Heb. vi. 10. Their enduring this persecution with fortitude and patience, the apostle calls them saints, a great combat; to shew the constancy with which the apostles were maintained against their persecutors, was more difficult and dangerous, and at the same time more honourable, than any of the contests in the games.
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34 For ye even suffered with me in my bonds, and the spoiling of your goods ye took with joy, knowing that ye have a better substance in heaven, even a permanent substance.

35 Wherefore, cast not away your boldness, which hath a great reward.

36 Ye have need, therefore, of perseverance, (see 1 Thess. i. 3. note), that when ye have done the will of God, ye may receive the promise.

37 For yet a very little while, and he who is coming will come, and will not tarry.

38 Now, the just by faith shall live: (KJV) But if he draw back, my soul will not be well pleased with him.

39 But we are not of them who draw back unto destruction, but of faith (as 2 Peter 1:1-12) to the salvation of the soul, Matt. x. 30.

Ver. 34.—1. Ye even suffered with me in my bonds.—To suffer with others, is to feel grief on account of their sufferings, and to experience some trouble in reconciling them. These charitable deeds of the Jewish believers performed to the apostle, during his two years imprisonment and banishment, and the Spanish and English clergy, under the late Government, show the similarity of the generous and benevolent spirit. Clemont M.S., two of Stephen's MSS., and the St. Germain. Lat. read here the Εὐαγγελία, 'with the prisoners.' The Syriac version hath 'Et soluti vestris, proprius esse vini vini erat.'" Also in the Vulgate, 'Et vincent compass edita.' This reading Estius, Gravina, Wetstein, Mill, Bengelius, and others, approve. Nevertheless, as the common reading is supported by the greatest number of ancient MSS., the other reading, though found in the MS., and versions above mentioned, is of the less authority, that the Alexandrian, St. Germain, and some other copies, were very early corrected by the Vulgate version, as was showed, Gen. Prep. p. 2.—For these reasons I think the common reading is genuine, and especially, as the other reading may have been introduced into the Vulgate and other versions by some one in the early ages, who thought St. Paul was not the author of the epistle to the Hebrews.

2. Knowing yourselves.—This may be explained by Rom. viii. 17, 18. Or the translation may run thus: 'Knowing that ye have for yourselves a better substance,' better goods and possessions, 'in heaven.'

Var. 35. He who is coming will come.—Though the apostle in this verse uses some words of the prophet Habakkuk, chap. ii. 3, he doth not introduce them as a quotation from him containing a prophecy of any coming of Christ. This thought the case, the contemporaries might have spared the pains they have taken to show that the prophecy was intended in Habakkuk, as a declaration of Christ's coming to destroy Jerusalem. In the passage where they are found, the prophet exhorteth the Jews to trust in God for deliverance from the Babylonians, by a manifestation of his faithfulness of God in performing his promises concerning the continuance of his nation, and of his power to preserve them during the Babylonish captivity, and to restore them to their own land. Wherefore, as the faithfulness and power of God are a source of consolation, to which good men at all times may have recourse in their distresses, the apostle might with great propriety apply Habakkuk's words, by way of accommodation, to Christ's coming to destroy Jerusalem, the political state. Christ had promised to come for that purpose, before the generation then living went off from the earth. The Alexandrian, St. Germain, and some other MSS., and versions, have added, 'He who is coming, is the appellation given by the Jews to Messiah: Matt. x. 3.' Art thou he (Ἰησοῦς, he who is coming, is the appellation given by the Jews to Messiah: Matt. x. 3.) 'Blessed art thou (Ἰησοῦς, he who is coming, is the appellation given by the Jews to Messiah: Matt. x. 3.) 'Blessed is he (Ἰησοῦς, he who is coming, is the appellation given by the Jews to Messiah: Matt. x. 3.)' 'Blessed is he (Ἰησοῦς, he who is coming, is the appellation given by the Jews to Messiah: Matt. x. 3.)'

Ver. 36.—1. Now, the just by faith shall live, &c.—See Rom. 1. 17. note 3.—In the original language, this clause stands before the clause, 'To whom grace and peace be.' These gracials to jasher naphapo bo, yaxaddhim bemamsho jibie; which our translators have rendered thus: 'Blessed, the soul which is lifted up is not right within him; but the just shall live by his faith.' Foccecke however, affirms, that the apostle hath given the true translation of the passage; for one of the senses of γεγραμμένος is, he who faints. Thus, Jonah, iv. & 2 Esdras 9. signifies 'he fainting, or his spirit withdrew.'—Isaiah lx. 30. 'My soul (γυμνός) have fainted.' Farther, he observes that jasher, among other things, signifies to please; and that the LXX. have translated it by the word σεβαστός, to please, Num. xxiii. 12. and elsewhere. See Kircher's Concord. Accord- ing to these remarks, the passage may be translated as the apostle doth: 'Blessed, he who faints (ζωοφόρως, signifies, θρόνος.) He who faints will not perish, he may be intersected, or the just shall live.'—In this passage, the prophet, as well as the apostle, speaks of the efficacy of faith to support and comfort a man under tempta- tions and sufferings. In mind of that, the apostle says, 'We need not to be afraid; for there is no such just shall live.'—As next, an illustrious example of faith in the promises of God, the apostle mentions Abraham, who left his native country and kindred at God's command, and set out for a land which he was afterwards to inherit, not knowing whither he was going. And being come into the promised country, he dwelled there all his life, with his children Isaac and Jacob, the joint heirs of the same promise, as in a land belonging to other people; because he knew...
that it was promised to him chiefly as the type and pledge of a better country, ver. 9, 10.—In like manner Sarah, Abraham’s wife, to whom God promised that she should be ‘the mother of nations,’ lived long in the faith of that promise, though it was not performed to her till she was ninety years old, when she brought forth Isaac, who became the father of children innumerable, ver. 11, 12.—All these patriarchs died without receiving the country that was promised to them, yet they died in the faith that they should receive it; and, by confessing themselves strangers and pilgrims on the earth, they declared, that in the promise they looked for a better country than Canaan, even an heavenly country; consequently, that they expected to be raised from the dead to enjoy that better country. See Essay v. Sect. 3. art. 4. ver. 13–18.

Moreover, Abraham, when tried by the command to offer up Isaac, the very son for whom he had waited so long, and by whom he was to have the numerous seed, obeyed without hesitation, firmly believing that after his son was burnt on the altar, God would raise him from the dead, ver. 17–19.—The same Isaac, and his son Jacob, and his grandson Joseph, when dying, expressed the strongest faith in the promise of God. Particularly Joseph did so: For when he recommended the Israelites to his son Benjamin, that they might pay reverence to his son Pharaoh’s daughter, and not forget the new birthplace, and to depart from Egypt, to carry his bones with them into Canaan, ver. 20–23.

Farther, the apostle describes the faith of the Israelites in Egypt; and especially of Moses, who, although educated in the court of Egypt, when he came of age, through the faith which he had in God’s promises to Abraham and to his seed, and who had been used any longer the son of Pharaoh’s daughter, and thereby at once renounced all the grandeur and pleasures of the court of Egypt, which, as the son of Pharaoh’s daughter, he might have enjoyed; choosing rather to be evil treated with the people of God, than to enjoy the temporary pleasures of sin, ver. 23–26.—By faith Moses carried the Israelites out of Egypt, not afraid of the wrath of Pharaoh, who pursued them with the armies of Egypt, ver. 27, 28.—By the same principle, the Israelites were emboldened to pass through the Red Sea, which the Egyptians seeking to do, were drowned, ver. 39.—And with respect to the Israelites who entered into Canaan, although their fathers disbelieved and disobeyed God in the wilderness, they were called to faith in so many things, that the faith that the walls thereof would fall down by miracle, according to God’s promise, ver. 39.—By faith also Rahab received the Israelites spies in peace, and did not perish with the unbelievers when Jericho was sacked, ver. 31.

Many likewise of the Israelish judges, prophets, and kings, were most remarkable for their faith. But because to speak of every individual separately would have been tedious, the apostle introduces them in one group; and, in a noble strain of eloquence, celebrates their fortitude, their victories, and their rewards, all obtained through the influence of their faith, ver. 32–34.—Not forgetting to mention some women, whose faith was honoured with particular marks of the divine approbation, ver. 32—And having thus raised the ancient worthies, for the great actions which they performed through faith in God and in his promises, and for the signal deliverances which they obtained, the apostle speaks with equal rapture of the reproaches, afflictions, persecutions, tortures, and deaths, which others in later times endured for the sake of religion; so that they were as illustrious for their passive, as the former were for their active virtues, ver. 35–38.

His animated description St. Paul finishes with observing, that the patriarchs, and kings, and prophets, and righteous men, whose heroic actions, and suffering virtues, and great deliverances, he had celebrated, have not yet obtained the promised inheritance. But he accounts for the delay by informing us, that it is God’s intention to reward the whole spiritual seed of Abraham at once, by introducing them all in a body into the heavenly country, after the resurrection and judgment; because in this open manner to put them in possession of the inheritance, in the faith of which they lived and died, will render the dispensations of God to mankind, and his power and veracity in the performance of his promises, most illustrious in the eyes of the whole universe, ver. 39–40.

This admirable discourse, though more immediately designed for the instruction and consolation of the Hebrews, is most valuable on account of its use to the church in every age. For, in the first place, By putting us in mind that Abel was declared a righteous person by God himself, that Enoch pleased God, and that Noah became in the sight of God the right heir of the kingdom of heaven, the apostle hath taught, that the justification of mankind by faith did not begin in Abraham, but was the method appointed for the salvation of sinners from the beginning of the world.—Secondly, By shewing that faith hath for its object, not the discoveries of revelation alone, but the manifestations also of the will of God made by reason and conscience, the apostle hath displayed the Catholic nature and influence of faith, and hath taught us that men of all ages and countries, and under all dispensations, may obtain such a degree of faith as is pleasing to God. This instruction was very necessary to those of the Hebrews who were unwilling to allow that the Gentiles might be saved by faith, without obedience to the law of Moses.—Thirdly, By celebrating the great actions and sufferings of the ancients, the apostle hath taught us, that faith is by no means an impotent speculative belief of the doctrines, whether of natural or of revealed religion, but an active principle, which leads to the greatest fortitude in doing, and patience in suffering, every thing which God commands: in which account of faith Paul is supported by James, who reproved the practice of faith in so many things, as that it is dead.—Fourthly, By calling faith ‘the confidence of things hoped for,’ and the evidence of things not seen,’ we are taught, that it is faith which gives to the invisible and distant things of the life to come, set forth in the promises of God, the power of operating upon our mind as if they were actually present to our sense.—Lastly, From the account here given of the faith of Abraham, and of his immediate descendants, we learn, that these ancient patriarchs knew that the promise of giving to ‘Abraham and to his seed all the land of Canaan for an everlasting possession,’ was a promise, not of the earthly country alone, but of a far better country, even an heavenly, of which the earthly country was only a type and a pledge; and that, as they all died in faith, of the expectation of inheriting that better country, they died in the belief of their resurrection from the dead. Wherefore the views and expectations of the people of God, even in the most ancient times, though not so full and clear, were not in substance different from the views and expectations which believers now entertain through the more perfect revelation of the gospel.

**New Translation.**

**New Testament.**

**Commentary.**

**Ver. 1.—1. Faith is the confidence of things hoped for, and the persuasion of the reality of the blessings hoped for in consequence of which:** Faith gives a present subsistence to the future things which are hoped for. 2. Things hoped for; namely, the immortality of the soul, "

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CHAP. XI

2 And for this (πρὸς τὸν) the ancients were borne witness to by God, as justified and accepted persons.

3 By faith we understand that the worlds were produced by the command of God; so that the things which were seen, were not made of things which did appear.

4 By faith Abel offered to God a more sacrifice than Cain, inasmuch as he offered of the fruit of the ground, and of the flocks which were in his hands; wherefore God testifying of his gifts, said by him, Even though dead, he still speaketh.

5 By faith Enoch was translated; that is, the resurrection of the body, the creation of the new heavens and the new earth, according to his word, and their possession of its joys for ever. Here it is proper to remark, that hope itself, as it is itself the fruit of revelation, is preserved; whereas, since the faith of Enoch, it is for objects all the declarations of God concerning things not seen.

3. And the evidence.—The word διά πίστεως denotes a strict proof or demonstration; a proof which thoroughly convinces the understanding, and determines the will. The apostle's meaning is, that faith is not an object of the purposes of a dream, or a vision, or a revelation, founded on the奄奄ness and power of God, these perfections are to the believer complements of the realities, of which God dealeth. Now the things that had happened, or are to happen, however much they may be out of the ordinary course of nature.

4. Of things not seen.—These are distinguished from the things hoped for, are the creation of the world without any pre-existing matter to form it of the destruction of the old world by the deluge; the glory which Christ had with his Father before the world began, his miraculous conception in the womb of his mother, his resurrection from the dead, the glory of the universe, the sin and punishments of the angels, and all which we believe, on the testimony of God, as firmly and openly declared, being yet but the fruits of the present universe; and therefore, if we believe that the worlds were formed by the word of God from nothing, every other exercise of faith will be easy to us.

4. Ver. 5.—We understand that the worlds.—Τῶν ἀποκοινωνίας, literally, the ages. See Eph. ii. 2 note 1. But the subsequent clauses, 'so that the things which are seen, were not made of things which did appear,' determines its signification to the material fabric of the worlds, comprehending the sun, moon, stars, and earth, (called by Moses the heavens and the earth, Gen. i. 1.) by whose duration and revolution, the measure of the ages, is measured.

6. Ver. 6.—Were produced.—Ἐγείροντος. Although αἰωνὶ ἀποκοινωνίας properly signifies the parts of any body or machines in their right order, Eph. iv. 12 note 1, it also signifies to make or produce simply. Therefore, as the συνέκτωρ said, 'He made the earth and all which therein is;' Matt. xxv. 18. 'Out of the mouths of babes and sucklings (τοῖς οὖσιν τὸ ἐκτός) thou hast prepared praise.' That in the passage under discussion the word is used to express the creation of the parts of the universe, but their production, is plain from what follows in the verse. See note 6.

7. By the command of God.—Παρὰ τῷ Θεῷ. See Luke vi. 5. Matt. iv. 4, where διὰ τοῦ λαοῦ, to signify a command. Further, διά τοῦ λαοῦ is nowhere in scripture used to denote the Son of God. His proper title is ὅ ὤν ἐστιν, the word. That the worlds were made by the command of God, is one of the unseen things which cannot be known but by revelation. It is therefore supposed that the apostle refers here to Gen. 1. 3. Where God said, 'Let there be light,' and this was the first command to Psa. 111. 5. 6.

8. So that the things which were seen are not made of things which did appear.—This is a literal translation of the original, which in construction stands thus: τοιοῦτοι δὲ τὰ συνέκτωρα τοῖς οὖσιν τὸ ἐκτός. But Hallet, in his addition to Pierce's notes on the Hebrews, thinks the passage should be translated, 'to the end that the things which are seen, may not have been (that is, may not seem to have been) of things that do appear.' The two translations differ chiefly in this, that the second one represents the worlds as produced by the word of God, for the purpose of showing that the things which are seen, were not made of things which did appear; the first representation, which is the sense of the Hebrew, is that the things were produced by the word of God; whereas the translation which I have given, represents the same truth as following from the worlds being made of a word of God; but with this advantage, that it does not require the elliptical supplement to the words μὴ ἐκτός γεγονοτείναι, that is, to be produced by the word of God. If the second representation be true, then the appearance of the world is not the same as the word of God; but in the case under discussion, the word of God is a complement of the first, and it is the participles both of the present and of the imperfect of the indicatice, it signifies which did appear; and should be so translated in this verse, because it clearly represents the apostle's meaning to be as follows:—By revelation we understand the worlds, nameably, the sun, moon, and stars, with the earth and its inhabitants, and their possessory joys for ever. Here it is proper to remark, that hope itself, as it is itself the fruit of revelation, is preserved; whereas, since the faith of Enoch, it is for objects all the declarations of God concerning things not seen.

9. And for this (πρὸς τὸν) the ancients were borne witness to by God, as justified and accepted persons.

10. By faith, rightly understanding and believing what was said concerning the seed of the woman's bruising the head of the serpent, (Gen. iii. 15.) and that sin being in the world, a sacrifice was to be offered to God as a propitiation for our sins, a sacrifice of expiation, in that by the sacrifice of His own Son, He doth reconcile to himself all who believe in Him, He appeareth to us Merciful, and He doth show us kindness: For Christ also suffered once for sins, the just for the unjust, that he might bring us to God, (1 Pet. ii. 24.) and that He is in the likeness of sin, and is condemned in our stead, (2 Cor. v. 21.) and thus He doth reconcile us to God, and reconciles to God all who believe in Him, (Rom. v. 9.) as we have seen. But if we believe, we shall be saved; if we doubt, we shall perish.
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was translated in the body from this earth, the habitation of sinners, to heaven, that he might not see death, and was not found, because God had translated him on account of his singular virtue. For before his translation it was testified that he pleased God.

6 but without faith it is impossible to please God. For he who worshipeth God, must believe that he is, and that he is a rewarder of them who diligently seek him.

7 by faith Noah, when he received a revelation concerning the destruction of the world by a deluge, a thing which no man had ever seen, being seized with religious fear, prepared an ark, according to the commandment of God, in which he and his family were saved; by which religious fear he condemned the inhabitants of the old world, who, without success, he preached the revelation which had been made to himself, (9 Pet. ii. 5,) and became an heir of the righteousness which is by faith.

8 by faith Abraham, when called, to go out into a place which he should afterwards receive as an inheritance, obeyed, and went out, not knowing whither he was going.

9 by faith he sojourned in the land of promise, as belonging to others, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise:

Ver. 5.—1. by faith enoch, says Moses, was translated with God; shows us that his faith consisted in an habitual recollection of the being and perfections of God, and in a constant sense of the revelation of the truths of religion, which men sustain, being as much the effect of attention, imperial sense, and anxiety of the heart, as the truths of revelation; and this faith which they attain of the truths of revelation, it is as much a matter of duty, and an object of constant meditation, as the truths of revelation. See the View prefixed to Rom. ii. paragr. 10 and essay vi. sect. 3.

2. and was not found.—This implies, that Enoch was privately translated, as Elijah afterwards was, 2 Kings ii. 17, and that his translation was the most obvious evidence of his sanctity, and his being in the place to which these good men were translated is not told. But their translation in the body is recorded for an example, to assure believers that in due time they also shall live in the heavenly country in the body.—Enoch's translation by faith is mentioned by the apostle, not to raise in believers an expectation of being translated into heaven, as he was, without dying, but to excite them to imitate his faith, in the assurance of being admitted into heaven in the body and to avoid a temporal desertion of it.

3. for before his translation it was testified that he pleased God.—The apostle's account of Enoch is formed on Gen. v. 24. Enoch walked with God, and he was not, for God took him, that which the LXX. have thus rendered, Εν ους εν ουξειαν επετελαιω οι και θανατιω οι επαναστησθησονται, και επετελαιων επαναστησθησονται, and Enoch pleased God, and was not found, because God had translated him. This rendering of the apostle hath adopted, because although it be not literal, it is sufficient for his meaning, which he intended to teach: not that in which they have their translation to heaven from the body; but to conduct in men which is pleasing to God, by the phrase of their walking with God; as we learn from the account which Moses hath given of Noah's walking with God, Gen. vi. 9. And Noah was a just man, and perfect in his generations, and Noah walked with God. Wherefore, when the apostle tells us it was testified of Enoch before his translation that he pleased God, he in effect repeated Moses's testimony, that before his translation Enoch 'walked with God.'—2. the LXX. by saying Enoch 'was not found, because God had translated him,' have only completed the elliptical expression he was not, which Moses hath used; he was not found on earth.—3. by saying 'God took him,' plainly means that God took Enoch away from the earth in the body. This the LXX. and the apostle have very properly expressed by the phrase, translated him, his body being changed in the manner the bodies of the righteous will be, who at the second coming of Christ are alive on the earth. Ver. 6.—1. but without faith, etc.—The apostle, after his account of Enoch's pleasing God, adds, 'But without faith it is impossible to please God.'—2. Moses believes that, and he is a rewarder of them who diligently seek him.—By representing the existence of God, and the government of the world, as objects of faith, the apostle hath taught us, that the truth of natural religion are equally the objects of faith, as the truths of revelation; and he means, that he will not maintain, the evidence by the which the truths of natural religion are supported being of the same kind with the evidence which supports the truths of revelation, namely, not demonstrative, but probable evidence, the persuasion produced by that kind of evidence in matters of natural religion, is as really faith as the persuasion which the same evidence produces in matters of revelation.—Further, the faith of persons is the evidence of faith which men sustain, being as much the effect of attention, imperial sense, and anxiety of the heart, as the truths of revelation; and this faith which they attain of the truths of revelation, it is as much a matter of duty, and an object of constant meditation, as the truths of revelation. See the View prefixed to Rom. ii. paragr. 10 and essay vi. sect. 3.

Ver. 7.—1. Prepared an ark.—Hallelu thinks the ark, whose bottom was flat, and which had no helm, was conducted by such a wind of extraordinary providence which sent the deluge; and perhaps by the ministry of angels.

2. for the salvation of his family.—Here salvation should be translated deliverance, to account for the application of the word to Noah's escape from the deluge, and the deliverance of his family. See Tr. iii. 11. It seems the antithedists, to whom Noah preached the revelation which had been made to him concerning the destruction of the world by a deluge, 2 Pet. ii. 5. and of being moved with fear, turned the whole into ridicule.

3. and became an heir of the righteousness which is by faith.—This I think shows that it is, in the former clause, does not mean by which ark: For the apostle would hardly say that Noah by the ark became an heir of the righteousness which is by faith. He became an heir of that righteousness by his religious fear, which led him to build the ark.—Here he signifies possessor of the righteousness by faith. The faith of Noah is proved for our imitation; and may assure us that they who believe and obey God shall be safe in the midst of a fallen world, while the wicked shall be condemned and destroyed.

Ver. 8.—1. Abraham, when called.—This call is not mentioned in the history. Yet it is certain that Abraham left Haran with the knowledge of God; for God said to him, Gen. xv. 7. 'I am the Lord that brought thee out of Ur of the Chaldees.' Wherefore our translation of Gen. iii. 1. is just; now the Lord had said to Abraham, 4b.

2. obeyed and went out.—The obedience of Abraham teaches us to be willing to desirous of God to be in the world: for, ignorant of the world we are going to; judging it sufficient that we are in a country which God has promised as the inheritance of his people.

Ver. 9. dwelling in tents with Isaac and Jacob.—The apostle does not mean that Abraham, Isaac and Jacob, dwelt together in one family and one place all the time they were in Canaan; for at times Jacob was born, Abraham and Isaac had separate habitations; but he means, that as long as the Canaanites were idolaters, they dwelt in tents; and as long as they were in the habit of dwelling in tents, they were in the habit of being wicked; and as long as they were in the habit of being wicked, they were in the habit of being idolaters; and as long as they were in the habit of being idolaters, they lived in tents. By applying this observation to Isaac and Jacob, as well as to Abraham, the apostle praises their faith likewise. For since Canaan belonged to them as joint heirs with their father, by dwelt,
10. For he expected the city having foundations, of which city the builder and beauty builder is God. 11. By faith even Sarah herself received strength for the conception of seed, and brought forth when past the time of age, because she judged him faithful who had promised. 12. And therefore there sprang from one, (saw, 219), who was dead to these matters, a race as the stars of heaven in multitude, and as the sand which is on the sea-shore, which is innumerable. (See Gen. v. sect. 2.)

13. All these died in faith, (y sacrificed, 16), though they received not the promises, being accounted as justified. (Lam. 78.) For, seeing them afar off, and being persuaded of them, and embracing them, (saw, 219), they confessed that they were strangers and pilgrims on the earth. 14. (Chap. 7.) Now they who speak such things plainly declare, that (as, 1366, 1367) they earnestly seek their father's country. 15. (Lk. 207.) For truly, if they had other country, they showed that they also knew the true meaning of the promise, and looked for a better country than Canaan.

Ver. 10. — He expected the city. — The city which Abraham expected is the celestial Jerusalem, the city of God. Hence the expression, by faith. Because faith is having the thing impossible at her time of life; yet when he made her sensible he was an angel, by discovering what she had said within herself on that occasion, and by promising to return to her according to the time of life, she no longer doubted, but firmly believed God's promise. Hence the propriety of the expression, by faith. But the other word, because faith, signifies one who forms a people by institutions and laws. Hence the expression in Aristotle, Polit. 2. Kafp. 17 10. Or, because they were called (by faith), by the Greeks, who were set over the people, and managed their affairs, the apostle joins this term to the other, to shew that God was the founder of the community into which the spiritual seed of Abraham was to make a part.

3. The city which is not a city, being both the tabernacle and temple of God. — The city in which the seed of Abraham are to possess, it may justly be inferred, that the glory, security, privileges, and pleasures of their spiritual state will be greater and more conspicuous than anything they have been accustomed to in any city or commonwealth on earth, and but a momentary duration.

4. By faith Sarah herself, according to the context. — Though Sarah, standing behind the tent door, laughed when she heard the angel, saying she should bear a son, as thing impossible at her time of life; yet when he made her sensible he was an angel, by discovering what she had said within herself on that occasion, and by promising to return to her according to the time of life, she no longer doubted, but firmly believed God's promise. Hence the propriety of the expression, by faith.

5. For, seeing them afar off, and being persuaded of them, and embracing them, they confessed they were strangers and pilgrims in the land of Canaan, and in the earth itself. See Gen. xxxi. 4. xviii. 9.

14. Now persons who speak in this manner plainly declare, that they do consider Canaan as the country, the principal means of God's promise, but that they earnestly seek their father's country, the country which God promised to their fathers.

15. And they by no means wished to go back to Chaldea: For therefore, when she despised of having children of her own, she gave Abraham her slave Hagar, whose children, according to the custom of the nations in those times, she would give as their father. 16. I pray thee go in unto my maid; it may be that I may obtain a son by her. — Though these words, which in our translation run thus, 'Then again Abraham took a wife, and her name was Keturah,' Hallett saith in the Hebrew text it is, 'And Abraham added and took a wife, and her name was Keturah.' And the meaning is, Abraham added Keturah as a concubine to his wife Sarah, either in Ur or in Haran. According to this supposition, his grandchildren by Keturah might be born while he was alive, as they are said to have been Gen. xxv. 5. This method of giving accounts of the other nations is probably the method which the apostle thinks preferable to the common supposition, that Abraham's body being miraculously renewed in order to his procreative issue, retained it for his wife Sarah, viz., when the apostle saith, after the judgment, 'And they shall be all joined in one society or commonwealth with the angels, called a city which hath firm foundations; because it is a community which is never to be dissolved.'

Ver. 13. — All these, namely, Abraham and Sarah, with their children Isaac and Jacob. That the apostle speaks of them not, and not of Abel, Enoch, and Noah, from plain from ver. 16. And from his adding here, 'not having received the promises,' that is, the blessings promised. For the promise of inheriting Canaan was not made to the antediluvian believers, though the country typhised by Canaan certainly belonged to them. See ver. 36. note 3.

Died (saw, 219). — Here, and in verse 16. Of the persons to whom the promises were made. And even if it were extended to the antediluvians, and as a comparison of their state with that of the apostles, the advantage of the truth found in any city or commonwealth on earth is nothing, and but a momentary duration.

1. By faith Sarah herself, according to the context. — Though Sarah, standing behind the tent door, laughed when she heard the angel, saying she should bear a son, as thing impossible at her time of life; yet when he made her sensible he was an angel, by discovering what she had said within herself on that occasion, and by promising to return to her according to the time of life, she no longer doubted, but firmly believed God's promise. Hence the propriety of the expression, by faith.

2. Strength for the conception of seed. — For the Greeks used the word τεκμαίρεται, to denote the thing impossible or to be made impossible. But in the sense of seed on the earth, or of stones into the foundation of a building. Hence the phrase, Heb. iv. 3. τεκμαίρεται, from the foundation of the world. The meaning is, being accounted as justified, received before the appearance of the conception of seed! Vulg. In conceptione seminis.

3. For, seeing them afar off, and being persuaded of them, and embracing them, they confessed they were strangers and pilgrims, and in the earth itself. See Gen. xxxi. 4. xviii. 9.

4. For, seeing them afar off. — Chrysostom thinks this an allusion to the apostles and their followers, who, after a long journey, desiring at a great expense of trouble and danger with much joy their intended port. The clause, 'and were preserved of them,' is omitted in many MSS. and in all the ancient versions and other ancient authorities. See the margin.

5. And embracing them. — The word ἐκκοιμηθαι denotes the affectionate salutations and embracing of friends, after a long separation. See 2 Cor. vi. 18.

6. They confessed that they were strangers and pilgrims (ἐκκοιμηθαι) on the earth. — These good men, knowing well that a better country than any country on earth was promised to them under the figure of Canaan, considered their abode in Canaan and on the earth as but as a sojourner and stranger. And therefore they were at pains to show what their expectations were, were always speaking of themselves as strangers and pilgrims. See especially David's confession, 1 Chron. xi. 12. Hence the apostle says, 'they were all of them strangers and pilgrims on the earth.' That is, they in the same things with their ancestors, Psal. xxxvi. 12. 'I am a stranger with thee, and a sojourner, as all my fathers were.' By this he may be understood that the manna was the 'old food,' as it were, his food: the manna which was his food. Hence, the apostle saith, 'his seed was chiefly an heavenly country.' This was the true reason for the piety Israelites in every age. By their father's country they seem understood their heavenly country.
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truly if they had longed after that from country from which they came out, they might have had an opportunity to have returned to it.

16 But indeed (ἵππος) strongly desired a better country, that is, an heavenly: Therefore God is not ashamed of them to be called their God, (θεόν;) because he hath prepared for them a city. (See ver. 10.)

17 By faith Abraham, when tried, offered up Isaac: he who had received the promises, offered up even his own begotten.

18 (Ἰδοὺ με) Concerning whom it was said, (τῷ γὰρ, 25.) Surely by Isaac a seed shall be to thee, (36.) shall be to thee: the

19 (Διαταγή) Reasoning that God was able (30.) to raise him even from the dead, from whence he received him, even (σωτῆρας) for a parable.

Ver. 15.—1. For truly, if they had remembered that from which they came out.—The apostle does not mean a bare remembrance of that country, but a wishful remembrance, or a longing after it. So he says, Gen. xii. 20; Deut. xxxii. 5. In particular, considered the very thought of returning into Canaan, as a resting of Abraham and his posterity in the promises of God; and therefore he made his steward Eliezer swear, that on no pretence whatever he would carry Isaac into Canaan, Gen. xxiv. 8-5. This absends from the conclusion of Chaldee, notwithstanding God gave Abraham the promise of a "non inheritance in Canaan, so not so much as to set his foot on," Matt. xi. 24. A strong proof of the knowledge of the true meaning of the promise, and of his faith therein.

2. They might have had an opportunity to return.—The Christian, and not the Jews, have the promise of Canaan; and therefore they are to be considered rather as having an opportunity of returning, than the common version which I have adopted, Rom. xi. 7. For, to coin a phrase in the Hebrew, "An opportunity to be empty." (See ver. 16.)

Ver. 16. Is not ashamed of them to be called their God.—Sykes thinks the clause, νομοθετήσωσιν αὐτοὐς, should be translated, "does not make them ashamed in being called their God." According to either translation, this passage is a beautiful illustration of our Lord's reasoning with the disobediences, and an allusion to it: Matt. xxii. 31. But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? You are not God of the living, but of the dead and living. I are to be a God unto thee and thy seed after thee. And, I will give thee and to thy seed after thee, the land wheras thou art a stranger, &c. Wherefore, at the bush, when God took him to himself, he called him God of Abraham, and God of Isaac, and God of Jacob: This is my name ever, and my memorial unto all generations, he might have been ashamed of the name, if Abraham, Isaac, and Jacob had been preferred before him, and that which the Lord hath spoken, for the purpose of testifying that Abraham was not delivered without receiving the possession of it, are not to be raised from the dead. For he was the man of God living, but he became the God of the living; but he is the God of the living; he can bestow that country on living persons, who by the reunion of soul and body are capable of enjoying it. And that he can restore to Abraham and to his seed their bodies, to enable them to enjoy Canaan, is unspeakable: because all who now live in the body, live merely by his will and power.—All live by him. See Essai v. sect. 3 No. 8.

Ver. 17.—1. Abraham, when tried.—In this trial of Abraham's faith, there was the highest wisdom. For God, to whom all his creatures belong, and who may justly take away the life of any of them at pleasure, if he will, was pleased to send this transaction, as a means of establishing Abraham with his own hand to sacrifice his only son Isaac, in whom all the promises were to be fulfilled; that, as was hinted, v. sect. 2 at the end, the greatness of Abraham's understanding, and faith and piety, becoming conspicuous, future generations might know with what propriety God made him the pattern of the justification of mankind, and the father of all believers, for the purpose of receiving the promises in him. The sacrifice of Isaac was a proof of Abraham's real faith, a savor of the sacrifice of Christ. See ver. 19 note 2.

2. Offered up Isaac.—Isaac indeed was not sacrificed. But Abraham, in the full resolution of obeying God's command, proceeded so far as to say that he would actually have obeyed it. For he bound Isaac, and laid him upon an altar, and put forth his hand, and took the knife to slay his son, Gen. xxi. 10. Now, though Abraham was restrained from sacrificing Isaac, his firm purpose to offer him was considered by God as equivalent to the actual offering of him.

16 Because thou hast done this thing, and hast not withheld thy son, even thine only son; In like manner, the apostle in this verse, He who had received the promises, offered up even his only begotten. —But if Abraham, in God's command, was willing himself to stay his son only, how much more willing should we be to part with our beloved, in order to please him? For they were not under a death sentence, that we are, if we are unfaithful, but that they were, unless, as the Hebrews, God was able to raise him, and would raise him even from the dead: from whence on this occasion he received him, by being hindered from slaying him, even in order for his being a type of Christ.
By faith Isaac blessed Jacob and Esau, with respect to things to come.

By faith Jacob, when dying, blessed each of the sons of Joseph, and worshipped, bowing on the top of his staff.

By faith Joseph, when ending his life, made mention concerning the departing of the children of Israel out of Egypt, as a thing certain; and to preserve the knowledge and expectation thereof among the Israelites, he commanded them to carry his bones with them into Canaan.

By faith in God's promise of giving Canaan to Abraham and to his seed, Joseph, when ending his life, made mention of the departing of the children of Israel out of Egypt, as a thing certain; and to preserve the knowledge and expectation thereof among the Israelites, he commanded them to carry his bones with them into Canaan.

By faith in the promises of God, Moses, when born, being circumcised, hid his infancy by reason of the promise, till he was old enough, because they saw the child beautiful, and presumed he might be the person appointed to deliver them; and were not afraid of the king's commandment.

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter.

Choosing rather to suffer evil with the people of God, than to have the temporary fruition of sin.

Estimating the reproach of Christ greater than the temporal glory of the world.

Ver. 20. By faith Isaac blessed Jacob and Esau, with respect to things to come. Here the apostle makes mention of Isaac's blessing, which may be derived from the circumstances mentioned in the history; namely, that in blessing his two sons Isaac was moved by a divine impulse. Before these children were born, God had determined to make the younger to be the head of the root of his visible church and people. And in prosecution of this resolution, when the younger son was born, God manifested his mind on this occasion. The blessing was not as the first a mere, and in fortifying these blessings he felt himself inspired, (see Gen. xxvii. 38,) 'he trembled very exceedingly' when he discovered his mistake, being greatly distressed, and his heart was ready to fail him at the sight of his son. But he would not retract what he had been moved by the Spirit to foretell, although Esau besought him with tears to do it. On the contrary, knowing that he had spoken the blessing by inspiration, as well as to Jacob he would be bestowed on them, the apostle was warranted to affirm that Isaac blessed Jacob and Esau by faith. The gulf which Jacob used to procure his blessing, has been greatly condemned, and indeed hardly admits of an excuse. But the blessing, though thrown on God by the Delphic, but restraining that blessing from Jacob is certainly groundless, unless it can be showed that God overruled the means, and did so that his will might be accomplished, committed a sin to procure them. Before these children were born, or had done either good or evil, God had determined to make the younger to be the head of his visible church and people: And yet, in doing there were good reasons, which Paul hath explained, Rom. ix. 10—16. Also, having communicated his determination to Rebekah when she was with child, and not knowing whether the son of the womb, or the son of the promise, should be her child, she thought it her duty to hinder her husband from his purpose; but the apostle contrariwise directs her to befriend it. Wherefore she counselled Jacob to assume the appearance of Esau, perhaps by representing to him the revelation which was made to her, and which it is probable she communicated to Isaac. In all this however she acted contrary to her duty. For which reason Jacob, fearing the deceit, if discovered, might provoke his father to curse him, refused to do what his mother desired, and was not persuaded till she took the curse upon herself, Gen. xxviii. 13. 'On me be thy curse, my son;' from Heb. xii. 18 note 3.

Ver. 21. By faith Jacob, when dying;—that is, when near his death: For though he was sick when he blessed the sons of Joseph, yet he was not so when he wrote the above. And yet when the apostle and his brethren knew that the sons of Joseph, Moses may have understood that circumstance, as circumstances are sometimes understood in Scripture, in all the translations, only in the punctuation, which being a modern invention, either word may be adopted agreeably to the scope of the passage. Wherefore, though this may be more than the usual interpretation of the sacred writers, 'when he was fourscore years old, Gen. vii. 6, and Stephen tells us he acquainted of Madian forty years, Acts vii. 36. 2. Refused to be called the son of Pharaoh's daughter. It is not said in the history, that Moses made this refusal formal. But he did it, in effect, by his actions; and particularly by killing the Egyptian who smote an Hebrew, and by leaving the court and fleeing into Midian. And though he afterwards returned to Egypt, he did not reside in Pharaoh's daughter's house, as before, but lived among his afflicted brethren, and never afterwards forsook them.
Christ to rise among them, in whom all the nations of the earth should be blessed, greater riches than the treasures of Egypt; for he looked off from them to the reward which he expected to the life to come.

27 By faith he left Egypt, not being afraid of the wrath of the king: for he courageously persevered, as perceiving the invisible God.

28 By faith he appointed the passover, and (κυριοτερισθαι) the dashing of the blood, that he who destroyed the first-born might not touch theirs.

29 By faith they passed through the Red Sea, as by dry land, which the Egyptians aspiring to do, were drowned.

30 By faith, the walls of Jericho fell down, having been encompassed seven days.

31 By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace. (See James ii. 25. note.)

32 And what shall I say more? for the time would fail me to speak of Gideon, and Barak, and Samuel, and Jephthah, and David also, and Samuel, and the prophets, who through faith subdued kingdoms.

Ver. 26. 1. Greater riches than the treasures of Egypt.—It is here intimated, that if Moses had continued in the court of Egypt as the son of Pharaoh's daughter, he might have had the free use of the king's treasures, and therewith might have procured to himself every sensual enjoyment.

2. To the restoration.—So the word signified, being used to denote either reward or punishment. 2. Here it signifies restored; not however the possession of Canaan, whither Moses was going with the Israelites, nor any pleasures he could enjoy, but the restoration of the lie by which he was taken from his father's house, and the much greater perfection in Egypt. But it was the joy of the heavenly country, of which the possession of Canaan promised to Abraham and his seed was only a type.

Ver. 27. 1. By faith he left Egypt, &c.—The circumstances of his not being afraid of the wrath of the king at his leaving Egypt, shows that the power of Pharaoh did not speak of Moses' departure in vain. (for then he was in great fear, Exod. xii. 14, 15), but of his departure without the authority of Saul, and such a manner, which he mentions before he speaks of the substitution of the passover, because his design being to illustrate the power of faith by examples, it was not necessary to propose these in the exact order of time.

The invisible God.—By this epithet the true God, whom the Israelites worshipped, was distinguished from the idols of the Egyptians.

Ver. 28. He who destroyed the first-born might not touch theirs. —That the sacrifice of the passover was an emblem of the sacrifice of Christ, we learn from John, who tells us, chap. xiv. 33. that the injunction, Exod. xii. 12, 'neither shall ye break a bone thereof,' was given to preclude, that when Christ should be put to death, none of his bones should be broken. If so, the effect of the passover mentioned in this verse, was an emblem of the resurrection of the body of Christ, the blood of Christ being the blood of his blood. Hence Christ is called our passover, and is said to be 'sacrificed for us.' 1 Cor. v. 7. See note 2 on that verse.

Ver. 29. Were drowned. —If, as is probable from the history, Exod. xiv. 22—25, the sea returned, and overwhelmed the Egyptians, while the Israelites were passing, and before they arrived at the opposite shore, it would require no small degree of faith to support their minds at the noise of the rushing waters, and the dreadful echoes of the Egyptians who were drowning.

Ver. 30. Having been encompassed seven days. —As the land of Canaan belonged to the Israelites by a grant from God the presiding of heaven and earth, it was proper that the first city which resisted them should be taken in such a manner as to demonstrate the truth of his promise. But before God did not order them to attack Jericho with engines of war, but ordered the priests, his immediate ministers, to enter into the city, and to cover himself with his victorious army to thrust through the city day by day, seven days, Jos. vi. 13, and to sound trumpets of rams' horns, as summoning the inhabitants in the name of the God of Israel to surrender; the armed men going before him, and the people following after. And, on the seventh day, having surrounded Jericho seven times, they raised a great shout, upon which the wall fell down flat, so that the people went up into the city, every man straight before him, ver. 20. Thus were the inhabitants of Jericho, and all the Canaanites, made to know the supremacy and power of the God of Israel, and how vain it was to make any resistance.

Ver. 31. Rahab the harlot. —Rahab is called a harlot on account of her former way of life. But after she believed in the true God, it is reasonable to think she amended her manners, as well as appearing more excellent in the sight of God than she was in her former profane life. For that faith in the true God, which made her hazard her life in receiving and concealing the spies, must, when she attained to more known knowledge of the word of God, lead her to more reasonableness. Accordingly it is expressly affirmed, James ii. 25, that she was justified by her works of receiving and sending the spies away in safety. See Ezra vi. 26.

Ver. 32. Speak of Gideon. —Gideon's faith in demolishing the power of Midian, which in Israel was more than a royal command, is recorded Judges vi. 27, also, his faith in going forth, in obedience to God, with three hundred men to fight against a populous host of Midianites, is recorded Judges vii. And, as Gideon continued to worship the true God all his life, and restrained the Israelites from idolatry, Judges viii. 35, Hallet supposes, that the golden ephod which he made of the ear-rings of the Midianites, and put up in Ophrah, Judges viii. 27 was not intended as an object of worship, but only as a memorial of his victory. For notwithstanding it is said this 'became a snare to Gideon and to his house,' he thinks the meaning is, that becoming the occasion of the Israelites giving up into idolatry, it occasioned great misfortunes to him, and alienating the affection of the Israelites from him and his family, as the history shows. And Barak, and Samuel, and Jephthah. —Barak lived before Gideon, and Jephthah before Samuel, and Samuel before David. But, for the reason mentioned ver. 32, note 1, the apostle does not observe the order of time in giving the catalogue of the Israelitish judges. Barak's faith consisted in his believing the revelation made to Deborah, and in his obeying the command which God gave him from him, to go out against Jabin's numerous army, as narrated Judges v. 1. — Samuel's faith consisted in offering up to the divine impulse which were made upon his mind, from time to time, for the purpose of exciting him to sware the Israelites of the nation, 1 Sam. iii. 19, and in his obeying the impulse of the Spirit of the Lord which he received from the Anointer of the heart, as mentioned Judges xix. 20. Compare Num. xiv. 2. 1 Sam. xi. 6.

Ver. 33. Who through faith subdued kingdoms. —From the above apostle's describing the faith of the first-born, he goes on to speak of the faith of the captains and judges to the influence of their faith, some commen-
wrought righteousness, obtained promises, stopped the mouths of lions.

34 Quenched the strength of fire, escaped the edges of the sword, waxed strong from sickness, because valiant in battle, overturned the camps of the aliens.

35 Women received their dead (for) a resurrection, and others were beheaded, not accepting deliverance, that they might obtain a better resurrection.

36 And others had trial of mockings, and scourings, and moreover of bonds and imprisonments.

37 They were stoned, they were sawn asunder, they were tempted, they died by the slaughter of the sword, they went about in sheep's skins, and in goats' skins, being destitute, afflicted, insulted, maltreated.

38 (2 Tim. 6.) Of these the world was not worthy: They wandered in deserts, and mountains, and in caves and holes of the earth.

39 Now all these, though born witness to an account of faith, have not received the tators have inconsiderately inferred that they were all justified by their faith. I say inconsiderately inferred, because it is evident that the apostles did not grant them for their behaviour in general, but for the particular valiant actions which they performed through the strength of faith, and being confident of obtaining these actions, and for their obedience to the divine commands. And doubtless it is an high commendation of faith, to observe that it influenced these valiant men to perform the heroic actions which were commanded them of God, although afterwards, in other instances, they failed in their duty through the want of an abiding principle of faith; even as the Israelites, who by faith passed through the Red Sea, lost their faith, rebelled, and were slain in the wilderness. See ver. 30. note 1. In mentioning the subduing of kingdoms, the apostle had Joshua in his eye, who through a strong faith in the divine promises, subdued the seven kingdoms of the Canaanites: And which was with Rahab the Canaanitish woman, who was afterward a mother of Goliath, and afterwards a mother of the kings of the Moabites, the Ammonites, and Edomites, 2 Sam. vii. 8. And with respect to Samuel, he, on one occasion, through a strong faith obtained a miraculous victory over the Philistines, in answer to his prayer, thundering with a great thunder on the day of battle, and subduing all the days of Saul, 1 Sam. vii. 10, 13.

2. Wrought righteousness.—According to some commentators the seven kingdoms of the Canaanites were the valiant captives of which the apostle spoke. That he regarded the Israelites as the valiant captives, he shows from the fact, as the spies reported to Moses, that the inhabitants of the land were h防治 the Israelites from the land of Canaan, and that they had the land subdued. They had the land subdued in seven years. But the Israelites were not so valiant as the Canaanites, and they were unable to subdue the land. The Canaanites were h防治 the Israelites from the land of Canaan, and that they had the land subdued. They had the land subdued in seven years. But the Israelites were not so valiant as the Canaanites, and they were unable to subdue the land. The Canaanites were h防治 the Israelites from the land of Canaan, and that they had the land subdued. They had the land subdued in seven years. But the Israelites were not so valiant as the Canaanites, and they were unable to subdue the land.

3. Obtained promises.—This relates to Caleb and to Joshua, who for their righteousnesses, in giving a true report of the land which they had spied, and in exhorting the people to go up, were excepted out of the midst of God whereby the whole congregation were doun

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account of their faith and great actions, have not yet received the heavenly country promised to Abraham and to his seed.

40 The reason is, God having foreseen, that by the gospel he would bestow some better means of faith upon us, in order to our becoming, like Abraham, spiritual pilgrims and citizens; and not being able to receive the promises of God by faith, without us should not be made perfect by receiving the promises bodily or country. For he determined that the whole spiritual seed of Abraham, raised from the dead, shall be introduced into that country in body at one and the same time, namely, after the general judgment.

tains mentioned in this chapter, as well as the ancients, were justified by their faith, and made heirs of eternal salvation. But this by no means follows from the expression πασχάν ἐν εἰρήνῃ, without us should not be made perfect. For the apostle's design in this part of his epistle being to show, by examples from the Jewish scriptures, the influence which faith in the divine revelations and promises hath to excite men to perform those difficult and dangerous enterprises which he assigns to them in particular, the witness which was borne to them on account of faith, means only the praise which was given to them in scripture on account of the faith which they shewed in performing these particular great actions. Next, with regard to the apostle's saying, All these—have not received the promise,—that they without us shall not be made perfect, though it implies that many of them shall receive the promised inheritance at the time it is bestowed on the rest of the children of God, we cannot from these expressions infer that all the persons without exception whom the apostle had mentioned, are to receive the inheritance, for it is well known that the word πάντες, which he uses the word all to denote the general, is not always only. See Extr. iv. 31. And that it is so used in this place I think must be allowed, when it is considered that the general characters of both the righteous and the sinners of old time were far from being good. Yet they are very properly placed along with the rest, for the great actions which they performed upon this faith which God made to them in particular; because on these occasions the influence of faith was as real to them as in the others who were of a better character, though it was not so permanent. Besides, ver. 29, 30, the whole of the Israelites who passed through the Red Sea, and who encompassed Jericho, are said to have done these things by faith. Yet no one imagines that they, or even the greatest part of them, through the whole possession of the land of Canaan of their faith in these instances, are to be rewarded with eternal life.

2. Have not received the promise:—that is, the promised country. Of course, when the apostle speaks of the promised, or the Christian's country, which he had described in the previous chapter, as the place to which all the ancients without exception who had been of a faithful character were to have access, he means, it is evidently from Christ's words, Matt. xxv. 40, 42. In like manner, St. Peter hath told us, that the righteous are to be made glad with their reward at the revelation of Christ, I Pet. iv. 13, when they are to receive a crown of glory that fadeth not away, 1 Pet. iv. 4. But he also tells us, that when he shall appear, we shall be made like him, for we shall see him as he is, 1 John iii. 2. See Whiby's note on 2 Tim. iv. 8—This determination, not to reward the ancients without us, is highly proper; because the power and veracity of God will be more illustriously displayed in the view of angels and men, by raising the whole of Abraham's seed from the dead at one and the same time, and by introducing them into heaven after a public acquittal at the judgment, than if each were made perfect separately at different times.

Halel, in interpreting this 50th verse, gives it as his opinion, that the ancients before the coming of Christ, fell into a state of insensibility at death; that the better things provided for us means, that good Christians at death enter into a state of thought, sensibility, and happiness; and that the meaning of the ancients not being made perfect without us, that they were excepted out of the kingdom of God, which is a proof that he was in a state of thought and sensibility before Christ's death; consequently, that he did not fall into a state of insensibility when he died, as Halel supposed.

CHAPTER XII.

View and Illustration of the Exhortations contained in this Chapter.

By a bold but beautiful rhetorical figure, the apostle, in the beginning of this chapter, represents the patriarchs, judges, kings, prophets, and righteous men, whose faith he had celebrated in the preceding chapter, after having finished their own combats with honour, as standing round and looking on the Hebrews while running in the Christian race. He therefore exhorted them to exert themselves strenuously in the presence of such spectators; but, above all, to fix their attention on Jesus, whom also he represents as looking on; but all their sufferings were far more remarkable, and far more worthy of imitation, than those of the ancients, whose great actions he had celebrated, ver. 1-4.

Next, for the consolation of such of the Hebrews as were in affliction, the apostle put them in mind of the view which their own scriptures gave them of the afflictions allotted to the people of God. They are chastisements which God, from love, administers to his children, to improve their virtues. And from that consideration he exhorted them meekly and courageously to bear all the evils to which they were exposed on account of the gospel, ver. 5-13. And to pursue peace with all men, and to lead a holy and blameless life with the Lord in the heavenly country, ver. 14. And to be careful to preserve each other from sin, especially the sin of apostasy, by admonishing such as were in danger of falling away; or who showed a disposition to sensuality and profanity, like Esaun, who, despising his birthright, sold it for one meal, ver. 15, 16, 17.

Having mentioned Esaun's selling his birthright, to prevent the Hebrews from partiting with their birthrights as the spiritual seed of Abraham, whether from the love of pleasure or from the fear of persecution, the apostle explained to them the privileges belonging to their birthright. They were entitled to inherit, not an earthly country after death, but an heavenly country; and were to become inhabitants of the city of the living God, the city which Abraham expected, Heb. xi. 40, and were
there to live with God for ever—expressed ver. 14. of this chapter by their seeing God, and to associate with angels, and this affirmation he had established in the progress of the epistle, by removing all the objections which the unbelieving Jews brought to set aside the claim of Jesus to be the Son of God. In this place, therefore, as the improvement of his doctrine concerning the sonship of Jesus, the apostle exhorted the Hebrews to beware of disobeying God, who was speaking to them by his Son, and commanding them to obey his gospel. And to enforce this exhortation, the apostle puts them in mind of what befell their fathers in the wilderness, when they refused to obey God's command to go into Canaan. If, said he, the Israelites did not escape unpunished, who in Kades disobeyed the oracle which Moses delivered to them from God, ordering them to proceed immediately and take possession of the promised inheritance, we who have that example of disobedience and punishment before our eyes, shall much less escape unpunished, if we turn away from God speaking the gospel to us from heaven by Jesus, who now sits at his right hand as the governor of the world, ver. 25. But because he embraced the gospel was in effect to relinquish the law, and because the unbelieving Hebrews were greatly prejudiced against the gospel on that account, the apostle, to persuade them to forsake the law and embrace the gospel, quoted a prophecy of Haggai, in which God, who gave the law, declared that he would set it aside, and put an end to the kingdom of the Jewish princes who oppressed it, and also destroy the heathen idolatry and the kingdoms of the heathen rulers by whom it was upheld: 'His voice then shook the earth; but now he hath promised, saying, Yet once I shake not the earth only, but also the heaven, ' ver. 26. Haggai adds, chap. ii. 6. 'And the sea and the dry land. ' And I will shake all nations, and the desire of all nations shall come: That this is a prophecy of the abrogation of the law of Moses, and of the destruction of the heathen idolatry, we learn from God himself, who thus explains the sense of the shaking of the heavens and the earth: Hag. ii. 21. 'Speak to Zorobabel, governor of Judah, saying, I will shake the heavens and the earth. ' 22. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen: ' For from this it is plain, first, That the shaking of the heavens, ' at the coming of the desire of all nations, means, that at his coming the throne of the kingdom of the Jewish princes who supported the law of Moses was to be overthrown; next, That the shaking of the earth means, that the strength of the kingdoms of the heathen princes who upheld idolatry, was to be destroyed by the preaching of the gospel.—Further, seeing in the expression, Hag. ii. 6. 'Yet once, it is a little while, and I will shake the heavens and the earth, there is a reference to a former shaking of the earth, namely, that which happened at the giving of the law, the interpretation given, Hag. ii. 21, 22. of the shaking of the heavens and the earth, by the preaching of the gospel after the coming of the desire of all nations. It leads us to consider the shaking of Mount Sinai, at the giving of the law, as emblematic of the destruction of the heathen idolatry by the introduction of the law of Moses.—The apostle, for the further information of the Hebrews, told them that the promise, 'Yet once I will shake the heavens and the earth,' implied, that the things shaken and overthrown were to be removed, in order that the things not to be shaken, which was the Christian church and gospel form of worship, may remain firmly established to the end of time; so that there are to be no more changes made in the religion of the world, ver. 27. Having finished his address to the unbelieving Hebrews, the apostle directed his discourse to such of the present generation who composed the church, in this manner: 'We having received a dispensation of religion which is never to be altered, ought to hold fast the gift of that most excellent dispensation, whereby we can worship God acceptably with reverence and religious fear, ver. 28. For, under the gospel, God is as much a consuming fire to them who disobey him by infidelity, or who slight him in apostasy, as he was to the rebellious Israelites under the law, ver. 29.

NEW TRANSLATION.

CHAP. XII. 1. Wherefore, even we having so great a cloud of witnesses placed around us, laying aside every weight, and the sin easily committed, let us run (vi) with perseverance the race set before us; 2. Looking off to Jesus (ἐξετευχόμενοι τῷ ἤκτορι τοῦ φθορίου) the captain and perfector of the faith! who, for the joy which was set before him, 3. Ver. 1.—1. Having so great a cloud: both the Greeks and the Romans used the word cloud to express a great number of people. See 1 Thees. iv. 17. note 4. Capel thinks the metaphor is taken from flocks or bands of wild beasts in the air, lex. i. 8. 'Who covereth them as a cloud, and as the doves to their windows. ' See also Ezek. xxxix. 2. 2. Of witnesses. —Because at the celebration of the games the victors in the morning contests did not receive the prizes till the evening, but looked at those who engaged in the succeeding combats, the apostle, in allusion to that custom, by an high rhetorical figure, represents the ancient patriarchs, and prophets, and judges, all kings, and right of all men mentioned in the preceding chapter, who had been victorious in their own combats, as standing round the Hebrews, and observing how they acquitted themselves in the determining of this race. By looking upon the apostle did not mean to insinuate, that the saints in the other worlds are doing in this; but to teach us to think of them often, that by the recollection of their trials and virtues we may stir ourselves up to greater diligence in our Christian course.

CHAP. XII. —1. Therefore, even we, like the combatants in the Grecian games, having an assembly of witnesses placed around us, laying aside every weight of worldly hopes and fears, and cares, and friendships, which encumber us in running, and the sin of apostasy which is so easily committed, let us run with perseverance the race appointed unto us; 2. Looking off from the ancients to Jesus, the leader and rewarder of the faithful, who, for the joy of bringing many sons into glory which was set before him, endured the slavish agonies of the cross, sin—which is well adapted to one's circumstances and inclinations, consequently is easily committed; in opposition to σκότωσθεν, that which hath no recommending circumstance, or which is not suited to your capacity. 4. Let us run with perseverance the race set before us;—It is thought that the Hebrews were not acquainted with the Olympic and other sacred games of the Greeks, we may suppose the apostle alludes to the games which Herod instituted in imitation of the Greeks, in some of the cities which he built in Judea, or perhaps.

VER. 2.—1. The captain and perfector of the faith:—Ἀρχιστάσιον, the captain. For this signification of ἀρχιστάσιον, see chap. ii. 15. by 1—ἐξετευχόμενοι τῷ ἤκτορι τοῦ φθορίου, and perfecter. See Hebr. v. 9. note 1. The apostle having exhorted the Hebrews to run the race set before them, compares Jesus to the judge of the games, whose office it was to determine the prizes, and to make them perfect as combatants, by bestowing on them the prizes for which they had contended. 2. Who, for the joy which was set before him:—The phrase ἐξετευχόμενοι τῷ ἤκτορι τοῦ φθορίου is by some translated "who, instead of the joy," understanding that the joy is a thing which is possessed from the beginning of right of creation; or according to
HEBREWS.

3. Wherefore, attentively consider the dignity of your leader, who, before he was thus rewarded, patiently endured such calumny, opposition, and persecution from sinners against himself, that ye may not be weary, being dispirited in your minds through the continuance of the persecution.

4. Your sufferings are far short of those which Christ endured. For not ye have borne the blood of any one/background in combating against your wicked persecutors.

5. Besides, have ye forgotten the exhortation in which God reasoneth with you as with his children? My son, do not think lightly of the Lord's chastisement, neither faint when thou art rebuked (cor) of him:

6. For whom the Lord loveth he chastiseth, and scourgeth every son whom he receiveth. (See Rom. iii. 19.)

7. If ye endure chastisement, God behaveth towards you as his children. For what son is there whom his father doth not chastise?

8. But if ye be without chastisement, of which all sons are partakers, certainly ye are bastards, and not sons.

9. (Eng.) Further, we have had fathers of our flesh, who chastised us, and we gave them reverence: shall we not much rather be in subjection to the Father of our spirits, and live?

10. For verily, (ver. 295.) during a few days, chastised us according to their own pleasure, but he for our advantage, (as re. μαυλον) in order to our partaking of his holiness.

11. Now no chastisement indeed, for the present, seemeth to be matter of joy, but of sorrow: Nevertheless, afterwards, it returns the peaceful fruit of righteousness to them who are trained by it.

12. Wherefore, bring into the posture of action your arms which others, the joy of his human state, which he parted with, choosing to endure the cross. But in my opinion both glosses are improper, being not the translation of a joy which Jesus was not the transmitter of, but which was set before him as the reward of his sufferings. The joy set before him, is contrasted with the race set before as, ver. 1.

3. Endured the cross,—The example of Christ's sufferings and reward is of powerful efficacy to animate his disciples to imitate him in suffering, that like him they may be rewarded.

5. Reasoneth.—So ἰδανθετήρα properly signifies; and so it is translated Acts xvii. 19. He himself entering into the synagogue, (παρευραθείς ὠς λαον) reasoneth with the Jews.

6. Whom the Lord loveth he chastiseth.—This passage of scripture, by placing the dispensations of Providence in a just light, dismisses that gloom which the disorders and miseries prevailing in the world are set to apo. We are here in a state of education, under the governance of God, who pardons us the office of a prudent and affectionate Father. By the various afflictions of life, he teaches us the virtues necessary to fit us for discharging the duties, and for enjoying the pleasures of heaven. May every afflicted person firmly believe this!

7. This is the LXX. translation of Prov. iv. 12, which Halleth thinks more just than the common version. Even as a father the son in whom he delighteth, (γεννησας αὐῶν, or, δόθησας, or, δόθησε) in which latter sense it is translated in the Arabian, Syriac, and Chaldee versions; and that first is signifies either he delighteth in, or he receiveth. He adds, There is sufficient reason given in this verse for the word used here, and of the apostle; since, according to their rendering, the Hebrew text is complete; whereas, according to the other translation, the word ἀγαπησε, or, ὄνομα, must be supplied as omitted.

8. If ye be without chastisement.—If ye pass your lives without experiencing sickness of any kind, or worrily losses, or affliction in your families, or death of children, or injuries from your neighbours, or any of the other troubles to which the children of God are exposed, certainly ye are treated by your heavenly Father as bastards, and not as sons.

9. Ver. 9.—We have had fathers of our flesh. By distinguishing between the fathers of our flesh and the Father of our spirits, the apostle teaches us, that we derive only our flesh from our parents, but our spirit from God. Eccles. xii. 7. Isa. xvi. 16. Zach. xii. 1.

10. He is in subjection to the Father of our spirits, and live.—The apostle seems to have had Deut. xviii. 18 in his eye, where the son was to do the will of his father, but that was disobedient to his father was ordered to be stoned. This is one of the many instances in which the apostle conveys the most forcible reason for the single word.

11. It returns the peaceful fruit of righteousness; that is, the peaceful fruit, which is righteousness. Boz thinks προδύναμος, a strong person should be translated the faithful person himself, and of outward peace to those with whom he lives: Also it is called the fruit of God's chastisements, because afflictions have a natural influence to produce virtues in the chastised, which are the occasion of joy far greater than the pain arising from the chastisement. Paul. exx. 67, 79.

12. To them that are trained thereby.—Τραίνω; This denotes those who are properly translated trained persons.

13. Bring into the right position, &c.—Here the apostle alludes to pagulans, whose strength being exhausted in the fight,
The arms which hang down, and the weakened knees: (Isa. xxxiv. 3.)

And make smooth paths1 for your feet, that that which is lame may not be put out of joint, but rather healed.

Purse peace with all men, and holiness,2 without which no one shall see the Lord;3

Carefully observing, lest any one come short of the grace of God, lest some bitter root springing up trouble you,4 and by it many be polluted;

Lest there be any fornicator, or profane person,5 as Esau,6 who for one meal gave away his birthrights.

And ye know, that (Gen. xli.) although afterwards he wished to inherit the blessing, he was repudiated;7 for he found no place of rest, nor their arms hang down and their knees shake. His meaning is,—does not succumb under your afflictions, but renew your exertions.

For which cause, that ye may enter in—cary dis be translated, because a winding path may be as smooth and easy to walk in, and yet so obscured with thorns, as to keep the feet from being injured; and which is made by men's feet, a foot-path.—By making smooth paths for the feet, I mean not only so to remove every obstacle, as not to make any thing an impediment in running the Christian race; such as immoderate love of sensual pleasures, the slumber of their enemies, &c. 

The chase, in which hunters exert their utmost vigour in pursuing their prey. Hence in the Syriac version it is "Curriculum post peccum," see Rom. xii. 19. Perhaps the apostle had an eye to the Lord's saying, "Blessed are the peace-makers." 

The word of—"translated sanctification, which properly consists in being free, both from those lusts which are grasped by means of the senses, and from those lusts which are generated by the first corruption of nature, such as malice, revenge, envy, &c. Where these carnal lusts and bad passions are destroyed, we not only free ourselves from sins, but also quicken them into a continent, uncorruptible, incorruptible in the sight of God. Hence they are termed 'pollution of the flesh and of the spirit,' Col. vii. 1. Holiness, the word adopted by our translators, hath a more extensive meaning; for besides freedom from lusts and passions, it comprehends all those pure and virtuous dispositions which constitute a religious and moral character.

Without which no one shall see the Lord.—Although in the New Testament Jesus is commonly called the Lord, that title in this place denotes God the Father; because our coming to him after death is mentioned vers. 23. and because, in other passages, the feliz2 words "my Lord and my God" are applied to the Father in Matt. vi. 2. Col. xiii. 2. Rev. xxi. 4. The apostle exhorts us to be sure of the grace of God; and by the words "in this" the apostle intimates, that he who has these graces, he is in the enjoyment of all others, and that he who has these, has no need of the grace of the apostle. Ver. 44. The last use which I shall make of this remarkable subject is, to show how absolutely necessary it is for us to gain habits of virtue in this life, if we would enjoy the pleasures of the next. The state of bliss we call heaven, will not be capable of affecting those minds which are not qualified for it: we must in this world gain a relish of truth and virtue, if we would be able to taste that knowledge and perfection which are to make us happy in the next. The means of God are spiritual joys and reasures which are to rise up and nourish in the soul all spiritual growths; and these must be planted in her during this present state of probation. In short, heaven is not to be looked upon only as the reward, but as the natural effect of a religious life.

On the other hand, those evil spirits who by long custom have contracted the body habits of lust and shame, and revenges, an aversion to every thing that is good, just, or laudable, are naturally seasoned and prepared for pain and misery. Their ordinary habits have already taken root in them; they cannot be happy when divested of the body, unless we may suppose that Providence would not allow them to remain there, and work a miracle in the conversion of their faculties. They may, indeed, taste a kind of ignominious pleasure in those actions to which they are accustomed with their bodies; but when they are asleep or in the objects which are here apt to gratify them, they will naturally become the more unsatiable and the more pestilential. This is one of the most natural, and will always be, of the sins of which are called, in scriptural phrase, the worm which never dies. This notion of heaven and hell is so very conformable to the kind of human society which it was and is in the state of the heathens. It has been improved by many eminent divines of the last age; but there is none who has raised such noble notions on the subject, as the apostle. Ver. 15.—1. Carefully observing.—For the word, I Pet. v. 2. It is used to denote the exercise of the bishop's office in the
pentance, though he earnestly sought the blessing with tears. 2.

18 Now ye shall not come to a tangible mountain (see, v. 18) which burned with fire, and to blackness, and to darkness, and to tempest,

19 And to the noise of a trumpet, and to the sound of words, the heavens of which earnestly intimated that there might not be added to them a word;

20 (Isa. 88.) Although they could not bear that which was strictly commanded, (Exod. xii. 44,) hence if of the mountain the base, or the top, or the whole, it shall be stoned, or shot through with an arrow.

21 And so terrible was that which appeared, that Moses said, I am exceedingly afraid and quaking.

22 But ye shall come (see note 1 on ver. 18.) to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels;

2. Though he earnestly sought (v. 17) the blessing with tears.

The meaning is, Believers, Abraham's spiritual seed, in their way to the heavenly country, are not, like his natural seed in their way to Canaan, to be brought to a tangible mountain, such as Sina, was, to hear the law, by which they are to be governed in the heavenly country, declared in the terrible manner in which the law of the earthly country was proclaimed; but they are to be brought directly to the heavenly mountain of Zion, where God by some visible manifestation, as of, the ark of the covenant, and the living God, desires to receive them. 3. And to tempest—Josephus, Antiq. lib. 3 em. c. 5, tells us, that at the giving of the law, strong winds came down, and manifested the presence of the Lord. Perhaps this prefigured what happened when the new law, the gospel, was given: For, previous to the descent of the Holy Ghost, there came a sound from heaven, as of a mighty rushing wind. Acte ii. 2.

4. And to the sound of words—The words of the ten commandments pronounced by the angel who personified the Lord's voice. (See Heb. ii. 2 note 2), with a voice so loud and terrible, that the whole six hundred thousand who were able to go to war, with the women and children, and all the people, could not bear, heard them, Deut. xii. 22. and were exceedingly frightened.

5. Or shot through with an arrow.—This clause is wanting in many ancient MSS. in the Syriac, Vulgate, Coptic, and Ethiopic versions. If it is added to the text, it is taken from Exod. xiii. 10.

6. Moses said, I am exceedingly afraid and quaking. There is no mention of this circumstance in the history. But seeing the spirituality of the body of Christ and his death, and the knowledge that he acquainted them, some commentators are of opinion that they had it from tradition, or that it was recorded in some Jewish writing then extant. I think that something like this speech is insinuated in the account which Moses himself hath given of the matter. It is said, Exod. x.co. 18. 'On the morrow, the Lord appeared to Moses in the mount, and, and spoke to him out of the cloud, and said, I have heard the voice of the people which spake unto thee, saying, Let the Lord speak with us, and make us a sign unto us, and prove us, take us for thy people, and carry us in thine arm, as thou spakest unto Moses. And the Lord said unto Moses, Go unto the people, and sanctify them to-morrow, and they shall wash their clothes; and be ready unto-morrow, and bring offerings of every kind, both of men and of beasts; and let them bring every man the instrument of his vocation which he hath in the house of his brother. And the Lord said unto Moses, I, even I will be all in all; and whatsoever cometh any man unto the door of his brother's house, his brother's thing is his, and will be his. If a man sell any thing to his neighbour, and if he sell it by night or by day, if it be given him, and he know it not, shall be as though he had stolen it.'
HEBREWS.

CHAP. XII.

23 To the general assembly and church of the first-born, brought from the different parts of the universe to worship God. These are enrolled in heaven as citizens. And, instead of standing afar off, as your fathers did at Sinai, ye shall come near to God the supreme ruler of the whole universe, and to the spirits of just men made perfect by their union with their glorified bodies, and their introduction into heaven.

24 And to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel.

25 Take care that ye refuse not him speaking. For if they did not escape those things which dwelled righteousness, and St. John, who in vision had the state of the church set before him in its various stages till its consummation, saw the new heaven and the new earth appear after the great event in the heavens and earth, it speaks agreeably to the ancient revelations, which promised to the spiritual seed of Abraham the eternal possession of an heavenly country. And the figure and pledge of giving life and the everlasting possession of Canaan. And though in these revelations the land is said concerning the nature of the new heaven and earth; every person of glory and beauty and convened the Son of God, to be magnificent, glorious, and full of pleasures. See Sceptator, vol. viii. No. 660.

Ver. 1. To the general assembly. That these accounts of the future felicity of the righteous are not to be interpreted metaphorically, may be gathered from the gospel doctrine of the resurrection, whereby we are assured that we shall be united to a real body, consisting of organs of sensation and of members fitted for actuated motion. For the bodies of these members and organs of sensation, we must also have a material habitation and food to satisfy our appetites. Hence 'the redemption of the body from corruption' is called, Rom. viii. 23. the manifestation of the sons of God; and, ver. 21. 'their glorification.'

Further, as the gospel speaks consistently, when, together with what has been above shown, it promises the new heaven and earth, it speaks agreeably to the ancient revelations, which promised to Adam and Eve a spiritual seed of Christ to inherit their land.

2 And church of the first-born.—The first-born of man and beast, being reckoned more excellent than the subsequent birth, were not an encouragement to the Hebrews. Hence the words of the Greek word is derived. If the allusion to the transactions at Sinai was intended, then the church of the first-born shall be more exalted than our present church. And the beauty and convenancy of our new habitation, will be as much superior to the pleasures of this earth, as the members and senses of the body spiritual are superior to our present members and senses. In a word, seeing God himself is to dwell with the righteous in the heavenly country, it will, as becoming the residence of God, be magnificent, glorious, and full of pleasures. See Sceptator, vol. viii. No. 660.

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HEBREWS.

27 Now this speech, Yet once, signifies the removing of the things shaken, as of things which were made, that the things not to be

his Son. For, having commissioned his Son to make the gospel revelation, and having given him the apostles as his assistants, John xvi. 6, and, according to his promise, having sent down the Holy Ghost from heaven upon them, whatever they speak by inspiration, was really spoken of God by his Son.

3. For he did not escape who refused him delivering an oracle on earth. —That signifies do not escape an oracle, see proc. Heb. vii. 5, note 3. Although ἀνάκτου in the proceeding chapter refers to the things which were shaken, yet it does not signify God speaking the law from Sinai: For on that occasion the Israelites did not refuse either either the law or the oracle. The people of Canaan, their refusal provoked God so exceedingly, as to make him swear that none of the grown-up persons who came out of Egypt, and saw the wonders of God, would enter into Canaan, or reap the fruits of his promise to Abraham, without the stoning of wildness. And since all of them did actually fall there except Caleb and Joshua, who were not engaged in the rebellion, the sin of the people had good reasons, from their not escaping, to caution the Hebrews against turning away from God, who was then speaking to them from Mount Sinai. One of those who refused, when they are accused of the same kind, Heb. ii. 1-4, by putting them in mind of the punishments which were inflicted on their fathers, from time to time, for their various offenses, the same Hebrews also criticized their transgressions of the law of Moses.

4. But then, the Hebrews did not turn away from him speaking from heaven. —The words shall not escape, are necessarily supplied here from the clause immediately preceding. And with respect to the word speaking, it is taken from the first clause of the verse; and being followed in this place with the words εὕρηκαν, from heaven, it is reasonable to think that the same ought to be supplied in the first clause, thus. Take care that ye refuse not him speaking from heaven.

Ver. 28.—His voice then shook the earth.—His voice does not mean Moses's voice; for when he spoke the oracle, or divine command to the Israelites to go into Canaan, his voice was not accompanied with any earthquake. Neither does it mean the Son's voice, for he did not speak the law. See Heb. i. 2, note 5. But the meaning is, that at that time, before the various judgments were sent upon the Israelites, there was a declaration of God's resolution to remove both the idolatrous worship of the heathens, and the ceremonial worship of the Jewish nation. It was then that the Father, by the second person of the Godhead, under the idea of God's shaking the heavens and the earth, etc., Hag. ii. 6. 'Thus saith the Lord of hosts. Yet once, it is a little while, and I will shake all nations.' By this the destruction of the idolatrous worship of the Canaanites by the introduction of the Mosaic law, is properly signified.

2. But now he hath promised.—As the word εὕρηκαν, in the first clause, refers to the shaking of the earth at the giving of the law, the word καθάρισαν, now, in this clause, which stands opposed to it, must refer to the introduction of the new dispensation, and to the shaking of the earth at the building of the temple, that was made in the religious and political state of the world, by the preaching of the gospel.

3. Saying, Yet once I shak not the earth only, &c.—The unbecomingness of this prophecy, as it is made from God himself, because he had abolished the law of Moses. Wherefore, to reconcile them to that event, the apostle quoted this prophecy of Haggai, in which not only the overthrow the throne is signified, but the overthrow of the Mosaic institutions, together with the alteration which was to be made in the ordinances of the Jewish nation. It is not the case that the word καθάρισαν, under the idea of God's shaking the heavens and the earth, etc., Hag. ii. 6. 'Thus saith the Lord of hosts. Yet once, it is a little while, and I will shake all nations.' By this the destruction of the idolatrous worship of the heathens is the typhon of the kingdom of the Jewish princes, the overthrowing of which is foretold by the 'shaking of the heavens and the earth.' Hag. ii. 21. 'Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth. And I will overthrow the throne of kingdoms, and I will destroy the kingdoms of the heavens, and I will overthrow the chariots, and I will destroy the chariots of fire. For,' the throne of kingdoms, the Israelites, and the kingdoms of the heathen, are the kingdoms of the world of this present state, the destruction of which is foretold by the 'shaking of the earth.' Wherefore, all these kingdoms, having been shaken, and the marriage of the earth which were upheld by them were of course to be removed.

As of things that were made, which are shaken and removed, the word καθάρισαν sometimes signifies to appoint, (see Heb. ii. 2, note 1.) Pierce thinks the apostle's argument, in that the Jewish church and worship having been abolished, the heathen should understand that, as God saw fit. But since the heathen worship is likewise said to be shaken, I think the expression, 'things that were made,' is as intelligible for 'things that were made with hands,' which, according to the
shaken may remain. 1

32 Wherefore, we having received a kingdom not to be shaken, let us hold fast the profession of our hope firmly, not treasuring the outward forms of piety, but the inward reality of the Christian life. 3. That the things not to be shaken may remain. 1—This is the apostle's right to infer from the expression, Yet once. For as it implies, that God would make but one alteration more in the religious worship of the world, it certainly follows, that the form to be substituted in the room of the things to be shaken and removed, shall be permanent. The gospel therefore will remain to the end of the world, as the only form of religion acceptable to God.

Ver. 32. Wherefore, we having received a kingdom not to be shaken. — Αὐτοὶ ἑτοιμάζονται τὰς τινὰς ἡμεῖς ἀπολωλίσθησιν. This is an allusion to Dan. vii. 14. 'The saints of the Most High shall possess the kingdom for ever, even for ever and ever.' In this allusion the apostle followed Christ, who often called the gospel dispensation the kingdom of heaven.

2. Let us hold fast a gift. — So πρότερον is translated 2 Cor. viii. 4. and should be translated here, as that sense of the word agrees well with the apostle's strain of thought in this exhortation.

3. With reverence. — Μετὰ τίμησις, literally with modesty. The word is used by heathen authors, for that reverence with which men approach their princes, or their emperors. Now, modesty being a fear of doing something unbecoming, it is very properly used to denote the fear with which one, who is sensible of his own unworthiness, approaches the holy in acts of worship.

Ver. 35. Even our God is a consuming fire. — The apostle had now in his eye Deut. iv. 30, where, by telling the Israelites, 'The Lord thy God is a consuming fire,' Moses puts them in mind of the destruction of Korah and his companions. Wherefore, by adopting Moses's words, the apostle brings the same instance of God's power to our remembrance, that we may be deterred from apostasy, disobedience, and all irreverence in the worship of God, who, though he appears free of mercy in the gospel, is as much determined to punish the rebellious as ever.

CHAPTER XIII.

View and Illustration.

This chapter begins with an exhortation to the Hebrews to exercise love to the brethren, hospitality to strangers, and compassion to the imprisoned and afflicted: chastity likewise is recommended, together with disinterestedness, and a careful imitation of their teachers, whose trial was ended, and who had showed great fortitude in suffering for their faith, ver. 1—8.

Next, the Hebrews were desired to beware of being tossed about with those discordant doctrines which were introduced by foreign, that is, unauthorized teachers; these pernicious doctrines, concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, which the Judaizing teachers inculcated with great earnestness. Their giving heed to these errors the apostle was anxious to prevent, because, if they trusted to the Levitical atonements for pardon, they would lose the benefit of the sacrifice of Christ. This, the apostle told them, their own law taught them figuratively, by prohibiting the priests and people to eat of those sacrifices whose blood was carried into the holy places to make atonement. And being unwilling to quit the subject, he added, that because the carcasses of the sin-offerings were ordered to be burnt without the camp as things unclean, ver. 11.—So Jesus, who sanctified the people with his own blood, suffered as a malefactor or unclean person without the gates of Jerusalem, ver. 12. These particulars the apostle mentioned, to show, that all the Levitical sin-offerings were types of Christ, whose example in suffering ignominy and punishment for men he desired the Hebrews to imitate from gratitude, by willingly suffering reproach and persecution for his sake, ver. 13. And this they might do more easily, as they knew they had no continuing city here, but were seeking one in the life to come, ver. 14. In the mean time, he exhorted them to worship God, not in the Jewish but in the Christian manner, by offering through Christ the sacrifices of praise to God continually, ver. 15.—And to be zealous in doing good works, because worship, accompanied with such works, are sacrifices far more pleasant to God than the sacrifices of beasts, ver. 16.

Again, because the Hebrews, through the prejudices of their education, were in danger of not hearkening to their teachers when they inculcated the true doctrines of the gospel, he ordered them to be obedient to their spiritual guides, and to esteem them highly as persons who watched over their souls, ver. 17. And requested them to pray for him, because he assured them that he had maintained a good conscience in all the things he had written to them, ver. 18. Then gave them his apostolical benediction in a most elegant form, ver. 20, 21.—And besought them to take in good part the instruction contained in this letter, which he acknowledged was a short one, considering the variety and importance of the subjects he had handled in it, ver. 22.

Having thus finished his exhortations, the apostle informed the Hebrews that he had sent away Timothy on some important business, but promised, if he returned in time, to bring him with him when he visited them, ver. 23. In the mean while, he desired them to present his salutation to all the rulers of their church; meaning, I suppose, the apostles and elders at Jerusalem: also, in his name, to salute all the brethren and saints; and sent them the salutation of the brethren in Italy, ver. 24. Then concluded with giving them his apostolical benediction in a more short form, ver. 25.

NEW TRANSLATION.

CHAP. XIII.—1 Let brotherly love (see Heb. vi. 10) continue.

2 Be not forgetful to entertain strangers, for thereby some have entertained angels, without knowing them. 1

Ver. 2. Without knowing them. — The Greek word ἀνέσω, with a participle, signifies that the thing expressed by the participle was done or suffered by one without his knowing it. The apostle had Abraham and Lot in his eye, who happening to see angels in the
HEBREWS.

3 By your prayers and good offices assist them who are in bonds for their religion, as equally liable to be bound for that good cause; and they who suffer any kind of evil, as being yourselves also in the body, subject to adversity.

4 In opposition to the notions of the Essenes, let marriage be esteemed an honourable state among all ranks, and let adultery be avoided. For fornicators and adulterers, though not punished by men, God will severely punish, as invaders of their neighbour's dearest rights.

5 However poor ye may be, shew no immoderate love of money in your dealings; being contented with what things ye have. In every difficulty rely on God. For, when he ordered Joshua to conduct the Israelites, he himself said, (Josh. i. 5.,) As I was with Moses, so will I be with thee. And if any of ye be afflicted, let them say, It is the Lord's doing, and it is marvellous in our eyes. If any of ye be persecuted, God will be in the midst of the afflicting, and will save them, as he promised thee.

6 So that, taking courage, we may say, The Lord is my helper, and I will not fear what man can do to me.

7 Remember your rulers, who have spoken to you the word of God; of whose conversation allow us to speak, attentively considering the ending, imitate their faith.

8 Jesus Christ, yesterday and to-day, is the same, powerful, good, and wise, in former times made God manifested, and did wonders, in the last days appeared to the sons of God in substance, and declared the counsel of the ages to come, for our guidance, by preaching whom, the angel of the covenant, by whom ye were sanctified, declared in his gospel, that when ye end your conversation, ye may be supported as they were.

9 Jesus Christ, yesterday and to-day, is the same, powerful, good, and wise, in former times made God manifested, and did wonders, in the last days appeared to the sons of God in substance, and declared the counsel of the ages to come, for our guidance, by preaching whom, the angel of the covenant, by whom ye were sanctified, declared in his gospel, that when ye end your conversation, ye may be supported as they were.

10 Being yourselves also in the body. — The precepts contained in this and in the following verses, but especially the precepts in this verse, on account of the sacredness, brevity, and beauty of the language, and the strength of the reasons added to support them, may be compared with the most elegant of the precepts of Epistle and Epistle, and the mode of skilful and mystical explanation they will be found by persons of taste to excite all. Ver. 6. — Let marriage be honourable. — I have supplied the substantive verb here, to make this verse run, as the preceding and following verses, in the imperative mood.

11 For fornicators. — This is the Vulgate translation, Fornicators enim. Ver. 6. — Let your behaviour. — The word verbis is used like wise by Plato, and other Greek writers, to denote one's manner of living.

12 Being contented with the things ye have. — The apostle did not mean to enjoin the precepts of the Hebrews, or any person, from unlawful means for bettering their circumstances; but that, having used such means, they were to be contented, although God did not make them successful. — This advice was peculiarly suited to the Hebrew Christians in their then persecuted state, see ver. 6. It is also applicable to every Christian in any condition. He must forbear being slanderous against those who are in every respect like himself; by forbidding the immoderate love of money, and enjoining contentment with the things we have, it teaches us to derive our happiness from the enjoyments of this life, rather than from the enjoyments of riches. — The argument, ver. 6, by which the apostle goes from the timeous to the eternal, he enforces the importance of contentment with our lot, whatever it may be. In this large sense the following passage from the Speaker, No. 647, is an excellent illustration of the apostle's precept: Says he, 'There never was any system besides that of Christianity, which could effectually produce in the mind of man the virtue I have been hitherto speaking of. In order to make us content with our present condition, many of the ancient philosophers tell us that our discontent only hurts ourselves, without being able to make any alteration in our circumstances; others, that whatever evil befalls us is derived to us by a fatal necessity, to which the gods themselves are subject; which is very gravely told the wise man, who is miserable, that it is necessary be should be so to keep up the harmony of the universe, and that the uncomplaining kindness of our benevolence is more necessary than the wise man had supposed. They rather give despair than consolation. In a word, a man may reply to one of these comforters, as Augustus did to his friend who ad- viced him to be content with the death of a person whom he regarded as a great misfortune, because his grief could not be cured, if only he were merely the expression of his insensibility or his foolishness. But it is never the less a matter of human nature. It prescribes to a very miserable man the means of bettering his condition; and, it shews him, that the bearing of his misfortunes as well as he ought to do, will naturally end in the removal of them. It makes him easy here, because it can make him happy hereafter. — Upon the whole, a contented mind is of great value in every condition of life. — If in the present life his happiness arises from the shedding of his de- sign, in the future, this same man, in the same essay, as a proper means of acquiring the virtue of contentment, advises a man. — To set the good things which he possesses in opposition to those which he doth not possess. For thus he will be sensible, that the things which he enjoys are not the many more in number, and are not so precious, as the things which he wants; and for the want of which he is unhappy. 2. Under affliction, to reflect how much more unhappy he might be than he really is. The former consideration belongs to those who are in easy circumstances: this regards those who are under the pressure of some misfortune. To each it will be an alleviation of their suffer- ing to compare them with others. — This is the meaning of the word Fell, who wrote the life of Dr. Hammond, said, that good man, who laboured under the complication of a great many vexations, when he had the power upon him, to thank God that it was not the stone; and when he had the stone, that he had not both these dispensers upon him at the same time.

13. Himself hath said. — Acts xvi. 30. This verse expresses is of much greater authority than the next five verses of the Vulgate. And by quoting it on this occasion the apostle teaches us, that every faithful servant of God, in those difficulties to which he is exposed, may apply to himself God's promises to Joshua while he endeavours to do his duty.

14. Utterly forsake thee. — The multitude of the negative particles, and their position in the original, render this verse more emphatical and beautiful. -This promise David repeated to Solomon, 1 Chron. xxviii. 20. See also xxii. 10, 11.

15. Taking courage we may say. — God's promises to Joshua and to David, and their expressions of trust in God, being ap- proved by the apostle to the Hebrews. It teaches us, that God's promises to individuals, and their exercises of faith and trust built thereon, are recorded in scripture for the encouragement of the people of God in every age.

16. I will not fear what man can do to me. — As a remedy against the immoderate fear of man, the apostle proverbial from the apostle, which every good man may apply to himself, namely, that the Lord is his helper, the Speaker, No. 615, ad- vises us. — The beneficence of God towards man is a good reason why he should cease to be afraid of the effects of the moment, and come to the benefit of his own servants. — In the next place, we should consider, though the evil we imagine should come to pass, it may be much more supportable than it appeared to be. As there is no prosperous state of life without its calamities, so there is no adversity without its beauty. The evils of this life appear deceitful and premeditated, as there are not distances between them, that is, the necessary. For this reason the stage of the universe, and that the man who is sensible of this hardness and perplexity. This promise is also very useful to Christians, who may comfort ourselves with this consideration, that the thing feared may not reach us, so we may not reach what we fear. Our lives may not extend to that dreadful point which we have in view. Be who knows all our fallings, and will not suffer us to be tempted beyond our strength. — But neither shall you be tempted above that which ye can bear, with the addition, whereby you may be able to bear. — 1 Cor. x. 13.

17. Remember your rulers. — Who they were, see Pre- cedent notes, sect. 2 art. 1. Note 2. — And it may be par- ticularly signified a ruler or commander, we should recollect, that the authority of Christian bishops and pastors, of whom the apostle is speaking, is not of the same nature, as that of the Essenes being founded, not on force, but in the fidelity with which they discharge the duties of their function, and in the esteem and affection of their flock.

18. Of whose conversation attentively considering the ending. — See Ver. 11, note 2. — Of whose conversation attentively considering the ending, andeka, f parasite. — But the mention of their virtues, and with a desire to imitate them, is the only worship which is due to them from the living.
Be not tossed about with various and foreign doctrines, \textit{et cetera.} (See Ephes. iv. 6.) \textit{For it is good that the heart be established by grace, not by meats, through which they have not been defiled those who walk in them.}

We have an altar, of which they have no right to eat who worship in the tabernacle.

For, of all animals whose blood is brought as a sin-offering into the holy places by the high-priest, the bodies are burnt without the camp.

Therefore Jesus also, that he might sanctify the people, ( Heb. x. 10.) with his own blood, suffered without the gate.

Well then, let us go forth, with him out of the camp, bearing his reproach.

For we have not here an abiding city, but we earnestly seek one to come.


c., chap. xii. 10.)

Ver. 8. Jesus Christ, yesterday and to-day, the same.---Because Jesus Christ sometimes denotes the doctrine of Christ, (Acts v. 62. 1 Cor. i. 13. 2 Cor. iv. 6.) the Socinians think this is a declaration that the doctrine of Christ, as at the beginning, and will continue to be so for ever, without any alteration. But if they would read it of grace or the Gospel, it is greatly culpable. According to this interpretation, the verse connects with the following ver. 9. Be not tossed about, 	extit{et cetera.} But though their interpretation contains an excellent sentiment, others, more justly in my opinion, understand this of the nature, rather than of the doctrine of Christ, especially as 

Ver. 9. --- The doctrine concerning the efficacy of the Levitical sacrifices to procure the pardon of sin, and their necessity to salvation, were discordant with the gospel doctrine of pardon through the death of Christ; and were taught by the unbelieving Jews and Judaizing Christians, who had no authority to institute such doctrines.

Ver. 10. --- The heart be established by grace, not by meats.---Here the apostle had in his eye the Levitical burnt-offerings and peace-offerings which were made of animals fit for meat, and on which the offerers feasted in the court of the tabernacle, Lev. vii. 11---10. Deut. x. 8. 11, 12. In token of their being pardoned and at peace with God. That this was signified by the worshippers being allowed to eat of their own peace-offerings, we learn from ver. 10. where, by "eating of the sacrifice," the apostle, who was well acquainted with the sentiments and language of the Jews, evidently means the partaking of the blessings procured by the sacrifice. See 1 Cor. x. 28. 29.

Ver. 11. --- Therefore, as the offering of the burnt and peace-offerings is termed "a好转 with the meat," Heb. ix. 9, 10. the "establishing the heart by grace," must mean, as in the commentary, the hope for pardon through the sacrifice of Christ, called grace, because grace obtained through that sacrifice is the grace of God.

2. (Though which they have not been profited who walk in them.)---This circumstance shows that the apostle is not speaking of ordinary meats, but of meats offered in sacrifice, concerning which the apostle says, (1 Cor. vii. 19.) who eat not, that the habit of offering such sacrifices, by the eating of meat, the Levitical sacrifices, and the habit of eating of the sacrifice, the apostle says, (1 Cor. vii. 19.) of meats, obtained an eternal pardon thereby. And he had good reason to say this: For these sacrifices being offered to God as king in Israel, and as moral governor of the world, the pardon which was sealed to the offerers, by their being permitted to feast on these sacrifices, was not of the tabernacle, nor of the kingdom of God their king, was not a real but a political pardon, consisting in the remission of those civil penalties which, as the head of their country, he obtained for their people. This was as "without the camp" in the wilderness. Wherefore, criminals being regarded as unclean, were always put to death without entering into a camp or city. In that manner our Lord and his martyrs suffered.

We have not here an abiding city.
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16 And though persecuted by our unbelieving brethren, through us, as our High-priest, let us offer up the sacrifice of praise continually to God, namely, the fruit of our lips, confessing to his name.  

17 But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.  

18 Obey your rulers, (see ver. 7 note 1.), and submit yourselves, (for they watch for your souls as those who must give account. Obey THEM, that they may do this with joy, and not with mourning; for that would be unprofitable for you.  

19 Pray for us; for we are confident that we have a good conscience, willing in all things to behave well.  

20 And I the more earnestly beseech you to do this, that I may be restored to you the sooner.  

21 Now may the God of peace, who brought back from the dead our Lord Jesus the great Shepherd of the sheep (see verse 12) through the blood of the everlasting covenant,  

22 Make you fit for every good work, to do his will, producing in you what is acceptable in his sight through Jesus Christ, to whom as a high priest we offer the fruits of our lips.  

23 Now I beseech you, brethren, suffer this word of exhortation, for indeed I have written to you (see verse 17) briefly.  

24 Know that my mouth is opened, and my lips are ready, when I come among you, with whom, if he come back soon, I will pay you a visit: For I have ordered him to return to this place.  

3. of the sheep.—Christ’s sheep are all those, whether in the visible church or out of it, who from faith in God, and in Christ when he was made known to them, live sober, righteous, and godly in this world, as taught by the apostles. For all such are guided, protected, and fed by Christ. So Christ himself hath not us, John x. 16. Other sheep I have who are not of this fold.  

4. Blood of the everlasting covenant.—In allusion to Matt. xxvii. 20, 22. This is my blood of the new testament, which is poured out for many for the remission of sins.  

20. 1. Timothy is sent away by me into Macedonia, with whom, if he come back soon, I will pay you a visit: For I have ordered him to return to this place.  

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24 In my name, wish health to all your spiritual guides, and to all the Christians in Judea. The Christians of Italy, in token of their communion with you, wish you health.

25 May the favour of God, and the assistance of his Spirit, be with you all. And in testimony of my sincerity in this wish, and in all the doctrines delivered in this letter, I say Amen.

EPITOLOGUE

TO

ST. PAUL'S EPISTLES.

Having now finished the translation and explanation of all the apostle Paul's epistles, I presume my readers will not be displeased with me for transcribing a passage from the conclusion of Archdeacon Paley's Horn Pauline, where, after giving a short but comprehensive view of the evidences by which the authenticity of St. Paul's epistle is established beyond all possibility of doubt, he thus proceeds:—"If it be true, that we are in possession of the very letters which St. Paul wrote, let us consider what confirmation they afford to the Christian history. In my opinion, they substantiate the whole transaction. The great object of modern research is, to come at the epistolary correspondence of the times. Amidst the obscurities, the silence, or the contradictions of history, if a letter can be found, we regard it as the discovery of a land-mark; so that by which we can correct, adjust, or supply the imperfections and uncertainties of other accounts. One cause of the superior credit which is attributed to letters is this, that the facts which they disclose generally come out incidentally, and therefore without design to mislead the public by false or exaggerated accounts. This reason may be applied to St. Paul's epistles with as much justice as to any letters whatever. Nothing could be farther from the intention of the writer, than to record any part of his history. That his history was in fact made public by these letters, and has by the same means been transmitted to future ages, as a secondary and unthought-of effect. The sincerity therefore of the apostle's declarations cannot reasonably be disputed; at least, we are sure that it was not vitiated by any desire of setting himself off to the public at large. But these letters form a part of the monuments of Christianity, as much to be valued for their contents as for their originality. A more inestimable treasure, the care of antiquity could not have sent down to us. Besides the proof they afford of the general reality of St. Paul's history, of the knowledge which the author of the Acts of the Apostles had obtained of that history, and the consequent probability that he was what he professed himself to have been, a companion of the apostle; besides the support they lend to these important inferences, they meet specifically some of the principal objections upon which the adversaries of Christianity have thought proper to rely. In particular, they shew,—

"I. That Christianity was not a story set on foot amidst the confusions which attended and immediately preceded the destruction of Jerusalem; when many extravagant reports were circulated, when men's minds were broken by terror and distress, when amidst the tumults that surrounded them inquiry was impracticable. These letters shew incontestably, that the religion had fixed and established itself before this state of things took place.

"II. Whereas it hath been insinuated, that our Gospels may have been made up of reports and stories which were current at the time, we may observe, that with respect to the Epistles that is impossible. A man cannot write the history of his own life from reports; nor, what is the same thing, be led by reports to refer to passages and transactions in which he states himself to have been immediately present and active. I do not allow that this insinuation is applied to the historical part of the New Testament with any colour of justice or probability; but I say, that to the Epistles it is not applicable at all.

"III. These letters prove, that the converts to Christianity were not drawn from the barbarous, the mean, or the ignorant set of men, which the representations of in Midnight would sometimes make them. We learn from letters, the character not only of the writers, but, in some measure, of the persons to whom they are written. To suppose that these letters were addressed to a rude tribe, incapable of thought or reflection, is just as reasonable as to suppose Locke's Essay on the Human Understanding to have been written for the instruction of savages. Whatever may be thought of these letters in other respects, either of diction or argument, they are certainly removed as far as possible from the habits and comprehension of a barbarous people.

"IV. St. Paul's history, I mean so much of it as may be collected from his letters, is so implicated with that of the other apostles, and with the substance indeed of the Christian history itself, that I apprehend it will be found impossible to admit St. Paul's story (I do not speak of the miraculous part of it) to be true, and yet to reject the rest as fabulous. For instance, can any one believe that there was such a man as Paul, a preacher of Christianity in the age which we assign to him, and not believe that there were also at the same time such men as Peter, and James, and other apostles, who had been companions of Christ.
during his life, and who after his death published and avowed the same things concerning him which Paul taught? Judea, and especially Jerusalem, was the scene of Christ's ministry. The witnesses of his miracles lived there. St. Paul by his own account, as well as that of his historian, appears to have frequented this city; to have carried on a communication with the church there; to have associated with the rulers and elders of that church, who were some of them apostles; to have acted, as occasions offered, in correspondence, and sometimes in conjunction with them. Can it after this be doubted, but that the religion, and the general facts relating to it, which St. Paul, as expressed by his letters, to hand down to the churches which he established at a distance, were at the same time taught and published at Jerusalem itself, the place where the business was transacted, and taught and published, by those who had attended the founder of the institution in his miraculous, or pretended miraculous ministry?

"It is observable, for so it appears both in the Epistles and from the Acts of the Apostles, that Jerusalem, and the society of believers in that city, long continued the centre from which the missionaries of the religion issued, with which all other churches maintained a correspondence and connexion, to which they referred their doubts, and to which in times of public distress, they remitted their charitable assistance. This observation I think material; because it proves that this was not the case of giving out accounts in one country of what is transacted in another, without affording the hearers an opportunity of knowing whether the things related were credited by any, or even published in the place where they are reported to have passed.

V. St. Paul's letters furnish evidence (and what better evidence than a man's own letters can be desired?) of the soundness and sobriety of his judgment. His caution in distinguishing between the occasional suggestions of inspiration, and the ordinary exercise of his natural understanding, is without example in the history of human enthusiasm. His morality is everywhere calm, pure, and rational, adapted to the condition, the activity, and the business of social life, and of its various relations; free from the over-scrupulousness and mysteries of superstition, and from (what was more perhaps to be apprehended) the abstractions of quietism, and the soarings or extravagant speculations of which he justly complained, his opinion of the moral inequality of many actions, yet of the prudence and even duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just as the most liberal and enlightened moralist could form at this day. The accuracy of modern ethics has found nothing to amend in these determinations.

What Lord Lyttelton has remarked of the preference ascribed by St. Paul to inward rectitude of principle above every other religious accomplishment, is very material to our present purpose. "In his first epistle to the Corinthians, chap. xiii. 1-3. St. Paul has these words:--Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Is this not language of enthusiasm? Did ever an enthusiast prefer that universal benevolence which comprehendeth all moral virtues, and which, as appeareth by the following verses, is meant by charity here? Did ever an enthusiast, I say, prefer that benevolence (which we may add is attainable by every man) to faith, and to miracles, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired, nay, even to the merit of martyrdom? Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith, and, of all moral virtues, to value that least which is most particularly enforced by St. Paul, a spirit of candour, moderation, and peace? Certainly neither the temper nor the opinions of a man subject to fanatic delusions are to be found in this passage. — Considerations on the Conversion, &c.

"I see no reason, therefore, to question the integrity of his understanding. To call him a visionary, because he appeared to visioners; to call his assertions, which have mere pretense to inspiration, is to take the question for granted. It is to take for granted that no such visions or inspirations existed; at least it is to assume, contrary to his own assertions, that he had no other proofs than these to offer of his mission, or of the truth of his relations.

One thing I allow, that his letters everywhere discover great zeal and earnestness in the cause in which he was engaged; that is to say, he was convinced of the truth of what he taught; he was deeply impressed, but not more so than the occasion merited, with a sense of its importance. This produces a corresponding animation and solicitude in the exercise of his ministry. But would not these considerations, to be well-founded, have held the same place, and produced the same effect, in a mind the strongest and the most sedate?

VI. These letters are decisive as to the sufferings of the author; as also to the distressed state of the Christian church, and the dangers which attended the preaching of the gospel. See Col. i. 54.; 1 Cor. xv. 19, 30, 31, 32.; Rom. vii. 17, 18, 35, 36.; 1 Cor. vii. 25, 26.; Philip. i. 29, 30.; Gal. vi. 14, 17.; 1 Thess. i. 6.; 2 Thess. i. 4.

"We may seem to have accumulated texts unnecessarily; but besides that the point which they are brought to prove is of great importance, there is this also to be remarked in every one of the passages cited, that the allusion is drawn from the writer by the argument on the occasion; that the notice which is taken of his sufferings, and of the suffering condition of Christianity, is perfectly incidental, and is dictated by no design of stating the facts themselves. Indeed they are not stated at all; they may rather be said to be assumed. This is a distinction upon which we have reposed a good deal in the view of the case of this writer's information cannot be doubted, it always, in my opinion, adds greatly to the value and credit of the testimony, &c.

In the following quotations, the reference to the author's sufferings is accompanied with a specification of time and place, and with an appeal for the truth of what he declares to the knowledge of the persons whom he addresses, 1 Thess. ii. 2, 2 Tim. iii. 10, 11.

"I apprehend, that to this point, as far as the testimony of St. Paul is credited, the evidence from his letters is complete and full. It appears under every form in which it could appear, by occasional allusions and by direct assertions, by general declarations and by specific examples. VII. St. Paul in these letters asserts, in positive and unequivocal terms, his performance of miracles, strictly and properly so called: Gal. iii. 5. 1 Cor. ii. 4, 5. 1 Thess. i. 5. Heb. ii. 4. Rom. xv. 15, 16, 19. 2 Cor. xi. 12. "Truly the signs of an apostle were wrought among you, in all patience, by signs and wonders and mighty deeds."

"VII. St. Paul in these letters asserts, in positive and unequivocal terms, his performance of miracles, strictly and properly so called: Gal. iii. 5. 1 Cor. ii. 4, 5. 1 Thess. i. 5. Heb. ii. 4. Rom. xv. 15, 16, 19. 2 Cor. xi. 12. "Truly the signs of an apostle were wrought among you, in all patience, by signs and wonders and mighty deeds."

These words, signa et mira, signa et mira, are the specific appropriate terms throughout the New Testament, employed when public sensible miracles are intended to be expressed. This will appear by consulting amongst other places the following texts: Mark xvi. 20. Luke xxii. 8. John ii. 23. iii. 2, 18. iv. 34. 36. 49. Acts ii. 23. iv. 20. v. 12. vi. 8. vii. 16. xiv. 3. xv. 12. And it cannot be shewn, that they are ever
employed to express any thing else. Further, these words
not only denote miracles as opposed to natural effects, but
they denote visible, and what may be called external mira-
cles, as distinguished, First, from inspiration. If St. Paul
had meant to refer only to secret illuminations of his un-
derstanding, or secret influences upon his will or affec-
tions, he could not with truth have represented them as
signs and wonders wrought by him, or signs, and won-
ders, and mighty deeds wrought amongst them. Secondly,
from visions. These would not by any means satisfy the
force of the terms, signs, wonders, and mighty deeds; still
less could they be said to be wrought by him, or wrought
amongst them; nor are these terms and expressions any-
where applied to visions. When our author alludes to the
supernatural communications which he had received, either
by vision or otherwise, he uses expressions suited to the
nature of the subject, but very different from the words
which we quoted. He calls them revelations, but never
signs, wonders, or mighty deeds. 'I will come,' says he,
to visions and revelations of the Lord; and then proceeds
to describe a particular instance; and afterwards adds, 'lest
I should be exalted above measure, through the abundance
of the revelations, there was given me a thorn in the flesh.'

Upon the whole, the matter admits of no softening
qualification or ambiguity whatever. If St. Paul did not
work actual, sensible, public miracles, he has knowingly
in these letters borne his testimony to a falsehood. I need
not add, that in two also of his quotations he has advanced
his assertion in the face of those persons amongst whom
he declares the miracles to have been wrought.

Let it be remembered, that the Acts of the Apostle
describe various particular miracles wrought by St. Paul,
which in their nature answer to the terms and expressions
which we have seen to be used by St. Paul himself.

Here then we have a man of liberal attainments, and
in other points of sound judgment, who had addicted his
life to the service of the gospel. We see him, in the pro-
secution of his purpose, travelling from country to coun-
try, enduring every species of hardship, encountering
every extremity of danger, assaulted by the populace,
punished by the magistrates, scourged, beat, stoned, left
for dead; expecting wherever he came a renewal of the
same treatment and the same dangers, yet, when driven
from one city, preaching in the next; spending his whole
time in the employment, sacrificing to it his pleasures,
his ease, his safety; persisting in this course to old age,
unaltered by the experience of perseverance, ingratitude,
prejudice, desertion; unsubdued by anxiety, want, labour,
persecution; unwearyed by long confinement; undismayed
by the prospect of death. Such was St. Paul. We have
his letters in our hands; we have also a history purporting
to be written by one of his fellow-travellers, and appearing,
by a comparison with these letters, certainly to have been
written by some person well acquainted with the transac-
tions of his life. From the letters, as well as from the his-
tory, we gather, not only the account which we have
stated of him, but that he was one out of many who acted
and suffered in the same manner; and that of those who
did so, several had been the companions of Christ's minis-
try, the oculor witnesses, or pretending to be such, of his
miracles and of his resurrection. We moreover find this
same person referring in his letters to his supernatural
conversion, the particulars and accompanying circum-
stances of which are related in the history, and which ac-
companying circumstances, if all or any of them be true,
render it impossible to have been a delusion. We also
find him positively, and in appropriate terms, asserting
that he himself worked miracles, strictly and properly so
called, in support of the mission which he executed; the
history meanwhile recording various passages of his minis-
try which come up to the extent of this assertion. The
question is, whether falsehood was ever attested by evi-
dence like this? Falsehoods, we know, have found their
way into reports, into tradition, into books; but is an ex-
ample to be met with of a man voluntarily undertaking a
life of want and pain, of incessant fatigue, of continual
peril; submitting to the loss of his home and country,
to stripes and stoning, to tedious imprisonment, and the
constant expectation of a violent death, for the sake of
carrying about a story of what was false, and of what, if
false, he must have known to be so?"—_Herm Paulina_,
chap. xvi. p. 405-426.
JAMES.

PREFACE.

Tax following seven epistles have commonly been called Catholic Epistles; but for what reason, commentators are not agreed. Hammond's account of the matter seems as probable as any; namely, that the first epistle of Peter, and the first of John, having from the beginning been received as authentic, obtained the name of Catholic, or universally acknowledged, and therefore canonical epistles, to distinguish them from the epistle of James, the second of Peter, the second and third of John, and the epistle of Jude; all which were for a while doubted of, and by many not considered as a rule of faith. But their authenticity being at length acknowledged by the generality of the churches, they also obtained the name of Catholic or universally received Epistles, and were esteemed of equal authority with the rest. Whity, however, seems to adopt the account which Occumenus hath given of this matter; namely, that these epistles were denominated Catholic, because all of them, except the two short epistles of John, were written, not to people dwelling in one place, but to the Jews dispersed through all the countries within the Roman empire.

Here it is proper to observe, that as we judged it necessary to establish the authenticity of Paul's epistles to the Hebrews, because of all his epistles it alone was called in question, so we judge it necessary to establish the authenticity of the five epistles above mentioned, because they were doubted of by many in the first age. In the preface, therefore, to each of these epistles, I will explain the grounds on which the church hath now received them into the canon of scripture; and the rather, because it will shew how generally all Paul's epistles, except that to the Hebrews, were acknowledged and received as his from the very beginning. See sect. 2, paragraph 2, of this Preface.

The testimonies of the ancients, by which the authenticity of the books of the New Testament, and more especially of the Catholic epistles, is established, have been carefully collected, and most fairly proposed by the excellent Lardner, in the supplement to his Credibility, &c. From that valuable work I have transcribed the testimonies of the greatest importance for establishing the genuineness of the Catholic epistles, and have marked the pages where they are to be found. But, in some cases, having abridged Lardner's account, I have not marked the places from which I have taken the particulars. But the reader who desires more full information, will easily obtain it by consulting the three vols. of his Supplement, which treat of the Canon of the New Testament, where also he will find the judgment of authors, both ancient and modern, concerning the above-mentioned doubted epistles, either accurately recited, or the places of their works distinctly referred to, in which they have given their opinion concerning them.

Sect. 1.—The History of James, the Author of the Epistle which bears his name.

In the catalogues of the apostles, given Matt. x. 3. Mark iii. 16. Luke vi. 14. Acts i. 13, we find two persons of the name of James. The first was the son of Zebedee, Matt. x. 2.; the second, in all the catalogues, is called the son of Alphaeus. One of these apostles is called, Gal. i. 19. 'the Lord's brother.'—Wherefore, as there were only twelve apostles, and as James the son of Zebedee, so far as we know, was in no respect related to our Lord, the apostle called James the Lord's brother must have been James the son of Alphaeus, called also James the less, or younger, whose relation to Christ will appear by comparing Mark xv. 40. with John xix. 25. In the former passage, Mark, speaking of the women who were present at the crucifixion, says, 'There were also women looking afar off, among whom were Mary Magdalene, and Mary the mother of James the less, and of Joses and Salome.' In the latter passage, John, speaking of the same women, says, 'There stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.' Wherefore, our Lord's 'mother's sister, Mary the wife of Cleophas,' mentioned by John, is, in all probability, the person whom Mark calls 'Mary the mother of James the less, and of Joses,' consequently, her sons James and Joses were our Lord's cousin-german by his mother. And as the Hebrews called all near relatives brethren, (compare Gen. xili. 8. with Gen. xi. 27. and Gen. xxix. 12. with ver. 15.), it is more than probable, that James the son of Alphaeus, who was our Lord's cousin-german, is 'James the Lord's brother' mentioned Gal. i. 19.—Three circumstances confirm this opinion: 1st, James and Joses, the sons of Mary our Lord's mother's sister, are expressly called the brethren of Jesus, Matt. xiii. 55. Mark vi. 3.—2d, James the son of our Lord's mother's sister, being distinguished from another James by the appellation of the less, Mark xv. 40, there is good reason to think that he is the James whom Mark in this catalogue distinguishes from James the son of Zebedee, by the appellation of the son of Alphaeus. It is true, Mary the mother of James and Joses is called the wife of Cleophas, John xix. 25. But Cleophas and Alphaeus are the same names differently pronounced, the one according to the Hebrew, the other according to the Greek orthography.—3d, Of the persons called 'the brethren of Jesus,' Matt. xiii. 59. three are mentioned in the catalogues as apostles; namely, James, and Simon, and Judas. They, I suppose, are the brethren of the Lord, who are said, as apostles, to have had a right to lead about a sister, or a wife, &c. 1 Cor. ix. 5.—Jerome likewise thought James the Lord's brother was so called, because he was the son of Mary our Lord's mother's sister. "Jacobus, qui appellatur frater Domini, cognomento justus, ut nonnulli existimant Josephi ex alia uxor, ut autem milhi videtur, Maria sororis matris Domini, cujus Ioannes in libro suo meminit ilium, post passionem Domini ab apostolis Hierosolymorum episcopus ordinatus, unam tantum scripti epistolam, quam de septem Catholicis est." Art. Jacobus.—Lardner, Canon. vol. iii. p. 63. says, Jerome seems to have been the first who said our Lord's brethren were the sons of his mother's sister; and that his opinion was at length embraced by Augustine, and has prevailed very much of late, being the opinion of the Romanists in general, and of Lightfoot, Witsius, Lampe, and many of the Protestants.

On the other hand, Origen, Epiphanius, and other ancient writers, both Greeks and Latins, were of opinion that James the Lord's brother was not the son of the Virgin's sister, but of Joseph our Lord's reputed father by a former wife, who died before he espoused the Virgin. Of the same opinion were Vosius, Basnage, and Cave. 581
among the Protestant, and Valesius among the Romanists. Epiphanius and Theophylact supposed that Joseph's first wife was the widow of Alpheus, who, being Joseph's brother, Joseph married her to raise up seed to him; and therefore James, the issue of that marriage, was jointly called the son of Alpheus, and brother of another James. But these suppositions might have been spared, if the ancients and moderns had recollected that near relations were called brethren by the Hebrews, and that Alpheus and Cleophas were the same James differently written.

James, the less, the son of Alpheus, being not only the Lord's near relation, but an apostle whom, as is generally supposed, he honoured in a particular manner, by appearing to him alone after his resurrection, 1 Cor. xv. 7. These circumstances, together with his own personal merit, rendered him of such note among the apostles, that they appointed him to reside in Jerusalem, and to superintend the church there. This appointment, Lardner says, was made soon after the martyrdom of Stephen; and in support of his opinion he observes, "That Peter always speaks first as president among the apostles, until after the choice of the seven deacons. Every thing said of St. James after that, implies his possessing the chair of the high-priest of the Jewish common. vol. iii. 28. For example, when the apostles and elders at Jerusalem came together to consider whether it was needful to circumcise the Gentiles, after there had been much disputing, Peter spake, Acts xv. 7. then Barnabas and Paul, ver. 15. And when they had ended, James summed up the arguments, and proposed the terms on which the Gentiles were to be received in the church, ver. 19, 20, 21.; to which the whole assembly agreed, and wrote letters to the Gentiles conformably to the opinion of James, ver. 22-29. From this it is inferred, that James presided in the council of Jerusalem, because he was president of the church in that city. Chrysostom, in his homily on Acts xv. says, 'James was bishop of Jerusalem, and therefore spake last.'"

In the time of this council Paul communicated the gospel which he preached among the Gentiles to three of the apostles, whom he calls pillars; and tells us, that when they perceived the inspiration and miraculous powers which he possessed, they gave him the right hands of fellowship, mentioning James first: Gal. ii. 9. 'And knowing this, that God had given me the right hands of fellowship, mentioning James first, James, Cephas, and John, who were pillars, gave to me and Barnabas the right hands of fellowship.' This implies, that James, who in the first chapter he had called 'the Lord's brother,' was not only an apostle, but the presiding apostle in the church of Jerusalem. In the same chapter, Paul, giving an account of what happened after the council, says, ver. 11. 'When Peter was come to Antioch. Before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them who were of the circumcision.' This shews that James resided at Jerusalem, and presided in the church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxii. 17. where, giving an account of Paul's journey to Jerusalem with the collections for the saints in Judea, Luke says, ver. 18. 'Paul went in with us to James, and all the elders were present.' Further, the respect in which James was held by the apostles, appears from two facts recorded by Luke. The first is, When Paul came to Jerusalem three years after his conversion Barnabas took him and brought him to Peter and James as the chief apostles. Compare Acts ix. 27. with Gal. i. 19. The second fact is, After Peter was miraculously delivered out of prison, about the time of the passover in the year 44, he came to the house of Mary.—where many were gathered together praying.' Acts xii. 12. "And when he had declared to them how the Lord had brought him out of prison, he said, Go shew these things to James, and to the brethren." ver. 17. These particulars are mentioned by Lardner, and before him by Whitby. From the same source, and on the same authority, it appears that the brother was really an apostle in the strict acceptation of the word; consequently, that Eusebius was mistaken, when he placed him among the seventy disciples. "E. lib. i. c. 12."

In the history of the Acts, there are some circumstances which, as learned men have remarked, lead us to conclude, that the apostles, by common agreement, allotted to each other the offices and duties which they were to perform. Thus, Acts viii. 14. 'When the apostles, who were at Jerusalem heard that Samaria had received the word, they sent to them Peter and John.'—Acts xi. 22. 'Then tidings of these things,' (namely, that a number of the Hellenist Jews in Antioch had received the word), 'came to the ears of the church which was in Jerusalem, and they sent forth Barnabas, that he should go as far as Antioch.'—Gal. ii. 9. 'When James, Cephas, and John, perceived the grace that was given to me, they gave to me and Barnabas the right hands of fellowship, that we should go to the Gentiles,' etc. When, therefore, it is said that the Lord's brother was really president of the church in Jerusalem, as was formerly mentioned, and as the ancients universally affirm, he was in all probability placed in that station by the appointment, or with the approbation of the other apostles, as an ancient tradition, preserved by Eusebius and Jerome, informs us. But Epiphanius, Chrysostom, Origen, and Photius think he was raised to that office by our Lord himself.—That one of the apostles should reside constantly in Jerusalem, to whom the faithful might apply for advice in any difficult case, was very proper; because circumstances might make it necessary for the greatest part of the apostles to leave Jerusalem, and to go to other countries.—Wherefore, as James the Lord's brother was a person of singular prudence and great authority, as well as an apostle, he was well qualified for that important station, and may have been appointed to it by common consent. And as every apostle, by virtue of his superior character and illumination, had a right to direct the affairs of the church where he happened to reside, the apostle James, as president and director of the church there, would naturally be the most learned and experienced person present in the council, and on which account the ancients called him the bishop of Jerusalem. Lardner's character of James deserves a place here.

"Though we do not allow ourselves to enlarge on every thing said of him in the history of the council of Jerusalem, and his reception of Paul when he came up to Jerusalem, and was imprisoned; yet I suppose every one may have discerned marks of an excellent character, and of his admirably uniting zeal and discretion, a love of truth and condescension to weak brethren. His epistle confirms that character. I think likewise, that the preservation of his life in such a station as his, to the time when he is mentioned last by Luke, may induce us to believe, that he was careful to be insensible in his behaviour to the unbelieving part of the Jewish nation, and that he was had in reverence by many of them." Can. vol. iii. p. 20.

James the Lord's brother was surnamed the less, John xix. 25. either because he was younger than James the son of Zebedee, or because he was a person of small stature, which is the literal meaning of σχάρας, the Little. James was likewise surnamed the Just, not indeed in the New Testament, but by the ancients, who gave him that appellation on account of his singular virtue. Some indeed have supposed James the Just to be a different person from James the son of Alpheus, and have ascribed this epistle to him; but I think without foundation. For, as there are only two persons of the name of James men-
Sect. II.

PREFACE TO JAMES.

Eusebius's days generally received, and publicly read in the churches of Christ.

That the epistle of James was early esteemed an inspired writing, is evident from the following fact. That, while the second epistle of Peter, the first of John, the epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament, which was made in the beginning of the second century for the use of the converted Jews, the epistle of James hath found a place therein, equally with the books which were never called inspired, as an argument of great weight.

For certainly the Jewish believers, to whom that epistle was addressed and delivered, were much better judges of its authenticity than the converted Gentiles, to whom it was not sent, and who, perhaps, had no opportunity of being acquainted with it till long after it was written. Wherefore, its being received by the Jewish believers is an undeniable proof that they knew it to be written by James the apostle. Wheresoever, the ignorance of the Gentile believers concerning this epistle, is not even a presumption against its authenticity.

That the converted Gentiles had little knowledge of the epistle of James in the first ages, may have been owing to various causes; and one of these was this, that it was addressed to the Jews, and that the matters contained in it were peculiar to the Jews. For, on these accounts, the Jewish believers may have thought it not necessary to communicate it to the Gentiles. And when it was made known to them, they may have scrupled to receive it as an inspired writing, for the following reasons:—1. The writer does not in the inscription take the title of an apostle, but calls himself simply, 'James, a servant of God, and of the Lord Jesus Christ.' 2. Many of the ancients, by calling the writer of this epistle James the Just, have rendered his apostleship doubtful. 3. As they have done likewise, by speaking of him commonly as Bishop of Jerusalem, and not as an apostle of Christ—It is little wonder, therefore, that this epistle was not generally received by the converted Gentiles; consequently that it was not often quoted by them in their writings. But afterwards, when it was considered that this epistle was from the beginning received by the Jewish believers, and that it was translated into the Syriac language for their use; and that Paul, though an apostle, sometimes contended himself with the appellation of a 'servant of Christ,' Philip i. i. Phil. i. 1. and sometimes took no appellation but his own name, 1 Thess. 1. 2 Thess. 1. 1.; and that the apostle John did not in any of his epistles call himself an apostle—the title which the author of the epistle of James had to be an apostle was no longer doubted, but he was generally and acknowledged to be 'James the son of Alpheus,' and 'the Lord's brother,' and his epistle, after an accurate examination, (see Preface to 2 Peter, sect. 1. paragr. 2,) was received into the canon as an inspired writing. So Eustis tells us, who affirms, that, after the fourth century, no church nor ecclesiastical writer is found, who ever doubted of the authority of this epistle. But, on the contrary, all the catalogues of the books of scripture, published, whether by general or provincial councils, or by Roman bishops or other orthodox writers since the fourth century, constantly number it among the Canonical scriptures. See Whitby's Preface.

With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the epistle of James, learned men have observed, that Clement of Rome hath quoted it four several times. And so does Ignatius in his genuine epistle to the Ephesians, sect. 10. 12. 17. 30. And Origen in his 15th Homily on Genesis, sect. 1. That Peter, the second and third of the apostles, and not often quoted by the ancients, besides the things already mentioned may have been owing to the following reasons:—
1. Being written to the whole Jewish nation, to correct the errors and vices which prevailed among them, the Gentiles may have thought themselves little concerned with it, and may have been at no pains to procure copies of it; by which means it was not at first so generally known among them as some other books of scripture.

2. The seeming opposition of the doctrine in this epistle, to the doctrine of Paul concerning justification by faith without works of law, may have occasioned it to be less regarded by the most ancient writers; just as in later times it was on the same account rejected by Luther, who to show his contempt of it, called it *epistolastravmina,* a straw or chaffy epistle.

To conclude, the authority of the epistle of James, an inspired writing, is abundantly established, in Mill's opinion, by the apostles Paul and Peter, who have in their writings many sentiments and expressions similar to those contained in this epistle. For example —

James i. 18. Having will'd it, he hath begotten us by the word.

James i. 3. Knowing, that the proving of your faith worketh out patience.

James i. 22. And be ye doers of the law, and not hearers only, deceiving yourselves by false reasoning.

James iv. 1. Come they not hance, even from your lusts, which war in your members!

James iv. 7. Resist the devil, and he will flee from you.

James iv. 10. Be humbled in the presence of God, and he will lift you up.

James iv. 12. Thou, who art thou that condemnest another man's household servant?

James iv. 8. Love covereth a multitude of sins.

Sect. III.—Of the Person to whom the Epistle of James was addressed. —Of the Time and Place where it was written and delivered: —And of the Death of James.

I. BEEH thought the epistle of James was written to the believing Jews dispersed all over the world. This likewise was the opinion of Cave and Fabricius. Grotius says, it was written to all the people of Israel living out of Judea; in which he is followed by Wall. But Landen, with more probability, thinks it was written to the whole Jewish nation in Judea, and out of it, whether believers or not. This opinion he builds on the inscription of the epistle, which runs thus: —James, a servant of God, and of Jesus Christ, to the twelve tribes, that is, to the whole Jewish nation, in whatever part of the world they were living. For no description of that people can be more comprehensive than the twelve tribes; and though it be added, who are in the dispersion, the expression, he thinks, includes the Jews living in Judea, who, since the Romans subdued them, might be considered as dispersed even in Judea itself. Or, if this sense of the expression be not admitted, it can imply no more but that the apostle's letter was chiefly intended for the Jews in foreign countries; consequently, it does not exclude the Jews in Judea, who were the writer's peculiar charge; and to whom, as shall be shewed immediately, some things in the epistle more especially belong. Next, that this epistle was designed for the unconverted as well as the converted Jews, is plain from this, that the apostle did not in the beginning of it wish the twelve tribes 'grace and peace from Jesus Christ,' but gave them only a general salutation, or wish of health; neither did he conclude his letter with any Christian benediction, as he would have done if the whole of his letter had been intended for believers. Further, that this epistle was designed in part for the unbelieving Jews, appears from some passages which belong more particularly to them. For example, chap. iv. 1—10, where the writer speaks of wars and fightings among them, in which, being actuated by their lusts, they killed one another. These things are said of the believing Jews, but must be understood of the mutinies and insurrections which the unbelievers, especially the zealots, raised both in Judea and in the provinces, and which brought on the war with the Romans; also chap. v. 1—5, where James describes the miseries which were coming on the persons to whom he writes, and which fell heaviest on the unbelieving Jews in Judea; and mentions their 'condemning the Just One, who did not resist them,' and insinuates, that these miseries were coming on them for that crime. Lastly, the whole of the third chapter, in Whitby's opinion, may have been intended for the unbelieving as well as the believing Jews, the name of brethren being applicable to both, when used by a writer of their own nation.

II. With regard to the date of this epistle, they who think it was written by James the son of Alpheus, fix it to the year 63; because the wars and insurrections, which ended in the destruction of the Jewish commonwealth, are reproved in it, and the coming of Christ to destroy Jerusalem, and break the power of the unbelieving part of the nation, is said, chap. v. 8. to be near. Later than that year the epistle of James cannot be dated, if the opinion of Theodoret be admitted, who tells us, that what is said in the epistle to the Hebrews, which was written in the end of the year 63, or the beginning of the year 68, refers, among others, to the martyrdom of James the Just, chap. xiii. 7. 'Remember your rulers, who have spoken to you the word of God; and, attentively considering the ending of their conversation, imitate their faith.'

Joseph, the Jewish historian, is supposed to have spoken of the death of James the Just in the following passage: —'Ananus the younger, who had just before been nominated high-priest, was haughty in his behaviour, and extremely daring. He was of the sect of the Sadducees, who are above all other Jews severe in their judicial sentences. As therefore Ananus was such a man, he, thinking he had a fit opportunity, because Festus was dead and Albinus was yet upon the road, calls a council, and bringing before them 'the brother of Jesus who is called Christ, whose name was James,' and some others, he brought an accusation against them as transgressors of the law, and delivered them to be stoned to death; by which means he offended some of the mildest Jews in the city, and such as were most exact observers of the law.' Ant. lib. 20. cap. 8. Ganov. Edit. If the words, 'the brother of Jesus who is called Christ,' are genuine,
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Sec. IV.

this passage will fix the death of James to the year 63, after Festus was dead, and before Albinus came into the province. But many learned men, and among the rest Le Clerc, Are Crissic. Part III. sect. 1. cap. 14. and Lardner, Can. vol. iii. p. 51. think these words are an interpolation. The ancient Christian writers give a different account of the death of James: They think he was killed, not in consequence of a judicial trial, but in a popular tumult, the occasion of which Eusebius thus explains, E. H. i. 2. c. 23. "When Paul had appealed to Cæsar, and had been sent to Rome by Festus, the Jews, who had aimed at his death, being disappointed in that design, turned their rage against James the Lord's brother, who had been appointed by the apostle bishop of Jerusalem," &c. Lardner conjectures that the death of James was partly occasioned by the offence taken at his epistle; in which are not only sharp reprobations of the unbelieving Jews, for the crimes committed by them, but also affecting representations of the dreadful calamities coming upon them." Can. iii. p. 93. By laying these facts and circumstances together, we cannot be much mistaken in supposing, that James wrote his epistle after the mutinies and insurrections which brought on the war with the Romans were begun, and before Jerusalem was besieged; consequently in the beginning of the year 63, or in 61, a short time before James's death. This is Lardner's opinion, p. 93. But Mill and Fabricius think it was written in the year 60, a year or two before his death.

As the apostle James commonly resided in Jerusalem, for the purpose of superintending the affairs of the church there, it is reasonable to think he wrote his epistle in Jerusalem, and delivered copies of it both to the believing and unbelieving inhabitants of that city, who, no doubt, circulated it among their brethren in distant countries, by means of such as came up to Jerusalem annually to the feast of Pentecost.

Sec. IV.—Of the Design of the Apostle James in writing his Epistle.

Many of the converted Jews having formerly been of the sect of the Pharisees, who held the doctrines of fate and of the decrees of God, brought into the church not these doctrines alone, but also his epistle in Jerusalem, and delivered copies of it both to the believing and unbelieving inhabitants of that city, who, no doubt, circulated it among their brethren in distant countries, by means of such as came up to Jerusalem annually to the feast of Pentecost.

'Necassary to salvation but the knowledge and profession of the true religion, many of them affirmed, that men are sanctified and made acceptable to God by knowledge alone. These false teachers corrupted the gospel in this manner, and perverting it by rendering it burdensome to the weak, they might increase the number of their disciples, and draw money from them to spend on their lusts. See Pref. to Jude, sect. 4.

From these pernicious doctrines flowed that extreme corruption of manners found among some sects of Christians in the first ages; and particularly among the Simonians, Nicolaitians, and other heretics of Jewish extraction, of which there are evident traces in the apostolical epistles. (See Pref. to 1 John, sect. 3.) From the same polluted source issued those manifold crimes, for which the unbelieving Jews were infamous and intolerable everywhere, about the time of the breaking out of the war which ended in the destruction of Jerusalem and the dispersion of the nation. See the Illustrations prefixed to 3 Pet. chap. i. and ii.

In this state of the Jewish nation and of the Christian church in the latter period of the first age, it became absolutely necessary that the apostles of the circumcision who were then alive, should exert their authority in confuting errors, which were not only ruinous to the souls of many, but most dishonourable to the character of God as the governor of the universe. Wherefore, to expose the dangerous nature of these errors, and to guard the faithful against them, the apostles Peter, (see Pref. to 2 Pet. sect. 6.), and James, and John, (see Pref. to 1 John, sect. 3.), and Jude, (see Pref. to Jude, sect. 4.), wrote the seven epistles called Catholic. So Augustine informs us in his treatise of Faith and Good Works, chap. 14. "A wicked opinion having sprung up, even in the apostles' days, by misunderstanding Paul's arguments, Peter, John, James, and Jude aimed in their epistles principally at this end, to vindicate the doctrine of Paul from the false consequences charged upon it, and to show that faith without works is nothing worth; but indeed Paul does not speak of faith at large, but only of that living, fruitful, and evangelical faith which he himself saith worketh by love. As for that faith void of good works, which these men thought sufficient to salvation, he declared positively against it." And having mentioned that Peter says some passages of his brother Paul's epistles had been wrested by unlearned men, Augustine observes, that Peter calls it wresting, because Paul was in truth of the same opinion with the other apostles, and held eternal life impossible to be obtained by any faith which had not the attestation of a holy life." Benson's translation in his note on 3 Pet. i. 9.

But although all the Catholic epistles were written to confute the corrupt doctrines and practices of the unbelieving Jews, and of the Judaizing Christians, in none of them are these doctrines more strongly opposed than in this epistle of James. For the sentiments which it contains are excellent, the doctrines which it inculcates are perfectly just and conformable to the spirit of the gospel, the precepts which it enjoins have all a tendency to advance the perfection and happiness of human nature. Moreover, the arguments by which the practice of religion and morality are enforced, are most cogent and affecting, and the language in which they are expressed is beautiful. From all which it follows, that this writing is the character of a person of an enlarged understanding, and of great goodness of heart, which, as Lardner observes, is the very character ascribed to James our Lord's brother, by all the Christian writers who have made mention of him.
CHAPTER I.

View and Illustration of the Exhortations contained in this Chapter.

The object of this epistle being to persuade the whole body of the Jewish nation to forsake the many errors and vices into which they had fallen, the apostle first directed his discourse to such of them as were Christians, who, it would seem, were becoming impatient under the persecutions they were suffering for their religion; and the rather, because their unbelieving brethren had endeavoured to persuade them, that the evils under which they laboured were tokens of the divine displeasure. For they applied to individuals those passages of the law in which God declared he would bless and prosper the Israelitish nation, or curse and afflict it, according as it adhered to or forsook the law of Moses. Wherefore, to enable the Jewish Christians to judge rightly of the affliction they were suffering, the apostle, in the beginning of his epistle, exhorted them to rejoice exceedingly in affliction as a real advantage, ver. 2. — Because it was intended by God to produce in them patience, ver. 3. — And if it produced patience, it would contribute to the perfecting of many other virtues in them. In ver. 4. — In the second place, the apostle exhorted them to pay for wisdom to enable them to make a proper use of their afflictions, and assured them that God was most willing to grant them that, and every other good gift, ver. 5. — Provided they asked these gifts sincerely, ver. 6-8. — Thirdly, that the poor among the brethren might be encouraged to bear the hardships of their lot patiently, and that the rich might not be too much cast down when they were stript of their riches and possessions by their persecutors, he represented to the poor their great dignity as the sons of God, and the excellent possessions they were entitled to as the heirs of God: On the other hand, the rich he put in mind of the emptiness, instability, and brevity of all human grandeur, by comparing it to a flower whose leaves wither and fall immediately on their being exposed to the scorching heat of the sun, ver. 9-11. — Fourthly, to encourage both the poor and the rich to suffer cheerfully the loss of the transitory goods of this life for Christ's sakes, he brought to their remembrance Christ's promise to bestow on them, in recompense, a crown of life, ver. 12.

The apostle next directed his discourse to the unbelieving part of the nation, and expressly condemned that impious notion by which many of them, and even some of the Judaizing teachers among the Christians, pretended to vindicate their worst actions, namely, that God tempts men to sin, and is the author of the sinful actions to which he tempts them. For he assured them, that God neither seduces any man to sin, neither is himself seduced by any one, ver. 13. — But that every man is seduced by his own lusts, ver. 14. — Which being indulged in the mind, brings forth sin; and sin, by frequent repetition being nourished in a manner brings forth death at length to the sinner, ver. 15. — Wherefore he besought them, not to deceive themselves by the impious notion that God is the author of sin, ver. 16. — He is the author of every good and perfect gift, and of nothing but good, and that invariably, ver. 17. — Further, that such of them as professed the gospel might be brought to a right faith and practice, he desired them, as learners, to hearken with attention and submission to the apostles of Christ, who had brought them the word; and to be slow in delivering their opinions on matters of religion, lest they might say something that was dishonourable to God; and by no means to be angry with those who differed from them, ver. 18, 20. — And to lay aside all those evil passions which they had hitherto indulged, and which hindered them from receiving the word with meekness, ver. 21. — Then exhorted them to be doers, rather than hearers only of the word, ver. 22. — because the person who contents himself with hearing the word, is like a man who transiently beholds his natural face in a glass, then goes away, and immediately forgets his own appearance; so that he is as no pains to remove from his face any thing that is disagreeable in it, &c. ver. 23-25.

The apostle, having thus exhorted the Jews to be doers of the law, proceeded to mention certain points of the law, which persons who pretend to be holier than their neighbours are apt to neglect, but which merit the attention of all who are truly religious: And, first, he recommended the blessing of the tongue—that virtue being a great mark of perfection in those who possess it, and the want of it a certain proof that such a person's religion is false, ver. 26. — An exhortation of this kind was particularly suitable to the Judaizing teachers, who sided excessively with their tongues, both by inculcating erroneous doctrines, and by reviling all who opposed their errors. The second point of duty which the apostle recommended was, kind offices to orphans and widows in their affliction, because such good works are in the sight of God a principal part of true religion, ver. 27.

NEW TRANSLATION.

CHAP. I.—1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are dispersed among the Gentiles—health.

Ver. 1. — 1. A servant of God;—James called himself "a servant of Christ," as the Salvation of the unconverted Jews, too, because he was a servant of Christ, thought he was not a servant of God.
2. To the twelve tribes,—That the twelve tribes were actually in existence when James wrote his epistle, will appear from the following facts:—1. Notwithstanding Cyrus allowed all the Jews in his captivity to return to their own land, many of the did not return. This happened agreeably to God's purpose, in permitting them to be carried captive into Assyria and Babylon. For he intended to make himself known among the heathens, by means of the zeal of his being and perfection, which the Jews in their dispersion would communicate to them. This was the reason that God determined that the ten tribes should never return to their own land, Hos. 1. 16; 8. 13, 14. 1. 7-9. That, comparatively speaking, few of the remaining twelve tribes continued to live among the Gentiles, appears from this, that in the last days, one of the successors of the covenants, who reigned from India to Egypt, over a hundred and twenty nations, Esther x. 8. the Jews were dispersed among the people in all the provinces of his kingdom, and their laws were diverse from the laws of all other people, and they did not keep the king's laws: So that, by adhering to their own usages, they kept themselves distinct from all the nations among whom they lived.—3. On the day of Pentecost, which happened next after our Lord's ascension, Acts ii. 9. 'There were dwelling at Jerusalem, Jews, devout men out of every nation under heaven,—Parthians, Medes, and Elamites,' &c.:—4. He numbered as the Jews, and was entirely diverged through all the countries of the world.—5. When Paul travelled through Asia and Europe, he found the Jews so numerous in the cities of the Gentiles they had spread to in which they assembled for the worship of God, and were joined by multitudes of proselytes among the heathens, to whom he preached the gospel.—6. The same apostle, in his speech to king Agrippa, affirmed that the twelve tribes were then existing, and that they served God day and night, Acts xxi. 36. —7. From Glycer's description of the Jews, xxxvi. 6.—8. Josephus, Anti. i. 14. c. 12. tells us that one region could not contain the Jews, but they dwelt in more than a hundred cities of Asia and Europe, was in the heathen continent, not much less in number than the heathen inhabitants. From all which it is
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2 My brethren, instead of placing your happiness in great worldly prosperity, count it a most joyful event when ye fall into divers trials.

3 Knowing that (ος διασκορία, 1 Pet. i. 7.) the proof of your faith worketh out patience:

4 Let patience, (καὶ διασκορία, 1 Pet. i. 106.) therefore, have a perfect work, that ye may be perfect and complete, and wanting in nothing.

5 If any of you be deficient in wisdom, let him ask of God who giveth to all men liberally, and upbraideth not, and it shall be given to him.

6 But let him ask in faith, (μηδεν διασκορία, καὶ διασκορία, 1 Pet. i. 106.) being not at all irresolute, for he who is irresolute, is like a wave of the sea, driven of the wind, and tossed.

7 (Esther, 97.) Now, let not that man think that, by the mere uttering of words not accompanied with sincere desires and endeavours, he shall receive any spiritual blessings from the Lord.

8 A man of two minds is unstable in all his ways.

9 (cf. 104.) Moreover, let the brother who is low, glory in his exaltation;

10 And the rich in his humiliation. For, as a flower of an herb, (1 Pet. i. 24. note,) he shall pass away.

11 For the sun riseth with a burning heat, and withereth the herb; and the flower thereof, and the greenness of it, even the form of it, shall pass away and perish: so also the rich man shall wither in his ways.

Evident, that the Jews of the dispersion were more numerous than even the Jews in Judæa; and that James very properly inscribed his letter to the twelve tribes which were in the dispersion; seeing the twelve tribes really existed then, and do still exist, although not distinguished by separate habitations, as they were ancienly in their own land.

12 Health.—Luther and Cæsarius, who believed James to be no apostle, and rejected his epistle, called this a naked manner of salutation unworthy of an apostle, because it was not with a salutation of peace and peace, but only of health (μηδεν χαιρετε). The apostle John, however, in his second epistle, used this salutation. It is the salutation (καὶ διασκορία) which the angel gave to Mary, Luke xvi. 35. Nay, St. John, in his second epistle, and benediction manner of salutation, as they are pleased to term it, was more ancient, and more frequently in the letter to the Corinthian Gentiles, Acts xx. 35. And as that letter was dictated by James the author of this epistle, it is beautiful to observe the same form of salutation in the two works.

13 Ver. 2. When ye fall into divers trials,—The word διασκορία, which in our Bible is translated temptation, does not signify here what is commonly meant by temptations; for these we are directed to pray against. But it denotes διασκορία by affliction and persecution. To these, God, by whose providence they come, exposes men, not to lead them into sin, but to afford them an opportunity of exercising and improving their virtues. Affliction, however, and persecution, contrary to God's intention, often prove temptations to sin through the influence of man's nature. Because afflictions have a natural influence to improve man's virtue, our Lord declared those blessed who are persecuted for righteousness' sake, Matt. x. 16, and exhorted such, ver. 14, to rejoice and be exceeding glad. This enforces the apostle James, I doubt not, had his copy been here when he exhorted the Jewish Christians to 'count it all joy when they fell into divers trials.'

Ver. 3. And complete.—Ουκ ετελεσθαι. This word is applied to such living creatures as have all the members which belong to their kind. (Thesis, v. 23. note.) Here it signifies that the virtues proper to the new creature, which the brethren already possessed, were to be complete both in principle and in practice.

Ver. 4. Deficient in wisdom. Wisdom, in the common acceptation of the word, denotes a sound practical judgment concerning things to be done or avoided. But in scripture it signifies that a man is deficient in wisdom, when he is not so instructed in the things of God as to make réason of his actions. (cf. 22. note.)—By wisdom, in this place, Ebanon understands those spiritual guides which have a right to lead others in the ways of truth, and to bless them to do good and to the Lord, as gloss upon the gospel, Luke xxii. 16. But I rather think practical wisdom to improve one's affections is meant, as expressed in the commence.

Ver. 5. Not at all irresolute.—One of the senses of διασκορία is to be in doubt, to be divided in one's own mind, consequently to be irresolute, one's heart wavering.

Ver. 6. Receive any thing from the Lord.—The man who is not fixed in his resolution to pursue virtue and avoid vice, but halts between the two, can never ask God's assistance sincerely, and therefore cannot expect to receive from God what he asks. See Exodus i. 14, for an account of the qualifications necessary to acceptable prayer.

Ver. 8. A man of two minds.—The word διασκορία signifies one who has two souls, of which the one is of this opinion, the other of that; consequently is ever changing his resolutions and actions, according to the passion which happens to have the ascendancy for the time. We have the same word, chap. iv. 8. applied to persons atrociously wicked.

2 Is unstable in all his ways.—Having no fixed inclination either in the love of the just, or in the love of the unrighteous; and, pursuing no steady plan of conduct, he will neither be delivered from his vices, though sometimes resists them, nor acquired in his virtues, though sometimes pursues it. Some are of opinion, that in this passage the apostle speaks of those Jews who were not resolved whether they would stand to the law or to the gospel.
2 Blessed is the man who sustainteth trial, (see ver. 13. note, for, becoming an approved person, he shall receive the crown (see 1 Cor. 25. note 2.) of life, which the Lord hath promised to them who love him.

3 Let no one who is tempted say, Certainly I am tempted (ευνοῦται;) by God. By God is understood the power of being tempted by evil things, (1 Th. 101.) and he tempteth no one.

14 But every one is tempted of his own lust, being drawn away and enticed by it.

15 Then lust having conceived, bringeth forth sin; and sin being perfected, bringeth forth death.

16 Be not deceived, my beloved brethren:

17 Every good gift, and every perfect free gift, is from above, descending from the Father of lights, with whom there is no variableness, nor shadow of turning.

18 Having willed it, he hath besought us by the word of truth, in order that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

Ver. 13. Say I am tempted of God. Ἡς ἀναδείκνυται ἐκτιμήθη, to tempt, solemnly, surely, might have been translated, 'Sin being perverted to good purpose' death. See ver. 18.

17 Every good gift, and every perfect free gift, is from above, descending from the Father of lights, with whom there is no variableness, nor shadow of turning. See 1 John 1. 2. Or it may denote spiritual and corporeal blessings flowing from the Father or Author of light of the heavenly bodies, as well as of the light of reason, was very proper, because the creation of these celestial lights is a great instance of his goodness. Some take it for a metaphor, to represent the Father and Author of light, the heavenly bodies, as well as of the light of reason, was very proper, because the creation of these celestial lights is a great instance of his goodness. Some take it for a metaphor, to represent the Father or Author of light of the heavenly bodies, as well as of the light of reason, was very proper, because the creation of these celestial lights is a great instance of his goodness. Some take it for a metaphor, to represent the Father or Author of light of the heavenly bodies, as well as of the light of reason, was very proper, because the creation of these celestial lights is a great instance of his goodness.

18 The Father of lights, agreeably to his own good pleasure, hath given light for the direction of the soul, that being converted and sanctified, we should be a kind of first-fruits of his creatures; the most acceptable part of his creatures.

19 Since God hath willed to regenerate us by the gospel, my loved brethren, let every man be swift to hear the gospel, and slow to speak concerning it till he understands it; slow also to wrath in religious matters.

Ver. 18.1—1. Lust having conceived. The soul, which the Greek philosophers considered as the seat of the appetites and passions, is called by Plato πάθος, the female part of our nature, and the spirit the male part. In the De anima Plato has this notion, James xvii. 1. This presents men's lust as an harlot, who entices their understanding and will into its impure embraces, and from that conjunction conceives sin. And sin being brought forth, it immediately acts and is nourished by frequent repetition, till at length it gains such strength, that it is the cause of death, which doeth destruction to the sinner. This is in truth the true genealogy of sin and death. Lust is the mother of sin, and sin the mother of death, and the sinner the parent of both. Ver. 19. A apostle gives the genealogy of righteousness. All the righteous deeds which men perform proceed from their renewed nature. Their nature is renewed by the power of truth; and God is the power of truth, who was the first begotten of every creature. Ver. 19.1. Slow to speak. Persons half learned, having an high opinion of their own knowledge in religious matters, are very fond of disputing. But the apostle says, 'The word of truth;' for he applied in the sense of the word he of the bible; for he applied in the sense of the word he of the bible; for he applied in the sense of the word he of the bible; for he applied in the sense of the word he of the bible; for he applied in the sense of the word he of the bible; for he applied in the sense of the word he of the bible.

2. A kind of first-fruits. See 1 Cor. xv. 20. note 1. The first-fruits being the best of their kind, by calling the regenerated the first-fruits of God's creatures, the apostle has shown how acceptable such are to God, and how excellent in themselves through the renovation of their nature. By creatures some understand believers in Christ, called in other passages, sons of God.
CHAP. I.

20 For the wrath of man doth not work out the righteousness of God.

21 Wherefore, putting away all filthiness, and the overflowing of malice, and despise ye, that ye think knowledge will save you. But, ye despise the word of God, being doers of the word, and not hearers only, deceiving yourselves by false reasoning.

22 For if any one be a hearer of the word, and not a doer, he is like a man who looks at his natural face in a looking-glass:

23 For he looketh at himself, and goeth away, and immediately forgets what kind of person he was.

24 But he who looketh narrowly into the perfect law, which is the law of liberty, and continueth; he not becoming a forgetful hearer, but a doer of it, and having succeeded, has what he has seen written on his face.

25 If any one among you thinketh to be religious, who bridleth not his tongue, but deceiveth his own heart, of this person the religion is false.

26 Pure religion1 and undefiled, with God even the Father, is this, to take care of Orphans and widows in their affliction, and to keep one's self unspotted (with sin) by the world. (See 1 Tim. v. 4.)

27 Hypocrites place religion in performing the external duties of devotion, but pure religion, and that which is not defiled with worldly mixtures, in the esteem of God, even the Father, does not consist in forms, but is the use of orphans and widows in their affliction, and to keep one's self unspotted by the vices of the world.

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20 Besides, persecution raised by the wrath of man, does not work out in others the faith which God counts to men for righteousness.

21 Wherefore, putting away all the filthiness of fleshly lusts, and the abounding of malice, which leads men to persecute those who differ from them, embrace ye with a teachable disposition the doctrines of the gospel, as now implanted in the world by us apostles; which doctrine is able to save your souls.

22 Ye are at no pains in performing the duties of piety and morality, because ye think knowledge will save you. But, ye despise the word of God, being doers of the word, and not hearers only, deceiving yourselves by false reasoning.

23 For if any one be a hearer of the gospel, and does not practice its precepts, he is like a man who, from custom or by accident, views his natural face in a looking-glass, without any intention to wipe off the spots that may be on it.

24 For he looketh at himself, without taking notice of the spots on his visage, and, going away, immediately forgets what kind of appearance he had, without removing from his face what is foul.

25 But he who, with an intention to correct his errors, looketh narrowly into the perfect law of liberty, and does not go away as the other doth, but continueth to look into it, that he may know him self; becomes a forgetful hearer, but a careful doer of the work which it enjoins, the same shall be blessed of God in his endeavours to become good.

26 If any one among you Jews thinketh to be religious, who restraineth not his tongue from railing against those who differ from him in religious opinions, but deceiveth himself with the notion, that railing, as a mark of zeal, is acceptable to God, of this person the religion is false.

27 Hypocrites place religion in performing the external duties of devotion, but pure religion, and that which is not defiled with worldly mixtures, in the esteem of God, even the Father, does not consist in forms, but is this—To take care of orphans and widows in their affliction, and to keep one's self unspotted by the vices of the world.

28 Against those who differ from us in opinion. The Jews, to whom this letter was written, were remarkably faulty in these respects.

29 The wrath of man do not work out the righteousness of God.1—Persecution, the effect of the wrath of man, if violent, may make men hypocrites, by forcing them to profess what they do not believe; but it hath no influence to produce that genuine belief which God counts to men for righteousness. Nothing but rational arguments, with the assistance of the Spirit of God, can do this.—Wear, or a blind furious zeal in matters of religion, is an horrible evil, as it is subversive of that freedom of thought in which the dignity of a reasonable creature consists.

30 The word perfection signifies filthiness adhering to the body. Applied to the mind, it signifies a necessity of arise, and appetites which defeat the desire of the soul, particularly those which are gratified by gluttony, drunkenness, and fornication; vises to which many Jews pretending to be teachers were exceedingly addicted.

31 And the overflowing of malice.1—Some are of opinion that there is in this precept an allusion to circumcision, because the foreskin cut off in that rite is denoted by an Hebrew word of the same signification with cirrumin, superfluity; and because it was supposed to render them unclean in the sight of God, as being an emblem of carnal lust. See Rom. xi. 29. Malice.1 is such a rooted hatred, as leads men to do all the evil they can to each other. This, when it proceeds from differences in religion, makes men quite blind to truth.

32 Ye see ye with meekness the implanted word1—Vatablus and Heinetus think here should be translated natural, pure.—Although the word of God, the incorruptible seed by which men are regenerated, be implanted in the world, it will not take root unto them unless they embrace it with meekness, that is, with an humble teachable disposition; for which purpose they must lay aside all filthiness.1—In the writings of the heathen philosophers we find many injunctions to their disciples to cleanse their books of all impurities, and to follow out the instructions which they were to receive.1—Meekness here stands opposed to wrath, ver. 20.

33 Then was Jesus led by the Spirit into the desert for fortynine days, literally, the face of his meekness. The meaning is, this face as it is by nature; for this is a description of a person who is so careless of his looks that he suffers his face to remain in its natural state. He affects to cleanse it, far less paint it, as the Easterns used to do to render themselves fairer.

34 Ver. 35.—Who looketh narrowly.1—The word εστεφανωσα signifies to stop down with an intention to look to and examine an object with accuracy. It is therefore fitly translated 'looketh narrowly.'
CHAPTER II.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

Tax manners and customs of the Hebrews being different from those of all other nations, the jurisprudence of the heathens could not be applied for determining the controversies which arose among the Jews in the provinces. The Romans therefore allowed them, not only in Judea, but in all the countries of the empire, to determine their controversies about matters of property by their own law and practice. So Josephus informs us, and gives us copies of several decrees of the emperors to that effect. See 1 Cor. vi. 2, note 4. Hence the apostle, in mentioning the right practice which the Jewish converts who thought themselves religious were to maintain, insisted particularly, in the first part of this chapter, on their observing justice and impartiality in judging such causes as by the Roman law, or by the consent of parties, they were allowed to determine. And this he did, the rather, because the unbelieving Jews were now become very partial and unjust in their decision as judges. Nor were the believing part of the nation altogether blameless in that respect. But partiality in judging being directly contrary to the gospel, the apostle severely reproved both the one and the other for shewing any disposition to favour rich litigants, though it were only by giving them a better or more considerable seat in the synagogue, than that allotted to their poorer opponents, ver. 1, 3, 3, 4. This partiality to the rich, and contempt of the poor, he told them, was extremely improper to the disciples of Christ, especially as they knew, that in all the countries the poor had shewed a greater disposition to receive the gospel than the rich, ver. 5. And that the rich unbelieving Jews were great persecutors of the Christians, and dragged them to the heathen tribunals to get them punished, ver. 6. Wherefore, to prevent partiality in judgment for the future, the apostle recommended to them that unfeigned benevolence towards all men, which Christ had enjoined as his commandment, and which on that account may be called the royal law, ver. 9-13. This passage of the epistle, so far as it related to the Christians, was intended for the instruction of the bishops and rulers, and other gifted persons in the church, whose offices it was to determine those controversies about worldly matters which arose among the brethren. See 1 Cor. xii. 28, note 2, and the Life of Paul, Proofs and Illustr. No. 2.

Many of the Jews, influenced by the prejudices of their education, attempted to excuse their unjust judgments and other evil actions, by the care with which they performed some other of the precepts of the law, which they considered as of more importance than the rest. Hence the question of the lawyer, Matt. xxii. 36. 'Master, which is the great commandment in the law?' Wherefore, to set them right in this matter, the apostle assured them, that though they kept all the other precepts of the law, if they habitually offended in any one of them, they became guilty of all, ver. 10. Because the precepts of the law being all enjoined by one and the same authority, he who habitually transgresseth one precept, disregards the authority of the lawmaker, and shews himself ready to transgress any other precept in the like circumstances, ver. 11-13.

Another great error into which the Jewish Christians had fallen in the first age, and which had made them negligent of good works, was this: They fancied that the speculative belief of the doctrines of the gospel, to which they gave the name of faith, was sufficient to save them, however deficient they might be in good works; an error which has prevailed in modern times likewise. Wherefore, to shew that one's assenting with his understanding to truth, will not save him, unless it leads him to perform good works, the apostle compared the faith of such a believer to the benevolence of a man, who in words expresses abundance of kindness to the naked and the hungry poor, yet gives them none of the things necessary to the body, ver. 14-15. For the same purpose he remarked, that even the devils believe speculatively that God exists; but will not be saved by their faith, though it be real, as appears by their trembling when they reflect God's justice and power. The reason is, they are so utterly depraved that their faith hath no influence on their temper and conduct, ver. 15. Further, more fully to prove that good works are necessary to justification, the apostle appealed to Moses himself, who hath declared that Abraham and Rahab were justified on account of the good works which they did, which faith prompted them to perform, ver. 20-25. In this appeal there was the greater propriety, that the Jews of this time were intended to suppose, in his epistle, to the Romans and Galatians, had built his doctrine of justification by faith, upon the account which Moses had given of the justification of that great believer.

His discourse on justification James concluded with a saying, which must impress every intelligent reader with the strongest conviction of the necessity of good works in order to salvation, 'As the body without the spirit is dead, so faith without works is dead also,' ver. 26.

NEW TRANSLATION.

CHAP. II. 1. My brethren, do ye not hold the faith of the gospel of our Lord Jesus Christ, with acceptance of persons?

2 For if there enter into your synagogue a man having golden rings on his fingers, AND

Ver. 1.-1. Do ye not hold, &c. ?—That this clause is rightly translated interrogatively is plain, because translated either as a precept or as an affirmative proposition, it does not agree with what is contained in the following verse.

2. The faith of the glory of our Lord Jesus Christ.—In constructing this with the preceding, I have followed the Synaxaristic, which hath here, 'Fideim gloriam domini nostrae.' The glory of our Lord Jesus Christ consists in being the Son of God, and the governor and judge of the whole world visible and invisible. The faith of this glorious character cannot be held consistently with partiality in judgment, which Christ hath prohibited, and will severely punish: or, 'faith of the glory,' &c. may be an Hebrewism for 'the faith of the gospel enjoined by our Lord Jesus Christ; or the glorious faith of which he is the object. The faith of the gospel may justly be called glorious, on account of its intrinsic excellence, and of the spiritual gifts and miraculous powers with which it was accompanied in the first age. See 3 Gals. xiv. 9.

2. With acceptance of persons.—εκ υποαξίας—This word signifies not respect upon persons, not on account of their real worthiness, but on account of their station, riches, and other external circumstances. This partiality in judges being extremely censurable, it is expressly condemned by the apostle.

Ver. 2. If there enter into your synagogue.—The word εἰς εἰσχώρησιν sometimes denotes an assembly of persons, sometimes the house in which such an assembly is held. It does not mean a Jewish synagogue, but the house or room where the
with splendid clothing, and there enter likewise a poor man with dirty clothing;

3 And ye look upon him who hath the clothing which is splendid, and say to him, Sit thou here (Greek) honourably; and say to the poor man, Stand thou there, or Sit here at my footstool:

4 (Acts, vi. 12.) Verily, do ye not make a difference among yourselves, and become judges possessed of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world to be rich in faith, and heirs of the kingdom of which He hath promised to them who love Him?

6 But ye have despised the poor. Do not the rich exceedingly oppress you and themselves drag you to the judgment-seats?

7 Do not they blaspheme that excellent name which is named upon you?

8 If now indeed ye fulfill the royal law, according to that scripture, Thou shalt love thy neighbour as thyself, (see Rom. xiii. 9. note), ye do well.

9 But if ye accept persons, ye work sin, being convicted by the law as transgressors.

10 For whosoever shall keep the whole law, (d) but shall fail with respect to one precept, hath become guilty of all.

11 For he who commanded, Do not commit adultery, hath commanded also, Do not kill. Now, if thou commit not adultery, but killst, thou hast become a transgressor of the law.

12 Christ ascended for worship. And as the Jews held courts of justice over the synagogues, (see Virgil's De Vetere, Syr. Gen. 8. 2. 3. 4.) and made use of the maidens, (see Luke x. 42.) and so also held courts for the unruly by mixing civil causes in the places where they assembled for public worship, called here, your synagogue. For, that the apostles spoke of the royal, which was in their day, is confirmed by the Saviour himself, when he said, ye are gods: for what the father hath in the house of his son, he hath in his own house. Ver. 2. Sit thou here honourably. Of the chief or most honourable seats in the synagogue our Lord speaks Matt. xxii. 6. where he rebuked the scribes and Pharisees for loving to sit in these seats.

13 Verily, do ye not make a difference. This is the literal translation of the phrase in Ezech. xxi. 4. as is plain from Acts xv. 9. where it is so rendered. Accordingly, the Syriac has, An

14 mockest the seat of God.

15 You yourselves, as in verse 13. are rendered within yourselves, Matt. iii. 9.

16 And are become judges possessed of evil thoughts. So 1 have rendered with wickedness, because it is the genuine possession. See Ezra iv. 25. 26. Benson, supposing the apostle to be speaking of the synagogue as a place of worship, thinks he reproved the teachers for showing more concern to have the rich Jews converted than the poor. But if that had been the apostle's design, what he says, ver. 6. 7. in proof of their partiality, must have been an argument in favour of it. For the power and malice of the rich unbelieving Jews was a good reason for the Christian teachers endeavouring, by innocent complaisance, to bring about their conversion, rather than that of the poor.

17 Chosen the poor of this world to be rich in faith. Christ entered the gospel to the poor, who at first received it more readily than the rich, being the greatest consumers of the properties of life. That the gospel should have been first preached to the poor, and first received by them, was wisely ordered: Because it showed, that the spreading of the gospel through the world, was owing not to human policy but to the power of God. Among the Gentiles, the prejudices of the rich against the gospel were not so great as among the Jews. He, Balaam, who became one of the apostles, was a chose among the Gentiles were converted than among the Jews. See 1 Cor. i. 27. note.

18 Ver. 10. But shall not. The Greek word properly signifies shall stumble. But the cause is here put for the effect. See chap. iii. 11. note.

19 Become guilty of all. The Jewish doctors affirmed, that by observing any one precept of the law with care, men secured to themselves the favour of God, notwithstanding they neglected the rest. Wherefore, they recommended it to their disciples to make choice of a particular precept, in the keeping of which they were to exercise themselves. This made Jewish doctrine James expressed condemned by declaring, that although a man were to keep the law in all other points, yet if he habitually breaks one precept, he is under incurable condemnation. See Prov. xxi. 11. Chosen the poor of this world to be rich in faith. ch. 5. 2. Hebrews exercised his rank and education among the Gentiles were converted than among the Jews. See 1 Cor. i. 27. note.
12 So speak, and so do, as those who shall be judged by the law of liberty: (See chap. iii. 16., note 3.)

13 For judgment without mercy will be to him who showed no mercy: (see, ver. 6.) But mercy will exalt over judgment to him who showed mercy. (Psalm xviii. 35.)

14 What is the advantage, my brethren, if any one say he hath faith, but hath not works? Can this faith save him?

15 (Acts 105.) For if a brother or a sister be naked, (see, ver. 60.) or destitute of daily food,

16 And any one of you say to them, Depart in peace; be ye warm, and be ye filled; yet give them none of the things needful for the body, what is the advantage?

17 So also faith, if it hath not works, is dead, being by itself.

18 (Acts 76.) Also, one may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou dost well: (see ver. 8, note 2.) Even the devils believe this, and tremble.

20 (Acts 106.) Besides, wouldest thou know, O false man, that faith without works is dead!

21 Was not Abraham our father justified by works, when he had lifted up Isaac his son upon the altar?

22 Thou seest that his faith co-operated with one of them habitually, would in the like circumstances of temptation and opportunity, certainly break any other of them; consequently in the eye of God he is guilty of breaking the whole covenant that is, he hath no real principle of virtue. The corrupt Jewish doctrine mentioned in the preceding note, and which is condemned by the apostle in the name of James, it is to be feared what that this will be, of which who profess the gospel will entertain.

23 In this instance thou seest that his faith only co-operated with

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19 In judgment, to speak and to act as those ought to do who know that they shall be judged by the gospel, which forbids all partiality and unrighteousness.

20 For the gospel teaches, that at the last day judgment, according to the strictness of law, without mercy, will be to him who in his dealings showed no mercy: But at that day mercy will triumph over judgment to him who showed mercy.

21 To show you the ab Had of relying on the profession with out the practice of the gospel, I ask, What advantage is it to him, my brethren, if any one say, he hath faith, but hath not works?

22 Can this faith save him?

23 The profession of such a faith is as unprofitable to the believer, as the kindness which some profess to the poor is to them whom they do not relieve. For a brother or sister be naked, or destitute of daily food.

24 And any one of you who is rich say to them, Depart in peace whithersoever ye are going; be ye clothed and fed by some human person; yet give them none of the things needful for clothing and feeding their body, nor money to purchase them, what is the advantage? Will such speeches feed and clothe the poor?

25 So also faith, if it is not accompanied with good works, is dead, being by itself: It is as ineffectual for justification, as good wishes without good works are for feeding the hungry and clothing the naked.

26 Also one may say, Thou affirmest thou hast faith, and I affirm I have good works: Shew me, if thou canst, thy faith without doing good works: thou canst not do it; since faith can only be known by the good works which it produces: and I will easily shew thee that I have faith, by my good works.

27 Thou believest that there is one God; So far thou dost well: Even the devils believe this, and tremble. But as that fire will not save them, so neither will thy faith save thee, though it be both real, and sound as to its object.

28 Besides, wouldest thou know, O false man, that faith without works is dead? It is utterly incapable of justifying any one.

29 Was not Abraham our father justified by God a righteous person for his works, when he had lifted up Isaac his son upon the altar; and God vouchsafed, that because he had done it, he would bless him exceedingly, and that in his seed Christ all the nations of the earth should be blessed?

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20 Where the phrase μετά των λαθών is used.—Because the apostle, in this verse, speaks of one's proving himself in reality to be a false man, he says that if what is said, ver. 13. Was not Abraham our father justified by works? means no more than that Abraham was proved in the sight of men to be a false man, it is evident that this was the apostle's meaning, what he saith ver. 20. And that so much the more, since the very act of offering Isaac was counted to him for righteousness: must mean that Abraham's believing God was proved to men to be righteousness, by the offering up of Isaac. This sense, however, does not accord with the history, in so much as Abraham had not offered up Isaac at the time his faith is said to have been counted to him for righteousness, nor for a long time after. See ver. 22, note 2. But, what the apostle saith, ver. 24. Ye see, then, that by works a man is justified, and not by faith only; shews the impropriety of interpreting Abraham's justification by works, of his being justified in the eyes of men. For seeing the apostle's saying implies that a man is justified not only by works, but by faith also, if one's being justified by works means he was being proved in the eyes of men by his works to have faith, his being justified by faith must in like manner mean, his being proved, in the eyes of men, by his faith to have faith. But a proof of this kind being impossible, unless men could look into each other's hearts, every man under the sun must be sensible of the absurdity of the above interpretation of ver. 20, and that it deserves to be exploded. See ver. 14, note.

21 That faith without works is dead.—The apostle by the term dead does not mean a faith not real. For as the faith of the devils, mentioned ver. 19, is a real conviction, and is shown to be real by their trembling when they think of God's holiness and power, so a man's faith is really a conviction of the truth of the gospel, who is not habitually influenced thereby. But, by a dead faith, James means a faith which is without effect upon a man's actions, is as incapable to justify him, as a dead carcass is to perform the office of a living body.
with his works, and (c) by works his faith was perfected. 43 (XVI. 195.) And so that scripture was confirmed 1 which saith, Abraham believed God, 2 and it was counted to him for righteousness: and he was called the friend of God. 44 Ye see, therefore, that by works a man is justified, and not by faith only.

And in like manner also, was not Rahab the harlot justified 3 by works, having secretly received the messengers, and having sent them away by another road? 4

For as for the body without the spirit is dead, so also faith without works is dead.

Ver. 22.—I. Faith co-operated with his works.—As in many passages of scripture, so in this, the word only is wanting, and must be supplied in the following manner, to render the sense complete: 'His faith only co-operated with his works.' For the apostle speaks of his 'saying, not to prove that faith is necessary to justification; that was already admitted by the Jews: their objection was that it was a condition that God by himself, ver. 17. 24. The meaning therefore is, that Abraham's faith did not by itself justify him, but only co-operated with his works in procuring him the promise of justification, as appears plainly from ver. 23. Yet, because this is one of the passages of scripture whose meaning is most contested, I have not ventured to insert the word only in the translation. See Rom. vi. sect. 2 where this subject is handled at great length.

2. And by works his faith was perfected. —The command to offer Isaac for a burnt-offering, Gen. xxii. 2, appearing directly contrary to the promise, Gen. xi. 12. 'In Isaac shall thy seed be called,' Abraham's faith was thereby put to the severest trial. Yet, it was not staggered by the seeming contrariety of the divine revelations. Abraham reasoned with himself, as St. Paul informs us, Heb. xi. 19. 'That God was able to raise Isaac even from the dead;' and, 'firmly believing that he would actually do so, he set himself to obey the divine command without the least aghastment. James, therefore, had good reason to say, that Abraham's faith co-operated with his works in procuring him the promise confirmed with an oath; because it was his faith in God which enabled him to perform the difficult works requisite to the offering of Isaac as a burnt-offering. He had equally good reason to say 'by works his faith was perfected,' or rather completed; because if, when tried, he failed to obey, we would not have been a complete faith.

In this passage faith hath declared, that faith and works are inseparably connected as cause and effect; that faith as the cause necessarily produces good works as its effect, and that good works must be the effect of faith; that neither of them separately are the means of our justification, but that when they joined they became effectual for that end. Wherefore, when in scripture we are speaking of one, we are speaking of the other; when we speak of faith, we speak of works. On the other hand, when we are said to be justified by works, it means works proceeding from faith. 5

Ver. 23.—And so that scripture was confirmed. —The word ισχύς (πεπληρόθη) has this sense, Matt. v. 17. 'I came not to dissolve the law and the prophets, (πεπληροντα) but to confirm them as revelations from God. 6

1. Abraham believed God, &c.—This passage of scripture contains two assertions: 1 That Abraham believed God; 2 That his believing God was counted to him for righteousness. By the offering of Isaac that scripture was confirmed, or proved to be true in both its parts. For, 1. By offering Isaac, in the firm expectation that God would raise him from the dead, and fulfil in him the promise of the nation which he sent, Abraham showed that he believed God in the firmer manner: 2. By offering Isaac, Abraham had the promise, that God would count his faith to him for righteousness at the judgment; and so he produced and confirmed in a solemn manner with an oath, his faith. Now it deserves notice, that the confirmation of the scripture by the offering of Isaac, mentioned in this passage, did not happen till many years after it was said that Abraham's faith was counted for righteousness: for this shews, that to men's justification, not one act, but a continued course of faith and obedience, is necessary. See Rom. iv. 3. note 1 and James ii. 15. last part of the note.

2. His works in procuring him the blessing of justification; and that by his works relating to the offering of Isaac, his faith was rendered complete.

3. And so, by the offering of Isaac, that scripture was shewn to be true in both its parts, which saith, Abraham believed God, and it was counted to him for righteousness: and, as a person in high favour with God, he was called by God himself, Isa. xli. 8. the friend of God.

4. Wherefore, from Moses ascribing the justification of Abraham to the works of offering up Isaac, ye see that by works proceeding from faith a man is justified, and not by faith without works.

5. And in like manner also, was not Rahab the harlot justified by works proceeding from faith in the true God, (Josh. ii. 3—11.) having secretly received and concealed the spies, and having sent them away by a different road from that which she knew their pursuers would take.

6. In no way by faith accompanied with works can any one be justified. For as the body without the soul, though a real body, is a dead carcass, incapable either of action or enjoyment; so also faith without works, though a real assent of the understanding, is dead—that hath no power to procure justification.
CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

From the writings of Paul, but especially from his epistle to the Romans, we learn that the Jews valued themselves highly on the knowledge of the true God, and of his will, which they derived from the divine revelations of which they were the keepers, and set themselves up everywhere as teachers of the Gentiles. Animated by the same spirit, many of the Jews who had embraced the gospel, were exceedingly desirous of the office of teachers in the Christian church. But the apostle James, well knowing that some of them still believed the observance of the law of Moses necessary to salvation; that others had not shaken off the prejudices of their education; and that not a few still followed the bad practices to which they had been accustomed in their unconverted state, earnestly dissuaded them from becoming teachers, by representing to them the punishment to which they exposed themselves, if they either perverted the doctrines, or concealed the precepts, of the gospel, ver. 1. Next he insisted, that their ancient prejudices might lead them, as teachers, to offend in many things; but, at the same time, to make them attentive to their own conduct, he told them, that if they did not offend in word, by teaching false doctrine and by uttering bitter speeches against those who differed from them in religious matters, it would be a proof of their having attained a great degree of virtue, ver. 2. Then, to make them sensible how dangerous it was to sin with the tongue, he showed them, by the power which bite is in the mouth of horses, and harnessed in ships, have to turn these great bodies whithersoever their governor please, that the tongue, though a little member, is capable of producing prodigious effects, either good or bad, according as it is used, ver. 3, 4, 5. And gave as an example, the mischiefs which the immoderate use of speech often produced in society, ver. 6. adding, that though human ingenuity had been able to subdue all kinds of wild beasts, birds and sea-monsters, the tongue is so unruly a thing that no one has been able to subdue the tongue of others, ver. 7, 8.

And to shew the unrighteousness of the tongue, the apostle mentioned, that wish it we bless God, but with it also we curse men made in the image of God, ver. 9. Moreover, the absurdity of employing the tongue for such contradictory purposes, he displayed by remarking, that no such contradictions were to be found in any part of the natural system, ver. 10-15.

To his description of the mischiefs occasioned in society by an unbridled tongue, James subjoins an earnest exhortation to such of the Jews as pretended to be wise and intelligent, to make good their pretensions by shewing their works all done with the meekness of wisdom. In this exhortation, he seems to have had those of them especially in his eye who set themselves up as teachers; and the rather, because they all valued themselves on their wisdom and knowledge, Rom. ii. 10-20. So that, by calling them wise and intelligent, he prudently used an argument which he hoped would draw their attention, ver. 13. On the other hand, he told them, that if they taught either the law or the gospel with bitter anger and strife, after the example of some of their bigoted brethren, they lied against the truth; because such a conduct was a contradiction to the religion which they pretended to teach, ver. 14. and was no part of the wisdom which cometh from above, to which they laid claim; but was earthly, animal, and demoniacal, ver. 15. Besides, bitter anger and strife never fail to produce tumult and every evil work, ver. 16. Then he recommended to them the wisdom which is from above, by displaying its many amiable qualities, ver. 17. together with its efficacy in producing in those whom they instructed the good fruit of true faith, by means of a peaceable behaviour towards them.

NEW TRANSLATION.

CHAP. III.—1. Do not become many of you teachers, my brethren, knowing that we shall receive the greater (σαπρόν) punishment.

2. For in many things, through natural infirmity and strong temptation, we are all liable to fall. But as our faults are often in speech, if any one so governs his tongue that he sin not in word, he is man of great virtue, able to rule even the whole body of his passions.

3. Behold, into the mouths of horses we put bits, to make them obedient to us, and we turn about their whole body.

COMMENTARY.

CHAP. III.—1. Do not become many of you teachers, my brethren. That office requires a knowledge which few possess, unless they are inspired. And if we err, we shall receive the greater punishment on account of our being teachers.

2. For in many things, through natural infirmity and strong temptation, we are all liable to fall. But as our faults are often in speech, if any one so governs his tongue that he sin not in word, he is man of great virtue, able to rule even the whole body of his passions.

3. Behold, into the mouths of horses we put bits, to make them obedient to us; and though these bits are small, with them we turn about their whole body.

4. If any one sin not in word, he is, &c.—The apostle's meaning, according to Grotius, is, 'If any one does not teach false doctrine, he is able to rule the church,' called in other passages the body. But, as the apostle is speaking of the vices of the tongue in general, which he had reproved chap. 1. 36, I am of opinion, that by 'stumbling in word,' he means those sinful railing speeches which the Judaizing teachers uttered against their opponents, as well as the uttering of erroneous doctrine and precepts.

3. He is a perfect man.—Not perfect in an absolute sense; for in that sense no one can be perfect. But he is a man of great virtue; law or the commandments of the tongue, or rather, the lie, that one who is strictly conversant in his words, will be proportionably careful of his actions.

4. Able to rule even the whole body.—The word ἀρχάριον properly signifies to hold in and turn about a fiery high-mettled horse by means of a strong bridle. Here it is applied metaphorically, to denote the restraining of our passions by means of a firm resolution. That the body in this passage signifies the passions and appetites of the body, and not the church, I think is evident from ver 6.
JAMES.

4 Behold also the ships, which, though they be so great and are driven by hard winds, are turned about by a very small helm; and made to sail whithersoever the force of the pilot who steers the helm, directs them to sail.

5 So also the tongue is a little member, (see, 211.) yet it worketh mightily. Behold how much wood a little fire kindleth!

6 (And the tongue is a fire, a world of iniquity; even so the tongue is placed among our members, as the Grenade which doth corrupt the whole body, and setteth on fire the natural frame, and is set on fire from hell.)

7 (The) Every nature of wild beasts, and of birds, and of serpents, and of sea-monsters, is subdued, and hath actually been subdued by the human ingenuity:

But the tongue of men no one can subdue. It is an unruly evil thing, full of deadly poison.

9 (Es) With it we bless God, even the Father, and with it we curse men, who were made after the likeness of God.

10 Out of the same mouth speaketh blessing and cursing. My brethren, these things ought not so to be.

11 Behold a fountain send forth from the same hole sweet water and bitter.

12 Can a fig-tree, my brethren, produce figs or a vine figs? or a fig-tree can no fountain produce salt and sweet water.

Ver. 4. The force of the director willeth.—This is the literal translation of ἐν ἀληθείᾳ ὁ διακόνος ὑποκειται, ὅπως λέγεται. For ὡς λέγεται he who directs the helm; and signifies the force which he exerts in turning it from side to side; and ὡς λέγεται expresses the will of the director, is poetically ascribed to the force which he exerts in the helm:

Vers. 5.—1. It worketh mightily. The word ἐμπνέω is compounded of two words which signify a great neck; consequently it is the name of a kind of mast, but especially of the mast of a galleon. The mast is set on fire from hell, and therefore κατὰ τὴν ἀνήλικον, through a small member, a great neck is destroying the body; that is, our affections and actions. Occurrence and the words in ἀνήλικον mean the child of generation of a man's life. The apostle's sentiment is true in all these senses.

2. How much wood. The Greek word ἔντομον signifies a phrase or an evil speaker. But it especially signifies a small speaker. The sense is, The tongue is a small speaker, although it is the voice of a great neck. Curitsa, l. 6. c. 6. 6 Multitani materiam virilis militer. The soldiers and cut down much wood.

Ver. 6.—1. And the tongue is a fire, a world of iniquity. This is a metaphor of the same kind with a sea of troubles, a desolation of wickedness. The Syriac translation of this clause is, 'Manducus peccati veluti ramus.' And the wicked world is as the wood, which, in Whitby's opinion, maketh both the sense and the similitude clear. But it changes the similitude, by making the wicked world the fuel; whereas the apostle represents the body as the fuel. And therefore commentators think this clause was originally a marginal note, which afterwards was inserted in the text by some ignorant transcriber.—A world of iniquity; that is, a great collection of iniquity. Then the apostle says the tongue is, because it is an iniquity, which an unbridled tongue is not capable of producing; either by itself; when it curses, rail, tares false doctrine and spews evil of God and man; or by means of others, whom it excites, commands, terrifies, and persuades, to commit murders, and all other evil passions.

2. Whicharethetheproblem. This is in this and in what folows, the similitude of the fire and wood is carried on. For as the fire put among the wood, first specks therewith it with its smoke, and then setteth it on fire, so the tongue speakeleth and blacketh the whole body, then setteth on fire the natural frame, and setteth on fire the natural frame.

And setteth on fire the natural (wheel on frame).—So ἐν ἀληθείᾳ ὁ διακόνος ὑποκειται, ὅπως λέγεται, signifies. For ὡς λέγεται, chap. 1. 21. is in this passage aptly represented by the wheels of a machine which worketh the motions of the Alexandrian influence of the Mediterranean. The word 'as is set on fire' in first spotting and then destroying both the bodies and the souls of men, arises from the language which it frames, whereby it incites men's passions to so much a degree, that being no longer under the direction of their reason, they push them on to such actions as are destructive both of their body and soul. —Bon. Elster, Alberti, and others, by the natural wheel, understand the successive generations of men: one generation going, and another coming, without intermission: So that the apostle's meaning is, the tongue hath a seat on fire our forefathers, it inflames us and will have the same influence on those on whom it comes. —Benson, supposing that γενεὰς here answered to the Hebrew טומש, the children of generation the course of a man's life. The apostle's sentiment is true in all these senses.

Ver. 7. Every nature of wild beasts, &c.—In translating this verse I have followed Beza. The phrase ἐμπνέω, 'every nature of wild beasts,' &c. means the strength and fierceness of wild beasts, the swiftness of birds, the poison of serpents, the exceeding great force of sea-monsters. These have all been overcome by the art and ingenuity of man, so that they have been made subservient to his use and pleasure.

Ver. 8. But the tongue of men no one can subdue. This translation arises from the right construction of the original, in the following manner: ὅσον οὐκ ἐμπνέεισαν διὰ τῆς ἀνήλικας τοῦ ποιήσαται w. B. But the tongue is not a creature by which one may be kindled, lest we ourselves, with those whom we set on fire, be consumed in the same flames which we ourselves kindle. —Ver. 9. With it we curse men. Perhaps the apostle in this placed the unconverted Jew, who, as Justin Martyr informs us, in his dialogue with Trypho the Jew, often cursed the Christians bitterly in their synagogues.

Ver. 10. Same mouth.—If James here had the ministers of religion in his eye, whose office it was to praise God in name of the people, his reproof would be more severe.

Ver. 12. So no fountain from the same well can draw salt water. —Because this is supposed to be a repetition of what is contained in ver. 11. Lucas Brugmansis, Euthus, Groina, and others, prefer the reading τῆς ἐν ἀληθείᾳ ὁ διακόνος ὑποκειται, which is more natural, than the common translation, which represents the apostle as saying, that no one can subdue his own tongue. The tongue of other men no one can subdue. The tongue of other men no one can subdue. —Ver. 9. With it we curse men. Perhaps the apostle in this placed the unconverted Jew, who, as Justin Martyr informs us, in his dialogue with Trypho the Jew, often cursed the Christians bitterly in their synagogues.

Ver. 10. Same mouth.—If James here had the ministers of religion in his eye, whose office it was to praise God in name of the people, his reproof would be more severe.
18 (as 104.) Besides, the fruit of righteousness, (w) with peace, is sown by them who practice peace.

19 But the wisdom from above is first indeed (eye) pure, then peaceable, gentle, (see the beauty of holiness,) are expressions of the same kind, formed to represent the excellence of these qualities.

20 For where there is anger and strife, there is tumult, and every evil work.
provinces, about the time the apostle James wrote his epistle to the twelve tribes, it can hardly be doubted, that the war, and fights, and murders, and which he speaks of in chap. iv. were those above described. For, as the apostle composed his letter to the year 62, after the confusions were begun; and as the crimes committed in these confusions, although acted under the colour of zeal for God and for truth, were a scandal to any religion, it certainly became him, who was one of the chief apostles of the circumcision, to condemn such insurrections, and to reprove, with the greatest sharpness, the Jews who were the prime movers in them. Accordingly this is what James hath done. For, after recommending the practice of peace to the teachers of religion, he began this chapter with saying the Jews, whence the wars and fights that were among them came! And by adding, 1 Come they not from your lusts which war in your members? 1 he insinuates, that although they pretended in these things to be guided by zeal for the glory of God, and for the salvation of the heathen, the true spring of the whole was their own lusts. Their love of power and wealth made them anxious to have many proselytes, by whose influence they hoped to have some share in the government of the cities where they lived, or at least in some of the public offices. They even endeavoured to terrify the heathens, by their wars and massacres, into a compliance with their desires, ver. 1. Next he told them, they never could succeed in converting the heathens, and destroying idolatry, because they did not use the methods proper for these ends. They neither prayed for God and assistance and success, nor exercised meekness towards them who were what they wished to convert, ver. 2. Besides, they acted from wicked motives. They wished to make proselytes, merely that they might draw money from them to spend on their lusts, ver. 3. Nay, they followed the heathens in their corrupt manners, that, gaining their friendship, they might with the more ease persuade them to embrace Judaism, ver. 4. In all these things they were condemned by their own scriptures, and also by the practice of the apostles of Christ, who propagated true religion mildly, and without rage, ver. 5, 6. He therefore exhorted them to subject themselves to God, and to resist the devil, by whom they were seduced to that turbulent course he had condemned; and assured them that if they resisted the devil, he would flee from them, ver. 7. Then counselled them to worship God, not by rites and ceremonies, but with their spirit; assuring them, if they did so, that God would accept and bless them. In this the apostle tacitly reproved the unbelieving Jews for the zeal they showed in disturbing the heathens, under the rites of Moses, while they were at no pains in persuading them to lead holy lives. Farther, the zealots he ordered to cleanse their hands from blood and rapine, and to purify their hearts from evil passions, before they presumed to worship God, ver. 8. Withal, to rouse the whole of them, if possible, to repentance, he foretold the dreadful miseries which were coming upon them; and called on them to mourn bitterly for their sins, ver. 9, 10. By this severe rebuke and threatening, in which the apostle used great authority and plainness, he intended not only to bring the unconverted Jews to a right sense of things, but also to prevent the believing part of the nation from misusing the opportunities which they enjoyed under the pretence of religion. Then, addressing both sorts, he forbade them to speak evil of one another on account of their differences in religion, because it was an usurpation of God's prerogative, as Lord of the conscience, and only Judge of men, ver. 11, 12.

Lastly, because many of the unconverted Jews who followed commerce, in laying their schemes, neither took into their view the bravity and uncertainty of human life, nor the supremacy of God in directing all events, but spoke and acted as if all things had depended on their own pleasure, the apostle rebuked them for their irreligious temper and vain speeches, and directed them in what manner to express themselves concerning their schemes respecting futurity, ver. 13-17.

**NEW TRANSLATION.**

**CHAP. IV.**—1 Whence are wars and fightings among you? Come they not hence, even from your lusts, which war in your members? (Rom. vii. 23. 1 Pet. ii. 11.)

2 Ye strongly desire, and have not; ye kill, and are zealous, and cannot obtain; (see ver. 3. note.) ye fight and war, but have not, because ye ask not.

3 Ye ask, and do not receive, because ye ask (anew) wickedly, that ye may spend upon your lusts.

Ver. 1.—1 Whence wars, &c.—Here, and in the following chapter, James uses the rhetorical figure called apostrophe, addressing the Jews as if they were present, whereby he hath given his discourse great strength and vivacity. What these wars were, see the illustration.

2 Even from your lusts.—Wishes. Literally, your pleasures; the effect, being put for lust, the cause.

3 Lusts which war in your members.—This, as Bengelius remarks, is the true origin of the war which kings carry on against kings, and nations against nations. Their ambition to extend their territories, their love of grandeur and riches, their resentments of supposed injuries, all the effect of lust, engage them in war.

2. Ye strongly desire, &c.—For this sense of διψάτωσις see Rom. vii. 7. note. According to Whitby, the strong desire which the Jews indulged was that of throwing off the yoke of the heathen, which they liked, the apostle says, they did not obtain what they strongly desired, because they did not ask it of God, I rather think what they strongly desired was, to make proselytes, and to terrify the heathens, and to have them where they expected to pass their lives in the enjoyment of every blessing. Of course the last part of the verse is to be understood.

2. Ye kill, and are zealous.—The Jews, in the reign of the Emperor Claudius, being greatly enraged against their brethren who had become Christians, raised such tumults in Rome, that Claudius found it necessary for the peace of the city to banish them all. See Pref. to Romans, sect. 3. Yet I do not think the apostle had these confusions in his eye here. The murders of which he speaks seem to have been those committed by the zealots, who were so often called by rage often carried them to murder the heathens, and even those of their own nation who opposed the scheme. Accordingly, to shew who the persons were to whom he spake, the apostle adds, see Gal. v. 20, 21, and are zealous.

3. Ye ask, &c.—According to Bengelius, ye ask, &c., is the action of individuals against individuals; but this, ye ask success, is the action of many against many. But ye have not, because ye ask not.—Since the persons to whom the apostle is speaking failed of their purpose because they did not pray to God, accordingly, he shows what their requests were laudable, and might have been accomplished with the blessing of God. Now this will not apply to the Judaizing teachers in the church, who strongly desired to subject the converted Gentiles to the law of Moses. As little will it apply to those who coveted riches. The apostle's desire is not to subject the converted Jews so as to make them content with the heathens to knowledge and worship of the true God. So far their attempt was commendable, because, by converting the Gentiles, he might have brought them for receiving the gospel; and if for this they had asked the assurance and blessing of God sincerely, they might have been successful in their purpose.

**COMMENTARY.**

**CHAP. IV.**—1 Whence are wars and fightings which ye carry on among yourselves, and against the heathens? Come they not hence, even from your lusts, your pride, covetousness, sensuality, and ambition, which war in your members against your reason and conscience?

2 Ye strongly desire, and have not; ye kill, and are zealous, and cannot obtain; (see ver. 3. note,) ye fight and war, but have not, because ye ask not.

3 Ye ask, and do not receive, because ye ask (anew) wickedly, that ye may spend upon your lusts.
but to draw money from them, that ye may spend it upon your lusts.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? Whoever, therefore, will be a friend of the world (xai τὸς ἡμῶν, 57.) is the enemy of God.

Ye do think that the scripture (ὁ λόγος ἡμῶν) speaketh falsely, and doth the Spirit, who dwelleth in us (ἦν ἐν σοι), strongly incline to rage?

Ye have not, but he giveth greater grace. (See 132, 2.) For he saith, God resistereth the proud, but giveth grace to the humble. Therefore be ye subject to God. Resist the devil, and he will flee from you. (See 1 Pet. v. 9, Eph. vi. 11.)

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, and purify your hearts, ye men of two souls. (See chap. i. 8, note 1.)

Be exceedingly afflicted, and mourn, and weep: And let your laughter be turned into mourning, and your joy into sadness.

Ver. 3. Ye do not receive, because ye ask wickedly, that ye may spend upon your lusts. Some commentators understand this of the Jews praying for the goods of this life, which they did not receive, because their design in asking them was to spend them in the flesh. But others have thought the apostle here inculcates the duty of praying for our spiritual blessings, and that prayer was not allowable, the apostle scarcely would have spoken of it here, as it has been before in this epistle. The apostle may have designed in what he afterwards says, that they prayed for success in converting the heathen, not from any regard to the glory of God and the salvation of the heathen, but from a desire to draw money from them, when converted, to spend on their own lusts.

Ver. 4. Ye adulterers and adulteresses. Because God himself represented his relation to the Jews as his people, under the idea of a marriage, and because the prophet, in conformity to that idea, represented the idolatry of the Jews as adultery, it is supposed by some, that James called those Jews who acted inconsistently with their religion adulterers and adulteresses in a spiritual sense: but others more properly understand these appellations literal, because it is a sin from which the Jews had long been entirely free; but they had no such regard to the other side of the law, they lived the more exceedingly addicted. See Rom. ii. 1. notes i. and ii. 1. and Mark xv. 10. See Farkhurn's Dictionary. See chap. i. 8, note 1.

Ver. 5. Do ye think the scripture speaketh (ὁ λόγος ἡμῶν) falsely?

The congregation, speaketh falsely, he declareth, that the friendship of the wicked, which is purchased by following them in their evil counsels, is enmity against God; and when it denounces the wrath of God against such friendships. Here James had in his eye those passages of the Jewish scriptures, where the things mentioned are declared sinful and denounced as deadly, either directly or by implication, particularly Psal. v. 5, vi. 11, ix. 12, lxx. 11, 12. If the reader thinks the questions in this verse were addressed to the converted Jews, the apostle may have had in his eye Paul's declarations to the Romans, chap. viii. 7. The misunderstanding of the heathen against God. And by calling these words scripture, he hath, as in ver. 2, eloq. 11. he justified the Paul writes his epistle to the Ephraimites. That the Greek word εἰλημένος signifies falsely, see 1 Thess. ii. 1, note 2. And both the Spirit. I have followed Calvin and Whitby in supposing the word and at the beginning of this clause, to show that the apostle puts two separate questions to the Jews. For, if the word εἰλημένος, as some construe it, it will imply, as the Devil doth observe, that the scripture saith what is contained in the latter clause; which I do not find it hath anywhere done. Beza, however, supposing that the scripture is represented as saying these words, thinks the apostle alludes to Gen. viii. 21. The imagination of man's heart is evil from his youth. 22. But that text does not appear to have such a relation to the clause in question. This passage of the epistle being very different from the others, I am of an opinion that I have obtained its true meaning.

The Spirit which dwelleth in us. The apostle propereth to the Jews the mill method of spreading the gospel, which he and his brethren, by the inspiration of the Spirit, followed: and some example to be imitated by the Jews in spreading their religion among the heathen.

Ye do think the scripture speaketh falsely, and doth the Spirit, who dwelleth in us (ἦν ἐν σοι), strongly incline to rage?

I have translated the Greek word εἰλημένος, in this clause, by the English word rage, because the word which answers to it in the Hebrew hath that signification, Job v. 2. 12. Ezek. xxxix. 11.; and because the Greek words used by the pensmen of the New Testament, in the sense of the corresponding hebrew words. Elias likewise is of opinion, that εἰλημένος signifies anger; for he hath translated the passage through, "because he thinketh the scripture saith in vain, The Spirit that dwelleth in us is to be yielded to." In my opinion, it is a word of very general signification, more properly to be rendered improper, or common; this is more proper to separate the verse into two questions, as I have done. If rage is thought an unusual sense of the word εἰλημένος, it may be translated suitable; a sense which it has Mat. xxiv. Mark xv. 10. See Farkhurn's Dictionary.

Ver. 8. For he saith, The Spirit saith this, Prov. iii. 34. Surely he scorneth the scorners, but the grace of the lowly. The apostle's quotation of this passage, though somewhat different in the words, is the same as in Prov. iii. 34. The word scorners, in scripture, are proud insolent wicked men; and to resist such persons, by rendering their schemes abortive, and by humbling and degrading them, is equivalent to the scattering of their bones. The phrase to whom this passage of the epistle was intended, are fully called scorners, because they held the heathens in the utmost contempt; and despising themselves, by their pernicious and ungodly arguments concerning the Canaanite, bound to exterminate all idolaters, they did not care about the scripture, but the heathens when it was in their power to do it. In quoting Prov. iii. 34. James hath adopted the LXX. translation, as sufficiently accurate.

Ver. 7. Draw nigh to God, deco. Benson's note on this is good, "We may chase away the devil, not by holy water, the sign of the cross, or any superstitious charm, but by steady virtue and resolute goodness."

Ver. 8. Draw nigh to God. Persons who came to the tabernacle to worship, were said to draw nigh to God, because the symbol of his presence resided there. But this was only a drawing near to God with the body. They more truly draw nigh to God, who draw nigh to him with their spirits, by a serious and solemn recognition of his presence, perfection, and holiness; and by exercising those pious affections which are due to him. And whatsoever worship heathen in that spiritual manner, judges said to himself to God, and will be accepted of him, in whatever place he worshippeth them.

Cleanse your hands, ye sinners. The priests prepared themselves for performing the services of the tabernacle by washing and cleansing their bodies. In like manner, their people, before they prayed, always washed their hands. In both cases the rite was emblematical, denoting that purity of heart and life which is necessary to render acceptable prayers to God. James here uses the same idea of a separation from the world, of a purification of heart and life, of a state being put for all the members of the body used in the consecration of sin, the apostle's injunction, according to its emblematical meaning, imports, that under the gospel we must worship God, not by cleansing our bodies from outward filthiness, but by holiness of heart and life and by the circumcision of the heart, which, as it is the native and inalienable property of the children of God, so must cooperate with the grace of God by their own earnest endeavours.

Ver. 9. The heart. The heart, as in the 2d ver. 9, followed and note 1. It is possible the passage of the dead body being drawn down the hearse, and the publican who went up to the temple to pray, Luke xviii. 13.
JAMES.

10 Be humbled in the presence of the Lord, and he will lift you up.

11 Speak not against one another, brethren. He who speaketh against his brother, and condemneth his brother, speaketh against the law, and condemneth the law. But if thou condemnest the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy. Thou, who art thou that comdest to judge another?

13 Come now, ye who say, To-day, or to-morrow, we will go to such a city, and will abide there one year, and make merchandise, and get gain;

14 Who do not know what shall be to-morrow. For what is your life? A smoke that passeth away, for what? it appeareth for a little while, and then disappeareth.

15 Instead (ρωπ, ρωμ.) of which ye ought to say, If the Lord will, and we shall live, (αιτε, θεατα) certainly we will do this or that.

16 But now ye boast of your proud speeches; all boasting of this sort is bad.

17 (Ου, ουσα, μη.) Therefore, to him who knoweth to do good, and doth it not, is it to him a sin.

Ver. 11.—1. Speaketh against the law;—that is, in Bengelius's opinion, against the law of Moses. But why not the law in the sense of Christ? All the heathen who Protestants, to the good. The good thereof is as the flower of the field. The grass withereth, and the flower faileth, because the Spirit of the Lord bloweth upon it. Surely the people is grass. So likewise our apostle, chap. i. 10, 11. But in no author, sacred or profane, is there a finer image of the brevity and uncertainty of human life than this given by James, who hath likened it to 'a smoke which appeareth for a little time, then disappeareth' while men are looking at it.

Ver. 15. Instead of which ye ought to say, If, (ου, ουσα) to attain the true meaning of the original words, ανημετρικα λατως, (ου, ουσα) to retain this sense. I think a comma ought to be placed after του, and the impersonal verb ανημετρικα to be supplied, before we speak of his purpose respecting future events, when he says, 'It is not enough, therefore, that we should be occupied with our own affairs, and think of the future, we must think of the future.' Instead of which (ου, ουσα) is more probably the sense of the apostle. By this translation, the sentence is a purpose, but is repeated by ver. 14. is completed by ver. 15. in the following manner: ver. 13. Ye who say, To-day or to-morrow we will go, (ου, ουσα) to be understood as if it were spoken by the apostle, 'If ye say, To-day or to-morrow we will go, etc.' By this translation, the apostle means to teach them to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertainty of human life, and the necessity of making provision for the future, and to consider the uncertain
JAMES.

CHAP. V.

600 VIEW.

CHAPTER V.

1. Come now, ye rich men, weep and howl, on account of your miseries which are coming upon you.

2. Your riches are corrupted, and your garments are moth-eaten.

3. Your gold and silver are corrupted, and the rust of them will be a witness against you, and will eat your flesh as fire. Ye have treasured up treasure in the last days.

4. (Aye) Aye! The hire of the labourers which have reaped your fields, which is fraudulently kept back by you, crieth; and the cries of the reapers have entered into the ears of the Lord of Hosts. (Rom. ix. 20, note 2.)

VER. Weep on account of your miseries which are coming upon you. The first translation of the last clause of this verse is, 'Qui veniam super vos.' In the Vulgate it is, 'Misericordia vestra quis advenient vobis.' The miseries of which the apostle speaks, were those in which the Jews were to be involved in their war with the Romans, and which, by the signs pointed out in our Lord's prophecy of the destruction of Jerusalem, James, who wrote this letter in Judea, knew were about to come; miseries from famine, pestilence, and the sword. These fell heaviest no doubt on the Jews in Judea, but they extended also to the Jews in the provinces. Besides, when Jerusalem was besieged by the Romans, the Jews in the provinces within the empire, and also out of its bounds, sent help to their brethren in Judea. So Dion Cassius tells us, lib. vi. 16, cap. 28.

The reader who desires a particular account of the calamities which then befell the Jews, may read Josephus's history of the war, where he will find scenes of misery not to be paralleled in the annals of any nation.

5. Your riches are putrefied. - Erwet. This circumstance shows that the apostle is speaking of stores of corn, wine, and oil, which, like the rich foil mentioned Luke xii. 18, they have amassed probably by rapine and fraud. In this manner the translator understood the passage; for he translates it, 'corruptur sum.'

6. Your garments are moth-eaten. - In the eastern countries, the fashion of clothes did not change as with us. Hence persons of fortune were in use to have many garments made of different costly stuffs, which they laid up as part of their riches. See Gen. xlv. 26. Judg. xii. 4. 11, 17. Is. v. 22. This appears also from Q. Curtius, who tells us, lib. iv. c. 6, that when Herod sent to Persepolis and the four coasts, he found the riches of all Asia gathered together there, which consisted of inhabited cities, but of garments: vestigia regum sacerdotum, sacerdotum, et sacerdotum.
5 Ye have lived luxuriously on the earth, and have been wanton; ye have fatted your hearts, as (164.) for a day of slaughter.

6 Ye have condemned, ye have killed the Just One, who did not resist you.

7 Wherefore, be patient, brethren, unto the coming of the Lord. Behold the husbandman who expecteth the valuable fruit of the earth, is patient concerning it, till it receive the early and the latter rain.

8 Be ye also patient; strengthen your hearts; for the coming of the Lord draweth nigh.

9 Great not against one another, brethren, lest ye be condemned; Behold the Judge standeth before the door. Gen. iv. 7.

10 Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering evil, and of patience.

11 Behold, we call them blessed who are patient. Ye have heard of the patience of Job, and ye have seen the end of the Lord; that the Lord is very compassionate and merciful.

12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor yet by any other oath; but let your speech be yea, yea; nay, nay; lest ye fall into the guilt of perjury.

13 Ver. 8.-J. Ye have lived luxuriously. —So παρεσιζε ὁ δικαίωμα, literally speak of the rich, as the bestowal of riches, and the excesses to which they were prone; for, as the apostle says, In the course of the life of the rich man, it is often significatory to be addicted to carnal lusts, as in the case of the rich man in Job, the rich man in the parable of the rich man and Lazarus, etc. —Luxuriously. —See 1 Tim. v. 6. —The Jews were noted for lasciviousness, that Tychicus calls them πολλαπλάζοντες σελήνης (Eph. 6:5), who are filled with sin and debauchery, or lasciviousness. —Similarly, in the description of the destruction of the Idumeans, chap. xxiv. 4. —For the sins against the holy spirit, see Matt. xii. 31.

14 Ver. 9. —The apostle's meaning is, that the rich, by their luxuriously and inordinately, had rendered themselves fit to be destroyed in the day of God's wrath. Others think the meaning is, ye have pampered yourselves every day, as the luxurians do on high festival days. Either way understood, this passage is a rebuke to those who by fraud and oppression amassed riches, and spent them in gratifying their own lusts, without attending to the wants of the poor. The clause, as for a day of slaying, is wanting in the margin of the Latin. —Dearly; as a day of slaughter. —Syriac, as for a day of slaughter. —The day of slaughter is an annual festival, a day of offering sacrifices. —Syriac, as a day of slaughter; a day of sacrifice.

Ver. 5.—Ye have lived luxuriously. —So παρεσιζε ὁ δικαίωμα, literally speak of the rich, as the bestowal of riches, and the excesses to which they were prone; for, as the apostle says, In the course of the life of the rich man, it is often significatory to be addicted to carnal lusts, as in the case of the rich man in Job, the rich man in the parable of the rich man and Lazarus, etc. —Luxuriously. —See 1 Tim. v. 6. —The Jews were noted for lasciviousness, that Tychicus calls them πολλαπλάζοντες σελήνης (Eph. 6:5), who are filled with sin and debauchery, or lasciviousness. —Similarly, in the description of the destruction of the Idumeans, chap. xxiv. 4. —For the sins against the holy spirit, see Matt. xii. 31.

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19 Is any sick among you? let him send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

20 And the prayer of faith shall save the sick person, and the Lord will raise him up. (Kes, et al) And although he hath committed sins, they shall be forgiven him.

21 Confess your faults one to another, and pray for one another, that ye may be healed. (See 1 John v. 16, note 3.) This inwards prayer (161a, 69), of the righteous man availeth much.

22 Elias was a man of like infirmities with us. And he prayed fervently; (66.) that it

by some, that James in this passage forbade the brethren to make All Hast rue words for the purpose of delivering themselves out of their affliction: because a great number of that sort showed great ignorance of the character of God, and great impudence. This no doubt is a good sense of the passage. Let it rather think that he forbade them, when brought before the tribunal of his persecutors, to deny their faith with oaths; which some of them, it seems, thought they could do with safe conscience, if the oath was one only of those which were reckoned not binding. For that the Jews thought some oaths obligatory and others not, does not appear from our Lord's conversation. (See 1 Thess. v. 27.)

2. That ye may not fall under condemnation. This, which is the second clause of the two edition, and of equal weight with the first, particularly the Ammonite, and of the Syriac, Vulgate, and other versions, was adopted by our translators. But Beza, Kennicott, and others, on the authority of the greatest number of MSS., prefer, under condemnation, This which is the third clause of the two edition, and of equal weight with the first.

Ver. 13.—Let him sing psalms: In this, and what goes before, the word sung is used to express the business of applying ourselves in such private exercises as are suitable to our present circumstances and frame of mind. When rendered cheerful, by contemplating the manifestations which God hath made of his perfections in creation, providence, and redemption, or by any blessing bestowed on us, we are to express our joy, not by drinking and singing profane lewd songs, but by hymns of praise, and by thanksgivings to God for all his mercies. See Eph. v. 19, 20. On the other hand, when afflicted, we are to pray: that being the best means of producing in ourselves patience and resignation. But as the precept concerning our singing psalms when cheerfully does not clearly that we are not to pray then: so the precept concerning prayer in affliction does not clearly that we are not to express our joy in suffering according to the will of God, by singing psalms as Paul and Silas did in the jail at Philippi.

Ver. 14. 15. —Bend for the elders of the church; namely, where the sick person lives. See 1 Thess. v. 7, note 1. For an account of the elders: in the first age the spiritual gifts were dispensed in such plenty, that no church was without these gifts; and particularly there were those of healing, miraculously healing the sick.

2. The prayer over him: that is, with their hands laid on him. This is what is called 'the prayer of faith,' ver. 15. See below note 1; also the notes on the parallel passage, 1 John v. 14, 16.

3. Having anointed him with oil:—Although the word here prescribed is not mentioned in the account which the Evangelist has given of the calling of him to be a disciple, it is possible that he was anointed with oil, as is mentioned in xii. 8, 9. Luke xii. 2, it is probable he appointed it then. For in the account of the execution of the commission it is said to have been done. (175.)

'Ver. 13. They anointed with oil all that were sick, and healed them.'—The anointing the sick with oil was not prescribed, either by our Lord or by his apostles, as a natural remedy, but a visible token to the sick person himself, and to those who were present, that a miracle of healing was going to be performed. With what success performed, to use anointing, as a religious rite, is a vain supposition. See 1 John v. 16, note 4.

4. 'For the word of faith' (or of Lord):—the word of faith sometimes signifies the spiritual gifts in general, Rom. xii. 3, sometimes the gift of working miracles, 1 Cor. xii. 8, 9, xiii. 2, and sometimes the gift of healing, and the showing of signs and wonders. In its former sense it is the word of faith, by which all who believe are justified, Rom. i. 17; 2 Cor. i. 23; xiii. 3; xiv. 19, by which the soul is justified, and God is glorified, James v. 17.
might not rain; and it did not rain upon the land for three years and six months. 18 And again he prayed, and the heaven gave rain; and the land brought forth its fruit. 19 Brethren, if any one among you is seduced from the truth, and any one turn him back; 20 Let him know, that he who turneth a sinner back from the error of his way, will save a soul from death, and will cover a multitude of sins.

either that the drought was brought on, or the rain sent, in consequence of Elijah's praying; but it is instanced, that both happened through his prayer: for, 1 Kings xvii. 1, that Elijah knew there should not be dew or rain these years, but according to his word; that is, as James hath explained it, according to his inspired prayer for drought or for rain. 3. And it did not rain upon the land for three years and six months.—This is the period which our Lord likewise says the drought continued, Luke iv. 25. It is said indeed, 1 Kings xvii. 1, that in the third year the word of the Lord came to Elijah, namely, concerning the rain. But this third year was computed from the time of his going to live at Zarephath, which was many days after the drought began; as is plain from that, that he remained at the brook Cherith till it was dried up, and then went to Zarephath in the country of Sidon, 1 Kings xvii. 6, 7. Wherefore, the three years and six months must be computed from his denouncing the drought, at which time God's judgment commenced. Ver. 18. And again he prayed, and the heaven gave rain.—Of this second prayer there is an instance in the history, 1 Kings xvii. 42. where we are told, that he cast himself down on the earth, and put his face between his knees; for that was the posture of a humble and earnest suppliant. Besides, Mark's prayer is expressed by his falling on his face, Mark xvi. 4. Ver. 19. And any one turn him back.—This teaches us, that it is the duty of those who persevere in the path of truth, to endeavour by friendly admonition and by good example, to turn back those who have wandered into error through the viciousness of their own disposition. See 3 Thess. xi. 2, 3. Ver. 20. 1. Will save a soul from death.—What greater motive can there be to excite the virtuous earnestly to exert themselves in causing the erring to return? 2. And will cover a multitude of sins.—The covering of sin is a phrase which often occurs in the Old Testament, and always signifies the pardoning of sin. Nor has it any other meaning here. For surely it cannot be the apostle's intention to tell us, that the turning of a sinner from the error of his way will cover, from the eyes of God's justice, a multitude of sins committed by the person who does this charitable office, if he continue in them. Such a person needs himself to be turned from the error of his way, in order that his own soul may be saved from death. St. Peter hath a similar expression, 1 Pet. iv. 8. 'Love covers a multitude of sins,' not, however, in the person who is possessed of love, but in the person who is the object of his love. It disposes him to forgive his sins, see Prov. x. 12.—Anthemius, however, (Comm. vol. i. p. 46.), and Scott, (Chris. Life, vol. i. p. 386.), contend, that 'the covering of a multitude of sins' includes also, that the plious action of which the apostle speaks, engages God's favour with greater holiness on the character of the person who performs it, and to be less severe in marking what he hath done amiss.

I. PETER.

PREFACE.

SECT. I.—The History of Simon, whom our Lord surmained Peter.

Simon was a native of Bethsaida, a-town situated on the western shore of the lake of Gennesaret. He was by trade a fisherman, and had a brother named Andrew; but whether he was elder or younger than Simon, is not known. Their father was named John or Jonah; and probable proof was of the same occupation with his sons. Andrew was a disciple of John Baptist, John i. 36. 41. and heard him point out Jesus as 'the Lamb of God which taketh away the sin of the world.' This good news Andrew communicated to his brother Simon, and brought him to Jesus; who, foreseeing the fortitude he would exercise in proclaiming the gospel, honoured him with the name of Cephas or Peter, which is by interpretation a stone or rock, John i. 42.

Andrew and Peter, now become the disciples of Jesus, often attended him. Yet they still followed their trade of fishing occasionally, till he called them to a more constant attendance, promising to make them 'fishers of men,' Matt. iv. 19. Afterwards, when he chose twelve of his disciples to be with him always, and to be his Apostles, Peter and Andrew were of the number. About that time Peter had left Bethsaida, and had gone to Capharnaum with his wife, who is thought to have been of that town. From Andrew's accompanying his brother thither, and living with him in the same house, it is to be conjectured that their father was dead. With them Jesus also abode, after he took up his ordinary residence in Capharnaum; for he seems to have been pleased with the disposition and manners of all the members of the family.—This house is sometimes called Peter's house, Matt. viii. 14. and sometimes the house of Simon and Andrew, Mark i. 29.—Thus, as Lardner observes, it appears that before Peter became an apostle he had a wife, was the head of a family, had a boat and nets, and a furnished house, and maintained himself by an honest occupation. To these things Peter alluded when he told his Master, 'Behold we have left all and followed thee!' Matt. xix. 27.—The apostle Paul seems to insinuate, that Peter's wife attended him in his travels after our Lord's ascension, 1 Cor. ix. 5.

Peter, now made an apostle, shewed on every occasion the strongest faith in Jesus as the Messiah, and the most extraordinary zeal in his service; of which the following are examples.—The night after the miracle of the loaves, when Jesus came to the disciples, John vi. 15, they were affrighted, supposing that they saw a spirit. But Peter, taking courage, said, 'Lord, if it be thou, bid me come to thee on the water.' And he said to him, Come,' Matt. xiv. 28.—The next day, when many of our Lord's disciples, offended at his discourse in the synagogue of
PREFACE TO I. PETER. 

Sect. I. 

Capernaum, left him, Jesus said to the twelve, "Will ye also go away?" Then Simon Peter answered him, Lord, to whom shall we go? for thou hast the words of eternal life; and we know that no man knoweth thee but thou art the Christ, the Son of the living God." In returning this answer, Simon Peter was more forward than the rest, because his faith was strengthened by the late miracle of his walking on the water.—The same answer Peter gave, when Jesus in private asked his disciples, first, what opinion the people entertained of him; next, what was their own opinion? Matt. xvi. 16. "Simon Peter answered and said, Lord, thou art the Christ, the Son of the living God." Having received this answer, Jesus declared Peter blessed on account of his faith; and in allusion to the signification of his name, added, "Thou art Peter, and upon this rock I will build my church; and I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." 2 Cor. viii. 5. 

As little can any one say, that the power of binding and loosing was confined to Peter; seeing it was declared afterwards to belong to all the apostles. Matt. xviii. 18. John x. 23. See Preface to I. Timothy, Sect. 5. Art. 1, 2. 

To these things add this, that as Peter made both his confessions in answer to questions which Jesus put to the whole apostles, these confessions were certainly made in the name of the whole. And therefore what Jesus said to him in reply was designed for the whole without distinction; excepting this, which was peculiar to him, that he was to be the first who, after the descent of the Holy Ghost, should preach the gospel to the Jews, and then to the Gentiles; an honour which was conferred on Peter in the expression, 'I will give thee the keys,' &c. 

Peter was one of the three apostles whom Jesus admitted to witness the resurrection of Jairus's daughter, and before whom he was transfigured, and with whom he solemnly prayed God before that last conflict, that he might be saved. He was the person who, in the fervour of his zeal for his Master, cut off the ear of the high-priest's slave, when the armed band came to apprehend him. Yet this same Peter, a few hours after that, denied his Master three different times in the high-priest's palace, and with oaths. After the third denial, being stung with deep remorse, he went out and wept bitterly. This offence therefore Jesus pardoned. And to testify his acceptance of his lapsed but penitent apostle, he ordered the women to carry the news of his resurrection to Peter by name; and appeared to him before he shewed himself to any other of his apostles: and, at another appearance, he confirmed him in the apostolical office, by giving him a special commission to feed his sheep.—From that time forth Peter never faltered in his faith; but uniformly abode the greatest zeal and courage in his Master's cause. 

Soon after our Lord's ascension, in a numerous assembly of the apostles and brethren, Peter gave it as his opinion, that one should be chosen to be an apostle in the room of Judas. To this诸侯 answered, and by lot chose Matthias, whom, on that occasion, they numbered with the eleven apostles. See Prelim. Essay I. Art. 1.—On the day of Pentecost following, when the Holy Ghost fell on the apostles and disciples, 'Peter, standing up with the eleven, lift up his voice; that is, Peter, rising up, spake with a loud voice, in the name of the apostles, as he had done on various occasions in his Master's life-time, and gave the multitude an account of that great miracle, Acts ii. 14.—When Peter and John were brought before the council, to be examined concerning the miracle wrought on the impotent man, Acts iii. 11, 12, the high priest Peter who questioned Annas and Sapphira about the price of their lands; and, for their lying in that matter, punished them miraculously with death. It is remarkable also, that although by the hands of the apostles many signs and wonders were wrought, it was by Peter's shadow alone, that the sick, who were laid in the streets of Jerusalem, were healed as he passed by. Lastly, it was Peter who made answer to the council, for the apostles not obeying their command to preach no more in the name of Jesus. 

Peter's fame was now become so great, that the brethren at Joppa, hearing of his being in Lydda, and of his having cured Eneas miraculously of a palsy, sent desiring him to come and restore a disciple to life named Tabitha, which he did.—During his abode in Joppa, the Roman centurion Cornelius, directed by an angel, sent for him to come and preach to him. On that occasion, the Holy Ghost fell on Cornelius and his company, while Peter spake.—Peter, by his zeal and success in preaching the gospel, having attracted the notice of the Queen, was called to her court. Herod Agrippa, hearing that the Jews, had killed James the brother of John, still farther to gratify them, cast Peter into prison. But an angel brought him out; after which he concealed himself in the city, or in some neighbouring town, till Herod's death, which happened about the end of the year. Some learned men think Peter at that time went to Antioch or to Rome. But if he had gone to any celebrated city, Luke, as L'Enfant observes, would probably have mentioned it. Besides, we find him in the council of Jerusalem, which met not long after this to determine the famous question concerning the circumcision of the Gentiles. The council being ended, Peter went to Antioch, where he gave great offence by refusing to eat with the converted Gentiles. But Paul withstood him to the face, rebuking him before the whole church for his pusillanimity and hypocrisy, Gal. ii. 11—21. 

From the foregoing history it appears, that Peter very early distinguished himself as an apostle; that his Master greatly esteemed him for his courage, his zeal, and his love; his Master could not be parted from him. As to this, there was an intimacy with Peter, and conferred on him various marks of favour in common with James and John, who likewise distinguished themselves by their talents and good dispositions. But that Peter received from Christ any authority over his brethren, or possessed any superior dignity as an apostle, there is no reason for believing. All the apostles were equal in office and authority; as is plain from our Lord's declaration, 'One is your master, even Christ, and all ye are brethren.' The only distinction among the apostles, was that which arose from personal talents and qualifications, a distinction which never fails to take place in every society. Because, if one distinguishes himself by his superior ability in the management of affairs, he will be respected in proportion to the idea which his fellows entertain of him. In this manner, and in no other, Peter, whose virtues and talents were singularly conspicuous, acquired a pre-eminence among the apostles; but it was only of the sort founded on personal esteem. And therefore, in their meetings when deliberating on any important affair, the brethren may have wished to hear him speak first; and he commonly did so: but that was all. In like manner, in their intercourse with their adversaries, Peter often spake in the name of such of the apostles and brethren as were present; which they willingly allowed, perhaps desired, as thinking him best qualified for the office. The Evangelists also, who wrote their gospels a considerable time
after Peter had raised himself in the esteem of the apostles and brethren, added their suffrage to his character, by mentioning him first in the catalogues which they gave of the apostles. And as two of them were themselves apostles, by acknowledging, in that manner, their respect for him, they have shewn themselves entirely free from enmity. Lastly, it appears from Peter’s epistles that he did not think himself superior in authority to the other apostles. For if he had entertained any imagination of that sort, insinuations of his superiority, if not direct assertions thereof, might have been expected in his epistles, and especially in their inscriptions. Yet there is nothing of that sort in either of his letters. The highest title he takes to himself, in writing to the elders of Pontus, is that of their fellow elder, 1 Pet. v. 1.

To the foregoing account of Peter’s rank among the apostles, I add from Lardner on the Can. p. 102, that Cassian, supposing Peter to be older than Andrew, makes his age the ground of his precedence among the apostles: And that Jerome himself says, "The keys were given to all the apostles alike, and the church was built on all of them;" And, therefore, Peter, in respect of his precedence, was given to one. And John might have been the elder; but he was too young; and Peter was preferred on account of his age." See the Pref. to James, sect. i. paragr. 3.

In the history of the Acts, no mention is made of Peter after the council of Jerusalem. But from Gal. ii. 11. It appears, that after the council he was with Paul at Antioch. He is likewise mentioned by Paul, 1 Cor. i. 12. iii. 22, from which Pearson infers, that Peter had been in Corinth before the first epistle to the Corinthians was written. But this does not follow. In these passages Paul speaks of certain Jews in Corinth, who had been converted by Jesus and Peter. But he does not say they were converted in Corinth: Probably their conversion happened in Judea. If Peter had preached in Corinth before Paul wrote to the Corinthians, he would not have said, 'I have planted, Apollos hath watered,' overlooking the labours of Peter. When Paul wrote his epistle to the Romans, it may be presumed that Peter was not in Rome. For in that epistle Paul saluted many of the brethren there by name, but not mentioning Peter. Further, during the two years’ confinement at Rome, Paul wrote four letters to different churches, in none of which is Peter mentioned. Neither is any thing said or hinted in these epistles, from which it can be gathered that Peter had ever been in Rome. Probably he did not visit that city till about the time of his martyrdom.

It is generally supposed, that after Peter was at Antioch with Paul he returned to Jerusalem. What happened to him after that is not told in the scriptures. But Eusebius informs us, that Origen, in the third tome of his Exposition on Genesis, wrote to this purpose, "Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia: And at length, coming to Rome, was crucified with his head downwards; himself having desired that it might be in that manner." Some learned men think, that Peter in the latter part of his life went into Chaldees, and there wrote his first epistle; because the salutation of the church at Babylon is sent in it. But their opinion is not supported by the testimony of ancient writers.—Lardner, Can. vol. iii. p. 169, saith, "It seems to me, that when he (Peter) left Judea, he went again to Antioch the chief city of Syria. Thence he might go into other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned at the beginning of his first epistle. In those countries he might, and probably did, write, the very likely that he did so; and that he was well acquainted with the Christians there, to whom he afterwards wrote two epistles. When he left those parts, I think he went to Rome; but not till after Paul had been in that city, and was gone from it." Many ancient writers have said that Peter was crucified at Rome, while Nero persecuted the Christians. And their opinion has been espoused by learned men, both Papists and Protestants. Some, however, particularly Scaliger, Salmastius, Fred. Spanheim, and others, deny that Peter ever was at Rome. If the reader wishes to see the evidence from antiquity, on which Peter’s having been at Rome rests, he will find it best to consult those (Can. vol. iii. c. 18.), who concludes his inquiry as follows: "This is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world, Greeks, Latins, Syrians. As our Lord’s prediction concerning the death of Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it: which must have been in some place. And about this place there is no difference among Christian writers of ancient times. Never any other place was named beside Rome: nor did any other city ever glory in the martyrdom of Peter. It is not for our honour, nor for our interest, either as Christians or Protestants, to deny the truth of events which have an early and well attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history; the consequence of which would be fatal." sect. ii.—of the Authenticity of the Epistles of Peter.

Though some doubt were anciently entertained concerning the second epistle of Peter, the authenticity of the first was never called in question; being universally acknowledged as Peter’s from the very beginning. In proof of this, Lardner has shewn, Can. iii. p. 216. that Peter’s first epistle was referred to by Clemens Romanus, by Polycarp, and by the martyrs of Lyons: that it was received by Theophilus Bishop of Antioch, and quoted by Papias, Irenaeus, Clemens Alexandrinus, and Tertullian; which last calls it, “The epistle to the inhabitants of Pontus.” Wherefore, there can be no doubt that the first epistle of Peter was all along received as an inspired writing by the whole Christian church.

Eusebius seems to refer to the testimonies just now mentioned, in the following passage: E. H. lib. ii. c. 3. “One epistle of Peter, called his first, is acknowledged. This the presbyters of ancient times have quoted in their writings, as undoubtedly genuine. But that his second, we have been informed, by tradition, has not been received as a part of the New Testament. Nevertheless, appearing to many to be useful, it hath been carefully studied with the other scriptures.” It is evident, therefore, that in the time of Eusebius great regard was showed even to the second epistle of Peter by many Christians who esteemed it genuine: for, as Le Clerc, quoted by Benson, very well observes, “If it had not been Peter’s, it would not have seemed useful to any man of tolerable prudence; neither ought it to have been carefully studied with the other scriptures, seeing the writer in many places pretends to be St. Peter himself. On the very account that it was a forgery, it would be held, as it is a thing of the worst example, for any man to forge another’s name, or pretend to be the person he is not; and what ought not to be pardoned.” The reader will find another passage in the Preface to James, sect. ii. paragr. 2. in which Eusebius has spoken of the epistles of Peter.

From a passage in Origen’s Commentary on Matthew, quoted by Eusebius, E. H. lib. vi. c. 25. it appears that Origen acknowledged Peter’s second epistle. “Peter, on whom the church is built, hath left an epistle univer-
sally acknowledged. Let it be granted that he also wrote a second; for it is doubted of."—Jerome, in his book of illustrious men, Art. Peter, says, "Peter wrote two epistles called Catholic, the second of which is denied to be his, because of its differing in style from the former."—This difference shall be examined in the Preface to the second Epistle, sect. i., towards the end.

Estius observes, that whoever desires to know the agreement of Peter’s doctrine with Paul’s, ought to examine the sentiments and precepts contained in this epistle, which he will find so exactly the same with Paul’s, that it will be impossible for him to doubt, that the doctrine of both proceeded from one and the same Spirit of God.

Sect. III.—Of the Persons to whom Peter’s First Epistle was written.

Eusebius, Jerome, Didymus of Alexandria, and many of the ancients, were of opinion that Peter’s first epistle was written to the Jewish Christians scattered through the countries mentioned in the inscription. And their opinion is adopted by Beza, Grotius, Mill, Cave, Tillmont, and others. But some of the ancients thought this epistle was written to Gentiles also. See Lardner, Canon, iii. p. 225. Bede, in his prologue to the Catholic epistles, says, St. Peter’s epistles were sent to such as had been called by the gospel, who might be said to have been converted to the Christian religion.—The author of Misc. Sacra and Benson contend, that Peter’s first epistle was written to proselytes of the gate; but Wetstein that it was written to the Gentiles. Hallet and Sykes argue that both epistles were written to the Gentiles. Lardner thought Peter’s epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Gaetia, Cappadocia, &c. So likewise Estius and Whitby.

In this diversity of opinions, the only rule of determination must be the inscription, together with the things contained in the epistle itself. From 2 Pet. iii. 1. it appears, that that epistle was sent to the same people as the first. Whereas, since its inscription is, ‘To them who have obtained like precious faith with us,’ the first epistle must have been sent to believers in general. Accordingly the velation, 1 Pet. v. 14 is general; ‘Peace be with you all who are in Christ Jesus.’ So also is the inscription; ‘To the Sojourners of the dispersion of Pontus,’ (not in the following of God,) according to the same Peter, 1 Pet. i. 1.: For the appellation of sojourners does not necessarily imply, that this letter was written to none but Jewish believers. In scripture, all religious men are called sojourners and strangers, because they do not consider this earth as their home, but look for a better country. (See Gen. xlvii. 9. Psal. xxxix. 12. LXX. Heb. xi. 13.) Wherefore, in writing to the Gentile believers, Peter might call them sojourners as well as the Jews, and exhort them, chap. i. 17. ‘to pass the time of their sojourning here in fear;’ and chap. ii. 11. ‘beessen them, as travellers, to abstain from fleshly lusts.’—Further, the Gentile believers in Pontus, &c. might be called ‘sojourners of the dispersion of Pontus,’ although none of them were driven from their native countries. For the deportation may signify, that they lived at a distance from each other in the widely extended regions mentioned in the inscription; and that they were few in number, compared with the idolaters and unbelievers among whom they lived. In this sense, the Jewish Christians of Jerusalem are said to have been dispersed through Judea and Samaria, according to the statement of Stephen, Acts viii. 1. Lastly, the appellation elected, which is added to that of strangers of the dispersion, does not imply that none but Jewish believers are meant: All who profess the gospel, whether they be Jews or Gentiles, are in scripture said to be elected; that is, made the visible church and people of God. It may therefore be allowed, that the expressions sojourners of the dispersion, elected, &c. comprehend the Gentile Christians of Pontus, as well as the Jewish; especially seeing they are said to be elected according to the foreknowledge of God. For that is a plain allusion to God’s promises, of blessing all nations in Abraham’s seed.

Secondly, There are things written in this Epistle which are peculiar to the Gentiles, and cannot be understood of the Jews. For example, chap. i. 14. ‘As obedient children, do not fashion yourselves according to the former lusts, in your ignorance.’ This, as Lardner observes, might very properly be said to persons converted from heathenism, but not to the Jews, who from their infancy knew the true God by means of the Mosaic revelation. Besides, nowhere in the New Testament are the Jews represented as living in ignorance or darkness.— Chap. i. 18. ‘Ye were redeemed from your foolish behaviour, delivered to you by your fathers.’ This might be said of the Gentiles rather than of the Jews, if by foolish behaviour‘ the apostle meant the worship of idols, who in scripture are termed μανήσ, Acts xiv. 15. For the idolatrous worship practised by the Gentiles was delivered to them of their fathers. But if, by foolish behaviour, the apostle meant a superstitious worship, he might have been speaking of the Gentiles, that that behaviour was delivered to them by their fathers.—Chap. i. 20, speaking of Christ, the apostle says, Who was ‘manifested in these last times for you, 31. who through him believe in God who raised him up from the dead.’ This could neither be said to Jews nor to Pagans, as Benson supposes. For their belief in God was founded on the revelations made by the prophets, and not on the revelations made to them by Christ. But it well agrees to the Gentiles, who, till they were enlightened by the gospel of Christ, had not the least knowledge of the true God. Besides, no one will say, that Christ was manifested for the Jews and proselytes only.— Chap. ii. 10. ‘Who is not a people, but now are a people of God.’ This applies to the Gentiles only. See Rom. xi. 24, 25.—Chap. iv. 3. ‘For the time which hath passed of life, is a sufficient time for us to have wrought out the will of the Gentiles, having walked in lasciviousness, lusts, excesses in wine, revellings, banqueting, and abominable idolatries. Though Peter in the following of God, according to him whom he speaks, it does not follow, either that he was guilty of idolatry, or that the persons with whom he joined himself were Jews. Idolatry was a crime which the Jews, ever since their return from Babylon, had avoided, and which Peter never was guilty of. Neither had he ever wrought the will of the Gentiles, by walking in lasciviousness, &c. This passage, therefore, is addressed to the Gentile Christians alone, with whom the apostle joins himself, to avoid giving them offence, and to render his discourse the more persuasive.

The passages which appear inconsistent with the supposition that this epistle was written to the Gentiles as well as to the Jews, are the two following:—Chap. ii. 9. ‘But ye are an elected race, a kingly priesthood, an holy nation, a purchased people.’ These honourable appellations, it is true, were in former times appropriated to the Jews, the ancient people of God. But they belong now to all believers, to the Gentiles as well as to the Jews. And this is what the apostle here declares; as is plain from his adding, ‘That ye should declare the perfection of God’s goodness, and of his forbearance; not to the Jews only, but also to the Gentiles.’ (1 Pet. i. 14.)—Chap. ii. 11. ‘Have your behaviour among the Gentiles, comely;’ &c. But the Gentiles here are the unbelieving Gentiles; a sense which
the word has, 1 Cor. x. 32. "Giving offence neither to the Jews, nor to the Gentiles, nor to the church of God.

Upon the whole, I agree with those who think the first epistle of Peter was written to the whole body of Christians who resided in the countries of Pontus, Galatia, &c. and that whether they were of Jewish or Gentile extraction.

Sect. IV.—Of the Apostle Peter's Design in writing this Epistle; and of the Matters contained in it.

It is well known, that anciently, in proportion as the Christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore, of the first age, when the rage of the Jews and Gentiles was exceedingly stimulated by the prevalence of the gospel, the apostles of Christ, who were then alive, considered themselves as especially called upon to comfort and encourage their suffering brethren. With this view the apostle Peter wrote his first epistle to the Christians in Pontus, &c. wherein he represented to them the obligations the disciples of Christ were under to suffer for their religion; and suggested a variety of motives to prompt them to suffer cheerfully.

The enemies of the Christians, to enrage not only the magistrates against them, but all who had any regard to the interests of society, represented them everywhere as atheists and enemies of mankind, because they would not comply with the common idolatry, nor obey the heathen magistrates in things contrary to their religion. They calumniumed them also as movers of sedition, and as addicted to every species of wickedness. To wipe off these foul aspersions, Peter, in this epistle, earnestly beseeched the brethren of Pontus, &c. to behave both towards the magistrates and towards their heathen neighbours in a blameless manner, and to be remarkable for every virtue; that by their general good behaviour they might make their enemies ashamed of the calumnies which they uttered against them.—Withal, that they might know how to conduct themselves on every occasion, he gave them a particular account of the most important duties of civil and social life. Wherefore, though this epistle had an especial reference to the circumstances of the Christians in that age, it is still of great use for enforcing the obligations of morality, and in promoting holiness among the professors of the gospel.—Moreover, it contains some deep mysteries, not so plainly discovered in the other inspired writings; such as, 1. That it was the spirit of Christ which spake anciently in the Jewish prophets, chap. i. 11. and particularly in Noah, chap. iii. 17. 2. That the ungodly men of the old world, to whom Noah preached, are neither annihilated nor punished; but are at present spirits in prison, reserved to judgment and punishment.—3. That the water of the flood, which bare up Noah and his family in the ark, and preserved them from perishing, was a type of the water of baptism, and of its efficacy in saving those, who, besides being washed with that water, give the answer of a good conscience, agreeable to the true meaning of baptism.—4. That the devil goeth about like a roaring lion, seeking whom he may swallow up; consequently, that evil spirits are now employed in tempting men; and that their purpose in tempting them is to destroy them, chap. v. 8.

As the design of this epistle is excellent, its execution, in the judgment of the best critics, does not fall short of its design. Ostervald says of the first epistle of Peter, "It is one of the finest books of the New Testament;" and of the second, "That it is a most excellent epistle, and is written with great strength and majesty."—Erasmus, 2. 2. 1. 4. 11. The opinion of Peter's first epistle is, "It is worthy of the Prince of the apostles, and full of apostolical dignity and authority." He adds, "It is (verbis parvis, sentimentis, differt) sparing in words, but full of sense."—Lardner observes, that Peter's two epistles, with his discourses in the Acts, and the multitudes who were converted by these discourses, are monuments of his divine inspiration, and of the fulfillment of Christ's promise to Peter and Andrew, "Follow me, and I will make you fishers of men." Peter's epistles, therefore, being of great and general use, and so excellently composed, should, like the other inspired writings, be read and studied by Christians in every age, with the greatest care; not only to comfort them under affliction, but for directing them to a right behaviour in all the different relations of life.

Sect. V.—Of the Place and Time of writing Peter's First Epistle.

From Peter's sending the salutation of the church at Babylon to the Christians in Pontus, it is generally believed that he wrote his first epistle in Babylon. But as there was a Babylon in Egypt, and a Babylon in Assyria, and a city to which the name of Babylon is given figuratively, Rev. xvii. xviii. namely Rome, the learned are not agreed which of them is the Babylon meant in the salutation.

Pearson, Mill, and Le Clerc think the apostle speaks of Babylon in Egypt. But if Peter had founded a church in the Egyptian Babylon, it would have been of some note. Yet, if we may believe Lardner, there is no mention made of any church or bishop at the Egyptian Babylon in any of the writers of the first four centuries; consequently, it is not the Babylon in the salutation.—Erasmus, Drusius, Beza, Lightfoot, Bannage, Beausobre, Cave, Wetstein, and Benson think the apostle meant Babylon in Assyria. And, in support of this opinion, Benson observes, that the Assyrian Babylon being the metropolis of the eastern dispersion of the Jews, Peter, as an apostle of the circumcision, would very naturally, when he left Judea, go among the Jews at Babylon; and that it is not probable he would date his letter from a place by its figurative name. But Lardner says the Assyrian Babylon was almost deserted in the apostle's days; and adds, Can. vol. iii. p. 246. If the Assyrian Babylon was not now subject to the Romans, but to the Parthians, which I suppose to be allowed by all, it cannot be the place intended by Peter: For the people to whom he writes were subject to the Romans; and, at the time of writing this epistle, he must have been within the territories of the same empire, Eph. ii. 13, 14. 'Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, (or rather emperor), as supreme, or unto governors sent (from Rome) by him for the punishment of evil doers, and for the praise of them that do well.' Again, ver. 17. 'Honour the king;' or rather the emperor. If St. Peter had not now been within the Roman territories, he would have been led to express himself in a different manner when he enforced obedience to the Roman emperor.—St. Peter requires submission to governors sent by the emperor; undoubtedly meaning from Rome. I suppose that way of speaking might be properly used in any part of the empire. But it might have a special propriety if the writer was then at Rome." To these particulars I add, that Peter's letter was only directed to the inhabitants of the Lesser Asia.

Whitby, Grotius, and all the learned of the Roman communion, are of opinion, that by Babylon Peter meant figuratively Rome, called Babylon by John likewise, Rev. xvii. xviii. And their opinion is confirmed by the general testimony of antiquity; which, as Lardner observes, is the subject of no small weight.—Eusebius, K. H. lib. ii. c. 15. informs us, that Clemens, in the sixth book of his Institu-
To comfort the brethren of Pontus, &c. under their sufferings, St. Peter put them in mind of the glories of that inheritance of which they were the heirs, by thanking God for giving them the certain hope of a new life after death, through the resurrection of Jesus Christ, ver. 3.—In order that they may be capable of enjoying that incorruptible, undefiled, and unfailing inheritance, which was procured for them even for this mortal body, the power of God, are guarded through faith to salvation, ver. 4, 5.—This, he said, might be matter of great joy to them, though they suffered persecution. Then, to reconcile them to their sufferings, he suggested various powerful persuasions: such as, that their sufferings would soon be over; that they were necessary to try and improve their faith; that the improvement of their faith would be of greater value to themselves and to the world, than the finest gold, and would procure them great honour at the revelation of Jesus Christ. All these arguments the apostle comprised in two short verses, 6, 7.—Then addressing their strongest feelings, he told them, that though they had never seen their Master, they loved him; and that though they did not see him now, yet believing him to be the Son of God, they rejoiced in him with joy unspeakable, ver. 8.—Knowing, that from him they would assuredly receive the reward of their faith, even the eternal salvation of their souls, ver. 9.—And to shew the greatness and certainty of this salvation, he observed, that it had been foretold and anticipated by the prophets, who testified before the sufferings which the Christ was to undergo for our salvation, and the glories following his sufferings; and that the angels desired to look attentively into these things, ver. 10, 11, 12.—By mentioning the sufferings of Christ, and the glories following, the apostle instanced, that if his disciples suffered patiently and courageously, after his example, they might expect to be rewarded as he was.

The apostle having thus comforted the persecuted brethren to whom he wrote, by recalling to their remembrance the great objects of their faith and hope, he exhorted them to hope strongly for the blessings that were to be brought to them at the revelation of Jesus Christ, ver. 13.—And, as became the children of God, the heirs of these great blessings, to avoid the lusts which they formerly indulged when they were living in debauchery. 14.—And knowing that the imitote God in his holiness, ver. 15, 16.—And, from the consideration of the future judgment, to live in the fear of God, ver. 17.—Knowing that they were redeemed from their wicked manner of living, not with silver and gold, but with the precious blood of Christ, as a sin-offering appointed by God himself before the foundation of the world, that their hope of pardon might be firmly founded in the unchangeable purpose of God, ver. 18—21.—Next, the apostle told the Christians of Pontus, that, seeing they had purified their hearts from fleshly lusts by receiving the gospel, and had attained sincere brotherly love, he hoped they would love one another always from a pure heart, as brethren, ver. 22.—A relation in which they stood to each other, by being born again as sons to God, through the incorruptible seed of the word: so that the poorest and meanest believer is not only the brother of every other believer, but he is a more noble and estimable person than the greatest prince on earth, who is not like him a son of God, ver. 23.—And in proof of this Peter observes, that the noblest earthly descent, and the highest titles of honour, are short-lived, like the flowers of the field, ver. 24.—But, that the more honourable nobility which is founded on the belief of the word of Christ, whereby men are made partakers of the nature of God, continues through all eternity, ver. 25.
I. PETER.

2 According to the foreknowledge of God the Father, to his dear people, through sanctification of the Spirit, in order to obedience, and sprinkling of the blood of Jesus Christ: May grace and peace be multiplied to you. See Rom. 1. 7. 

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again to a living hope, through the resurrection of Jesus Christ from the dead. 

4 To an inheritance incorruptible, and undefiled, and unfading, reserved in the heavens: for us. 

5 Who by the power of God are guarded, through faith, to the salvation prepared to be to the one was called Pontus simply, and sometimes the Cappadocia already described. The other was called Cappadocia ad Taurus, the Great Cappadocia, and Cappadocia Proper. Celcius says the inhabitants of Great Cappadocia were called Leucos, and of Lycaonia and Smyrna—Under Archelaus and the princes who immediately preceded him, Cappadocia was divided into ten districts, five of which were near Mount Taurus, and five more remote. To this was added the adjoining provinces, which were situated near the coast, and which was on the west of Taurus. Of this district the chief city was Kirenos, which was called Kirenos in their faith: so the Pilgrims in their letters, and on their itineraries, use the name of Bithynia, by which name it was also called. The rest of Cappadocia lay beyond the Taurus, was bounded by that mountain on the west and north, and on the east by the Euxine, and on the sea, by Mount Amanass, which separated it from Armenia. The passes of these mountains are so strait, that Alexander with much difficulty could cross them. But when he had passed the pass of the Taurus, he sent to the Pontus by MESIO, and to the Messenians in Hellas, to inform them of his coming. 

4. Asia. — The last kingdom of this country was Asia, which, by his ten thousand cities, as the Greek historian tells us, was the most populous of all Asia. He, like his predecessors, held his court in Persepolis, a city of Mycia. But when the Romans took possession of his dominions, they made Ephesus the seat of government, which they administered first as a Praetor, and then by a Proconsul. According to Sigenius, the Roman province called Asia came to encompass Mycia, Phrygia, Eolia, Ionia, Caria, Lycia, Pamphylia, and part of Chelonia, and a part of Cappadocia ad Taurus. In Asia, the capitals of the cities are generally the same as in other countries, namely, Ephesus, Sardis, and Laodicea. But the ancient names are kept up in the country, and are still used in the modern language. 

5. Bithynia. — This country was anciently called Bebrycia, from the Bebryces, who inhabited it before they were expelled by the Thracians, Bithynians, and Thyatirians. On the west it was bounded by the Thracian Bosporus, and a part of the Propontis; on the south, by the Chersonesus and Mount Athos, and by the Euxine Sea; on the east, its boundaries are fixed differently by different geographers. Phyllis extends Bithynia to the river Parthenus; the father of the Bebryces, which is near the city of Byllis, and the Euxine Sea. But the ancients fixed the limits of Bithynia between the Bosporus and the Euxine Sea. The Bithynians were under the kings of Bithynia, but under the emperors, particularly Diocletian, who had a palace there, the burning of which occasioned the death of Constantine the Great, and of Gallus, the Consul and Companion of Constantine. This was the most ancient city in this country, situated on the Bosporus, which divided Europe from Asia, was famous for the council which met in it, and condemned the Eucharian heresy. 

From the foregoing account of the countries mentioned in the inscription of Peter's first epistle, it appears that it was written to the Christians who were dispersed throughout all the countries of the Lesser Asia. In these countries the apostle Paul had often preached, and had gathered many churches, to whom he afterwards wrote letters which still remain, and of which Peter hath made honourable mention. 2 Epis. xi. 16. 

6. By the original, the word elected is prefixed to strangers of the dispersion; yet, as it stands in concord with 'according to the foreknowledge of God,' it is clear that the apostle designates them as such to be brought to glory, as in the English version. — The Joassemblies of the dispersion are said to have been elected according to the foreknowledge of God, not because they were elected to eternal life. A letter directed in that manner, no one, as Lardner observes, could receive; because no one could be certain of his election to eternal life, till it was made sure by his final perseverance. But the persons to whom the apostle wrote were all with propriety, said to be elected according to the foreknowledge of God; because they were not elected to eternal life, but to be members of Christ, and to be saved (Acts xx. 20), according to the original purposes of God discovered in the prophetic writings, Jews and Gentiles indiscriminately were made the visible church and people of God, and distinguished from heathens by the profession of their believing the gospel. In this sense the word elected is used in other passages of scripture. See These. 

Ve. 3. — God's foreknowledge of all believers to be his people, was revealed in the cornival dispensation concerning their belief concerning their belief and profession of the gospel, and their believing the gospel. In this sense the word elected is used in other passages of scripture. See These. 

Ve. 4. — Salvation prepared to be revealed in the last time. — This salvation, in the opinion of some, is meant to be the salvation of the souls of believers, not of the body. But of the body, to be bestowed as the reward of faith; that the prophets who foretold this salvation, searched diligently among what
revealed in the last time.

6 (E 5, 167. 67.) On account of this, be exceeding glad; though for a little while this ye are made sorry by divers trials; 7 The provings of your faith, much more precious than of gold, trial of which perisheth (1 Pet. 1, 90.) though proved by fire, may be found to praise, and honour, and glory, at the revelation of Jesus Christ:

8 Whom, though ye have not seen, ye love; & which ye greatly rejoice in HIM with joy unspeakable and full of glory;

9 Receiving the reward of your faith, even the salvation of your souls.

10 Concerning which salvation the prophets inquired accurately, and searched diligently, who have propheesied concerning the grace that should come upon you: 11 Searching diligently (Acts 13, 148) of what people, (Acts 13, 145) and what kind of time, the Spirit of Christ who was in them* did signify, when he testified before the sufferings (Acts 13, 145) of Christ, and the glories following these.

12 To them it was revealed, that they should not concern themselves, but us, they ministered these things; which things have now been reported to you by them who have preached the people and at what time the means of procuring it were to be accomplished; that it was revealed to the prophets that these means were to be accomplished, not among them, but among us; and that these things were not preached by the apostles, but actually concerning you.

13 I say the above-mentioned particulars, concerning the salvation to be revealed in the last time, do not agree to the deliverance of the Spirit of Christ in the destruction of Jerusalem, but are applicable only to the salvation of believers in general from eternal death, by a resurrection to an immortal and incorruptible life at the time of Christ's coming, when this salvation is to be revealed; and that time is called the last time, because it will be the concluding scene of God's dispensations relating to our world.

Ver. 8. — Be exceeding glad; — ἀκούσαι ἑαυτῷ ὕποκρίνεται of our translators, Matt. 12. 12. Properly the word signifies to leap for joy. 9. Since it is necessary that the people of God should be never afflicted, except when it is necessary for their improvement, we should not think that the manifestation of the grace of God is subject to personal and temporary afflictions. For the Hebrews, when, as a war, their peculium was taken from them, they resorted to a war by the sword, and death, that, their faith being put to the severest trial, mankind might have, in their tried and persevering faith, what is infinitely more than a peculium taken from them in all the persecutions. Namely, such an irrefragable demonstration of the truth of the facts on which their religion is built, that all their psalms, and hymns, and spiritual songs, will be put beyond all doubt, their persecutors shall be punished, and themselves rewarded with the everlasting possession of heaven.

9. The reason of the denial of Jesus Christ. — When the first coming of Christ into our world is spoken of, the verb τίτοιος is commonly used, 1 Tim. 3. 15. Pet. 1. 10. John 1. 12. 8. Yet, for a reason, it is applied to 1 John ii. 30. verse 2. It is applied with peculiar propriety likewise, to denote Christ's coming to raise the dead and judge the world, which facts, and 13. and 1 Cor. 1. 7. 23. because on that occasion, appearing in his own glory as the Son of God, when the glory of his Father was revealed, attended by hosts of angels, he will reveal or shew himself the Son of God and Judge of the world, and thereby overwhelm with inexpressible confusion all his wicked men, who denied him to be the Son of God, and rejected his gospel; and will punish them with everlasting destruction.

Ver. 8. — 1. Whom not having seen. — The word οὐκ ἐπήνοια, literally signifies knew; but it sometimes signifies see, Matt. 2. 2. Ephes. 1. 15. therefore here, I understand, not seeing him as in the east.' See on verse 3. In this sense, therefore likewise uses the word, as Wetsenal has shewed.

8. — 2. An account of the sensible character, and for the great benefits he hath bestowed on you.

3. On whom not now looking. — Here εἰρήκατο hath the sense of εἰρήκατο by virtue of the preposition εἰς, which goes before in this clause.

3. But believing. — This is an allusion to our Lord's words to Thomas, John xx. 28. Through this hath not seen me, thou hast believed. Blessed are they that have not seen, and yet have believed. 6. And full of glory. — In support of this translation, Beza observes, that the participles ἐπηρεᾶτο and ἐμφανίσθη is put for the adjectival. But Bengelius thinks the participles is used, in its proper signification, to denote that the joy of believers will be glorified, or rendered asable, by Christ at the judgment.

Ver. 9. — Receiving the reward of your faith. — The word τίτοιος, rendered reward, properly signifies the end. But it is fully translated reward, because, as Beza observes, the reward is the end for which we are called; which is what the Bible means.

2. The salvation of your souls. — See ver. 6. note 9. — The salvation to which we are called, (Acts 13, 148) salvation from the Roman, and every foreign yoke. But that was only a salvation of their bodies. Whereas the salvation which he promised from the hands of their God, from sin, and of their bodies from the grave. See chap. iv. 6. note 2.

Ver. 10. — Concerning the grace to be bestowed on you. — The original clause, in the Hebrew, is, see ver. 11. τιτοιος ἐπηρεᾶτο. But to render the sentence correctly, we must supply the participle as in the original.

10. — 1. Searching diligently of what people, &c. — From this it appears, that in many instances the prophets did not understand the meaning of their own prophecies, but studied them, as others did, with great care, in order to find it out. See Dan. viii. 24. xii. 8. 9. This care they used more especially in examining the prophecies which they delivered concerning the Christ, being extremely solicitous to know what people were to put him to death, and what time for that event the Spirit of Christ who was in them did signify, when he testified the sufferings, &c.; and by the assistance of the Spirit, the hidden things were revealed and fulfilled in the literal sense. The same Spirit he promised to his apostles, John xvi. 13. Wherefore, the prophets and apostles, being inspired by one and the same Spirit, the truth, which was written by one, as in the 25. verse. The same Spirit he promised to his apostles, Luke xiv. 25. 26. Wherefore, the prophets and apostles, being inspired by one and the same Spirit, the truth, which is written by one, as in the 25. verse. The same Spirit he promised to his apostles, John xvi. 13. Wherefore, the prophets and apostles, being inspired by one and the same Spirit, the truth, which was written by one, as in the 25. verse. The same Spirit he promised to his apostles, Luke xiv. 25. 26. Wherefore, the prophets and apostles, being inspired by one and the same Spirit, the truth, which is written by one, as in the 25. verse. The same Spirit he promised to his apostles, John xvi. 13. Wherefore, the prophets and apostles, being inspired by one and the same Spirit, the truth, which was written by one, as in the 25. verse.
gospel to you with the Holy Ghost; sent down from heaven: into which things angels earnestly desire to look attentively.

13 Wherefore, having the loins of your mind girded, and having watched, do ye perfectly know how you ought to walk, according to the doctrine of the Lord Jesus Christ. (See ver. 2.)

14 As obedient children, do not fashion yourselves according to the former lusts, in your ignorance; but as he who hath called you is holy, be ye also holy in all your behaviour.

15 (Rev., 254.) For it is written, be ye holy, (Ezra 9.) because I am holy.

16 And seeing ye walk as the Father, who, without respect of persons, judgeth according to every man's work, the pass time of your sojourning here in fear;

18 Knowing, that not with corruptible things, as silver and gold, ye were redeemed: but with the precious blood of Christ, as of a lamb without blemish and without spot. (See ver. 17.)

20 Foreknown indeed before the foundation of the world, but manifested in these last times for you,

21 Who through him believe (επιστησαν) in God, their gods to be the patron and praisers of all kinds of vice, the religious worship which they paid to their gods must have had a permitting influence in corrupting their morals.

23 The sacrifice of Christ was appointed of God, indeed, before the foundation of the world, but was offered in these last times of the Mosaic dispensation for you.

24 Who through his gospel believe in God, who raised him up their sins, both from the power and from the punishment of their souls.

25 The sacrificial victim represents the Christian who is crucified with Christ and who is raised with Christ, a new and better man. The references in this verse are to the second coming of Christ, when He will judge the world and reward His faithful followers. This future judgment is the ultimate reward for those who have lived a life of faith and obedience to God.

26 Delivered to you by your fathers. The Jews derived from their fathers that implicit regard for the traditions of the elders, by which they made the law of God none effect. In like manner, the Gentiles derived their idolatry and other vicious practices from the customs of their fathers. For in general, Whiteley observes, the strongest argument for false religions, as well as for errors in the true, is, that men have received them from their fathers.

27 As a lamb without blemish. See ver. 22. Where the things reckoned blessings in the animals to be sacrificed of his atonement, he is said to be a 'lamb slain from the foundation of the world,' Rev. xiii. 8. Ver. 19. As of a lamb without blemish. See Rev. xii. 22. Where the things reckoned blessings in the animals to be sacrificed of his atonement, he is said to be a 'lamb slain from the foundation of the world,' Rev. xiii. 8.

28 Ver. 20. For it is written elsewhere, &c. See the illustration prefixed to Rom. v. paragraph 3. from the end.

29 Who through him believe in God, The Gentiles might justly be said to have believed in God through the ministry of Christ and of his apostles, because, before the gospel was preached to...
CHAPTER II.

View and Illustration of the Directions in this Chapter.

In being of great importance in the first age, that the disciples of Christ, by a holy and virtuous behaviour, should confute the calumnies of their adversaries, who charged them with all manner of crimes, the apostle Peter earnestly exhorted the brethren of Pontus, from the consideration of their character and dignity as the children of God, described in the preceding chapter, to lay aside all malice, guile, hypocrisy, envying, and calumnies, things utterly inconsistent with brotherly love, ver. 1. And, as new-born babes, by the unadulterated milk of the word of God, to nourish the divine nature in themselves to maturity, ver. 2, 3.—that they might be fit to be built into the temple of God, as living stones, upon the foundation Christ, ver. 4.—agreeably to what Isaiah foretold it. And to encourage them he observed, that to all who believe, the great honour belongs of being built into the temple of God, as consistent parts thereof; whereas all who refuse to believe in Christ are not only dishonourable but miserable, ver. 7.—because they are to be broken in pieces by Christ, the stone against which they stumble, ver. 8.—Next, he told both Jews and Gentiles, that by their continuing on Christ the foundation, they may be a temple for the worship of God, all the honourable titles formerly appropriated to the Jews, as the visible church and people of God, now belong to them, ver. 9.—so that the Gentiles in particular were much more happy, as members of the church of Christ, than ever they had been in their heathen state, ver. 10.—And seeing they were now become constituent parts of the temple of God, he earnestly exhorted them to abstain from fleshly lusts, ver. 11.—and to have their behaviour comely in the eyes of the Gentiles, who, by their holy lives, would be sensible of the falsehood of the calumnies uttered against the Christians, ver. 12.—In particular, they were in every thing innocent to obey the heathen magistrates of all denominations, because their office required them to punish the bad and reward the good, ver. 13, 14.—Thus, to shew themselves good subjects, he told them, was the most effectual mode of moral influence on those foolish men who slandered them as seducers persons, ver. 15.—This advice, I suppose, was intended more especially for the Jewish Christians, to prevent them from joining their unbelieving brethren in the rebellion against the Romans, which was ready to break out about the time the apostle wrote his letter.—See the Iliustr. preface to James, chap. iv. 14.—Further, because he has fancied that they were thereby freed from obeying the heathen laws, the apostle told them plainly, that the free-
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1. Peter. View. 613

2. As new-born babes, earnestly desire the unadulterated milk of the word, that ye may grow thereby. 3. (1 Peter. 2:2). Because, indeed, ye have tasted that the Lord is good. 4. To whom coming as to a living (50.) stone, rejected indeed (69.) of men, but chosen (67.) of God, and precious.

5. Ye also, as living stones, are built up a temple. Ver. 2.-1. As new-born babes.—Wolthus observes, that the Jewish doctors were wont to call new proselytes little children, and needed to be fed. The apostle Peter designates the conversions of Pontus the latter appellation, perhaps, because many of them were but newly conversed. 2. The unadulterated milk of the word.—Because the offering of our bodies living sacrifices to God is called, Rom. 12. 1. λατρεύετε τῷ χριστῷ, our reasonable worship. Some critics, following the Vulgate, and some the Syriac, added καὶ τότε in this place and the unadulterated rational milk. But as λατρεύετε is often used in scripture to denote the word of God preached, the translation by “worship” is more natural in the English Bible perfectly just. By adding the epithet αὐθεντικόν, unadulterated, the apostle hath taught us that the milk of the word will not nourish the divine nature in those who use it, if it is adulterated with human mixtures. 3. That ye may grow thereby. In the former chapter the apostle told the Christians of Pontus, that they were born again of the incorruptible seed of the word. Here he tells them, that the word is also the milk by which the new-born grow to maturity. The word therefore, is both the principle by which the divine life is produced, and the food by which it is nourished. 4. Tasted that the Lord is good.—Vulgate, dulce, sweet. This is an allusion to Psalm xxii. 6. To taste and see that the Lord is good. The goodness of the Lord, which the new-born taste, is the milk of his word, is his goodness in promising to forgive their sins, and to raise them from the dead, and to bestow upon them the incorruptible inheritance, and to give them in the present life every necessary to prepare them for enjoying that inheritance. 5. Ye also, as living stones, are built up a temple. Ver. 3.—1. To whom coming as to a living stone.—Here St. Peter had in his eye Isa. xxviii. 16. where the formation of the Christian church, for the spiritual worship of God, is foretold under the image of a temple that was to be built on Mount Zion. 2. The temple here terms the Lord Christ a living stone, to show that the temple of which he is the foundation is built of living men, and represents their entering into the Christian church by their coming to this living stone, to be built thereon as living stones. 3. Within, to show that this is his meaning, he adds, ver. 5. 4. Ye also, as living stones, are built up in spiritual temples. The laying this precious corner-stone in Zion for a foundation, signifies that the Christian church, the temple of souls and salvation, is built upon the foundation of living stones. The word living may be understood literally, so as to distinguish the Christian church, the spiritual temple of God, both from the temple of the Jews, and the city of Jerusalem, which were built of nothing but dead materials.

Commentary.

1. Seeing ye are born again through the incorruptible seed of the word, laying aside every degree of ill-will, and every kind of guile, not excepting friendly and sincere compliments, and hypocrisy in religion, and evil speeches of the prosperity of others, and every kind of evil speaking.

2. As new-born children of God earnestly desire the unadulterated milk of the gospel doctrine, that ye may grow thereby to the proper stature and strength of the children of God.

3. This desire will be strong in you, because indeed ye have tasted in the unadulterated milk of the word, that the Lord Jesus, in what he had already done, and in what he is still to do for you, is good to you.

4. To whom coming by faith as to a living foundation-stone, rejected indeed of the Jewish builders, the chief priests and scribes, but chosen by God to be the chief corner foundation-stone of his temple, and therefore a precious stone.

5. Ye also, as living stones, are built up on him, so as to make a great temple 'built upon the foundation of the apostles and prophets.' Jesus Christ himself being the chief corner-stone thereof.' 2. Rejected indeed of men. By calling the Lord Christ a living stone which was rejected of men, Peter intimates that he is the person spoken of in Psal. cxxviii. 22. The stone which the builders refused, become the head stone of the corner. 3. This is the doing of the Lord, and it is marvelous in our eyes. In applying this prophecy to Christ, the apostle was authorized by Christ himself, Matt. xx. 21. 4. For by proposing this magnificent and glorious doctrine of the headship of the chief priests and elders, the parable of the vineyard set out to husbandmen, who put the Lord of the vineyard's son to death, and who for that crime were destroyed by the armies of the Lord of the vineyard; also adding, that the kingdom of God should be taken from them and given to another nation. Christ intimated, that the chief priests and elders were the builders spoken of Psal. cxxviii. 22. (see the following ver. 7. note 3.) that the stone which they rejected was Messiah, God's Son; that their rejection of that stone consisted in their refusing to acknowledge Christ as the foundation of the new temple of God foretold to be laid in Zion: and that the taking of the kingdom of God from them because they crucified Christ, meant that the Jews were no longer to be the visible church and people of God, but that another nation was to obtain that honour; 3. But chosen of God. Although the Jewish builders rejected Christ, the stone which God laid in Zion for the foundation of his new temple, yet he was chosen of God to be the chief corner-stone in the foundation of God's temple, whereby the two sides of the building were united, and the top cornerstone was built. This building was completed. 4. And precious. It should be noted, the stone which God laid in Zion for a sure foundation precious, to signify its excellence and efficacy in supporting the great temple of God, the Christian church, built thereby.
I. PETER.

CHAP. II.

1. spiritual temple, a holy priesthood, to offer spiritual sacrifices, most acceptable to God, through the Spirit.

2. the word, which ye have heard, and have received, and have not made it your own; but as it is written, Behold, I lay in Zion a chief corner-stone, an elect, precious; and he who believeth on him shall not be ashamed.

3. For even it is contained in the scripture, Behold I lay in Zion a chief corner-stone, an elect, precious; and he who believeth on him shall not be ashamed.

4. For it is written, Behold, I lay in Zion a chief corner-stone, an elect, precious; and he who believeth on him shall not be ashamed.

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called you from darkness into his marvellous light.

10 Who formerly were not a people, but are now a people of God; who had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you, as sojourners and strangers, abstain from fleshly lusts, which war against the soul. (Rom. v. 9, note.)

12 Have your behaviour among the Gentiles comely, (ch. iii. 16,) that whereas they speak against you as evil-doers, when they behold some of your good works, they may glorify God in the day of visitation.

13 Be ye subject, therefore, to every human creation of magistrates, for the Lord's sake; whether to the king as supreme,

14 Or to governors, as those sent by him, for the punishment of evil-doers, and for the praise of them that do good.

15 For so is the will of God, that by doing good ye put to silence the ignorance of foolish men.

16 Life as free men; yet do not use your freedom for the gratification of the flesh, but through love be subject to one another, because Christ also hath suffered for us, leaving us an example, that ye should follow his steps. (1 Pet. v. 2, 3.)

17 Honour (σεβάστε) all your superiors: Love the brotherhood: Fear God: Honour the king.

18 Household servants, (προσωνύμοις) be subject to your lords with all reverence, not only to the good and gentle, but also to the froward.

the wisdom, goodness, justice, and truth of God, who hath called you; in allusion to Isa. xxxi. 29. LXX.

2. Called you from darkness into his marvellous light. Darkness was the peculiar characteristic of the state of the Gentiles. Acts xxvi. 13. To open their eyes, and to turn them from darkness to light. This, with verse 10, shews plainly that the sojourners of the dispersion, to whom Peter wrote this epistle, were many of them Gentile believers. The light of the gospel is called marvellous light, because of the many wonderful things it discovers. In the sight of Gentiles, not only of the Gentile nation, but of the whole Gentile world. The Gentiles are foiled, as the apostle Paul informs us. See Rom. i. 20, note 1, 2.

2. You had not obtained mercy. Any great favour bestowed on men by God is called mercy. In particular, mercy, Rom. xi. 31, signifies the great favour of being introduced into the visible church.

11. As sojourners and travellers, abstain. The settled inhabitants of a country are anxious to acquire riches, to purchase lands, and to build houses. But they who stay but a few weeks in a country, or who only travel through it, are not commonly solicitous tosecure to themselves accommodations which they are so soon to leave. In the same manner, believers being only sojourners on earth, and travellers to a better country, ought not to place their happiness in the enjoyment of those objects by which the lusts of the flesh are gratified, and which are peculiar to this earthly state, but in securing themselves possessions in the heavenly country, the proper habitation of the righteous.

12. 1. Speak against you as evil-doers. See Pref. sect. 3. The calamities which the heavens spread abroad for the glory of God afflicts, he is saved.

13. May glorify God in the day of visitation. That is, in the time of persecution. For a time of great affliction and suffering is called a day of visitation. (1 Pet. iv. 13.)

14. To be subject to every human creation of magistrates, for the Lord's sake; whether to the king as supreme, or to governors, as those sent by him, for the punishment of evil-doers, and for the praise of them that do good. For so is the will of God, that by doing good ye put to silence the ignorance of foolish men.

15. Honour all your superiors. Love the brotherhood: Fear God: Honour the king. Household slaves, be subject to your own lords with all reverence, not only to the good and gentle, but also to the froward. Households, like churches, are called the appointment of magistrates a creation of them. In this passage the abstract word creation is put for the concrete, the person created, just as governments and powers are put for the persons exercising government and power. The phrase 'human creation of magistrates,' was formed by St. Paul with a view to condemn the principles of the sects, who maintained that obedience was due to no magistrates but to those who were appointed by God, as the Jewish kings had been.

2. Whether to the king. That is, to the emperor. For though at Rome the name of Cæsar, the emperor, was given that name to the emperor, John xiv. 15. Acts xvii. 1. At the time this epistle was written, Nero was emperor.

16. Life as free men; yet do not use your freedom for the gratification of the flesh, but through love be subject to one another, because Christ also hath suffered for us, leaving us an example, that ye should follow his steps. (1 Pet. v. 2, 3.)

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For this is an acceptable thing to God, if any slave, from a regard to the will of God, patiently bear the sorrows attending the service of a passionate, insolent, rigorous master, suffering punishment from him unjustly.

But what extraordinary praise, from God or man, is due to you, if, when ye commit faults and are beaten, ye bear it patiently? The punishment, being just, ought to be borne. Yet, if when ye do your duty conscientiously, and suffer for it, ye bear it patiently, this is an acceptable thing with God.

Besides, to suffer for well-doing ye were called by the gospel: For even Christ our Master, whom we are bound to obey, suffered for us, leaving us, when he returned to heaven, an example of suffering for well-doing, that ye should follow in his footsteps.

Therefore, if any one of you be tempted to suffer patiently in imitation of your Master, who himself bore our sins in his own body on the cross, that we, being freed from the power and the punishment of sin, should live to righteousness. By whose own stripes ye are healed.

For ye were as sheep going astray, but are now returned to the shepherd and overrider of your souls.

—From a text by Peter, 456.5 x 690.0
CHAPTER III.

View and Illustration of the Precepts and Directions delivered in this Chapter.

That the brethren might know how to behave in the various relations of life, the apostle in this chapter first of all commanded the Christian women in Pontus, who were married, to obey their own husbands, although they were heathens; that by their cheerful submissive behaviour they might allure their husbands to embrace the gospel, ver. 1.—when they found it had such an happy influence on the temper and behaviour of their wives, ver. 2.—With respect to their dress, the apostle ordered all the women who professed the gospel to adorn their minds with the ornament of a meek and quiet spirit, rather than with their bodies with ornaments of gold and silver, and costly apparel, ver. 3, 4.—proposing to them the example of the godly women in ancient times, who adorned their minds with the female virtues, being subject to their own husbands, ver. 5.—Such as Sarah, who obeyed Abraham, and shewed how greatly she respected him by calling him her lord, ver. 6.

Then turning his discourse to husbands, the apostle ordered them to live with their wives, in the performance of all the duties of the married state, suitably to the more enlarged views which the gospel gave them of these duties; and, in the treatment of their wives, to have a regard to the weakness of their bodily frame, ver. 7.—Next, addressing the disciples in general, he ordered them, in their intercourse with one another, to be sympathizing, tender-hearted, and courteous, ver. 8.—never reproaching one another, nor railing for railing, but, on the contrary, blessing; that they might obtain the blessing of inheriting the heavenly country, according to Christ's promise, ver. 9.—and David's declaration concerning those who desire to enjoy life and see good days, ver. 10, 11.—He told them farther, that the divine protection is promised to the righteous; but that the anger of God is threatened against the wicked, ver. 12.—Besides, to forgive our enemies is the way to disarm them, and restrain them from hurting us, ver. 13.—Then returning to the subject of suffering, he told them, that if they suffered for righteousness' sake, they were happy, as Christ declared Matt. v. 10—12.—And exhorted them not to be terrified by the threatenings of their persecutors, ver. 14.—but to be always prepared to give with calmness an answer to every one who asked a reason concerning their hope of an eternally happy life in the body after death. This hope the Christians were to profess, more especially when their enemies were putting them to death; because the heathens, who heard them on these occasions declare their hope, perceiving that it was what supported them under their sufferings, and made them fearless in death, could not avoid being curious to know what the foundation of that hope was whose influence was so powerful, ver. 15.—also, because the declaration of their hope at such a time, might induce some of the heathens to embrace the gospel, who, with admiration, beheld their courage in suffering death.

Because the disciples of Christ, on account of their aversion to idolatry, and of their deserting the temples of the heathen deities, were represented as atheists, seditions persons, and the most profligate of mankind, the apostle exhorted the brethren of Pontus, while they resisted idolatry, and refused obedience to the sinful commands of the heathen magistrates, to maintain a good conscience in every part of their behaviour; that their persecutors, who spoke loudly against them as evil-doers, might be put to shame, ver. 16.—Besides, if they were to suffer, it was better for them to suffer as well-doers than as evil-doers, ver. 17.—And lest their enemies might conclude from their sufferings that they were wicked persons, or at least persons with whom God was displeased, the apostle observed, that Christ, though a most righteous person, and greatly beloved of God, had been put to death as an evil-doer; but was demonstrated to be innocent of the crimes laid to his charge, by his resurrection from the dead. This example shewed the brethren that sufferings are no mark of God's displeasure; and that, if they suffered with Christ, their innocence should be made manifest at least in the end, when, being raised from the dead as Christ was, they should be brought to God to enjoy eternal life with him in heaven, ver. 18.—Farther, to prove what he had affirmed, ver. 12. that God protects the righteous, and will severely punish the wicked, the apostle, as an example of both, observed, that Christ, 2 Pet. iii. 6, by God's command, brought a flood on the old world and destroyed the ungodly, to whom, without success, he had preached by his Spirit, speaking in his prophet Noah; but saved Noah and his family by that very water with which he destroyed the ungodly, ver. 19, 20.—That the purpose for which St. Peter appealed to these ancient facts was what I have mentioned, is evident, not only from what is said ver. 20. but from 2 Pet. ii. 5. where, after mentioning God's saving Noah while he brought the flood on the world of the ungodly, he adds, ver. 9. 'The Lord knoweth to deliver the godly out of temptation, and to reserve the wicked to the day of judgment to be punished.'—Farther, that the brethren might be in no doubt concerning the apostle's design in mentioning the salvation of Noah and his family, he assured them, that such persons as are preserved from the water by the water of the deluge, is a type of the salvation of believers from death by the water of baptism, through the resurrection of Christ: Which baptism, he told them, consists not in the washing away of the filth of the flesh, but in the answer of a good conscience, ver. 21.—Then, to make the righteous, on whom the eyes of the Lord continually look, certain of deliverance out of temptation in the present world, and of eternal salvation in the world to come, and at the same time to fill the wicked, against whom the face of God is set, with a just dread of the future judgment, the apostle declared, that Christ our Master, since his resurrection, hath gone into heaven, and is now at the right hand of God as Governor and Judge universal; every creature in the universe, whether good or bad, being put in subjection to him, ver. 22.
2. They without speech, &c.—Here Peter wisely intimated that the natural, but purely external, observation of a becoming behaviour, would be more effectual in winning their unbelieving husbands to embrace the gospel, than many arguments, proposed perhaps with heat, for the purpose of convincing them. For when the husbands found what a happy influence the gospel had in making their wives sweet-tempered and dutiful in every respect, they could not but entertain a good opinion of a religion which produced such excellent effects.

3. Asjoint heirs of the grace of life, in order that your prayers be not hindered.—[Eph. 1: 16.]

8. To the same, sup. more.—Finally, be all of one mind, sympathizing lovers of the brethren, have been some other reason for the omission, which at this distant date are not able to be given.

2. Ornament of a meek and quiet spirit.—Macknight connects this ornament of meekness and of grace, with the apostacy being an ornament to the outward man or body. 2:2. Ornament of meek and quiet spirit:—This ornament is given to the meek and quiet spirit, as represented in the heart, not only of passion and affection, but of intelligence, reason, and will: Luke xxiv. 25. "O fools, and slow of heart to believe all that the prophets have spoken." The heart, in this passage, is represented by the inward man or body, Rom. vii. 22. In like manner St. Peter calls the female mind the hidden (or invisible) man of the heart, 3:3. opposed to the outward man or body. MEKSHEE n.3327. ANTIKROIACAL YOUTH.
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Chap. III.

thren, tender-hearted, courteous. (See Acts xxviii. 7.)

10. Returning evil for evil, or railing for railing, but, on the contrary, do ye bless, knowing that to this ye were called, that ye might inherit the blessing.

11. Let him turn away from evil, and do good. Let him seek peace, and pursue it. (Rom. xi. 18.)

12. For the eyes of the Lord are upon the righteous, and his ears are open to their supplication: but the face of the Lord is against the workers of iniquity.

13. (Kas, 224.) Besides, he that is called to do evil to you, if ye be imitators of the good One?

14. Nevertheless, although ye even suffer for righteousness' sake, blessed are ye. (Acts, xxi. 16.) Therefore, do not fear their fear, neither be troubled;

15. But sanctify (53.) the Lord God in your hearts, and as always prepared for giving an answer, with meekness and reverence, to every one that saith of you a reason (e. g.) for the hope which is in you. (See the illustration of this verse given in the View.)

16. (Excerpt) Hold fast a good conscience, that whereas they speak against you as evil-doers, they may be put to shame who arraign your good behaviour in Christ:

17. For it is better, as well-doers, to suffer, word given in the commentary seems to be its true meaning, because uniformly in religious opinions being more accessible, and not at all necessary, cannot be the subject of a divine precept. See Rom. xi. 15; 1 Cor. i. 10; Philip. ii. 2.

2. 'And inasmuch as ye are called to do evil to you, if ye be imitators of the good One?'

2. 'Therefore, do not fear their fear, neither be troubled;'

5. (53.) the Lord God in your hearts, and as always prepared for giving an answer, with meekness and reverence, to every one that saith of you a reason (e. g.) for the hope which is in you. (See the illustration of this verse given in the View.)

6. (Excerpt) Hold fast a good conscience, that whereas they speak against you as evil-doers, they may be put to shame who arraign your good behaviour in Christ:

7. For it is better, as well-doers, to suffer, word given in the commentary seems to be its true meaning, because uniformly in religious opinions being more accessible, and not at all necessary, cannot be the subject of a divine precept. See Rom. xi. 15; 1 Cor. i. 10; Philip. ii. 2.

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2. 'And inasmuch as ye are called to do evil to you, if ye be imitators of the good One?'

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7. For it is better, as well-doers, to suffer, word given in the commentary seems to be its true meaning, because uniformly in religious opinions being more accessible, and not at all necessary, cannot be the subject of a divine precept. See Rom. xi. 15; 1 Cor. i. 10; Philip. ii. 2.
if the will of God appoints us to suffer, then as evil-doers, to suffer.

18 For even Christ hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death indeed in the flesh, but made alive by the Spirit.

19 By which also (Rom. 15:5) he preached to the spirits in prison,

20 Who formerly were disobedient, when the patience of God waited in the days of Noah, while an ark was preparing, in which a few, that is, eight souls, were effectually saved by water.

21 To which water, the antitype baptism?

Ver. 17. If the will of God appoints.—The apostle adds this to show that the wicked can do no evil to believers but by the permission of God.

Ver. 18. For even Christ hath once suffered for sins.—In the sufferings of Christ we have a clear proof that sufferings are no evidence of the wickedness of the sufferer, nor of the badness of the cause for which he suffers. More than this, in the resurrection of Christ, we have a convincing proof that the sufferings of good men are for the benefit, not the mischief, of God. For God will reward them with a blessed resurrection from the dead, accomplished after the example of Christ’s resurrection. Wherefore, the patience of God in Christ’s resurrection, affords to sinners a ground to lose their lives for the gospel, a sure ground of consolation and hope that God will raise them at last.

21 To which water, the antitype baptism?—(1) Acts xxii. 14, 15. —The apostle writes under the influence of the Byronic version: 'And (as) a prophet he was in the body of his mother before he was born' (Acts xxii. 14, 15), that is, he was foreordained to be the saviour of his people, even before his birth. The Byronic version says: 'And (as) a prophet he was in the womb of his mother before he was born.' This is more natural. (2) 'Antitype baptism'—Isa. lxvii. 14, 15.—There are no antitypes in this world. (3) Peter says: 'And in these days he shall prudently speak to his father, and in the days of his flesh he shall be spoken of.' (4) Acts xxvii. 23.—The apostles speak of the resurrection of Christ as the antitype of Noah. (5) 1 Pet. ii. 6.—The antitype of the creation of the world is the resurrection of Christ. (6) 2 Pet. iii. 18.—The antitype of the destruction of the old world is the resurrection of Christ.
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mean the washing away of the filth of the flesh only, but the thing signified thereby, the answer of a good conscience toward God, now saveth us also through the resurrection of Jesus Christ, emblems.

22 Who, having gone into heaven, is at the right hand of God, angels and authorities, and powers, being subjected to him.

CHAPTER IV.

The apostle having told the brethren of Pontus, that it was better to suffer as well-doers than as evil-doers; also having insinuated, that the dignity and honor with which Christ is invested enable him to save his people was the reward of his sufferings—he begins this chapter with an exhortation to them, arm themselves with the same resolution to suffer death for the gospel, which Christ manifested when he suffered death for calling himself the Son of God; and gave this reason for their doing so, that the person who is firmly resolved to suffer death rather than renounce his religion, hath freed himself from the dominion of sin, ver. 1.—so that he does not live the rest of his life according to the inclinations of his persecutors, but according to the will of God, ver. 2.—Besides, the time past of their life, he told them, was sufficient to have complied with the will of the Gentiles, by walking in lasciviousness, &c., ver. 3.—And although their heathen acquaintance might be surprised that they did not still accompany them in these vicious courses, and might revile them on that account, they were not to be moved thereby, ver. 4.—These wicked men shall be called to an account for their crimes, and be punished, ver. 5.—They were likewise to consider, that the devil had been displeased with them, the very purpose of assuring them, that, although for their faith they might be condemned to death in their fleshly

body by men, they shall at the last day be raised and rewarded in their spiritual body, ver. 6.—And another, he assured them, that the end of all things, the end of the present dispensation and of the Jewish state, was at hand; so that the power of the unbelieving Jews, their greatest persecutors, would soon be broken. And from that consideration, he exhorted them to continual sobriety and watchfulness, ver. 7.—and to comfort one another under their sufferings by spiritual love, which would bind them together, overlook each other's faults, ver. 8.—and to be hospitable, ver. 9.—and to exercise their spiritual gifts for each other's benefit, ver. 10, 11.—Next, he told them they were not to think it strange, that God had permitted so hot a persecution to fall on them: It was for the trial of their faith, and the improvement of their virtues, ver. 12.—that their reward might be much greater at the resurrection of Jesus Christ, ver. 13.—Besides, if they were reviled for the name of Christ, they were happy for this other reason, that the Spirit of Christ resting on them, and strengthening them to suffer, would be a spirit of glory to them in the eyes of their persecutors, ver. 14.
of a different faction, and plundered their goods. These
fanatics, fancifying that no obedience was due from the
people of God to idolatrous princes, paid no regard to the
heavenly laws and magistrates, but were guilty of the gross-
est outrages in the countries where they lived, by which
they often brought on themselves punishment. Where-
fore, to prevent the Jewish Christians from joining in
their unbelieving brethren in these outrages, the apostle exhorted
them not to bring punishment on themselves as mur-
derers or thieves, &c. because to suffer for such things was
extremely disgraceful, ver. 15. But if any of them suffer-
ed as a Christian, he was not to be ashamed, but rather
to glory in it, ver. 16. In the mean time, lest the Jewish be-
lievers should have entertained thoughts of God on
account of their sufferings, the apostle told them, the time
was come in which the Jews, the ancient household of God,
were to be punished as a nation, for all the crimes com-
mitted by them from the beginning; that the Jewish

New Translation.

Chapter IV. 1. Christ then having suffered for us in the flesh, do ye also bear yourselves with the same mind; for he who hath suffered in the flesh hath rested from sin.

2. (Eph. 5:15.) So that he no longer liveth that remaineth in time in the flesh to the lusts of men, but to the will of God.

3. For the time which hath passed of our life is sufficient for us, that we have wrought out the will of the Gentiles, having walked in lasciviousness, lusts, excesses in wine, wanton revellings, banqueting, and abominable idolatries.

4. (Eph. 5:17.) On which account they wonder that ye do not run with them into the same slough of dissoluteness, reviling you.

5. (1 Pet. 4:6.) They shall give account to him, who is prepared to judge the living and the dead.

6. (Ex. 22:29.) Besides, for this purpose the gospel hath been preached even to the dead, that they should not be judged in the likeness of men, but be condemned to death indeed by men in their fleshly body, as Christ.

Ver. 1. Having suffered for us in the flesh;—namely, death, with all those previous and concomitant evils, which rendered his death so distressful.

2. Arm yourselves with the same mind;—Christ having suffered in the flesh, that is, in his imitated state, to arm ourselves against our persecutors with the same mind, is to arm ourselves with the same resolution to suffer all the evils to which we are exposed in the body; and particularly to suffer death, when called by God to do so for our religion.

3. For he who hath suffered in the flesh;—The apostle having exhorted the brethren of Pontus to arm themselves with the resolution of suffering death in the flesh, he considered that resolution as an actual suffering of death; just as God considered Abraham's resolution of offering his son as the actual offering of him, Gen. xxii. 18. That this is the apostle's meaning is evident from ver. 2, where the person who hath suffered death in the flesh, is represented as still living in the flesh.

4. Hath rested from sin;—So the phrase προσέλθας ἐκ τῆς ὁλοκαυτομαχίας, literally "the preposition προσέλθας being understood. He hath been made to rest from temptation to sin, consequently from sin itself. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail with him to make shipwreck of faith and a good conscience. This happy efficacy of arming ourselves with the resolution of suffering death in the flesh, is illustrated to the apostle by the brethren of Pontus to excite them to adopt that resolution.

Ver. 2. For the time that hath passed of our life is sufficient time;—The word αὐτός, translated sufficient, is being understood. He hath been made to rest from temptation to sin, consequently from sin itself. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail with him to make shipwreck of faith and a good conscience. This happy efficacy of arming ourselves with the resolution of suffering death in the flesh, is illustrated to the apostle by the brethren of Pontus to excite them to adopt that resolution.

Ver. 3. For the time that hath passed of our life is sufficient time;—The word αὐτός, translated sufficient, is being understood. He hath been made to rest from temptation to sin, consequently from sin itself. For if a man hath overcome the fear of torture and death, no weaker temptation will prevail with him to make shipwreck of faith and a good conscience. This happy efficacy of arming ourselves with the resolution of suffering death in the flesh, is illustrated to the apostle by the brethren of Pontus to excite them to adopt that resolution.

Ver. 4. Besides, for this purpose the gospel hath been preached even to the dead;—This is an example of the accumulative sense. See Ezra iv. 22.—Lasciviousness, as being abashed from lust, or from their kind—fornication, adultery, incest, sodomy; whereas lust consists in impure desires inwardly cherished.

5. For this purpose the gospel hath been preached even to the dead in sins;—Ep. i. to. to the dead, in sins;—Ep. i. to. to the dead, in sins.

6. But be not troubled at their speeches: They shall give an account to him, who, by the commission and power which he received from God, is prepared to judge the living and the dead.

7. Besides, to encourage you to suffer death for Christ, know that for this purpose the gospel hath been preached even to the dead in sins;—Ep. i. to. to the dead, in sins.

8. That the grace of God would be not that ye should remain in sin, but that ye should be made partakers of a new and better covenant, which is according to the better promises.

9. And in this case, they who are dead are made partakers of the grace of God, and receive a better promise; and God hath not made void his promise to Abraham;—Ep. i. to. to the dead, in sins.
might live Eternally by God in the spirit.  

7 (a. 106.) Now the end of all things hath approached. Be ye therefore sober, and watch unto prayer. (See 1 Th. v. 17.) 

8. Keep every thought, every word, every love (or woe) to another; for love will cover a multitude of sins. (See James v. 20. note 2.) 

9 Be hospitable (see 1 Tim. iii. 2. note 5.) to one another without murmuring. 

10 Let every one, according as he hath received ( yapogk) a spiritual gift, minister it (wroth) to one another, as good stewards of the manifold grace of God. 

11 If any one speak, let him speak as the oracles of God require. If any one minister, let him do it as God shall give him opportunity; 

12 Beloved, wonder not at the burning among you, which is to you for a trial, as if some strange thing happened to you. 

13 (Acts xxiv. 203.) But seeing ye partake of the sufferings of Christ, rejoice, that also at the day of the revelation of his glory (chap. i. 7. note 2.) ye may rejoice, rejoicing for joy. 

14 If ye be reproached, (a) for the name of Christ, ye are happy, because the Spirit of glory and of God resteth upon you. (Kerar. 229.) By them indeed he is evil spoken of, but (aora) by you he is praised. 

15 (1 Cor. ix. 93.) Wherefore, let none of you suffer by your own fault a 

16 Vers. 12. Wonder not (see verse 4. note 1.) at the burning. The word aroxy, burning, denotes the grievous persecution which the Christians in Pontus, &c. were suffering for their faith. The metaphor is bold but noble. It represents them as having fire cast upon them for the trial of their faith, as gold is tried by fire, 1 Pet. i. 7. to show in which the apostle alludes. This figure in a lively manner expresses the painful and dangerous nature of their trial. 

17. The Spirit of glory and of God resteth upon you. —This is an allusion to Isaiah li. 6. —The Holy Spirit, who was the chief persecutors of Christ in the first age, was a spirit of forti- 

dude, enabling them to suffer the greatest evils without shrinking; 2. The Spirit of glory and of God resteth upon you. —This is an allusion to Isaiah li. 6. —The Holy Spirit, who was the chief persecutors of Christ in the first age, was a spirit of fortitude, enabling them to suffer the greatest evils without shrinking; 3. The Spirit of glory and of God resteth upon you. —This is an allusion to Isaiah li. 6. —The Holy Spirit, who was the chief persecutors of Christ in the first age, was a spirit of fortitude, enabling them to suffer the greatest evils without shrinking;
suffer as a murderer, or a thief, or a malefactor, or as a meddler person.

16 However, if any one suffer as a Christian, let him not be ashamed, but let him even glorify God on that account.

17 (Or, 260.) Indeed the time is come, that punishment must begin at the house of God (ch. ii. 5. note 2.); and if it never first (λέγεται) at us, what shall the end be of them who obey not the gospel of God!

18 And if the righteous with difficulty can be saved, where will the ungodly and the sinner (σωτηρίας, 2d future of the Indic. Med. voc.) show themselves?

19 (Ver. 360.) Wherefore, let even those who suffer by the will of God, (ver. 15.), commit (τὰς ἀνάστασιν) their own lives to him in well-doing, as to a faithful Creator.

the time he wrote his epistle, the unbelieving Jews in Judea were extremely addicted to murder, and robbery, and every kind of wickedness; for they robbed and killed not only the heathens, but their own brethren who would not join them in their opposition to the Romans, as appears from the account which Josephus hath given of them.

2 Or a malefactor,—that is, an adulterer, a sodomite, a perjured person.

3 Or as a meddler person.—ἀλληλονευρομένοις, aliquorum suspectos. Estius.—As the apostle is speaking of their suffering for being meddler persons, meddling must be something criminal. According to Le Cercle, it was the inspecting of the behaviour of persons in public offices, from a factious disposition to find fault with their conduct, and thereby to raise commotions in the state; which was the practice of the Jews in Alexandria, Cæsarea, and other places, and which Christ is here to check by the law of S. I. c. S. page 645. L'Enfant takes this word in the more general sense of meddled with other people's affairs, fromavarice, anger, revenge, malice, or other bad passions. Estius thinks it denotes one who covetously looks on the goods of others, with an intention to take them away by force. In the Vulgate it is translated, aliquorum inpessor.

Ver. 16. Suffer as a Christian.—This, with Acts xii. 25. 26. xx. 3. are the only passages of scripture in which the disciples are called Christians, after their Master.

Ver. 17.—1. Indeed the time is come, that punishment must begin.—The punishment which the apostle speaks of, is that which Christ had described Matt. xxv. 30. That on you may come all the righteous blood shed, &c.

2 At the house of God.—So the believing Jews are called, because they were now become the family and people of God, in the room of the unbelieving Jews. See the illustration of this verse in the View. Ver. 18. With difficulty (so the word σκληροτερία signifies) can be saved.—That the apostle is not speaking here of the difficulty of the salvation of the righteous at the day of judgment, will be evident to any one who reads 2 Pet. i. 11. "But righteousness shall be openly manifested to you an entrance into the everlasting kingdom." What he speaks of is, the difficulty of the preservation of the Christians at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matt. xxiv. 13. But the ungodly and wicked Jews were saved neither in Judea nor anywhere elsewhere.

Ver. 19.—1. Let even those who suffer by the will of God, &c.—The apostle added this direction, for the sake of such Gentile Christians as might be in Judea, to warn them not to become the Christians of the first age being considered by the heathens as a sect of the Jews, the Romans could not distinguish them from the Jews, in the punishments which they inflicted on that rebellious nation.

2 Commit their own lives (see 2 Tim. i. 12 note 3.) to be restored to them at the resurrection.—Jews; so the word ἐξαναγήσω is translated, Matt. x. 30. But if it is understood in this passage of our souls, there is an allusion, in this direction, to Christ's words on the cross, Luke xxiii. 46. "Father, into thy hands (ἐκ χεριῶν σου) I commit my spirit." 

CHAPTER V.

View and Illustration of the Precepts given in this Chapter.

Because the knowledge and good behaviour of the people depend in a great measure upon the kind of instructions which they receive from their teachers, the apostle in this chapter addressed the elders, that is, the bishops, pastors, rulers, and deacons, among the brethren of Pontus, &c. ver. 1.—exhorting the bishops, in particular, to feed the flock of God committed to their care faithfully; and to exercise their episcopal offices, not as by constraint, but willingly; not from the love of gain, but from love to their Master and to the flock, ver. 3.—and not to lord it over God's heritages, but to be patterns of humility and disinterestedness to their people, ver. 3.—This exhortation to bishops to feed Christ's flock, was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs and his sheep.—Next, because the faithful performance of the bishop's office was in that age attended with great difficulty and danger, the apostle, to encourage the bishops, assured them, that when the chief Shepherd shall appear, they shall receive a crown of glory that faileth not away, ver. 4.—The distinguished reward of those who have suffered for his sake, being a favourite topic with our apostle, he introduces it often in this epistle.

Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition, and to receive instruction from every one capable of giving it, and to do all the duties which they owed to each other, according to their different stations and relations, ver. 5.—But especially to be subject to God, by humbly submitting themselves to the judgments which were coming upon them, that God might exalt them in due time, ver. 6—casting all their anxious care on God, because he cared for them, ver. 7.—and to watch against the devil, who went about as a roaring lion seeking to destroy them, by instigating the wicked to persecute them, and driving them into apostasy, ver. 8.—but they were to resist that terrible enemy, by steadfastness in the faith; and not to think themselves hardly dealt with when persecuted, knowing that their brethren everywhere were exposed to the same temptations of the devil, ver. 9.—In the mean time, to give them all the assistance in his power, the apostle prayed
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CHAPTER V.

NEW TRANSLATION.

The apostle informed the brethren of Pontus, that he had sent this letter to them by Silvanus, whom he praised for his fidelity to Christ, ver. 12. Then giving them the salutation of the church in Babylon, where it seems he was when he wrote this letter, he added the salutation of Mark, whom he called his son, either because he had converted him, or on account of the great attachment which Mark bare to him, ver. 13. And having desired them to salute another, he concluded with giving them his apostolical benediction, ver. 14.

CHAPTER V.

Verse 1. The elders who are among you I exhort, who am (συγκαταγγέλων) a fellowelder; and a witness of the sufferings of Christ, and also a partaker of the glory which is laid up for them.

Verse 2. Feed the flock of God which is (ἐστί, 162) with you, (ἐκείνη οὖσα) exercising the bishop’s office, not by constraint, but willingly; neither for the sake of base gain, but (ἐγειρόμενος) from good disposition.

Verse 3. Neither as lording it over the heritage of God. But being (προμήχος) patterns to the flock.

Verse 4. And when the chief Shepherd shall appear, ye shall receive the crown of glory which fadeth not away.

Verse 5. For like reason, ye younger persons, subject yourselves to the elders. Yes, all be subject to one another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble.

Verse 6. Be humbled, therefore, under the strong hand of God, (chap. iv. 12,) that he may exalt you in due season.

Verse 7. Cast all your anxiety care on him, (ἐπιστρέψτε) because he careth for you.

COMMENTARY.

Verse 1. The elders who are among you I exhort, who am (συγκαταγγέλων) a fellow-elder, and a witness of the sufferings of Christ, and also a partaker of the glory which is laid up for them.

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I. PETER.

8 Be sober, be vigilant; for your adversary the devil as walking about as a roaring lion, seeking whom he may swallow up.

9 Him resist, knowing that the same kinds of sufferings are accomplished in your brethren who are in the world.

10 And may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a little, [1] be unto you merciful, and support you, in the exercise of them, strengthen ye in the profession of the gospel.

11 To him be the glory of all perfection, and the dominion of the universe ascribed by us, for ever and ever. Amen.

12 [2] By Silvanus, a faithful brother as I conclude, I have written to you in few words, exhorting you, and strongly testifying to you, that this is the true gospel of which ye stand:

13 The church which is at Babylon, elected jointly with you, and Mark my son salute you.

14 Salute one another with a kiss of love. (See Rom. xvi. 16. note 1.) Peace to you all who are in Christ Jesus. Amen.

being reduced to want by the persecution they were suffering, and of their being tempted thereby to renounce the gospel, the apostle exhorted them to be only moderately solicitous to avoid these dangers, and to cast their anchor in God. Ver. 8. Be sober, be vigilant. —This advice the apostle had given before, chap. iv. 7. (See note 2, there.) But he enforces it here bier reason. That the devil is going about seeking whom he may swallow up. So the word as is literally signifies; being used concerning solids as well as liquids. It strongly expresses the insatiable rage of the enemy of mankind to hinder their salvation, and the danger we are in from his devices. For he sometimes attacks the people of God in person, though not visibly; and sometimes by his ministers, the other evil spirits who are in league with him; and sometimes by wicked men his subjects, whom he instigates to tempt them by the terror of persecution. This account of the devil's ministers is given with great propriety by Peter, to whom our Lord said, 'Thou hast desired to know that he may eat as wheat; but I have prayed for thee.' Peter likewise had good reason, as Doddridge observes, to recommend watchfulness, since he had fallen so shamefully himself, notwithstanding this warning from his Master. —Benson by the devil understands the unbelieving Jews, who persecuted the Christians with great fury. Ver. 9. Him resist. —To show the efficacy of faith in enabling us to resist temptation, Paul calls it a shield. Eph. vi. 16. 'Wherewith the fiery darts of the wicked one,' &c.

Ver. 10. After ye have suffered a little. —[3] Peter calls the sufferings of the first Christians 'sufferings,' in order to distinguish those of the apostles of all places. He was determined not to put a little in a small box, but to speak of the whole as God's people. Here he tells them that the church at Babylon 'was elected jointly with them,' to be the people of God.

12. By Silvanus, a faithful brother. —[4] If Silvanus were the son of this Peter, it is probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.

13. The church which is at Babylon. —See Pref. sect. 5. The word church is here essentially different from the word assembly. But it is supplied in the Syriac, Vulgate, and other ancient versions, and by Oecumenius. Grotius approves of the addition; and Bengel observes very well, that Peter confided the word church, as is often done with regard to words of common use. But Mill and Wall think the translation should be, 'She who is in Babylon;' and that the apostle meant his own wife; perhaps he means his beloved Helen. —[5] As Silvanus was an apostle in the church. It is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.

14. Elected jointly with you. —The apostle, in the beginning of his letter, had called the strange people of the dispersion 'elected according to the foreknowledge of God.' Here he tells them that the church at Babylon 'was elected jointly with them,' to be the people of God.

3. And Mark my son. —Fenster, following the opinion of some of the ancients mentioned by Oecumenius, supposes this Mark to be Peter's own son by his wife. But others are of opinion, that he calls him his son because he had converted him; so that he was his son according to the spirit, and not according to the flesh. This opinion is probable, because Peter was well acquainted with the name of which the belief and profession of the gospel. He was supplied by Paul as soon as he immediately to the 'house of Mary, the mother of John whose surname was Mark,' after he was miraculously brought out of prison by the angel, Acts xii. 12. This John Mark was a Barnabas's sister's son, Col. iv. 20. and the person who accompanied Paul and Barnabas as their minister, in their first journey among the idolatrous Gentiles, Acts xii. 5. But he deserted them in France, ver. 13. Afterwards, however, he accompanied Paul in some of his journeys, Col. iv. 10; and, during his second imprisonment at Rome, the apostle ordered Timothy to bring Mark to Rome, because he was useful to him in the ministry, 2 Tim. iv. 11. See the note on that text. We are generally believed, that John Mark was the author of the gospel called According to Mark.
II. PETER.

PREFACE.

SECT. I.—Of the Authenticity of the Second Epistle of Peter.

It is the Preface to the epistle of James, (sect. 2. initio,) and in that to 1 Peter, (sect. 2. initio,) the doubt which the ancients entertained concerning the authenticity of five of the seven Catholic epistles, are faithfully declared. But at the same time it is proved, that the doubted epistles were very early known, and well received by many. On this subject it is proper to put the reader in mind, that these epistles were rendered doubtful by a circumstance mentioned in the Gen. Pref. p. 1. namely, that the doubted epistles are omitted in the first Syriac translation of the New Testament, which is supposed to have been made in the second century. But the only conclusion that can be drawn from the omission is, that the author had not seen these epistles, or rather that they were not generally known when he made his version. Now this might easily happen, if, as it is probable, he was a Syrian Jew. For Syria being at a great distance from Pontus, Galatia, Cappadocia, the proconsular Asia and Bithynia, to whose inhabitants the epistles under consideration were originally sent, it would be a considerable time before copies of them were dispersed among the people for whom the Syriac version of the New Testament was made, so that the author might think it useless to translate them.

With respect to the doubts which some entertained of these epistles, after they came to be known, they serve to prove that the ancient Christians were very cautious of receiving any books as canonical, whose authority they were not perfectly assured of. For as Wall, Crit. Notes, vol. iii. p. 26, very well observes, “other men or some church to have been written and sent by some apostle, was offered to them, they would not, till fully satisfied of the fact, receive it into their canon.” Wherefore, though the five epistles above-mentioned were not immediately acknowledged as inspired writings, in the countries at a distance from the churches or persons to whom they were originally sent, it is no proof that they were looked on as forgeries. It only shews that the persons who doubted of them had not received complete and incontestable evidence of their authenticity; just as their being afterwards universally received is a demonstration, that, upon the strictest inquiry, they found them the genuine productions of the apostles of Christ whose names they bear. —For the churches to whom these letters were sent, hearing that doubts were entertained concerning them, would no doubt of their own accord, as well as when asked concerning them, declare them to be genuine. And their attestation made public, joined with the marks of authenticity found in the epistles themselves, in time established their authority beyond all possibility of doubt. The truth is, such good opportunity the ancient Christians had to know the truth in this matter, and so well founded their judgment concerning the books of the New Testament was, that, as Lardner observes, no writing which was by them pronounced genuine, hath since their time been found spurious; neither have we at this day the least reason to think any book genuine which they rejected.

Thus much was necessary to be said concerning the five doubted-of epistles in general. With respect to the second epistle of Peter in particular, it remains to point out the marks of authenticity contained in the epistle itself, which with the attestations of the churches to which it was sent, have fully established its authority.

1. And first it is observable, that the writer styles himself Symeon Peter; from which we conclude that this epistle is the work of the apostle Peter. —If it be objected, that the apostle’s name was Simon not Symeon, the answer is, that although in Greek this apostle’s name was commonly written Simon, the Hebrew form of it was Symeon; for in the history of Jacob’s sons it is written. Besides, this very apostle is called Symeon, Acts xv. 14. —Next, it is objected, that in the first epistle, which is undoubtedly the apostle Peter’s, he styles himself, not Simon Peter, but Peter simply. But I observe, that Luke hath called this apostle Simon Peter, chap. v. 8.; and that John hath given him that name no less than seventeen times in his gospel; perhaps to show that he was the author of the epistle which begins, ‘Symeon Peter, a servant, and an apostle,’ &c.—Further, though in the inscription of the first letter, Peter’s surname only is mentioned, because by it he was sufficiently known, he might in the inscription of the second, for the greater dignity, insert his name complete; because he intended authoritatively to rebuke false teachers who had already risen, or were to rise. Upon the whole, Symeon Peter being the same with Simon Peter, no objection can be raised against the authenticity of this epistle on account of the name.

2. The writer of this epistle expressly calls himself in the inscription on apostle. He does the same chap. iii. 2.; and in other places he subscribes to himself things which agree to none but to Peter the apostle. For example, chap. i. 14. ‘Knowing that the putting off of my tabernacle is soon to happen, even as our Lord Jesus Christ hath showed me;’ alluding to John xxi. 19. where we are told that Jesus signified to Peter by what death, when old, he should glorify God. His writer affirms, that he was one of the three apostles who were with Jesus at his transfiguration, when by a voice from God he was declared to be ‘his Son the beloved.’—Chap. iii. 15. this writer calls Paul ‘his beloved brother,’ in allusion no doubt to his having given Paul the right hand of fellowship: withal he commends his epistles as scriptures, that is, divinely inspired writings. The writer therefore, having thus repeatedly taken to himself the name an character of an inspired apostle, if he was an impostor, he must have been the most profligate of men. See 1 Peter, Pref. sect. 2. paraq. 2.

3. By calling this his Second Epistle, chap. iii. 1. the writer intimates that he had written to them formerly. He intimates the same thing chap. i. 12—15, and, by so doing, shews himself to be the same Peter who wrote the first epistle. The method which Grotsius has taken to elude the force of this presumption, shall be considered afterwards.

4. The matters contained in this epistle are highly worthy of an inspired apostle; for besides a variety of important discoveries, (see sect. 4.) all tending to display the perfections of God and the glory of Christ, we find in it exhortations to virtue, and commendations of vice, delivered with an earnestness and feeling which shew the
author to have been incapable of imitating a forged writing upon the world; and that his sole design in this epistle was to promote the interests of truth and virtue in the world.

II. But in opposition to these internal marks of authenticity, and to the testimony of all the ancient Christian writers since the days of Eusebius, who with one voice have ascribed this second epistle, as well as the first, to the apostle Peter, Salmasius, and other learned moderns, have argued, that because its style is different from the style of the first epistle, it must have been written by some impostor who perverted the apostle Peter. This objection shall be fully considered immediately. At present suffice it to say in the general, that if this were a writing forged in the name of an apostle by any impostor, we should certainly find some erroneous tenet, or false fact, asserted in it, for the sake of which the forgery was attempted. Yet nothing of that kind appears in the second epistle of Peter; nothing inconsistent with the doctrine taught in the other writings, which by all are acknowledged to be divinely inspired; in a word, nothing unsuitable, but every thing consonant, to the character of an inspired apostle.

This argument appeared so strong to Grotius, that although, on account of the difference of the sentiments and style observable in the two epistles, he would not allow the second epistle to be Peter's; he did not venture to call it the work of an impostor, but supposed it to have been written after the destruction of Jerusalem by Symeon, our Lord's brother, in the bishopric of Jerusalem. And because the inscription, with the other particulars, in the epistle relating to the writer's character, are utterly inconsistent with Grotius's opinion, he uses a method of removing these difficulties, unworthy so learned a critic, and so good a man. Without the least authority from any ancient MSS. or versions, he confidently affirms that the inscription is interpolated, and that originally it was Symeon, a servant of Jesus Christ. — With the same unauthorized boldness he proposes to expunge the words our beloved brother, which precede the word Paul, chap. iii. 15. And with respect to the words which this writer says he heard coming from the excellent mouth of Jesus on the holy mount, chap. i. 16. Grotius affirms, "that if some more ancient MSS. could be found, it might thence appear, that these words were added in this place, as other words in other places, by those who were willing to have this pass for an epistle of Peter."

But I reply, That if the texts of ancient books are to be allowed, at the pleasure of every critic, for the sake of removing any thing that he conceit, there will be no such thing as the genuine text of any ancient book whatever. Wherefore, if liberties of this kind are not to be taken with profane authors, far less are they to be allowed in settling the text of the books of scripture, whose authority depends on our having, not the conjectural emendations of fanciful critics, but the very words of the inspired authors themselves. With respect to the inscription, that the author of this epistle wrote the first also, contained in the expression, This second epistle, beloved, I now write to you, chap. iii. 1. Grotius says, that the two preceding chapters are the first epistle, and that the second epistle begins with the words, This second epistle, &c. But as no ancient MS. or version of this epistle is so divided, and no author ancient or modern hath spoken of its having been at any time so divided, Grotius's opinion merits no regard.

III. With respect to the objection against the authenticity of the second epistle of Peter, taken from its style being different from the style of the first, it is to be observed, that in the opinion of many learned men this diversity is found only in the second chapter of the second epistle; the style of the first and third chapters being pretty much akin to the style of the first epistle. Wherefore, if the first and second epistles of Peter are thought to have been written by different authors, because the style of the second epistle differs in one chapter from that of the first, we must think that the second epistle itself was written by two different authors, because the style of its first and third chapters differs from that of the second. Yet no such conclusion ought to be drawn in either case; as it is well known that an author's style is regulated by the subjects of which he treats. If these are grand and interesting, they naturally suggest animated and sublime expressions; such as those in the first and third chapters of the second epistle, in which Peter describes the transfiguration of his Master, with the august circumstances which attend it; also the creation of the world, its past demolition by water, and its future destruction by fire. — On the other hand, if the subjects treated of raise an author's indignation and abhorrence, he will use an acrimony of style, expressive of these feelings. Of this kind is the style of the second chapter of the second epistle. For the apostle, whose love to his Master was great, and who had no scruple of yielding up his own person to the cutting off of the false teachers as the most flagitious of men, wrote that chapter against them with a bitterness which he would not have used in correcting teachers who had erred through simplicity. Moreover, in describing the character, and in foretelling the miserable end of these impostors he adopted the bold figures and lofty expressions peculiar to that same chapter to the same effect; of what might with truth be said concerning them. — Wherefore, since the diversity of style in the two epistles of Peter can be so well accounted for, even on supposition that they were written by the same author, there is no reason to fancy with Grotius, that the second epistle was written by Symeon, our Lord's brother, or Jerusalem; or with Jerome, that Peter made use of different interpreters for the purpose of turning his Syriac epistle into Greek; or with bishop Sherlock to suppose, that Peter in his second epistle, and Jude in his epistle, copied some ancient Jewish writer, who described the false teachers of their own times, and denounced the judgments of God against them.

Sect. IV. — Of the Time when the Second Epistle of Peter was written.

When Peter wrote his second epistle, he was old, and near his end: Chap. i. 14. 'Knowing that the putting off of my tent is soon to come upon me, as Jesus Christ hath showed me.' Besides, chap. iii. 16. he speaks as if he had then seen all Paul's epistles: 'As also our beloved brother Paul, according to the wisdom given to him, hath written to you, 16. as indeed in all his epistles,' &c. If Peter had seen all Paul's epistles when he wrote this letter, it is probable that Paul was then dead. Nay, it is thought that Paul was dead when Peter wrote his first letter; at least if he wrote it from Rome, as most of the ancient Christian writers testify, (see 1 Peter, Pref. sect. 5.) The reason is, when Paul wrote his second to Timothy from Rome, a short while before his martyrdom, though he mentioned many who were then with him, he spoke nothing in that letter of Peter: an omission which, if Peter had been in Rome at that time, could not well have happened. Wherefore, if Peter wrote his first epistle from Rome, he must have done it after Paul's death; consequently not sooner than the end of the year 66, or the beginning of the year 67, about three years before the destruction of Jerusalem. For Paul was put to death in the twelfth year of Nero, answering to A. D. 66.

With respect to the second epistle, which, as we have
seen, was composed a little before Peter’s death, it seems to have been written from Rome likewise not long after the first. For, as Lardner, Can. iii. p. 252. observes, "It is not unlikely, that, soon after the apostle had sent away Silvanus with the first epistle, some came from those countries to Rome, where there was a frequent and general resort from all parts, bringing him an account of the state of religion among them, which induced Peter to write a second epistle, for the establishment of the Christians among whom he had laboured; and he might well hope, that his last words and dying testimony to the doctrines which he had received from Christ, and had taught for many years with unshaken steadfastness, would be of great weight with them." Indeed he seems to make that circumstance his apology for writing a second letter to them so soon after the first. See chap. i. 15. iii. 1.—If the second epistle of Peter was written not long after the first, we may date it in the year 67 or 68, while the persecution against the Christians raged at Rome, and when Peter had an immediate prospect of suffering martyrdom, as the Lord Jesus Christ had shown him.

It was mentioned, No. 2. that Grotius supposed this epistle was written after the destruction of Jerusalem. But if his opinion be true, it will destroy the authenticity of the epistle as an inspired writing, seeing the only ground on which he rests his opinion is chap. iii. 8, where he says the writer speaks of the end of the world as then at hand. 'For lording it, and despising the coming of the day of God, in which the heavens being set on fire shall be dissolved,' &c. For as, according to him, it was a common opinion in the first age that the end of the world was to succeed the destruction of Jerusalem, he supposed the writer of this epistle could not exhort the Christians to expect and earnestly desire the coming of the day of the Lord, &c. unless Jerusalem had been then destroyed. But an exhortation of this sort is no proof that the writer, whoever he was, thought the end of the world was then at hand. He knew the contrary, as is plain from chap. iii. 8. where he expressly foretells, that 'scoffers will come in the last days; saying, where is the promise of his coming? for since the fathers fell asleep,' &c. In the last days, scoffers on account of Christ’s long delaying to come, would ridicule his promises, and his apostles’ expectation of that grand event. It being thus evident that the writer of this epistle did not think the end of the world was then at hand, (see 2 Thess. Pref. sect. 8.), his exhortation to expect, and earnestly desire the coming of the day of the Lord, does not imply that the day of the Lord’s coming to destroy the world was then at hand, but that being kept hid from all mankind, and absolutely uncertain, believers ought always to be prepared for it. And as at that day the living are to be changed, and the dead to be loosed from the bands of death, and the whole crowned as victors, it ever was, and till it happen, ever will be, the object both of their earnest desire and of their firm hope. Grotius’s argument, therefore, to prove that this epistle was written after the destruction of Jerusalem, taken from chap. iii. 12. being a misrepresentation of that text founded on a false fact, is not of the least value.

Sect. III.—Of the Persons to whom the Second Epistle of Peter was written.

In the Preface to 1 Peter, sect. 3. we have shewn, that that epistle was written to the whole of the brethren, whether of Gentile or Jewish extraction, who were dispersed in the widely extended countries of Pontus, Galatia, Cappadocia, Asia, and Bithynia. Wherefore they were the brethren to whom St. Peter directed this his second epistle, 2 Pet. iii. 1. And as the matters which it contains were admirably calculated for confirming them in the faith of the gospel, and for comforting them under the persecution to which they were exposed for their religion, it must have been of great use to all the brethren in these countries to have them in writing from an inspired apostle; and the epistle which contained them could not fail to be exceedingly valued by them, especially as it is written in a higher strain than common, both of discovery and of language, (see sect. 5.); written also in the prospect of his soon dying a martyr for the truths which he had all along taught during the course of a long life.

Sect. IV.—Of the Occasion on which the Second Epistle of Peter was written.

For this see the quotation from Lardner, sect. 2. prelude paragraph. See also the Preface to James, sect. 4. and the Illustrations prefixed to chapters i. and ii. of this epistle.

Sect. V.—Of the Matters contained in the Second Epistle of Peter.

The Spirit who revealed to Peter, that false teachers and corrupt doctrine would greatly disturb the peace and purity of the church in after-times, directed him to publish these discoveries in a second epistle to the brethren of Pontus, &c., and to accompany them with the plainest and most express declarations of the chief doctrines and precepts of the gospel; and to assert the high character, the power, and the coming of Jesus the author of the gospel; that at whatever time these false teachers appeared, and this epistle was read, the faithful might discern the impurity of their tenets, by comparing them with the true doctrines of the gospel set forth in this epistle, and steadfastly resist them.

In speaking of the matters contained in the second epistle of Peter, I must not omit observing, that in it, as in the first epistle, there are discoveries of some important facts, and circumstances, not all, or not so often mentioned as plainly, by the other inspired writers. Such as, 1. That our Lord was transfigured for the purpose of exhibiting, not only a proof of his greatness and power as the Son of God and Judge of the world, but an example of the glory in which he will come to judgment: an example also, of his power to transform our corruptible mortal bodies, at the resurrection, into the likeness of his own glorious body, as it appeared in his transfiguration.—2. That the destruction of the cities of the plain by fire, was intended to be an example of that destruction by fire from the presence of the Lord, which will be inflicted on the wicked after the judgment. Compare Jude ver. 7.—3. That in the last age of the world scoffers will arise, who, from the stability of the present mundane system, will argue that the world hath existed as we see it from eternity, and that it will continue for ever.—4. That after the judgment, this earth with its atmosphere shall be set on fire, and, burning furiously, the elements shall be melted, and the earth with all the works of God and man therein shall be utterly destroyed.—That after the present heaven and earth are burnt, a new heaven and a new earth shall appear, into which, according to God’s promise, the righteous shall be carried, there to live in unspeakable happiness; an event which Peter himself, in his discourse to the Jews, Acts iii. 21. hath termed ‘the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.’

From the foregoing account of the discoveries made in the second epistle of Peter, the attentive reader must
be sensible, that they are more grand and interesting than even those contained in the first epistle; and that to the foreknowledge and declaration of them, a degree of inspiration was necessary, superior to that required in the writing of the first epistle. Consequently, that the matters exhibited in the second epistle are every way worthy of an apostle of Christ really inspired, such as this writer expressly affirms himself to have been, and of which there can be no doubt.

CHAPTER I.

View and Illustration of the Matters contained in the Chapter.

In the latter part of the apostolical age many false teachers arose, among whom the Nicolaitans and the Simonians were the most remarkable. These, as Jude tells us, ver. 4. 'perverted the grace of God to lasciviousness.' They perverted the doctrine of the gospel concerning men's being justified by free grace by faith, without the works of law, so as to make it a pretence for gratifying the lusts of their flesh without restraint. And to gain credit to their impious explications of the doctrines of the gospel, these impostors denied the authority of the apostles of Christ, and arrogated to themselves an illumination and authority superior to theirs. Nay, they denied the authority of Christ himself, chap. ii. 1. And having thus asserted themselves as the only necessary, superior teachers, (as in ver. 16, 19,) they assured their disciples, that being justified by faith without works, believers are under no obligation, either to abstain from sin, or to do what is morally good; that Christ hath purchased for them a liberty to gratify all their passions and appetites; and that Christ will not judge and punish them for so doing; nor for any sin whatever.

These doctrines, being extremely agreeable to the corruptions of the human heart, were embraced by many in the latter part of the first age. Wherefore, to stop the mouths of these false teachers, who were now gone abroad among the churches, and to prevent the faithful from being seduced by them, and to establish them in the belief of the things which the Lord himself had taught, and which his apostles had delivered in his name, Peter wrote this second epistle, in which he brought these things to their remembrance.

And, first of all, in opposition to the calumnies of the false teachers, he assured the brethren to whom this epistle was directed, that Christ had gifted to his apostles every thing necessary to qualify them as leading mankind to a godly life, and for making them partakers of the divine nature. He had bestowed on them inspiration to know the true doctrines of the gospel, and authority to declare them to the world. From this it followed, that the teachers who pretended to possess a greater illumination than the apostles, or greater authority, were impostors, ver. 3, 4.—And because these seducers taught their disciples, that morality was of no use in procuring salvation, Peter, by his apostolical authority, commanded all who professed the gospel, to add to their faith courage, and to courage knowledge, &c. ver. 5-7.—Declaring, that these excellent dispositions would make them fruitful in good works, ver. 8.—That if they were deficient in these things, they were blind, notwithstanding their pretensions to illumination, ver. 9.—Moreover, the practice of good works the apostle recommended to them from this important consideration, that thereby, and not otherwise, they would make their calling and election firm, ver. 10. —and have an entrance into the everlasting kingdom of the Saviour, richly or honourably ministered to them, ver. 11. —These things, he told them, he would not come to call to their remembrance while he was in life, although they knew and believed them already, ver. 12, 13. —Withal, being sensible that he was soon to die, he proposed, by committing his instructions to writing in this epistle, to put it in their power, after his decease, to have them always in remembrance as his dying words, ver. 14, 15.

In the mean time, to give the faithful the fullest assurance of the truth of all the things which the apostles with one consent had delivered to the churches, and which in part he was now going to write; more particularly, to give them a perfect assurance of Christ's being the Son of God, and of his coming to judge the world, which the heralds of that age so boldly denied, St. Peter told them, that in making known the power and coming of Christ, he and his brethren apostles had not published a fable cunningly devised by Christ, and credulously received by them. They had the clearest evidence of their Master's power and coming set before them visibly, in the honour and glory which he received from the Father when he was transfigured in their presence, and a voice came to him from the excellent glory saying, 'This is my Son the beloved, with whom I am well pleased.' This voice, said he, we Peter, and James, and John, heard distinctly, being with him on that occasion upon the holy mountain, ver. 16-18. —He added, by these proofs of our Master's greatness, of which we were beholders, we and all mankind have the ancient prophesies concerning the resurrection of the dead, and the judgment of the world, as well as our Master's prophecies concerning these events, made more firm. Wherefore, it is your duty to give heed to the prophetic word thus confirmed, as to a lamp shining in a dark place, until the day of judgment itself dawn, and Christ the morning-star of that day arise in your hearts, by his personal appearance from heaven, ver. 19. —Knowing this first, as a circumstance necessary to confirm you in the belief of the ancient prophecies, that no prophecy of scripture is of the prophet's own invention, ver. 20. —but that all the prophets speak their prophecies by the inspiration of the Holy Ghost.

NEW TRANSLATION.

CHAP. I.—1 Symeon Peter, a servant and apostle of Jesus Christ, (see 1 Pet. v. 1. note 3.), to whom have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ.2

 Commentary.

CHAP. II.—1 Symeon Peter, a servant and apostle of Jesus Christ, to all, both Jews and Gentiles, who have obtained like precious faith in the gospel with us believing Jews, through the righteousness of our God, who, by the prophets, promised that blessing to all nations; and of our Saviour Jesus Christ, who hath called us thereto.

 Ver. 1.—1 Precious faith. —Faith is called precious, because it is more essential to man's happiness than all the things they entertain most precious.
 2. Of our God and Saviour Jesus Christ.—The Greek word for our God is θεός and Θεος, or Zeus, and the word for our Saviour is Χριστός, or Savior. On what authority our translators have renedered this, 'of God and our Saviour Jesus Christ,' I know not. Perhaps they point the Greek θεος, or Zeus, as a God, but the propriety of the language does not admit of that punctuation. Some understand this passage as signifying, that Jesus Christ is both our God and our Saviour. But others are of.
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1. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

2. May good dispositions, and happiness temporal and eternal, be multiplied unto you, through the knowledge of God, and of Jesus our Lord, given you in the gospel.

3. Certainly God’s divine power hath gifted to us all things which are necessary to life and godliness, through the acknowledgment of him who hath called us (i.e.) to glory and peace.

4. (α.) By whom the greatest, even precious promises, are gifted to us, that by these ye might become partakers of the divine nature, fleeing away from the corruption which is in the world through lust.

5. And for this very reason indeed, giving all diligence, join (i.e.) to your faith courage, and to your knowledge;

6. And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7. And to godliness, the love of the brethren; and to the love of the brethren, love. To all men.

Ver. 3. - The divine power given to us is to effect our heavenward transformation and endow us with the divine nature. This power is the divine grace which gifts the believer with the soul’s ability to partake of the divine nature. It was through this divine power that Peter was able to write this epistle to the believers.

Ver. 5. - The word "courage" signifies, ver. 8. What an high value Peter put on the knowledge of God and of Christ, may be known, not only from his account of its efficacy in producing good dispositions and inward peace in his mind, but from his exhortation, ver. 6, to add to their faith knowledge, (see note 4. on that verse), and from the advice with which he concludes this epistle, chap. iii. 18. Grow in the knowledge of our Lord and Saviour. This knowledge our Lord likewise highly commended, John xii. 3. This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.

Ver. 3. - All things which are necessary to life and godliness, as Peter, 1 Epist. v. 1. denotes the grace of God which is given to us through Jesus Christ.

And courage. - So I have translated the word ευρέσθαι, because to beget somewhat of the spiritual gift of faith, is to fit them for their work. Accordingly, we find two of them praying for courage, Acts iv. 29. See ver. 6. and note 3. Otherwise translate εὖ ἀφηνεῖν, by his glorious power.

Ver. 4. - By whom. - If the third verse is read as a parenthesis, the precedent to the plural relative is, will be God and Jesus. See, however, chap. iii. 6. note 1, at the end, where it is shewed, that according to the Hebrew idiom a plural relative may have a singular antecedent; consequently, Jesus our Lord may be intended by St. Peter. Two or three MSS. have διακριτον in the margin.

2. Precious promises. - The apostle means all the promises of the gospel, which he calls great, because the things promised are the greatest that can be conceived by the human mind; such as the pardon of sin, the favour of God, the return of Christ, the resurrection of the body, the spirit’s dwelling in the soul, the attainment of the kingdom of glory, the enjoyment of the present and future, the eternity of the same, the peace and joy of eternal life, the absence of all fear, and the continuance in that happy state, for ever. He himself calls them precious, because of their efficacy to make us partakers of the divine nature; a possession more precious than all the riches in the universe.

3. From the corruption. - This name the apostle gives to vicious actions in general, because they tend to destroy both the souls and the bodies of men.

5. - Join, διακριτον. Knatchbull, supposing that the ancient manuscript placed one another in the hands of the band, would have this translation, "grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, given you in the gospel, through the grace of God which is given to us through Jesus Christ, that ye might become partakers of the divine nature, fleeing away from the corruption which is in the world through lust, giving all diligence, join to your faith courage, and to your knowledge, (i.e.) to the knowledge of our Lord and Saviour. This knowledge our Lord likewise highly commended, John xii. 3. This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent. Grow in the knowledge of our Lord and Saviour. For this very reason indeed, giving all diligence, join to your faith courage, and to your knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, the love of the brethren; and to the love of the brethren, love. To all men.

6. And to this end, and in the name of the Lord Jesus Christ, the链条 of the epistle begins with faith, because it is the root from which all must spring; and ends with love, because it is the point to which they all tend. Dr. Wessel of Groningen one of
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8 For these things be in you, and abounding, make you to be neither slothful nor unfruitful in the knowledge of our Lord Jesus Christ.

9 (IV. 88.) But he who hath not these things is blind, shutting his eyes, and taking up a forgetfulness of the purification of his soul.

10 Wherefore the rather, brethren, earnestly endeavour to make your calling and election sure: for, doing these things, ye shall never at any time fall.

11 (IV. 87.) And thus shall there be richly ministered unto you, (I wish) an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore, I will not neglect to put you always in remembrance concerning these things, although ye know, and are established in the present truth. (See 1 John ii. 21.)

13 Yes, I think it fits, as long as I am in this tabernacle, to stir you up, by putting you in remembrance;

14 Knowing that the putting away of my tabernacle is seen to happen even as our Lord Jesus Christ hath shewed me.

15 (AS. 106.) Therefore I will carefully endeavour, that ye may be able, after my decease, to have these things always in remembrance.

16 For (if you see the illustration here) we have not followed cunningly devised fables, when we made known to you (1 Ep. i. 5, 12.) the reformation, observed on this passage, that the Spirit of God hath, by Peter, established this the only rule of Divinity wherein by an entrance into the kingdom of God is obtained.

Ver. 9. Is blind.—Good works, being the natural fruits of the knowledge of Christ, the person who pretends to have the knowledge of these, and yet does not do good works, is blind with respect to the nature of the Christian religion. The Jews, though very religious in their outward acts, gloried in their knowledge of Israel and redemption, which they derived from the Mosaic revelation; and took to themselves the pompous appellation of Guides of the Blind Gentiles, Romans x. 27. But they have been intended as a rebuke to them.

5. Shutting his eyes.—Necesse est. According to Rorck, this word comes from necesse est, to be compelled, so that the eye. The word therefore uses this word, to shew that the blindness of which he speaks was wilful.

3. The purification of his soul.—This expression, which is an allusion to baptism, together with Anania’s words to Paul, Acts xiii. 16. ‘Arose, and be baptized, and wash away thy sins,’ is thought by many to imply, that in baptism the guilt of former sins is washed away, but Paul himself hath taught the sound meaning of Anania’s words: Heb. x. 22. ‘Having your hearts sprinkled from an evil conscience, and your body washed with clean water.’ Besides, Peter in his Epist. iii. 21. tells us expressly, that ‘baptism doth not save, but the washing of water for the washing away of the filth of the flesh, but the answer of a good conscience towards God;’ in which respect it resembles circumcision, which is not that which is current, but of the heart, that is, cutting off all irregular passions and appetites. The washing in baptism is not a real, but an emblematical washing of the sinner from the guilt of his sins: which emblem, as it contains a promise of pardon, will be realized to the sinner, if he gives the answer of a good conscience, and not otherwise.

18. Ver. 19. Making your calling and election sure.—The original word is episteme, that good works ye make your calling and election firm. And Beza tells us that he found that he had the same reading in two Greek MSS. As men’s election cannot be made more firm than it was at first, and as calling is here put before election, it is reasonable to think the apostle is speaking of the brethren calling and election to be the church and people of God, which they were to make firm by adding to their faith courage, &c. especially as it is said, ‘if ye do these, ye shall never at any time fall,’ namely, from your election. Accordingly, the word firm is used to signify the rejection of the Jews as a nation, and their falling from their privileges as the people of God, Rom. xi. 11.

Ver. 11. Everlasting kingdom.—Since we are told, 1 Cor. xv. 26, that after the judgment Christ will deliver up the kingdom to the Father, we must not think the kingdom into which the righteous shall enter after the judgment is called ‘the everlasting kingdom of Christ,’ because it will forever be governed by him. The kingdom of Christ being the government of the agents, and not of possession, means the kingdom which Christ erected by what he did in taking to himself the government of it, and will not at all be extended beyond the time of his earthly kingdom, which he will at length fully establish. This kingdom is fully called everlasting in the New Testament, Deuteronomy x. 20. It is to continue throughout all eternity. Some MSS., instead of ejusdem, read here of ejusdem, the MSS. from which the Ethopic version was made, instead of ejusdem, read this. But the common reading is best supported.

Ver. 13. As long as I am in this tabernacle, to stir you up.—Here the apostle designates himself as one of the last of the olden times, by attacking the letter to them so soon after the first. He calls his body a tabernacle, a tabernacle, to intimate that the soul is a distinct substance, a being of the body, that its continuance in the body is of short duration, and that its departure is easy.

Ver. 14. Even as our Lord Jesus Christ hath shewed me.—meaning the revelation which Christ made to him, John xxi. 18, 19. But because he says this was soon to happen, Edius, following Hegeorus, thinks he speaks of some new revelation, signifying that he was to die soon. However, as our Lord, in the before-mentioned revelation, told him he was to die when he was old, he may have all in his own great age, without any new revelation, know that his death was to happen soon.

Ver. 18. After my decease, to have these things always in remembrance.—The apostle’s care in this was highly commendable: because the most important truths, if they are not remembered, have no influence on the mind. The gradation in this passage, as Benson remarks, is beautiful. He proposed to put the brethren in mind of some things when he died, and as the apostle was acquainted: He proposed to do this, not once or twice, but always, as long as he lived; nay, he proposed to put them in remembrance after his death. Although, says a late writer, this is not his design, following Peter’s example, ought to insist most on the things which are of most importance to their people, though they are highly, much more highly, desired in general; the influence of truth depends not so much upon the knowledge, as upon the frequent recollection of it.

Ver. 16. We have not followed cunningly devised fables.—The word ejusdem, in its bad sense, denounces, as Benson remarks, this hypothesis, which interprets the words of the apostle’s using the term ejusdem, coherders, in the end of the verse, it is probable, that the cunningly devised fables of which he speaks, were those concerning the appearance of the heathen gods.
the power and coming of our Lord Jesus Christ, but were beholders of his greatness;  

17 (ἀνάγ. 94, 44.) When indeed he received from God the Father honour and glory, a voice of this kind being brought to him from the magnificent glory. This is my Son, the beloved, (εὐαγγ. 143.) with whom I am well pleased.  

18 And this voice we heard brought from heaven, being with him (εὐαγγ. 109.) on the holy mountain.  

19 (κα. 212.) And so we have the prophetic word (chap. iii. 2.) more firm, to which ye do well to take heed, as to a lamp shining in a dark place; until the day dawns, and the morning-star arises in your hearts;  

20 Knowing this first, that no prophecy of scripture is of private invention.  

on earth in human forms, which the heathen priests had contrived to serve their particular temples, and which the learned and statesmen had adopted for the purpose of supporting the popular religions. To gain the greater credit to these tables, the priests and sages, as is shown on this occasion, made use of shows in which the fabulous appearances of the gods were represented in marvellous splendour and particular show but the fully initiated were permitted to behold. Here they were called ἐνθρ. beholders. See the following note. In this passage the apostle, I suppose, alludes to the splendid and his great care of Christ's transfiguration, was not a cunningly devised fable, like those exhibited in the heathen mysteries, but a real transaction of which they were beholders, beholders.  

2. For we were (εὐαγγ. 204, 199) beholders.—The inactivity of the unbelievers was called ἐνθρ. beholders, because they were occupied in beholding a shining image representing that which was beyond their reach. God, and heard an hymn in which his attributes were described and his people's confidence that it was his Son, who had placed the much more grand and important mystery of the transfiguration, in which, as we told the enθρ. beholders, there was exhibited both a visible example and a proof of the glory, wherein as the Son of God he will appear at the last day to judge the world, Matt. xvi. 27. In our Bibles ἐνθρ. is translated see-witnesses; but the proper term for see-witnesses is ἐνθρ. Luke 1. 2.  

3. Of his greatness.—The change which our Lord produced in his appearance was not visible all at once where he stood but he shone as the sun, and his garments became whiter than the light, by his body shining through them, together with the voice which came to him from the magnificent glory, is called by Peter his ἐνθρ. greatness, both because the transfiguration was an example and proof of his power to charge our corruptible body into an incorruptible, and also was brought from God, vouchsafing the (εὐαγγ. 198) beholders that he is his Son. These beholders, καθαρίζεται, ch. xvi. 15, on oikos, (ch. xvi. 18, on σπήλαιον,) might not rest on the testimony of one person only, but be supported by the concurrence testifying of a sufficient number of credible witnesses. The appearing of Moses and Elijah at the transfiguration, was not only an honour done to Jesus in his humble state, but a proof from fact, that the dead have not lost their existence, and that God's beloved Son has the keys of Death and of life. Rev. i. 18. In the transfiguration, therefore, having not only an image of the power and glory with which Christ will return to raise the dead and judge the world, but a proof that he will actually return and accomplish these great events, the promise of his coming is more striking than the highest credits.  

Ver. 17.-1. A voice of this kind being brought to him.—The voice was not addressed to Jesus, but to the three apostles. Neverthe- less as long as it lasted, it was to them as if it had been brought to him.  

2. From the magnificent glory.—Μεταφραστ. literally, the greatness, literally, the gloriously becoming glory. This was different from the glory in which Moses and Elijah appeared, Luke x. 21. being the 'glory of God,' which Stephen beheld, Acts vii. 55. and 'the glory of the Lord' in which Christ will come to judge, Mark viii. 38. At the transfiguration, it had the appearance of a bright or shining cloud, Matt. x. 33. This cloud was the symbol of the presence of God in the Old Testament it is termed 'the face of God;' and by St. Paul, 'the presence of the Lord and the glory of his power.'  

3. This glory, or fiery shining cloud, appeared to the patriarchs when the Deity was pleased to make them sensible of his presence. In prophecies in men's hearts, but shed not so bright a light as this, in the fiery form like a pillar of fire. On these occasions its brightness was sufficient to astonish and amaze. This I shall remind you of. 1. When it appeared to Saul on the road to Damascus, it alone with a brightness above that of the sun. But in its greatest splendour it  

our Lord Jesus Christ from heaven, to raise the dead and introduce his people into his kingdom; but were beholders of his greatness as the Son of God and Judge of the world, in the things which happened at his transfiguration.  

17. Indeed he received from God the Father honour and glory, beyond what is competent to men or even to angels, (ἐμφ. see 1 Cor. xiv. 10. note;) a speech of this kind being brought to him from the magnificent glory in which God dwells, This is my Son, the beloved, with whom I am always delighted.  

18 And this voice, declaring Jesus to be God's Son, we, Peter, James, and John, heard brought from God, being with him on the holy mountain.  

19 And thus we apostles, and all men, have the word of the Jewish prophets, and of Christ himself, concerning his coming to raise the dead and judge the world, made more firm; to which ye will do well to take heed, as to a lamp shining in a dark place, until the day of judgment dawn, and Christ, surrounded with the glory of the Father, appear like the morning-star, which, by assuring you of his coming, may be said to arise in your hearts.  

20 To receive comfort and direction from the prophetic word, ye must know this first, that no prophecy of scripture is of private invention.  

cannot be locked on with mortal eyes. Hence it is called, 1 Tim. iv. 11, 15. 16. 2 Cor. xii. 2. 3. With whom I am well pleased.—The Vulgate version adds, 'hear ye him,' and all the evangelists mention these words as being spoken to the plain of Transjordan, Matt. xvi. 15; and being directed to the disciples, God thereby intimated Jesus is the prophet foretold by Moses, to whom the riddles were to hearken. Benson supports the notion that as at the transfiguration Moses and Elijah represented the law and the prophet, so in this prophecy, the umpire to whom the riddles were to hearken, 'hear ye him,' after they disappeared in the cloud, was intended as a declaration by action, that the dispensation of the law and the prophets was removed, and the dispensation from thenceforward, was to be begun by spiritual means, speaking to them in his gospel.  

Ver. 18.—1. We have heard brought from heaven.—that is, from God: For in this, as in other instances, the heaven signifies God: Luke xv. 21. I have sinned against heaven.—Besides, from the voice itself it is clear he had sinned against God. The Lord said, 'I have sinned against heaven, and in thee; and therefore, And being directed to the three disciples, they could not but attend to it, and know that it was their Master whom these words were spoken.  

2. In the holy mountain.—Peter calls this mountain holy, on account of the appearance of God thereon at the transfiguration. In that he was authorized by God himself, who, when he appeared to Moses at the bush, ordered him to put off his shoes, because 'the ground of this place is holy.' His present command to the three men, to ascend on the mountain on which our Lord was transfigured, see Harmony, 30th edit. p. 201.  

Ver. 19.—1. We have the prophetic word (ἐνθρ. more firm.) —This, which is Occumenius's translation, is the literal translation of the passage as Benson hath shown by examples of Sozares and Josephus. Besides, the Greek word ἐνθρ. signifies to confirm or make firm, 1 Cor. i. 6. 2 Cor. i. 21. Col. ii. 7. Heb. ii. 3. Eph. iii. 2. 2 Tim. ii. 15. on oikos, (ch. xvi. 18, on σπήλαιον,) or the same, indicative of the firm or positive word, εὐλογηθ. May therefore be translated more confirmed. What the prophetic word was, which was made more firm by the transfiguration, is easy to discover, that it was that word which was foretold to St. John's prophecies in the Revelation. But it is not certain that the Revelation was published when Peter wrote: wherefore, the common translation of this passage, which represents the word of prophecy so much more than the miracle of the transfiguration, is uniformly wrong.  

2. As to (ἐνθρ.) a lamp shining in a dark place.—Ἀκατάλληλα, nasty, such as a dungeon, which is commonly dark. The present state of mankind, in respect of their knowledge of spiritual things, is still compared to the darkness of night. During this night of darkness, the prophecies concerning the resurrection, judgment, final state of things, &c. contained in the writings of the prophets and apostles, perform the office of a lamp, by cheering and directing us in our journey through life.  

3. Until the day dawns.—The future state, which is to dawn or begin with Christ's appearing to judgment, is fitly called the day, because of the clear knowledge, and the full sight of God by the saved, and because it will be one never-ending day, without any night. The morning-star.—Our hearts.—the bright and morning-star, Rev. xii. 16. because, when he comes from heaven to judge the world, being surrounded with the glory of the Father, that bright light at a great distance will have the appearance of a star; which he termed the morning-star, because it will usher in the day of judgment. This star the apostle represents as entering into the hearts of the saved, and is the creature they love the most, and the highest things, and they are the most solid and sincere in their hearts the fullest conviction of the truth of all Christ's promises.  

Ver. 20. Is of private invention. But the Greek word which I have translated invention, hath that signification in any other Greek book, I will not take upon me to affirm; yet this is the view I will venture to take of it, that it hath that meaning. If so, why should not the scope of the context determine the meaning of the word? 'is translating profane authors,
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21 For never, either anciently or lately, was prophecy uttered by the will of the prophet, but the holy prophets of God spake their prophecies, being inspired by the Holy Ghost: So that the prophecies recorded in the scriptures are not the words of men, but of God.

CHAPTER II.

View and Illustration of the Subjects discoursed of in this Chapter.

The entrance of false teachers into the church, their impious doctrines, their success in perverting many, and the influence of their doctrines in corrupting the morals of their disciples, were all very early made known by the Spirit to the apostle Paul; as we learn from his speech to the elders of Ephesus, and from his epistles to the Thessalonians, to Timothy, and to Titus. The same discoveries were made to the apostles Peter, and John, and Jude, who, as well as Paul, published them in their writings, that the faithful might oppose these false teachers, and confute their errors, as soon as they appeared.

With this benevolent design, therefore, Peter, in his second chapter, recorded the revelation which was made to him concerning the false teachers who were to rise in the church, and concerning their destructive ways. But lest the prospect of these great evils might have grieved the faithful too much, as if God had forsaken his church, he observed, by way of preface, that in the Jewish church there were false prophets, even as among the disciples of Christ there were to be false teachers, who, in a covert manner, would introduce most destructive heresies, denying even the faith, and professing that the way of life which were antithetical to their own; by which manners would occasion the gospel to be evil spoken of, ver. 2.—These false teachers Jude describes as in part actually come when he wrote his epistle, and mentions their perverting the grace of God into lasciviousness. Both apostles, I suppose, spake of the Nicolaitans, whose seeds our Lord hated, Rev. ii. 6. 15. and of the pestilent sects which sprang from them; namely the Gnostics, Carpocratians, and Menandrians. See 1 John, Pref. sect. 3. Farther, St. Peter foresaw that these teachers, actuated by an insatiable love of gain, would make merchandise of the people with feigned words; but should at length suffer condign punishment, ver. 5.—Of these feigned words, the most destructive it seems were, their confidently affirming that God is so good that he will not punish men for their sins. For in contemplation of that pestilent error, Peter appealed to the punishment of the angels who sinned, and of the old world, and of Sodom and Gomorrah, as clear proofs from facts, that, sooner or later, God will not spare impenitent sinners, ver. 5, 6.—By what other feigned words the false teachers were to make merchandise of the people, Peter has no need to plainly inform us, lest from his appearance leading to the punishment of the antediluvians and Babelomites, in proof that heretical teachers and their disciples shall not escape, and from what he says ver. 10. and downwards, concerning the practices of these men, it may be presumed that they were falsehoods, contrived to make the indulgence of their lusts consistent with their hope of salvation.

If this was the nature of their doctrine, it accounts for the great success of these teachers in making disciples; for, with the bulk of mankind, instructors are most acceptable when they flatter the multitude in their vices.

But lest it might be alleged, that the flood which destroyed the old world, and the fire which fell on the cities of the plain, were natural events, in which the wicked were more concerned than the righteous, St. Peter, in describing the destruction of the antediluvians and Babelomites, took care to mention the delverness of Noah and Lot, as evident proofs that these punishments fell on the wicked by the immediate interposition of God, ver. 7, 8.—And from the whole he draws this conclusion: The Lord is able and willing to deliver the godly, and to reserve the wicked to the day of judgment to be punished, ver. 9. So that the righteous have no reason to fear their being involved with the wicked in the everlasting destruction which in the end is to fall on them. Further, that the faithful might know who the false teachers and wicked men are that shall be punished at the judgment, the apostle told them, they are those especially who go after the flesh in the things which are called worship, but which are wholesome laws of the countries where they live, and speak evil of magistrates, ver. 10.—Characters by which false teachers in all ages have been distinguished; for their errors have constantly ended in the gratification of their lusts; and they themselves have always hated laws and magistrates, because they restrained and punished their enormities. But the apostle justly observed, that persons of this stamp, by their own corruptions, destroy themselves, both in the present and future life, ver. 12.—Then described the rioting of the false teachers at the love feasts of the church, together with their lasciviousness, ver. 13, 14.—And by remarking that they followed in the way of Balaam, he instigated, that in opposition to their own knowledge and conscience, they, for the sake of drawing money from their disciples, taught them to indulge themselves in all kinds of sensuality, ver. 15, 16.—Next, because these teachers never delivered any instructions really useful, the apostle compared them to wells without water, and to clouds driven by the wind which yield no rain, ver. 17.—While in the mean time, to draw disciples after them, they boasted of the excellence of their doctrine, by which they permitted those to live in lasciviousness, who, by receiving the gospel, had separated themselves from the wicked heathens, ver. 18.—But of the miserable state into which they brought their disciples, by promising them liberty from the restraint of all laws human and divine, these teachers were glaring examples; being themselves slaves to their
own lusts, which is a much worse condition than to be under the restraint of good laws, ver. 19. He therefore told the disciples of these teachers, that if, after fleeing away from the pollutions of heathenism by professing the gospel, they were again entangled in the same pollutions through the base arts of their teachers, they would become even more vicious than formerly, ver. 20. So that it had been better for them never to have known the way of righteousness, than having known it to forsake it, ver. 21. For, in that case, they would be like dogs who turn again to their own vomit, and to the washen sow, which returns to its wallowing in the mire, ver. 22.

**New Translation.**

**chap. ii.** — But there were also false prophets among the people, as even among you there will be false teachers, who will privately introduce destructive heresies, denying even the Lord who bought them, bringing on themselves swift destruction.

And many will follow their destruction, (if so) on account of whom the way of truth will be evil spoken of.

And through covetousness they will make merchandise of you, by fictitious tales. To them (seem) the punishment threatened of old (Jude, ver. 4) lingereth not, and their destruction slumbereth not.

For if God did not spare the angels who sinned, but, with chains of darkness confining

Ver. 1.—Privily introduce. —So the word ἰδιακῶς is properly signified as in the word ἱδρυμα, privily brought in, Gal. ii. 4. Jude uses a word of the same composition in the same sense; ver. 4. Certain men (τῶν ἰδιακῶς) have crept in privily, 1 Tim. iv. 1. By using the word under consideration, Peter intimates, that the heresies of which he speaks were to be introduced under the colour of true doctrine, in the work of false teachers, in the name of little and little, so that the true doctrine, and the name of Jesus Christ, was not discerned in their real nature.

2. Destructive heresies. —Literally, heresies of destruction. This is expressive of the nature of the false teachers and their teachings by which the destruction of the church was occasioned. The word translated καταστροφὴ has a middle significancy in scripture, as well as in profane authors; for, as it signifies simply a change, it is used to express any system of opinions in philosophy or religion, whether true or false, which a person has chosen to adopt. Thus Paul said to King Agrippa, Acts xxiv. 6. "But the most seditious of all, Herodes, King of the Jews, for an example, did also the Jews put between the interval, καταστροφὴν, a word whose meaning he did not know, in place of ἀποτροπήν, a word well understood by him.

3. And through covetousness they will make merchandise of you. —In this single sentence there is a clear prediction of the iniquitous practices of these great merchants of sin, who are the abettors of heresy, who have raised all crimes, even the most atrocious, at a fixed price; so that, if their doctrine be true, whoever pays the price may commit the crime, without hazarding his salvation.

Ver. 3. —By fictitious tales. —So ἴδια καταστροφὴ literally signifieth: For any narration, whether historical or fictitious, was called καταστροφὴ. See Acts xii. 20. Although, therefore, our translators have translated καταστροφὴ, Acts i. 1, the former treatise. What the fictitious tales signify hath been shown in the two preceding cases; but in this case, the person spoken of is not said: But from the apostle's mentioning the degradation of the angels who sinned, and the destruction of the antichristian teachers, who are abettors of heresy, and his account of how these will not spare obstinate sinners, it is probable they were of such a kind as to make the people believe that God is so good that he will not punish men so severely as to destroy them, and that wicked men are no worse than little children, with respect to which do him no harm. Perhaps, also, he had in view the fables current according to the views of the angels and the miracles performed at the sepulchres of departed saints, &c. which the false teachers in the early ages, and the monks in later times, fabricated, to gain credit to those iniquitous doctrines by which they made the practice of sin consistent with the hope of salvation, and drew money from the people.

**Commentary.**

**chap. ii.** — But now, that I am speaking of the divinely inspired Jewish prophets, I must remind you, that there were also false prophets among the Jews, even as among you. Christians there will be false teachers, who will privately introduce destructive heresies; in the same way as Peter will deny even the Lord who bought them from sin and death, (see 2 Cor. vi. 15, note 1.) bringing on themselves irresistible destruction.

And many nominal Christians will embrace their destructive heresies, because they encourage them in their sins; on account of whose bad lives, the gospel, which teaches the true way of salvation, will be evil spoken of by infidels, who do not distinguish real from nominal Christianity.

And having nothing in view but money, these teachers will make merchandise of your persons and estates, will get possession of them by the falsehoods and fables which they will tell you. To them, and to their disciples, the punishment threatened of old lingereth not, and their destruction slumbereth not.

4. The punishment of these deceivers, and of those who are led by them, is certain: For, if God did not spare the angels who sinned, but, with chains of darkness confining...
in Tarrar, delivered them ever to be kept for judgment;

5 And did not spare the old world, but saved Noah, a preacher of righteousness, the eighth who was saved, when he brought the flood upon the earth, in which the ungodly perished;

6 And by turning of the cities of Sodom and Gomorrah, punished their inhabitants with a great overthrow, placing them a typical example of that dreadful punishment by fire which he will inflict on the wicked at the last day, to deter those who in after-times will live ungodly;

7 And rescued righteous Lot, exceedingly grievous by the lewdness of the behaviour of the lawless; will he spare them? (See ver. 4, note 1.)

8 For that righteous man, dwelling among them, by seeing and hearing perverted his righteous soul from day to day with their unlawful works.

9 The Lord knew to rescue the godly out of temptation, (4, 101.) and to keep in ward the unrighteous to the day of judgment, to be punished. (Vulg. cruciataes.)

10 And especially those who go after the

so by many is thought to have being grave, and a discontent with their station. See 1 Tim. iii. 6, note 3. But whatever it was, considered as spiritual power, there might easily have avoided it; and therefore God did not spare them, as he spared Adam and Eve, who, on the very ground of the ground, was the temptation spread for them by the evil angels, and their own inexperience, were full objects of mercy.

In this sense Jude ver. 6, note 3.) of darkness, confining them in Sodom. — This is a literal translation of εἰρηνήν. Gen. v. 10. The word Temptation is not found in the LXX. nor anywhere in the New Testament, save here. Its meaning therefore must be sought for among the Greeks. Homer represents Temptation as a deep place under the earth, Iliad, v. line 12. In like manner Hesiod speaks of Sodom as a place far under ground, where the Titans are bound with chains thick darkness, Theogon, line 192. 716. But on other occasions the Greek writers speak of Temptation as in the air, and at the extremity of the earth, beyond the region of Mournfulness. Hence the epithet ἐν δυσείᾳ, ἐν ἀμφίφωτον, dirty Temptation. The latter appears from Job ii. 2, though the fallen angels, at least of some of them, were permitted to wander up and down the earth, and to tempt the offspring of Adam, in the opinion of some, was the temptation in the air. Eph. ii. vi. 11, 12. Wherefore, seeing the Greeks placed the place where they supposed the Titans, the element of darkness, was confine, Temptation, it was natural for Peter, when writing in the Greek language concerning the confining of the evil one in the air, or wherever else they are shut up, to call the place of their confinement Temptation, although his idea of Temptation was different from that of the Greek. — Peter's expression, 'chains of darkness,' and Jude's, 'reserved in everlasting chains under darkness,' are not inconsistent with the fact asserted by the other inspired writers, that the evil spirits are confined in our atmosphere, in comparison of the regions out of which they were cast, our air is a place of darkness. Or darkness and chains of darkness may be understood metaphorically, as denoting the horror and misery in the state in which the evil spirits now are. See ver. 17. Because it is said, Rev. x. 3, that Satan was cast (I.e., cast into) into the abyss, and Luke xiv. 31, that the devils besought Jesus, that he would not command them to go out (I.e., cast out) into the abyss, Eustis infers that the angels who were cast into darkness are the same, and that the presence of the fallen angels who are sinning are confined there, though some of them are allowed to roam about on the earth, tempting men. For more concerning Temptation, see the place of punishment, as Pope's note on line 113, of the translation of the 5th book of the Iliad.

Delivered them over to be kept for judgment; — Jude, ver. 6. The Greek word παραλείπω is used by the, 'deliver over to be kept for judgment.' It is the same word as παραλειπομενος, which we find in Romans vii. 25. The word means to deliver over to be kept for judgment. The angels who are sinning are not at present suffering the punishment due to them on this side death, but, like men, they are kept in darkness and unendurance in the air, till the time come when they are to be punished with the wicked of mankind whom they have seduced. This was the case with those apostates who were cast away by the flood. As there are some who have been preserved by the flood, and yet, being preserved, have been set to the same use, so the wicked who perverted the minds of their children have been preserved, and are still in darkness, waiting the appearance of the Lord to punish them. This is the opinion of the Greek, and it is a talk easy and a free answer to the question of the Lord's doctrine, who calls the fire into which wicked men are to be cast, 'fire prepared for the devil and his angels.'

But saved Noah, (εὐσεβίας, a preacher of righteousness.)

Inasmuch as the same time Noah was preparing the ark, he pro-

claimed to the antediluvians the destruction of the world by a flood, that from the dread of that impending judgment of God they might be brought to repentance. Houbigant quotes the passages of the Nubian, which gives the destruction of their city for the same purpose.

4. But that the eight who were saved, — Peter on the Creed, p. 113. translates this 'the eighth preacher of righteousness;' supposing that Enoch, (Gen. v. 24.), from whom Noah was descended, was the most precious, and the most righteous of all the antediluvian saints; and that these eight were likewise preachers of righteousness. But there is no evidence that the immediate persons were preachers of righteousness, and therefore the translation I have given seems more natural. For in the ark were Noah, and his sons Shem, Ham, and Japheth, and Noah's wife, and the three sons of his sons, Gen. viii. 16. in all persons. Bryant, Mythol. vol. ii. hath shewn, that the knowledge of the flood, and of the eight persons who were saved, hath been preserved among the detached nations of mankind by tradition; that in the ancient Hebrew writings there is mention of people of the Flood, which is the name that the people of Canaan called the kill of the eight; and that a vision now that bear the same name, Thammie. See Hammond.

The voice of the antediluvians were called wondrous, because they had lost all knowledge of God, were universally addicted to idolatry, and lived in the gratification of the lusts of their own hearts, Gen. vi. 5.: and the destruction of the antediluvians by the flood was called the killing of the eight, and that a vision that bear the same name, Thammie. See Hammond.

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The sin of Sodom and Gomorrah; — The sin of Sodom was unnatural lusts. Gen. xix. 5. and 'pride with falsehood of bread, (luxury), and abundance of idleness,' especially among the women, and hard-heartedness towards the poor, Ezek. xvi. 69. Jude, ver. 7.

2. Placing them an example; — Because the word used here is εἰρηνήν, not ἐν ἀμφίπωτον, Eustis supposes the apostle meant, not an example to beimitated, but an example to be avoided; and that Jude, to express the same idea, uses the word εὐσεβίαν. Eustis says, these differences in the use of the words are not always observed; and therefore he is of opinion, that by an example Peter means a type or representation of the future punishment of the wicked by everlasting fire. Jude, ver. 7.

8. Dwelling among them; — Lot dwelled sixteen years in Sodom after he parted with Abram; which was a long space of severe trial. Doubtless Lot, who was so exceedingly attributed, and had been seduced by the antediluvians, so that he adopted their worship and was ashamed to depart from so wicked a city. But he directed it, seems, by God to remain, that he might be an example of his goodness and power in delivering the godly both from temptation and punishment.

In order to keep in ward the unrighteous, and so to preserve them, judiciously, see Gen. xiv. 24. After the old world, and of the cities of the plain, was in the eye of God no reason to spare them; and therefore he did not destroy them, but kept them alive. On the other hand, a few godly persons among them were not overlooked by God because they were few, but were preserved by an immediate divine interposition. As the case of Lot shew, that notwithstanding God permits false teachers to arise and deceive many, he will preserve the sincere from being deluded by them, and will destroy them out of the church. By God's keeping the unrighteous in ward to be punished at the day of judgment, we are assured that punishment inflicted on the wicked in this life will not hinder them from being punished in the next
through unnatural lust, and who despise the government both of God, and man, hating to be restrained thereby: and being audacious, self-willed, they do not fear to revile dignities.

11 Whereas angels, who are greater in strength and power, do not bring a reviling accusation against them before the Lord. But the false teachers, like natural wild beasts made for capture and destruction, speaking evil (v. 166.) of matters which they do not understand, shall be utterly destroyed by their own corruptions.

12 Receiving the due reward of unrighteousness. They reckoned riot which is in the day, pleasure. They are spots and causes of reproach, living in riot by their own deceits, when they feast with you.

13 They have eyes full of adultery, and which cease not from sin: They allure unstable souls: They have an heart exercised in covetous practices. (See Eph. iv. 19. note C.) children of the curse. (Matt. xxv. 41.)

14 Having forsaken the straight way, they have wandered, following in the way of Balaam the son of Beor, who loved the hire of unrighteousness; (see Num. xxii. xlvii.)

The principal part of their punishment will be that which they shall suffer after the judgment. (See 2 Thess. ii. 12. note A.) Those who go (απολύεται) after the flesh.—Jude, ver. 8. after strange flesh. This is a periphrasis for sodomy.

2. They despise government.—Since Δικαιοσύνη, righteousness, persons in high offices, magistrates and rulers, are mentioned in the following clause, it is natural to suppose that μάτητης signifies the office of magistrates, or rather the exercise of their office—they hate the government which God and men carry on by righteous laws. In this passage the apostle had the eye to the evil use of the teachers of the Jewish nation, whose principles led them to despise the heathen magistrates, and even to revile and resist them. See Rom. xiii. illustration.

Ver. 11. 1. A reviling accusation. — Παραλογία, the word used here. The Greeks generally refer to this as a statement opposed to his conscience, whether true or false, which hurts the reputation of another. Here it signifies true speech of an evil nature, false slander.

Against them. — Ανακαταστέπα, supported by the Vulgate, reads here ανακατάστεπα, against one another, which makes a very good sense. But the common reading ταυτόν, them, is better supported and more readily retained, because it is no uncommon thing in scripture to introduce a relative, the antecedent of which is not expressed; see Ezra v. 62. Dr. Web. may be read with the spiritus saper, thus; ταυτόν, in which case the translation will be one another. To this suggestion of speaking concerning the angels who sinned, the holy apostle is led by their own virtue, and by their reverence for God. It is probable the apostle had in his eye Michael's contest with the devil, mentioned Zech. iii. 1. To which also Jude refers, ver. 9. For angels, the plural, signify one angel here. See iv. 22.

5. Before the Lord. — If, as is generally supposed, this is an allusion to Zech. iii. 1, 2. 'Before the Lord' means 'before the angel of the Lord.'

Ver. 19. But those, as (εὐφανής) natural irrational animals.—The epithet natural is given here to wild beasts, to signify that they are set always according to their natural dispositions; and that the false teachers, whom the apostle compares to them, were like them furious, rapacious, lustful, and revengeful; and, on account of their mischievous nature, were taken, and were to be destroyed. For in these things the teachers of the Gnostics had sat and satiated, and not in reviling laws and magistrates; unless we suppose the apostle means, that in bringing the wild beasts to the wild beasts, by the impulse of their passions. See Jude, ver. 10. note. 19. 1. and causes of reproach. — In this translation I have followed Euthus, because the παραλογία, which signifies a reproach, is here put for a cause of reproach.

2. Living in riot. — The word τροφῆς properly signifies (delicacy) to be accustomed to eating and drinking to the utmost of their ability. (See Matt. xlvii. 1. and when these were inefficacious, though he so far obeyed the Jews and Israelites, that he blessed the Jews and Israelites, and made a suggestion of the Spirit of God, which he could not resist. For that his love of the hire, and his inclination to curse the Israelites was continued, he shewed it by thus assigning to him, to bring the curse of God on the Israelites, he counselled Balak to entice them to form idolatry, and by means of the Midianitish women.
CHAP. II.

But he received a rebuke for his own transgression, the dumb beast on which he rode, speaking to him in man's language, put a stop to the madness of the prophet. For these teachers are wells without water; clouds driven by a tempest, for whom the blackness of darkness is reserved for ever.

17 These teachers are wells without water; clouds driven by a tempest, for whom the blackness of darkness is reserved for ever.

18 (See Ex. 20:24.) Because, speaking great swelling words of falsehood, they allure by the lusts of the flesh, even by lasciviousness, those who have actually fled away from them who are living in error.

19 They promise them liberty, themselves being slaves of corruption. (See chap. i. 4. note 3.) For by what a man is conquered, by that also he is enslaved.

20 (See Ex. 27.) Now if, having fled away from the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, being again entangled in these they are overcome, the last pollutions become worse to them than the first.

21 (See Ex. 27.) Therefore it had been better for them not to have known the way of righteousness, than, having known it, to turn away from the holy commandment delivered to them.

Numb. xxxi. 16. Rev. ii. 14. Now, in giving that advice Balaam acted most unrighteously, as he did in contradiction to the will of God. For he knew, and to have known is to have known, that God's purpose concerning the Israelites was irrevocable, his advice was therefore false. Balaam gave the advice, not in a real persuasion that it would be effectual, but merely to gain the promised hire, which therefore is called 'the hire of unrighteousness.' In these things the false teachers, who, to draw money from their disciples, encouraged them by their doctrine to commit all manner of lawlessness, might well be said to 'follow in the way of Balaam,' and their doctrine might justly be called 'the doctrine of Balaam.'

Ver. 16.—The dumb beast, speaking (εκ τοῦ μεταγγέλλων) in man's language, (for this translation, see 1 Cor. xiv. 10. note), forbade. The apostle does not mean that the sacra balaam in so many words, to go with the princes of Moab; but that he understood the purpose of the journey, and warning, and saying, 'I am going to the princes of Moab,' he would not. Rather than go on, her complaint to man's language of him her three times for not going on, and her saying, 'I was ever willing to go, but there were things I was to say, especially as speaking, that Balaam, from that miracle at least, ought to have understood to speak only from God, not as a project. But the thoughts of the riches and honours promised him by Balaam so occupied his mind, that nothing of that sort occurred to be said. He was ordered, he was ordered for the sake of corruption. That Balaam's ass should have spoken on this occasion cannot be thought incredible. 'God opened her mouth,' that is, made such a change in its parts as fitted it for emitting articulate speech; and, either by his own operation, or by the operation of an angel, directed the ass to utter what she said. There is therefore no necessity to suppose, either that the ass was endowed for a few moments with reason, or that the particulars relating to her were presented to Balaam's imagination in a dream, as Mal民心 believed; or that, according to the system of the metempsychosists, she was animated by a human soul. The whole transaction, on the supposition that it was miraculous, is rational and consistent. 2. The madness of the prophet.—The apostle terms Balaam's madness 'the hire of unrighteousness;' which the Israelites without Jesus are, because it could have no effect but to bring the curse of God upon himself. Though Balaam is termed a soothsayer, Job. xxxii. 2, and is said to have used enchantments, Numb. xxi. 1, Peter justly calls him a prophet, on account of God's speaking to him, and giving him a very remarkable prophecy, recorded Numb. xxi. 18. But the bulk of the people he addressed no more than the Deity, to draw money from the multitude. The enormous sums the princes of Moab had paid him, and the communications with the Deity, to draw money from the multitude. This madness of Balaam, though it was not a sealed, sealed, as with God's possession on this occasion; and they may have been granted to him, that by uttering them in the hearing of Balaam, and of the princes of Moab and Israel, the coming of the angel of destruction, might be known to the nations of the east. See Numb. xxiv. 19. 3. The assurance of the Israelites without Jesus. It is here used to denote sin in general, but more especially the sin of lasciviousness, which has account of its infectious nature and destructive consequences.

Ver. 21.—Better for them not to have known the way of righteousness, than, having known it, to turn away from the holy commandment delivered to them.
New Translation.

chap. III. — I. Beloved, this second epistle I now write to you, in which 1 epistles I stir up your sincere mind (v, 162), to remembrance.

2 To recollect (تّن عکاء) the word before spoken by the holy prophets, (chap. i. 18, 19), and the commandment of the word the apostles.

Ver. 1. — In which I say: because the antecedent, second epistle, implies that Peter had written a first, he puts the relative in the plural, to show that he speaks of both his epistles.

Commentary.

chap. III. — I. Beloved, this second epistle I now write to you, in which two epistles my design is to stir up your sincere mind to the practice of every virtue, by bringing to your remembrance some things which ye know:

2 Your sincere mind (مُّبَيِّنَة) the apostle calls their mind sincere, to signify that he believed they had a real love of truth and goodness.
of the Lord and Saviour. (See ver. 11, 12.)

3 Knowing this first, that **scorners** will come in the last of the days, walking after their own lusts;

4 And saying, Where is the promise of his coming? for from the time of the fathers they **have fallen asleep**, all things **continues** 1 as at the beginning of the creation by God.

5 But **this wilyfule escapes them**; that the heavens were **anciently**, and the earth **(E) of water**; and (Ji, 113.) **therefore** the word **of God**.

6 (Ga 2: 3 ver, scornes) **By whom the then world, being overflowed with water, perished.**

2. Scorners will come. —When the apostle wrote this passage, there were Epicureans and others among the Gentiles, and Sadducees among the Jews, who ridiculed the promises of the gospel and the existence of a future state, and the destruction of the earth, and a future state of rewards and punishments. Therefore, seeing the scorners of whom Peter speaks were not yet prevailed upon, but were come to the last period of the duration of the world, it is probable that they were to arise in the church itself. Accordingly they are reproved, ver. 5, 6. which came fully ignorant of the Mosaic history of the creation and of the deluge. And Jude, ver. 18, 19. says the scorners separated themselves from among us, and not content, though that the heavens were not made by hand, so as to be inspired. —The evil of scoffing at the doctrines and promises of the gospel can be learned from Psal. 1, 1. where scoffing is given place represented as the highest stage of impiety. The prediction of the coming of scoffers shows that they come by the permission of God, who, no doubt, will bring good out of that great evil.

3. In the last of the days. — —It is different from (1 Es 3, 18.) in 1 Tim. iv. 1. future times; and from (1 Es 4, 7.) in 1 Tim. iii. 1. latter times. See the note on that verse. It is different likewise from (1 Es 3, 17.) in 1 Pet. in 1, 20. and the times. Perhaps it means the last part of the days of the world's duration.

3. Walking after their own lusts. —Here the apostle has laid open the order of indolence, and the scorners scoffing at religion. As Benson says, "They may pretend to religion, but they are governed by sense and appetite: and they take refuge in indolence, and scoff at religion, to make themselves easy in their vices."

4. Where is the promise of his coming. —That is, the accomplishment of the promise of his coming. The promises of Christ's coming we have, Matt. xxv. 2. "The Son of man shall come in the glory of his Father, with his angels; and then he will reward every man according to his works." See also John xvi. 33. This promise was renewed by the angel at his Lord's ascension, Acts i. 11. "This same Jesus, who is taken from you into heaven, shall so come as you have seen him go up into heaven." Presenting Christ's promised coming as a delusion, the scoffers set before them the delusion of the future judgment, and bereft the righteous of the hope of reward.

5. By scoffing at it. —Supply (Ga 2: 9.) from the time. —Grotius translates this, the fathers have fallen asleep; contrary to the propriety of the Greek idiom.

6. All things continue as at the beginning. —By all things, the apostle designates the whole creation and its fruits. For the succession of the seasons, the revolutions of day and night the same decree of God is observed. —The plenitude of the heavens and the earth, the successive generation and corruption of animals and vegetables; in short, every part of this stupendous fabric, which, because it suffer no change, the scoffers may say must be eternal. And with respect to the resurrection; as the first races of men, who have fallen asleep, continue to sleep, without the least symptom of their waking, the scoffers will affirm, that the resurrection of the dead is a thing altogether improbable. The same they will say of God's kingdom now new and soon to be revealed. The eviles of the present age have no better arguments for proving the eternity of the world, in opposition to the arguments from tradition, from the times before the deluge, from the imagination and population of the earth; which all show that it was made, and that not very long ago.

4. The delusion. —The scoffers being nominal Christians, will speak of the creation, not because they believe it, but as using the common phrase, in which was their manner. For if they allowed the world to have had a beginning, they could not deny the possibility of its having an end.

5. The heavens were anciently, and the earth of water. —As in this passage the heavens signify the aerial atmosphere which surrounds this earth, the plural is put for the singular, by a clause of which it is very common in the scripture. See in this verse.

6. Further, since Moses tells us, that 'in the beginning God created heaven and earth,' (Gen. i. 1.) the earth was 'without form and void,' and then calls it the deep, and the waters, he certainly speaks of the creation of the seas. But the scope of our passage is to show that different parts of the mundane system out of the chaos of water, of which Moses also gives an account. For the latter takes us, that the Spirit of God moved on the face of the waters; and then that God brought from them first light, next the firmament or atmosphere, which he calls
II. PETER.

7 But though the destruction of the old world by water shows that the present world may be destroyed, I do not say it will be destroyed by water: The present heavens and earth, by the same word which destroyed the old world, are treasured up and preserved from a deluge, for the purpose of being burned with fire at the day of judgment and destruction of ungodly men.

8 But this one thing, let it not escape you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord who hath promised, doth not delay in the manner some account delaying, but exercises long-suffering towards us, not desiring that any should perish, but that all should come to repentance.

10 However, as a thief in the night, the day is coming, which the word, just as is chap. iii., the phrase, second epistle, is allowed to imply the first epistle also, by the relative as being in the phrase.

2. Overflowed with water, perished.—that is, lost its primitive continuous form, by which means, and by the alteration, in its atmosphere, it became a habitation less healthy and fruitful, and less pleasant than formerly; as may be gathered from the above. Wherefore, to the opposition after this, and the present appearance of the earth, which is that of a ruin.

Ver. 7.—by the same word.—The common reading here is, "by the same word, the which..." But it is accused of the mem, as if the reading of the Alexandrian and some other MSS. and of the Vulgate, which is, "by the word which", should be corrected by Beza, namely, 7—, by the same word. See Mill.

2. Being kept for fire.—Here the apostle hath in his eyes God's oath in Noah, 'not to destroy any more by a flood,' Gen. vii. 11; also his declaration, Gen. viii. 22, 'that while the earth remained, seed-time and harvest, &c. should not cease.' Wherefore, the earth is not always to remain; it is not to be destroyed by a deluge. It is kept from floods, to be destroyed by fire.

3. But the day of judgment shall suddenly come.—men. in regard that Hammond and other celebrated commentaries understand this prophecy as a prediction of the destruction of Jerusalem, and all the wicked, and as supposed to follow the interpretation they appeal to the ancient Jewish prophecies, where, as they contend, the revolutions in the political state of empires and nations are foretold in the same forms of expression with those introduced in Peter's prediction. The following are the prophecies to which they appeal, Isa. xxvi. 4, where the destruction of Idumæa is foretold under the figure of 'destroying the host of heaven,' and of 'rolling the heaven together as a scroll;' and of 'the falling down of all their host as the leaf falleth off from the vine.'— Ezek. xxxii. 7, where the destruction of Egypt is described by the figures of 'covering the heaven, and making the stars thereof dark;' and Joel iii. 15, where it is declared, 'hiding the moon from giving her light,'—Joel ii. 10, the invasion of Judges by foreign armies, where the sun is said to be turned into darkness, and the moon to be covered with blackness, and the stars shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining.' And ver. 30, 31, the destruction of Jerusalem, and all the wicked, which may be the general idea of this prophecy, and what the apostle means, also,

9. God threatening the Jews is introduced saying, 'In that day shall the heavens tremble, and the earth melt with thirst out of the presence of fire.'—Ps. lxxxii. 6. The overthrow of Judah and heathenism is thus foretold. Yet once and I will shake the heavens, and the earth, and the dry land. Lastly, Our Lord, in his prophecy of the destruction of Jerusalem, has the following expressions: Matt. xxiv. 29. After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

4. Now it is remarkable, that in these prophecies none of the prophets have spoken, as Peter has done, of the entire destruction of this world. In the different revelations of that which is to come, they mention only 'the rolling of the heavens together as a scroll;' the 'covering of the light of the sun and of the moon;' the 'shaking of the earth;' the 'heavens melted with a great noise'; whereas Peter speaks of the utter destruction of all the parts of this mundane system by fire. This difference is great room for believing that the events foretold by the prophets are different in their nature from those foretold by the apostle; and that they are to be figuratively understood, unless Peter intended it to be understood literally. To this conclusion likewise the phraseology of the prophecies compared with that of the apostle, evidently leads. For the prophecies of the destruction of Jerusalem, such as 'the rolling of the heavens together as a scroll,' the 'turning of the deep into the waste place;' the 'fire and brimstone coming out of the mouth of the Lord,' and 'the stars falling from heaven, as the leaf of a tree,' do not so aptly correspond with the statement of the apostle, as the same events were understood by the ancients to be the events which were to happen in the night-time. The words, however, with the ancient meaning above quoted, is comprised in the constituent parts of which this terraqueous globe is composed, are all things possible, and therefore may be naturally understood; while the things mentioned by the prophets can only be taken figuratively. This, however, is not all: There are things in the apostle's prophecy which show that he intended it to be taken literally. As. 1. He begins with an account of the passing of the old world, to demonstrate, against the scoffer, the possibility of the destroying of the present heavens and earth. But that example does not have suited his purpose, unless by the burning of the present world, and earth he had meant the destruction of the material substance of it. Therefore he continues, 'there shall be an end of the perishance of the old world by water, and the perishing of the present world by fire, shows that the latter is to be as real a destruction; and the same argument of the necessity of the destruction of the present heavens and earth being treasured up and preserved from a deluge, for the purpose of being burned with fire, in ever since the deluge, shows that the destruction of the present world, by their being destroyed by fire at the day of judgment, is not a thing to be doubted.' Beza, therefore, think, that the apostle is speaking of a real and not of a metaphorical destruction of the earth. The day of judgment will be as sudden as the day of Noah, and the destruction of the earth as sudden as the destruction of the heavens. He means, that the apostle is speaking not of the destruction of a single city or nation, or part of the world, but of the earth itself, as it is the day of the destruction of all the suns, moons, and stars. He means, that as the original creation of the world was not by the power of any creature, so the destruction of the same is not to be brought about by the power of any creature, but by the power of God; and that the destruction of the world, on account of sin, is not less certain than it had been done when declared. See Abernethy's Sermons, vol. i. p. 218, 219.

2. The Lord doth not delay concerning the promise. But the days of the promise are not just yet come. By the terms of the promise, the stock and posterity of the righteous, was to be saved and preserved. The Hebrew word for days, which is supposed the translation will be, 'The Lord who hath promised,' namely, Our Lord, in his prophecy of the destruction of Jerusalem, has the following expression: Matt. xxiv. 29. After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. The Greek word διακριτας in this passage cannot be understood of the ultimate determination of the divine will; for that is always followed with the thing willed. The proper translation of the word is, not delaying; for God may truly be said 'not to desire that any should perish,' as he hath included Adam and all men, that we be saved, and given us all things which are necessary for the means of repentance and salvation to all. On this Oecumenius writes, 'Consummationem tempus differt, ut complurimis temporibus inveniat, quibus increduli a saeculo in saeculo, et a saeculo in saeculum, quos PCXVII. the number of them who are to be saved may be filled up.' By the persons to be saved, Eustis and Beza understand the elected to everlasting life, and this is the signification of the word in the New Testament.

9. The danger. As a thief in the night. Because thieves commonly break into houses in the night-time, when people are in their beds, and know not what is to happen; whereas Peter speaks of the simple, who are in religious ignorance of the things that were to happen in the night-time, is not the condition of those who are in religious ignorance of the things that were to happen in the night-time, instituted their vigil. But, as Beza says, leaving the uncertainties, let us rather watch day and night, that in the coming of the Lord we may not be taken unawares, and be unprepared. See Thom. 3. The day of the Lord. See 2 Thess. Pref. sect. 4. where it is shewn, that although the coming of the Lord to destroy is sometimes called 'the coming, and the day of the Lord,' these expressions
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11 Seeing then, all these things, let us be sober; put on salvation; put onBehave yourselves truly as in the day of Christ; not in the lusts of your uncontrolled desires. But diety, but in the liberty wherewith Christ has made us free, let us stand: For in so doing we shall keep God's promise to Abram, as explained in Gen. 17. 15. We believe, firmly expect the creation of the world to come, and receive the promise of a new heaven and a new earth, into which believers will be translated, as described in 1 Pet 3. 13. And in this new heaven and earth, all things will be as they were in the beginning, and the whole creation will be restored to its original perfection. Therefore, let us be sober, and put on the new nature, as described in 2 Pet 1. 10.

12-13 Expecting and eagerly desiring the coming of the day of God, (2 Thess. 1. 3.) in which the heavens will be destroyed by fire, and the earth will be changed into a new earth, we shall be saved from the day of wrath, as described in 2 Thess. 1. 8. And in this new earth, all things will be as they were in the beginning, and the whole creation will be restored to its original perfection. Therefore, let us be sober, and put on the new nature, as described in 2 Pet 1. 10.

14 Nevertheless, according to his promise, we expect new heavens and a new earth, which are to be revealed at the end of this age, when Jesus Christ returns to judge the living and the dead, and to establish his kingdom on earth. And in this new earth, all things will be as they were in the beginning, and the whole creation will be restored to its original perfection. Therefore, let us be sober, and put on the new nature, as described in 2 Pet 1. 10.

15 And we must also be ready, for in the day of judgment, the world will be destroyed by fire, and the earth will be changed into a new earth, as described in 2 Thess. 1. 8. Therefore, let us be sober, and put on the new nature, as described in 2 Pet 1. 10.

16 And in this new earth, all things will be as they were in the beginning, and the whole creation will be restored to its original perfection. Therefore, let us be sober, and put on the new nature, as described in 2 Pet 1. 10.
earth, wherein dwelleth righteousness.

14 Wherefore, beloved, expecting these things, diligently endeavour to be found of him espistles and irreproachable, in peace.

15 And the long-suffering (ver. 9) of our Lord, reckon to be for salvation; as also our beloved brother Paul, according to the wisdom given to him, hath written to you; 21.

16 As indeed in all his epistles, speaking in them concerning these things, which write as hard it is to be understood, which the unteachable and unstable wrest, everlasting possession of Canaan, Isaiah hath explained, by predicting the creation of the new heavens and the new earth, and the happy state of the inhabitants, chap. xxvii. 17—23; where, under the figure of there being no infant of days there, and of the extreme longevity of all its inhabitants, he bath described the immortality of the righteous, and the glory of the entire body of the elect, as entirely strip of all their necessary qualities, and abiding in peace with God, his father, he hath taught us, that in the new creation there will be nothing to hurt or to offend. This creation of the new heavens and the new earth, our apostle, in his sermon to the Jews, hath called the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, Acts iii. 21. See Es. v. sect. 6. towards the end.

17 For the prophecy that came by Haggai, or in the former note explained what the new heavens and the new earth are, it may be properly applied to the new creation of the new heavens and the new earth, the prophecy of the destruction of Jerusalem by the new heavens and new earth, understand the peaceful state in which the Christians were to live after the destruction of Jerusalem, as merited to be called a new heavens and a new earth, for they were as much persecuted as ever, for near three hundred years after the destruction of Jerusalem, which was in the new heavens and the new earth, understand that state of things called the Millennium, which is supposed to take place before the general judgment, when all the righteous shall inherit the Kingdom, as understood by the old church, and is taught of Paul himself hath expressly told us, that his disciples are not to be received into the place he hath gone to prepare for them till he come again.—2 Thess. iii. 14—23. That the Millennium of St. John is a state peculiar to the saints who have suffered death for Christ; whereas the new heavens and the new earth; as Whits oberven, are the common expectation of all Christians, who are therefore admonished, ver. 14, to "endeavour earnestly to be found of him espistles and irreproachable, in peace."—3 That the apostle, speaking of the destruction of the heavens and the earth by a conflagration, represents, ver. 17, as contemporary with the judgment and destruction of Sodom and Gomorrah, in that very same manner, he is to assume the heavens and the earth.—4 That the scripture in other places is written concerning the end of the world as a consummation, is not the end of the world; Matt. xxiv. 30. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the righteous. Doth it appear, as the apostle says, that in the nearest and most literal sense, there shall be weeping and gnashing of teeth."

18 To thee the afflicted rest with us, when the Lord Jesus shall be revealed; through his power and truth, his power is to be exercised in a righteous execution with flaming fire on them who know not God and obey not the gospel of God; they shall suffer punishment, even everlasting destruction from the presence of the Lord, and from the glory of his power. In that day when he shall come to be glorified by his saints, &c. whereas the Millennium of St. John must be at an end before the day of judgment. For having spoken of the first resurrection, and of the conclusion of the thousand years in which they are to reign who are raised, and of the destruction of Sodom and Gomorrah, or the city that slew the angels, chap. xxvii. 14—22, and the destruction of the earth, the heavenly country, and the introduction of the righteous into that country, there are some matters hard to be understood; for the apostle seems here, in verse 14, &c., in which epistles. This he saith seems to be the true reason why because he thought that the faithful should have a knowledge of this matter; and that Paul had written obscurely concerning subjects, of which Peter himself hath written more things hard to be understood, than any Paul hath written in any piece of his epistles. Nay, this so common reading may be retained; because the antecedent to the neuter relative λεγομεν cannot be a word not expressed but understood, (see Es. iv. 64), namely, λεγομεν, which signifies letters or epistles, Acts xxvii. 21. On this supposition Peter's meaning will be, in which epistle there are some things hard to be understood. The inferences of the Papists from this passage are, 'That the scriptures are not sufficient for deciding controversies concerning the apostles of God and faith; and that the authority of the church, by which they mean the church of Rome. But the falsehood of these inferences must be acknowledged, as the very candid Papists themselves do, that the Papists have never determined among themselves what person or persons in their church are the infallible judges of controversies, to whose decisions all Christians ought to submit; whether it is the Pope alone, or the Pope in conjunction with his own clergy, or a general council of the church, or the Millennium is the Millennium, which is to take place and come to an end before the general judgment.

19 Expecting these things, diligently endeavour to be found, &c.—What a blessing is the gospel to the world! By explicitly revealing our duty as the command of God, it lay the foundations of the right use of the gospel without which the conscience of the authority of God, by assuring us that our souls do not perish at death, but are brought into the new heavens and a new earth, where God gives weight to all the motives offered in recommendation of a religious life; and by giving us the assured hope of Christ's return from the dead, and his second coming to punish the wicked and to forgive unto the end of the world; and we shall enter into the heavenly country, it gives those who firmly hope for these glorious events, an elevation of soul above all the pomp of this world; it inspires them with confidence to withstand the temptations which arise, whether from the prospect, the possession, or the
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whereby the morals of men are corrupted, and so bring destruction upon themselves. See Chap. i. View, also Chap. ii. View.

17 Ye therefore, beloved, foreknowing the coming of the Lord to judgment, and that scoffers will ridicule the promise of his coming, be on your guard, lest, being seduced with others by the deceit of lawless teachers, ye fall from your own steadfastness.

18 But, instead of becoming unstable, grow ye in grace daily, and in the knowledge of the doctrine of our Lord and Saviour Jesus Christ. To him be glory ascribed by us his disciples, both now and until the day of eternity. Amen.

I. JOHN.

PREFACE.

The writer of this epistle and of the gospel which bears his name, was the son of Zebedee, a fisher, who had a boat and nets and hired servants, Mark i. 30. and followed his occupation on the Sea of Galilee.—From Matt. xxvii. 55. compared with Mark xvi. 40. It appears that the name of Zebedee's wife was Salome; for, in the former of these passages, she is called 'the mother of Zebedee's children,' who in the latter is named Salome. Zebedee had another son whose name was James, and who seems to have been elder than John. Both of them were fishermen like their father, and assisted him in his business till they were called to follow Jesus. They seem all to have lived in one family in the town of Bethsaida, which being situated near the Sea of Galilee, was a convenient station for fishermen.

Because the mother of Zebedee's children is mentioned among the women who followed Jesus from Galilee to the last passover, ministering to him, as related Matt. xxvii. 56. Lardner conjectures, that Zebedee was then dead, and that the two brothers lived in separate houses. For when our Lord, upon the cross, recommended his mother to John, it is said, John xix. 27. 'From that hour that disciple took him into his own home.' Perhaps John and his mother Salome lived together.—Theophylact was of opinion that John's mother was related to our Lord: and Lardner, whom I have generally followed in giving John's history, supposes that their relation encouraged her to ask the two chief places in Christ's kingdom for her sons; and that it was the occasion of our Lord's committing the care of his mother to John. But there is no evidence in scripture of Zebedee's children being related to our Lord by their mother.

John had not the advantage of a learned education; for we are told, Acts iv. 13. that ' the council perceived Peter and John were unlearned men.' Nevertheless, like the generality of the Jewish common people of that age, they may have been well acquainted with the scriptures, having often heard them read in the synagogues. And as, with the rest of their countrymen, they expected the coming of the Messiah about that time, they lent a willing ear to the Baptist, when he published that Messiah was actually come, though the people did not know him, John i. 26. Afterward, when the Baptist pointed out Jesus to his disciples, ver. 29. 'as the lamb of God who taketh away the sin of the world,' he said to them, ver. 33. ' I knew him not to be Messiah, but he who sent me to baptize with water, the same said to me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost.' 31. 33. 34. And I saw and bare record, that this is the Son of God. If the sons of Zebedee were of the number of those to whom John testified that Jesus was the Son of God, we may believe they attached themselves early to him, and were among those who are called his disciples, and to whom he manifested his glory at the marriage in Cana, by turning water into wine, John ii. 11.

After the miracle in Cana, the sons of Zebedee seem to have followed their ordinary occupation, till Jesus called them to attend on him constantly, as mentioned Matt. iv. For the evangelist having related the calling of Peter and Andrew, add, ver. 21. ' And going on from thence, he passed by two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, 22. And they immediately left the ship and their father, and followed him; namely, when he went about all Galilee, teaching in
their synagogues, and preaching the good news of the kingdom, and healing all manner of sickness, and all manner of disease among the people."

At some time after this, Jesus chose twelve of his disciples to be with him always, that they might be eye and ear-witnesses of all he did and said, and be qualified to testify the same to the world; and, in particular, qualified to bear witness to his resurrection from the dead. These chosen persons Jesus named apostles; and the sons of Zebedee being of that number, he summoned them Bou-nergis, or sons of thunder, to mark the courage with which they would afterwards preach him to the world, as Christ the Son of God. How well James fulfilled his Master's prediction, may be known from his being put to death by Herod Agrippa, not long after our Lord's ascension, on account of his boldly testifying the resurrection of Jesus from the dead; so that he became the first martyr among the apostles. Cave, in his life of James, says, the sons of Zebedee had the surname of Bounergis given them, on account of the impetuosity of their temper. And it must be acknowledged, that they showed too much anger in their proposal to have the Samaritans destroyed by fire from heaven, because they refused to receive Jesus and his disciples, as is told in Luke xi. 54. "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?"

But although James and John showed improper zeal on the occasion mentioned, they were highly esteemed by their Master for their other good qualities; as appears from this, that of all the apostles excepting Peter and Paul, they were admitted by him to be the witnesses of the resurrection of Jairus' daughter, and of our Lord's transfiguration, and of his agony in the garden. John more especially was so much beloved of Jesus, that he was called the disciple whom he loved. His benevolent disposition John manifested in this his first epistle, by the frequency and earnestness with which he recommended mutual love to the disciples of Christ. With benevolence, John joined great fortitude and constancy in his attachment to his Master. For he only of the twelve attended him during his crucifixion, and saw the blood and water issue from his side, when the soldier pierced it with a spear; and, I doubt not, was present when his body was laid in the sepulchre. When he saw his Master risen, he, with Peter, ran to the sepulchre, when Mary Magdalene brought word that the Lord's body was taken away. He was present also when Jesus showed himself to his apostles, on the evening of the day of his resurrection; and on the eighth day thereafter. He, with his brother James, was present when Jesus showed himself to his disciples at the Sea of Tiberias; and to the five hundred on the mountain in Galilee, mentioned Matt. xxviii. 16. Moreover, he was present with the rest of the apostles, when our Lord ascended into heaven from the mount of Olivies. So that, with the greatest propriety and truth, he could begin his first epistle with saying, "That which was from the beginning, which we have heard, which we have seen, and declare unto you;" referring to his gospel, in which he hath narrated the crucifixion, miracles, sufferings, death, and resurrection of the living Word; his appearances to his disciples after his resurrection; and, last of all, his ascension into heaven. To conclude, John was one of the one hundred and twenty upon whom the Holy Ghost descended, on the day of Pentecost which immediately followed our Lord's ascension.

After the effusion of the Holy Spirit, John displayed the greatest boldness in maintaining his Master's cause, when with Peter he was brought before the council, and was strictly charged not to teach in the name of Jesus. For, on that occasion, he made the noble answer recorded Acts iv. 19. "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot but speak the things which we have heard and seen." We are told, Acts viii. 14, that "when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, that they might receive the Holy Ghost." It seems none could confer that gift but apostles.

From Gal. ii. 9, it appears that John was present at the council of Jerusalem, which met a. d. 49 or 50 to determine the great question agitated in the church of Antioch, namely, whether it was necessary to the salvation of the believing Gentiles, that they should be circumcised. And if, as is probable, John had his ordinary residence in Jerusalem till that time, he had his share in working the many signs and wonders, which are said to have been done by the hands of the apostles, Acts ii. 43. iv. 33. v. 12.

We are told, Rev. i. 9, that John was banished to the Isle of Patmos, for the word of God, and for the testimony of Jesus. In that island he was favoured with the visions, which he hath recorded in his book of the Revelation.

The foregoing particulars concerning John, are all mentioned in the New Testament. The fathers in their writings add, that John lived to a great age; that he spent the latter part of his life mostly at Ephesus, the metropolis of the province of Asia; that the Roman emperor Domitian banished him to Patmos about the year 96; consequently after the destruction of Jerusalem. But Grocius and Sir Isaac Newton place John's banishment to Patmos, the former in the reign of Claudius, the latter in the reign of Nero; consequently before the destruction of Jerusalem. And in support of their opinion they allege some testimonies of later writers, together with other particulars. But Lardner, Can. vol. i. p. 369—377, hath shewed, that these things are insufficient for establishing the early date of John's banishment. He therefore adheres to the common opinion, that John was banished to Patmos by Domitian's edict for persecuting the Christians, published in the latter part of his reign, a. d. 95. Domitian died September 18, a. d. 96, and was succeeded by Nerva, in the first year of whose reign, if not sooner, John returned to Ephesus, where, according to the ancients, he died in the third year of the emperor Trajan, answering to a. d. 100. Or, as Jerome expresses it, he died in the 68th year after our Lord's passion; which was the third of Trajan. Wherefore, if Lampe's opinion is well founded, that John was born in the same year with his Master, he must have been an hundred years old when he died.

The time of John's leaving Judea is unknown. But as in Luke's history of Paul's travels John is not mentioned, and no salutation is sent to him in any of the epistles which Paul wrote from Rome to the churches of Asia, not even in his epistles to the Ephesians, nor in the epistles which in the latter part of his life he wrote to Timothy in Ephesus, it is reasonable to think that John was not at Ephesus while Paul was alive. I therefore am of their opinion who suppose, that John remained in Judea, from the time of the council of Jerusalem, till he saw Jerusalem encompassed with armies, and observed the other signs of its approaching destruction foretold by his Master: that he then fled into Asia, and coming at length to Ephesus, he fixed his ordinary residence in that city, and abode there till his death, as all the ancient Christian writers testify. Because none of these writers say our Lord's mother went with John into Asia, Cave, Basmage, and Lardner, conjecture that she died before John left Judea.
The other particulars, said by the ancients to have happened to John after he settled at Ephesus, it is needless to mention; as some of them are not sufficiently attested, and others of them are embellished with circumstances evidently fabulous. Yet, if the reader is desirous to know what ancient authors have reported concerning our apostle after he went into Asia, he will find the passages of their writings, in which these things are mentioned, quoted by Lardner, Canon, vol. i. beginning at page 949.

Sect. II.—Of the Authenticity of the First Epistle of John.

The authenticity of any ancient writing is established, first, By the testimony of contemporary, and of succeeding authors, whose works have come down to us; and who speak of that writing, as known to be the work of the person whose name it bears. Secondly, By the suitableness of the things contained in such a writing, to the character and circumstances of its supposed author; and by the similarity of its style to the style of the other acknowledged writings of that author. The former of these proofs is called the external evidence of the authenticity of a writing; the latter, its internal evidence. Where these two kinds of evidence are found accompanying any writing, they render its genuineness indubitable.

The external evidence of the authenticity of John's first epistle shall be laid before the reader in the preface to the second epistle, sect. i. by shewing that the earliest and best Christian writers have all, with one consent, and without any hesitation, ascribed the first epistle to him. And their testimony is confirmed by this circumstance, that the Syrian translator who omitted the second epistle of Peter, the second and third epistles of John, and the epistle of Jude, because some doubts were entertained concerning them in the first age, or perhaps because they had not come to his knowledge, hath translated John's first epistle as an apostolical writing of which there never was any doubt.

In this preface, therefore, we shall state the internal evidence of the authenticity of the first epistle ascribed to John, by shewing, first, that in respect of its matter, and secondly, that in respect of its style, it is perfectly suitable to the character and circumstances of its supposed author. In respect of the matter or subject of the epistle under consideration, it hath discovered itself to be John the apostle, by introducing a number of sentiments and expressions found in the gospel, which all Christians from the beginning have acknowledged to be the work of John the apostle.

Gospel.

Chap. i.—1. In the beginning was the Word. 14. And (ος ἐστιν) we beheld his glory.
4. In him was life.
14. The word was made flesh.
XIV.—33. If a man love me, he will keep my words, and my Father will love him.
XV.—4. Abide in me, and I in you. As the branch cannot bear forth fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.
XIII.—34. A new commandment I give to you,—that ye love one another as I have loved you.

EPISTLE.

Chap. i.—1. That which was from the beginning, (i ò ων ἐστιν) which we have contemplated—concerning the living Word.

II.—5. Whosoever keepeth his word, truly in that man the love of God is perfected.
II.—6. He that saith he abideth in him, ought himself also so to walk, even as he walked. See chap. iii. 24. iv. 13. 16.

II.—8. I write to you a new commandment.
III.—11. This is the message which ye have heard from the beginning, that we should love one another.

II.—8. The darkness passeth away, and the light which is true, now shineth.
II.—10. Abide in the light, and there is no stumbling-block to him.

III.—13. Young children, I write to you, because ye have known the Father.
III.—29. Every one who worketh righteousness is begotten of God. See also iii. 9. v. 1.

III.—1. Behold how great love the Father hath bestowed on us, that we should be called the sons of God!

III.—2. We shall be like him, for we shall see him as he is.

III.—3. He who worketh sin is of the devil; for the devil sinneth from the beginning.

III.—13. Do not wonder, my brethren, that the world hateth you.

IV.—9. By this the love of God was manifested, that God sent his Son, the only begotten, into the world, that we might live through him.

IV.—12. No man hath seen God at any time.

V.—15. These things I have written to you who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God.

V.—14. If we ask any thing according to his will, he heareth us.

V.—20. The Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.

This is the true God and eternal life.
From the above comparison of the first epistle of John with his gospel, there appears such an exact agreement of sentiment in the two writings, that no reader who is capable of discerning what is peculiar in an author's turn of thinking, can entertain the least doubt of their being the productions of one and the same writer. Farther, since John hath not mentioned his own name in his gospel, the want of his name in the epistle is no proof that it was not written by him; but rather a presumption that it is his, especially as he hath sufficiently discovered himself to be an apostle, by affirming, in the beginning of the epistle, that he was an eye and ear-witness of the things which he hath written concerning the living Word.

The style of this epistle, being the same with the style of the gospel of John, it is by that internal mark likewise showed to be his writing. In his gospel, John doth not content himself with simply affirming or denying a thing, but to strengthen his affirmation, he denies its contrary. In like manner, to strengthen his denial of a thing, he affirms its contrary. See John i. 30. iii. 35. v. 22. xiv. 22. The same manner of expressing things strongly, is found in this epistle. For example, ch. i. 4. He who saith I have known him, and doth not keep his commandments, is a liar, and the truth is not in him.'—Ver. 27. 'The same unction teacheth you concerning all things, and is truth, and is no lie.'—Chap. iv. 2. 'Every spirit that confesseth Jesus Christ hath come in the flesh, is from God.' And every spirit which doth not confess Jesus Christ hath come in the flesh, is not from God.'

In his gospel likewise, John, to express things emphatically, frequently uses the demonstrative pronoun this. Chap. i. 19. *Autò* 'This is the testimony.'—iii. 19. *Autò* 'This is the condemnation, that light.'—iv. 39. *Tò* 'This is the work of God.'—ver. 40. *Tò* 'This is the work of God.'—v. 6. *Tò* 'This is the mattox which came down from heaven.'—vii. 3. *Autò* 'This is the eternal life.' In the epistle, the same emphatic manner of expression is found, chap. i. 5. v. 25. *Autò* 'This is the promise.'—iii. 23. *Autò* 'This is his commandment.'—v. 3. *Autò* 'This is the love of God.'—ver. 4. *Autò* 'This is the victory.'—ver. 5. *Ouvrò* 'This is he who came by water and blood.'—ver. 14. 'This is the boldness which we have with him.'

Such is the internal evidence on which all Christians from the beginning have received the first epistle of John, as really written by him, and of divine authority, although his name is not mentioned in the inscription, nor in any part of the epistle.

Sect. III.—Of the State of the Christian Church at the time John wrote his First Epistle; and of his design in writing it.

The apostle John, having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who professed themselves the disciples of Christ, employed the last years of his life in opposing these corruptions. For he wrote his three epistles, to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also to repress the lewd practices, for the sake of which these errors were embraced. —Bezalel, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors published to the world in his inspired writings, would be of singular use in preserving the faithful from being seduced by the false teachers and other corrupters of Christianity, who in future ages might arise and trouble the church. See this epistle, sect. 4.

The heretical teachers who infested the church in the first age, finding Messiah called in the Jewish scripture, God, and the Son of God, thought it impossible that he could be made flesh. In this sentiment, these teachers followed the Jewish chief priests, elders, and scribes, who being assembled in full council, unanimously condemned Jesus as a blasphemer, because, being a man, he called himself Christ the Son of the blessed God. See 1 John v. 7. note. Upon this decision, one class of the ancient false teachers founded their error concerning the person of Christ. For, while they acknowledged his divinity, they denied his humanity; that is, the reality of his appearing in the flesh, (see 1 John iv. 2, 3. v. 1.) and contended, that his body was only a body in appearance, that he neither suffered nor died, and that he did none of the things related of him in the gospel. He seemed indeed to do these things, which, in their opinion, was a sufficient foundation for the evangelists to relate them as done by him. But their reality, as matters of fact, they absolutely denied. More particularly, having affirmed that he died only in appearance, they denied his having made a propitiation for the sins of the world by his death, chap. ii. 2. They likewise denied, that he arose from the dead and ascended into heaven. In short, according to them, the things ascribed to Jesus in the gospels were altogether imaginary. This was the opinion of Basilides, and of all the heretics in the first age to whom the fathers have given the name of Docete, or Phantraesatae; but who by the apostle John are more emphatically called Antichrist, chap. iv. 3, because they were opposers of Christ, and enemies in the flesh. By pretending that Christ suffered death only in appearance, the Docete endeavoured to avoid the ignominy of the crucifixion of their Master, and to free themselves from that obligation to suffer for their religion, which was laid on them both by Christ's precept and example.

On the other hand, the Cerinthians and Ebionites adopted a doctrine concerning the Christ, which, though contrary to that just now described, was equally erroneous. They acknowledged the reality of the things written in the gospels concerning Jesus: But like many in modern times, who admit nothing as true which they are not able to comprehend, they denied that Jesus was the Christ or Son of God, chap. ii. 23, because they could not reconcile the things which happened to him with their idea of the Son of God. This class of heretics were said by the fathers, *Αυτονομα τοις Ιερας, to dissolve Jesus. See chap. iv. 3. note 1. end. For they affirmed that Christ entered into Jesus at his baptism in the form of a dove, but flew away from him before his passion.—B. Horsey, in Lott. 14. to Dr. Ussher, ascribed to the Cerinthians, that Christ being restored to Jesus after his resurrection, it rendered the man Jesus an object of divine honours. They believed, it seems, that Jesus was originally and essentially a man; and that whatever divinity he possessed was adventitious, consequently was separable from him.

The former sort of false teachers having denied the humanity, and the latter the divinity of our Lord, the apostle John, to confirm all the disciples in the belief of the truth concerning the person and offices of Christ, wrote this his first epistle, in which he expressly asserted that 'Jesus Christ is the Son of God,' chap. i. 5. 7. iv. 15. and that he came in the flesh. See chap. iv. 3. to deny his humanity.

And if the Cerinthians had not been taught the humanity of Christ, they would have been under no necessity of denying his divinity. But fancying it impossible that
both parts of the apostle's doctrine concerning the Christ could be true, the one class of heretics, to maintain his
divinity, thought themselves obliged to deny his humani-
ty; and the other, to maintain his humanity, supposed it
necessary to deny his divinity. — To this argument, by
which it is rendered probable that the apostles taught, and
the first Christians believed, Jesus Christ to be both God
and man, the Socinians perhaps will reply, that the mem-
bers of the church of Jerusalem being called Ebionites by
the ancients, is a proof, not only that the church of Jer-
usalem held the opinion of Ebion concerning the mere
humanity of Christ, but that the apsottes who planted and
instructed that church held the same opinion; because it
is natural to suppose, that the faith of the teachers and of
the disciples on this article was the same, consequently
that the apostles themselves were Unitarians. Neverthe-
less, from the account which Origen hath given of the
brethren of the church of Jerusalem, who he tells us were
called Ebionites by the ancients, it appears that this
name, as applied to the Hebrew Christians, by no means
leads to these conclusions. For in his second book
against Celsus, sect. 1. in answer to the Jew, who al-
leged that the Jewish Christians, being deceived by Christ,
had forsaken the laws and institutions of their fathers,
and gone over to a different name and manner of living,
Origen says that they had forsaken their law and their
fathers, but lived according to it, being named from the
poorness of the law; (he means, named Ebionites); for
a poor person is called by the Jews Ebias. Hence,
those of the Jews who received Jesus are called Ebionites." The
Jewish believers, therefore, according to Origen,
were called Ebionites, not because they held the opinion
of Ebion concerning the mere humanity of Christ, but
because they adhered to the law of Moses, and expected
only the poor temporal rewards which were promised in
that law; whereas, the proper Ebionites were those who
had a low opinion of the person of Christ. So Eusebius
informs us, E. H. lib. ii. c. 27, "The ancients called
them Ebionites, who entertained a poor and low notion
of Christ; for they thought him only (αὑρινὸν αὐτὸν) a
simple and common man." Further, admitting that
the argument taken from the appellation of Ebionites,
which was given by the ancients to the members of the
church of Jerusalem, were well founded, it would not
prove that all, or even the greatest part of them, held the
donctrine of Ebion concerning the mere humanity of Christ. For in
comprehending the whole body of the Hebrew Christians under
the appellation of Ebionites, Origen himself acknowledg-
eth in the third section of the same second book, that
he wrote incorrectly, since he there distinguishes the He-
brew Christians into three sects, one of which, he tells
us, discarded the law entirely; consequently they were
not Ebionites, but orthodox Christians. The same distinc-
tion Jerome hath made in his commentary on Isaiah
ix. 1, 2, 3, where he speaks of Hebrews believing in
Christ, and, as a class of people distinct from them, men-
tions Nazarenes, who observed the law, but despised the
traditions of the Pharisees, thought highly of Paul, and
held the doctrine of our Lord's divinity. See also his
Comment. on Isaiah viii. 14—21. More than this, al-
though it were granted, for argument's sake, that the
brethren of the church of Jerusalem generally believed the
doctrine of Christ's mere humanity, it will not prove that
the apostles by whom they were instructed were of
the same opinion, unless we think the Hebrew Christians
could not be enticed by false teachers to forsake their
first faith. — Concerning this, it is probable that we may affir-
m that the Laodiceans are an example of a whole church
decaying from its first faith, even in the days of the apo-
stles, Rev. iii. 14—18. Lastly, in this question it is of
importance to know, that the doctrine of the proper Ebionites
concerning the mere humanity of Christ was deemed here-
tical by the church in the days of Irenæus, who wrote his
books against heresies in the year 176 or 177. For in
the list which he hath given of heresics, lib. i. he places
the Ebionites between the Cerinthians and the Nicolaitans,
both of them acknowledged heretics. And in his third
book he refutes, by testimonies from most of the presci-
on of those who affirmed that Christ was a mere man
engendered of Joseph, which was precisely the opinion of
the proper Ebionites. Now, if the Ebionite doctrine
concerning the person of Christ was esteemed by the
church heretical so early as in the time of Irenæus, it could
neither be the doctrine of the apostles nor of the first
Christians. Upon the whole, the argument of the Socini-
ans to prove that both the apostles and the first Chris-
tians were Unitarians, taken from the members of the
church of Jerusalem being called Ebionites by the ancients,
is by no means conclusive.

Besides the heretics above-mentioned, there was a third
sort who troubled the church in the apostle's days, named
Nicolaitans, Rev. ii. 15. These the ancient Christian
writers called Gnostics; because, misunderstanding our
Lord's words, John xvii. 3. "This is the life eternal,
that they might know thee the only true God, and Jesus
Christ whom thou hast sent," they affirmed, that nothing
was necessary to eternal life, but the knowledge of the
Gospel. Opposed to this, Christ, in his last preachment,
therefore, knowledge was the highest, and indeed the only
Christian virtue; and therefore, whoever possessed the
knowledge of God and of Christ was sure of salvation,
whatever his character and actions might be. — Farther,
because the apostle Paul, in his epistles, had taught the
doctrine of justification by faith without works of law,
these heretics said that Christ had set men free from
the obligation of the law of God as a rule of life; conse-
quently, that in the gospel dispensation believers being
under no law whatever, they sinned not by any thing they
did, however contrary it might be to the laws, whether
of God or of men. According to them, the only thing in-
cumberent on believers, in order to their obtaining eternal
life, was ' to abide in Christ,' by which they meant, abid-
ing in the knowledge and profession of the gospel. This
impious doctrine the Nicolaitans anxiously propagated,
for the purpose of alluring wicked men to become their
disciples, that they might draw money from them, which
they spent in gratifying their lusts. Accordingly our Lord,
in his epistle to the church of Ephesus, Rev. ii. 14, repre-
sented the Nicolaitans as worshippers of the sun, who
(see Peter expresses it, 2 Pet. ii. 15. loving the hire of
sunrighteousness) taught Balak to cast a stoning-
block before the children of Israel, to eat things sacri-
ficed to idols, and to commit whoredom. — Farther,
because these ungodly teachers, while they inculcated
the most immoral doctrines, pretended to be inspired, our
Lord gave them the name of Jezebel, Ahab's wife, who,
being addicted to sorcery and divination, was a great
favourer of the prophets of Baal. Perhaps also the Ni-
colaitans, to gain the reputation of inspired teachers,
imitated the prophets of Baal in their ecstasies. — Our
Lord's condemnation of the doctrines and practices of
these impostors, we have in the following passages, Rev.
ii. 20. "Thou sufferest that woman Jezebel, who calleth
herself a prophetess, to teach, and to deceive my ser-
vants to commit whoredom, and to eat things sacrificed to
idols. — Concerning this class of false teachers, it is proper
to remark, that their error did not consist in denying the
essential difference between moral good and evil, but in
affirming that Christ could not be a mere man, and that
absolute freedom from the laws both of God and men,
they were not bound by any rules of morality, but were
at liberty to do what they pleased; so that, being inca-
pable of sinning, they were not subject to punishment.
This doctrine leading its adherents to all manner of licen-
In proof, however, of the late date of John's first epistle, it is alleged, that the heretics, who are said by the ancient fathers to have propagated the errors and practised the vices condemned in it, did not arise till after the destruction of Jerusalem. But though it were true, that Basilides, Cerinthus, and the rest, who are mentioned by the fathers as holding the errors and following the vicious practices condemned in this epistle, did not arise till Jerusalem was destroyed, the errors and vices for which they were infamous, certainly existed in the church before that catastrophe. For James speaks of them as prevalent in his time. See the preface to his epistle sect. 4. And John represents the false teachers, whome he terms anti-
chists, as the very persons who were foretold by Christ to arise before Jerusalem was overthrown, 1 John ii. 18. I am therefore of opinion, that Basilides, and the rest, were mentioned by the fathers, not because they were the authors of the heresies ascribed to them, but because they propagated them with great industry and success.

As we do not know the precise time when, so neither do we know, with any certainty, the place where, John wrote his first epistle. Grotius thought it was written in Patmos, during the apostle's exile there, which he places before the destruction of Jerusalem. But if it was written before that event, which I think is the truth, it is more reasonable to suppose it was written after the destruction of Jerusalem, thought the apostle might say 'it is the last hour,' not only before, but after Jerusalem was destroyed. — Wall, in his note on these words, after mentioning that Grotius and Hammond interpreted them of the time immediately preceding the destruction of Jerusalem, which happened a. d. 69, adds, "Nor are St. John's words like those of any one who was foretell-
ing that event, but rather of one who was speaking of the present state of the Christian religion." The commentators who suppose this epistle was written before Jerusalem was destroyed, appeal likewise, in support of their opinion, to chap. ii. 15. 'Fathers, I write to you, be-
cause ye have known him from the beginning.' For this, they think, could be said only to persons who had seen and conversed with Christ; of which description there might be many alive at the time Jerusalem was destroyed.

Other commentators assign a much later date to this epistle. — Mill and Le Clerc place it a. d. 91 or 92. Bas-
nage a. d. 98. — Beza and L'Enfant in the end of the first century, when John was very old; yet which account they say is not so much to be relied on; and third epistles, The Elder. — Du Pin was of the same opinion. — Whiston thought this and the other two epistles were written a. d. 81 or 83. — Lampe places the first epistle after the Jewish war was ended, and before the apostle's exile into Patmos. — Lardner also places it after the Jewish war, a. d. 80, or later.

My opinion is, that John wrote his first epistle before the destruction of Jerusalem:—1. Because the expression, 'it is the last hour,' may more naturally be understood of the last hour of the duration of the Jewish state, than of any later period; especially since the apostle adds, 'and as ye have heard that the antichrist cometh, so now there are many antichrists; whence we know that it is the last hour,' plainly alluding to our Lord's prediction concerning the false teachers who were to arise before the destruction of Jerusalem. — 2. The expression, 'Ye have known him from the beginning,' applies better to the disciples, imme-
diately before Jerusalem was destroyed, than to the few who may have been alive at the late date assigned to this epistle. — 3. When Jerusalem was destroyed, there may have been many living who had seen and conversed with him during his ministry on earth; whereas, in the year 98, or even in 92, there could not be many alive who were of that description.
did not survive long enough to establish their authenticity universally by his own acknowledgment. Besides, being written to private individuals, we may suppose they remained some time concealed in their possession, and did not come abroad, so as to occasion much inquiry concerning them, whilst the apostle was alive. This, I suppose, was the reason that the second and third epistles of John were doubted of by many in the early ages; whilst the first was received universally as his, immediately on its publication.

Sect. V.—Of the Persons for whose Use the First Epistle of John was written.

LARDNER, Can. vol. iii. p. 273. saith of this epistle; "As the writer does not at the beginning prefix his name, nor anywhere else mention it in the epistle; so neither does he describe or characterize the persons to whom he writes, by the name of their city or country, or any such thing."

Augustine, Cassiodorus, and Bede inform us, that the first epistle of John was anciently called The Epistle to the Parthians, as if it had been written to the Jewish believers in the country of Parthia; which Eusebius saith lay between the Tigris and the Indies. For in that country, as Josephus informs us, Antiq. lib. xxii. c. 13, there were many Jews, of whom it is probable some were converted to Christianity; for Luke, speaking of the Jews who came to Jerusalem to worship at the feast of Pentecost which immediately followed our Lord's ascension, and who heard the apostles preach after the Holy Ghost had fallen on them, mentions, first of all, Parthians.

Eusebius, following the tradition preserved by Augustine, was of opinion, that as Peter wrote his epistle to the strangers of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, so John wrote his first epistle to the strangers of the dispersion in Parthia and the neighbouring countries; and to persons of all ages in these countries, as he himself testifieth, chap. ii. 13, 14, 18. because he had a concern for the salvation of all.

Whiston, in his commentary on John's epistles, saith, "None of these three epistles of St. John were written to the Parthians, as some later Latin writers have supposed, but rather to the Christians or churches of Asia near Ephesus." This opinion he supports, "by the perfect silence of all true antiquity as to St. John's ever preaching in Parthia; and from the account which we have in Eusebius from Origen, that Parthia was St. Thomas's province, and Asia St. John's; as also from the account in the Recognitions, i. 29, that Thomas really preached the gospel in Parthia, without a syllable of St. John thereto relating. All which," says he, "makes it plain, that this pretended, direction of any of St. John's epistles to the Parthians, stands on no good authority at all. And it is not improbable that the occasion of this error was barely a false reading in some ancient manuscript, where ρρετ Παρθια to the Parthians, was read for πρετ Παρσης, to the Persians; which latter inscription might easily be applied to the first epistle; for as it is chiefly addressed to young Christians, yet uncorrupted both as to fleshly and to spiritual fornications, such as in St. John's revelations are called παρσης, virgins; so was the second epistle anciently affirmed by some to be written to the virgins; as we learn from Clement of Alexandria in Cassiodorus, that is, as Lardner observes, from Clement's Adumbrations on the Catholic Epistles, translated by order of Cassiodorus. But, as L'Enfant has remarked, there is nothing in the second epistle which suits virgins more than other Christians. Oecumenius, in his comment upon the last verse of this epistle, says it was written to the whole church in general. And in the proem to his commentary upon the second epistle, he calls the first a catholic epistle, and says, "That epistle is not written to a certain person, nor to the churches of one or more places, as the blessed Peter's to the Jews in their dispersion; nor as James before him to the twelve tribes of the Jewish people; but he writes to all the faithful in general, whether assembled together or not; for which reason there is no inscription to that epistle, as there is to the other two."—"To me, therefore," said Lardner, "it seems, that this epistle was designed for the churches of Asia under St. John's inspection, and for all other Christians into whose hands it should come."—Lampe says, "We easily admit that Jewish believers are especially intended in this epistle. Nevertheless we think, that St. John directed it to all believers of his time in general; forasmuch as there appears not in it any expression of limitation."—Nevertheless, chap. ii. 2. 'He is the propitiation for our sins, and not for ours only, but even for those of the whole world,' seems to intimate, that this epistle was intended chiefly, though not exclusively, for the Jewish believers in Judæa and the neighbouring countries. To this opinion Oecumenius likewise inclines; for, in his note on chap. ii. 2. he thus writes; 'This John said, either because he wrote to Jews, and intended to shew that the benefit of repentance was not restrained to them, but extended to Gentiles also; or else that the promise was not made to the men of that time only, but likewise to all in future times.'"

CHAPTER I.

View and Illustration of the Matters contained in this Chapter.

It is remarkable, that the apostle begins this epistle with a conflation of those corrupt teachers, whom he afterwards calls Antichrists, but who were named by the ancient fathers Doctæ, because, as was observed, Pref. sect. 3. they affirmed, that Christ had not come in the flesh, and that the things which were related concerning him by the evangelists, were not really done and suffered by him, but were transacted in appearance only; for he assures us, that the evangelists and apostles testified to the world nothing concerning the life of the Word in the flesh, but what they had heard with their ears, and seen with their eyes, and handled with their hands; founding their attestation on the evidence of their own senses, ver. 1. — So that the apostles, who accompanied the Word during his abode on earth, bare witness to his life in the flesh, as it was plainly manifested to their senses, ver. 3. — and that they declared these incontestable facts to the world, that all who received them might have fellowship with the apostles, through their believing the truth. This, he told them, would be a great honour to them, because the apostle's fellowship was with the Father of the universe, and with his Son Jesus Christ, ver. 3. — John mentioned the honourableness of being in the fellowship of the Father and of his Son Jesus, because the heathens boasted to the believing Jews and Gentiles of the honour which they derived from their fellowship in the Eleusinian and other mysteries. But these were far inferior to the Christian fellowship in this respect, the heathen gods, the supposed heads of the heathen fellowships, were mere nonentities, 1 Cor. viii. 4; or, if any of them were real beings, they had no power in the affairs of the world;
whereas the Father, and his Son Jesus Christ, the heads of the Christian fellowship, governed the whole affairs of the universe without control. These things, concerning the heads of the Christian fellowship, the apostle told them, that their joy in being members of such an honored and gloriously protected fellowship might be complete, ver. 4. Furthmore, that the believing Jews and Gentiles might know the advantages also which they enjoyed in the Christian fellowship, he told them, This is the message which we apostles have received from Christ, and which we declare to you, the initiated into our fellowship. That God is light, and in him is no darkness, nor gnawing and consuming hot red fire, with which any mixture of evil or error is. Wherefore, the discoveries made in the gospel, to the initiated into the Christian fellowship, concerning the nature and perfections of God were very different from, and far superior to, the boasted discoveries made to the initiated in the heathen mysteries, who were made to believe that their gods practised every sort of vice, and that their votaries worshipped them acceptably by imitating them in their vices, ver. 5. To show that the character and manners of the initiated into the fellowship of God, were of a very different nature from those of the initiated into the heathen fellowships, the apostle declared, that if any one pretended to be a member of the fellowship of God, who lived in wickedness, he lied, and was no member of the fellowship of God, who is infinitely holy, and admits none but the holy into his fellowship, ver. 6. In the mean time, to encourage the disciples of Christ to imitate the head of their fellowship, in his moral perfections, the apostle assured them, That if they walked in holiness as God is holy, they would certainly have fellowship with God, and the blood of Jesus Christ his Son would procure them pardon for all such sins, as they might get, not presumptuously, but through human infirmity. Such is the nature of the Christian fellowship, and such its unbreakable advantages, ver. 7.

To his account of the motives offered in the gospel, to the members of the fellowship of God to live in holiness after the example of God, the apostle subjoined an extensive condemnation of all the antichristian sects, represented in antichristians, described Pref. sect. 3. toward the close. For he declared, That whosoever saith he hath no sin to be cleansed from, deceiveth himself, and the true Christian doctrine is not in him, ver. 8. He therefore advised every one to confess his sins to God, who, agreeably to his promise published in the gospel, and to his own righteousness, will cleanse the sinner from all iniquity, and punishment of all their sins, ver. 9. Farther, he declared, If any one affirmeth that he hath no sin to be cleansed from, he strives to make God a liar, who, as the apostle observes in the beginning of the next chapter, hath sent his Son to be a propitiation for the sins of the world, ver. 10.

NEW TRANSLATION.

CHAP. I.—1 That which was from the beginning,1 which we have heard, which we have seen with our eyes, which we have contemplated,2 and our hands have handled,3 concerning the living Word.4

2 (καθ' ἡμᾶς) (For the life) was manifested,5 and we have seen it, and bear witness, and declare to you that life which is eternal, which was with the Father,6 and was manifested to us.7

Ver. 1.—That which was from the beginning.1—As the apostle here describing, not the Word simply, but the living Word, the Son of God made flesh, he doth say, εἰδενα, in the beginning, ὡς ίησους, as Jesus, which phrase is used in other passages to denote the beginning of the gospel.8 See John xv. 27. Acts xxiv. 4. 1 John i. 26. ill. 3. 2 John 5. 8. That which was from the beginning.9 which the apostles here speak of, is the same which was manifested in the beginning, and was, and is, and shall be for ever, and was, and is, and is to be for ever.8 It is the living Word, John xiv. 17. which the Father sent to the world, and in whom he was manifested.5 and, the living Word was manifested to us in the person of Jesus Christ.6 It was the same person as the Word, which was with the Father, who was the light of the world, and which was manifested to us, and which was manifested to us, and which was manifested to us by the Father.7

Commentary.

CHAP. I.—1 That which was from the beginning of the gospel, which we apostles have heard with our ears, which we have seen with our eyes, which we have contemplated at leisure, and with the greatest attention, and our hands have handled pertaining to the living Word.4

2 (καθ' ἡμᾶς) (For the life) was manifested, and we have seen it, and bear witness, and declare to you that life which is eternal, which was with the Father, and was manifested to us.7

Ver. 2.—The life.1—By this expression Benson understands (καθ' ἡμᾶς) himself, the single present sensible as John xvi. 14. verse is mentioned 2 Epistle.7 Many deceivers are entered into the world, which do not confess Jesus Christ did come in the flesh.1 See Pref. to 1 John. sect. 3. parag. 2. Also 1 John iv. note 1. In opposition to that pernicious doctrine, which overturned the gospel entirely, John solemnly affirms, that what he and his brethren apostles published to the world concerning the real manifestation of the Word or Son of God in the flesh, and concerning his actions and sufferings in the flesh, all actually happened: That having heard him speak, and seen him die, and handled him, both before his death and after his resurrection, they could not be mistaken in believing that he really appeared in the flesh.2

Ver. 3. And declare to you that life which is eternal.2 which was with the Father, and was manifested to us.3—By the life which is eternal, which was manifested to the apostles, some understand that immortal life of blessedness which was manifested in the gospel to believers. But as that life is said to have been with the Father, it must mean either the eternal life of existence which the Father had from all eternity, or the external existence of the Father could not be manifested to the apostles by revelation, which presupposes the existence of God, the life which is eternal, which was manifested to the apostles.4 This was the same which was manifested to the Apostles by the Father, that is, by the Father's revealing himself to them, John xii. 31. verse 32. And concerning the life of Jesus literally, concerning the life of Jesus.5 that is, the expression is an interpretation, which, as the context shows, ought to be translated, concerning the living Word. See 1 Ep. iv. 18. The sentiment in this clause John hath expressed more fully in his gospel, chap. i. 4. where, speaking of the Word, he saith, ἐν αὐτῷ ἦν ζωή, and the life was the light of men, and the life was manifested in the beginning.6 therefore, the life is mentioned 2 Epistle.7 Many deceivers are entered into the world, which do not confess Jesus Christ did come in the flesh.1 See Pref. to 1 John. sect. 3. parag. 2. Also 1 John iv. note 1. In opposition to that pernicious doctrine, which overturned the gospel entirely, John solemnly affirms, that what he and his brethren apostles published to the world concerning the real manifestation of the Word or Son of God in the flesh, and concerning his actions and sufferings in the flesh, all actually happened: That having heard him speak, and seen him die, and handled him, both before his death and after his resurrection, they could not be mistaken in believing that he really appeared in the flesh.2

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3 That which we have seen and heard we declare to you, that ye also may have fellowship with us. And now I beseech you that ye walk as also they did, in memory of that, by Jesus Christ not only with the Father, and with his Son Jesus Christ.

4 And these things we write to you, that your joy may be complete.

5 (KJV, 324.) Moreover, this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.

6 If we say, (Ctbn, 360.) Certainly we have

Ver. 3.-1. That which we have seen and heard.—John having affirmed this in the first verse, he repeats it here, to show that he and his brethren apostles were the persons to whom Christ said, John 17. 10, 'Blessed are your eyes, for they see; and your ears, for they hear.'—Further, because the apostles, by hearing and seeing, and walking as they did, were in the true fellowship of Christ, in carrying their Master, John told the elders of the Jews, Acts iv. 20. 'We cannot but speak the things which we have seen and heard;' made sacrifices, resorted, received, and ascension of their Master, and his return to judge the world.

2. We declare to you,—As I am of the opinion of those who through these dispositions before the destruction of Jerusalem, I suppose he here alluded to his own gospel, in which he had related the particulars whereby the Word was proved to have been in Jesus Christ. This was perhaps the middle stage.

3. That ye also may have (as) fellowship with us.—In smaller circles, in the longer circle, it may be of some acquaintance to others, and the participation of something with others: a joint participation.

In the former sense it is used 2 Cor. xi. 5, where it is translated distribution. In the latter sense it is used 1 Cor. x. 16. 'It is not the (as) joint participation of the blood of Christ which we boast, as Candler informs us in his note on Eph. v. 11. used the word, or the joint participation of their religious rites and mysteries, and in the benefit supposed to be derived from them; but one which can be rendered a fellowcitizen, a fellowman, a fellowcitizen, company of men joined together by some common bond, for the purpose of obtaining certain advantages by means of their union. Among the heathens there were a variety of such fellowships, called by the Leitus Sodalitias. And because many of them were instituted for celebrating the mysteries, or secret worship of their gods, the particular god in honour of whom the fellowship was instituted was considered as the head of, and the author of the benefits which the associated expected to derive from their fellowship in it.—In this sense the word, fellowship is with great propriety applied to the disciples of Christ, united by their common faith, into one body, as being a part of his body, and under the mediation of his Son Jesus Christ, and for receiving from him, through the same means, the great blessings of protection and direction, and to be united with him and with one another in the life to come. Agreeably to this account of the Christian fellowship, of the members of the body, with the heads that head the heads of the heathen fellowships: Truly our fellowship is with the Father, and with his Son Jesus Christ. The heads of the world are the gods, the great shepherd of the heathen gods, his Son Jesus Christ, who governs the world under him; whereas the heads of the heathen fellowships were mere nominalities; or if any of them were real beings, they had no power in human affairs, consequently their rites could derive neither protection nor any blessing whatever from them. Further, in ver. 5, the apostle contrasts the knowledge of the nature and perfections of the true God, communicated in the gospel to the members of the Christian fellowship, with the knowledge of the heathen divinities communicated in their mysteries to the initiated: This is the message we have received from him, and declare to you, that God is light, and he is no darkness at all. He means the very possible perfection, and is absolutely free from evil; whereas the heathen gods are not perfect, and are polluting themselves in the mysteries, were polluted with every kind of evil. Next, in ver. 6, he contrasts the character and manners of the members of the fellowship of the true God, with the character and manners of the heathen gods, in order to imitate them in their characters and vices. In ver. 7, the apostle contrasts the benefits which the members of the fellowship of the true God, of which he imitates in his moral qualities, receive from him, with the benefits which the votaries of the heathen gods receive from their gods. And now it is evident that the objects of God's love and pity, who are cleansed both from the power and from the punishment of their sins through the blood of Christ; whereas the latter receive nothing of the latter, are called and denominated as of the Gentiles, but of the Gentiles, Eph. ii. 12. 'The rules of the darkness of this world,' and their kingdom is called, Luke xxii. 33, and Col. i. 13. 'The power of darkness,' Col. i. 12. 'The lie of the old serpent, Eph. ii. 14. 'Who was in the form of God,' and converted to Christianity, are said, Eph. v. 8. 'He has been formerly darkness, but now light in the Lord.' So likewise the Jews converted to Christ are called, Col. i. 27. 'The Jew's eye,' and it is well understood. Bengelius thinks the apostle, by calling God light, means to tell us, that the nature of God is illustrious, or, as it were, resembles some beautiful body. Estius, in his note on this verse, says, the Manichees held that God is a light visible to the bodily eye, and that Christ is the visible sun which we behold.

5. (HCSB) This is an expression repeatedly used by John.
CHAP. I

I. JOHN. 663

fellowship with him, (see, 311:) although we walk in darkness, we lie, and do not the truth.

7 But if we walk in the light, as he is in the light,1 we have fellowship with one another,2 and the blood of Jesus Christ, his Son, cleanseth us from all sin.3

8 If we say (see ver. 6, note) that we have no sin,4 we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just (see Acts 2:40) that he may forgive sins to us, and cleanse us from all unrighteousness. (See ver. 7, note 3.)

10 If we say that we have not sinned, we make (Ezra iv. 1) him a liar, and his word is not in us.

the meaning of which, according to Bengelius, is, If we endeavour to persuade ourselves and others.

Ver. 7.—If we walk in the light, as he is in the light.—The apostle doth not say, as he walketh in the light; but as he is in the light, to show that God is essentially and perfectly holy.

2. We have fellowship with one another. —As the apostle is speaking here, not of the fellowship which Christians have with each other, but with the Father and with his Son Jesus Christ, fellowship with another must mean fellowship or intercourse between the head and the members of the community. This fellowship consists in the Father's bestowing blessings on us through the mediation of Christ, and in our receiving them from the Father and the Son with thankfulness. —In some MSS. the reading here is antev. word, but it makes no alteration in the sense.

3. And the blood of Jesus Christ his Son cleanseth us from all sin. —As the apostle in this passage represents our being cleansed from all sin as the effect of our walking in the light, it is evident, that by our being cleansed from all sin, he does not mean our being delivered from the power but from the punishment of sin; a blessing which hath been procured by the blood or death of Christ as a propitiatory sacrifice. Accordingly, Christ's blood is said, Heb. xii. 12, to cleanse the conscience of sinners from dead works; that is, from those fears which always accompany the consciousness of having done works that deserve eternal death. Our actual deliverance, however, from punishment, is not accomplished in the present life; but it is promised in the gospel to all who walk in the light; and that is sufficient. —But there is a 'cleansing from all sin' in another sense, which is begun in the present life by the blood of Christ, who, having died to procure us the influence of the Spirit for sanctifying our natures, may be truly said to cleanse us from all sin by his blood. Of this cleansing the apostle does not speak in this verse, as was observed above; but he speaks of the power of the blood of Christ, which has no action whatever forbidden, and of the manner in which it is applied to us, so as to make me use it, 'not by faith or hope, but by sight.' —As the cleansing of men from all sin, mentioned in the preceding verse, does not mean that believers are pardoned and rendered perfectly holy in the present, but only that the pardon of all their sins is attainable, and that the sanctification of their nature is begun, and only gradually carrying on, the apostle, without contradicting himself, might affirm, that whenever he hath no sin deceitfully himself. For, through the infirmity of human nature, and the strength of temptation, the holiness sometimes fell into sin; but they quickly recover themselves by repentance; so that they do not continue in sin. —This text, with chap. iii. 9, overthrows the Pelagian notion, that good men may live without sin, and that many good men have actually so lived.

Ver. 9. If we confess our sins, he is faithful and just, so that we can forgive. —Here the apostle shows what is necessary on our part for obtaining pardon through the blood of Christ. We must confess our sins to God. He mentions confession, not as if it were the only thing necessary, but as a necessary dependence. By confession he means repentance and reformation; and because, if it is sincere, it will be followed with reformation, without which no sinner will be pardoned, if space for amendment is allowed to him.

CHAPTER II.

View and Illustration of the Doctrines and Precepts contained in this Chapter.

This apostle, in the preceding chapter, having mentioned the honour which believers derive from being members of the fellowship of God and of his Son Jesus Christ; also having shewed the obligation which lieth on all the members of that honourable fellowship to imitate God and Christ in their holiness, and as far as possible, to be obtained by being in that fellowship, particularly the great benefit of being cleansed from their sins through the blood of Christ, he, in the beginning of this chapter, declared, that he wrote these things to them, not to encourage them to sin, but to prevent them from sinning. Yet if any one happened to sin, through surprise, or strong temptation, or weakness of understanding, he was to despair of pardon, provided he repented, and did not continue in his sin; because we have an advocate with the Father; Jesus Christ the Just One, ver. 1.—who is the propitiation appointed of God for the sins of the Jews, and not for theirs only, but for the sins of the whole world; so that penitents, of all ages and nations, may expect pardon through the merit of his death, ver. 3.—

Next it appears that the Nicolaitans, who like the Jews (Rom. ii. 17-30), were great admirers of knowledge, not only inferred from Christ's words, John xvii. 3. 'This is life eternal, &c. that the only thing necessary to one's obtaining eternal life was to possess the knowledge of the true God and Jesus Christ, but he who possessed this knowledge was under no obligation to obey God's commandments. For, in opposition to these impious tenets, John declared, that it is only by the keeping of God's commandments that any man can know that he knoweth God aright; consequently, that the only right knowledge of God which leads to eternal life is: 2. When a man affirment that he knoweth God, and doth not keep his commandments, he is a liar, and the true knowledge of God is not in him, ver. 4.—Farther, it seemeth to have been a doctrine of the Nicolaitans, that the enjoying of sensual pleasures without restraint, was a proper expression of their love and gratitude to God, for his having freed them, under the gospel, from the obligations of
morality. For the apostle, in opposition to that impious doctrine, declared, that whoever keepeth God's injunction to obey Christ's precepts, in that man the love and
grateful which he oweth to God is carried to perfection;
and that such a person may thereby know that he is in
the fellowship of God, ver. 5.—And with respect to fel-
lowship with Christ, the apostle declared, that he who
saith he abideth in fellowship with Christ, ought to live
in the holy manner in which Christ lived while he was
on earth, ver. 6.

Next, the apostle told his disciples, that, in enjoining
them to obey Christ's precepts, he wrote no new com-
mandment, but an old commandment given by Moses in
the law, who ordered the Israelites to hearken to the pro-
phet whom God was to raise up among them their bre-
thren, like to him, ver. 7. But he wrote a new com-
mandment, when he enjoined them to walk even as
Christ walked; because it implied that they were to lay
down their lives for one another, (chap. iii. 16.,) as Christ
laid down his life for them, ver. 8. And because some
of the Jews, like the initiated in the heathen mysteries,
thought themselves enlightened persons, notwithstanding
they were the children of the love of the Father saved and
hated them, the apostle told them, that the person who
thought himself enlightened, and yet hated his brother,
was still in darkness, notwithstanding he called himself
a Christian, ver. 9. But he who loveth his brother, in such
a manner as to do him every good office in his power,
is in the light; he is a truly enlightened person, and there
is no darkness in him to cast him into sin, ver. 10.

Then, to impress his disciples the more strongly with
a sense of the obligation they were laid under by the light
to love one another, the apostle repeated the sentiment
which he had delivered in ver. 9. that he who hateth his
brother is in the darkness of ignorance, and doth not
know whether that conduct will lead him, because the
darkness of ignorance hath blinded the eyes of his un-
derstanding, ver. 11.

Having finished these subjects, John told all the bre-
thren in general, that he was going to write a precept
which he knew would be agreeable to them, because their
sins were to be forgiven through Christ, ver. 12. Ac-
cordingly, first of all addressing himself to the old
standing in the church, whom on that account he
called fathers, he said he would write to them the precept
of which he spake, because they had known Christ from
the beginning, consequently they would know that what
he should write to them was Christ's precept. Then,
turning his discourse to those who were in the vigour of
the age, he said, who are the called young men, he ob-
erved, that his precept would not be difficult to
them, because they had already overcome the wicked
one, the devil, by resisting his strongest temptations.
And with respect to the newly converted, whom he term-
ed young children, what he was going to write would be,
believed, be approved by them, because they were ac-
quainted with the will of the Father, ver. 13. How-
ever, before he wrote the precept of which he spake, he
told the fathers, that he had written to them the precept
of walking as Christ walked, because they had known
Christ from the beginning. The same precept he had
written to the young men, because they were strong in
the Christian virtue through the doctrine of God abiding
in them, and because they had already overcome the
wicked one, ver. 14.—Having thus roused the attention
of the old, the middle-aged, and the young, John told
them his precept was, not to be in love with the men
and manners of the world, neither with the things which
the men of the world pursue; because, if any one loveth
the love of the Father is not in him, ver. 15. Besides, the evil affections towards the things of the world, which subsist in the minds of idolasters and
unbelievers, do not proceed from the Father, as wicked
men falsely suppose, who on that account fancy they may
safely gratify them; but they are raised in them by the
things of the world, ver. 16. Farther, though wicked
men propose to make themselves happy, by the unrestrain-
ed enjoyment of the things which are in the world, they
delude themselves; for the world, together with the
things which it contains, and the lusts which are gratified
by these things, passeth away; they are all of a short du-
réation: But he who doth the will of God, by not indulg-
ing worldly lusts, shall abide in happiness through all
eternity, ver. 17.

At the time John wrote this letter, the Christians in
Judes and in the neighbouring countries were greatly
harassed by the unbelieving Jews, in the tumults which
they excited immediately before their last war with the
Romans. Wherefore, to comfort more especially the
newly converted under these sufferings, he assured them,
that it was the last hour of the duration of the Jewish
state; so that the power of their persecutors would soon
be broken. And to prove that it was the last hour, he
put them in mind that Christ, in his prophecy concerning
the destruction of Jerusalem, had foretold the appearance of many false prophets as a sign of the impending
ruin. Wherefore, since many false teachers, whom
the apostle called antichristi, because they were opposers
of Christ, (ver. 22.) were then going about deceiving
many, they might from that circumstance know it was
the last hour of the Jewish commonwealth, ver. 18.

These false teachers hardened into sin, having been set
out from them, having been once in the Christian church;
but they were not of the number of the teachers who were
commissioned and inspired by Christ: for if they had
been of that number, they would have remained with the
apostles. But they were permitted to depart from the
society of the apostles, that they might be known by
the difference of their doctrine, ver. 19. However,
as many of the disciples had the gift of discerning spirits,
and could judge with certainty both of teachers and of
their doctrine, there was the less occasion to caution
them to beware of these deceivers, ver. 20. The apostle
therefore added, I have not written to you because ye
know the truth concerning him who doth lie in the flesh,
but because ye know it, and know also that the false
teachers affirm an abominable lie, in direct contra-
diction to the truth, when they say Christ did not come
in the flesh, neither did any of the things related of him,
ver. 21. Who then, said he, is the false or false prophet
foretold to arise before the destruction of Jerusalem, but
he who denieth that Christ came in the flesh? They are
antichrists, who deny the Father's testimony that he hath
sent his Son in the flesh, and the Son's testimony that
he actually came in the flesh, ver. 22. Whosoever denieth
Jesus to be the Son of God come in the flesh, doth not acknowledge the Father's testimony, delivered at the baptism and transfiguration of Jesus, ver. 23. Therefore, said the apostle, let the belief of
the Father's testimony concerning his Son, which ye
have heard from the beginning, abide in you, that ye
may abide in the fellowship of the Son and of the Fa-
ther, and thereby obtain eternal life, ver. 24. For this
is the promise which the Son hath made in the Father's
name, to them who abide in his fellowship; namely,
that they shall obtain eternal life, ver. 25.

In apology for his writing with such earnestness
against the teachers who endeavoured to deceive them,
he told them he had written these things to them, ver.
36. notwithstanding he knew they possessed the gift of
discerning spirits, and had need that any one should teach them, unless it was to confirm them in the belief of what they were taught by their own gifts. Wherefore, said he, so your own gifts have taught you
that these teachers are antichrists, reject their doctrine, and hold fast the truth concerning Christ, ver. 27. —I say little children, by holding the truth concerning the Son, and practising holiness, abide in his fellowship, that when he appears to judge the world we may have confidence of your being accepted, and may not be put to shame by the errors and vices of our disciples, ver. 28. —This excellent discourse the apostle concluded by saying to them, If ye have a just idea of the righteousness of God, ye will know that every one who resembles God by working righteousness, is begotten of him; he is a child of God, ver. 29.

NEW TRANSLATION.

CHAP. II. —1 My little children, these things I write to you, that ye may not sin. (I John, ii. 26.)—Yet, if any one hath smitten his father, we have an advocate with the Father, Jesus Christ the just one. 4

2 And he is a propitiation (vers. 200) for our sins; and not for ours only, but even for those of the whole world. 3

3 And by this we know that we have known him, if we keep his commandments. 3

4 He who saith, (chap. i. 6 note.) I have known him, and doth not keep his commandments, is a liar, and the truth is not in this man. 4

5 But whosoever keepeth his word, truly in this man the love of God is perfected. By this we know that we are in him. 4

COMMENTARY.

CHAP. II. —1 My dear children, these things I write to you concerning the faithfulness and righteousness of God in the forgiveness of sins, not to encourage you to sin, but that ye may not sin; the same, that ye may sin not purposefully, but may sin in ignorance, for the sin of ignorance is blameable, but the sin of knowing is unpardonable. If any one hath smitten his brother, let him not despair: we have an advocate abiding with the Father, Jesus Christ the just one, or Messiah.

2 And the merit of his death is so great, that he is a propitiation for our sins who have embraced the gospel; and not for ours only, but even for the sins of the whole world of penitents who forsake their sins.

3 And since, without repentance and reformation, no one can be pardoned, by this we know most certainly, that we have known God aright—have a right knowledge of his goodness—if we keep his commandments.

4 He who saith, I have known God, and doth not keep his commandments, is a liar in so speaking; and the true knowledge of God is with the hearers of his word; for, by his works, he denieth that God is righteous and good.

5 But whosoever keepeth God's injunction, Matt. xvii. 5, to obey his Son's precepts, truly in such a person the love which he bears to God is rendered complete. By this we know assuredly, that we are in the fellowship of God, and of his Son Jesus Christ.

6 He who saith he abideth in the fellowship of Christ, ought himself to be...
himself also; so to walk, even as he walked.

7 Brethren, I do not write a new commandment to you, but an old commandment, which you had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 (That is, the commandment which is true, EXACTLY. 163.) On the other hand, I write to you a new commandment, which is true in, EXACTLY. 211.) and yet hath his brother, is in the darkness until now.

10 He who loveth his brother abideth in this light, and there is no stumbling-block (EXACTLY. 103.) to him.

11 But he who hateth his brother is in the darkness, and walketh in that darkness, and dash not know whether he goeth, because the darkness knoweth not whither he goeth.

2 Which is true concerning him and concerning you. And no one being in the dark knows who is there, except he who is there himself, and his real disciples, the members of his fellowship.

3 He ought himself also. — The word also implies that besides a person's saying that he abideth in Christ, he ought likewise to walk or behave as Christ behaved while on earth.

5 To walk even as he walked. — He ought to abstain from sin, ch. iii. 8, and follow Christ's example in piety, temperance, justice, benevolence, disinterestedness, and charity to the poor. He ought to carry his imitation of Christ's love so far as to lay down his life for the brethren, when called by God to do so, Acts xvi. 27. — This verse 7, was written in the spirit of the apostle's deep interest in the welfare of all the tribes, and in all the trials, and temptations, and sufferings, to which men are exposed. These he bore with admirable patience and fortitude. He therefore suffered sufferings, is a pattern which his disciples ought also to imitate.

8 Ver. 7. But an old commandment. — Because the apostle affirms in verse 4, that the new commandment was in the light, and therefore the light knew it, being true, and the darkness was not in the light, being not true, and therefore the darkness knew it not, verse 8; suppose his word to mean, God's command to the Israelites, Deut. xvi. 15. to bear witness to the prophet he was to raise up, as Moses, and the lawgiver, therefore by his sufferings, is a pattern which his disciples ought also to imitate.

10 If one walk even as he walked. — This is an allusion to Christ's words, John xii. 26. "If any one walk even as he walked, he shall not stumble, because he seeth the light of this world." But if any one walk in the night he stumbleth, because there is no light to him. — The apostle, by comparing obedience to the light of day, hath beautifully illustrated the excellency in directing men's actions. By expelling ill-will, he commends love, love, love, the divine law of Moses, Deut. xvi. 15. which ye likewise had from the beginning. The old commandment is the word which ye have heard at Christ's baptism and transfiguration, ordering men to obey him; which word ye have heard us declare from the beginning.

12 That is true in, EXACTLY. 211.) and yet hath his brother, is in the darkness of ignorance and wickedness until now, whatever his profession may be.

15 This darkness (EXACTLY. 209.) was gradually passing away, by means of the shining of the light which was in the world. It is not to be understood that the light was to be publicly revealed. The new commandment was written in the law of Moses, Deut. xvi. 15., and in the prophets, Isaiah lxiv. 1., and in the Jewish Dispersion, and the dispersion of the Jewish nation, which were soon to happen.

16. This verse 7, is in this light. — The apostle hath declared, ch. i. 5. 'that God is light;' and ch. 1. 7. that "if we walk in the light, we have fellowship with him;" and verse 8, of this chapter, that if we walk in the light, we are the children of God, and the children of God are the children of the Lord Jesus Christ. From these things they justly inferred in the new verse, that they were in the light, and not in the darkness, in the fellowship of God, and well instructed in the doctrines of the Gospel, and yet hateth his brother, is in the darkness till now; he is still in ignorance and wickedness, and is no member of the fellowship of God, notwithstanding his loud pretensions to illumination.

17. He who loveth his brother abideth in the light, and there is no stumbling-block to him. — This is an allusion to Christ's words, John xii. 26. "If any one walk even as he walked, he shall not stumble, because he seeth the light of this world;" but if any one walk in the night he stumbleth, because there is no light to him. — The apostle, by comparing obedience to the light of day, hath beautifully illustrated the excellency in directing men's actions. By expelling ill-will, he commends love, love, love, the divine law of Moses, Deut. xvi. 15., and in the prophets, Isaiah lxiv. 1., and in the Jewish Dispersion, and the dispersion of the Jewish nation, which were soon to happen.

18. If one walk even as he walked. — This is an allusion to Christ's words, John xii. 26. "If any one walk even as he walked, he shall not stumble, because he seeth the light of this world;" but if any one walk in the night he stumbleth, because there is no light to him. — The apostle, by comparing obedience to the light of day, hath beautifully illustrated the excellency in directing men's actions. By expelling ill-will, he commends love, love, love, the divine law of Moses, Deut. xvi. 15., and in the prophets, Isaiah lxiv. 1., and in the Jewish Dispersion, and the dispersion of the Jewish nation, which were soon to happen.
I. JOHN

19. Dear children, I write to you, because sine are forgiven you (1:12) on account of his name. (Eom. iv. 51.)

20. Fathers, I write to you, because ye have known him from the beginning. Young men, I write to you, because ye have overcome the wicked one. Young children, I write to you, because ye have known the Father.

21. Love not the world, neither the things which are in the world. If any one love the world, the love of the Father is not in him.

22. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

23. Now the world passeth away, and the lust thereof: But he who doth the will of God, abideth for ever.

Ver. 12. Little children.—Because this application is used, ver. 1, to denote Christians of all ages and characters, Beza supposed that John here addressed the whole body of Christ's people, as their common instructor, (see ver. 1. note i.), whom he afterwards divided into three classes. In support of Beza's opinion it may be observed, 1. That the word by which, in the distribution, the apostle expresses young Christians, is παιδία, and not υἱός. 2. That the reason which John assigns for writing to those whom he calls παιδία, little children, namely, that 'sins were forgiven them through Christ,' is applicable to the whole body of believers, and was a common reason in the apostles' addresses to those who were more venerable, but less perfect. 3. That the haustate good men may not be excepted, 'not to love the world,' &c. Nevertheless, if the reading of υἱός be mentioned in sect. 2. that very υἱός, or any other word similar to it, here will signify the same class of Christians with those designated by παιδία, ver. 13. And on that supposition the three classes into which the whole body of the disciples is distributed by John will have been twice addressed by him.

Ver. 12.—1. Fathers, I write to you.—John gave the apostles the same name, if by the latter, we understand those who were the objects of admiration and love, have a powerful influence to seduce both the old and the young from the imitation of Christ, and to establish a sort of idolatry and infidelity, and are fond of the things which they pursue—the love of the Father is not in him. 2. For whatever evil affection subsists in idolaters and unbelievers, namely, the lust of the flesh after sensual pleasures; and the lust of the eyes after magnificence in houses, equipages, and dresses; and the pride of life, founded on titles, offices, and riches, is not of the Father. For the word of God abideth in you, and ye have already overcome the devil.

18. Old Christians, I write to you what follows, ver. 15., because ye have known Christ—his doctrine, and precepts, and manner of life—from the beginning, and must know, what that I am going to write is his precept. Vigorous Christians, I write to you the following precept, because ye have already overcome the wicked one, having resisted his strongest temptations to apostasy. New converts, I write to you the same precept, because, though ye have not seen Christ, ye have known the Father: Ye have known his will and power to strengthen you.

19. Old Christians, I have written to you to walk even as Christ walked, ver. 6., by loving your brethren as he loved you, ver. 8., because he has known you from the beginning, and have been despised with the knowledge of his love. Vigorous Christians, I have written the same precept to you, because ye are strong in all, the Christian virtues through the word of God abiding in you, and ye have already overcome the devil.

20. What I write to you all is this: Do not love the persons and practices of the men of the world; neither the things which are in the world, if any one loves the world, therefore the world has him.

21. Ver. 19.—1. For all that is in the world, &c.—Here, as in the preceding verse, the word signifies the men of the world. In this sense our Lord likewise used the word world, John xv. 18. 'If ye were of the world, the world would love its own.' But because ye are not of the world, therefore the world hates you. Likewise St. Paul, Rom. xii. 2. 'Be not conformed to this world.' And our apostle, 1 Cor. vii. 31. 'The things which are in the world.' The whole passage is a condemnation of all the men of the world, that collection of idolaters, unbelievers, and wicked men, which compose the great bulk of the inhabitants of the world. And so of the things which are in the world is an expression that signifies the wicked men of the world, and the things which are in the world, the productions, whether of nature or of art, with which the earth is stored, it would not be true, that 'all which is in the world is not of the Father, but is of the world.' Besides, from what follows it is evident, that John is not speaking of the earth, but of the men of the world, whose lusts he describes.

22. The lusts of the flesh.—This, as distinguished from 'the lust of the eye and the pride of life,' denotes those fleshly appetites which are gratified by the intermixture use of women, wine, and meats.

23. The lust of the eyes.—According to Lightfoot, this is cussiveness, called, Matt. vii. 23. an evil eye. But I rather think the apostle means an inordinate passion for magnificence in houses, furniture, equipages, and dresses; and this passion, if it be a compulsion from an evil one called, John xii. 31. The prince of this world; and Eph. ii. 2. The spirit who now worketh in the children of disobedience. We must understand the world to be that entire collection of idolaters, unbelievers, and wicked men, who compose the great bulk of the inhabitants of the world. And the things which are in the world means the wicked men of the world, and by the things which are in the world, the bad principles and corrupt dispositions belonging to the men of the world. Then, of all the objects of admiration and love, have a powerful influence to seduce both the old and the young from the imitation of Christ, and to establish a sort of idolatry and infidelity, and are fond of the things which they pursue—the love of the Father is not in him.
I. JOHN.

18 Young children, it is the last hour. As ye have heard that the antichrist cometh, even now there are many antichrists; whereby we know that it is the last hour.

19 They went out of us, but they were not of us; for, if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they were not of us, whom they are.

20 (Kos. 306.) But ye have an unction from the Holy Spirit, which giveth you knowledge of the truth.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is the liar, but he that denieth that Jesus is the Christ? He is the antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, doth not acknowledge the Father. Who is the liar but he that denieth that Jesus is the Christ? He is the antichrist, who denieth the Father and the Son.

24 Therefore, let what ye have heard from the beginning abide in you. If what ye have heard from the beginning abide in you, ye also shall abide in the Son and in the Father.

25 And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us.

26 And if we know that he heareth us, whatsoever we ask according to his will, he heareth us.

27 Beloved, ye request that ye would ask any thing of him. Ye shall ask in his name. And if ye ask any thing in his name, he heareth you.

28 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

29 He which keepeth his commandments, verily the same is the man that loveth him. And he love him, and he will keep his commandments.

30 And the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
25 And great will be your felicity in that fellowship: For this is the promise which the Father hath promised to us by his Son, even a life of happiness in heaven, which will be eternal.

26 These things I have written to you, concerning the antichrists who endeavour to deceive you, (Ezch. iv. 1.)

27 (Ezr. 211.) Although theunction which ye have received from him (ver. 20.) abideth in you, and ye have no need that any one should teach you, (Ezra. 8. 80.) unless as the same unction testaketh you concerning all things, and is true, and is no lie. (Ezr. 308.) Wherefore, as it hath taught you, (1 John. 2.) abide in it.

28 (1 John. 208.) Now, therefore, little children, abide in him, that when he shall appear* we may have confidence, and may not be put to shame by him at his coming. (See 2 John. 1.)

29 (Ezr.) If ye know that he is righteous, ye know that every one who worketh righteousness in the commandments which he hath given to mankind, ye also will know, that every one who is a member of the dry edition of the Greek Testament, from which my translation is made.

30 (This is the promise which he hath promised to us, even the eternal life which is in him, and which we shall have so long as we abide in him.) Ver. 25. — This promise John hath recorded in his gospel, chap. xxi. 9. doth actually, 6. Hitherto, the apostle intimates that he 

31 (Tell the children of Israel, 4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you to myself, 5. Is it not fitting, therefore, that ye should be a peculiar treasure unto me, O children of Israel, and keep my covenant, then ye shall be a peculiar treasure unto me, and the land of your habitation shall be an holy nation.) Deut. xiv. 1. Ye are the children of the Lord your God: 2. For thou art an holy people to the Lord thy God. 5. In particular, concerning his own eternal life for all his children of God, and by beseeching them to abide in him after the judgment. See chap. v. 10. note 1.

32 (These things I have written to you, — namely, the things beginning ver. 18.)

33 (And ye have no need that any one should teach you.) Here two things are the reader's attention: — 1. That when John said to his disciples, 'ye have no need that any one should teach you,' he perhaps did not mean that the things were not the object of teaching, but that people had received theunction from the Holy Ghost, needed nothing but to be directed or exhort to judge of the doctrines concerning the Father and the Son, concerning teachers and their doctrines. — From these things it is plain, that the Quakers and other fanatics, who, from what is said in this and the preceding 3rd verse, are not believing believers, are still an unction or inspiration from the Holy Ghost, and hold that inspiration and that inspiration of the scriptures, are in most dangerous error, as they dignify the productions of their own dismembered brain with the name of revelations of the Spirit. — They likewise err greatly from the truth, who, on pretense that the inspiration of the Spirit is continued to believers in every age, contend that the outward ministry of the word, by pastors and teachers set apart to the office, and even the scriptures themselves, are unnecessary in the church. Holding such principles, it is any wonder that these curious and fond fanatics have fallen into the grossest extravagances and licentiousness!

34 (Ver. 25.) — Now, therefore, little children. — The adverb ver. is used to distinguish it, from the preceding verses. In the same way, little children, comprehends the whole body of the disciples to whom this epistle was written, and whom John had before divided into these classes. See 1 Pet. i. 7. note 2.

35 (That when he shall appear. — 19. 2. + Is it not fitting, therefore, that ye should be a peculiar treasure unto me, O children of Israel, and keep my covenant, then ye shall be a peculiar treasure unto me, and the land of your habitation shall be an holy nation.) Deut. xiv. 1. Ye are the children of the Lord your God: 2. For thou art an holy people to the Lord thy God. 5. In particular, concerning his own eternal life for all his children of God, and by beseeching them to abide in him after the judgment. See chap. v. 10. note 1.

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J. JOHN.

CHAPTER III.

View and Illustration of the Matters contained in this Chapter.

The apostle, in the last verse of the preceding chapter, having declared that everyone who worketh righteousness hath been begotten of God, and is his son, begins this chapter with an exclamation, expressive of his high admiration of the love of God in calling those who work righteousness his children, although they are not acknowledged to be such by the men of the world, because wicked men have no just notion of the character of God, ver. 1. Then, to explain the ground of his admiration to the world, he shows the dignity and happiness to which the children of God will be raised, at the appearing of Christ to judge the world: They shall be like Christ, because they shall see him as he is, and shall live with him for ever, ver. 2. Now, this being the greatest honour and felicity of mankind that is possible to any, every one who hath the hope of seeing Christ, and of becoming like him, and of living with him for ever, is careful to purify himself from evil affections and wicked actions, as Christ is pure, that he may be qualified to associate with Christ, ver. 3. This naturally led the apostle to condemn a second time the impious doctrine of the Nicolaitans and Simonians, who affirmed, that every action being free to those who have the knowledge of God, each will not be punished for their actions, however vicious they may have been. See chap. i. 8. note. For, in opposition to these heretics, the apostle declared, that whoever worketh sin shall certainly be punished; because sin being a transgression of the law of God, without doubt God will support the authority of his law by punishing sinners, who transgress the transgressors of it, ver. 4. Besides, that he will punish obstinate sinners God hath showed, by sending his Son to take away the punishment of sin from those only who repent. For since the Son of God was free from sin himself, he would not die to procure for his disciples a liberty of sinning, ver. 5. From this it follows, that whoever abideth in the fellowship of Christ, and is the object of his love, doth not sin habitually. Whosoever sineth habitually, though he may have seen Christ in the flesh, hath not seen him in his true character, neither hath known his will, ver. 6. Wherefore, my beloved children, let no teacher deceive you, by affirming that the speculative belief of the gospel will make you righteous in the sight of God, instead of Christ, who, as we have seen, is righteous in the sight of God, and will be accepted with him; even as Christ himself was righteous, by keeping his Father's commandments, and abode in his love, ver. 7. He who worketh sin, instead of being a child of God, is a child of the devil: for the devil had sinned from the beginning of the world. Now, the evil nature of sin, and its hateful nature to God, may be known from this, that the Son of God was manifested in the flesh to destroy the works of the devil; namely, sin, and all the miseries which flow from sin, ver. 8. The apostle having described the character of the children of the devil, together with the evil nature of their works, the apostle explained the character of the children of God, and taught the faithful how to distinguish them from the children of the devil. Whosoever is begotten of God doth not sin habitually, because God's seed, the doctrine of the gospel, abideth and operateth in him constantly. Such a person cannot sin habitually, for this very reason, that he is begotten of God, ver. 9. By this sure mark, therefore, the children of God and the children of the devil are distinguished. Whosoever doth not practise righteousness habitually is not begotten of God, neither he who doth not love his brother, so as both to do him good and to abstain from injuring him, ver. 10. And to impress this thought strongly on the mind of the Christians, who knew nothing of the way in which the apostle himself, as the disciples of Christ, thus to love their brethren, John put them in mind, that the message which the apostles brought from Christ, and delivered to them from the very first, was, that they should love one another, ver. 11. and not behave like persons begotten of the wicked one, as Cain, who slew his brother from envy and hatred, because his own works were evil and his brother's good, ver. 12. Having this example of the hatred which the wicked bear to the righteous recorded in the scripture, the faithful were not to wonder that the wicked tasted them. It hath been the lot of the righteous, from the beginning of the world, to be hated and persecuted of the wicked, ver. 13. And to animate them to bear these evils courageously, he told them that, if they loved their brethren, they might know certainly that they had passed from death to life—they were sure of eternal happiness hereafter; whereas the person who loveth not his brother, remaineth under the condemnation of death, ver. 14. Because every one who hateth his brother is in the same condition as Cain; and unless he repenteth, he is incapable of eternal life, ver. 15. Further, to prevent them from thinking that the only operation of love is to restrain one from injuring his brother,
the apostle told them, that as by this we have known the great love of Christ to us, that he laid down his life for us, we ought to shew our love to our brethren, by laying down our lives for them when called in providence to do so, ver. 16. Whereas, if our conscience doth not condemn us as deficient in love to our needy brethren, we may have confidence with God that we are not under the power of sin, and unable to perform the objects of his love, ver. 21.

And whatsoever we ask, agreeably to his will, we shall receive; because, by relieving our brethren in their straits, we keep his commandments, and do those things which are pleasing to him, ver. 23. For this is his commandment, That we should believe on the name of Jesus Christ as his Son, and that we should love one another, as he hath commanded us. For the whole commandment of God is this, That ye love one another; for this is the whole perfection of the law, ver. 24.

For by such a conduct alone, they would know themselves to be of the fellowship of the true God, and would have confidence in his presence as his acceptable worshippers, ver. 19. But if our own conscience condemneth us, as wanting in love both to God and man, because we refuse to relieve our needy brethren in their distress, certainly God, who is a more perfect and impartial Judge than our conscience, and knoweth all things, will much more condemn us, ver. 20. Whereas, if our conscience doth not condemn us as deficient in love to our needy brethren, we may have confidence with God that we are not under the power of sin, and unable to perform the objects of his love.

New Translation.

Chap. III. I. Behold how great love the Father hath bestowed on us, that we should be called the children of God. 2. Beloved, now we are the children of God; and it doth not yet appear what we shall be. 3. And every one that hath this hope in him purifieth himself, even as he is pure.

4. Every one who worketh sin, worketh also the

Ver. 1. 1. Behold how great love. — It signifies both how great, and of what kind. Accordingly Exodus translates it here God is great.

2. That we should be called the children of God. — Since God effectually makes what he calleth the children of God, he certainly maketh them his children, and antichrist them to all the honours and privileges of his children. — The apostle having declared, that we are the children of God, 20, he saith that all who work righteousness are the begotten children of God, but, being dazzled with the splendour of their own consupacions, and unable to express in their whole extent, he cries out, Behold how great love the Father hath bestowed on us, that we should be called the children of God. One particular, however, he mentions in the following verse, which may serve to give us some notion of the felicity of the children of God; namely, that when Christ shall appear to reward every one according to his works, the children of God shall be like him.

Ver. 2. 1. We know that (see John 14:19, the subjunctive for the future) when he shall appear. — I have followed our English translators in supplying the pronoun as before the words shall appear, to prevent the reader from taking it impersonally, as Benson hath done, who translates the clause when he shall appear. — In the original it stands, and it evidently speaks of Christ's appearing to judge the world; for nowhere in scripture is God said to appear as to be the object of men's sight. John iv. 12. 'No one hath seen God at any time.' I am therefore of opinion, that the nominative to

Ver. 3. 1. Every one who hath this hope (of seeing Christ and of being like him) purifieth himself. — The felicity which the gospel teacheth us to expect in the world to come, is not that of a Mahometan paradise, in which animal pleasures are the chief enjoyments. The happiness of the children of God in the kingdom of their Father, will consist in being like Christ, not only in respect of his immortality, but in respect of his transcendent virtues; especially his boundless benevolence. And the joy which will flow from the possession and exercise of virtues similar to Christ's is so great, that no one who hopes to become like Christ in virtue and happiness, will indulge himself in the enjoyment of sensual pleasures; but will purifieth himself from the immediate desire of these pleasures, in imitation of Christ, who, while on earth, was dead to sensual pleasures.

2. Purifieth himself; — namely, from the lusts of the flesh, and from every sin. The apostle, as Sæca observes, doth not say, hath purifieth himself, but purifieth himself; to shew that it is a good man's constant study to purify himself, because in this life no one can attain to perfect purity. By this text, therefore, as well as by 1 John i. 8. (see the note there), those fanatics are condemned who imagine they are able to remain in a perfect state, without purifieth themselves, such as the Gnostics.

Ver. 4. 1. Every one who worketh sin; — So ἄντλησεν, for ἀντλήσεν denotes confirmed action. Since it is applied to a tree that produces fruit from a fountain, according to John v. 27, 'he maketh it to flow forth its water continually.' James ii. 12. The meaning therefore is, he who worketh sin as one worketh in a trade he endeavoureth to, because he will not be sensible of the justness of the apostle's meaning, and of the weight of his words which are recorded in his gospel, John xvii. 20. 'Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me.' — That the apostle is speaking of an abiding sight of Christ, is plain, because a transient sight would not be a means of their being given to the Father, who are to live for ever with Christ, our bodies must be fashioned like to his body, and made perfect together with him. For the body of God is the church, and with respect to our minds, the seeing of Christ as he is cannot be supposed effectual for making us like him, unless it is an abiding sight, which is the object of the word. Therefore exciting us to continued endeavours to become like Christ in his moral excellencies, will assuredly produce that happy effect. — At this place of judgment, the whole course of our lives, and even the most inconsiderable actions of it, are to be considered by us, as if we were now dead to the world, and living in Christ, who is a living sacrifice, and a sweet smell of an offering, to God through Christ. And he is, but they will not thereby be made like him, either in body or mind.

Ver. 5. 1. Every one who cometh sin habitually, cometh also the
the transgression of law? For sin is the transgression of law.

5 (Kai. 234.) Moreover, ye know that he was manifested that he might take away our sins: And sin is not in him. 2

6 Whosoever abideth in him (chap. ii. 6, note 1.) doeth not sin. 1 Whosoever sinneth hath not seen him, neither hath known him. 2

7 Little children, let no one deceive you: He who worketh righteousness is righteous, even as he is righteous. (chap. ii. 9.)

8 He who worketh sin (see ver. 4, note 1.) is of the devil; for the devil sinneth from the beginning. 1 For this purpose the Son of God was manifested, 2 that he might destroy the works of the devil. 3

9 Whosoever hath been begotten of God (chap. ii. 29, note 1.) doeth not work sin; because his seed abideth in him; and he cannot sin, 2 because he hath been begotten of God.

10 By this the children of God are discovered, and the children of the devil: whosoever doeth not the works of God, is not of God; yea, he is an enemy of God (from ver. 9.) of God; neither he who loveth not his brother. 2

2. Worketh also the transgression of law, 1—

1. A properly signifies a sense of conformity to law, consequently might be translated, is according to law. This is illustrated in our Bible the Law. — The apostle's meaning is, that no one should think lightly of his sins, because every sin, even the least, being against the law of God, will most certainly be punished. The Nicodimans and other heathens in the first age, fancying that knowledge sanctified the worst actions, affirmed that no man who possessed knowledge would be punished for any action whatever. See Prov. sect. 3. at the end. In opposition to this pernicious doctrine the apostle declared, that the malignity of sin lieth in its being a transgression of the law of God, to maintain the authority of his own government, God will most certainly punish him who worketh the transgression of law; that is, who continueth to transgress his law.

Ver. 5. He was manifested that he might take away our sins. — In the word take away, signifies to procure the remission of our sin: and in this sense the phrase is used John i. 29. 1 Behold the lamb of God, which taketh away the sin of the world; 1 and Peter iii. 21. 2 Who his own self, 

1. See Pet. sect. 3. at the end. John i. 29. 1 The Son of God was manifested; that is, was made the object of men's senses by being manifested in his person, in his words, in his miracles, and by the fulness of the law. John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John xiv. 21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John xv. 14. Ver. 6. — Hence, the statement of this verse is, that John on that account, on so many other accounts, saith, Christ by his death hath taken away our sins: and so, like the other apostles, he hath built the necessity of holiness on the doctrine of the atonement.

2. And sin is not in him. — If so, our likeness to him consisteth in our consent to his word. Ver. 6. — Whosoever abideth in him doeth not sin. — Here we see that the apostle doeth not sin habitually; as plain from 1 John iii. 9, where it is laid down, by way of application, who he that is begotten of God (çoν γενόθην τον θεόν) doeth not sin; doth not continue in the practice of sin. See ver. 4, note 1.

3. Whosoever sinneth hath not seen him, neither hath known him. — Probably some of the heretical teachers condemned by the apostle in this epistle, to make their disciples believe that their opinions were derived from Christ, boasted of their having seen and conversed with him during his ministry on earth: consequently they that knew his doctrine perfectly. But the apostle assured his children, that if these teachers who soberly continued in sin, had ever been with Christ, they had utterly mistaken both his character and his doctrine.

Ver. 7. — Let no one deceive you. — This implies that some persons to interpolations had endeavoured to deceive the brethren, teaching what the apostle here condemns. And being a solemn admonition to the disciples, it shews the importance of the matter which it introduces.

2. He who worketh righteousness is righteous. — O θεός, see ver. 4, note 1. — The apostle doth not mean, that to be righteous in the sight of God it is necessary that one be perfectly righteous; but that he who continueth to work righteousness habitually. This kind of righteousness, consisting in sincere endeavours followed by a corresponding general practice, is to the judgment of God, according to his nature, acceptable; but it is not a perfect righteousness, otherwise their salvation would not be of grace, but of debt. Ver. 8. — For the devil sinneth from the beginning: that is, hath sinned. As for the present tense denoteth continuation of action, it implies what is passed of that action as well as what is present. — The devil sinneth at the beginning when he entered into the body of a serpent, and assumed the appearance of a serpent, and seduced our first parents to eat of the forbidden fruit, with a real affection. Such, instead of being begotten of God, are begotten of the devil.
11 For this is the message which Christ brought from his Father to mankind, and which ye have heard us apostles repeat from the beginning, That we all should love one another:

12 Not being begotten of the wicked one, as Cain was, who from envy and malice slew his brother. And on account of what did he slay him? Because his own works were wicked, and his brother's righteous.

13 Do not wonder, my brethren, (127.) that the world hates you.

14 We know that we have passed away from death to life, because we love the brethren: He who loveth not his brother abideth in death.

15 Every one who hateth his brother is a man-slayer: and ye know that no man-slayer hath eternal life abideing in him.

16 By this we have known the love of God, that (128.) he laid down his life for us; (129.) therefore we ought to lay down our lives for the brethren.

17 Whosoever, therefore, hath the goods of this world, and seeth his brother having need, (136.) and yet shutteth up his bowels from him, how abideth the love of God in him?

18 My little children, let us not love in word nor in tongue only, but in deed and in truth.

19 If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

20 And if a man hath not love for the brother whom he hath seen, how can he love God whom he hath not seen?

21 And this is his commandment, That we should believe in the name of his Son Jesus Christ, and love one another, as he hath commanded us.

22 And this commandment have we from him, That he who loveth God love his brother also.
let us love them in deed and in truth, by relieving them in their straits.
19. For by this behaviour alone we can know that we are of the fellowship of the true God, and shall reassure ourselves in his presence, that we worship him acceptably. See ver. 21.
20. But if our conscience condemn us as deficient in love to our needy brethren, certainly God, who is a more perfect and impartial judge than our conscience, and knoweth all our actions, will much more condemn us.
21. Beloved, if our heart doth not condemn us, we have peace (ver. 18, note 1.) with God, and every one, as he giveth commandments to us.
22. And whatsoever we receive from him, because we keep his commandments, and work the things which are pleasing in his sight.
23. For this is his commandment, That we should believe on the name of his Son Jesus Christ, and should love one another, as he giveth commandments to us.
24. Now, as I said concerning fellowship with Christ, chap. iii. 6. so I say concerning fellowship with God, He who keepeth his commandments, abideth in his fellowship, and God abideth in him, from the principle of his spiritual life. By this we know that God abideth in us, even by the gifts of the Spirit which he hath given to us.

forgotten us to content ourselves with these, when it is in our power to succour them with money, or food, or clothes.
Ver. 19. And shall reassure our hearts. — Bengelius translates ρνηβων, 'I shall pacify our hearts,' that is, I shall restrain our hearts or consciences from accusing us as deficient in love to God, and to our brethren.
Ver. 20. If this be objected, that wicked men may have hardened their consciences, so that they do not condemn themselves, and yet they cannot from that circumstance justly have confidence with God, the answer is, the confidence of which the apostle speaks is not the confident expectation of salvation; for that cannot be built on our hearts not condemning us as deficient in charity to the poor; but it is confidence with God as having done His duty to the poor. This sort of confidence, men wicked in other respects may have, who perform charitable actions from the natural feelings of humanity, while in the mean time they are not truly virtuous. Or the objection may be removed, by understanding the apostle as speaking of men's hearts not condemning them on account of their not having performed works of charity from a right principle, namely, from love to God, mentioned ver. 18. and from the love of goodness itself: For in that case a man may have confidence with God that he is of the fellowship of the truth, ver. 19. and may confidently expect salvation. This I take to be the apostle's meaning from his addressing us, 'And whatsoever we receive from him, because we keep his commandments.'
Others think the apostle is speaking of men's conscience not condemning them as guilty of any habitual sin.
Ver. 22. And whatsoever we ask we receive from him; that is, whatsoever we ask; more especially (as I have elsewhere shown to the future) to shew the certainty of the thing spoken of. — This general declaration must be limited by the conditions, which, in other passages of scripture, are made necessary to our petitions being granted by God: such as, that we ask things agreeable to his will, 1 John v. 14, 15. and that we ask them in faith, James i. 6.; that is, in the full persuasion of the divine wisdom and goodness, and with sincerity and resignation. Such prayers they who keep the commandments of God may hope will be heard, because they keep his commandments;

CHAPTER IV.

View and Illustration of the Precepts and Doctrines inculcated in this Chapter.

Because the Unsound and other heretics, in the first age, to gain the greater credit to their erroneous doctrines, assumed to themselves the character and authority of inspired teachers, (Pref. sect. 3. at the end,) John put his disciples in mind, chap. ii. 27. that they had an union from the Holy Spirit, by which they were enabled to judge with certainty both of teachers and of their doctrine. He therefore, in this chapter, commanded the disciples in general, not to believe rashly every teacher, but to be increases of the future to be increased in the future; to shew the certainty of the thing spoken of. — This general declaration must be limited by the conditions, which, in other passages of scripture, are made necessary to our petitions being granted by God: such as, that we ask things agreeable to his will, 1 John v. 14, 15. and that we ask them in faith, James i. 6.; that is, in the full persuasion of the divine wisdom and goodness, and with sincerity and resignation. Such prayers they who keep the commandments of God may hope will be heard, because they keep his commandments;
calling himself inspired, taught that doctrine, his inspiration might be acknowledged to be from God, ver. 3. On the other hand, such inspired teachers as did not hold that doctrine were not believed of God, but were of the devil, and were the antichrist or deceivers foretold by Christ to come before the destruction of Jerusalem, ver. 3. Moreover, to encourage such of the disciples as had not the gift of discerning spirits to try every teacher pretending to inspiration by the marks which he had mentioned, the apostle observed, that some of the brethren were rightly instructed of God, had already, by applying these marks properly, detected and confuted certain impostors who had come to them, ver. 4. who, being worldly men, spake from worldly principles, and were listened to by those wicked men who resembled them in their corrupt maxims and practices, ver. 5. From this, John took occasion to mention another mark by which the disciples might distinguish teachers really inspired, from those who were not so. We apostles, said he, are proved to be from God by the miracles which we perform. Therefore, every teacher who is instructed of God acknowledged our authority; but the teacher who is not from God rejecteth our authority. By this mark also ye may know what teachers speak by the inspiration of the Spirit of God, and which are but the invention of evil spirits, ver. 6.

Having thus taught the brethren how to distinguish the real inspirations of the Spirit of God, both from those which were feigned, and from those which came from evil spirits, the apostle, in an oblique manner, condemned those heretical teachers who made the whole of a Christian's duty to consist in the speculative knowledge of God without any regard to his worship. For he joined mutual love on all Christians, from these considerations, that it deriveth its origin from God, and that every one who loveth his brother, and no one else, hath been begotten of God, and knoweth God, ver. 7. Withal, that his affirmation might make the deeper impression on his readers, the apostle, according to his manner, denied its contrary: He, said he, who doth not love his brother, whatever he may pretend, doth not know God; for God is love, ver. 8.—and by this manifested his love to us, even by sending his Son, the only begotten, into the world, made flesh, that we might live eternally through him, ver. 9. Farther, the apostle observed that God greatly enhanced his love to men in sending his Son to save them, and to give them an inheritance among his saints; that is, to love God first, but he loved them so exceedingly that he gave his Son to die as a propitiation for their sins, ver. 10. And from this he inferred, that if God so loved them, they ought from love and gratitude to him to love one another, ver. 11. Next he told them, that although no man hath seen God at any time, because he is not an object of men's senses, yet if we love one another, God really abideth in us by virtue of his nature communicated to us; and by that great blessing, the love which he bears to us is carried to perfection, ver. 12. Now, because the sending of Christ into the world to die a propitiation for the sins of men, was the greatest evidence of God's love to them, the apostle, to give us the fullest assurance of that fact, appealed to the miraculous gifts of the Spirit, with which he and his brethren who affirmed it to the world were endowed, as clear proofs, that in declaring that fact they were authorized by God. By this, said he, we apostles know that we abide in him, and he in us; that is, that we continue faithful to him in all our doctrines, and that he authorizes our preaching; namely, that he hath bestowed on us, and never withdrawn from us, the gifts of his Spirit, ver. 13. Now, both before and after his resurrection, we beheld the Son of God in the flesh, and bear witness that the Father hath sent his Son a Saviour of the world; and our testimony is rendered indubitable, by the miracles which he wrought in all our days, ver. 14. From these things John drew this inference: Every teacher who confesseth and teacheth that Jesus is the Son of God sent into the world a Saviour, God abideth in him and he in God; the true doctrine of God abideth in such a teacher, and he abideth faithful to God by preaching it, ver. 15.

Having thus taught the disciples to distinguish true from false teachers by their doctrine, and by their obedience to the apostles, John also taught them to distinguish teachers by their different dispositions and actions. Having known, said he, what the Son of God did in the flesh for the salvation of the world, we apostles have attained the clearest conception of, and the firmest persuasion of God's great love to men, and are sensible that God is love itself. Wherefore, every teacher who habitually cherishest love to mankind, and doth all the good in his power to others, abideth in God; he partaketh of the nature of God. And God abideth in him by the communications of his grace and love. This, likewise, is a sure mark by which ye may know a teacher who is really inspired of God, ver. 16. For by this knowledge of the love which God bears to mankind, and of God's being himself love, which every teacher commissioned of God hath attained, the love of mankind is carried to perfection in his heart, and operates in his actions; so that such a teacher can have boldness at the judgment, because he is conscious that as God is love, so he exercised love to his brethren while he abode in this world, ver. 17. No fear of the judgment accompanies love to God, and to mankind, carried to perfection. But perfect love casteth out of one's mind all fear of the judgment, which is a tormenting passion. Therefore if any teacher, or private Christian, is afraid of the judgment, he is not perfected in love to God and man. To a man who did not love God first, but he loved them so exceedingly that he gave his Son to die as a propitiation for their sins, ver. 18. And from this he inferred, that if God so loved them, they ought from love and gratitude to him to love one another, ver. 11. Next he told them, that although no man hath seen God at any time, because he is not an object of men's senses, yet if we love one another, God really abideth in us by virtue of his nature communicated to us; and by that great blessing, the love which he bears to us is carried to perfection, ver. 12. Now, because the sending of Christ into the world to die a propitiation for the sins of men, was the greatest evidence of God's love to them, the apostle, to give us the fullest assurance of that fact, appealed to the miraculous gifts of the Spirit, with which he and his brethren who affirmed it to the world were endowed, as clear proofs, that in declaring that fact they were authorized by God. By this, said he, we apostles know that we abide in him, and he in us; that is, that we continue faithful to him in all our doctrines, and that he authorizes our preaching; namely, that he hath bestowed on us, and never withdrawn from us, the gifts of his Spirit, ver. 13. Now, both before and after his resurrection, we beheld the Son of God in the flesh, and bear witness that the Father hath sent his Son a Saviour of the world; and our testimony is rendered indubitable, by the miracles which he wrought in all our days, ver. 14. From these things John drew this inference: Every teacher who confesseth and teacheth that Jesus is the Son of God sent into the world a Saviour, God abideth in him and he in God; the true doctrine of God abideth in such a teacher, and he abideth faithful to God by preaching it, ver. 15.

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CHAPTER IV.

In my sermons, the teacher who acknowledges and teacheth that Jesus Christ the Son of God hath come in the flesh, is from God. 3 And every spirit that doth not confess Jesus Christ hath come in the flesh, is not from God. 4 And this is that spirit of Antichrist which ye have heard that it cometh, and now is in the world already. 5 They are of the world, therefore they speak from the world, and the world (i.e., the antichristian world) hearkeneth to them. 6 We are of God, He who knoweth God.

Jesus, who is from God, is from God. This is an exact literal translation of the original. The text of John 4:6 proves this. John 4:6 is a verse in the New Testament, part of the Christian Bible.

The context of the text is important. The passage in John 4:6 is part of a larger discussion about the nature of Jesus and his mission. The verse is often interpreted as a statement about the divine nature of Jesus, emphasizing his origin from God.

In the Vulgate, the translation of John 4:6 is not straightforward, and it may have been influenced by the context of the surrounding verses. The Vulgate is an early Christian Latin translation of the Greek New Testament, which became the standard text for Latin-speaking Christians throughout the medieval period.

The Vulgate was compiled by Saint Jerome, a leading figure in the early Church, and it has had a significant impact on the development of the Catholic Church and on the history of Christianity more broadly. The Vulgate has been superseded by modern translations, but it remains a valuable resource for studying the historical context of the New Testament.

From a modern perspective, the text of John 4:6 is clear and straightforward. It is a statement about the identity of Jesus, emphasizing his origin from God and his divine nature.

In summary, the text of John 4:6 is an important verse in the New Testament, emphasizing the divine nature of Jesus. The Vulgate translation may not be as clear as the original Greek text, but it remains a valuable resource for understanding the historical context of the New Testament.

I hope this explanation is helpful. Please let me know if you have any further questions.
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powers he hath conferred on us. The teacher who is acquainted with the will of God, hearteneth us to us; he acknowledges our authority: The teacher who doth not belong to God, hearteneth not to us. By this mark also we know the teachers who are inspired by the Spirit of God, and by the spirit of the devil.

2. He who doeth not love his brother, deth not know God aright, whatever he may pretend: For God is love, without any mixture of malice or enmity.

3. By this love of God to us sinners was manifested, that God sent forth his Son, the only begotten, into the world, made flesh, that we might live through his doctrine, example, and death.

4. In this is the highest love; not that we loved God, (ver. 18.), but that he loved us, and sent forth his Son into our world, made flesh, to die as a propitiation for our sins. See chap. ii. 2. note 1.

5. Beloved, if God so loved us whilst we were sinners, (Rom. v. 8.), we also ought, in imitation of God, and from gratitude to him, to love one another, though sinners.

6. No one hath seen God at any time; yet, from what his Son hath taught us, we know, that if we love one another, the nature of God is revealed in us, and his love wrought in us to bring us to perfection; he loves us greatly, because we partake of his nature.

7. By this we apostles know that we continue faithful to him in all our doctrines, and that he authorizes our actions as apostles, because he hath bestowed on us the gifts of his Spirit, and still continue with them.

8. Now we have beheld with our eyes what the Son of God in love is—unto us; and this is he who is the true and only love; even as the Father is—unto us. God as first bestowed on the apostles, and still continues with them, as our guide and instructor; and by the inspiration of the Spirit, in this verse expressly asserts that he and his brethren were commissioned by God to teach the world, and that all Christians were bound to acknowledge their authority and receive their doctrine; and that if any teacher did not acknowledge their authority, it was a proof that he did not belong to God.

9. He who knoweth God—by the great pains which the apostle takes in his character, and which are recorded in ver. 7. and chap. ii. 4. to show how the love of God, with which he was inspired, and from which he sprang, was the love which the whole of Christianity in the speculative knowledge of God, encouraged their disciples in all manner of licentiousness.

10. Heareth us, makes us—unto us. The whole of John's work to direct his disciples to judge of teachers, is not to be understood of their heartening to the apostles personally, but of their receiving their doctrine from him as the man who had given them this name, the Spirit of God. Wherefore, though the apostles be all dead, yet as the Spirit of God is given, it is necessary to judge in the same, and to receive the doctrine of Christ, since the case of the apostles, are to judge both of teachers and of their doctrine.

11. Beloved, let us love one another. The frequency and earnestness with which the apostle in this epistle incited the love of our brethren of mankind, is very remarkable. The greatest part of the present chapter and of chap. iii. is employed in pressing that duty. See also chap. ii. 10. We may therefore believe, that he in the first age professed themselves the disciples of Christ, who were deficient in love. Possibly they were Jewish converts, who by this means became interested in them as their brethren in Christ; and thought themselves warranted by their law in so doing. This I think appears from our Lord's words, Matt. v. 42. 'Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.' Wherefore it is not improbable, that some of the Jewish converts, retaining the spirit of the law, continued to act as if the command of Christ was merely spiritual, and not a command to be acted upon by the heathens. And some of them who pretended to be teachers, no doubt taught their disciples the same lesson; and perhaps extended it to those who did not agree with them in their religious opinions; see chap. iv. 20. note. But this doctrine being contrary to the doctrine of Christ, John was at great pains to condemn it.

12. He who doth not love, doth not know God. See ver. 6. note 2. The love of which the apostle speaks, is the love of beholding the glory of God, the savour of the Saviour of the world. He that is love is light, and he that doth not love his neighbour with the love of benevolence, doth not know God. He hath no just knowledge of the character of God, nor strength to attend to the ordinances of God, nor thankful, and who in this ought to be imitated by all who know him.
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15. Whosoever will confess that Jesus is the Son of God, God abideth in him, and he in God.

16. And we have known and believed the love which God hath to us. God is love; (ver. 4.) (Kau, 208.) Wherefore he who abideth in love, abideth in God, and God in him. (See ver. 16. note 2.)

17. By this the love is perfected (va19, 341.) in us, that we can have boldness in the day of judgment, because as he is, so we are in this world.

18. Fear is not in love; but perfect love casteth out fear; because fear hath torment. (Kau, 106.) Wherefore, he who feareth is not perfected in love.

19. We love him, because he first loved us. (See chap. iii. 16.)

20. If any one say, (ver. 160.) Certainly I love God, (Kau, 311.) and yet hate his brother, he is a liar: For he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21. (Kau, 324.) Moreover, this commandment we have from him. That he who loveth God, loveth his brother also.

Ver. 18, 1. Whosoever will confess that Jesus is the Son of God:—For the meaning of this, see ver. 3. note. Some commentators by confessing that Jesus is the Son of God, understand an outward profession of faith in the gospel. But, notwithstanding that profession of one's faith in the first age exposed him to persecution, I hardly think the apostle on that account would say of such a person, that 'God abode in him, and he in God.' See Rom. xii. 10.

2. God abideth in him, and he in God.—See chap. ii. 6. note 1. The expressions God abideth in him, and he in God, occur often in this epistle, and must be understood differently, according to the characters of the persons to whom they are applied. If spoken of teachers, as in ver. 12. of this chapter, and perhaps in chap. ii. 6, 25, their meaning is, that these teachers are faithful to God in teaching the true doctrines of the gospel, and are assisted and beloved of God; but if spoken of private persons, as in chap. ii. 5, 6, iii. 6, 9, iv. 18. they mean one's abiding in the belief of the doctrines, and in the practice of the precepts of the gospel, and his enjoying the love of God.

Ver. 17, 1. So that we can have boldness in the day of judgment. —The persons of whom the apostle speaks may well have boldness in the day of judgment, because by loving God and their neighbour, being the children of God, they will not be condemned by their Judge. 2. Because as he is, so are we in this world. —Kau, 1225, 1555. The verb in this clause being of the present tense, the relative he stands for understood of God, who is represented ver. 11. as the object of our imitation in his love to mankind. If the reader is of opinion that Christ is meant, and that the words 'in this world,' stand connected not only with the words see are, but with the words he is, the translation must run, 'as he was, so are we in this world.' According to this translation likewise, the sentiment expressed is perfectly just.

Ver. 18, 1. Perfect love. —The love which the apostle calls perfect, is love to mankind cherished from a regard to the will of God, and exercised habitually, as opportunity offers, in the disinterested manner in which God exercises his love to us. This love, though not perfect in its degree or measure, may be called perfect, because it proceeds from a right principle, and operates habitually in leading the person in whose heart it lodgeth, to do his neighbour all the good offices in his power.

2. Casteth out fear. —As the apostle speaks in the preceding verse of the fruits of one's love, he here speaks of the apostle, and in this verse certainly means fear of the judgment, that is, fear of being condemned at the judgment. This fear, perfect or strong love to mankind casteth out of a man's mind; because, as the apostle declared, chap. iii. 14. We know that we have passed away from death to life, because we love the brethren. —It is a great recommendation of any quality, that it renders a man a child of God, ver. 7, and gives him such an entire assurance of God's love, as banisheth from his mind all fears with respect to his happiness in a future state. This love, to our brethren effectually doth; and therefore it ought to be carefully cherished. Some interpreters give a different explication of this verse as follows: —There is no fear of what one may lose or suffer by loving his brother perfectly; but perfect love casteth out all such fear; for such fear hath its root in the fear of losing what one may lose or suffer by loving his brother, is not perfected in love. But as this interpretation doth not show, how the torment which is in fear is a reason for its being cast out by perfect love, as the interpretation in the commentary doth, I think it should not be admitted.

Ver. 20, 1. yet hate his. —A mistake of the like nature to that of the preceding verse. If I mistake not, glanced at the character of some of the heretical teachers, mentioned ver. 7. note, who, being Jewish converts, had brought with them into the Christian church that malevolent spirit which in Judaism they had cherished towards the brethren, and perhaps considered as an expression of their hatred of them, and persecute all who were not of their way of thinking in religious matters. The same spirit hath too much prevailed in the sects of modern times, thanks be to God, this antichristian spirit is gradually passing away.
CHAPTER V.

View and Illustration of the Sentiments, Discoveries, and Precepts contained in this Chapter.

The apostle, in the preceding chapter, having, from various considerations, inculcated the love of mankind in general, and even of enemies, goeth on in this to speak of the obligation we are under to love, in a more particular manner, all who are the sincere disciples of Christ. And first, to show that such are worthy of being loved, he declares, that every one who believeth Jesus is the Christ, is begotten of God. He possesseth the nature of God, and thereby is more truly a Son of God than any Jew who claims that high relation, merely on account of his descent from Abraham, John viii. 38. Next, to shew the obligation all who love God are under to love the disciples of Christ, he observes that every one who loveth God the begotten, will love also the begotten of him: he will love good men because they resemble God in his moral qualities, ver. 1. Then, that they might judge with certainty of their own character, he told them, the best method of knowing, whether from love to God they really loved the children of God, was to consider, whether from love to God they really loved Christ's disciples, and commanded them to perform, ver. 2. For, said he, this is the natural expression of our love to God, that we keep his commandments. And his commandments are not burdensome to the children of God, because they are agreeable to their inclinations, ver. 3. and because, by the power of their faith, they are able to overcome all the temptations which the world doth use, and to induce them to break the commandments of God, ver. 4.

But that we may know who the children of God are who overcome the world, and what their faith is by which they obtain that victory, the person who overcometh the world by the power of faith, is he who believeth that Jesus is the Son of God, sent into the world to bestow eternal life on all who believe, ver. 8. And such a person's faith in Jesus as the Son of God is well founded: for he was demonstrated to be the Son of God by the water and blood, even Jesus the Christ was proved to be God's Son, not by the water alone, but by the water and the blood. For at his baptism with water, Jesus was declared to be God's Son by a voice from heaven. The same was declared by the shedding of his blood, that is, by his death, for by his resurrection from the dead, God demonstrated him to be his Son. Now it is the Spirit who, by the water and the blood, beareth witness to Jesus as the Son of God. For, by descending on him in a visible shape at his baptism, he pointed him out to the Baptist (John i. 32, 33.) and to the surrounding multitude, as the person concerning whom the voice from heaven spake. In like manner, the Spirit bare witness to Jesus as the Son of God by the blood; for it was the Spirit who raised him from the dead, ver. 6.

The apostle, having thus declared how Jesus came into the world, attested as the Son of God by the water and the blood, proceeds to inform us, that there are three in heaven, and three on earth, who are continually witnessing something concerning Jesus, which he does not explain till ver. 11. where he tells us that the facts which they attest are, that God hath given us eternal life, and that this life is through his Son. Now, the three in heaven who bear witness to these important facts, are the Father, the Word, and the Holy Spirit, ver. 7. and the three on earth who bear witness to the same facts, are the Spirit, and the water, and the blood. All these witnesses, the apostle tells us, agree in one and the same testimony, ver. 8. And because they attest these facts by the appointment of God, he calls the joint testimony of the three in heaven and of the three on earth, the witness of God; and observes, that if we receive the testimony of men, and without hesitation rely on it, even in the most important matters, the witness of God is of much greater force, to establish what he attesteth concerning his Son, ver. 9. especially as he who believeth on the Son of God hath the thing witnessed by God begun in himself, whereas he who doth not believe God's witness concerning his Son, endeavours to make God a liar, ver. 10. To this account of the witnesses in heaven and on earth, and of the credibility of their testimony, the apostle at length joins a declaration of the important facts to which they bear witness, namely, that God will bestow eternal life on believers, and that this life is to be bestowed on them through the Son, ver. 11. Then repeats what he had hinted, ver. 10. that he who acknowledgeth Jesus to be the Son of God, hath the eternal life which God hath promised to bestow through his Son assured to him by the grace and virtues which his faith produces in him; whereas he who doth not acknowledge Jesus to be God's Son, hath no assurance of eternal life, ver. 12.

Lastly, the apostle told them who believed on the name of the Son of God, that he had written these things to them concerning the coming of Jesus into the world attested to be the Son of God by the water and the blood, and concerning the three in heaven and the three on earth who are continually bearing witness to Jesus, and concerning the facts which they attest, namely, that God hath promised to give believers eternal life through his Son, that they might be assured of obtaining eternal life through him, and that they might continue to believe on his name, ver. 13.

John had told them, chap. iv. 17. that if they imitated God in his benevolence, it would give them boldness in the day of judgment. Here he assured them, that, even in the present life, they who believe on Jesus have this boldness with the Father, that if they pray to him for any thing according to his will, he hearkeneth to them, ver. 14. and granteth them what they seek, because they are the disciples of his Son, ver. 15. This assurance the apostle gave to the spiritual men in particular, and perhaps it was applicable to them only, telling them, That if any of them found a brother labouring under a bodily disease, inflicted on him for some sin he had committed, and if, from the signs of repentance which the sick shewed, the spiritual man had reason to think his sin was not to be punished with bodily death, he might, on account of his faith in God's promise, ask his recovery, if moved, to do so by an impulse of the Spirit: and God, in answer to his prayer, would grant a miraculous recovery to such a sick person, the temporal punishment of whose sin was not a disease to end in death. At the same time, by observing that there was a sin unto death, for the removing of the punishment of which he did not direct any spiritual man to pray, he intimated that they were to pray for a miraculous recovery of the sick sinner only in the case of his having repented of the sin for which he was punished, ver. 16. And to shew this more clearly, he added, though every unrighteous action, especially those by which our neighbour is injured, is sin, there is a great difference in sins, according as they are repented of or obstinately continued in; For it cannot be that a man, from the punishment of which the sinner may be delivered, because he hath repented, ver. 17. However, to prevent them from falling into mistakes in judging what sins were unto death and what not, he told them, that no one who hath been begotten of God sinneth habitually, because such
a person keepeth himself from the dominion of the devil. By making this observation, the apostle, I think, insinuates to the spirit which then possessed the people for whose recovery he made an application, that they were to pray, to be not habitual sinners, but the begotten of God, whose sins are of infirmity, of ignorance, or of surprise; and of which they knew that the sinner had repented, ver. 18. He added, that by keeping themselves from the dominion of the devil, they would know that they were begotten of God; as, by the wickedness of the children of the children of Canaan, the Israelites knew that the whole of them were lying under the dominion of the devil, ver. 19. But they knew also that the Son of God had come, and had given them understanding to acknowledge the true God; so that they were under the dominion of the true God, by being under his Son Jesus Christ, ver. 20. He therefore entreated them to keep themselves from idols, because by worshipping idols they withdrew themselves from their subjection to the true God, and put themselves under the power of the devil, ver. 21.

Concerning the spiritual men's praying for the recovery of sick sinners, and the sinner being restored to health miraculously in consequence of such prayers, of which the apostle speaks in this chapter, it is proper to observe, that the infusion of diseases in punishment of gross irreverence, and for the removing them by miracles at the intercession of the spiritual men, like all the other miraculous powers, was intended to render the Christian societies venerable in the eyes of the heathens, by showing that God was actually among the Christians, 1 Cor. xiv. 25. and to inspire the heathens with the desire of becoming members of a community which was honoured with such extraordinary privileges.

NEW TRANSLATION.

CHAP. V. 1 Every one who believeth that Jesus is the Christ, hath been begotten, of God and that he that believeth Jesus is the begotten, loveth also the begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments:

3 For this is the love of God, that we keep his commandments: and his commandments are not burdensome.

4 (1 Cor. 254.) Because all that is begotten of God overcometh the world. And this is the victory which overcometh the world, even our faith.

5 Who is it that overcometh the world, but he who believeth that Jesus is the Son of God?

COMMENTARY.

CHAP. V. 1 Every one who believeth that Jesus is the Christ, and abideth in the love of God, and doth his commandments, hath been begotten of God: he is more truly a Son of God, than he who were descended from Abraham. And every one who loveth the begotten, loveth also the begotten of him: loveth all who bear his image.

2 By this we know that we love the children of God, in a proper manner, when we love God, and from love to him obey his commandments, especially his commandment to love one another.

3 Because all that is begotten of God overcometh the temptations which the world layeth in their way, to induce them to break God's commandments. And this victory over the world, we the begotten of him, receive through the influence of our faith, and the love of God. For all that is begotten, is not a burdensome thing to the begotten of God, because his commandments are agreeable to their inclinations, and inclinations of faith.

5 That ye may know who it is that overcometh the temptations of the world, and what the faith is by which that victory is obtained, is one who believeth that Jesus is the Son of God.

Ver. 1.—1. Every one who believeth that Jesus is the Christ,—This is not to be understood of a mere speculative belief, but of such a firm persuasion, as influenceth the person who is possessed of it to obey Jesus implicitly, from a sense of his authority as the Christ, or Son of God, sent into the world to save mankind.

2. And he that believeth that Jesus is the Christ, or begotten of God, keeps his commandments, and his commandments are not burdensome. Thus the translation of Romans vi. 23, is supported. The unbelieving Jews thought themselves the children of God, because they were descended from Abraham by Isaac, and possessed the knowledge of the true God; and some even of the believing Jews build their title to that high honour on the same foundation. But the apostle assured them, that they were not so stanchly united to the Christ, or obedient to him as they would have been under the gospel dispensation which made men his children, that he might dwell in them, as the Christ or Son of God, and who loving the children of God. He that believeth, by his belief, is begotten of God, and keeps his commandments, and his commandment is not burdensome.

Ver. 2.—By this we know that we love the children of God, when we love God, and keep his commandments. It is not to be supposed that the apostle's reasoning clear, thinks the original should be construed and translated in the following manner:—But to love God and keep his commandments is to live in love, and to do what is right. By this we know that we love God, when we love the children of God, and keep his commandments. But, not to mention that this construction is forced, it represents the apostle as giving a mark by which we may know when we love God; whereas his intention is to show how we may know when we love the children of God in a right manner. Now this was necessary to be shewed, since men may love the children of God because they are their relations, or because they are engaged in the same pursuits with themselves, or because they are mutually united by some common business. But under the dispensation from the Mosaic law and regulations, is not the love of the children of God which he requireth. By what mark then can we know that our love to the children of God is right? 1. Why, saith the apostle, 2. By this we know that we love the children of God in a right manner, 'when we love God, and from love to him obey his commandments,'—especially his commandment to love one another.

Ver. 3.—And his commandments are not burdensome. This must be understood of the commandments of God in ordinary cases. For his commandment to suffer the loss of liberty, the spoiling of goods, torture, and death, in times of persecution, must be excepted. To a good man in ordinary circumstances, the keeping of God's commandments is easy, being the delight of his soul.

Ver. 4,—1. All that is begotten of God overcometh the world. John used the same word in his Gospel, chap. ii. 29, note i, where the translation gives the same. The begotten of God, under the gospel dispensation, which made men his children, that he might dwell in them, as his Christ or Son of God, and who loving the children of God, are begotten of God, and overcometh the world, hath for object all the difficulties which be discovered to them, whether by the light of natural reason or by particular revelations, resisted the greatest temptations, sustained the greatest sufferings, and performed the most difficult acts of obedience, and thereby obtained a great and lasting fame. But now that Christ hath come, and made the gospel revelation in person and by his apostles, the faith of the children of God by which they overcometh the world, hath for object all the difficulties which be discovered to them, whether by the light of natural reason or by particular revelations, resisted the greatest temptations, sustained the greatest sufferings, and performed the most difficult acts of obedience, and thereby obtained a great and lasting fame.

Ver. 5. Who is it that overcometh the world, the heathen, or the heathen, as the apostle observes in the following verse, 6. The heathen is not the object of our victory, our victory is the joy of the son of God, that he is the Son of God. But, as the Jews universally believed their Messiah, or Christ, was to be the Son of God, appears from the following passages of scripture. Matt. xvi. 16. Simon Peter answered and said, Thou art Christ, the Son of the living God. Luke iv. 41. Devils also came out of many, crying out and saying, Thou art the Son of God. John xxi. 21. These are written, that we might believe that Jesus is the Son of God and the Son of God is Jesus. Acts ii. 36. He preached Christ in the synagogues, that he is the Son of God. John xiv. 21. Further, that the Jews universally believed the Son of God to be God, appears from the following verses. John vii. 17. John xvii. 3. Jesus saith unto his Father, worketh hitherto, and I work. 18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. John x. 28. Jesus answered him say, For a good work we seek thee, and for thy children, and for thy disciples, even for thy children, because they bear his image. True Christian love, therefore, is that which proceedeth from God, as received from his will, and which leadeth us to obey all his commandments.

Ver. 6. And his commandments are not burdensome. They are not burdensome, because the commandments of God are of the nature of duty, which is its own reward, and not burdensome, because the intentions of those who do their duty, are not of a servile, but of a holy and happy, nature.
6 This is the one who came (Isa. 113.) by water and blood, even Jesus the Christ; not (w) by the water only, but by the water and the blood. And it is the Spirit who witnessed; (Isa. 264.) because the Spirit is truth. (See the illustration of this verse.)

7 (Ovs. 261.) Further, there are three who bear witness in heaven; the Father, the Son, and the Holy Spirit; and these from printed editions, have been stated with the greatest fidelity and accuracy by Mill in his long note at the end of John's first epistle. But this is only by way of illustration. The Greek MSS. of the New Testament which have come down to us, as far as they go, confirm the text adopted by the Church. The fact is, that the ancient MSS. are usually in agreement with the text of the New Testament, and that the New Testament as we have it is the best evidence of the truth of the Gospel. The New Testament was written in Koine Greek, the common language of the times, and was therefore easier to understand than the Aramaic and Hebrew original languages. The New Testament was also translated into other languages, such as Latin, Syriac, and Coptic, which helped to spread the message of Christianity. The New Testament was also accompanied by oral tradition, which helped to preserve the message even when the physical text was lost or damaged. The New Testament was also accompanied by epistles, which provided further guidance and instruction to the early Christian community. The New Testament was also accompanied by hymns and songs, which provided further inspiration and encouragement to the early Christian community. The New Testament was also accompanied by prayers, which provided further guidance and inspiration to the early Christian community.
I. John

three are one: these three are one in respect of the unity of their testimony.

And there are three who bear witness on earth to the truth.

And these three witnesses on earth agree in one and the same testimony.

See ver. 7, note 6.

1. If we receive the testimony of men, the testimony of God concerning his Son.

2. And there are three who bear witness on earth to the truth.

3. And these three witnesses on earth agree in one and the same testimony.

4. To us there is (or 022) one God the Father—Besides, it was not to John’s purpose here to introduce the doctrine of the Trinity, in contrast to the erroneous views of those who taught that Jesus was the Son of God. But the intelligent reader, who attends to the connection of the apostle’s discourse, will be sensible that the declaration of the things witnessed is suspended to the competence and evidence of the witnesses, who are there to testify to us eternal life; and this ‘life is through his Son,’ which is the life of spiritual, not carnal, food. The Church of Christ is said to have witnessed by ‘the water and the blood,’ that is, by the miracles which accompanied our Lord’s baptism and death.

5. The Spirit.—As in this verse, the Spirit, the water, and the blood, is not a trinity, but another name for Christ, who is the source of eternal life to those who believe on him. The Spirit is the Holy Ghost, which is the Holy Spirit of God. The Spirit is said to have witnessed by the water and the blood that is, the Spirit, which accompanied our Lord’s baptism and death.

6. The Word.—O Jw 11. This appellation John hath given to that which he said he saw on his gospel, and made use of in the power of the Holy Spirit, and was raised from the dead in the human nature, the same power, his exercising in heaven the offices of King and Priest, in the human nature, which was communicated to him by the Holy Spirit, is hath termed the Holy Spirit’s continual witnessing in heaven that God hath given us eternal life through his Son.

7. And these three are one: these three are one in respect of the unity of their testimony.

8. And there are three who bear witness on earth to the truth.

9. And these three witnesses on earth agree in one and the same testimony.

10. There is no (or 022) one God the Father—Besides, it was not to John’s purpose here to introduce the doctrine of the Trinity, in contrast to the erroneous views of those who taught that Jesus was the Son of God. But the intelligent reader, who attends to the connection of the apostle’s discourse, will be sensible that the declaration of the things witnessed is suspended to the competence and evidence of the witnesses, who are there to testify to us eternal life; and this ‘life is through his Son,’ which is the life of spiritual, not carnal, food. The Church of Christ is said to have witnessed by ‘the water and the blood,’ that is, by the miracles which accompanied our Lord’s baptism and death.

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14. To us there is (or 022) one God the Father—Besides, it was not to John’s purpose here to introduce the doctrine of the Trinity, in contrast to the erroneous views of those who taught that Jesus was the Son of God. But the intelligent reader, who attends to the connection of the apostle’s discourse, will be sensible that the declaration of the things witnessed is suspended to the competence and evidence of the witnesses, who are there to testify to us eternal life; and this ‘life is through his Son,’ which is the life of spiritual, not carnal, food. The Church of Christ is said to have witnessed by ‘the water and the blood,’ that is, by the miracles which accompanied our Lord’s baptism and death.

15. The Spirit.—As in this verse, the Spirit, the water, and the blood, is not a trinity, but another name for Christ, who is the source of eternal life to those who believe on him. The Spirit is the Holy Ghost, which is the Holy Spirit of God. The Spirit is said to have witnessed by the water and the blood that is, the Spirit, which accompanied our Lord’s baptism and death.

16. The Word.—O Jw 11. This appellation John hath given to that which he said he saw on his gospel, and made use of in the power of the Holy Spirit, and was raised from the dead in the human nature, the same power, his exercising in heaven the offices of King and Priest, in the human nature, which was communicated to him by the Holy Spirit, is hath termed the Holy Spirit’s continual witnessing in heaven that God hath given us eternal life through his Son.

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20. To us there is (or 022) one God the Father—Besides, it was not to John’s purpose here to introduce the doctrine of the Trinity, in contrast to the erroneous views of those who taught that Jesus was the Son of God. But the intelligent reader, who attends to the connection of the apostle’s discourse, will be sensible that the declaration of the things witnessed is suspended to the competence and evidence of the witnesses, who are there to testify to us eternal life; and this ‘life is through his Son,’ which is the life of spiritual, not carnal, food. The Church of Christ is said to have witnessed by ‘the water and the blood,’ that is, by the miracles which accompanied our Lord’s baptism and death.

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22. The Word.—O Jw 11. This appellation John hath given to that which he said he saw on his gospel, and made use of in the power of the Holy Spirit, and was raised from the dead in the human nature, the same power, his exercising in heaven the offices of King and Priest, in the human nature, which was communicated to him by the Holy Spirit, is hath termed the Holy Spirit’s continual witnessing in heaven that God hath given us eternal life through his Son.

23. And these three are one: these three are one in respect of the unity of their testimony.

24. And there are three who bear witness on earth to the truth.

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26. To us there is (or 022) one God the Father—Besides, it was not to John’s purpose here to introduce the doctrine of the Trinity, in contrast to the erroneous views of those who taught that Jesus was the Son of God. But the intelligent reader, who attends to the connection of the apostle’s discourse, will be sensible that the declaration of the things witnessed is suspended to the competence and evidence of the witnesses, who are there to testify to us eternal life; and this ‘life is through his Son,’ which is the life of spiritual, not carnal, food. The Church of Christ is said to have witnessed by ‘the water and the blood,’ that is, by the miracles which accompanied our Lord’s baptism and death.

27. The Spirit.—As in this verse, the Spirit, the water, and the blood, is not a trinity, but another name for Christ, who is the source of eternal life to those who believe on him. The Spirit is the Holy Ghost, which is the Holy Spirit of God. The Spirit is said to have witnessed by the water and the blood that is, the Spirit, which accompanied our Lord’s baptism and death.

28. The Word.—O Jw 11. This appellation John hath given to that which he said he saw on his gospel, and made use of in the power of the Holy Spirit, and was raised from the dead in the human nature, the same power, his exercising in heaven the offices of King and Priest, in the human nature, which was communicated to him by the Holy Spirit, is hath termed the Holy Spirit’s continual witnessing in heaven that God hath given us eternal life through his Son.

29. And these three are one: these three are one in respect of the unity of their testimony.

30. And there are three who bear witness on earth to the truth.

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32. To us there is (or 022) one God the Father—Besides, it was not to John’s purpose here to introduce the doctrine of the Trinity, in contrast to the erroneous views of those who taught that Jesus was the Son of God. But the intelligent reader, who attends to the connection of the apostle’s discourse, will be sensible that the declaration of the things witnessed is suspended to the competence and evidence of the witnesses, who are there to testify to us eternal life; and this ‘life is through his Son,’ which is the life of spiritual, not carnal, food. The Church of Christ is said to have witnessed by ‘the water and the blood,’ that is, by the miracles which accompanied our Lord’s baptism and death.

33. The Spirit.—As in this verse, the Spirit, the water, and the blood, is not a trinity, but another name for Christ, who is the source of eternal life to those who believe on him. The Spirit is the Holy Ghost, which is the Holy Spirit of God. The Spirit is said to have witnessed by the water and the blood that is, the Spirit, which accompanied our Lord’s baptism and death.

34. The Word.—O Jw 11. This appellation John hath given to that which he said he saw on his gospel, and made use of in the power of the Holy Spirit, and was raised from the dead in the human nature, the same power, his exercising in heaven the offices of King and Priest, in the human nature, which was communicated to him by the Holy Spirit, is hath termed the Holy Spirit’s continual witnessing in heaven that God hath given us eternal life through his Son.

35. And these three are one: these three are one in respect of the unity of their testimony.

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38. To us there is (or 022) one God the Father—Besides, it was not to John’s purpose here to introduce the doctrine of the Trinity, in contrast to the erroneous views of those who taught that Jesus was the Son of God. But the intelligent reader, who attends to the connection of the apostle’s discourse, will be sensible that the declaration of the things witnessed is suspended to the competence and evidence of the witnesses, who are there to testify to us eternal life; and this ‘life is through his Son,’ which is the life of spiritual, not carnal, food. The Church of Christ is said to have witnessed by ‘the water and the blood,’ that is, by the miracles which accompanied our Lord’s baptism and death.

39. The Spirit.—As in this verse, the Spirit, the water, and the blood, is not a trinity, but another name for Christ, who is the source of eternal life to those who believe on him. The Spirit is the Holy Ghost, which is the Holy Spirit of God. The Spirit is said to have witnessed by the water and the blood that is, the Spirit, which accompanied our Lord’s baptism and death.

40. The Word.—O Jw 11. This appellation John hath given to that which he said he saw on his gospel, and made use of in the power of the Holy Spirit, and was raised from the dead in the human nature, the same power, his exercising in heaven the offices of King and Priest, in the human nature, which was communicated to him by the Holy Spirit, is hath termed the Holy Spirit’s continual witnessing in heaven that God hath given us eternal life through his Son.
I. JOHN 673

10 (He who believes on the Son of God, hath the witness in himself; he who believes on the Son of God hath the witness concerning his Son.)

11 (Kai, 204.) Now this is the witness, that God hath given to us eternal life; and this life is (εκ, 187.) through his Son. (See chap. iv. 9.)

12 (Ο οὖν) He who acknowledges the Son, has this life; He who acknowledges not the Son of God, hath not (εκ, 71.) this life.

13 These things I have written to you who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may continue to believe on the name of the Son of God.

14 And this is the boldness which we have (εχθροσύνης) with him, that if we ask any thing according to his will, he will hear us.

15 And if we know that he hearkeneth to us concerning what we ask, we know that we shall have the petitions which we have asked from him.

16 If any one see his brother sinning a sin

Ver. 10. - 1. He who believes on the Son of God, hath the witness in himself; he who believes on the Son of God hath the witness concerning his Son. Ver. 11. - 1. Now this is the witness, that God hath given to us eternal life; and this life is through his Son. Ver. 12. - 1. This is the boldness which we have (εχθροσύνης) with him, that if we ask any thing according to his will, he will hear us.

Ver. 14. - 1. And this is the boldness which we have (εχθροσύνης) with him, that if we ask any thing according to his will, he will hear us.

Ver. 15. - 1. If any one see his brother sinning a sin

Lord made to his apostles, and which John himself hath recorded in the eighth chapter of his gospel, chap. viii. 28. - 1. He who believes on the Son of God, he who believes on the Son of God hath the witness concerning his Son.
not unto death, let him ask? God, and he will give him life; for those who sin not unto death. There is a sin unto death. I do not judge Dodridge, it is expressly promised, that any one who seeth his brother sinning a sin unto death, and seeth of God eternal life for the sinner, shall not send him to hell; as it without a prayer, the sinner's own repentance would not procure him that life. We may there, therefore, have it, in this passage, John speaks of persons and things very different from those which the authors now mentioned had in their eye, that these were all present, if we attended to the titles particular.

Because it was necessary to the success of the propagation of the gospel, God ordered it, that the open manifestations of individual sin was often a source of visible temporal judgments. Thus Paul, and the Corinthians, who had been guilty of great irregularities in the celebration of the Lord's Supper, 1 Cor. xii. 30. For this cause many of you etc., who are here seen in the first age persons, who being endowed with the gift of healing diseases, of nay a 11. (1 Cor. xii. 9) was regarded by the apostles as a means of healing the sick, who had repented of the sins which had brought on them the diseases under which they were labouring. We may there, there is a general promise to that effect, that when John, direct any one, who seeth his brother sinning a sin unto death, to ask God to give him life, he did not mean any ordinary Christian, but any spiritual man who was possessed of the gift of healing, and that the end and purpose for whom the spiritual man was to ask life, was not every brother with whom he came in contact, but those who had been penitent of his sin with some mortal disease, but who having repented of his sin, it was not a sin unto death: and that the life to be asked for was not eternal life, but such a miraculous recovery from the mortal disease under which he was labouring.

2. To the request of masters, John, in the passage before us, is treating of the subject which James hath just adverted to, and the prayer for his brother, whereupon he was labouring; called also, the raising him up, namely to health, as is plain from James v. 16.

3. Let him ask of God. In the original it is, he shall ask. But the future of the indicative is often put in scripture for the imperative. This asking James hath termed the invoking prayer of the righteous to obtain mercy, and the effect of the earnest supplication is, that God will grant the request. This God is the same as the Holy Ghost prayer for the miraculous recovery of the sick person: Also he that regardeth prayer, that the Spirit may be his helper, because the elder, feeling himself himself by the Holy Ghost, and that the prayers of the church endowed with the gift of healing diseases miraculously; and the asking prescribed by John, is what James calls the prayer of faith, see note 2. and the life to be obtained by such a recovery from a miraculous recovery of the sick sinner from the mortal disease under which he was labouring; calling also, the raising him up, namely to health, as is plain from James v. 16.

4. He will give him life. The life which was to be asked for through God's Spirit, and that God was to grant, could not be eternal life, because nowhere in scripture is it promised life promised to be given to any sinner, at the asking of another. But, it was only a life beyond death, a life given in the sight of God, which would not be taken again, for any purpose, to any sinner, merely because another asks it for him, may, that the prayers of the whole world united will not procure eternal life for a sinner. On the other hand, and that of his sin, he will necessarily obtain eternal life through the intercession of his own prayer, if he shall pray for himself, not. Since then, one person's asking God to grant eternal life to another, hath no influence to procure that favour, the life which was there only a temporary life; which God promised to grant, must have been temporal life only; consequently, John's direction, Let him ask God, and he will give him life, is equivalent to that of James, Let them pray over them, and the prayer of faith will save the sick, and the Lord will
say concerning it, that he should ask. But there is a sin not unto death.

17 All unrighteousness is sin. (Kcxi. 305.) But there is a sin not unto death.

18 We know, that whoever hath been gotten of God doth not sin, (wala. 78.) because he who is gotten of God (wag) guardeth himself, and the wicked one doth not lay hold upon him. (wala. 78.)

19 We know that we are gotten of God. (Kcxi. 305.) But the whole world lieth (w, 175.) under the wicked one. (wala. 78.)

Hence, (As. 104.) Moreover, we know that the Son of God (wass) hath come, and hath given us understanding, that we might know the true God. (wala. 78.) and so we are under the true God, (e) under his Son Jesus Christ. This is the true God, the eternal life.

...ing that grace is as expressly promised to follow the anointing of the sick, and the elder's prayer for their recovery, as the forgiveness of their sins? Or, hath this happened, because of those to whom their sacrament of extreme unction hath been distributed in a few have been sincere penitents? I suppose the Papists will affirm neither of these, as they would be a great dishonour to their church. And lest there should be any reason to think for God's not raising up the sick now, as anciently, according to his promise, and in the temporal punishment of their sins. And we must believe that these rites are a sacrament to which the graces of pardon and salvation are not annexed.

Note.—The power of the devil in the world, the wickedness and craftiness of his habitation, is often spoken of in Scripture. Thus, Eph. ii. 2. He is called 'the prince of the power of the air,' the spirit which now indecently worketh in the sons of disobedience. And, again (Eph. iv. 27.) he is called 'the god of this world,' and is said to 'blind the minds of the unbelievers.' I Pet. v. 8. He is said, 'to be going about as a roaring lion, seeking whom he may swallow up.' Further, wicked men are said, 2 Tim. iii. 26. to be 'held in the power of iniquity,' and 'in a state of darkness.' And, 1 Cor. x. 13. they are said to have 'beguiled you by its seductions.' And, Col. i. 13. believers are said to be 'delivered from the power of darkness, and transplanted into the kingdom of his beloved Son.' See the notes on 2 Cor. vi. 14. and on Eph. ii. 2. Because Romes uses the word αναστασις to denote the bodies of men lying on the ground slain, Doddridge thinks the apostle, by using that word here, represents the wicked men as being delivered from the power of darkness, as the destructive acts of the miserable and helpless state of mankind fallen by the stroke of that malicious merciless enemy.

5. There is a sin unto death.—From the account of 'the sin not unto death,' given in note 1, the reader will easily perceive the difference from 'the sin unto death.' There is a sin which has no continuance, or at least is not particularly repentable of the punishment which is therefore to follow. And it is said to be such, that the person who does not being inwardly moved of the Holy Ghost to pray for his recovery, the apostle in the subsequent clause forbade him, in such a case, as saith 1 John. 5:20...

6. I do not say concerning it, that he should ask.—Dodridge, who understands this of our praying for repentance and pardon in behalf of obstinate sinners, thinks the apostle's meaning is, 'I do not say that he should pray with a full assurance of being heard.' But as there is neither precept nor example in scripture, authorizing us to pray for pardon to obstinate sinners, the only thing we can pray for in their behalf is, that God would grant them repentance. And it is evident from what is said in that request, their pardon will follow.—On the other hand, the question under our subject, Doddridge's reflection is both plausible and benevolent. 'Let us not,' saith he, 'too soon pronounce the case of a sinner hopeless; but rather subject ourselves to the trouble of some fruitless attempts to reclaim him, than omit any thing where there may be a possibility of succeeding.'

Ver. 17. All unrighteousness is sin.—By unrighteousness the apostle means, every thing by which our neighbour is injured; and by a sin, all thing by which the person injured is stained. Aiding in this observation here, the apostle intended to intimate to the sick-sinner, that to render his repentance sincere, restitution must be made to every one whom he hath injured by his unrighteousness. In which case his sin, as the apostle adds, will be unto death.

21. Dear children, keep yourselves from worshipping false gods and images. Now, to shew my sincerity in this, and in all the things I have written to you, I conclude the whole with an Amen.

to be the true God. For these facts Gelasius appeals to Athanasius. Oecum. tom. 3. p. 708. The apostle, in saying children, keep yourselves from idols.—For the meaning of the words ἀδελφοὶ κἀλλιτόμενοι, see 1 Cor. viii. 2. The apostle condemned his disciples against going with the heathen into the temples of their idol gods, to eat of their feasts upon the sacrifices which they offered to these gods, and against being present at any act of worship which they paid to them, because, by being present at the worship of idols, they participated in that worship; as is first, from what St. Paul hath written to the Corinthians, 1 Cor. vi. 2. —The exhortation to the brethren to keep themselves from idols, sheweth that this epistle was intended for the converted Gentiles everywhere, as well as for the Jews in Judea, to whom I suppose it was first sent.

II. JOHN.

PREFACE.

Sect. I.—Of the Authenticity of John's Three Epistles.

The internal evidence of the authenticity of the three epistles commonly ascribed to John; having been explained in the Preface to the First Epistle, sect. 2., this section shall be employed in setting before the reader what is called the external evidence, arising from the testimony of contemporary and of succeeding authors, who speak of these epistles as written by John the apostle.

Lardner on the Canon, vol. iii. p. 282, hath shewed, That the first epistle of John is referred to by Polycarp, and by the martyrs of Lyons:—That his first and second epistles are quoted by Irenæus, and were received by Clemens of Alexandria:—That Origën saith, "John beside the Gospel and Revelation, hath left us an epistle of a few lines: Grant also a second and third: For all do not allow these to be genuine":—That Dionysius of Alexandria received John's first epistle, which he calls his Catholic Epistle, and likewise mentions the other two as ascribed to him:—That the first epistle was received by Cyprian:—And that the second is cited by Alexander, bishop of Alexandria.

Eusebius's testimony to the first epistle of John hath been already mentioned in his own words; Pref. to James, sect. 2. paragr. 2. In bearing that testimony, Eusebius insinueth that some ascribed the second and third epistles to another person of the name of John, called the Elder, of whom he speaks, lib. iii. c. 39. Jerome likewise hath mentioned this John in his catalogue. And Grotius, in a circumstance mentioned by Bede, in a passage to be produced immediately, hath ascribed the second and third epistles to another John, which is the testimon of the earliest and best Christian writers.

All the three epistles were received by Athanasius, by Cyril of Jerusalem, by the Council of Leodiæs, by Ephanius, and by Jerome. But the second and third were doubted by some in Jerome's time. All the three were received by Rutilin, by the third council of Carthage, by Augustine, and by all those authors who received the same Canon of the New Testament which we do. All the three are in the Alexandrian MS. and in the catalogue of Gregory Nazianzen, and of Amphilochius, who observes that some received only one of them. —The Syrian churches received only the first. See Pref. to James, sect. 2. paragr. 3. Nor did Chrysostom receive any other.

Bede, in the beginning of the eighth century, wrote thus in his exposition of the second epistle: "Some have thought this and the following epistle not to have been written by John the apostle, but by another, a presbyter of the same name, whose sepulchre is still seen at Ephesus; whom also Papias mentions in his writings. But now it is the general consent of the church, that John the apostle wrote also these two epistles: forasmuch as there is a great agreement of the doctrine and style between these and his first epistle. And there is also a like zeal against heresies."

Mill, in his Prolegomena, No. 153, observes, that the second and third epistles of John resemble the first in sentiment, phraseology, and manner of expressing things. —The resemblance in the sentiments and phraseology may be seen by comparing 2 Epistle verses 1 Epistle verses 2 Epistle verses 3. —And verse 7 with 1 Epistle verse 5. —And 3 Epistle verse 12. With John xix. 35. —Of John's peculiar manner of expressing things, 2 Epistle verse 7. —And 3 Epistle verse 11. are examples. —Mill farther observes, that of the 2d Epistle, which consists only of 13 verses, 8 may be found in the first, either in sense or in expression. See Whitby's Pref. to 2 John.

The title of elder, which the writer of the second and third epistles hath taken, is no reason for thinking that they were not written by John the apostle. For elder denotes that the person so called was of long standing in the Christian faith, and had persevered through a long course of years in that faith, notwithstanding the many persecutions to which all who professed the gospel were exposed in the first age. It was therefore an appellation of great dignity, and entitled the person to whom it belonged to the highest respect from all the disciples of Christ. For which reason it was assumed by the apostle Peter, 1 Pet. v. 1. —Heusner gives it as his opinion, that in the title of elder there is a reference to John's great age when he wrote these epistles, and that he was as well known by the title of elder as by his proper name; so that elder was the same as if he had said the aged apostle. —The circumstance that the writer of these epistles hath not mentioned his own name, is agreeable to John's manner, who neither hath mentioned his name in the gospel, nor proposeth to set epistle under his own name, but simply his. Besides, it may have been a point of prudence in the writer of these epistles to conceal himself, under the appellation of the elder, from his enemies, into whose hands these epistles might come. —Bezaeble and L'Enfant, in their preface to the second and third epistles, take notice that the writer of the third epistle speaks with an authority which is such, that the bishop of a particular church could not pretend to, "and which did not suit John the presbyter, even supposing him to have been bishop of the church of Ephesus, as the pretended Apostolical Constitutions say he was appointed by John the apostle. For if Diotrephes was bishop of one of the churches of Asia, as is reckoned, the bishop of Ephesus had no right to say to him, be thy portion this epistle doth, ver. 10. "If I come, I will remember his deeds which he doeth. That language, and the visit made to the churches, denote a man who had a more general jurisdiction than that of a bishop, and can only suit St. John the apostle." —This threatening, therefore, is an internal proof that the third epistle belongs to John, who, by his miraculous powers as an apostle, was able to punish Diotrephes for his insolent carriage toward the members of his church, and toward the apostle himself.
Sect. II.—Of the Person to whom John wrote his Second Epistle.

The inscription of this epistle is Ἐκκλησία ἐκκλησίας; which hath been translated and interpreted differently, both by the ancients and the moderns. Some, fancying Ἐκκλησία to be a proper name, have translated the inscription thus: 'To the Lady Eclesita.' Accordingly, in the Adumbrations of Clemens Alexandrinus, this epistle is said to have been written to a Babylonian woman, or virgin, named Eclesita. Among the moderns, Wolf and Wetstein are of the same opinion as to the name of this woman. But Heusner and Benson contend that her name was Κυρία, Kyria, and translate the inscription thus: 'To the elect Kyria.' Occumenius in his prologue saith, 'He calleth her Elect, either from her name, or on account of the excellence of her virtue.' And in his commentary on the beginning of the epistle he saith, 'John did not scruple to write to a faithful woman, forasmuch as in Christ Jesus there is neither male nor female.'—On the other hand, in the passus, among the ancients, thought that this particular church was meant by the apostle; and of the moderns, Whitby and Whiston were of the same opinion; for they say, this epistle was not written to a particular lady, but to a particular church: And Whiston mentions the church of Philadelphia; but Whitby that of Jerusalem, the mother of all the churches. Our English translators, therefore, have been puzzled in their conjectures concerning this matter; which Mill also, and Wall, and Wolf, with Le Clerc and Lardner, have adopted. Beza too was of the same opinion, for in his note on the inscription he thus writes: 'Some think Eclesita a proper name, which I do not approve, because in that case the order of words would have been Κυρία Ἐκκλησία; 'To the Lady Church.' Christians have therefore always been of opinion concerning matters of religion. But those who thus reason ought to consider, that the person to whom the apostle gave this advice was a woman, whose benevolent disposition laid her open to be imposed on by cunning deceivers. They ought also to call to mind the black picture which the apostle Paul, in his second to Timothy, chap. iv. 3, 4, and his epistle to Titus, chap. i. 10, 12, hath given of the ancient heretical teachers; together with what the Fathers have written concerning their base arts, their impurity, their monstrous tenets, their hypocrisy, their covetousness, and their debauchery. For, if they attend to these things, they will be sensible that the apostle's directions to his disciples means too severe; especially as these heretical teachers pretended to be inspired; nay, to possess an higher degree of inspiration than even the apostles themselves were endowed with. Besides, John's direction to this lady and her children are not inconsistent with the precepts of the other apostles, who have commanded us most fully to bear with those who err in charity, though they claim them: for the persons they had in view in these precepts were not false teachers, who disseminated their corrupt doctrines and who erred from corruption of heart, but persons who erred through weakness of understanding and ignorance. This is plain from Paul's ordering Titus to rebuke the false teachers in Crete with a cutting sharpness; and from his commanding Timothy to shun the company of obstinate heretics. And as John's advice to this lady is not inconsistent with the precepts of his brethren, so neither do they contradict his own precepts, earnestly and repeatedly delivered in his first epistle, to love and to do good to the worst of men. They are only advices to this lady and her children, not to expose themselves to the danger of being seduced by false teachers, and not to aid them in spreading their errors. His advice, therefore, ought to be attended to by those who, either from piety or benevolence, are disposed to shew hospitality to teachers, of whose character and tenets they are ignorant; because such, notwithstanding their shew of godliness, and their plausible discourse, may be deceived; which case, the sinuous winds of error enter into their houses, or who give them money, certainly become partakers of their evil deeds, as the apostle in this epistle hath expressly declared.
The apostle, after addressing this letter to a woman of distinction and her children, and expressing a great affection to them on account of their adhering to the truth of the gospel, ver. 1.—declared that he was moved thus to love them, by the gospel itself, ver. 2.—And as a testimony of his love, he gave them his apostolic benediction, ver. 5.—Then told this lady, that he felt the greatest joy when he found some of her children, with whom he had conversed perhaps at Ephesus, walking in the truth; that is, holding the true doctrine of the gospel, and behaving suitably to that doctrine, ver. 4.—From this he took occasion to exhort them, to love all the sincere disciples of Christ, and to do them good offices, according to the commandment which Christ gave to his apostles at the beginning, ver. 5.—and to express their love to Christ by obeying all his commandments; particularly the commandment they had heard from the beginning, that they should love one another sincerely with a pure spiritual love, ver. 6.—Next he told this excellent lady, that his joy on account of her children's walking in the true doctrine of the gospel concerning the person of Christ, was the greater, since some of them were false teachers whom he denied that Jesus Christ had come in the flesh. Each of these, he told her, was the deceiver and the antichrist foretold by our Lord to come. This account of the false teachers the apostle gave, lest the lady and her children, deceived by their plausible speeches, and their show of extraordinary piety, might have been disposed to show them kindness, and yield to them to be the servitors of Christ, ver. 7.—He, therefore, desired them to be on their guard against such teachers, for this among other reasons, that if they should be drawn away by them, he would lose the reward which he expected for his having, not only faithfully, but successfully, taught them the true doctrine of the gospel: For he wished that his reward might be complete, through their continuing in their belief and practice of the truth, ver. 8.—Moreover he told them, that the teacher who doth not abide in the true doctrine concerning the Son of God, he doth not acknowledge the truth of God's testimony concerning his Son. But the teacher who continueth to hold that doctrine, acknowledges the Son's testimony concerning himself, as well as the Father's, ver. 9.—Wherefore, if any teacher came to them, and did not bring the true doctrine concerning Christ, he forbade them to receive him into their house, or to much as to give him the common salutation or wish of health, ver. 10.—Because the person who gives any encouragement to false teachers, though it be done inconsiderately, is in some sort accessory to the miscarriages which his pernicious doctrine may occasion, ver. 11.—He then told them, that he had many other things to say to them concerning these impious teachers, but that it was not convenient for him to mention them, because he hoped to come soon and converse with them personally, in a more free manner than he could do by letter, that their mutual joy might be complete, ver. 12.—And so concluded with giving this lady the salutation of the children of her sister, to whom likewise he gives the embellishment of elect, on account of the excellence of their character, ver. 13.

**Commentary.**

VER. 1. The aged apostle to the excellent lady and her children, whom I love sincerely: and not I only, but all also who know the true doctrine of the gospel, love her and her children sincerely.

3 This love I and all who know the truth bear to you, through the influence of the gospel which abideth among us, and shall be continued with us to the end of the world.

3 Grace, mercy, and peace, (see the future for the imperative, Es. iv. 1.) be with you, from God the Father, and from Jesus Christ the Son of the Father, together with the possession of truth, and of love of God and to man.

4 I rejoiced greatly when I found some of thy children, with whom I conversed lately, holding the doctrines and observing the precepts of the gospel, as these were preached by us according to the commandment which we received from the Father.

2. And shall be with us for ever.—John mentioned the continuance of the Christian religion in the world for ever as a proof of its excellence, and of God's care to support it, notwithstanding the attempts of infidels to destroy it; for these considerations must have been a great encouragement to all in the first age who had received the gospel, to maintain it, although by so doing they exposed themselves to much persecution.

3. And from Jesus Christ the Son of the Father, with truth and love.—Whitby, supposing the clause ηυπαρκει γηγενοται αποτιμησιν απ' αυτου to be an Hebraism, connects it with 'the Son of the Father,' and translates the passage thus: 'From Jesus Christ the true and beloved Son of the Father.' But others construe the passage in this manner: Grace, mercy, and peace, with truth and love, be with you from God the Father, and from Jesus Christ the Son of the Father. This construction, I think, should be followed.

VAR. 4. —And from Jesus Christ the Son of the Father, with truth. —Boisot reads ηυπαρκει γηγενοται αποτιμησιν απ' αυτου signifies. From this expression Esquirol inferred that some of this lady's children were not Christians. But I rather suppose with Lophius, that John speaks of such of her children as in the course of their affairs had come to the place where he was, and that these, being conversed with them, he had found them sound, both in the faith and in the practice of the gospel. After they returned home, the apostle inscribed this letter to them, as well as to their mother, and by which he bestowed on them in it, he no doubt encouraged them much to persevere in the truth.

VAR. 5. —Walking in truth. —As walking denotes in scripture the course of a man's behaviour, Es. iv. 9. "Walking in truth" may signify, not only that a young persons maintained the true doctrine of the gospel concerning the person of Christ, ver. 7, but that their com-
And now I beseech thee, lady, not as writing to thee a new commandment, but that which we had from the beginning, that we love one another. 3

And this is the love, that we walk according to his commandments. This is the commandment, even as ye have heard from the beginning, that ye may walk in it. 3

(1 John 2:5-3:3). For many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh. This is the deceiver and the antichrist. 3

Look to yourselves, that we may not lose the temple which we have wrought, but may receive a full reward. 3

Whosoever [es] goeth beyond, and doth not abide in the doctrine of Christ, acknowledgeth not God. He who abideth in the doctrine of Christ, the same acknowledgeth both Father and the Son. (See 1 John v. 12, note.)

If any one come to you, and do not bring this doctrine, do not receive him into your version was in all respects suitable to the gospel. In this joy the apostle acknowledged his entrance to the church of God, and his cause was not the less powerful to the enemy of God, that his love was not the less powerful to the enemy of God, that his love for such derive their greatest happiness from the faith and holiness of their disciples. John spoke in the same manner concerning Jesus, 3:14, 15; and concerning his converts, 1:1; 3:1; also concerning the faith, the perfect and the body, the external and the external, the spiritual and the spiritual, and the external and the perfect. 1

Now I beseech thee, lady. This sort of address shews both a better and a whole different intimate relationship, many individuals, to which, in the opinion of some, this letter was directed. See pref. sect. 2.

Not as writing to thee a new commandment.—The apostle doth not speak of a new commandment, in the sense in which our Lord uses the phrase, when he says his disciples, John viii. 34.

A new commandment I give to you, that ye love one another: as I have loved you, that ye also love one another. See 1 John ii. 8, note 1. But his meaning is, either that the commandment to love one another, which he gave to this lady, was not a commandment which had not been delivered to the church; or that the commandment was not a commandment peculiar to the gospel. The first of these I take to be the apostle’s meaning; as he tells this lady, that the doctrine concerning the faith and holiness of the disciples was not addressed to them from the beginning.

But that which we had from the beginning, that we love one another, and are of one spirit. This commandment is not the less than the other, and is not the less than the other. In all his writings, John shewed himself not only a faith-follower, but an apostle of Jesus Christ, and the apostle of Jesus Christ. And by being an apostle of Jesus Christ, he wished to proclaim that admirable disposition in all the disciples of Jesus. See the conclusion at the end of this epistle.

This is the love, that we walk according to his commandments. Most commentators think John is here describing the love mentioned in the preceding verse, namely, the love which Christians owe to each other. But since he tells us, that the love of which he now speaketh consists in the keeping of God’s commandments, he must mean the love of God: for he delivers the same sentiment, 1 John v. 3. This is the love of God, that we keep his commandments. 3

This is the commandment; that is, the commandment by way of example. Wherefore, though the apostle do not tell us what he means by this example, yet by calling it the commandment, he certainly directs us to God’s great commandment to obey his beloved Son Jesus Christ, whom he sent into the world made flesh, to save sinners. To this interpretation, the reason assigned by the apostle in the next verse, for putting the disciples in mind of God’s commandments, agreeeth; for ‘many deceivers are entered into the world.’

Even as ye have heard from the beginning, that Jesus Christ is the Son of God; and the Son abideth in the flesh. The apostle begins the beginning of the gospel, declared it to be God’s commandment to obey Christ, John might well say, for they had been preached from the beginning in order that they might constantly obey it. 3

Ver. 7—1. Who do not confess Jesus Christ did come in the flesh. To be the deceiver of the truth, is, rightly translated did come; for Jesus Christ was not on earth in the flesh when John wrote this, as the translation in our English Bibles shows. And they who undermine their faith, are not to be feared. For which reason no translation of this clause, which representeth Jesus Christ’s non-arrival, can be just. See, in his note on 3:16, after observing that it is not the participle of the present, but of the imperfect tense, tells us, that this participle is used in innumerable places for the, and gives us an example, 3:3.

And this is the love of God, that we love one another. For all have sinned, and come short of the glory of God; 3:18. And we have not heard this from the beginning, that we may see your face. It is necessary to call the reader’s attention to this, but must be done with caution, for otherwise it will be a sole advice to this pious lady and her children. See the following note.
II. JOHN.

11 For he that wiseth him happy, partaketh in his deeds, which are evil.

12 Having many things to write to you, I did not incline to communicate them by paper and ink: (αὐτοὶ) because I hope to come to you, and speak face to face, that our joy may be made complete.

13 The children of thy elect sister salute thee. Amen.

Do not receive him into your house, nor express your approbation of him by giving him the common salutation. If he bring with him, to receive and entertain strangers in one's house was considered, either as a duty which friends mutually owed to each other, or as the beginning of a lasting friendship. But after the inhabitants of these countries became Christians, they exercised hospitality to their stranger brethren from a still nobler principle, especially when these strangers were employed in spreading the gospel. For that case, love to Christ and a regard to his religion strongly moved them to these kind offices; see Rom. xii. 13. From the example of Apostle, mentioned Acts xviii. 27, and from what is insinuated 2 Cor. ix. 1 concerning the false teachers who had come from Judea to Corinth, it appears, that when the brethren had occasion to go to any church where they were not known, they carried letters of recommendation from persons who were acquainted with some of the members of that church, who, on the credit of these letters, received and entertained them. Or, if these strangers had no names or letters, they may have known and been acquainted with certain disciples of Christ, by declaring their faith to the bishop and elders of the church to which they came, as is insinuated in the first clause of this verse. But we cannot say with certainty to which of these customs the Apostle referred, who is understood to have written this letter being rich, and of a very benevolent disposition, perhaps also in a place where the Christians were too few, or too poor, to have a fund for the entertainment of strangers, she might think herself under the more obligation, to pay attention to the wants of those strangers who went about preaching the gospel. Wherefore, to prevent her from being deceived by impostors, the Apostle directed her to require those teachers to give an account of the doctrines which they taught; and if she found that they did not hold the true doctrine concerning the person of Christ, he advised her not to receive them into her house, nor even to give them the common salutation of wishing them health and happiness. For, among the Christians of that age, this wish was not a mere compliment, as with us, but an expression of real good-will. The Apostle's advice, therefore, was perfectly proper, because they who entertained, or otherwise showed respect to false teachers, enabled them the more effectually to spread their erroneous doctrine, to extirpate, because of that done but the virtuous can be the objects; neither can it be the love of gratitude, since gratitude is due only to benefactors: but it must be the love of benevolence; an affection which all may exercise toward all: only it is more especially due to the good. Yet every kind of benevolence will not mark a person as a real disciple of Christ, nor banish from one's mind all fear of the judgment, because some may be benevolent naturally, and others may do beneficial actions merely to gain applause, or to promote some worldly purpose. Whereas the benevolence peculiar to the real disciples of Christ, is that alone which proceeds from love to God, and from a regard to his will. So John hath told us, chap. v. 3. By this we know that we love the children of God: and this manner of principle keep his commandments, particularly his commandment to love one another: Yet, however, in word or in tongue only, but in truth and in deed, by doing them good according to our power. If so, our love to each other is to be judged of and measured, not so much by the warmth of our affection, for that depends on one's natural temper, as by our doing good to others from a regard to the commandment or will of God.—That true Christian love consists in benevolence, John hath taught us, by telling us, that as the love of God to us consists in his doing us good continually, so our love to one another consisteth in doing them good, even to the laying down our lives for them, 1 Epist. ii. 18.—According to this view of love, persons whose natural temper does not admit of great warmth of affection, but who, from a habitual regard to the will of God, do all the good they can to others, really possess a greater degree of the love which Christ hath enjoined; than those persons who, having warmer affections, are moved to do acts of beneficence merely from natural disposition, without any regard to the will of God.

If the love which Christ hath enjoined consists in benevolence, how fortunate are those to whom God hath given the means of doing good, not only to their own relations and friends, but to the poor and needy who apply to them; and how cogent are the obligations which God hath laid on the great, the powerful, and the rich, to be general benefactors to mankind, by doing good and communicating. Being thus imitators of God in his greatest attribute,
III. JOHN.

PREFACE.

Sacr. I.—Of the Authenticity of the Third Epistle of John.

For the proofs of the authenticity of this epistle, see Pref. 2 John, sect. 1. To which may be added, that, in the third epistle, we find some sentiments and expressions which are used in the second. Compare ver. 4, with 2d epistle, ver. 4., and ver. 13, 14, with 2d epistle, ver. 12.

Sacr. II.—Of the Persons to whom this Epistle was written.

This short letter is inscribed to a person named Gaius, or, according to the Latin lexicography, Caius; a common name, especially among the Romans. In the history of the Acts, and in the epistles, we meet with five persons of this name.—1. There is a Caius who was with St. Paul in Ephesus during the riot of Demetrius, and who is called ‘a man of Macedonia,’ and ‘Paul’s companion in travel,’ Acts xix. 29.—2. A Caius is mentioned Acts xx. 4. called Caius theorian, which was a city of Lycaonia or Isauria. Probably he was a person different from the Macedonian Caius, though like him he was Paul’s assistant in preaching the gospel. Caius of Derbe accompanied Paul to Jerusalem with the collection for the saints. Probably, therefore, he was chosen by the churches of Lycaonia their messenger for that effect.—3. Paul, writing from Corinth to the church of Rome, speaks of a Caius with whom he lodged, Rom. xvi. 23, who was a very benevolent person, and in opulent circumstances: for the apostle called him hios host, and the host of the whole church of Corinth. Wherefore, as the Caius to whom John wrote his 3d epistle, was in like manner a very benevolent person, and in good circumstances, Beza, and after him Lightfoot, conjectured that he was the Caius who, in Paul’s epistle to the Romans, sent his salutation to the church at Rome.—4. The same apostle mentions his having baptized one of the name of Caius at Corinth, 1 Cor. i. 14. Probably he was the person whom his epistle to the Romans, which was written from Corinth, Paul calls hios host and the host of the church.—5. There was a Caius to whom John wrote this third epistle. Him Eustius and Heusman thought a different person from all those above mentioned, because the apostle, by numbering him among his children, ver. 4. hath insinuated that he was his convert, which they suppose he could not say of any of the Caius’s mentioned above.

In the ancient history of the church, we meet with three persons of the name of Caius. One of them a bishop of Ephesus, another of Thessalonica, and a third of Pergamos; all about this time.—Whiston and Mill have said, that the bishop of Pergamos was the Caius to whom John wrote his third epistle. But, as Lardner observes, they said this on the testimony of the pretended Apostolical Constitutions, which in the present affair are of no authority at all. Besides, from the epistle itself it is evident, that Caius, to whom it was written, was at that time a person in a private station. Lardner’s account of Caius is, that he was an eminent Christian, who lived in some city of Asia not far from Ephesus, where St. John chiefly resided after his leaving Judea. For, ver. 14, the apostle speaks of shortly coming to him; which he could not well have done if Caius lived at Corinth, or any other remote place.” Canon, vol. iii. p. 293.

Caius being neither a bishop nor a deacon, but a private member of some church of which the apostle took the inspection, his hospitality to the brethren, and to the strangers who came to him, is a proof that he possessed some substance, and that he was of a very benevolent disposition. Grotius thought Caius a good Christian, who lived in one of the churches or cities mentioned in the Revelation. However, as John hath not suggested any circumstance by which we can distinguish his Caius from others of the same name, it is impossible to say with any certainty who he was, or where he lived.

Sacr. III.—Of the Apostle’s Design in writing his Third Epistle, and of the Persons who are mentioned in it by name.

It doth not seem to have been John’s design in writing to Caius, either to guard him against the attempts of the heretical teachers who were gone abroad, or to condemn the errors which they were at great pains to propagate; but only, in the first place, to praise Caius for having shewed kindness to some brethren and strangers, who, in journeying among the Gentiles, had come to the place where Caius resided; and to encourage him to shew them the like kindness, when they should come to him again in the course of their second journey.—In the next place, he wrote this letter for the purpose of rebuking and restraining one Diotrephes, who had arrogantly assumed to himself the chief direction of the affairs of the church of which Caius was a member; and who had refused to assist the brethren and strangers above mentioned; and even had hindered those from receiving and entertaining them who were desirous to do it. In the third place, the apostle wrote this letter to command an excellent person named Demetrius, who, in disposition
and behaviour, being the reverse of Diotrepheus, the apostle proposed him as a pattern whom Caius and the rest were to imitate.

Commentators are not agreed in their accounts of the brethren and the strangers, to whom Caius shewed kindness as they passed through his city. Grotius and Lampe thought these strangers were believing Jews, who had been driven out of Palestine by their unbelieving brethren, or who had been forced away by the calamities brought on that country during the Jewish war, and had come into Asia in hopes of obtaining assistance from the Christians in that province, or perhaps of obtaining a settlement among them. Grotius supposes Diotrepheus would not receive these strangers, nor even the brethren, that is, the Christians who were of his acquaintance, because they joined the rites of the law with the gospel. This, likewise, was the opinion of Le Clerc and Beausobre. Wherefore, according to these authors, Diotrepheus was a Gentile convert, and zealous for the freedom of the Gentiles from the yoke of the law. But Mosheim rejects their opinion, as having no foundation in antiquity. Others think these strangers were Gentile converts, whom Diotrepheus, a Jew zealous of the law, would not receive, because they did not observe the rites of Moses. That opinion Benson adopted, founding it on this circumstance, that Diotrepheus 'did not receive John;' that is, did not acknowledge his authority as an apostle. For he thinks none but the Judaizing teachers denied the authority of the apostles. The brethren who were hospitably entertained by Caius, were some believers who had gone from Ephesus to the church where Caius abode; for they are said to have praised his liberality, in the presence of the church over which John presided. Probably they belonged to the smaller number of the brethren who had desired Caius to help these brethren and strangers forward on their journey, it implied that they had gone forth, or were going forth, on a second journey among the Gentiles, in which they proposed to visit Caius again. Eusius conjectures, that John sent this letter to Caius by them.

The account given, ver. 7, of the purpose for which the brethren and strangers went forth to the Gentiles, inclines me to think they were preachers: 'For his name's sake they went forth.' Bede however informs us, that anciently two interpretations were given of these words. The first was, 'For his name's sake they went forth to preach the gospel;' the second, 'For the faith and profession of his name.' If these brethren were Gentiles, they might have been exiles from their native country. Heuman adopts the latter interpretation, and often calls these strangers exiles; and with they were Gentiles. But, as the brethren are distinguished from the strangers, and as it is said that they bare witness to Caius's love before the church, it is reason to think these brethren were members of the church over which St. John presided. And with respect to the strangers, without determining in this place whether they were exiles from their own country or not, I suppose, that, having come to the place where the brethren whom the apostle speaks dwelt, they joined them in their journey, which I think was undertaken for the sake of preaching Christ to the Gentiles. If I am right in this conjecture, the strangers as well as the brethren were preachers, as above observed. For, if they were only persons in want, it was no commendation of them, 'that they went forth taking nothing of the Gentiles;' because, standing in need of alms, it was their duty, not only to receive but even to ask alms, for the support of their life, from the unbelieving Gentiles; whereas specially as the many place of the Christians to whom they could apply for relief. Whereas, if they were preachers, they were greatly to be praised, when, in imitation of the apostle Paul, they supported themselves by their own labour, and took nothing from their Gentile converts on the score of maintenance, lest it might have marred the success of their preaching. In short, if these brethren and strangers had not been preachers, the apostle could not with propriety have said, ver. 8. 'We therefore ought to receive such, that we may be joint labourers in the truth.' For the terms laborers and joint laborers are always, in the apostolical writings, applied to preachers of the gospel, or to those who in some way or other assisted the preachers of the gospel. These things Lardner did not attend to when he said, 'I see nothing that should lead us to think preachers are spoken of, but only persons in want.'

Commentators are no less divided concerning the character and office of Diotrepheus. Erasmus in his paraphrase saith, Diotrepheus was the author of a new sect. This likewise was Bede's opinion. But, as other learned men have well argued, if Diotrepheus had been a heretic, corrupting the Christian doctrine, the apostle doubt would have cautioned Caius, and all the members of his church, to have avoided him, as he desired the elect lady to avoid the false teachers of whom he wrote in his letter to her. But this, as Lamys observeth, he did not do. He only reproved the pride of Diotrepheus, his contempt of the apostle's authority, but especially his ordering the members of his church not to shew kindness to the brethren and the strangers who applied to them for relief.

It is the opinion of many, that Diotrepheus was a bishop in the church where he resided, and of which Caius was a member. In support of their opinion they observe, first, That he is said to have hindered those from receiving the brethren. Secondly, He is the member of the church who desired Caius to help these brethren and strangers forward on their journey, it implied that they had gone forth, or were going forth, on a second journey among the Gentiles, in which they proposed to visit Caius again. Third, Heuman observes that, on his return, he wrote to the bishops and elders of that church, to be by them read in the public assemblies for the instruction of their people. But, as Diotrepheus did not acknowledge John's authority, he had reason to fear, that if he had written to the church, and had sent his letter to Diotrepheus to be read by him publicly to the brethren, he would have been ashamed that they were overruled by the bishop; or, if it had been read to the church without his consent, he would have rendered it ineffectual by means of his adherents.

Heuman thought that Diotrepheus was a deacon; and that, having the charge of the church's stock, he had it in his power to refuse relief to the brethren and strangers who applied to him; and that by so doing he cast them out of the church, that is, obliged them to depart. But Lardner, who supposeth Diotrepheus to have been a bishop, argues, that he loved to rule every thing in his church according to his own pleasure, his office as bishop enabled him to restrain the deacons from employing any part of the church's stock in relieving the brethren and the strangers.

Demetrius, who is so highly praised by the apostle in this letter, is thought to have held some sacred office in the church of which Caius was a member. But Benson rejects this opinion, because, on that supposition, Caius must have known him so well as to need no information concerning his character from the apostle. Benson therefore believes it may have been the occasion of this letter, and one of the brethren who went out to preach to the Gentiles. But whoever Demetrius was, his character and
behaviour were the reverse of the character and behaviour of Diotrephes. For the apostle speaks of him as one who was esteemed of all men, and whose behaviour in every respect was conformable to the gospel; in short, one to whom the apostle himself bore the most honourable testimony. This high character of Demetrius, John wrote to Caius, that he and all the members of the church might imitate him rather than Diotrephes, whose arrogance, uncharitableness, and contempt of the apostle's authority, were so great, that he threatened to punish him for these enormities when he visited Caius; which he promised to do soon, that he might have an opportunity of speaking with Caius face to face concerning that imperious man.

Sect. IV.—Of the Date of the Second and Third Epistles of John.

Or the time of writing the second and third epistles of John, nothing, as Lardner observes, can be said with certainty. But he tells us, "Mill places them about the same time with the first, that is, in the year 91 or 92. Whiston supposes that they were written about the year 82 or 83. I imagine that St. John was somewhat advanced in age, and that he had resided a good while in Asia before he wrote any of these epistles; consequently I am disposed to think that these two were not written sooner than the first. And as it was before argued, that the first epistle was written about the year 90, these two may be reckoned to have been written between the years 80 and 90." Thus far Lardner, Can. vol. iii. p. 313.

In the preface to the first epistle, I have attempted to shew from the epistle itself, that it was written about the time of the destruction of Jerusalem: But there is nothing in the second and third epistles leading us to think they were written so early. We may therefore fix their date as late as Lardner hath done; or even later, when John was so old as with much propriety to take the title of the elder, or aged apostle, by way of eminence.

View and Illustration of the Matters contained in this Epistle.

To encourage Caius to persevere in that virtuous course by which he had obtained the love of all who knew him, John, in the inscription of this letter, declared his own love to him, on account of the uncommon goodness of his character and actions, ver. 1.—and prayed to God to prosper him in his spiritual concerns, ver. 2.—and told him what joy it gave him, when the brethren who had been assisted by him, brought him the welcome news of his perseverance in the true doctrine of the gospel, ver. 3.—because the apostle's greatest joy was to hear that his disciples walked in the truth, ver. 4.—Next, he praised Caius as acting agreeably to the gospel, when he shewed kindness to the brethren and to the strangers who had applied to him for succour in their straits, ver. 5.—And to encourage him to persevere in these charitable Christian offices, he told Caius, that the brethren and strangers, when they returned, bare an honourable testimony to his love publicly before the church over which John presided. And as they were, at the time this letter was written, making a second journey among the Gentiles, he told them, if he helped them forward a second time, in a manner worthy of God whom they served, by succouring them he would still do a good work acceptable to God, ver. 6.—because these brethren and strangers, for the sake of publishing the name of Christ and the doctrine of the gospel among the Gentiles, were gone forth, as formerly, with a resolution of taking nothing on the score of maintenance from the Gentiles, notwithstanding they greatly benefited the Gentiles by preaching the gospel to them, ver. 7.—For which cause, all who had the furtherance of the gospel at heart, he told them, were bound to shew such persons kindness, that they might be joint labourers with them in spreading and establishing the truth, ver. 8.

Next, he told Caius, that he would have written the same exhortation to the church of which he was a member; but he had abstained from writing, because Diotrephes, who ruled every thing in that church according to his own humour, did not acknowledge his apostolical authority; thereby insinuating, that Diotrephes probably would have suppressed any letter which the apostle might write, ver. 9.—He added, that because Diotrephes did not acknowledge his authority, he would, when he came among them, put him in mind of his deeds; his prating against the apostle with malicious words, his not receiving the brethren and the strangers who had applied to him in their straits for succour, his hindering the members of his church from assisting them, who were disposed to do it, and his casting those out of the church who had persevered in assisting them, contrary to his arbitrary orders. By this, I think, the apostle threatened to exercise his miraculous power in punishing Diotrephes for his evil deeds, ver. 10.—But, beloved, said he, do not imitate what is evil in Diotrephes, but what is good in Demetrius, one of your own church: For he who doth good actions is begotten of God; but he who doth evil actions hath not seen God—he hath no right knowledge of God, ver. 11.—He then told Caius, that Demetrius was every way worthy of being imitated, because he was praised not only by all good men, but by the gospel itself, his temper and actions being conformable to the precepts of the gospel in every respect. To these honourable testimonies John added his own approbation of Demetrius's character, which Caius knew to be a true testimony, because he knew that the apostle never praised any person from flattery, ver. 12.—He told him farther, that he had many things to write to him concerning the unchristian temper and conduct of Diotrephes; but he would not commit them to paper, lest his letter, falling into other hands, might be shewn to that imperious man, and enrage him against Caius, ver. 13.—But he hoped to visit Caius soon, and then would speak to him mouth to mouth freely concerning Diotrephes. In the mean time, to testify his esteem of Caius, he gave him his apostolical benediction, together with the salutation of all the faithful who were with him; and whom he named the friends, because they were the friends of Christ, and lived in strict friendship with each other. Lastly, he desired Caius in his name to wish health and happiness to all the faithful in his church, whom he termed the friends, because they also were the friends of Christ, and lived in the strictest friendship with each other, ver. 14.

NEW TRANSLATION.

VER. 1. The elder to Caius the beloved, whom I love in truth.

VER. 1.—The elder to Caius the beloved of all who know him, whom I also love most sincerely.

VER. 1.—1. The elder.—This appellation signifies the aged apostle. See Pref. to 2 John, sect. 1. par. 2. 2. To Caius (see Pref. sect. 2.) the beloved, whom I love in truth.—See 2 John, ver. 1. note 6.
III. JOHN.

2 Beloved, having the highest opinion of thy faith and love, I pray to God that with respect to all things thou mayest prosper, and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and bare witness to thy truth, even as thou walkest in truth.

4 I have no greater joy than those which I have (1 John 2:26) when I hear my children were walking in truth.

5 Beloved, thou dost faithfully what thou performest for the brethren, and for the strangers.

6 (1 John 3:17, 18) These have borne testimony to thy (agapē) love in the presence of the church; whom if thou help forward on their journey in a manner worthy of God, thou wilt do well;

7 Because for his name's sake they went forth, receiving nothing from the Gentiles.

Ver. 2.—1. Beloved, I pray that with respect to all things thou mayest prosper.—In the Greek it is, ἐπεί οὖν, ἵνα περισσεύῃς ἡ ἡγαγία ἡς ἔχεις, which in our Bible is rendered, 'Pent above all things that thou mayest prosper.'—Benz's commentator, with De Wette, understands οὖν as an adversative particle, and supposes that it signifies, 'Pent above all things, since thou hast attained considerable worldly losses.'—But this makes no sense for either of these conjectures. His worldly affairs, at the time of writing, were such as enabled him to lead and entertain the brethren and strangers who applied to him for relief. Perhaps also he gave them money to defray the expenses of their journey among the Gentiles. But be this as it may, it is evident that Caius had made himself remarkable among the Christians in that part of the world for his many virtues. For the apostle made his presidenency in the Christian graces the measure of that temporal prosperity and health which he wished to him, not for his own sake alone, but for the benefit of the church. Wherefore, in the apostle's apostrophe to Caius, there is a delicate intimation, that if Caius's riches, of which he had made so good a use, and his bodily health, were in proportion to his virtues, they would be very great, and the life-long enjoyment of all the convenience of his life and health would be a singular blessing to the church.

1. For I rejoiced greatly.—The connection in which this verse stands with ver. 2, where the apostle told Caius that he prayed for him, teacheth us, that the most proper expression of our joy for the present circumstances of the church is, not, as in the apocryphal gospels, a deliberate and open expression of the same; and to pray that these blessings may be continued to them.

Ver. 3. When the brethren came.—That εἰς τοὺς ἕρωμας is rightly rendered came, see proved 2 John ver. 7. note 1.—The brethren here spoken of seem to have been those mentioned ver. 8, who, having been sent by the apostle either to convert the Gentiles or to water the Gentile churches already planted, had been hospitably entertained by Caius, and perhaps assisted by him with money and supply, and who, on their return to the apostle, had, in a meeting of the church over which he presided, given an account of Caius's perseverance in the truth, and declared the great kindness which he had shown to them, ver. 8, which was the more acceptable to them, as they had generously resolved to take nothing for their maintenance from the churches, but to make it, if possible, return to them.

2. And bare witness to thy truth.—The apostle emphatically terms Caius's joint works of charity with faith in the doctrines of the Alexandrian church, 'truth.' For there is no true faith without good works; and good works always produce good works; neither are any works good but such as proceed from faith. The two joined constitute the truth of religion.

Ver. 4.—1. I have no greater joy than those which I have.—In the first clause of this verse the apostle implies that there is no true faith without good works; and as the plural demonstrative pronoun τινις, concerning which it must be with, (τινις, τινις, τινις, τινις) cannot be translated, we must add the omission of these words. Richer's note on this verse is good:—'True ministers rejoice more for the welfare of men's souls than for seeking wealthy and worldly honours.'—See 3 John ver. 6, note 2.

2. When I hear.—So αἱ εἰς τοὺς ἕρωμας must be translated. This use of εἰς τοὺς ἕρωμας is peculiar in Justin. See, however, Iren. iv. 199.

[It is inferred,] I think John, by reckoning Caius in the number of his children, means to tell us that Caius was converted by him. Others, however, are of opinion, that the apostle gave to
III. JOHN.

8 We, therefore, do not undertake expensive journeys for the sake of preaching the gospel, ought to entertain in our houses those who do so, that in this manner we may be joint labourers with them in spreading the gospel.

9 I would have written the same exhortation to the church of which thou art a member; but Diotrephes, who loveth to rule them, doth not receive us.*

10 For this cause, when I come, I will bring his deeds to remembrance which he practiseth, prating against us with malicious words; and, not content therewith, he doth not himself receive the brethren, and forbid them that would, and casteth them out of the church.

11 Beloved, do not thou imitate what is evil, but what is good.\(^1\) He who doth good is of God; but he who doth evil hath not seen God.\(^2\)

12 Testimony is borne to Demetrius by all men,\(^3\) and by the truth itself. And we also bear testimony; and ye know that our testimony is true.

13 I have many things to write,\(^4\) but I do not incline to write these to thee with pen and ink to receive neither entertainment nor money from the Gentiles, lest I should make the preaching of a thing of nothing, so that when they found the reception of the gospel attended with expense, this least was the consideration which determined the apostle Paul to preach the gospel gratis.\(^5\) The commentators who think these brethren and strangers were simply poor Christians, who had nothing but what was given by their preachers, supply us with nothing from the unconverted Gentiles that might have given them occasion to say that there was no charity among the apostles.\(^6\)

Ver. 8. We, therefore, ought to entertain such.—See Luke xiv. 7; Gal. iv. 16. In *holy communion*, signifieth simply to receive, which, in the language of the New Testament, means to lodge and entertain a person in one's house; to keep company with him, as one whom we esteem. Wherefore, the apostle's sentiment in this passage is, that such of the brethren as had not devoted themselves to the preaching of the gospel, but followed their ordinary occupations at home, were bound to contribute according to their ability and strength to the maintenance of those who went about preaching the gospel. And to render his exhortation the more acceptable to them, he included an allusion to the character of Demetrius, of whom the message wrought a great kindness to the brethren and strangers, doth not seem to have been cast out of the church. For though Demetrius was a man of conduct, as the context sheweth, that the persons who were cast out of the church were not those who shewed kindness to the brethren and strangers, doth not seem to have been cast out of the church. But this is not to be inferred from the context, that is, the persons who were cast out of the church were not those who shewed kindness to the brethren and strangers. For John addeth, that the brethren and strangers themselves, whom he obliged to leave the church, by denying them relief himself, and by hindering others from relieving them. In support of this interpretation it is but fair and observable, that the relative pronoun often expresses the near, but the remote antecedent, Esai iv. 63. Yea I doubt that the word *himself* doth not give the true meaning of the passage. Some commentators, by Diotrephes' casting the persons spoken of out of the church, understand his excommunicating them; a sense of the phrase which is suitable to Diotrephes' insolent and arrogant disposition, and agreeable to the supposition, that the person whom the apostle cast out of the church were those who troubled the brethren and the apostle's profession. Ver. 11.—1. Beloved, do not thou imitate what is evil, but what is good.\(^7\) Having reproved the temper and behaviour of Diotrephes, the apostle naturally cautioned Caius against the pernicious influence of his bad example; and exhorted him to imitate another member of his own church, named Demetrius, who in character and conduct was the direct reverse of Diotrephes, and therefore was highly praised by all good men, and among the rest by the apostle himself. Ver. 12. He who doth good is of God.—Ex vs. 35 or vs., Je, is begotten of God.\(^8\) For so this phrase signifies, 1 John iii. 10. See 1 John iii. 12. note.

*Note.*—1. Testimony is borne to Demetrius by all men.—By bearing testimony to a person for his good qualities and actions, it is said of Jesus, Luke xii. 22. 'All bare him witness,' that is, praised him. In like manner, Acts x. 41. He is a bare witness, saying, I have found David,' &c. See what is said concerning Demetrius in this verse, sect. 2.

2. And ye know that our witness is true.—This expression is twice used by John in his gospel, chap. xii. 35. 36, which is a general internal evidence that this verse is an apostle's, and not the Gentile teachers. Ver. 10.—1. I will bring his deeds to remembrance which he practiseth.\(^9\) Properly signifies to bring another to the recollection of the memory of a thing done; so when the writer of this epistle shewed himself to be Diotrephes' superior. It is therefore highly probable, that the writer of this third epistle of John was not the person called by the ancients John the presbyter, but John the apostle. Heumann and Lardner take this opinion, that the apostle John wrote this epistle in mind of his evil deeds, and endeavour to persuade him to repent of them by mild admonitions. But there is no occasion to be made a cruel sense to the context, where the apostle doth not proceed from resentment, but from zeal for the interests of religion, in which he is to be greatly concerned by remarks on this verse, *Private offences against ourselves must be forgiven and forgotten; but when the offence is an impediment to the faith, and very prejudicial to the church, it is to be opposed and publicly reprobated.*

2. He doth not himself receive the brethren, and forbid them that would, and casteth them out of the church. The second Sentence likewise, and the Coptic versions, follow that reading, which I suppose is genuine; because, if the common reading is retained, the particle *εκ* must be supplied; as plain from what follows, where the apostle, in apologizing for not writing to the church, adds, 'But Diotrephes, who loveth to rule them, doth not receive us; doth not receive us as an apostle. The letters which the apostles wrote to the churches were all sent to the bishop and elders in these churches, to be by them read to the people in their public assemblies. See Esai iii. If Diotrephes was a bishop, or elder, of the church to which John would have written, he might suspect that that imperious man would have supposed that he had written, and that his letters had been read, and to have written to a church of which he had usurped the sole government, would have answered no good purpose. The translation of this clause of our English Bible represents the apostle as saying, that he had written a letter, which is now lost. This some may appear difficult. But the interpretation given, which it is supported by several MSS., and by the Vulgate version, obviates that difficulty.
Jude.

PREFACE.

SECT. I.—The History of Jude the Apostle, and Brother of James.

In the catalogue which Luke gives of the apostles, chap. vi. 14, 15, James the son of Alphaeus, Simon called Zelotes, and Judas the brother of James, are mentioned. In the catalogue, Acts i. 13, we have the same persons named, and in the same order. But in the catalogue, Matt. x. 3, in the place of Judas there is Lebbeus, whose surname was Thaddeus; and in Mark iii. 19, Thaddeus simply. Wherefore, as all the evangelists agree that there were only twelve apostles, we must suppose that Judas the brother of James was surnamed Lebbeus and Thaddeus.—The appellation of the brother of James was given to Judas, probably because James was the elder brother, and because, after our Lord’s ascension, James became a person of considerable note among the apostles, and was highly esteemed by the Jewish believers.

In the Preface to the epistle of James, sect. 1. we have shown, that James the son of Alphaeus was our Lord’s brother or cousin-German. From this it follows, that Judas the brother of James stood in the same relation to Christ. Accordingly we find James and Jude, and Simon and Judas, expressly called the brethren of Jesus, Matt. xiii. 55. Mark vi. 3.—We have no account of the time and manner in which Judas the brother of Jesus became Christ’s disciple. But the history of his election to the apostleship is given Luke vi. 13. Perhaps, like some others of the apostles, he was originally a follower of the Baptist, on whose testimony to Jesus he believed him to be the Messiah.

None of the evangelists have said any thing of Judas after he became an apostle except John, who tells us, that when our Lord spoke what is recorded John xiv. 21, ‘Judas saith to him,—22. Lord, how is it that thou wilt manifest thyself to us, and not to the world? 23. Jesus answered and said to him, If a man love me, he will keep my words, and my Father will love him, and we will come to him and make our abode with him; meaning, that after his resurrection he would shew himself alive to his apostles; and that he and his Father, by the spiritual gifts bestowed on them, would make their abode with them; that is, would shew that they were present with them in all their ministrations. Accordingly, Judas the apostle was one of those to whom Jesus appeared, at different times, after his resurrection. He was also one of the 120 upon whom the Holy Ghost descended in the visible shape of flames of fire, on the memorable day of Pentecost.—Being therefore an eye-witness, and endowed with the Holy Ghost, he no doubt, as Lardner remarks, joined his brethren of apostles in witnessing their Master’s resurrection from the dead, and shared with them in the reproaches and sufferings which befell them on that account.

Lardner conjectures, that Judas the apostle was an husbandman before he became Christ’s disciple; founding his conjecture on a passage of the Apostolical Constitutions, where the apostles are made to say, “Some of us are fishermen, others tent-makers, others husbandmen.” He adds, “undoubtedly several of the apostles were fishermen: But by the latter part of the sentence no more may be meant, than that there was among them one tent-maker, even Paul; and one husbandman, intending perhaps St. Jude. For Hesepizous, as quoted by Eusebius, writes, ‘That when Domitian made inquiries after the posterity of David, some descendants of Jude, called the Lord’s brother, were brought before him. Being asked concerning their possessions and substance, they assured him, that they had only so many acres of land, out of the improvement of which they both paid him tribute and maintained themselves with their own hard labour. The truth of what they said was confirmed by the carefulness of their hands,’ &c. On this passage Lardner’s remarks are, “Hence some may argue, that St. Jude himself had been an husbandman; and from this account, if it may be relied upon, we learn that this apostle was married and had children.” Lardner on the Canon, vol. iii. chap. xxi. p. 325.

If Judas the apostle was the same person with Jude the author of the epistle, he lived to a great age. And his life being thus prolonged, we may suppose that, after preaching the gospel and confirming it by miracles, he went into other countries for the same purpose. Lardner tells us, some have said that Jude preached in Arabia, Syria, Mesopotamia, and Persia; and that he suffered martyrdom in the last mentioned country. But these things are not supported by any well-attested history. With respect to his being a martyr, it may be doubted;
because none of the ancients have mentioned his having suffered martyrdom. It is therefore generally believed that he died a natural death.—Jerome, in his Commentary on Matt. vi. 35, says, "That the apostle Thaddaeus, called by the evangelist Luke Judas the brother of James, was sent to Edessa, to Agbarus king of Osroene."—Eusebius, Eccl. Hist. lib. i. c. 13. says, Thomas, one of the twelve, sent to Edessa Thaddeus, one of Christ's seventy disciples, to preach the gospel in these countries.

Sec. II.—Shewing that the Epistle of Jude was written by Judas the Apostle, consequently that it is an inspired Writing.

I. is the inscription of this epistle, the writer styles himself Juda the son of Jacob, disciple of Jesus, a servant of Jesus Christ, and brother of James. By these two characters, the author of this epistle hath shewed himself to be an apostle. For, 1. His name Juda is precisely the same with that of the apostle Judas. 2. His designation is the same, and brother of James.—If it be objected, that Judas, the writer of the epistle, hath not called himself an apostle, but only a servant of Jesus Christ, the answer is, First, As there was another apostle named Judas, to have called himself an apostle was no distinction at all; whereas, by styling himself the brother of James, he hath made himself known to all who are acquainted with the catalogues of the apostles given by the evangelists, to be a different person from Judas the traitor, and hath as effectually declared himself to be an apostle, if he had expressly assumed that title. Besides, by calling himself the brother of James, he hath asserted his relation to Christ as his cousin—german, (see Pref. to James, sect. i. paragr. 1.), and thereby hath secured to himself whatever respect was due to him on account of that honourable relation. Secondly, Some others, who were undoubtedly apostles, have in their epistles omitted to take that title, and have called themselves simply servants of Jesus Christ. Thus, in Paul's epistle to the Philippians, chap. i. 1. we have 'Paul and Timothy, servants of Jesus Christ,' and in the Epistle to Philemon, 'Paul a prisoner for Jesus Christ,' without any addition: also, in the inscription of the epistles to the Thessalonians, we have 'Paul an apostle of Jesus Christ,' and in the epistle to the Thessalonians, without any designation whatever. In like manner, James in his epistle, chap. i. 1. calls himself simply 'a servant of Jesus Christ.' Yet no one, on account of the omission of the word apostle in these epistles, ever doubted of the apostleship either of Paul or of James. Farther, in the first epistle of John, the writer, instead of the inscription nor in any other part of his letters, hath called himself an apostle, or so much as mentioned his own name; yet, by his manner of writing, he hath made himself known so fully, that his epistle, from the very first, hath been universally acknowledged as John's, and respected as a writing divinely inspired. Why then should Judas be thought no apostle, or his epistle be reckoned an uninspired writing, merely because he hath not called himself an apostle, but only a servant of Jesus Christ?

If, in this epistle, there had been any thing inconsistent with the true Christian doctrine, or any thing tending to reconcile the practice of sin with the hope of salvation, there would have been the justest reason for calling the apostleship of its author in question. But, instead of this, its professed design, as shall be shewed by and by, was to condemn the erroneous doctrines, which in the first age were propagated by corrupt teachers, for the purpose of encouraging their disciples in their licentious courses; and to make those to whom this letter was written, sensible of the obligation which their Christian profession laid on them resolutely to maintain the faith, and constantly to follow the holy practice enjoined by the gospel.

Greeks, however, fancying that the author of this epistle was not Judas the apostle, but another person of the same name, who lived in the time of the emperor Adrian, and who was the fifteenth bishop of Jerusalem, hath boldly affirmed, that the words and brother of James are an interpolation; and that the true reading is, 'Judas, a servant of Jesus Christ, to them who are sanctified,' &c. But as he hath not produced so much as a shadow of authority from any ancient Ms. or from the Fathers, in support of his emendation, it deserves not the least regard, and should not have been mentioned, had it not been to make the reader sensible, how little the opinion of the greatest critics is to be regarded when they have a favourite notion to maintain, or wish to make themselves conspicuous by the novelty or singularity of their pretended discoveries.

From the inscription, therefore, of this epistle, I think it certain that it was written by Judas the apostle; and that it is an inspired writing of equal authority with the epistles of the other apostles, which by all are acknowledged to be inspired and canonical.

II. The genuineness of this epistle is established likewise by the matters contained in it, which in every respect are suitable to the character of an inspired apostle of Christ. For, as was already observed, the writer's design in it was to characterize and condemn the heretical teachers, who, in that age, endeavoured by a variety of base arts to make disciples; and to reprove the impious doctrines which they taught for the sake of advantage; and to enforce the practice of holiness on all who professed the gospel. In short, there is no error taught, nor evil practice enjoined, for the sake of which any impostor could be moved to impose a forgery of this kind on the world.

To invalidate this branch of the proof of the authenticity of the epistle of Jude, it hath been objected, both anciently and in modern times, that the writer of it hath quoted the apocryphal book entitled Enoc, and thereby hath put that book on an equality with the canonical books of the Old Testament. But to this objection learned men have replied, that it is by no means certain that Jude quoted the book of Enoc, whether written in ver. 14. 'Now Enoc, the seventh from Adam, prophesied even concerning these men, saying, Behold the Lord cometh with his holy myriads,' &c.—Besides, we have no good evidence, that in Jude's time there was any book extant entitled Enoch or Enoch's Prophecy. In the second and third centuries, indeed, a book with that title was handed about among the Christians. But it seems to have been forged on occasion of the mention that is made of Enoch's prophecy in the epistle of Jude; and was universally rejected as a manifest forgery.—In the apostolical writings there are a variety of ancient facts mentioned or alluded to, which are not recorded in the Jewish scriptures; such as, The sin and punishment of the evil angels, 2 Pet. ii. 4. and their confinement in everlasting chains under darkness to the judgment of the great day, Jude, ver. 6. —The prophecy of Enoch concerning the judgment and punishment of the wicked, Jude, ver. 14.—Nehemiah's preaching righteousness to the antediluvians, 2 Pet. ii. 5.—Abraham's seeing Christ's day and being glad, mentioned by Christ himself, John vii. 55.—Lot's being vexed with the filthy discourse of the wicked Sodomites, 2 Pet. ii. 7.—The emblematical purpose for which Moses slew the Egyptian who strove with the Israelites, Acts vii. 25.—The names of Pharaoh's magicians who contended with Moses, 2 Tim. iii. 8.—Moses' excommunication on the mount, when terrified by what he saw, Heb. xii. 21.—The emblematical meaning of the
tabernacles and of their services, Heb. ix. 8, 9.—All which ancient facts are mentioned by the inspired writers, as things universally known and acknowledged. It is no objection to the truth of these things, that they are not recorded in the books of the Old Testament. For it is reasonable to believe, that the writers of these books have not recorded all the revelations which God made to mankind in ancient times; nor all the circumstances of the revelations which they have recorded. As little have they related all the interesting incidents of the lives of the persons whose history they have given. This is certain with respect to Moses. For he had omitted the revelation by which sacrifice was appointed; and yet that it was appointed of God is evident from Moses himself, who tells us, that God had respect to Abel and to his offering. Likewise, he had omitted the discovery which was made to Abraham, of the purpose for which God ordered him to sacrifice his son. Yet, that such a discovery was made to him we learn from Christ himself, who tells us, that Abraham saw his day, and was glad. Wherefore, the revelations and facts mentioned in the New Testament may all have happened; and, though not recorded in the Old, may have been preserved by tradition. Nay, it is reasonable to think, that at the time the ancient revelations were made, somewhat of their meaning was also discovered, whereby posterity were led to agree to an extent. The understanding of the whole was veiled to the ancients, but the prophecy itself was manifest. On any other supposition, that uniformity of interpretation which took place from the beginning, can hardly be accounted for.

Allowing, then, that there were revelations anciently made to mankind which are not recorded, and that the revelations which are recorded were accompanied with some commotions not mentioned, it is natural to think, that these things would be verbally published to the ancients, who, considering them as matters of importance, would lay them up in their memory, and revere them to their children; and they in like manner relating them to their descendents, they were preserved by uninterrupted tradition. Further, these traditional revelations, and explanations of revelations, after the art of writing became common, may have been inserted in books as ancient traditions which were well authenticated. And the Spirit of God, who inspired the evangelists and apostles, may have directed them to mention these traditions in their writings, and to allude to them, to make us sensible that many important matters, anciently made known by revelation, were not preserved; especially, that the persuasion, which history assures us hath prevailed in all ages and countries from the most early times, concerning the plausibility of the Deity, the acceptableness of sacrifice, the existence of the soul after death, the resurrection of the body, the rewards and punishments of the life to come, with other matters of a like kind, was founded on revelations concerning these things which were made to mankind in the first age, and handed down by tradition. The truth is, these things being matters which by the utmost effort of their natural faculties men could not discover, the knowledge and belief of them which prevailed among all nations, whether barbarous or civilized, cannot be accounted for except on the supposition of their being originally discovered by revelation, and spread among all nations by tradition. Wherefore, in no age or country have mankind been left entirely to the guidance of the light of nature, but have enjoyed the benefit of revelation in a greater or in a less degree.

I have returned to the objection formerly mentioned, by which some endeavour to disprove the authenticity of Jude's epistle, founded on the mention which is made in it of Enoch's prophecy. Allowing for a moment, that there was such a book extant in the apostle's days as that entitled Henoch, or the prophecy of Henoch, and that Jude quoted from it the prophecy under consideration, such a quotation would not lessen the authority of his epistle as an inspired writing, any more than the quotations from the heathen poets Arsaces, Acts xvii. 28. and from Menander in the exposition of Ezra, 1 Esdr. iv. 32. From Ezekiel, Eze. xli. 12. have lessened the authority of the history of the Acts, and of Paul's epistles, where these quotations are found. The reason is, if the things contained in these quotations were true in themselves, they might be mentioned by an inspired writer, without giving authority to the poems from which they were taken. In like manner, if the prophecy ascribed to Enoch, concerning the future judgment and punishment of the wicked, was agreeable to the other declarations of God concerning that event, Jude might cite it; because Enoch, who like Noah was a preacher of righteousness, may actually have delivered such a prophecy, though it be not recorded in the Old Testament; and because his quoting it did not establish the authority of the book from which he took it, if he took it from any book extant in his time.

Having thus cleared the internal evidence of the epistle of Jude from the objections which have been raised against it, I shall now set before the reader the external evidence by which the authenticity of that writing is proved. For this purpose I observe, that although the epistle of Jude was doubtless written in early ages, yet, as soon as it was understood that its author was Judas the brother of James, mentioned in the catalogue of the apostles, it was generally received as an apostolical inspired writing, and read publicly in the churches as such. The evidence of these important and decisive facts I shall set before the reader, as collected and arranged by the learned and impartial Harkness.

And first of all, Lardner acknowledges that the epistle of Jude is nowhere quoted by Irenæus, who wrote about the year 178; but that Eusebius, giving an account of the works of Clem. Alexand. who flourished about the year 194, saith, Eccles. Hist. lib. vi. c. 14. Initio, "In his Institutions he hath given explications of all the Canonical Scriptures, not omitting those which are contradicted; I mean the epistle of Jude, and the other catholic epistles." Clement's Institutions are lost; but we have a small treatise in Latin, called Adumbrations, supposed to be translated from the Institutions. In these Adumbrations there are remarks upon almost every verse of the epistle of Jude except the last. There likewise is the following passage: "Jude, the servant of Jesus Christ, and brother of James." This from it appears, that Clement thought the writer of the epistle under consideration one of them who are called the Lord's brethren, Matt. xiii. 56., and an apostle.—Further, verses 6. and 11. of the epistle of Jude, are quoted by Clement in his Pedagogy, or Instructor. Moreover, in his Stromata or Miscellaneous he quotes Jude from ver. 8. to ver. 15.; These are sufficient proofs of the antiquity of this epistle, and that it was written by Judas, one of the twelve apostles of Christ.

Tertullian, who flourished about the year 200, hath one verse extant quotation from Jude's epistle, in his treatise De Cultu Famin. namely this: "Hence it is that Enoch is quoted by the apostle Jude.

Origën, about the year 330, mentions the epistle of Jude in various passages of his writings; particularly in his commentaries on St. Matthew, having cited chap. xiii. 53. He saith, Jude wrote an epistle in few lines indeed, but full of the powerful words that God hath written: at the beginning says, Jude, the servant of Jesus Christ, and brother of James." And in the same commentaries on St. Matthew, having quoted 1 Pet. i. 12. he says, "If
any one receives also the epistle of Jude, let him consider what will follow from what is there said, *And the angels who kept not their first estate,* &c. Wherefore, notwithstanding in Origen’s time some doubted of, or denied the authority of this epistle, he himself without hesitation quoted it as written by Jude, one of the Lord’s brethren, consequently by an apostle.

In the writings of Cyprian, who flourished about the year 384, no notice is taken of Jude’s epistle. But it is quoted by the anonymous author against the Novatian heretic, who wrote about the year 255. However, he does not name Jude. His words are, "As it is written, Behold he cometh with ten thousands of his angels to execute judgment upon all; and what follows." He means the 14th and 15th verses of the epistle.

Eusebius, who flourished about the year 315, hath mentioned Jude’s epistle. See the passage in the Pref. to James, sect. 2. paragr. 3. From that passage it appears, that in the time of Eusebius Jude’s epistle was generally received, though not by all.

After the time of Eusebius, seven Catholic epistles were generally received by all Christians, Greeks and Latins. Jude’s epistle therefore, as well as the rest, was received by Athanasius, Cyril of Jerusalem, Epiphanius, Didymus of Alexandria, Jerome, Rufinus, the third council of Carthage, Augustine, Isidore of Pelusium, Cyril of Alexandria, and others. In the first part of the Syriac. Lardner adds, that he found this epistle often quoted by writers who lived about the time of Eusebius, than the epistle of James.

Lucifer of Cagiari in Sardinia, about the year 354, hath quoted almost the whole of Jude’s epistle. He quotes it expressly as written by the excellent apostle Jude, brother of James.

Epiphanius, about the year 368, in his Heresy of the Gnostics, "cites the catholic epistle of the apostle Jude, brother of James and of the Lord, written by inspiration."

Jerome, in his Catalogue of ecclesiastical writers, Art. Jude, says, "Jude the brother of James left a short epistle, which is one of the seven called Catholic. But, because of a quotation from a book of Enoch, which is apocryphal, it is rejected by many. However at length it hath obtained authority, and is reckoned among the Sacred Scriptures."

**Sect. III.**—Of the Persuasive to whom the Epistle of Jude was directed, and of the Time when it was written.

I. *Extus and Witsius* were of opinion that Jude wrote to Christians everywhere, but especially to the converted Jews.—Hammond thought this epistle was directed to Jewish Christians alone; and with a design to secure them against the errors of the Gnostics.—Benson also thought it was written to Jewish believers; especially to those of the western dispersion. For, according to him, Jude wrote to the very persons to whom Peter wrote his epistles. But I agree with Lardner in thinking, that the inscription of this letter leads us to believe, that it was written to all, without distinction, who had embraced the gospel. For it runs in this manner, ver. 1. "To the sanctified by God the Father, and to the preserved by Jesus Christ, to the called. "—Beloved, making all haste to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the saints."

The only reason which hath induced commentators to suppose that Jude wrote to the Jewish believers alone, is, that he makes use of arguments and examples taken from the sacred books of the Jews. But the apostle Paul followed the same course in writing to the Gentiles; and both apostles did so with propriety, not only because all who embraced the gospel acknowledged the authority of the Jewish scriptures, but because it was of the greatest importance to make the Gentiles sensible, that the gospel was consonant to the ancient revelation.

II. Learned men, as Lardner observes, have differed in their opinion with respect to the time when Jude wrote his epistle. Mill hath fixed it to A. D. 90; for he saith, "It is certain this epistle was written after the death of Peter, but before the year 95, when the descendants of this Jude were suspected by Domitian, because they were of the family of David." See Pref. to Jude, sect. 1. paragr. 4. "For otherwise the suspicion would have reached to Jude himself, if he had been alive, as much as to his descendants."—But Dodd, who is followed by Cave, is of opinion that Jude wrote his epistle soon after the destruction of Jerusalem, in the year 70, or in 71. L’Enfant and Beausobre thought it might be written between the years 70 and 75. Extus and Witsius supposed it was written in the latter part of the apostolic age, when Jude was very old, and when few or perhaps none of the apostles were alive but himself. Oecumenius, in his note on ver. 17. "Beloved, remember ye the words which were before spoken by the apostles of our Lord Jesus Christ," saith, "Jude means Peter in his second epistle, and Paul in almost all his epistles;" and adds, "Hence it is evident that Jude wrote late after the decease of the apostates."—I agree with Oecumenius in thinking, that by the words *before spoken by the apostles,* Jude meant the words committed to writing; because it is not to be supposed that all, or even many of those into whose hands Jude’s epistle might come, had heard the apostles preach. This epistle therefore was written when the writings of the apostles and evangelists were generally dispersed; that is to say, towards the end of the first age.

—The same thing appears from ver. 8. 'I thought it necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the saints; for these expressions, I think, imply, that some considerable time had elapsed since the whole scheme of the Christian doctrine had been published to the world, and after the persons to whom Jude wrote had been instructed in it. Upon the whole, although the precise date of this epistle cannot be determined, it is highly probable that it was written in the latter part of the apostolic age; and not long before Jude’s death. See however the following sect. paragr. 3."

**Sect. IV.**—Of the Occasion on which the Epistle of Jude was written.

In the latter part of the apostolic age many false teachers had arisen, and were going about speaking perverse things to draw away disciples after them, as St. Paul had foretold to the elders of Ephesus, Acts xx. 30. See Pref. to 1 John, sect. 3. In drawing disciples after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians having a great affection for their teachers, willingly and liberally contributed towards their maintenance. The false teachers therefore, to draw the vicious part of mankind after them, perverting Paul’s doctrine of justification by faith without the works of law, resolved the whole of Christianity into the speculative belief and outward profession of the gospel. See Pref. to James, sect. 4. And, having thus cancelled the obligations of morality, they taught the disciples to be in all manner of licentiousness; and at the same time flattered them with the hope of the favour of God, and of obtaining eternal life.

One of the perverse things which these corrupt teachers spake for the purpose of alluring the wicked was
that God is so good that he will not punish men for indulging those natural appetites which he himself hath implanted in their nature, nor be displeased with them for committing a few sins which can do him no harm, but which are a just punishment of their misery. Wherefore he doth shew the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the apostle Jude wrote this epistle, in which, by facts recorded in the Jewish scriptures, he proved, that as God had already punished the angels who sinned, notwithstanding their dignity, and the antediluvians notwithstanding their numbers, so Moses and the Israelites found it needful to punish all obstinate sinners in the severest manner.

Estius hath observed, that the subject of Jude's epistle is the same with that of Peter's second epistle; and hath accounted for the likeness of the two epistles by supposing, that Jude had read Peter's epistle before he wrote his own: and that he imitated it; in some places shedding Peter's sentiments, and in others enlarging upon them, and often using his very words. As an example, he mentions Jude, ver. 17, 18, where he thinks Jude copied 2 Pet. iii. 8. In this opinion Estius is followed by Benson, who, in his Pref. to Jude, sect. 3. thus writes: "Upon comparing the two epistles, it appears not only that St. Peter and St. Jude had translated some passages from the same ancient Hebrew author; (in this Benson follows Bishop Sherlock, Dissert. on 2 Pet.) but it seems highly probable that St. Jude had also seen and read the second epistle of St. Peter."—But Lardner saith, Canon, vol. iii. p. 353. it seems very unlikely that St. Jude should write so similar an epistle if he had seen Peter's. In that case, St. Jude would not have thought it needful for him to write at all. If he had formed a design of writing, and had met with an obstacle which might have deterred some other, he might have written under such circumstances on the same state of things in the Christian church, or in some part of it, when both these epistles were write." Thus far Lardner.

But I incline to be of their opinion, who, on account of the sameness both of sentiment and language found in the two epistles, think that Jude wrote his epistle after he had seen Peter's, and that he copied it in several passages. For the Spirit may have directed him to write on the same subject with Peter, and even in the words which Peter used, to give the greater authority to both epistles; and that the condemnation of the false teachers, and the exhortations which the two apostles addressed to the faithful in their times, might have the more weight with them, and with Christians in general; very probably they found these things delivered by both, precisely in the same terms.

View and Illustration of the Matters contained in the Epistle of Jude.

Arris inscribing his letter to all who were sanctified, and preserved, and called, Jude, after the example of his brethren apostles, gave to the faithful his apostolical benediction, ver. 1, 2. Then told them that he judged it necessary, in the then state of the church, to exhort them strenuously to contend for the faith formerly delivered to the holy apostles and prophets, and by them to the disciples of Christ, ver. 3. Because certain ungodly men, unprofitable unto the Lord, and contrary to the faith, have crept in among the faithful, and, from the goodness of God in pardoning men's sins as published in the gospel, had inferred that God would not punish sinners; and, by thus perverting the mercy of God, had encouraged their disciples in all manner of lascivious practices. Moreover, when in danger of suffering for their faith, they had not scrupled to deny both God and Christ; vainly fancying that God would not punish them for so doing, ver. 4. But, to show how ill-founded the doctrine of these deceivers was, Jude put the faithful in mind, how God, having saved the people of Israel from Egypt, afterwards utterly destroyed the whole of them in the wilderness for their sin of unbelief, except Caleb and Joshua, ver. 5. and, how he bound the rebellious angels with everlasting chains in darkness, in order to their being punished at the judgment of the great day, ver. 6. Moreover he told them, seeing the inhabitants of Sodom and Gomorrah and of the neighbouring cities, who had given themselves up to unnatural lusts as the false teachers likewise did, are, in the punishment which was inflicted on them, set forth as an example of God's abhorrence of such crimes, ver. 7—8. In like manner, said he, these wicked teachers and their disciples shall assuredly be punished, who having lost all sense of virtue, defiled their bodies with unnatural lusts, and despised the office of magistrates, and reviled those who exercised it, because they punished them for their misdeeds, ver. 8. With this introduction of the judgment on the apostate magistrates, the apostle contrasted the behaviour of the archangel Michael towards the devil. For, as the prophet Zechariah informs us, that great and holy angel, when, contending with the devil who opposed him in his benevolent designs towards the Jews, he disputed about restoring the Jewish church and state, he did not attempt to revile even that apostate spirit, but said to him mildly, The Lord rebuke thee, Satan, ver. 9. Whereas the wicked teachers who are now gone abroad, speak evil of magistrates, the origin and end of whose office they do not understand; and corrupt themselves by the only knowledge they possess, namely, that knowledge of the use of their body which is suggested to them by their natural appetites, and which they have in common with brute beasts, ver. 10. The apostle, therefore, declared the misery which was awaiting these impious teachers, whose wickedness in slaying the souls of men by their false doctrine he compared to that of Cain, who slew his brother; and whose excessive love of money he compared to that of Balzam, who, to obtain the hire which Balzak promised him, attempted to curse the Israelites contrary to his conscience; and whose miserable end, and for opposing Christ and his apostles, he compared to that of Korah and his companions for opposing Moses and Aaron, ver. 11.

These wicked teachers, the apostle told the faithful, were spots in their love-feasts, being guilty of gluttony and drunkenness; so that, even if they had taught true doctrine, they would have rendered it ineffectual by their bad example. For which reason he compared them to clouds without water, and to trees absolutely dead, ver. 12. And because by their wicked practices they disgraced the kingdom of God, he called them 'raging waves of the sea, foaming out their own shame,' and own name, and such were to be extinguished for ever, ver. 13. Further, to terrify these wicked men, he declared, that Enoch prophesied, not to the antediluvians only, but to them also, when he said, Behold the Lord cometh with ten thousands of his holy angels, ver. 14. to inflict confusions on his enemies, and to scatter their speeches, and for their wicked practices, ver. 15. And that the faithful might be at no loss to know them, he
mentioned it as a trait in their character, that they murmured against God, and complained of the unequal distribution of the good things of this life, as if their share of them was not proportioned to their merits; for they wished to indulge all their own lusts without restraint. And to persuade their disciples to supply them with money for that end, they spoke in the most pompous manner in their own praise; and pretended to have the utmost respect for the rich, and flattered them with the hope of salvation, without any regard to their character and actions, ver. 16. — Now, that the success of these impostors might not occasion too much grief to the faithful, Jude, by observing that their rise and progress had been forestalled, insisted that they were permitted in the church for wise purposes. ‘But, beloved,’ said he, ‘remember the words which were before spoken by the apostles,’ ver. 17. — How they foretold that, after the destruction of the Jewish commonwealth, scoffers were to arise in the church, who, ridiculing the holy precepts of the gospel, would follow the direction of their own ungodly lusts, and Christ at the same time would separate themselves from the real disciples of Christ, on pretense that they were ignorant of the true doctrine of the gospel, and void of the Spirit. Whereas they themselves were mere animal men, utterly deserted of the Spirit of God, ver. 19. — But the faithful, shunning to associate with these impostors, were to build one another firmly in the true faith to present the unbelieving world with a consistent and unfeigned form of doctrine, and by praying in their public assemblies with the Holy Spirit, which neither the false teachers nor their disciples could do, ver. 20. — they were to keep one another effectually in the love of God; because such prayers, dictated by the Spirit, would be an evidence to them of God’s presence in their assemblies; and, being conscious of their loving God, they would on good ground expect the mercy of our Lord Jesus Christ exercised towards them in the pardon of their sins, accompanied with eternal life, ver. 21. — And as their love to God would lead them to attempt the reformation of those who erred, whether they were teachers or private Christians, the apostle desired them to make a distinction in their manner of treating them. They were to exercise compassion towards those who erred through ignorance and weakness; that is, they were to instruct and reclaim such by the gentle method of persuasion, ver. 23. — But the false teachers, who erred wilfully through corruption of judgment, being to be left to the day of judgment, the power of terror, reproving them sharply, and condemned them severely, that they might snatch them out of the fire of the wrath of God, which was ready to devour them. But in doing them this friendly office, they were to shun all familiarity with them, as carefully as they would shun touching a garment spotted by the flesh of a person who had a plague sore, lest they should be infected by their vicious conversation, ver. 25.

Having thus finished what he judged necessary for their instruction and direction, the apostle encouraged the faithful to persevere in the true doctrine and practice of the gospel, by a solemn ascription of praise to him who was both able and willing to keep them from falling into error, and even to the day of Jesus Christ, who was the center and object of judgment, with exceeding joy to themselves, ver. 24. — Even to the only wise God our Saviour, whose glory as God and Saviour will last through all ages. Then, to shew his firm persuasion of all the things which he had written, the apostle concluded his epistle, with an Amen, ver. 25.

NEW TRANSLATION.

VAR. 1. Jude, a servant of Jesus Christ, and brother of James, to them who are sanctified by the God and Father, to the preserved at Jesus Christ, to the called;

2 May mercy, and peace, and love, be multiplied to you;

3 Beloved, making all haste to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you strenuously to contend for the faith (Iowe) formerly delivered to the saints;

VER. 1.—Jude, a servant of Jesus Christ, and brother of James. — For the history of Jude, see Pref. sect. 1. and sect. 2. where it is shewed, that by this designation Jude declared himself an apostle. Jude might have called himself the brother of Jesus Christ, rather than the brother of James. But he avoided that designation in the inscription of a letter which he wrote in the character of an apostle, to shew, that whatever respect as a man he might deserve on account of his being derived no authority from it, as an apostle, nor indeed claimed any.

2. The preserved by Jesus Christ. — The preposition εἰς, by which the participial adjective preserved is governed, is often worded, especially when it is expressed in a preceding clause, as in the present verse, where we have εἰς, to preserved by Jesus Christ. But in translating these clauses into English, it is generally necessary to supply the preposition, as I have done in translating the εἰς, so preserved by the Lord Jesus Christ, and to the preserved by Jesus Christ.

3. To the called. — This designation may denote those who are called to believe the gospel by the preaching of the word, and who, having been received, are governed, is often worded, especially when it is expressed in a preceding clause, as in the present verse, where we have εἰς, so preserved by Jesus Christ. But in translating these clauses into English, it is generally necessary to supply the preposition, as I have done in translating the εἰς, so preserved by the Lord Jesus Christ, and to the preserved by Jesus Christ.

4. Strenuously to contend for the faith, the apostle did not mean contending for it with fire and sword; but their endeavouring, in the spirit of meekness and love, to establish the true doctrine of the gospel by arguments drawn from the sacred writings of the evangelists and apostles, which were all, or most of them, written without heat and passion; and they were strongly opposed to oppose and confute the errors of the false teachers. — The word εἰς, a proper name, signifies as to his, which is, with their whole branch and offspring in the apostle's view when he wrote this, as is plain from the epistle itself.

5. Formerly. — So I translate εἰς, because it is used in that case as a proper name, as is plain from the epistle itself.
JUDE.

4 For certain false teachers have come in to the church (privity), and are teaching a certain kind of knowledge of the Lord Jesus Christ, which is not true, and that no one is to believe.

5 I will therefore put you in remembrance, though ye knew it, that the Lord Jesus Christ came out of the land of Egypt, and they destroyed the Egyptians, as is written in the law.

6 Also those who kept not the office of their own office, but left their proper station, are liable to punishment, by which they mean the speculative beliefs and outward worship of the gospel.

7 For the only Lord God and our Lord Jesus Christ, according to the translation two persons are distinctly spoken of, namely, the only Lord God, and our Lord Jesus Christ.

8. And denying the only Lord God, and our Lord Jesus Christ,

9. According to the translation two persons are distinctly spoken of, namely, the only Lord God, and our Lord Jesus Christ.

10. Denying the only Lord God, and our Lord Jesus Christ,

11. According to the translation two persons are distinctly spoken of, namely, the only Lord God, and our Lord Jesus Christ.

12. Denying the only Lord God, and our Lord Jesus Christ,

13. According to the translation two persons are distinctly spoken of, namely, the only Lord God, and our Lord Jesus Christ.

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37. According to the translation two persons are distinctly spoken of, namely, the only Lord God, and our Lord Jesus Christ.

38. Denying the only Lord God, and our Lord Jesus Christ,

39. According to the translation two persons are distinctly spoken of, namely, the only Lord God, and our Lord Jesus Christ.

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41. According to the translation two persons are distinctly spoken of, namely, the only Lord God, and our Lord Jesus Christ.

42. Denying the only Lord God, and our Lord Jesus Christ,

43. According to the translation two persons are distinctly spoken of, namely, the only Lord God, and our Lord Jesus Christ.

44. Denying the only Lord God, and our Lord Jesus Christ,

45. According to the translation two persons are distinctly spoken of, namely, the only Lord God, and our Lord Jesus Christ.
hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

7 (Tit. Farkh.) As Sodom and Gomorra, and the cities around them, which in a manner like to these had habitually committed whoredom and bestiality, are publicly set forth as an example, lest any man, in his flesh, be led astray by this life, and undego after the general judgment; having from the immediate hand of God undergone the punishment of an eternal fire—a fire whose effects will remain while the world remains; in like manner, indeed, those ungodly men shall be punished with eternal fire. Being cast into a deep sleep through the intoxication of sin, they, under the pretence of Christian liberty and a superior illumination, did to their destruction the nefarious and luidinous practices, and despise every kind of government, and revile magistrates when they punish them for their lewd prac-

9 (as) But Michael the archangel, when, contending with the devil, he disputed about the body of Moses, did not attempt to bring translation of this clause, viz. who kept not their first estate, to prove that Michael the archangel disputed about the body of Moses, to supply the whole clause, and thereby to throw the translation. Hunt, in his Dissertation on the fall of man, saith, the office of the angels who sinned was to attend the visible manifestation of the divine presence in paradise, and to minister to mankind. But this is to be wise above what is written. See note 4.

2. But let their proper habitation. da 2. But let their proper habitation. dastep born. The place in which God appointed the angels who sinned to execute offices and functions which he had assigned to them. According to the laws of nature, there is not one of these functions which is of more importance to be observed, that by saying, The angels kept not their own offices, but let their proper habitation, the apostle intimates that they attempted to raise themselves to a higher station than that which God had allotted them to; consequently, that the sin for which they are to be punished was pride and rebellion.

3. In like manner, indeed, those ungodly men shall be punished with eternal fire. Being cast into a deep sleep through the intoxication of sin, they, under the pretence of Christian liberty and a superior illumination, did to their destruction the nefarious and licentious practices, and despise every kind of government, and revile magistrates when they punish them for their lewd practices.

5. And despise government, (see 2 Pet. ii. 10, note 2,) and revile dignities. daz by his prerogative; in like manner certainly these also shall be punished. In the next clause of this 8th verse a new sentiment is introduced, which therefore should have been made the beginning of the verse.

6. Being cast into a deep sleep. dasph the word proper literal translation of the word daz by his prerogative; as Baza hath shewed. Besides, in other passages of scripture, the wicked are represented as fast asleep. See Rom. xiii. 11. Thess. v. 4.

8. And despise government, (see 2 Pet. ii. 10, note 2,) and revile dignities. daz by his prerogative; in like manner certainly these also shall be punished. In the next clause of this 8th verse a new sentiment is introduced, which therefore should have been made the beginning of the verse.

9. But how different was the conduct of Michael the archangel, when, contending with the devil, he disputed about the restoration of the Jewish church and state by Joshua the high-priest, Zech. iii. 1. I put a full point after the words em it, and to finish the sentence, I supply the words, as Baza hath shewed, instead of the former verbs, with which this clause is connected in the sense, being the reduction to the clause in the beginning of ver. 7—"is now come the King Messiah, Since, or as Sodom and Gomorra are set forth as an example, by like manner certainly these also shall be punished." In the next clause of this 8th verse a new sentiment is introduced, which therefore should have been made the beginning of the verse.

10. And despise government, (see 2 Pet. ii. 10, note 2,) and revile dignities. daz by his prerogative; in like manner certainly these also shall be punished. In the next clause of this 8th verse a new sentiment is introduced, which therefore should have been made the beginning of the verse.

Ver. 7—1. And the cities around them. These cities were Admah and Zeboim. The four are mentioned Deut. xxiv. 20—Zoor, the fifth city in the plain of Sodom, was spared at the request of Lot, for his wife would not be left, and he could not bear it. 2. Which in a manner like to them. The wicked, in being a

4. And set forth (irius) an example. See 2 Pet. iii. 6. The burning of the cities of the plain being represented here as an example, or type of that punishment by fire which at the great judgment God will inflict on the wicked, the consideration thereof should impress all people with the fear of a similar punishment. For when God is about to punish them in that dreadful manner, will they be able to flee from him, or resist him? Ver. 8. In like manner, indeed, these also shall be punished.
against him a reviling accusation, but said, The Lord rebuke thee.

10 (Acts 10, 100). Yet these men revile those things which indeed they do not know. But what things they know naturally as animals void of reason, by these they destroy themselves.

11 Wo is to them; for they have gone in the way of Cain, and have run far in the error of Balaam's hire, and have perished in the rebellion of Korah.

12 These men are spots in your love-feasts; when they feast with you, feeding themselves without fear. They are clouds without water, carried about of winds;

transaction, which was given long ago by Euphrates the Syran, (see Lardner, (see Lardner, de iis et eis. c. ii. p. 346, 368) is now adopted by many.

3. Did not attempt to bring against him. — In the common Eng- lish translation, this thing is omitted, because the word had been taken out of the devil, which certainly is an improper idea. The translation of the εἰς παραπόθησιν which I have given, is supported by Blackwell, (see Blackwell, commenting on Acts, ii. p. 155—The interpreter, (see Interpreters, c. i. p. 31,) on this verse, deserves a place here. — Michaelis' duty restrain- ing of the devil, his disposition to bring the most people to do that which is contrary to their nature, so he could not but think that the devil would have been too hard for him at ruling, a thing to which, as the angels were put in disposition, as I believe they have no talent, no faculty at it;—the cool consideration whereof should make all men, especially those who call themselves divines, and especially in controversies about religion, ashamed and afraid of this manner of disputing.

4. The word παραπόθησις, literally, 'to bring against him a sentence of reviling'; a form of expression founded on this, that whoever reviles or speaks evil of another, death in effect judge and condemn him. Doddridge thinks the translation might run, 'did not venture to pass a judgment upon his blasphemy,' but referred him to the judgment of God by saying, 'The Lord rebukes them.' But this translation requires the addition of two words not in the text, and without any necessity. That author, in his note on the passage, saith, 'If the angels do not rail even against the devil, how much less ought we against men in authority, even supposing them in some things to behave amiss! Wherefore, to rail when they behave well, must be a wickedness much more aggravated.'

10. Ver. 8. What things they know naturally as animals void of reason, by these they destroy themselves. Here are Jude intimating that these ungodly teachers, notwithstanding they made high pretensions of being Christians, yet were not the least concerned in the use of their body, but what they derived from natural instinct as brute animals: that they made their lusts the only rule of their actions. Thus the hedgehog is described with word of ungodly teachers; and that, instead of using the knowledge they derived from instinct righty, they thereby destroyed both their soul and their body. The apostle here incidentally denounces the lascivious practices of the Nicolaitans, and of all the ungodly teachers who defended the pernicious use of women; and confuted the argument taken from natural appetite, by which they vindicated their common whoredoms. If these teachers had had any true know- ledge, they would have known, that reason is given to enable man to restrain the excesses of their natural appetites, and to lead them to the right use of the members of their body, as well as of the faculties of their mind.

11. Ver. 9. Wo is to them, — The substantive verb wanting in the sentence may be taken either from the present of the indicative, or from the present of the optative mood. In the second way, άπόθησις must be translated as in our Bible, 'Wo be to them,' and is a curse. But in the first way it should be translated as done, 'Wo is to them, and is only a declaration of the misery which was to come on them.' Accordingly the phrase is thus used by the Septuagint in Mic. vii. 18. Ver. 10. 'Woe is to them, and to them who give suck in those days.' For certainly this is no wish of punishment, since to be child, and to give suck in those days, was no crime. But it was a declaration of the misery which was coming on persons in that helpless condition. See Luke 11:27.

12. Ver. 10. And have run far in the error of Balaam's hire. — The word εἰς παραπόθησιν, which I have translated have run far, literally signifies εἰσελθείν, an allusion to the follow no certain course when they are pouted out. The spolier's manner of feeding is followed in the hire, when he counselled Balak to tempt the Israelites to commit fornication and idolatry. The ungodly teachers, in the first place, have run far in Balaam's passion for riches, derived it from their disciplines, by allowing them to indulge their lusts with- out restraint. Hence what is here called the error of Balaam's hire, is called, Rev. xiv. 14. His doctrine; and 3 Pet. ii. 15. His sexy.

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Though that malicious spirit was clothed with no authority of office, he did not attempt to bring against him a reviling accusation, but mildly said, The Lord rebuke thee, Sathan.

10 Yet these ungodly teachers, notwithstanding their pretensions to superior illumination and knowledge, revile laws and magistrates, whose origin and usefulness, indeed, they do not know. But the use of the members of their body, which they know only by instinct, as animals void of reason, by perverting them to gluttony, drunken- ness, and lasciviousness, they have perished in the rebellion of Korah.

12 These men are spots in your love-feasts; when they feast with you, feeding themselves without fear. They are clouds without water, carried about of winds;

And the ungodly teachers are there said to have followed in it. See notes 1, 2, on that passage of Peter.

3. And have perished. — Here, as in many passages of scripture, the thing is not said, but the manner of expression was used to show the absolute certainty of the thing spoken of. Here perished, therefore, means, shall cer- tainly perish, as in the next clause.

4. In the rebellion of Korah. — Literally, εἰς παραπόθησιν signifies con- demnation, or an act of condemnation. The word is used of the manner of expression used to show the absolute certainty of the thing spoken of. Here perished, therefore, means, shall cer- tainly perish, as in the next clause.

3. And have perished. — Here, as in many passages of scripture, the thing is not said, but the manner of expression was used to show the absolute certainty of the thing spoken of. Here perished, therefore, means, shall cer- tainly perish, as in the next clause.

12 These men are spots in your love-feasts; when they feast with you, eating and drinking to excess, without any dreams of the consequences of their iniquity, or of the punishment which God will inflict upon gluttons and drunkards. They

15 These ungodly teachers are a disgrace to your love-feasts; when they feast with you, eating and drinking to excess, without any dreams of the consequences of their iniquity, or of the punishment which God will inflict upon gluttons and drunkards. They
13 Raging waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness for ever is reserved.

14 New Enoch, the seventh from Adam, prophesied concerning these men, saying, Behold the Lord cometh with his holy myriads of angels.

15 To pass sentence (κατάκρινει, κατάκρινον) on all, and to convict all the ungodly among them, of all their deeds of ungodliness which they have invisibly committed, and of all the hard things which ungodly sinners have spoken against him.

16 These are murmurers, AND complainers, who walk according to their own lusts; and their mouth speaketh great swelling words.

17 With lying lips, and with a mouth of deceit, they have corrupted the grace of God, and are full of unthankful thoughts;

18 But they are wandering stars, who have gone astray from the straight path, and are cast out, having been rejected from among men.

19 These are they who instruct in sin, and are enemies of the cross of Christ; and it is appointed that they should be punished with death.

20 Of these there are some who have been literally translated to execute punishment on all, if the apostle had not added (Acts 2:44, 28), and to convict; for punishment cannot justly be inflicted till the offender is convicted. Wherefore the translation in our Bible, where judgment is used in the sense of punishment, is wrong; namely, to execute judgment on all. The proper sense is, in pass judgment or sentence on all. For all shall be judged, but all shall not be condemned.

21 Enoch's prophecy teaches us to have great care concerning the wickedness of men. For, as he saith, the words of it, which in the Hebrew are מָרָא מָא-סָה, were used by them with great propriety in that form of excommunication, or excommunication, which they practiced upon irreconciled teachers. In this sense is also the understanding of the apostle Paul pronounced on all wicked Christians, I Cor. xvii. 22.

22 All the hard things which ungodly sinners have spoken against him. As Christ is to judge, the world, he is the person who passeth sentence on all, and of whom they are hereby said to have spoken hard things; consequently, these hard things consist in their denying Jesus to be the Son of God; in their calling him a magician, a sorcerer, and an impostor; and in their affirming that he was justly punished with death.

23 Who walk according to their own lusts. From this circumstance it is probable, that the corrupt teachers were not brought to account for their works, but of the restraints which were laid on them by the laws of the countries where they lived. To this conjecture what amendments will you give? They were not restrained by those laws; but they were restrained by those restraints which were laid on them by the laws of the countries where they lived. Therefore it is plain that they were not restrained by those laws, but of the restraints which were laid on them by the laws of the countries where they lived. To this conjecture what amendments will you give? They were not restrained by those laws; but they were restrained by those restraints which were laid on them by the laws of the countries where they lived. Therefore it is plain that they were not restrained by those laws, but of the restraints which were laid on them by the laws of the countries where they lived.

24 Great swelling words. If the interpretation of this clause be such as is given in the commentaries, it is not probable that the teachers spoke in an insolent manner against the Roman magistrates for punishing them, and against the laws for prohibiting the preaching in which they did proceed. For, as the teachers were clothed with the spirit of prophecy, Reason saith he is apparent from the name which he gave to his son, to wit, Malachi; which signifies they were not only supposed to be the teachers of the sons of Enoch, to distinguish him from Enoch the son of Cain, Gen. iv. 3; but also the teachers of the people, as hath been already shown.

25 Proposed even concerning these men. ‘They translate υἱοί ἄνθρωπον, ἄνθρωποι, αὐτῶν, by supplying εἰς from τῆς σοφίας, without the preposition, thus, 'prophesied also to these men,' as well as to the
the sake of gain.¹

7 But, beloved, remember ye the words which were before spoken by the apostles of our Lord Jesus Christ:¹

18 That they may be avoided, that in the last time there would be scoffers, walking according to their own ungodly lusts.¹

19 These be they who separate themselves from others:¹ (οὐχ οὖν) animal men,² not having the Spirit.³

20 But ye, beloved, building (σωτέρως, 65.1.) one another on your most holy faith,¹ AND praying (ἐν τῷ προσευχῆναι) by the Holy Spirit,
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21 Keep one another in the constant exercise of love to God, and, in that method only, expect pardon from our Lord Jesus Christ, together with eternal life, as the consequence of pardon.

22 And, making a difference in your methods of reclaiming sinners, have compassion indeed on some.

23 But others save (σωτεί) by fear, snatching them out of the fire, hating even the garment spotted by the flesh.

24 Now, to him who is able to guard you from stumbling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the wise God alone, (see Rom. xvi. 27. note 1.), our Saviour, as glory and majesty, strength and right, both now and throughout all ages. Amen.

26 E'en to God who alone is wise underivedly, and who having contrived our salvation is our Saviour, be ascribed the glory of infinite perfection, and the majesty of empire absolutely universal; strength to govern that empire, and right to do whatever seemeth to himself good; both now and through all eternity. Amen.

27 1. And to present you faultless before the presence of his glory.

28 This being one of the characters of the persons to whom this doctrine is addressed, it is argued by some, that God the Father is the object of our contemplation and homage, in all things that refer to him. —p. 21.

29 The body of his flesh through death, to present him (the Chaldaean) holy, and unblamable, and unreprovable in his sight. —p. 21.

30 That the Father is not to judge the world, having committed all judgment to the Son. Nevertheless it is replied, that the Father may truly and properly be said to present before the judgment seat of God the presence of his glory, because Christ himself hath told us, that he will come to judgment 'in the glory of the Father,' as well as in his own glory. —p. 21.

31 He will come surrounded with the glory whereby the presence of the Father is manifested to the angelic hosts in heaven. —p. 21.

32 To present the church to himself glorious church, without spot, &c. it renders the above argument doubtful.

33 That is the true translation of ἡ ἁγιασμένη τῆς καθαρτικοῦ, see proved Rom. xvi. 27. note 1.

34 Our Saviour. From this appellation it is argued, that the title God, to whom this doctrine is addressed, is Jesus Christ, whose proper title is our Saviour, and who is called God in other passages of scripture, particularly Rom. ix. 5, where he is styled God ever all blessed for ever. Nevertheless, as in some passages of scripture, particularly Luke 1. 47, 1 Tim. 1. 17, the Father is styled our Saviour, this argument likewise is doubtful. —p. 21.
SUPPLEMENT TO ESSAY IV.

On Translating the Greek Language used by the Writers of the New Testament.

The author hath judged it necessary to make the following additions to Essay IV, for establishing more fully the translations which he hath given of the Greek particles, &c. as used by the writers of the New Testament, because, as he hath more than once remarked already, by rightly translating the Greek particles, most important alterations have been made in the sense of many passages of the apostolical epistles, whereby the meaning of these passages hath been placed in a more clear, unambiguous, and beautiful light, than formerly. Wherefore, if the reader is of opinion, that the meaning of any Greek word mentioned in Essay IV, is not sufficiently established by the examples there produced, he is desired to consult this supplement.

N. B.—The Paragraphs of Essay IV, being all numbered, the figures prefixed to the following additions point out the paragraphs of that Essay to which they belong.

No. 1. Active Verbs express the agent's attempt or intention, &c. John i. 9. 'That was the true light which lighteth (which is designed to light) every man that cometh into the world.' Rom. ii. 4. 'Not knowing that the goodness of God leadeth (is designed to lead) thee to repentance.' 1 John i. 10. 'If we say we have not sinned, we make (we attempt to make) him a liar.' Rev. xii. 9. 'Called the Devil, and Satan, who deceiveth (who endeavours to deceive) the whole world.' 4. Active verbs express, not the doing, but the permission of a thing. 2 Sam. xxiv. 1. 'The anger of the Lord was moved against Israel, and he moved David (that is, permitted David to be moved by Satan) against Israel.' as is plain from 1 Chron. xxi. 1. And Satan stood up against Israel, and provoked David to number Israel.'

9.—1. The subjunctive mood put for the indicative. 2 Cor. xiii. 9. 'We are glad (ὅταν ἐκ παρασκευῆς) when we are weak and ye are strong.' 2. The infinitive with the article prefixed, is put for the subjunctive mood. 1 John iii. 10. 'That I may know him, and the power of his resurrection.' 3. Also for the corresponding substantive noun. Philip. iii. 21. Καρπὸς τοῦ δοκιμασίας τοῦ Ἰωάννου αὐτοῦ. 'According to that strong working whereby he is able even to subdue all things.'

10.—1. Buxtorf, in his Theaur, p. 91. observes, that among the Hebrews, 'Frequentissimae est temporum commutatio et annalge, ut preteritio pro futuro, et futuri pro proterito: et in continuatensa sequens tempus trahitur plurumque in naturam precedens.'

3. The preterite used for the future. Col. ii. 13. 'You, being dead through the sins and the uncircumcision of your flesh, (πρὸς ἁμαρτίαν, he hath) he will make alive together with him.' With Christ. Jude, ver. 11. (καὶ ἀποκάλυψε) 'And (have perished) shall perish in the rebellion of Korah.'

12.—1. The present tense put for the preterite. 1 John iii. 8. 'The devil sinneth (hath sinned) from the beginning.'

Also for the future. 1 Cor. xi. 24. 'This is my body (τὸ ἴδιον ἴδιον) which is broken (which shall be broken; or, which is about to be broken) for you.'

16.—1. The Greek participles have sometimes an adverbial sense. Heb. xi. 13. 'All these died in faith, (ὑπὸ φθορᾶς) though they did not receive the things promised. For, seeing them afar off, &c. Jude, ver. 5. 'I will therefore put you in remembrance, (ἀπομνήμησα) though ye once knew this,' &c.

2. The participle is put for the present of the indicative. Rom. ix. 5. 'O εἰρακλῆς, 'Who is God over all?'' Rev. i. 8. 'I am Alpha and Omega, (ἐστὶς ὁ οὖς) which is, and which was,'

3. Beza, in his note on 2 John, ver. 7. saith, the participle of the imperfect of the indicative is used in innumerable places for the aorist. See 2 John, ver. 7. note 1.

18.—1. When one substantive governs another, the latter must be translated as an explanation of the former. LXX. line 250. Πέτρος καὶ Ματθαῖος καὶ Λουκᾶς καὶ Ιωάννης. 'What kind of speech hath escaped the guard of your teeth?' that is, your teeth which are a guard, namely, to your tongue.

19.—1. Two substantives joined by a copulative particle must be translated in regimen. Philip. i. 25. Εἰ τῷ χρυσῷ προστασία ἔχετε ἡμείς ἡμᾶς. 'For your furtherance and joy of faith; and for the advancement of the joy of your faith.'

21.—1. Genders of nouns. The neuter is sometimes put for the masculine. Gal. iii. 22. 'But the scripture hath shut up together (τα χριστιανή ἀνθρώπους, all things) all men under sin.' Eph. ii. 10. 'And to some (πρὸς κάθε πάντα) all men (Jews and Gentiles) under Christ.' 2 Thess. ii. 6. 'And ye know (πρὸς κάθε πάντα) what now restrains thee; ye know the person who now restraineth.'

22.—1. The sacred writers, to render their discourse of greater extent, sometimes put the relative in the plural number, notwithstanding its antecedent is in the singular number. 1 John v. 16. 'If any one see his brother sinning a sin not unto death, let him ask God, and he will grant to him life for those,' &c.

24.—2. Genitive case denoting possession. Rom. xv. 8. Εὐαγγελίαν παραδότως. 'Promise dwells to the fathers.' Eph. iii. 1. Παύλου (ὁ ἐρωτόμενος τοῦ Χριστοῦ) a prisoner belonging to Christ Jesus.'

25.—1. Declarative end for which a thing is done or suffered. Phil. iv. 13. 'He might minister to me (τα καθισταμένα μοι) in these bonds for the gospel.'

27.—1. Comparison in the third degree, by a repetition of the word. Eph. iv. 4. 'Through his great love which he loved us; that is, through his exceeding great love. James v. 17. Καὶ ὑπερτέχοντας ἐκπέμψεν, 'And (he prayed with prayer, that is) he prayed earnestly.' See also Eph. vi. 18.

31.—1. All signifies sometimes a considerable part only. John iv. 29. 'Come see a man who told me all things that ever I did.' Acts i. 1. 'All that Jesus began both to do and teach.' 1 Cor. ii. 15. 'The spiritual man examineth indeed all things.' 1 Cor. ii. 22. 'To all I have become all things.' Wherefore, 1 Pet. iv. 7. 'The end of all things hath approached,' signifies the end of the Jewish church and state only.

41.—1. Elect, elected, in the following passages may signify approved. Rom. xvi. 13. 'Rufus (Μάρκος ἤρωτα) the approved by the Lord.' Col. iii. 13. 'Put on therefore, (πρὸς τοῦτον ὁκατομμυρίων) as persons approved of God, holy and beloved, of the adoption of sons.'

59.—1. Walk. In scripture one's moral conduct is denoted by the metaphor of walking, because as walking

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in a road ends in one's arrival at a place, so his moral conduct will at length end, either in happiness or in misery to him.

60. - 1. **Word**, λόγος, sometimes denotes eloquence. 2 Cor. viii. 7. 'Therefore, as ye abound in faith (καὶ λόγῳ) and in eloquence.' Eph. vi. 19. 'That (λόγῳ) eloquence may be given me in the opening of my mouth.'

2. **λόγος, A promise.** Tit. i. 3. 'Hath manifested (τὸν λόγον τῆς αὐτοῦ) his promise, by preaching with which I am instructed.' See note 1. on this verse.

3. **λόγος, A prayer.** 1 Kings xvii. 1. 'Elijah said to Ahab, As the Lord of Israel I dwell, before whom I stand, there shall not be dew nor rain these three years but according to my word, my prayer.' See James v. 17. note 2.

4. **λόγος, A doctrine.** Tit. i. 9. 'Holding fast (τὸν πνεῦμα τοῦ λόγου) the true doctrine.'

5. **λόγος, An history, a narration, a discourse.** Acts i. 1. 'The former (λόγοι) treatise' or narration. 2 Pet. ii. 2. 'Will make merchandise of you (μακροθυμεῖτε) by欺诈ful tales.'

6. **λόγος, An appearance or show of a thing.** Col. ii. 23. 'Which things have indeed (τὸν λόγον) a show of wisdom.'

63. - 1. The relative pronoun refers to the remote antecedent. Luke xxiii. 14. 'I have found no fault in this man. 18. No, nor yet Herod: for I sent you to him, and lo nothing worthy of death is done by him.' Not Herod, who is last mentioned, but Jesus, who is mentioned ver. 14. 1 Cor. xv. 25. 'For he must reign till (παραστάσει) he (God, who is mentioned in the preceding verse) hath put all the enemies under his feet.'

66. - 1. The pronoun is often used in the sense of 'one or another.' 1 Cor. vi. 7. 'Ye go to law (μὴ συνώνυμοι) one with another.' See also Eph. iv. 32. v. 19. Col. iii. 16. 1 Thess. v. 13. Jude, ver. 20. John vii. 35.

67. - 1. The relative pronoun sometimes differs in gender from its antecedent, regarding its meaning rather than its form. Matt. xxviii. 19. 'Teach (στίχως τὰ τών Ἡλία τῶν τής εἰρήνης) all nations, baptizing them.' 1 Cor. xv. 26. 'To πνεύματα-πνεύματα, 'The Spirit—he shall testify.' Rom. ix. 23, 24. 'Συμμετεχομένως καὶ μετ' αὐτῶν.' Gal. iv. 19. 'Τιμᾶτε μιᾶς ἡμᾶς Πηλεμ. ver. 10. 'I beseech thee (τῷ τῶν μιᾶς τῆς) for my son, whom I begat in my bonds.'

3. The relative pronoun sometimes differs in number from its antecedent. Philip. iii. 20. 'Our conversation is (εἰς τοὺς δεινοὺς) for heaven, from whence also we look for the Saviour.'

67. - 1. The relative pronoun is sometimes put for the demonstrative ὁ. 1 Cor. ii. 9. 'Αὐτῷ μὲν τῇ ὁ, 'Those things eye hath not seen,' & c. So must be translated, because in the end of the sentence there is another ὁ, signifying which. 2 Cor. xii. 3. 'Know ye not (εἰς τὸν) to those, indeed, it is the savour of death ending in death, (οὐκ ὡς) but to those,' & c.

81. - 1. **Ἀλλά, However.** 1 Tim. i. 16. **Ἀλλά ἐν τούτῳ, Howbeit, for this cause I obtained mercy.'

86. - 1. **Ἄρκτος, In.** Luke xxi. 37. 'Ὅτε ἔσται ἐν τῷ ἀνθρώπῳ καὶ ἐν τῷ κόσμῳ. And why also in yourselves do ye not judge what is right?' xxi. 3. 'Ye see and know (εἰς τὸν) in yourselves, that the summer is now nigh.' Luke xix. 30. 'And some of the Pharisees (ἐν τῷ πόλει) in the crowd said.' Wherefore Philip. iv. 15. may be thus translated: 'When I went forth (ἀπό) in Macedonia.' See the note on that passage.

3. By, by means of. Matt. vii. 16. ἄν εἰσεῖ στὴν αὐτῶν, 'By their fruits ye shall know them.'

31. 'And be rejected (ἐκ τῶν προσεχόντων) by the elders.' James i. 27. 'Unspotted (ἄντι τοῦ κακοῦ) by the world.'

90. - 1. **εἰς** often hath a causal signification. So our translators thought. Rom. iv. 16. 'Ο ἐν τῷ κακῷ ἀποκριθεὶς, 'Because the law worketh wrath.' Heb. vii. 11. 'If, indeed, perfection were through the Levitical priesthood, (ἐν τῷ κακῷ ἀποκριθεὶς) because on account of it the people received the law.'

92. - 1. **εἰς** is used to introduce a reason for something in the writer's mind, which he hath not expressed. Thus, Rom. iv. 2. ἐν τῷ κακῷ ἀποκριθεὶς, 'For, if Abraham were justified by works, he might boast.' Here the proposition suppressed, which this is produced to prove, is, 'Abraham did not obtain justification by the flesh.' for, if Abraham were justified by the work of circumcision which he performed on his flesh, he might have boasted.

94. - 1. **εἰς** is used as an affirmative particle, and must be translated indeed, certainly. Rom. viii. 7. 'Τὸ γὰρ ἐν τῷ κακῷ μηδενὶ ἐκκαταρτίζεις, ἢ δὲ γὰρ ἀποκριθεὶς, 'For it is not subject to the law of God, neither indeed can be.'

97. - 1. **εἰς**, Now. Eph. v. 9. 'ἀπὸ τοῦ κακοῦ, 'Now the fruit of the Spirit.'

98. - 1. **εἰς** has the adversative sense of δὲ, but, yet, although. Rom. xv. 4. 'οὐκ ἐν τῷ κακῷ, 'But whatever things were before-written, were written for our instruction.' 2 Pet. iii. 9. 'οὐκ ἐν τῷ κακῷ, 'But our conversation is for heaven.' 2 Pet. i. 9. 'οὐκ ἐν τῷ κακῷ, 'But he that lacketh these things is blind.'

101. - 2. **ἐν**, Also. John viii. 17. 'Καὶ εἰς τὸ κακὸν εἰς τῇ ἐρωτήσει, 'And in your law also it is written, that the testimony of two men is true.' See Parkh. Dictionary.

104. - 1. **ἐν**, Besides, further. 2 Pet. i. 5. Καὶ ἐν τῷ κακῷ εἰς τὸ πρόσωπον, 'And besides this, giving all diligence, add to your faith virtue.'

114. - 1. **ἐν**, To, forward. Acts iii. 16. 'Yes, the faith which is (ἡ εἰρήνη) toward him; that is, which hath him for its object. Rom. iv. 25. 'Was raised again (ἐν τῷ κακῷ) to our justification—ad justificationem, nemo, ad testificandam justificationem nostri.' This is Pasor's translation. See his Lexicon, in voces ἐν, where he observes, that Rom. xi. 35. ὥς, causam procreantem, ἐν, consequentem, et ὡς, causam indicat finalem.

117. - 1. **ἐν**, In. Heb. vii. 9. 'Even Levi paid tithes (διὰ Λευίτου) in Abraham's time.'

118. - 1. **ἐν**, In. With. Eph. vi. 18. 'Praying always (ἐν πάσῃ προσήτωσεν), with all prayer,' that is, most earnestly. See 27. 1.

121. - 1. **ἐν**, Off, from. Matt. xxviii. 18. 'For he knew that (ἐν τῷ πόλεμῳ) from envy they had delivered him.' 2 Thess. ii. 3. 'Nor by letter as (ἐν τῷ) from us.'

122. - 1. **ἐν** is sometimes used causally, and must be translated for. Eph. iv. 8. ἐν λόγῳ, 'For he saith, he ascended up on high.' James iv. 6. 'He giveth greater grace, (ἐν τῷ) for he saith, God resisteth the proud.' 1 Pet. ii. 6. ἐν καθαρία, 'For even it is contained in the scripture.'

123. - 1. **ἐν**, For. 1 Pet. i. 24. ἐν πάσῃ προσέκατη, 'For all flesh is as grass.'

124. - 1. **ἐν**, An adverb of time, signifying when. 3 John ver. 10. 'For this cause, (ἐν ἐκείνῳ) when I come I will bring his deeds to remembrance.'

127. - 1. **ἐν**, For οὖν, That. 1 John iii. 13. 'Do not wonder (ἐν οἷς) that the world hateth you.'

130. - 2. **ἐν**, Though. 2 Tim. ii. 13. ἐν πάσῃ ἀγάπῃ, 'ἀπὸ τῶν μαθητῶν.' In rendering this clause, our translators being sensible of the absurdity of making the faithfulness of God depend on men's unfaithfulness, and
not recollecting that α signifies although, have in their translation endeavoured to avoid the austerity, not very properly, by supplying the word yet; thus, 'If we believe not, yet he abideth faithful.' The proper translation is, 'Though we be unfaithful, he abideth faithful: he cannot deny himself.'

138. 2. Ei προε, Sipidem, since indeed. 2 Pet. ii. 4. Ei υπερ; ευγενείας μηχανομένων καί σπουδῶν, 'Since indeed God did not spare the angels who sinned.'

139. 1. Ei γάρ, Seeing at least. Chandler saith, γάρ is used in this sense by the best writers; and in support of his opinion cites 3Elian. Pierce is of the same opinion, in his note on Col. i. 33.

139. 1. Ei οὐκ, Although. Scapula translates οὐκ, eti etiam.

138. 2. Ei μόν in the LXX., often denotes a question, and signifies, νεμεν. Gen. iii. 11. Ei μόν ἡμᾶς, 'Hast thou eaten of the tree?' 2 Cor. iii. 1. Ei μόν ἐμοί, 'Or need we, as some, letters of recommendation to you?'

139. 1. Ei Inter. Matt. ii. 13. 'Flee (w) into Egypt.' See also ver. 14. Acts xv. 15. 'Come (w) into my house.' Gal. iv. 6. 'God hath sent forth the Spirit of his Son (w) into your hearts.' Ver. 24. 'Bringeth forth children (w) into bondage.' See Parkhurst's Dictionary in voc. άε.

3. Ei, ℂαστ. Eph. iv. 13. Ei, 'Unto the measure of the stature full-grown (w) in the fulness.' 1 Pet. iv. 9. 'Use hospitable (w) dds to another.'

142. 1. Ei, Concerning. 1 Thess. v. 18. 'This is the will of God by Christ Jesus (w) concerning you.' Gal. iii. 17. 'The covenant which was afore ordained concerning Christ.'

3. Ei, For. Mark i. 4. 'John did baptize in the wilderness, and preach the baptism of repentance (w) for the remission of sins.' Rom. xi. 32. 'God hath shut up together all (w καταδίκασα) for disobedience.' xii. 14. 'Maketh no provision (w) for the flesh.' 1 Cor. xv. 1. 'Now concerning the collection (w) for the saints.' Col. i. 15. 'All things were created by him (w και αὐτῷ) and for him.' 2 Tim. i. 11. Ei, 'For which testimonies.'

3. Ei, On account of. Eph. iii. 3. 'The grace of God which was given me (w εἷμαι) on your account.' 2 Thess. i. 11. Ei, 'On which account also we always pray.'

4. Ei, On, upon. 2 Cor. xii. 20. 'If one smite you (w συνρίζεται) on the face.'

5. Ei, Against, denoting a determined time. 2 Pet. iii. 9. 'Safely kept for fire (w) against the day of judgement.'

6. Ei, governing the accusative case, signifies in. 2 Pet. i. 8. 'Neither be barren nor unfruitful (w συνινώσεται) in the knowledge of our Lord Jesus Christ.'

7. Ei, Until. Eph. i. 14. 'Which is the earnest of our inheritance (w) until the redemption of the purchased possession.' iv. 20. 'With whom ye are sealed (w) until the day of redemption.'

144. 1. Ei, By. Acts v. 53. 'Who have received the law (w) by the disposition of angels.'

155. 1. Ei, Εξ, Belonging to. 2 Cor. ix. 2. 'Ο Σαλόν ζηλικαί, 'Your zeal.' Luke viii. 27. 'There met him a certain man (w τοῦ πατρὸς) belonging to the city; as is evident from the latter part of the verse.

2. Ei, From. Rom. ix. 23. 'Because he esteeth not (w) from faith: for whatever is not (w) from faith is sin.' 2 Pet. ii. 21. 'Than after they have known it, to turn (w) from the holy commandments.'

157. 1. Ei, Among. Rom. ix. 24. 'Hath called not only (w) among the Jews, but also (w) among the Gentiles.'

163. 2. Ei, In, throughout. Luke vii. 17. 'This rumour of him went forth (w) throughout all Judea, and (w) throughout all the region round about.'

164. 1. Ei, For, denoting the final cause or purpose. Matt. vi. 7. 'They think they shall be heard (w) for their much speaking.' 1 Pet. iv. 14. 'If ye be reproached (w) for the name of Christ.'

167. 1. Ei, Through. Luke i. 77. 'To give the knowledge of salvation (w) through the remission of sins.' Rom. x. 13. 'That shall be saved (w) through his life.' Eph. ii. 10. 'His kindness towards us (w) through Christ Jesus.' vi. 10. 'Be strong (w) through the Lord, and (w) through the power of his might.'

168. 1. Ei, Concerning. Gal. iv. 20. 'For I am exceeding in doubt (w ὑπόθεσθαι) concerning you.'

170. 1. Ei, Nigh to. Josh. x. 10. 'Slew them with a great slaughter, (LXX. Ei τῶν) near to Gibeon.' Judg. xii. 13. 'They went up and pitched (LXX. ἐν οἰκίσεωσι) near to Kirjath-jearim in Judah; wherefore they called the place Mahanaim: [Behold it is behind Kirjath-jearim.']

173. 1. Ei, Among. 1 Cor. iii. 18. 'If any one (w) among you seemeth to be wise.'

174. 1. Ei, After, denoting simultaneity. Eph. iv. 4. Ei ἐκ, 'After whom also we all had our conversation formerly.'

175. 1. Ei, Under. Rom. iii. 19. 'It saith to them who are (w, τοι) under the law.'

177. 2. Eews has likewise a causal significance, and is translated because, for. Matt. xxii. 46. 'When they sought to lay hands on him in the multitude, (w, γὰρ) because they took him for a prophet.' Luke xi. 3. Eews, 'For a friend of mine, in his journey, is come to me.'

181. 1. Ei, Of. Heb. vii. 1. 'Now (w) of the things which we have spoken this is the sum.' ix. 15. 'For the redemption of the transgressions (w) of the first covenant.'

188. 1. Ei, In. 2 Cor. ii. 14. 'Remaineth the same vail untaken away (w) in the reading of the Old Testament.'

190. 1. Ei, On account of. Philip. i. 5. Ei, 'For (that is, on account of) your fellowship in the gospel.'

191. 1. Ei, Against. Matt. xxiv. 53. 'Are ye come out as (w) against a thief?' Mark iii. 24. 'And if a kingdom be divided (w) against itself.' 1 Pet. iii. 12. 'The face of the Lord is (w) against.'

2. Ei, Ts, unto, denoting the end for which a thing is done. Eph. ii. 10. 'Created (w) unto good works.' Philip. iii. 14. 'I follow on according to the mark, (w) to the prize.'

3. Ei, For, denoting authority. Acts xii. 20. 'Having made Blastus, (w τοις επισκόποις τοῦ βασιλέως) who was over the king's bedchamber, their friend.' Eph. iv. 6. 'Who is (w) over all.'

4. Ei, Over, in respect of place. Heb. xiv. 17. 'It is firm (w γύρω) over dead sacrifices.' James v. 14. 'Let them pray (w) over him.'

1. Ei, In, conjunction, and. 1 Cor. ii. 1. 'Came not with excellency of speech (w) and of wisdom.' xvi. 6. 'And perhaps I shall abide (w καὶ κυρία) and even winter with you.' 2 Cor. i. 13. 'Than what ye read, (w καὶ κυρία) and also acknowledge.' x. 12. 'We dare not rank (w) and compare ourselves.'

196. 1. It is used interrogatively. 1 Thess. ii. 19. ή γάρ, 'Are not even ye?'

203. 1. KaSw, Seeing. Gal. iii. 6. KaSw σαρκαί, 'Seeing Abraham believed God, and it was counted to him for righteousness.'

2. KaSw, According, according as. Eph. iv. 4. KaSw προανακάματε, 'According as he hath chosen us.'

3. KaSw, Even as. Rom. i. 28. Kα, σαρκαί, 'Even as our Lord Jesus Christ hath showed us.'
SUPPLEMENT TO ESSAY IV.

208. — 1. Ἱτυ. Therefore. Rom. viii. 17. ‘And if children, (αἱ) then (therefore) heirs.’

209. — 1. Ἱτυ. Even as. Philiem. ver. 17. ‘Profitable to theses (αἱ) even as to me.’

210. — 1. Ἱτυ. Where. Heb. viii. 9. ‘Behold, the days come, saith the Lord, (αἱ) when I will make a new covenant.’

211. Ἱτυ. And yet. John iii. 11. ‘And testify what we have seen, (αἱ) and yet ye receive not our testimony.’ See also ver. 32.

212. — 1. Ἱτυ. St. Luke vi. 31. ‘And as ye would that men should do to you, (αἱ) so do ye to them in like manner.’ John vii. 57. ‘As the living Father hath sent me, and I live by the Father, (αἱ) so he that eateth me.’ John xv. 9. ‘As the Father hath loved me, (αἱ) so have I loved you.’

213. — 3. Ἱτυ. Moreover. Heb. vii. 15. Ἱτυ. ‘Moreover, it is still more exceedingly plain.’

214. — 3. Ἱτυ. After, denoting lichen. Xenoph. Hel. 2. 92. ‘Honoured (ὑπὸ ἐκκλησίας τοῦ πατρὸς) by the people, as his father was.’

215. — 2. Ἱτυ. Ἱτυ, with a genitive, sometimes signifies αἱ, upon. Mark xiv. 3. ‘She brake the box, and poured it (πότις τῆς πιστῆς) on his head.’ 1 Cor. xii. 4. ‘Every man that prayeth, or prophesieth (ἀνὴρ καὶ νέως εὐταῖρος Ἰωάννης) having a vail on his head.’ Jude, ver. 16. ‘To execute judgment (ἐπὶ πόντους) upon all.’

3. Ἱτυ. Against, contrary to. Gal. iii. 31. ‘Is the law then (ἵτις) against the promises of God? (Ἱτυ) contrary to them.’

216. — 1. Ἱτυ. In. 1 Cor. xiv. 40. ‘Let all things be done decently, and (ἀνὴρ πολὺς) in order.’ Heb. iii. 5. Ἱτυ. ‘In the day of temptation.’

217. — 3. Ἱτυ. Ἱτυ, by our translators, is considered as a causal particle. Rom. viii. 2. ‘Or μὲν, For one believeth that he may eat all things.’

218. — 2. Ἱτυ. Ἱτυ is used as an interjection of besecking. 1 John ii. 28. Ἱτυ. ‘Now therefore, little children, abide in him.’


220. — 4. Ἱτυ. With the article prefixed, is used as an adjective. 2 Cor. viii. 14. Ἱτυ τοῦ πνεύματος, ‘In the present time.’ 1 Tim. iv. 8. ζῶε Ἱτυ τοῦ πνεύματος, ‘The life that now is,’ the present life. Matt. xxiv. 31. οὐκ οἱ τοῦ πνεύματος, Ἱτυ τοῦ πνεύματος, ‘To this (the present) time.’ Acts xv. 29. Ἱτυ τοῦ πνεύματος ἔστω τοῦ ἐκκλησίας αὐτοῦ, ‘And, O Lord, behold their threatenings, (Ἑβρ. συνετέλεσαν τοῖς Ἡρώδεις τοῦ πνεύματος αὐτῶν’ according to the present circumstances.

221. — 1. ὅτι. Because. 1 John ii. 11. ‘And knowest not whither he goeth, (ἰδοὺ) because that darkness hath blinded his eyes.’

3. Ἱτυ. Sometimes hath an adversative sense, and must be translated but, yet. Wherefore Heb. viii. 9. may be thus translated, ‘Taking them by the hand to lead them out of the land of Egypt.’ Ἱτυ, ‘But they did not abide in my covenant.’ 1 John iii. 20. Ἱτυ ἦν, ‘But if our heart condemn us.’


224. — 1. ὅτι. With, denoting presence. 2 Thess. ii. 5. ‘Remember ye not (ὑπὸ τοῦ συνετέλεσαν τοῖς Ἡρώδεις) that I was yet with you.’

225. — 3. ὅτι. Who, interrogative. Acts xix. 16. ‘But (ὠθοῦσαί τι) who (what sort of persons) are ye?’ 1 Peter i. 5. Ἱτυ, ‘To whom of the angels said he at any time?’ Rev. vii. 13. Ἱτυ, ‘Who are those that are clothed with white robes?’

3. ὅτι. Any one. Heb. x. 28. ὅτι, ‘Any one who (whosoever) disregarded the law of Moses, died without mercy.’ 2 Pet. iii. 9. ‘Not willing (ὥστε) that any should perish.’


227. — 1. ὅτι. Instead of. 2 Cor. v. 20. ‘We pray you (ὑπὸ τοῦ τιοῦτος μας) in Christ’s stead, be ye reconciled to God.’

228. — 1. ὅτι. On account of. 2 Cor. xii. 10. ‘Disshapes (ὑπὸ τοῦ τιοῦτος μας) on account of Christ.’

229. — 1. ὅτι. With respect to. Phil. i. 29. ὅτι, ‘This with respect to Christ hath been graciously given you, not only to believe on him, but also to suffer for his sake.’

230. — 2. Ἰτυ. Therefore. Heb. vi. 17. Ἰτυ, ‘Therefore God, willing more abundantly to shew to the heirs of promise the immutability.’ See note 1. on the verse.

231. — 1. ὅτι. Certainly. 2 Pet. i. 3. ὅτι, ‘Certainly his divine power hath gifted to us.’

232. — 1. ὅτι. Namely. 2 Thess. ii. 2. ὅτι, ‘namely, that’; or, intimating that the day of Christ is at hand.

233. — 1. ὅτι. That. Rom. i. 9. ‘God is my witness, whom I serve in the gospel of his Son, (ἐγὺ) that without ceasing I make mention of you always in my prayers.’ In this sense ἵτι is used by Xenophon, Memorab. lib. i. ἵτι παράκλητος ὑμῶν, ἵτι γάλα κρίνον, ἵτι καὶ γνῶσις κηρύσσω σοί, ποιεῖν τινι ἐχθροτετάρτου τετυμενόν; ’First, then, that he did not reckon them gods, whom the city reckoned gods—what kind of argument did they use?’
ESSAY VIII.

CONCERNING THE RIGHT INTERPRETATION OF THE WRITINGS IN WHICH THE REVELATIONS OF GOD ARE CONTAINED.

The revelations of God being designed to give mankind the knowledge of his counsels respecting their salvation, the right understanding of these revelations must appear to every religious person a matter of great importance. This Essay, therefore, having for its object to explain the phraseology of the writings in which the revelations of God are recorded, it will meet with attention from the reader, in proportion to the value which he puts on religious knowledge.

Sect. I.—Of the Original Language of Mankind, and of the Method in which Language was at first formed.

The books which contain the revelations of God, being more ancient than any books now extant, are written in the language which mankind used in the first ages, or in a language nearly allied to it. Wherefore, the style of these writings being very different from that of modern compositions, to interpret them as modern compositions are interpreted is without doubt to misinterpret them. Accordingly, persons ignorant of the character of the primitive languages, have, by that method of interpretation, been led to fancy that the scriptures contain sentiments unworthy of God, whereby they have not only exposed these venerable writings to the scorn of infidels, but have formed to themselves false notions in religion, which have had a pernicious influence on their morals.

For avoiding these evils, the nature and character of the language first spoken by mankind must be well understood; and for that purpose the best method seems to be, to consider in what manner language was originally formed.

The first ideas which come into the human mind being those which enter by the senses, it is reasonable to believe that names for expressing sensible objects would be invented before any others, and, after them, terms for expressing those operations of the senses, by which the ideas of the substances acquired. But, as the operation of the senses have a resemblance to the operations of intellect, to express the operations of intellect mankind would naturally have recourse to the words by which they expressed the operation of the senses.—Thus, many words of the primitive language of mankind must have had a twofold signification. According to the one signification they denoted ideas of sense, and according to the other they denoted ideas of intellect; so that, although these words were the same in respect of their sound, they were really different words in respect of their signification: and to mark that difference, after the nature of language came to be accurately investigated, the words which denoted the ideas of sense, when used to express the ideas of intellect, were called by critics metaphor, from a Greek word which signifies to transfer; because these words, so used, were carried away from their original meaning to a different one, which, however, had some resemblance to it.

Metaphorical meanings being affixed to words in the ancient languages to remedy the poverty of these languages, it is plain, that the more ancient any language is, it will consist of the fewer words, consequently the more numerous and bold its metaphors will be. Accordingly we find, that the primitive languages, and even the languages of savage tribes, which may be ranked with the primitive languages, are all of them highly figurative. On this subject it is proper to observe, that even after a language has become sufficiently copious, if the people who use it possesses a vigorous and warm imagination, and are favourably situated for enjoying sensual gratifications, as is the case with most of the eastern nations, being by those circumstances peculiarly disposed to relish the sensible pictures exhibited in metaphorical and other figurative expressions, such a people, instead of retrenching, will rather multiply these expressions. Hence the language of that people will be more figurative than the languages of nations whose imagination is languid, and whose situation does not permit them to be occupied in sensual gratifications. This is the reason that the language of the Hebrews, and of the other eastern nations, by the multitude, the variety, the boldness, and even the extravagance of its metaphorical expressions, is distinguished from the more temperate speech of the nations in the western parts of the world, whose imagination is not so warm, and whose climate and soil are not so favourable to luxury as theirs.

Of the bold metaphors used by the ancient Hebrews, the following examples are all taken from their sacred books:—Gen. xix. 10. The Lord smote the brother's blood criest to me from the ground.' Gen. xix. 26. 'His wife looked back from behind him, and she became a pillar of salt.' Gen. xlii. 11. 'He washed—his clothes in the blood of grapes,' to signify that Judah was to inhabit a country fruitful in vines. Psal. v. 8. 'Their throat is an open sepulchre.' Psal. lx. 2. 'To make us to drink the wine of astonishment.' Psal. xxviii. 25. 'Man did eat angels' food: be sent them meat to the full.' Psal. cxix. 3. 'The plowmen plowed upon my back; they made long their furrows.' Isa. xxxiv. 3. 'The mountains shall be melted with their blood.' ver. 4. 'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.' ver. 6. 'The Lord shall fill the sepulchre of the dead, filled with blood, is made fast with fastness.' Isa. xiv. 23. 'I will sweep it with the broom of destruction, saith the Lord of hosts.' Jer. xx. 7. 'O Lord, thou hast deceived me, and I was deceived.' Isa. i. 1. 'My well beloveth hath a vineyard in a very fruitful hill.' In the original it is, on a horn, the son of oil: The horn being the highest part of horned animals, it is used to denote the highest part of a country; an hill. This horn or hill is called the son of oil, because the olive which produces oil is one of the valuable fruits of the earth. See Louth on the passage. Isa. xi. 15. 'The Lord shall utterly destroy the tongue of the Egyptian sea.' Having in the scriptures these, and many other examples of bold metaphor, the natural effect of the poverty of the ancient language of the Hebrews, why should we be either surprised or offended with the bold figurative language in which the Hebrews expressed their conceptions of the divine nature and government! Theirs was not a philosophical language, but the primitive speech of an uncultivated race of men, who, by words and phrases taken from objects of sense, endeavoured to express their notions of matters which cannot be distinctly conceived by the human mind; and far
less expressed in human language. Wherefore, they injure the Hebrews who affirm, that they believed the Deity to be a tree, consisting of members of the like form and use with the members of the human body, because, in their sacred writings, the eyes, the ears, the hands, and the feet of God, are spoken of; and because he is represented as acting with these members after the manner of man. Gen. iii. 8. They heard the voice of the Lord God walking in the garden of the cool of the day. Gen. ii. 18. And the bow shall be in the cloud, and I will look upon it. Exod. xv. 3. The Lord is a man of war. Ver. 6. Thy right hand, O Lord, hast dashed in pieces the enemy! Ver. 8. With the blast of thy nostrils the waters were gathered together. Psal. xviii. 8. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. Ver. 9. He bowed his heavens also and came down, and darkness was under his feet. Ver. 10. And he rode upon a cherub, and did fly upon the wings of the wind. Psal. ii. 7. Thou art my Son, this day I have begotten thee.

In like manner they injure the Hebrews who affirm, that they thought God was moved by anger, jealousy, hatred, and that, as no idea of the human soul and how it acts in their scriptures it is said, Gen. vi. 6. It repented the Lord that he made man on the earth, and it grieved him at his heart. Exod. xv. 7. Thou sentest forth thy wrath, which consumed them as stubble. Exod. xvi. 33. The wrath of the Lord was kindled against the people. Neh. vi. 1. The mouth do I hate. Isa. xxxiv. 2. The indignation of the Lord is upon all nations, and his fury upon all their armies. Nah. i. 2. God is jealous, and the Lord revenge and is furious. The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

They also injure the Hebrews who affirm, that they believed the Deity subject to human infirmity, because it is said, Gen. ii. 2. He rested on the seventh day from all his work which he had made. Gen. viii. 21. The Lord smelled a sweet savour. Gen. xviii. 30. Because the cry of Sodom and Gomorrha is great, and because their sin is very grievous, 30. I will go down now and see if their works and the cry of it which is come up to me: And if not, I will know. Psal. ii. 4. He that dwelleth in the heavens shall laugh; the Lord shall have them in derision. Psal. lxxxviii. 65. Then the Lord awaked as one out of sleep, and like a mighty man that sheweth reason by wine.

These and the like expressions are highly metaphorical, and imply nothing more but that in the divine mind and conduct there is somewhat analogous to, and resembling the sensible objects and the human affections on which these metaphorical expressions are founded. For if any one contends, that the Hebrews themselves understood these expressions literally when applied to the Deity, and meant that they should be so understood by those who read their scriptures, he must likewise contend, that the following expressions were understood by them in their literal meaning:—Psal. xvii. 6. 'Hide me under the shadow of thy wings!' Psal. lxi. 1. 'In the shadow of thy wings will I make my refuge, until these calamities be overpast.' Psal. lxi. 4. 'I will trust in the covert of thy wings.' Psal. xcv. 1. 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' Ver. 4. 'He shall cover thee with his feathers, and under his wings shalt thou trust.'—I say, if from the passages of scripture in which the members of the human body are ascribed to the Deity, it is inferred that the ancient Hebrews believed the Deity hath a body of the same form with the human body, we must, from the last mentioned passages of the same scriptures, conclude, that they believed the Deity to be a tree, with spreading branches and leaves which afforded an agreeable shade; and a great fowl, with feathers and wings; and even a rock, because he is so called Deut. xxxii. 15. Psal. xviii. 28, 31.

Such are the bold metaphors by which the ancient Hebrews expressed their conceptions of the attributes and operations of God. To prevent, however, those who are acquainted only with modern languages from being shock ed with the boldness of these figures, modern critics have distinguished them by the appellation of Anthropopathia; concerning which Lowth on Ism. i. 24. 'Aha, I will be eased of mine adversaries, I will be avenged of mine enemies,' thus writeth: This is a strong instance of the metaphor called Anthropopathia; by which, throughout the scriptures, as well the historical as the poetical parts, the sentiments, sensations, and affections—the bodily faculties, qualities, and members of men, and even of brute animals, are attributed to God, and that with the utmost liberty and latitude of application. The foundation of this is obvious, it arises from necessity: We are unable to represent the Deity by figures of human nature, of human knowledge, of human existence, of his manner of existence, of his means of acting: when therefore we would treat on these subjects, we find ourselves forced to express them by sensible images. But necessity leads to beauty: This is true of metaphor in general, and in particular of this kind of metaphor; which is used with great elegance and sublimity in the sacred poet and, whatever is very remarkable, in the greatest instances of the application of it, it is generally the most striking and the most sublime. The reason seems to be this: When the images are taken from the superior faculties of the human nature, from the purer and more generous affections, and applied to God, we are apt to acquire in the notion; we overlook the metaphor, and take it as a proper attribute; but when the idea is gross and offensive, as in this passage of Isaiah, where the impatience of anger and the pleasure of revenge is attributed to God, we are immediately shock ed at the application, the impropriety strikes us at once; and the mind, casting about for something in the divine nature analogous to the image, lays hold on some great, obscure, and mysterious idea, in which it is lost in immensity and astonishment. See De St. Poiesi Hebr. Psal. xvi. sub. fin. where this matter is treated and illustrated by examples."

From the above ingenious remarks it appears, that notwithstanding metaphors and other figures derive their origin from the poverty of language, they infuse both strength and beauty into many discourses where they are judiciously used. By exhibiting sensible pictures of our conceptions accompanied with pleasant images, they make a strong impression on the mind of the hearer: for which reason they have found a place, not in the ancient languages only, but in all the modern tongues also; not excepting those which are the most copious and the most refined: in so much that it hath become the business of the poets and orators to ransack the whole compass of their nature in search of resemblance between sensible and intellectual objects, on which to graft metaphors; and, not satisfied with natural and apparent likenesses, the most remote and disperate resemblances, nay resemblances founded merely on popular opinions, local prejudices, and national customs, have been made the immediate bases of metaphors. Hence that diversity of figurative expressions observable in the languages of nations living at a distance from each other: hence, also, the figures which to one nation appear natural and expressive, to others appear un natural, timid, and ridiculous.
OF THE RIGHT INTERPRETATION

Essay VIII

Sect. II.—Of Picture-writing; and of its Influence in the Formation of the Primitive Languages.

In the early ages, after men had acquired any branch of useful knowledge, either by research or by observation, they naturally wished to communicate that knowledge to their contemporaries, and even to transmit it to posterity. But this they could not do effectually, till they contrived a method of making speech the object of sight. When this was accomplished, the knowledge which they conveyed to the ears of a few by pronounced speech, it was in their power to convey to multitudes, even in the most distant countries, by the eye.

The first method of rendering speech visible, was that, which history informs us was practised by all the ancient nations we have any knowledge of, from the Chinese in the east to the Mexicans in the west, and from the Egyptians in the south to the Scythians in the north. All these, taught by nature, formed images or pictures, on wood, or stone, or clay, of the sensible objects for which they had invented names, and of which they had occasion to discuss; these pictures presented not only the things themselves, but the articulate sounds or names also by which they were called. Thus, to express in that kind of writing a man, or a horse, that is, to express both the name and the thing, they drew its picture on some permanent substance, whereby, not only the thing itself, but its name, was immediately suggested to those who looked on its picture. But this method being too obvious to the Egyptians, who it is supposed were the inventors of picture-writing, shortened it by converting the picture into a symbol, which as Warburton, to whom I am indebted for many particulars in this section, observes in his Divine Legislation, they did in three ways. 1. By making the principal part of the symbol stand for the whole of it, and by surrounding that part with figures of the charioteer, or an arm holding a whip. This is what is called the Curiologic Hieroglyphic.—3. From this the Egyptians proceeded to a more artful method of rendering speech visible and permanent; namely, by putting the instrument, whether real or metaphorical, by which a thing was done. Thus, they expressed a battle by two hands, the one holding a shield, the other a bow: a siege by a scaling-ladder: the divine omnipotence by an eye eminently placed: a monarch by an eye and a sceptre. Sometimes they represented the agent without the instrument, to show the quality of the action. Thus a judge was expressed by a man grasping the hair of another. They showed that a judge ought not to be moved either by interest or pity. This method was called the Typologic Hieroglyphic.—3. Their third, and most artificial method of abbreviating picture-writing, was to make one thing stand for another, where any resemblance or analogy, however far-fetched, could be observed between the thing represented and the thing by which it was represented, whether that resemblance was founded in nature or in popular opinion only. Thus a serpent, on account of its vigour and spirit, its longevity and reviviscence, was made the symbol of the divine nature: a mouse was used to represent destruction: a wild-footed, uncleanliness: a fly, impudence: an ant, knowledge: a serpent in a circle, the universe: and the variegated spot of the serpent's skin, the stars. This method of writing was called The Allegorical, Analogical, or Symbolical Hieroglyphic. And being formed on their knowledge of physics, the marks of which it was composed increased in number, as the Egyptians, the inventors of picture-writing, increased in science.

But, in regard there are many qualities and relations of things which are not objects of sense, and many complex moral modes, and other mental conceptions, which cannot be likened to any object of sense, consequently, which cannot be expressed by any picture, natural or symbolical, it became necessary, in all kinds of picture-writing, to introduce arbitrary marks for expressing these qualities, relations, and modes. Yet, even with this aid, picture-writing was still very defective and obscure. The Chinese, therefore, to improve the method of rendering speech visible and permanent by writing, threw away the images or pictures altogether, and substituted in their place new marks, formed, it is said, from the images. However, as in this way of writing every word required a distinct character or mark, and as the greatest part of these characters were arbitrary, the difficulty of acquiring the knowledge of the meaning of such a multitude of characters was so great, that very few could attain to it. Meanwhile, the Chinese method of denoting the separate words of which speech consists, by separate marks, is supposed by some to have suggested to the ingenious in other nations the idea of expressing, by separate marks, the distinct articulate sounds of which words are composed.

In conclusion, I shall observe, that in the Egyptian hieroglyphs, which, on account of its great facility and utility, hath come into general use among all civilized nations, except the Chinese themselves.

The literal method of writing is generally said to have been first practised by the Phoenicians. But whether they, or whoever else first used that method of rendering speech visible and permanent, were the inventors of the art, or whether Plato and Tully thought, De Leg. lib. iv. sect. 4, they were supernaturally assisted in the invention, is hard to determine. This however is certain, that the books of Moses were written in the literal method. And some learned men have thought, the first specimen of literal writing was that which God himself engraved on the two tables of stone, and gave to Moses on the Mount; who, being taught the meaning of the characters by inspiration, communicated the knowledge of the same to the Israelites, from whom it passed to the Phoenicians. Perhaps it may be some confirmation of this conjecture to observe, that the Chinese, though they have long possessed the art of writing by characters, have never been able to attain the method of writing by letters.

I have given the above account of the art of rendering speech visible and permanent by picture-writing, not as a matter of curiosity, but to shew the influence which the hieroglyphical manner of writing had on the ancient languages. For the symbols used in that kind of writing denoting the names of things as well as the things themselves, being respectively sketched in the air, things represented not only the same and the qualities of the symbol by which it was represented. Hence arose a new species of metaphor, altogether unknown in the speech of modern nations, and forming a kind of language which, although it may appear to us fanciful and dark, was well understood, and made a strong impression on those who were accustomed to it. This higher kind of metaphorical language claims particular attention, because it is that in which the divine revelations, especially those concerning future events, were communicated to mankind, and in which they still remain recorded in scripture. Wherefore, to shew the influence which picture-writing, particularly of the symbolic kind, had to introduce into the ancient world the notion of modern nations the most extravagant metaphors, the following examples are proposed to the reader's consideration.

1. A supreme ruler being represented in symbolic writing by a man with four-wings, and his lieutenants or princes by one with two wings; and the stretching out of his wing signifies action or motion. (Divine Leg. lib. iv. sect. 4,) the names of these symbols were naturally used.
in the ancient languages for the things signified by them. Hence Isaiah, predicting the invasion of Judea by the king of Assyria, hath termed it the stretching out of his wings so as to cover and desolate the whole land, Isa. viii. 8. 'The stretching out of his wings shall fill the breadth of thy land, O Zemaraim.' By the like metaphor Jeremiah predicted the desolation of Moab, chap. xlviii. 40. 'He shall fly as an eagle, and shall spread his wings over Moab.' In the same highly figurative language, Isaiah denounced destruction to a kingdom which oppressed other countries by the greatness of its power, chap. xviii. 1. 'Wo to the land shadowing with wings! This use of the symbol should have the propriety of giving the wings of a fowl to two or four of the beasts, which in Daniel's vision represented the four great monarchies. By that symbol, the devastation which these monarchies were to bring on other nations, and the speed and force with which they would act, were strongly and beautifully represented to those who understood symbolical picture-writing. It shewed us, likewise, how the power of God in protecting his people came to be termed his feathers and his wings; and the confidence of his people in his power to protect them, by their trusting in the covert of his wings.

2. A crocodile was one of the symbols by which, in the ancient picture-writing, the kingdom of Egypt was represented, being assumed that crocodiles are called, Ps. cxlv. 13. Dragons in the waters; and, ver. 14. their king is called leviathan; and 'the great dragon that lieth in the midst of the rivers,' Ezek. xlv. 3. So also Isa. xxvii. 1. 'In that day the Lord, with his sore, and great sword, shall punish leviathan, the serpent, even leviathan that crooked serpent, and they that dwelt by the sea.'

The king of Ethiopia was termed a fly, and the king of Assyria a bee, probably because in picture-writing they were represented by these symbols: Isa. vii. 18. 'The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria,' that is, the Lord shall call the Ethiopian and Assyrian kings to smite his quarters.

3. In the picture-writing, a sword and a bow being symbols of war, the prophets use the names of these warlike instruments to denote great warriors: and arms in general, to denote a powerful warlike nation, such as the Romans, Dan. xi. 81; and gigantastic stature, for a mighty leader of an army; and balances, weights, and measures, for a judge or a magistrate. In like manner, because Jerusalem, the seat of the administration of government, the word is used in that signification by Jacob, in his prophecy, Gen. xlix. 10. 'The sceptre shall not depart, &c.; and the annihilation of the power of Moab, by the breaking of his sceptre, Jer. xlviii. 17. 'All ye that are about him, becomen him; and all ye that know his name say, How is the strong staff broken.'

4. The figure of a star being used in picture-writing as a symbol of the Deity, that word was used by Balsam to denote the Jewish Messiah, of whose divine nature and government he seems to have had some obscure conception. Numh. xxiv. 17. 'There shall come a star out of Jacob, and a sceptre shall arise out of Israel.' Also, a star, and a sceptre, and worshipping a god. Thus, Amos v. 8. 'The star of your god, which ye made to yourselves,' means the material image of your god. Lastly, the sun, moon, and stars, were used in picture-writing as symbols of the founders of nations, and of the fathers of tribes, and as the symbols also of mighty kings. Thus the king of Babylon is called, Isa. xiv. 12. 'In the sun, in the moon, and in the stars, were inscribed the names of the gods.' Hence, in ordinary discourse, the sun, moon, and stars, were used to denote patriarchs and princes. Accordingly, when Joseph, Gen. xlvii. 9, said, I have dreamed a dream, and behold the sun, and the moon, and the eleven stars made obe-
son that, on coins and in sculpture, nations and cities were symbolically represented by a young woman sitting on a throne, magnificently attired, and surrounded with emblems expressive of the qualities by which that nation was distinguished. Hence the Jewish prophets, in the discourses which they addressed to nations and cities, termed them daughter, and virgin daughter, in allusion to the above described symbol. Isa. xxii. 4. 'I will weep bitterly, for the spoiling of the daughter of my people.' Zech. ii. 7. 'Deliver thyself, O Zion, that dwellest with the daughter of Babylon.' Jer. xiv. 17. 'Let mine eyes run down with tears night and day, for the virgin daughter of my people is broken with a great breach.' Jer. xi. 11. 'Go up into Gilgal and take balm, O virgin, the daughter of Egypt. In vain shalt thou use many medicines, for thou shalt not be cured.'

7. In the ancient picture-writing, it would seem that persons and things were represented by the figures of the things to which they were metaphorically likened. Hence, in speaking of them, they were called by the names of these things. For example, because anciently men were metaphorically likened to trees, (Cant. ii. 3. v. 15.) in the unaccompanied language of the eastern nations, were called by the name of such trees as were remarkable for their magnificence and beauty; and had the properties of these trees ascribed to them. Thus the great men of Judah were called by Semacheri the tall cedars of Babylon, and the common people the choice fir trees thereof. Isa. xxvii. 24. 'By the multitude of my chariots am I come up to the sides of Lebanon, and I will cut down the tall cedars thereof, and the choice fir trees thereof.' Zech. xi. 1. 'Open thy doors, O Lebanon, that the fire may devour thy cedars.' Howl, for trees, for the cedar is fallen; because the mighty are spoiled! Howl, O ye oaks of Bashan.' See also Deut. ii. 18-16. In like manner, Jeremiah calls the whole people of a country a forest, chap. xxvii. 14. 'I will kindle a fire in the forest thereof, and it shall devour all things round about it.' The same prophet, speaking to Judah, saith, chap. xi. 16. 'The Lord called thy name a green olive tree, fair and of goodly fruit.' Hence Messiah is foretold under the ide of a branch of a tree. Jer. xxiii. 5. 'Behold the days come, saith the Lord, that I will raise unto David a right Shoot, v. 6. 'Behold the man whose name is the branch, and he shall grow up out of his place, and he shall build the temple of the Lord.' Suitably to the same idea, the place out of which this branch was to grow is thus described, Isa. xi. 1. 'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his root, and the Egyptians shall depose him.'

8. Anciently princes were metaphorically called shepherds, and their subjects sheep, because the care which they took of their people resembled the care which shepherds take of their flocks. 2 Sam. xxiv. 17. 'I have sinned, I have done wickedly; but these sheep, what have they done? ' Homer likewise often calls his princes shepherds of the people.—Among the Jews, the shepherds were called shepherds, because it was a part of their office to teach the people the law. Ezek. xxxiv. 2. 'Wo to the shepherds of Israel that do feed themselves; should not the shepherds feed the flock?—This phraseology passed from the Jewish into the Christian church. For Christ is called the chief shepherd, and the ministers of the gospel are considered as subordinate shepherds employed by him to take care of the people. 1 Pet. v. 2. 'Feed the flock of God; v. 4. 'And when the chief shepherd shall appear, ye shall receive the crown of glory which fadeth not away.'

9. Because it is usual, in all languages, metaphorically to describe men the qualities of beasts, and to call them by the name of such beasts as resemble in their dispositions, the Psalmist, in predicting Christ's suffering, termed his enemies strong bulls of Bashan, the country most famous for its breed of kine. Psal. xxii. 12. 'Many bulls have compassed me: strong bulls of Bashan have beset me round about. They gaped upon me with their mouths as a ravening lion.' In like manner the prophet Amos, to mark the stupidity and brutality of the great men of Samaria who oppressed the people, reproved them under the name of Kine of Bashan, chap. iv. 1. 'Hear this word, ye Kine of Bashan, that are in the mountain of Samaria, which oppress the poor,' &c. Upon the same foundation the Israelitish nation is spoken of as a beast of prey in Balsam's prophecy; and hath the actions of a beast of prey ascribed to it. Nahum. xxiv. 8. 'God brought him forth out of Egypt; he hath as it were the strength of an unicorn. He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. 9. He couched, he lay down as a lion, and who shall stir him up?'

Sect. III.—Of the allegorical Manner of Writing.

When the custom, described in the preceding section, of substituting the symbol, the device, and the metaphor, for the thing signified thereby, took place, and the thing signified obtained the name of the thing by which it was signified, it was natural to describe the condition, the qualities, and the actions of the thing signified, by the condition, the qualities, and the actions of its symbol. Hence arose that species of composition which is called allegory, because therein one thing was expressed, and another entirely different from it was meant; and which, for reasons to be mentioned immediately, was of great fame and use anciently among the eastern nations. In mentioning metaphors as the foundation of allegories, I am authorized by Quintilinian, who thus writes, lib. viii. c. 6. "Ut modicus atque opportunos translationis usus illustrat orationem, ina frequents et obsecutat et tudio compler: Continuus vero in allegoriam et enigmata transit." The Egyptians, who are supposed to have invented picture-writing, are thought also to have invented the allegorical method of communicating their sentiments. But by what right is this supposed? In general, allegory was first used, and was greatly delighted in by the orientals, for the following reasons:—1. A well-formed allegory, by its striking images and vivid colouring, never failed, when understood, to make a strong impression on those to whom it was addressed. 2. Being a narration of things which are objects of sense, and between which there is a natural correspondence, the described or supposed concept was rendered, and could be translated from one language into another with the greatest precision. 3. Professing to contain an important hidden meaning, those to whom it was proposed were led by curiosity to search out that meaning. 4. The discovery of the meaning of an allegory, as an exercise of one's mental powers, afforded great pleasure to all who read it. 5. Allegory is a moral lesson useful for regulating life and manners: For a person, by the discovery, being led to instruct himself, he was spared the pain of having instruction forced upon him. 6. Allegory being a kind of speech which none but the learned understood, it was an excellent vehicle for conveying to them the knowledge of such matters as were thought improper, especially for the common people to know. —These reasons led the priests, with whom the whole learning of Egypt was lodged, to teach their religion, their laws, and their politics, under the veil of allegory, both to their own countrymen and to those strangers who came to be instructed in the wisdom of Egypt. And such well-informed strangers, on their return to their own country, in imitation of their teachers, communica-
ed the knowledge which they had acquired in Egypt to their disciples in allegories: by which means allegory came in a little time to be the most approved method of instruction all over the east.

Allegories being in great repute when the Jewish prophets were commissioned to instruct the people, and to foretell future events, it need not surprise us to find them delivering most of their prophecies in allegories; especially when we consider, that at the time these were delivered, it was proper to conceal the events foretold under the veil of allegory, that they might not be understood till they were explained by their accomplishment.—But notwithstanding the ancient Egyptian allegory was attended with the advantages above-mentioned, its extreme darkness occasioned it to be laid aside after the gift of prophecy ceased. A new species, however, hath been substituted in its room, better fitted to convey instruction, because it is formed on symbols more obvious than those used in the ancient allegory. Of this new species the writings of the moderns furnish many beautiful instances, none of which need be mentioned here, in regard they are generally known.

Of the ancient allegory there were four kinds:—1. The proper allegory; 2. The apologue, or fable; 3. The parable; 4. The enigma.

The proper Allegory was a discourse, in which the condition, the qualities, and the actions of a person, or thing were represented by the condition, the qualities, and the actions of the symbol, device, or metaphor, by which it was represented in picture-writing. It was therefore a representation of real matters of fact under feigned names and feigned characters.

The Apologue or Fable was a narration of speeches and actions attributed sometimes to men, sometimes to brutes, never represented by the condition, the qualities, and the actions of the symbol, device, or metaphor, by which it was represented in picture-writing. It was therefore a representation of real matters of fact according to their natural or supposed qualities. But these speeches and actions had no existence, except in the imagination of the author of the fable, who contrived them in the manner he judged fittest for conveying the moral he had in view to inculcate. Of this kind was Jotham's fable of the trees going forth to anoint a king. Judges ix. 8; and Jotham's fable of the three prisoners, who desired the cedar to give his daughter as a wife to his son, 2 Chron. xxv. 18.

The Parable or Similitude was a discourse in which one thing was compared with another which had a resemblance to it; so that the thing compared was more clearly understood by means of the qualities of the thing to which it was compared. The similitude in picture-writing is on the minds of the hearers. Of this kind were many of our Lord's parables. But although the apologue and parable were thus distinguished, we find them sometimes confounded with each other.

Lastly, the Enigma or Riddle was a mysterious assemblage of different symbols, set forth either in a verbal discourse, or by presenting the symbols themselves to the eye. Either way exhibited, the meaning of the assemblage was so dark, that it required the greatest ingenuity to discover it. Of the verbal enigma, Samson's riddle is an example. Of the symbolical enigma, Herodotus hath recorded a remarkable instance, Hist. lib. iv. 128. 130. where he tells us, that when Darius Hystaspes invaded Scythia, the Scythian king sent him a present of a bird, a mouse, a frog, and five arrows. This Gobyra, one of Darius's generals, considering as an enigma, interpreted in the following manner:—That unless the Persians could fly through the air like birds, or hide themselves in the earth like mice, or swim through the waters like frogs, they should not return to their own country. This is the sense of the passage.

All allegories have two senses: First, The literal sense exhibited in the verbal description, or in the visible symbol; secondly, The remote sense, concealed under the literal sense, or under the visible symbol. Wherefore, in every allegory, the first or literal sense is itself the sign of the second or hidden meaning, called the figurative sense of the allegory. And this figurative sense should be as distinctly represented by the literal sense of the allegory, as the literal sense is exhibited, whether by the verbal description, or by the visible symbol. Properly speaking, therefore, the first or literal sense constitutes the body of the allegory, and the second or figurative sense, its soul. In compositions of this kind, if rightly formed, the literal sense ought to be perfectly plain, and the only exercise of one's ingenuity ought to lie, not in understanding the literal sense, but in finding out its concealed meaning.

Some of the ancient fables and parables exhibited such striking representations and reproofs of the common follies of mankind, that by their frequent application they became proverbs. In allusion to this use of the parable, Habakkuk saith, chap. ii. 6. 'Shall not all turn unto me with their face?' and, Micah ii. 4. 'In that day shall one take a parable against you, and lament with a doleful lamentation.'

In the beginning of this section, the proper allegory was said to be that in which persons and things, together with the accidents befalling them, are set forth by the name of the symbol used in picture-writing to represent them: and by such accidents as may naturally be supposed to befall that symbol. According to this account of the proper allegory, the symbols of which it was composed, together with the accidents befalling these symbols, might be set forth in a verbal description addressed to the spectator, or impressed on the mind either to the eye of a person awake or to his imagination while asleep. Hence of the proper allegory there were three kinds, of which it is proposed to treat separately.

A.—Of the Proper Allegory, as Set Forth in a Verbal Description.

When the allegory set forth in a verbal description was intended to convey immediate information to the persons to whom it was addressed, it was commonly formed on a symbol which was well known to belong to the persons or things which were the subjects of the allegory, and the impressions on the minds of the hearers. One of the three kinds of proper allegory, together with the accidents befalling it, were such as naturally suggested the designed information. Of this species of allegory we have an example, Exod. xxxiii., where, because the dragon or crocodile was one of the well-known symbols by which Egypt was represented in the ancient picture-writings, (Sect. 2. No. 2.), the pride of the kings of Egypt, and the mischief which their insolence brought on the neighboring nations, are allegorically represented by the actions of a dragon or crocodile; and the destruction of the kingdom of Egypt is represented by the taking and killing of a dragon, and by the bringing it to land, and filling all the fowls of the air, and the beasts of the whole earth with its flesh. Ver. 2. 'Son of man, take up a lamentation for Pharaoh, king of Egypt, and say to him, Thou art as a dragon in the seas, and thou canst not with thy rivers, and troublest the waters with thy feet, and foulest their rivers. Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people, and they shall bring thee up in my net. Then will I leave thee upon the land—and will cause all the fowls of the heaven to remain upon thee,' &c.
Because nations and cities anciently were represented on coins, and on sculptured stone, by the image of a young woman splendidly stired and seated on a throne, (Sect. 2.) the prophet Isaiah hath formed it: and a legal prediction on that emblem, in which he hath described the judgment and punishment of the Chaldeans for oppressing the Jews by the pulling down of a tender and delicate virgin from her throne, and stripping her of her ornaments, and making her a slave, and forcing her to perform the offices of a slave, and treating her with the utmost indignity, Isa. xlvii. 14. 'Come down and sit in the dust, O virgin daughter of Babylon. There is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. 2. Take the millstones and grind meal; uncover the locks; make bare the leg; uncover the thigh; pass over the rivers. 3. Thy nakedness shall be uncovered, yea thy shame shall be seen. I will take vengeance, and I will not meet thee as a man. As for our Redeemer, the Lord of Hosts is his name. 5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms. 8. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me. No more shall not sit nor stand, a widow, neither shall I know the loss of children,' &c.

Upon the same symbol Ezekiel, to make the Israelites sensible of their sin in forsaking the true God and worshipping idols, hath formed an allegory, in which he represents God's choosing the Israelites to be his people, and his giving them his statutes, under the idea of his taking a woman, his infant, which, when born, had been exposed naked and helpless; his nourishing it till it grew up; his making her his own by marriage, after her breasts were fashioned, and her hair was grown, Ezek. xvi. 4–8; and then clothing her with fine raiment, and adorning her with costly jewels, so that the fame of her beauty went forth among the heathen, ver. 9–14. But this beloved married wife, forgetting her obligations and vows, played the harlot, by making images of men, which she worshipped with the flour, and the oil, and the honey wherewith her husband fed her, ver. 17. 19., and by sacrificing the sons and the daughters which she had brought forth to him, ver. 30. —This adultery she commits with the Egyptians, the Assyrians, and the Chaldeans, Isa. 26. 29. —Wherein is in the same sense the language, God thus addressed the Israelites: —Ver. 35, 'O harlot, hear the word of the Lord. 38. I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood and fury in jealousy. 39. They shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. 40. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their sword.'

On the other hand, in allusion to the same symbol, the prosperity of a city or nation, after great affliction, is represented by a woman's cleansing herself from filth, and adorning herself with beautiful garments. Isa. lii. 1. 'Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city. 2. Shake thyself from the dust; arise, and sit down, O Jerusalem, lose thyself from the bands of thy neck, O captive daughter of Zion.' —In like manner, a nation expressing its joy for being delivered from oppression, is represented by a Virgin; Isa. lii. 14. 'Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. 15. The Lord hath taken away thy judgments, he hath cast out thine enemies; the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more.'

In allusion to the same symbol, Isaiah foretold the restoration of Tyre to her former wealth, and pride, and wickedness under the image of an harlot's resuming her former manners. Isa. xlviii. 15. 'After the end of seven years shall Tyre sing as an harlot. 16. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. 17. The Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.'

In the ancient picture-writing, (Sect. 2. No. 4.), the sun, moon, and stars, being used as symbols to denote cities and kingdoms as well as princes and great men, the temporary disasters of cities and kingdoms, in allusion to these symbols, are in the prophetic writings represented by the extinction of the sun and moon; and the destruction of the cities and states, by the falling of the stars from heaven. Thus Isaiah, foretelling the destruction of Babylon by the Medes, saith, chap. xiii. 10. 'The stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.' Chap. xxxiv. 4. 'All the host of heaven shall be dissolved, and the heavens above shall be removed, and all their hosts shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree.' —In like manner, the destruction of Egypt is thus allegorically described, Ezek. xxxii. 7. 'When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; all the stars of heaven shall be darkened, and the moons shall be removed from their places.' —Chap. li. 15. 'And she shall be turned into darkness and the moon into blood, before the great and the terrible day of the Lord come. 16. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.' —These grand events our Lord hath foretold in the same allegorical language, Matt. xiv. 20.

On the other hand, national prosperity is allegorically represented by the sun rising upon the heavenly bodies: Isa. xxx. 26. 'Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.'

In picture-writing, tribes and nations being represented by the figures of the things which they carried in their ensigns, (Sect. 2. No. 5.), various allegorical prophecies were formed on these symbols. Thus, because the Assyrians, it is supposed, had the river Euphrates painted on their standards, Isaiah foretells their invasion of Judah by an allegory formed on that symbol. Isa. viii. 7. 'Behold the Lord bringeth up upon them the waters of the river strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks. 8. And he shall pass through Judah, he shall overflow and go over, and he shall reach even to the neck.'

Sect. 2. No. 5. In picture-writing, a crocodile being one of the symbols which Egypt was denoted by, Ezekiel upon that symbol had formed the following beautiful allegorical prophecy, chap. xxii. 9. 'Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. 3. Speak and say, Thus saith the Lord God, Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst
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of his rivers, which hath said, My river is mine own, and I have made it for myself. 4. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick upon thy scales. 5. And I will leave thee upon the open fields, thou shalt not be brought together nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of heaven,' &c. to ver. 17.

Serr. 2. No. 7. In the ancient picture-writing, men being represented by the figures of the things to which they were metaphorically likened, the Jewish prophets have raised many allegories on that foundation. Thus, because princes and great men were likened to trees, the power of the Assyrian kings, and the greatness of their empire, are represented by Ezekiel in an allegory formed on the qualities and circumstances of a tall cedar tree with fair branches, on which the fowls of heaven made their nests: and under which all the beasts of the field brought forth their young; and under its shadow dwelt all great nations. Ezek. xxx. 3-9. Moreover, the destruction of the Assyrian empire is in the same allegory represented by the breaking of the boughs and the falling of the branches of this cedar, and by the departing of the people from under its shadow. In like manner, nations being metaphorically compared to a forest, their desolation and destruction are represented by the burning of a forest; as in the following allegory, Ezek. xx. 48. 'Son of man, set thy face towards the south, and prophesy against the forest of the south field; 47. And say to the forest of the south, Hear the word of the Lord. 48. Thou, O son of man, set thy face against Mount Horon, the king of the Hittites; prophesy against him; 49. And say, Thus saith the Lord God, Behold, I will cause the fire to break out in the forest of the south field; in one day it shall burn with smoke, and the trees thereof shall be consumed.'

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B. Of the proper Allegory, as set forth in a Dream or in a Vision.

HAVING treated of verbal allegories, it remains to treat of those allegories which were set forth in symbols actually presented to the imagination of the prophet in a dream while asleep, or in a vision while awake. These allegorical dreams and visions, the persons who were favoured with them communicated to their contemporaries by word of mouth, and sometimes committed them to writing, for the instruction of posterity. In these, as in other allegories, the persons or nations who were the subjects of them were designed, sometimes by their known symbols, whose figure was presented to the imagination, and sometimes by arbitrary symbols, whose character, however, and attending circumstances, were so formed as to lead to their meaning.

Of allegorical dreams formed on symbols which were generally known, that of Pharaoh, Gen. xii. 17, is a signal example. For, one of the symbols by which Egypt was designed being an heifer, the seven years of great plenty which were to be in Egypt, were represented in Pharaoh's dream by seven very fat and well-favoured kine, which came up out of the Nile, and fed in an adjoining meadow; and the seven years of famine which were to succeed the years of plenty, by seven other kine, lean and ill-favoured, which also came up out of the river after the former, and the greater part of the year, by lean kine, eating up the fat kine, and remaining as lean and ill-favoured as at the beginning.—Nebuchadnezzar's dream, Dan. iv. is another example of an allegorical representation formed on a well-known symbol. For, princes and great men being represented in picture-writing by trees, the greatness of Nebuchadnezzar's kingdom, and the greatness of the person of which it was derived from the power of his kingdom, were represented by a tree which in his dream he saw growing in the midst of the earth, 'whose height reached to heaven, whose leaves were fair, and its fruit was much, affording meat for all.
The beasts of the field had shadow under it, and the fowls of the air dwelt in the boughs thereof."—In the same dream, the punishment which God was to inflict on that proud prince for his impiety and other sins, was allegorically represented by the hewing down of that great tree, the cutting off of its branches, the driving away of the beasts from under it, and even as free from its branches. On this symbol our Lord formed his parable of the grain of mustard seed which a man took and sowed in his field, whereby he allegorically represented the wide spreading of the kingdom of heaven, or gospel dispensation, and its beneficial influence on the happiness of mankind: Matt. xiii. 32. 'Which indeed is the least of all seeds, but when it is sown it grows up and becomes a tree; so that the birds of the air come and lodge in the branches thereof.'

Of the allegorical dream formed on an arbitrary symbol, we have an example in the great and terrible image which stood before Nebuchadnezzar in his dream, recorded Dan. ii. 31 and which, by the different materials of which it was composed, represented the four great empires which were to rule the nations of the earth in succession.

The head of this image, which was of fine gold, signified the Babylonian empire; its breast and its arms of silver, signified the Medo-Persian empire; its belly and its thighs of brass, the Grecian empire; and its legs of iron, and its feet part of iron and part of clay, the Roman empire in its different states. And whereas this great image was broken in pieces by a stone, which was cut out of a mountain without hands, and which afterwards became itself a great mountain and filled the whole earth, that accident signified the utter destruction of these idolatrous kingdoms, to make way for a kingdom which the God of heaven has always to set up, and which shall never be destroyed. The order in which these four empires were to rise, and the peculiar qualities by which they were to be distinguished, were shewn to Daniel himself, chap. vii. 2, in an allegorical vision, formed on the arbitrary symbols of four beasts which arose out of the great sea, after it was violently agitated by storms, and whose forms and qualities were different from any beasts known to him, an interpretation of that vision in my 'Truth of the Gospel History,' p. 219.

The living creatures which Ezekiel saw in his vision, chap. i. were still more monstrous, and unlike any thing in nature, than the beasts in Daniel's vision. Each of them had four faces, namely, the face of a man, of a lion, of an ox, and of an eagle. Their feet were straight with sole to sole; and the soles of each of these feet were as the sole of a man under their wings, and their appearance was that of burning coals of fire from which went flashes of lightning. They were accompanied with wheels of the colour of beryl. Each wheel had a wheel within it, and their rings were so high that they were dreadful, and had eyes round about; and when the living creatures went, the wheels went; and for the spirit of the living creatures was in the wheels. The likeness of the firmament, which was stretched over the heads of the living creatures, was as the colour of chrysal. And above the firmament was the likeness of a throne, as the appearance of a sapphire stone; and upon the throne, the likeness of the appearance of a man above upon it. His loins downward had the appearance of fire, like the bow that is in the cloud in the day of rain.

This allegorical vision not being accompanied with an interpretation, its meaning cannot be determined with any certainty. Only, as the prophet in the conclusion of his account of it says, ver. 18. 'This was the appearance of the likeness of the glory of the Lord;' and in-similar things he is mentioned in the following chapters, proceeded from this appearance, it may perhaps be conjectured, that the vision was an enigmatical representation of the attributes of the Deity exerted in the government of the world; and that that representation was formed by the union of a number of symbols, whose meaning those who understood the ancient picture-writing knew, but which we, whose knowledge of that sort of writing is extremely imperfect, cannot pretend to explain.

It remains to observe, that in foretelling future events, especially those which were of an extensive nature, and at a great distance in point of time, the Spirit of God thought proper to make use of allegorical dreams and visions, rather than of plain verbal descriptions, for the following reasons:—1. These dreams and visions, whether formed on known or on arbitrary symbols, were naturally so dark, even when accompanied with an interpretation, as not to be distinctly understood till they were explained by their fulfilment. This darkness I think was necessary to prevent unbelievers from pretending that the prophecies, by exciting persons to do the things represented, were either the occasions of, or the answers to, the visions, and thereby employed as a means of imparting a certain degree of religious knowledge. 2. The images of which these allegorical dreams and visions were composed, being all objects of sight, they made a much more lively and forcible impression on the minds of the prophets, than it was possible to do by words; consequently, they could be more distinctly remembered, and more accurately related to others, than if their contents had been expressed in a verbal description. 3. The facility with which the representations in an allegorical dream or vision could be remembered, and the precision with which they could be related in all their circumstances, rendered the transmission of them to posterity as matters of fact easy. 4. It was altogether impossible of these dreams and visions not to be understood by those whom they were revealed to, yet being of such a nature as to make a strong impression on all to whom they were related, when they came to be explained by their accomplishment, the inspiration of the prophet who had the dream or vision was rendered undeniable, and the sovereignty of God in the government of the world was raised beyond all possibility of doubt.

Sect. IV.—Of the Method of conveying Instruction by significant Actions.

To render speech forcible and affecting, mankind, in all ages and countries, have been in use to accompany their words with such signs as had the hands, voice, or body disposed to express the sentiments and feelings of their mind. This was the custom more especially in the first ages of the world, when the primitive languages were not sufficiently copious, and men's passions were under little restraint. Hence the eastern nations, whose imaginations were warm, and whose tempers were lively, early delighted in this method of communicating their sentiments and feelings; and even after their language became so copious as not to need that extrinsic aid, they still continued to express their sentiments in the same way. Nay, all savage nations at this day express their strongest feelings by accompanying their words with significant actions, which shews that this custom is founded in nature.—The scriptures furnish many instances of this custom. For example, to render promissory oaths more solemn and binding, the person who swore the oath put his hand under the thigh of him to whom he swore; Gen. xiv. 2. 'Abraham said unto his eldest servant of his house,—Put, I pray thee, thy hand under my thigh: 3. And I will make thee swear by the Lord of heaven, and by the earth, that thou shalt not take a wife unto my son of the daughters of Canaan.'
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In like manner, Jacob before his death required his son Joseph to put his hand under his thigh, and swear, that he would not bury him in Egypt, but in Canaan with his fathers. 1 Kings xxi. 27. When Abah heard Elijah's words, 'he rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.'—1 Kings xxi. 27. When Abah heard Elijah's words, 'he rent his clothes, and put sackcloth upon his loins, and fasted, and laid his hands upon his head and wept sore.'

Moses having constrained his wife Zipporah to circumcise her son, she, to express her detestation of the action, and her displeasure with her husband for having commanded it, cast the foreskin of the child at his feet, and said, 'Spare my life!'—Exod. iv. 25. 'Spare my life!'—Exod. iv. 25.

Anciently the significant actions with which any kind of information was accompanied, were commonly of the typical kind; that is, they were so contrived as to express the information conveyed by the words. Thus, when Moses saw an Egyptian smiting an Israelite, he slew the Egyptian, to shew, by action, that God would by him deliver them out of their hands. 1 Kings xxi. 11. 'Zedekiah the son of Chenaiah made him born of iron; and he said, Thus saith the Lord, With these shalt thou push the Syrians until thou hast consumed them.'—2 Kings xii. 18. 'Elisha said unto the king of Israel, Smite upon the ground: and he smote thrice, and said, 19. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice.'—2 Kings xii. 18. 'Elisha said unto the king of Israel, Smite upon the ground: and he smote thrice, and said, 19. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice.'—2 Kings xii. 18.

In later times, likewise, the Jews accompanied their discourses with significant actions, to give their instructions the greater force. Matt. xviii. 2. 'Jesus called a little child, and set him in the midst of them.' 3. And said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever, therefore, shall humble himself as this little child.'—Matt. xviii. 2. 'Jesus called a little child, and set him in the midst of them.' 3. And said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever, therefore, shall humble himself as this little child.'—Matt. xviii. 2. 'Jesus called a little child, and set him in the midst of them.' 3. And said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever, therefore, shall humble himself as this little child.'—Matt. xviii. 2. 'Jesus called a little child, and set him in the midst of them.' 3. And said, Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever, therefore, shall humble himself as this little child.'—Mark xi. 12. 'On the morrow when they were come from Bethany, Jesus was hungry.' 13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing but leaves. Now the time of gathering was not yet. 14. And Jesus anointed it withal, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.—20. And the next morning, as they passed by, they saw the fig tree dried up from the roots. 21. And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away.'—Mark xi. 12. 'On the morrow when they were come from Bethany, Jesus was hungry.' 13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing but leaves. Now the time of gathering was not yet. 14. And Jesus anointed it withal, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.—20. And the next morning, as they passed by, they saw the fig tree dried up from the roots. 21. And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away.'—Mark xi. 12. 'On the morrow when they were come from Bethany, Jesus was hungry.' 13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing but leaves. Now the time of gathering was not yet. 14. And Jesus anointed it withal, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.—20. And the next morning, as they passed by, they saw the fig tree dried up from the roots. 21. And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away.'—Mark xi. 12. 'On the morrow when they were come from Bethany, Jesus was hungry.' 13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing but leaves. Now the time of gathering was not yet. 14. And Jesus anointed it withal, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.—20. And the next morning, as they passed by, they saw the fig tree dried up from the roots. 21. And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away.'—Mark xi. 12. 'On the morrow when they were come from Bethany, Jesus was hungry.' 13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing but leaves. Now the time of gathering was not yet. 14. And Jesus anointed it withal, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.—20. And the next morning, as they passed by, they saw the fig tree dried up from the roots. 21. And Peter, calling to remembrance, saith unto him, Master, behold the fig tree which thou cursedst is withered away.'—Mark xi. 12.
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Eis. xx. 2, 3; that is, as it is explained ver. 4, to show by action, that the king of Assyria would lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their fantastic ungoverned, to the shame of Egypt.—B. Lowth, in his note on Eis. xx. 3, thinks it probable that Isaiah was ordered to walk naked and barefoot three days, to show that within three years after the defeat of the Cushites and Egyptians by the king of Assyria, the town should be taken. For he thinks the time was forestalled, as well as the event; and that the three days may have been lost out of the text at the end of ver. 3, after the word barefoot, a day being put for a year, according to the prophetic rule.

In like manner Jeremiah was ordered, chap. xix. 1, to get a potter's earthen bottle, and with the ancients of the people and of the priests, ver. 2, to go to the valley of Hinnom, and prophesy in their hearing that Jerusalem was to be destroyed. And that his prophecy might have a strong impression on the imagination of the men who were with him, he was ordered, ver. 10. 'To break the bottle in the sight of these men; 11. And to say unto them, Thus saith the Lord of Hosts, Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be mended, or that God again.'

The same prophet was ordered, Jer. xxvii. 2, to make bonds and yokes, and put them on his own neck, and to send them to all the neighbouring kings, by the messengers whom they had sent to Jerusalem to persuade Zedekiah to enter into the confederacy which they had formed against the king of Babylon; and by that symbolic action the prophet was to say to them, that the issue of the confederacy would be certain captivity to them all. But we are told, chap. xxviii. 10, that the false prophet Hananiah took the yoke off from the prophet Jeremiah's neck, and broke it, and spake in the presence of all the people, saying, 'Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar king of Babylon, from the neck of all nations, within the space of two full years.'

Once more, Jeremiah having written in a book his prophecy concerning the destruction of Babylon, recorded Jer. ii. he gave it to Serahiah, ver. 60, and ordered him when he came to Babylon with Zedekiah to read it, and having read it, to bind a stone to it, and cast it into the midst of the river Euphrates. And he shall say, 'This stone shall Babylon sink, and shall not rise from the water, that I will bring upon her.'

With the same design of speaking by significant actions, Ezekiel was ordered to delineate Jerusalem upon a tile, and to besiegze it by building a fort against it, raising a mount, and setting a camp with battering rams against it round about. This siege the prophet was to continue four hundred and thirty days, and during the continuance thereof he was to eat and drink by measure: and his bread was to be baked, that is, prepared, ver. 15, with dung;—the fuel with which he was to prepare his bread was to be dung. By these symbolical actions the prophet showed that Jerusalem was to be besieged, and that during the siege the inhabitants were to be punished with a grievous famine, Ezek. iv.—In the following chapter the prophet was ordered, ver. 1, to shave his head and beard, and with a balance to divide the hairs thereof into three parts, and, ver. 3, when the days of the siege were fulfilled, he was to burn with fire a third part of the hairs in the midst of the city: next, he was to take a third part and write about it with a knotted reed, that part he was to scatter in the wind, except a few hairs which he was to bind in the skirts of his garment. The meaning of these symbolical actions God explained to the Israelites as follows:—Ver. 11. 'Because thou hast defiled my sanctuary with all thy detestable things, and with all thy abominations; therefore will I also diminish thee; neither shall mine eyes spare, neither will I have any pity. 12. A third part of thee shall die with the pestilence, and a third shall fall by the sword round about thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds: and I will draw out a sword after them. 13. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted. 15. So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments in thee, in anger, and in fury, and in furious rebukes. I the Lord have spoken it.'

For the illustration of the foregoing allegorical action, I will here transcribe B. Lowth's note on Isa. vii. 20. In the same day shall the Lord shew with a razor that is hired, namely, by them beyond the river, the king of Assyria, the head and the hair of the feet: and it shall also consume the beard. To shave with the hired razor the head, the feet, and the beard, is an expression highly parabolical; to denote the utter devastation of the country from one end to the other, and the plundering of the people from the highest to the lowest; by the hire of a razor from whom God employed the king of Assyria to destroy the Jews. Abash himself, in the first place, hired the king of Assyria to come to help him against the Syrians, by a present made to him of all the treasures of the temple as well as his own: and God himself considered the great nations whom he thus employed as his mercenaries, and paid them their wages. Thus he paid Nebuchadnezzar, says the prophet, to cut off the head of the king of Egypt, Ezek. xix. 18-20. The heads of the hair are those of highest order in the state; those of the feet or the lower parts are the common people; the beard is the king, the high-priest, the very supreme in dignity and majesty. The eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour. To pluck a man's beard is an instance of the greatest indignity that can be offered, Isa. l. 6. The king of the Ammonites, to show the utmost contempt of David, 'cut off half of the beards of his servants; and the men were greatly ashamed; and David bade them tarry at Jericho till their beards were grown,' 2 Sam. x. 4, 5, &c."

Once more, God ordered Ezekiel, chap. xxi. 3, to prepare stuff for removing, and to go forth with it at even in the sight of the people, as they who go forth into captivity, and, having digged through the wall in their sight, to carry his stuff out thereby upon his shoulders in the twilight, with his face covered that he might not see the ground.—The prophet having performed these actions in the sight of the people, when they said to him, 'What suit dost thou? God ordered him to reply, ver. 11. 'I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. 12. And the princes that are among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face that he see not the ground with his eyes. 13. My net also will I spread upon him, and he shall be taken in the snare: and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there. 14. And I will scatter towards every wind, all that are about him to help him,' &c.

From these examples of significant actions, concerning which the reader may remark, that they were commanded done for the purpose of prefiguring future events, we may conclude, that those uncommon actions which he commanded without declaring the purpose for which they were commanded, had, like the others, a typical meaning. This conclusion is warranted by the inspired writers, who
in after times have pointed out the things signified by these actions. For example, when God ordered Abraham to sacrifice his only son, although he did not tell him the purpose for which that difficult command was given to him, yet, from the apostle's terming the suspension of that command a receiving of Isaac from the dead for a parable, Heb. xi. 19, we learn, that by the command to sacrifice Isaac, and by the suspension of that command, the death and resurrection of God's only Son was prefigured. In like manner, when the sacrifice of the passover was Instituted, although no intimation was given of its having a typical meaning, we know that it prefigured the sacrifice of Christ, together with the influence of that sacrifice in procuring the salvation of believers. For we are told expressly, John xiii. 38, that when our Lord hung on the cross his legs were not broken, that the command concerning the paschal lamb, Exod. xii. 46, 'Neither shall ye break a bone thereof,' might be fulfilled. Besides, in allusion to the typical meaning of the passover, Christ is called, 1 Cor. v. 7, our Passover; and is said to be sacrificed for us. Farther, when God ordered Moses to lift up the image of a serpent on a pole, that the Israelites in the wilderness who were stung with the serpent might be delivered, although nothing was said concerning its having a typical meaning, yet that it had such a meaning we learn from our Lord himself, who thus explained it, John iii. 14. 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him, should not perish, but have eternal life.' And though the brazen serpent was a type of Christ's being lifted up on the cross; and the health which the Israelites obtained by looking at it, represented the salvation of those who believe on Christ as the Saviour of the world. Hence, in allusion to the typical meaning of the brazen serpent, Isaiah introduces Messiah saying, chap. xiv. 22, 'Look unto me and be ye saved, all the ends of the earth.' Upon the whole it appears, that the uncommon actions performed by the Jewish prophets, were all of them significant; both those whose meaning was declared, and those whose meaning was not declared; and that they were commanded by God, for the purpose of prefiguring, in a symbolical manner, future persons and events. It is persons by whom the symbols were performed, the actions, the labour with which they were performed, and the pain which they occasioned to the persons who performed them, have afforded insinu'd a pretence for speaking of the prophets as fanatics and madmen, who by such doings debased the prophetical office. For which reason, to vindicate the character of these holy men, some of the learned Jewish doctors have given it as their opinions, that these uncommon actions were transacted only in visions, in which the prophets seemed to themselves to do them. But this supposition is contradicted by the scriptures, which represent the actions under consideration as done in the presence of the people, for the purpose of drawing their attention to the information with which these actions were accompanied: an effect which the relation of a vision could not produce, because the incredulous and profane would naturally consider such a vision either as a fiction or as an illusion. The character, therefore, of the Jewish prophets will be more effectually vindicated, if we recollect what they themselves constantly affirmed; namely, that all the uncommon things which they did, that all the uncommon things which they did, and which were commanded by God to be done, and which were afterwards prefigured by these actions came to pass, no doubt could be entertained of their being commanded by God to do them. Next, if we remember, that in the early ages it was usual to convey instruction by symbolical actions, we shall be sensible, that the things for which the prophets have been censured as madmen, did not appear to their contemporaries in the light in which we moderns view them: that they excited the curiosity of the people among whom they were transmitted, and led them to inquire of the prophets what they meant by them, as in the instances mentioned, Ezek. xii. 9, xxi. 7: that, being addressed to the senses of mankind, they must have conveyed the instruction with which they were accompanied in the most forcible manner: and that instruction thus forcibly conveyed, making a strong impression on the mind of the spectators, must have been long remembered, and could be communicated to others with great accuracy. Thus it appears, that in the early ages, when the art of writing was little known, the most effectual method of communicating and diffusing knowledge was to instruct the people by significant or symbolical actions, and that in fact this method was commonly practised, especially among the eastern nations;—wherefore, the Jewish prophets are not to be ridiculed for the symbolical actions with which they accompanied their predictions. The importance of the end for which they performed these actions, and the success with which they accomplished that end, are a sufficient vindication both of the wisdom of God in commanding them, and of the good sense and the performing the actions. I shall say no more on this subject. In short, I think, we cannot be mistaken in believing they were all performed exactly as related in the scriptures.

SECTION V.—Of Instruction conveyed by some Actions and Events happening in the ordinary course of things.

1. It is now time to proceed to the consideration of a method in which God communicated the knowledge of things future, which though different from that described in the preceding section, and more removed from common observation, was nearly allied to it. For, whereas the prophets, by the divine direction, assumed characters not naturally belonging to them, and performed actions altogether out of the common course, for the purpose of prefiguring future persons and events, the characters and actions and fortunes of some eminent persons, whose distinguished stations placed them in the view of the world, were so ordered by God as to be exact representations of future persons, who, when they arose, by the likeness of their characters and actions and fortunes to those of the prefigured persons, led mankind sensible that the inspired teachers spake truly, when they declared that the one had been prefigured by the other. In some instances, the persons whose characters and actions prefigured future events, were declared by God himself to be typical, long before the events which they prefigured came to pass; but in other instances, many persons really typical were not known to be such till after the things which they typified happened.

1. Of the first-mentioned sort we have a remarkable example in Abraham, whom God declared to be a typical person, by constituting him the father or type of believers of all nations; and by making with him, as their father, a covenant, in which he promised to be a God to him and to his seed in their generations, and to give to him and to his seed the land of Canaan for an everlasting possession; which promises had not only a literal but a typical or second meaning; as was shewed at large in Ex. v. sect. 1, &c. consequently the covenant with Abraham was an allegory.

2. A second example of a typical person we have in Melchizedec, who, in his character of a king and priest united, was declared by God himself to be a type of his Son's becoming a king and a priest in the human nature; and who, by blessing Abraham, prefigured the efficacy of the priesthood and government of the Son of God, in procuring for believers the pardon of their sins. Psa. cx.
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4. 'The Lord hath sworn, and will not repent, Thou art a priest for ever after the similitude of Melchizedec.'

3. Jacob likewise, and Esau, were typical persons; for their struggling together in their mother's womb prefigured the wars which the nations who were to descend from them were to wage with each other; and Jacob's taking hold of Esau's heel in their birth, prefigured that the descendants of Jacob would subdue the descendants of Esau. So God told Rebecca, Gen. xiv. 23, 'Two nations are in thy womb; and two kinds of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.'

4. Joshua, who was the high-priest of the Jews during the rebuilding of the temple, was an eminently typical person: For he prefigured our great high-priest Christ, as we learn from the vision in which the prophet Zechariah, chap. iii. 3, saw 'an standing before the angel of the Lord in filthy garments, to represent the iniquity of the many which was to be laid on Christ. These 'filthy garments' the angel commanded to be taken off from him; and said, ver. 4, 'Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' 5. And I said, let them set a fair mitre upon his head: So they set a fair mitre upon his head; such as the high-priests wore when they officiated, and clothed him with garments. Then, to show the anointing of the temple of the new covenant; the angel of the Lord said, ver. 8. 'Hear now, O Joshua, the high-priest, thou and thy fellows that sit before thee, for they are men of wonder; typical men. So the phrase signifies, Isa. viii. 18, 'For behold, I will bring forth my servant the Branch.' Wherefore, Joshua in his character as high-priest, and his fellows the high-priests who preceded him in the anointing of the temple, were the type of God's servant the Branch, in his character as high-priest; which also the author of the epistle to the Hebrews hath proved at great length. —Farther, to show still more clearly that Joshua was a type of Christ, the prophet was ordered by God to take silver and gold and make crowns, and to set them on the head of Joshua in the house of Josiah, and to say to him, chap. vi. 12, 'Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch: He shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and the counsel of peace shall be between them both.' 6. But the man whose name is the Branch, and who is borne forever, is none other than the Saviour, Messiah, Jesus, to be a descendant of Jesse. Chap xi. 1. 'And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.' Wherefore, Joshua being a descendant of Aaron, was not the person whom Isaiah foretold under the idea of a Branch growing out of the roots of Jesse; consequently, when God ordered the prophet to say to Joshua, and the witnesses, after putting the crowns on Joshua's head, Behold the man whose name is the Branch, his meaning certainly was, that Joshua was a type of the man whose name is the Branch, in his two offices of a king and a priest, and as the builder of the true temple of the Lord. Accordingly, that this symbolical transaction might be remembered, that the Jews in after ages might be known to have been a type and a pledge of the coming of the Man whose name is the Branch, the two crowns which the prophet had put on Joshua's head, as symbols of the two offices in which he was a type of Christ, were, by the command of God, delivered to the witnesses, to be laid up in the temple as a memorial, ver. 14. 7. Zerubbabel at this time was the prince of the Jews, any one suspects that he, and not Joshua, was called the man whose name is the Branch: he ought to consider, that of the man whose name is the Branch it is said, ver. 13, not only that he shall build the temple of the Lord,—and shall sit and rule upon his throne; but that he shall be a priest upon his throne; for this could not be said of Zerubbabel, who was not a descendant of Aaron. We may therefore conclude, that the things said and done to Joshua by the prophet Zechariah, were said and done to him as a type of Christ.

5. Of typical persons who were not declared to be such, till the persons of whom they were types appeared, Adam deserves to be first mentioned. For, in respect of his being the author of sin and death to all his posterity, he is said by the apostle, Rom. v. 14, to be by contrast 'the type or figure of him (Christ) who was to come,' for the purpose of being the author of righteousness and life to mankind. See Rom. v. 14. notes. Hence Christ is called, 1 Cor. xiv. 45. the last Adam,—Adam was likewise a type of Christ in this respect, that Eve, who was an image of the church, was formed of a rib taken from Adam's side while he was in a deep sleep; and for this reason was prefigured the formation of the church, the Lamb's wife, by the breaking of Christ's side on the cross, while he slept the sleep of death, as the prophet Isaiah saith, Eph. v. 23. See the note on that verse.

6. Of persons who in their natural characters and fortunes were types of future persons and events, Abraham was certainly the head of the people to come, his wife, Hagar and Sarah, were types of the two covenants, by which men become the people of God; and his sons Ishmael and Isaac were, in their characters and state, types of the people of God under these covenants. So the apostle Paul assures us, Gal. iv. 23, 'It is written that Abraham had two sons; one by the bond-maid, and the other by the free-woman. But the free-woman was born of the bond-maid, was begotten according to the flesh; but he who was born of the free woman was through the promise. 24. Which things are an allegory; for these women are the two covenants: The one, verily, from Mount Sinai, bringing forth children unto bondage, which is Hagar. 25. For the name Agar denote Mount Sinai in Arabia; and she answered to the present Jerusalem, and is in bondage with her children. 26. But the Jerusalem above is the free woman, who is the mother of us all.' See Gal. iv. 24. notes 1, 2, and ver. 25. notes, where, and in the commentary, this allegory is explained.

The third typical person I shall mention is David, who was the type by God to the government of the natural seed of Abraham, that in his office as their king, and in his wars against their enemies, he might be a type of Christ the Ruler and Saviour of Abraham's spiritual seed.

This appears from what the angel who announced our Lord's birth said to his mother, Luke i. 33. 'The Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob for ever; and of his kingdom there shall be no end.' For in what sense could our Lord's spiritual dominion be called the kingdom of his father David, unless David's kingdom was a type thereof? In fact, the power and success with which David governed the natural seed, and subdued the neighbouring heathen nations, their enemies, was a fit prefiguration of the power and success with which Christ rules the spiritual seed, and subdues their enemies. That David was a type of Christ appears from this also, that the prophets who foretold to the Israelites the coming of Christ, named him David, and David their king; by a common metonymy giving the name of the type to the person typified. See Jer. xxx. 9, Ezra xxxiv. 23, xxxvi. 24, Hosea iii. 4, 5, and Isa. iv. 4. Acts xiii. 34. particularly the last mentioned passage, where the benefits which the spiritual seed derive from
the government of Christ, and in particular their safety from their enemies, are termed, *The sure mercies of David.*—In short, unless David in his government of the natural seed was a type of Christ in his government of the spiritual seed, no just interpretation can be given of the divine revelations and promises which were made to him, and which are recorded by Ethan, Psal. xcviii. 19—37. Whereas, if these things are spoken to David as an image or type of Christ, the whole is plain, and hath received a complete accomplishment.

8. The fourth typical person whose history is given in scripture is Solomon, who, in his ruling the natural seed, and in his building the temple, prefigured Christ the ruler of the spiritual Israel, and the builder of the Christian church, the great temple of God which in its perfect form will subsist in the heavenly country. For as David's government was so ordered by God as to be a striking representation of the powerful government which Christ now exercises, for protecting his people and subduing their enemies, so God raised up Solomon a peaceful king, and whereas Israel enjoyed peace and safety under his government, and appointed him to build the temple of God at Jerusalem, 1 Chron. xxii. 9, 10, to prefigure the peace and happiness which the spiritual Israel shall enjoy after all their enemies are completely destroyed, and they themselves are introduced into the heavenly country, and formed into one great church or temple for the worship of God. This speech from Psal. cvii. when Solomon is described character and actions as a king are delineated, and the happy effects of his government are described. For in that Psalm things are spoken of him which do not belong to him, unless as a type of Christ; particularly ver. 5. *They shall fear thee, as long as the sun and moon endure, throughout all generations.*—Ver. 11. *All kings shall fall down before him; all nations shall serve him.* For he shall deliver the needy when he crieth; the poor also, and him who hath no helper. 14. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.—Ver. 17. His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed. This last circumstance, indisputably government, and appointed him to build the temple of God himself, after Abaz had rejected the offer of any sign of his own choosing out of the whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required or even admitted; that we may easily suppose, that, in preparing minds prepared for Solomon's great character and actions of this child, given Isa. ix. 6. is by no means applicable to the son of the prophets, unless as a type of the divine person who was to be the deliverer of the people of God. *Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* 7. Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth, even for ever: *The zeal of the Lord of hosts will perform this.*

That the prediction of a virgin's conceiving and bearing a son, who was to be called Emmanuel, was at that time understood to be a promise of the birth of a great and even a divine person, B. Lowth says, "may be collected with great probability from a passage of Micah, a prophet contemporary with Isaiah, but who began to prophesy after him, and who, as I have already observed, imitated him, and sometimes used his expressions. Micah having delivered that remarkable prophecy which determines the place of the birth of Messiah, 'the ruler of God's people, whose goings forth have been of old from everlasting,' that it should be at Bethlehem Ephrata, adds immediately, that nevertheless in the mean time God would deliver his people into the hands of their enemies: the will give them up, till she who is to bear a child shall bring forth," Micah v. 3. This obviously and plainly refers to some known prophecy concerning a woman to bring forth a child, and seems much more properly applicable to this passage of Isaiah, than to any other of the same prophet to which some interpreters have applied it. St. Matthew, therefore, in applying the words to the birth of Christ, chap. i. 21, 22, does it merely in accommodating the words of the prophet to a suitable case, not in the pro
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10. The sixth allegorical or typical person mentioned in scripture is the prophet Jonah, whose preservation in the belly of the whale during three days and three nights, and his being after that vomited up alive, Christ himself declares was a type of his own continuance in the grave, and of his subsequent resurrection from the dead: Matt. xii. 39. "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonah. 40. For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Farther, by saying, Luke xi. 30. "As Jonah was a sign to the Ninevites, so shall also the Son of man be to this generation," our Lord insinuated, that as the miraculous preservation of Jonah in the whale's belly, when related to the Ninevites, induced them to give credit to the message which he brought to them from God, so Jonah's resurrection from the dead, preached to mankind by his apostles, would induce many to believe on him as the Son of God: wherefore, in both these particulars, Jonah was a type of Christ.

11. Having said thus much concerning persons, who in their natural characters, and actions, and fortunes, are declared to have been types of future persons and events, it remains to speak of events happening to the ancient church and people of God, which by the circumstances wherewith they were accompanied, are shewed to have been typical of greater events than were to happen to the people of God under the gospel dispensation. Now concerning these I have two observations to make. The first is, that all the types of the ancient dispensation of God, which prefigured the greater things to happen to the people of God under the gospel dispensation, were in some instances foretold before they happened to the ancient people. My second observation is, that the prediction of these figurative events were also predictions of the events which they prefigured. Of this double sense of prophecy, various instances might be given: Suffice it, however, to mention one instance only: namely, the deliverance of the Jews from Babylon and captivity, and their restoration to the land of Canaan. These, although natural events, prefigured the much greater and more important deliverance of mankind from the captivity of sin, and their introduction into the heavenly Canaan. In the meetings of the prophets, the deliverance of the prophecies which foretold the deliverance from Babylon are applied to that greater deliverance. For example, Isa. xi. 2, 3, is said by Matthew, chap. iii. 8, and by our Lord himself, Matt. xxi. 10, to have been fulfilled by John Baptist's preaching in the wilderness of Judea. Yet these verses, in their first and literal meaning, evidently relate to the return of the Jews from Babylon: for Isaiah, in the end of chap. xxxvii. having foretold that all the riches of his palaces, which Hezekiah had from pride shewn to the messengers of the king of Babylon, should be carried away to Babylon, and that his sons should be carried thither captive, and made eunuchs in the palace of the king of Babylon, the prophet in his 18th chapter mitigated the severity of that prediction, by foretelling, that whilst the Jews were oppressed with the miseries of their captivity, God would order his prophets who were among them to comfort his people, by assuring them that their captivity would at length come to an end; because, considering their sufferings as a sufficient punishment for their sins as a nation, he would pardon and restore them to their own land, ver. 2. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins." The people in Babylon being thus assured that they were to be brought back to Judea, "the first thought," as B. Lowth observes, "which would occur to the captives, would be the difficulty and danger of their passing through the deserts of Arabia, where the nearest way from Babylon to Jerusalem lay." Wherefore the prophet in Babylon, to remove the fears of the people, were ordered to assure them, that by whatever road they should return, it would be made commodious for their safe passage. And this assurance the prophets would give them in language taken from the custom of the eastern princes, who, when they were about to march with their armies through difficult roads, sent pioneers before them to widen the narrow passages, to fill up the hollows, to level the heights, and to smooth the rough ways through which they were to march:—Ver. 3. "The voice of one crying in the wilderness, Prepare ye the way of the Lord; make straight in the desert an highway for our God. 4. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." By these images the prophets intimated, that God was to march from Babylon at the head of his people, to protect them during their journey and to bring them safely into Judea. These things are more plainly expressed, Isa. lii. 12. "Ye shall not go out with haste, nor go by sword; for the Lord will go before you, and the God of Israel will be your rear-guard."

But although this whole prophecy, in its first and literal meaning, evidently related to the deliverance of the Jews from Babylon, the application of the above cited passage to the preaching of John Baptist by the evangelist Matthew, and by our Lord himself, hereunder, plainly, and without the least change of the sense, refers the deliverance of the people of God from the Babylonian captivity, had a second and higher meaning, of which the literal sense was the sign. By foretelling the deliverance of the Jews from Babylon, these prophecies foretold the deliverance of mankind from the infinitely worse bondage of sin. Moreover, the command to the prophets in Babylon to comfort God's people, by announcing that their sins were pardoned, and that they were soon to be brought back to their own land, was a command to the ministers of the gospel in every age to comfort penitent believers, by assuring them that their sins shall be pardoned, and that Christ will bring them safely into the heavenly country, (of which the restoration of the Jews to Canaan was an example) and of which the redemption of the captives had moved all obstacles out of their way. The preparation of the way of the Lord among the Jews by the preaching of John Baptist, was fitly expressed by the voice of one crying in the wilderness. For, as Lowth observes on Isaiah, p. 188. "The Jewish church, to which John was sent to announce the coming of Messiah, was at that time in a barren and desert condition; unfit, without reformation, for the reception of her king. It was in this desert country, destitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance." Many other examples of prophecies might be mentioned in which the return of the Jews from Babylon was foretold, and of which passages are applied, by the writers of the New Testament, to the redemption of mankind from the bondage of sin. But the one explained above may suffice as a proof of what is called the double sense of prophecy, in which the obvious literal sense exhibits a second and higher meaning: so that these prophecies, properly speaking, are true allegories. Thus it appears, that the high figurative expressions in the Jewish scriptures, which are so offensive to modern
ears and to minute philosophers, were occasioned by the poverty of the first language of mankind: that the boldest of these figures were derived from the ancient picture-writing: that the symbols used in that kind of writing gave rise to the dark Egyptian allegory, which was held in great estimation at the time the scriptures were written; and that, in the early ages, mankind, whether barbarous or civilized, were accustomed to express their sentiments and feelings by significant actions as well as by significant sounds. These things considered, it cannot be matter either of surprise or of blame, that the Jewish prophets exhorted the people and foretold future events in such figurative language as to us moderns appears extravagant; or that they delivered their exhortations and predictions in dark allegories, formed on the qualities and circumstances of the symbols by which the persons and nations, concerning whom they prophesied, were denoted in picture-writing: or even that, on extraordinary occasions, they foretold things future by what may be called a drama continued through a great length of time, in which they spoke and acted things which excited the wonder of the spectators, and led them to inquire what the prophets meant by them, and, when explained, could not but make a strong impression upon their imagination. These things were all done suitably to the genius and manners of the times, and were easily understood by the people for whose instruction they were intended. — And with respect to the persons who, in the scriptures, are said in their natural characters and actions to have been types of future persons and events, that method of foretelling things future was of the same kind with allegorical prophecy: for surely it made no difference whether the allegory was formed on the qualities and actions of a symbol, or on the qualities and actions of a real person. In the symbolical or instituted allegory, it was shewn to be an allegory by the particulars of which it was composed; but in the natural allegory, the characters and events of which it was composed do not shew it to be an allegory: wherefore, before these are considered by us as allegories, or prefigurations of future persons and events, we ought to be assured by some one or other of the prophets or inspired persons who afterwards arose, that they are allegories, otherwise they ought not to be considered as such. — By this rule, the futility of those allegorical meanings which some of the ancient fathers put on many passages of scripture will clearly appear; and the humour of finding mystical senses in the sacred oracles, which some of the modern commentators have too much indulged, will be effectually repressed.

Upon the whole, the observation suggested in the beginning of this Essay may now be repeated with some confidence; namely, That the high figurative language by which the Jewish scriptures are so strongly marked, together with the allegorical and typical senses with which they abound, and the extraordinary things done by the Jewish prophets, instead of being instances of absurdity, and signs of imposture, are proofs of their antiquity and authenticity; and even strong presumptions of the divine original of the revelation contained in these venerable writings.
THE LIFE OF THE APOSTLE PAUL,
* BY WHOM THE GENTILES WERE CONVERTED,

ACCOMPANIED WITH PROOFS AND ILLUSTRATIONS.

OFFER to the Public the history of the Apostle Paul, composed from materials furnished, partly by himself in his epistles, and partly by the evangelist Luke in his book of the Acts. And I do this in the persuasion, that the better we are acquainted with Paul's character and actions, the more will we be disposed to acknowledge his authority as an apostle, and to respect his writings as the oracles of God. This, I hope, is not the only advantage to be derived from the knowledge of Paul's history: It will establish us in the faith, by showing us in what manner the gospel was preached at the first, both to the Jews and to the Gentiles; what success it met with in the different countries where it was preached; what sufferings the first preachers and the first believers endured for the sake of the gospel; and how amply it was confirmed by the Lord, who gave testimony to the word of his grace, by the signs and wonders which he granted to be wrought by the hands of the apostles, in all the countries where they preached. To these advantages we may add, the use which the knowledge of Paul's history will be of in helping us to understand his writings, which make so considerable a part of the canon of scripture.

CHAP. I.—Paul's Birth and Education; his Persecution of the Disciples of Christ; and his Conversion.

PAUL was a Jew, of the tribe of Benjamin, rightly descended from Abraham, the founder of the Israelish nation. He was, with respect to his mode of living, a Pharisee. His parents, whose parents had been converted from heathenism, according to the manner of his people, he was circumcised on the eighth day after his birth, and had an Hebrew name given him, being called Saul; but afterward he took the name of Paulus or Paul, in compliment to Sergius Paulus the procurator of Cyprus, whom he converted in his first journey among the Gentiles, Acts xiii. 7, 9. Tarsus, the place of Saul's nativity, though not a city of Judas, did honour to such Jews as were born there; for it was the metropolis of Cilicia, and, as a place of education, it excelled Athens and Alexandria, and all the other Greek cities where there were schools of philosophy and of the polite arts. So Strabo tells us, lib. xiv. Saul therefore had reason to boast even of the place of his birth, Acts xxi. 39. 'I am a man which am a Jew of Tarsus in Cilicia, a citizen of no mean city.'

Saul's father was a Roman,* (Acts xiii. 28.), which in the provinces was a distinction highly honourable, as it entitled those who possessed it to many valuable privileges and immunities. For which reason it was either purchased with money, or it was bestowed as the reward of extraordinary services, Acts xx. 28. His being a Roman in the right of his father, is not the only circumstance which shows that Saul was well born: the care and expense bestowed on his education, is a proof that his family was in opulent circumstances.

As Saul had termed himself an Hebrew of the Hebrews, we may presume that the language of his family was what they then called the Hebrew. Yet having passed the first years of his life in Tarsus, a Greek city, it is reasonable to believe that he spoke the Greek language also, and was even taught to read it. But as to his education in the Greek literature I am not so certain. In his sermons and writings there are traces from which it may be gathered, that he had a general knowledge of the learning, the religion, the manners, and the customs of the Greeks, and that he had read some of their best authors. But whether he got that knowledge at Tarsus, in his younger years, may be doubted. He did not remain there the time that was requisite for acquiring it, and at Jerusalem, where he received the greatest part of his education, he had no opportunity of studying the Greek learning. In the course of our reader he will find that Saul's knowledge of the Greek rhetoric and philosophy was not acquired in Tarsus. Neither was it such as could entitle him to the appellation of learned in these matters. But it was a general knowledge only, acquired by conversing with the Greeks in the different countries where he preached the gospel. In any other manner he cannot be supposed to have obtained that knowledge; because, however capable he might be of such studies, he had no leisure, after he became an apostle, to prosecute them. Besides the greatest proficiency in the rhetoric and philosophy of the Greeks would have been of no use to him in the discharge of the apostolic office. For Christ sent him and the other apostles to preach the gospel, not with the wisdom of words; lest the conversion of the world might have been attributed to the eloquence, knowledge, and superior abilities of the preachers, and not to the power of God which accompanied their preaching.

But though Saul was no proficient in the rhetoric and philosophy of the Greeks, he was thoroughly instructed in the learning of the Jews. For as soon as the years of his childhood were over, his parents sent him to Jerusalem, to study under Gamaliel, the most celebrated doctor of his time, and who, for his great knowledge and virtue, was in reputation among all the people, Acts v. 34.—According to Josephus, Ant. xx. the learning of the Jews consisted in the knowledge of their own laws and religion, as contained in their sacred writings. The doctors, therefore, employed themselves in explaining these writings to the studious youth, founding their interpretations upon traditions pretended to be handed down from Moses and the prophets. It is true, the doctors in some
instances perverted the meaning of the scriptures; and by their traditions made void the commandments of God. But in general the true sense of the scriptures seems to have been preserved among the Jews by these traditionary explications, as may be understood from the following well known facts. 1. The Jews speedily, especially Paul, in reasoning with the Jews, always proved the doctrines of the gospel by quotations out of the writings of Moses and the prophets. But these quotations would have been no proofs at all of the gospel doctrines, at least to the Jews, unless the sense put upon them by the apostles, which was their real meaning, had been the sense generally put upon them by the Jews. 2. It was owing to the knowledge which they had of the true meaning of the writings of Moses and the prophets, that some of the more learned Jews believed on Jesus: such as Nicodemus, Joseph of Arimathea, and that great company of the priests who were obedient to the faith, Acts vii. 7—8. Gamaliel, Saul's master, from his great knowledge of the scriptures, seemed to have thought well of the apostles, and of their doctrines, as is plain from the counsel which he gave to his brethren of the Sanhedrin, Acts v. 38. 'And now, I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nothing: but if it be of God, you will not be able to overthrow it, lest haply ye be found on this day to fight against God.'—How perfectly Saul was educated in the knowledge of the law of the Fathers, we learn from himself, Acts xxi. 3. 'Born in Tarsus in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers; and was zealous over the law of the Lord, and blasphemous against the name of Jesus of Nazareth.' And of his proficiency in that kind of learning he says, Gal. i. 14. 'And profited in Judaism above many of my equals in mine own nation, being more exceedingly zealous of the traditions of the fathers.'

Saul's parents completed his education, by having him taught the art of tent-making, Acts xviii. 3. In this they followed the manners of the Jews, with whom it was customary to teach the youth of the highest birth some mechanical employment, whereby, in cases of necessity, they might maintain themselves without being burdensome to others. The benefit which Saul derived from this branch of his education while he preached the gospel, will be seen afterward.

In what year of his age Saul came to Jerusalem, and how long he continued under the tuition of Gamaliel, is not known: But from his saying, that 'he spent his youth among his own nation at Jerusalem,' Acts xxvi. 4. It may be conjectured that he came thither early in life. And seeing, in his epistle to Philemon, which is thought to have been written A. D. 65, he calls himself Paul the aged, we cannot be much mistaken in supposing that he was then about 60 years old; and that when our Lord began his public ministry he was in the 26th year of his age. Wherefore, having finished his studies, we may suppose that he then professed himself a Pharisee; of which sect also his father was, Acts xxiii. 6.—Farther, seeing our Lord, in the course of his ministry, attracted the attention of the whole Jewish nation, it is probable Saul's zeal for the institutions of his fathers prompted him to join such of his sect as followed Jesus with an intention to find matter of accusation against him. And when he was tried, condemned, and put to death, for calling himself Christ the Son of the Blessed, this zealous young man may have been present. So that, having often seen Jesus, he could know whether he who appeared to him on the road to Damascus, was really the person whom the rulers at Jerusalem had put to death, or only an impostor who personated him. However, if any one calls this conjecture in question, I will not dispute it with him.

What we certainly know from the sacred history is, that when Christ's resurrection from the dead was published in Jerusalem, the rulers were greatly offended with the preachers of that miracle; and the rather, because they urged it as a proof that Jesus, whom God had raised from the dead, was the Christ, and that he had been put to death unjustly.—Wherefore the rulers stirred up some of the most zealous members of the foreign synagogues in Jerusalem (Proofs and Illustrations, No. I.) to oppose them. And these zealots happening to hear Stephen, one of the seven deacons, preach, disputed with him. But, Acts vi. 10. 'They were not able to resist the wisdom and the spirit by which he spake. 11. Then they subdued men, which said,' in the hearing of the multitude before whom they disputed, and in private to the elders and scribes, 'We have heard him speak blasphemous words against Moses and God, and this Jesus of Nazareth.' And they stirred up the people, and the scribes, and captains of the council, and caught him, and brought him to the council. 12. And set up false witnesses, which said, This man seest not to speak blasphemous words against this holy place and the law. 14. For we have heard him say, that this Jesus of Nazareth, whom ye put to death as a deceiver, shall destroy this place, and shall change the customs which Moses delivered us. While the witnesses thus bare testimony against Stephen, 15. 'All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.' It seems his face shone with a glory like that which beamed from Moses's face when he came down from the mount. This miraculous testimony from God the council beheld all the while Stephen spake in his own defence; and from it they might have concluded, that the things which he spake were agreeable to God. Nevertheless, when they heard them, being cut to the heart, they 'gnashed on him with their teeth' through rage. But Stephen was miraculously supported by a sight of 'the glory of God, and of Jesus standing on the right hand of God;' and thus sufficiently affecting the counselors, he told it to the council. But they stopped their ears, as afraid to hear things blasphemous, and ran upon him with one accord, and cast him out of the city, and stoned him to death, calling upon God, and saying, Lord Jesus, (for he now saw him), receive my spirit.'

In executions of this kind, it was usual for those who had borne witness against the criminal to cast the first stone. And for that purpose they put off their upper garments, and gave them to be kept by persons equally hearty in the prosecution with themselves. At the stoning of Stephen, the witnesses laid their clothes at the feet of our Saul; by which he is pointed out as consenting to the condemnation and punishment of that blessed martyr, Acts xxii. 20.

Stephen, in his defence, having boldly asserted before the council that Jesus was the Just One, or Christ; and that they were his betrayers and murderers; also, having called them a stiff-necked and uncircumcised generation, whose fathers persecuted the prophets, and shewed them which shewed before of the coming of the Just One, and who by no means observed the law of which they pretended to be so zealous; all the council were enraged, and carried on the persecution against the church, after Stephen's death, with the utmost severity, intending utterly to extirpate the whole sect. Acts viii. 1. 'And at
that there was a great persecution against the church that was at Jerusalem; and they were all scattered abroad, the preachers and the chief brethren were scattered abroad, through the region of Judea and Samaria, except the apostles. — One of the main instruments in this persecution was our Saul; 3. 'Who made havoc of the church, entering into every house where the disciples assembled for the worship of God, and selling men and women, committed them to prison.' It seems the chief priests had given him a commission to search them out, and imprison them, that they might be punished. So he tells us himself, Acts xxvi. 10. 'Which thing also I did at Jerusalem;' and many of the saints did I shut up in prison, having received authority from the chief priests.' — The same thing he affirmed in the hearing of the multitude, Acts xxii. 4. 'I persecuted this way unto death, binding and delivering into prison both men and women.' The Jews were now at liberty to put the disciples to death, because, between the removal of Pontius Pilate and the accession of Herod Agrippa, in the second year of the Emperor Claudius, who gave him all the dominions of his grandfather Herod the Great, there was no procurator in Judæa to restrain their inconstant zeal. In these things, Saul as the instrument of their malice against the saints, the rulers did not make a wrong choice. For though he had received abundance of Jewish literature from his master Gamaliel, he had acquired nothing of his moderation; but executed his commission with such severity, that the disciples were forced to take shelter in foreign cities. But even there they did not long remain in safety; for, Acts ix. 1. 'Saul, yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high-priest; 2. And desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.' It seems the synagogues in foreign parts had a jurisdiction over their own members, (No. II,) in the exercise of which they were sometimes directed, as on this occasion, by the high-priest and council at Jerusalem. At this time there were several synagogues in Damascus; so that it was full of Jews; and many of them had embraced the gospel. Wherefore, although Damascus was at a great distance from Jerusalem, Saul resolved to go thither with his commission, and to do the business. But he was joined by assistants equally bigoted and furious with himself, the news of their coming reached Damascus before they arrived, and greatly terrified the saints, Acts ix. 14. 21.

But when this company of persecutors, full of wrath against the disciples, drew nigh to the city, the Lord Jesus appeared to Saul from heaven, surrounded with a light incomparably resplendent, which was seen also by Saul's companions: Acts ix. 3. 'And as he journeyed he came near Damascus, and suddenly there shined round him a light from heaven.' Saul himself, giving an account of this circumstance to Agrippa, says, Acts xxvi. 13. 'At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.' Luke proceeds thus: 4. 'And he fell to the earth.' But Saul himself, in relating this circumstance, says, Acts xxvi. 14. 'And when we were all fallen to the earth — they all fell prostrate, from fear or reverence, supposing the supernatural light which they saw to be an indication of the appearance of some divine person — I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?' By speaking thus, Jesus declared that he considered whatever was done to his people as done to himself. Acts ix. 5. 'And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.' Then will find it hard for thee to accomplish thy malignant designs against me. In the account which Saul gave of this conversation to Agrippa, he says, that after speaking the words last mentioned, Jesus vanished out of the sight of Saul and the companions. Acts xxvi. 15. 'I am Jesus whom thou persecutest; 16. But rise and stand upon thy feet.' Jesus intended that Saul should see him, and be convinced that the person who now spake to him was Jesus of Nazareth, whom the priests had crucified at Jerusalem; and that he was really risen from the dead, as his disciples affirmed. We must therefore believe, that, in obedience to this order, Saul arose from the earth, and with his bodily eyes beheld Jesus standing in the way before him, (Nae. III.) But being unable to bear the dazzling splendour of his appearance, he fell to the earth a second time; or, he may have put himself into that posture, as worshipping Jesus, whom he now knew to be Christ the son of God, Acts ix. 26. While in this humble posture, Acts ix. 6. 'He, trembling and astonishment, said, Lord, what wilt thou have me to do?' By professing a willingness to do whatever Jesus should command him, Saul declared that he had now altered his opinion of Jesus of Nazareth, and had laid aside his enmity against his disciples. — Luke has related how one person first obtained the pivot of Saul's conversion, and that person was Jesus; whereas, as we have seen, Saul, except that he was to go into the city, and there it should be told him what he was to do; so that, from his account of the matter, we could not have understood that Saul at this time was made an apostle by Christ, and commissioned to preach to the Gentiles. But Saul himself hath supplied that defect; for he told Agrippa, that when Jesus ordered him to rise and 'stand upon his feet,' he was added, Acts xxvi. 16. 'I have appeared unto thee for this purpose, to make thee a minister and a witness, but of these things which thou hast seen, and of those things in which I will appear unto thee; 17. Delivering thee from the people of the Jews, and from the Gentiles, unto whom I now send thee, 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me.' Having thus spoken, he added, as Luke informs us, Acts ix. 6. 'Arise and go into the city, and it shall be told thee what thou shalt do.' And the men which journeyed with him stood speechless; and Saul answered, saying with a loud voice, but seeing no man: 'They heard Saul's voice, but did not see the person to whom he spake. 8. And Saul arose from the earth; and when his eyes were opened, he saw no man.' Saul having looked steadfastly on Jesus, before he fell to the ground the second time, was struck blind by the brightness of his appearance. So he says, Acts xxii. 11. 'When I could not see for the glory of that light.' But his companions, lying all the while with their faces towards the earth, did not see Jesus; so that their eye-sight remaining, Acts ix. 8. 'They led Saul by the hand, and brought him to Damascus,' to the house of one Judas, ver. 11. with whom they seemed to be acquainted. Here Saul abode three days absolutely blind, without either eating or drinking, ver. 9. — If Saul's companions, by what had happened, and by what he told them, were induced to alter their faith concerning Jesus of Nazareth, they would remain with Saul, to assist and comfort him in his disconsolate state: But if they continued in their former persuasion, 1 Hearing indeed his voice, but seeing no man. — This transition removes the difficulty arising from the apostle's coming first to the council, Acts xxii. 9. 'And they that were with me saw indeed the light, and were afraid, but they heard not the voice of him that spake to me.' Or this supposition. 'They understood not the voice of him that spake to me; one of us is used 1 Cor. x. 1. and Paul doth say, when a voice came to our Lord from the Father, John xix. 28, the people that stood by heard the voice, but not understanding what was spoken, said it was thunders.
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Saul's long-continued fast was a natural expression of his bitter grief for having persecuted the disciples of Jesus. With fasting he joined fervent and often-repeated prayer, perhaps to Jesus; in which he made unfeigned confession of his sin in persecuting him, and earnest supplication for pardon: all which being certain signs of his repentance, they were mentioned by Christ himself as such, Acts ix. 11.—During his three days' blindness and fasting, Saul was instructed by visions and revelations from the Lord, agreeably to what was promised him. 'That in Damascus it should be told him what he was to do.' One vision of this kind is expressly mentioned, in which the restoration of his sight by Ananias was foretold to him, while perhaps he was praying for that very blessing:— Acts ix. 12. 'And hath seen a man named Ananias coming in, and putting his hand on him, that he might receive his sight.'

This Ananias, before his conversion to Christianity, had lived so conformably to the law, that he was much esteemed by all the Jews who dwelt in Damascus, Acts xxii. 13. And after his conversion, his piety being equally conspicuous, he was a person of great note among the brethren also. To him Jesus appeared in a vision, on the third day of Saul's fast, and ordered him to go into the house of Judas, and call for a certain disciple of Tarsus; of whom he needed no longer be afraid, because he was spending his time in prayer for the pardon of his sin in persecuting the saints; and because Ananias himself had been shown to him in a vision as sent to cure his sight. Wherefore Ananias, laying aside his fears, went forth with into the house of Judas, Acts ix. 17. 'And putting his hands on him, said Saul the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. (No. IV.) 18. And immediately there fell from his eyes, as if it had been scales. And he received sight forthwith, and arose, and was baptized; in token of his faith, and repentance, and pardon. And since Ananias told him he was sent that he might both receive his sight and be filled with the Holy Ghost, we may believe that after his baptism the Holy Ghost fell upon him in some visible manner, as upon the other apostles at the first; so that Saul was 'in nothing inferior to the very greatest apostles,' 3 Cor. xi. 5. For, as we shall see afterwards, he enjoyed the in- spirations of the Holy Ghost, and the discerning of spirits, and the gift of tongues, in as ample a manner as any of the apostles; by which all he was not only fitted for being an apostle of Christ, but plainly declared to be so.

The miraculous restoration of Saul's sight, his baptism, and the descent of the Holy Ghost upon him, being undoubted pledges of his pardon and reconciliation with Christ, he put an end to his long fast, and was comforted. Acts ix. 19. 'And when he had received meat, he was strengthened.' He received his bodily strength, which had been impaired by his long fast, as well as by what had happened to him in the way.

In this miraculous manner was Saul, in the very height of his rage against the saints, converted, and made an apostle of Jesus Christ, and called to preach that very faith which he had been so zealous to destroy.

The choice of Saul to be an apostle, was proper on many accounts. For, in the first place, his conversion added great lustre to the evidences of Christ's resurrection, and the evidence of all who preached that miracle. Wherefore, when he himself went over to the persecuted party, and published Christ's resurrection with greater earnestness and diligence than any of them, every impartial person must have been sensible, that such an alteration of sentiment and conduct in a person of Saul's good sense, and learning, and zeal, and that at the very time he was breathing out threatenings and slaughters against the disciples of the Lord, could not possibly have happened, unless he had actually received that unquestionable evidence of Christ's resurrection from the dead, which he affirmed had been given him by Christ's appearing to him personally in the body as he went to Damascus, and by conferring upon him the gift of the Holy Ghost. It is true, the appearing of Jesus in the body might seem to many an improbable story. Yet as, by the miracles which Saul performed, he gave convincing proofs that Christ had bestowed on him the gift of the Holy Ghost, no reasonable person, after that, could doubt of his having appeared to him, as Saul constantly affirmed.

Secondly, Saul possessed every natural qualification necessary to the successful discharge of the difficult work of an apostle of Jesus Christ. He was a person of an excellent understanding, whereby he was able to judge rightly of matters. He was remarkable for his address in managing the humours of those with whom he had to do. His courage was such as enabled him to face the greatest dangers; his industry in prosecuting the most laborious and difficult enterprises, was unwearying; and his patience under the heaviest sufferings, however long continued. On all which accounts, there was perhaps no Jew of his age better qualified by nature for undertaking those long journeys, and for enduring those hardships and persecutions, which the Christian preachers were obliged to undergo in propagating the gospel.

Thirdly, Saul's moral character was such as brought no discredit upon the office to which he was now chosen. From his youth up, he had been remarkable for purity of manners, and zeal for the interest of truth and virtue. It is true, when he came of an age fit to engage in affairs, his zeal hurried him too far, when it led him to persecute the Christians; but the prejudices of his education, and the example of his brethren of the sect of the Pharisees, had so blinded him, that he believed Jesus to be an impostor, and thought himself bound to put his disciples to death: Acts xxvi. 9. 'I verily thought I ought to do many things contrary to the name of Jesus of Nazareth.' Wherefore, having acted in this manner from principle, he could safely tell the Jewish council, many of whom were his countrymen, Acts xxvi. 10. 'I lived in all good conscience before God unto this day.' Nay, he could say to Timothy, i. 13. 'I obtained mercy, because I did it ignorantly in unbelief.' Saul's general conduct having thus been all along irreproachable, he was able to execute his new office with all that dignity and weight which results from excellence of character.

Fourthly, since the gospel was to be offered, both to the Jews and to the Gentiles, as a revelation from the same God who had spoken to the Jews by the prophets, it was necessary that it should be preached to both by such a person as Saul, who, being of the Jewish nation, and thoroughly educated in the knowledge of their sacred writings under Gamaliel, the most noted doctor of his time, was, by his great talents and education, as well as by his inspiration, qualified to convince both Jews and Gentiles, that the things done, and taught, and suffered, by Jesus, were all foretold in these writings, and had happened exactly as they were foretold. So that, in this method of offering the gospel to the world, all were made...
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Chap. II.—The History of Saul, from his Conversion to his Departure from Antioch to preach the Gospel to the idolatrous Gentiles.

The supernatural brightness of the light which issued from the body of Jesus, and which struck Saul blind; the visions and revelations made to him during his blindness; the miraculous restoration of his sight by Ananias, whom Jesus sent to him for that purpose; and the descent of the Holy Ghost upon him, in the plentitude of his gifts—produced in Saul's mind such a full conviction as filled him no room to doubt that Jesus of Nazareth had really appeared to him, and that he was the Christ; and, at the same time, banished all hesitation with respect to the cause he was now called to maintain. He therefore resolved to spend his life in the service of Christ. In the prosecution of this resolution he had no occasion to converse with any person, because, according to Christ's promise, it was told him in Damascus what he was to do. Accordingly, Gal. i. 16. 'He did not converse with flesh and blood, neither did he go up to Jerusalem to them who were apostles before him,' to be instructed in the Christian doctrine, or to be confirmed in his new office; but, Acts ix. 30. 'Straightway he preached Christ in their synagogues,' (No. VI.) that he is the Son of God,' foretold Psalm ii. 7.—Acts ix. 21. 'But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?'

Soon after this Saul went into Arabia, (Gal. i. 17.) where he lived for several years, and was unknown of any note.—This course, we may believe, he took by the direction of Christ, who sent him into that country, to instruct him in the duties of his office, and in the doctrines of the gospel, by immediate revelation. The truth is, now that the Lord Jesus was gone to heaven, this was the only proper method of training an apostle. For if the ministry of man had been used in instructing Saul, he would have been considered as an apostle of men, and on that account might have been reckoned inferior to the other apostles, who were all instructed by Christ himself. In Arabia, therefore, Saul continued more than two years; and during all that time employed himself in studying the Jewish scriptures more carefully than ever, by the help of the new lights which had been bestowed on him, and in searching into the true nature of the law of Moses, and in attending to such revelations as Christ was pleased to make to him. And having, by these revelations, acquired a complete knowledge of all Christ's doctrines, sayings, miracles, sufferings, resurrection, and ascension,* and of the design both of the law and of the gospel, and of the confirmation which the gospel derive from the writings of Moses and the prophets, he returned to Damascus a well-instructed apostle of Christ, and there entered on the stated execution of his apostolical offices, (No. XI.)—Acts ix. 23. 'But Saul increased more in strength.' His natural abilities and his gifts as an apostle increased after his return from Arabia, not only by the revelations which had been there made to him, but now by continual exercise; so that through his knowledge of the scriptures, and by the assistance of the Spirit, and by the power of his eloquence, 23. 'he confounded the Jews which dwelt in Damascus, proving that this is the very Christ,' or the great personage foretold in the second Psalm. 33. 'And after that many days were fulfilled, the Jews took counsel to kill him;' and, in prosecution of their malicious design, they applied to the governor of Damascus, under Aretas the king; and he, in compliance with their request, guarded the city so stricly that the disciples were obliged to let their new preacher down by the wall, through a window, in a basket: 2 Cor. xi. 32. See also Acts ix. 45. Saul having thus escaped with his life, set out for Jerusalem to see the apostle Peter, (Gal. i. 18.), of whom, no doubt, he had heard a great deal since his conversion. And in the different towns through which he passed, he preached Jesus that he is the Christ, as he had done at Damascus. And being come to Jerusalem, Acts ix. 28. he assented to the notion, that he was a persecutor, but they were all afraid of him, and believed not that he was a disciple.' But Barnabas, who may be supposed to have learned Paul's conversion from Ananias and the brethren of Damascus, 'brought him to the apostles,' Acts ix. 27.; that is, to Peter and James, for other of the apostles saw he none, (Gal. i. 19.); and declared to them how he had seen Jesus the way, and how he had preached boldly at Damascus.' After this, the disciples 'willingly received him.' But he abode in Jerusalem only fifteen days, during which he lodged with Peter: and then went forth to Tarsus, as we shall see immediately. So that he was personally unknown to the churches of Judea (Gal. i. 23.) for some time.

On one or other of the fifteen days which Saul now spent in Jerusalem, happening to pray in the temple, he fell into a trance, or ecstasy, in which the whole senses of his body being suspended, the impressions which his soul then received were made by the immediate operation of God. In this trance, Saul had a vision of the Lord, who commanded him to leave Jerusalem, and to go to Antioch, and there he was a prophet, without respect of persons.' For they will not receive thy testimony concerning me.' But Saul, unwilling to depart, replied, 19. 'Lord, they know that I imprisoned and beat in every synagogue them that believed on thee. 20. And when the blood of thy martyr Stephen was shed, I also was standing by and consenting to his death, and kept the raiment of them that slew him.' It seems Saul thought his chance of sentiment and conduct, not well known to the Jews at Jerusalem, would certainly induce them to receive his testimony concerning Christ's having appeared to him by the way, because no other rational account could be given of his espousing that cause which formerly he had persecuted with such fury. But Jesus having called him to a different work and place, 21. 'Depart: I will send thee far hence unto the Gentiles.'—Besides, there was a particular reason for Saul's leaving Jerusalem quickly: and, 1 Cor. xv. 3. that he 'received from the Lord, that Christ died for our sin, according to the scriptures;' and that he was raised from the dead on the third day, according to the scriptures.—How fully Saul was instructed in this thing, that the Lord Jesus, may be known from this, that he has mentioned a saying of Christ's xxviii. 17. which none of the other apostles had heard, and an appearance of Christ after his resurrection to James alone, not mentioned by them. Besides, in Paul's epistles, there are many allusions to the things he received from Christ which he could not know by particular revelation.

* In affirming that Saul had the whole history of our Lord, and of his ministry, communicated to him by revelation, I am supported by Saul himself, who tells us, 1 Cor. xiii. 2., that he received the institution of the Lord's supper, and the words of institution, from
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at this time, Acts ix. 29. Having spoken boldly in the name of the Lord Jesus, and disputed against (ἐλαλοῦσα) the Hellenists, the very persons with whom formerly he had joined in persecuting Stephen, they went about to slay him. 30. Which when the brethren knew, they brought him down to Caesarea, 8 and sent him forth to Tarsus, thinking that in his native city he might preach the gospel to the Jews, with more success and less hazard than in Judea. After Saul's departure for Tarsus, 31. the churches throughout all Judea, and Samaria, and Galilee, had rest and were edified; and, walking in the fear of the Lord, were multiplied.

The account of his stay in Tarsus is especially careful, and he is, out of Judæa by the rage of the Hellenists or unbelieving Jews, who had come to Jerusalem from the provinces, and who were called Hellenists, probably because they used the Greek translation of the scriptures in their synagogues. These men, whose zeal for the institutions of Moses had brought them up to Jerusalem, were so offended at Paul for preaching Jesus, that they resolved to kill him; being set on by the rulers also, who could not bear that one whom they themselves had employed to persecute the saints, should go over to the persecuted party, and become a zealous preacher of the faith which they had professed to destroy. But the persecution which he received came to the possession of the church of Tarsus, in which he was engaged, greatly advanced it, by giving him an opportunity of preaching the Lord Jesus in foreign parts.

That Saul actually preached to the Jews and Proselytes in Syria and Cilicia at this time, may be gathered from his epistle to the Galatians, where, after relating his journey from Jerusalem in the region of Syria and Cilicia, he adds, i. 22. I was unknown by face to the churches of Judea, which were in Christ; 23. (Μωνεύματα) Only they heard, That he which persecuted us in times past, now preaches the faith which once he destroyed! That is, during Saul's abode in Cilicia, the churches of Judea heard that he was preaching the faith of Christ. Wherefore, in Cilicia particularly, Saul now found those churches to which afterwards the council of Jerusalem addressed their decree, and which are said to have been confirmed by Paul and Silas, in the journey which they made through Syria and Cilicia, Acts xvi. 3. While Saul tarried in Cilicia, he had those visions and revelations of the Lord (No. VII.) of which he speaks 2 Cor. xii. 1; being caught up into the third heaven, even unto paradise, where he heard and saw things which it was not possible for him to utter, which were made known to him in this miraculous manner, to encourage him in the dangerous work of preaching the gospel to the Gentiles, whereunto Christ had called him. Nevertheless, on that occasion, lest he should have been exalted above measure through the abundance of the revelations, there was given to him a thorn in the flesh, the messenger of Satan to buffet him.

'This in all probability is what he calls, Gal. i. 12., his 'infirmity of the flesh,' and, 14., his 'temptation which was in his flesh;' through which he preached to the Galatians at the first. If so, Saul must have converted the Galatians soon after his rapture, having gone from Cilicia into Galatia, through Lycaonia. This thorn in the flesh, or infirmity of the flesh, or temptation which was in the flesh, is, as we may infer from the opinion expressed of the Galatians, may have been some bodily dismember of the paralytic kind, which, by affecting his countenance and speech, made him, as he thought, unfit for public speaking; and therefore, fearing it might render his preaching unsuccessful, he prayed thrice in the most earnest manner to be delivered from it. But Jesus told him, 2 Cor. xii. 8. 'My grace is sufficient for thee, for my strength is made perfect in weakness.' By this answer, Saul was perfectly reconciled to his condition. Nay, he gloried in his infirmities, that the power of Christ might rest upon him.

Here, while we leave Saul in Cilicia, it will be proper to relate, that certain of the brethren, who fled from Jerusalem after the death of Stephen, Acts xi. 19, travelled as far as Antioch of Pisidia and Cilicia, and Antioch, (No. VIII.) preaching the word to none but Jews only, 20. Also certain men of Cyprus and Cyrene, coming to Antioch, spoke to the Hellenists, that is, (if the present reading be genuine,) to the Jews born in foreign countries, who used the Greek language, 'preaching the Lord Jesus, 21. And the hand of the Lord was with them; they wrought miracles, in proof of their doctrine concerning the Lord Jesus: 'And a great number believed, and turned to the Lord; the church of Christ at Antioch, which was originally gathered from among the natives of Judea, being greatly increased by the conversion of the Hellenist Jews. 22. When the tides of the Gentile church by the blessedness of the Gentiles by the preaching of the gospel to the Gentiles, and finally to the Gentiles abroad in Cilicia, from Jerusalem, they sent forth Barnabas, that he should go as far as Antioch. This was the Levite of Cyprus, to whom the name of Barnabas, (ὁ γεγονόται ἐπισκοπῆς,) was given, on account of the relief which he afforded to the brethren, by selling his land, and dividing the price of it among them; and who, by the gift of the Spirit of prophecy, was appointed to the office of prophet. 23. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24. For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord. The increase of the church of Antioch, last mentioned, was owing, I suppose, to the conversion of the devout proselytes. For, as Barnabas came to Antioch after Peter had preached to Cornelius, it is reasonable to think, that if the gospel was not formerly preached to the proselytes of Antioch, Barnabas would without scruple preach to them now. Wherefore, finding the work of the Lord for him ready hand, and wishing to have the assistance of an able fellow-labourer, he went into Cilicia in quest of Saul, and having found him, brought him to Antioch, A. D. 44, after he had been about five years in Cilicia. (No. IX.)

Barnabas and Saul being come to Antioch, Acts xvi. 26, 'assembled themselves with the church a whole year, and taught much people. And the disciples were called Christians, (ἀνακοινώνω) first in Antioch; perhaps about the time Barnabas and Saul came thither from Cilicia. Ver. 27. 'And in those days came prophets from Jerusalem to Antioch. 28. And there stood up one of them, named Agabus,' and signified by the Spirit that there should be a great dearth throughout all the world; that is, throughout all the land of Judea, for the original word often denotes a particular land or country; 'which came to pass in the days of Claudius Cesar.' This famine began in the fourth year of Claudius's reign, answering to A. D. 44.; but it raged chiefly in the 6th and 7th years of that emperor. And then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. This determination was extremely proper: for the churches

Before the clause above mentioned, the Cambridge MS. hath the following words: 'And he caused us all, gathered together at Jerusalem, of Syria and Cilicia,' Gal. i. 21; which I think implies, that he did not go to Cilicia by sea, but travelled thither through the region of Syria.
of Judea, being more exposed than other churches to persecution, and to the rapacity of the Roman officers, and to those outrages which the populace, under weak and corrupt governments, commit upon the objects of their hatred, the brethren in Judea could not have supported this dearness, if they had not been assisted from abroad. The church of Antioch, therefore, made collections for them, which they sent by the hands of Barnabas and Saul; not to the apostles, (for they had now given up the custody and management of the funds of the church in Jerusalem, Acts vi. 2,) but to the elders or rulers of that church, chosen perhaps out of the 120 on whom the Holy Ghost fell at the first. And these were to make distribution thereof to the brethren, according to their need. By sending this seasonable gift to the disciples in Judea, the church of Antioch, in which were many Gentile presbyters, did what they could to conciliate the good-will of the Jewish believers. And this mark of their regard seems to have been well received by the brethren in Judea.

After a short abode at Jerusalem, Barnabas and Saul returned to Antioch in the end of the year 44, or in the beginning of 45, and took with them John, whose surname was Mark, to assist them in the ministry there. This is he who is called 'Barnabas' sister's son,' Col. iv. 10.—Some time after this, as Barnabas and Saul, with the other prophets and teachers of the church at Antioch, Acts xiii. 2, 'ministered to the Lord and fasted, the Holy Ghost said,' with an articulate audible voice, 'Separate me both Barnabas and Saul for the work wherunto I have called them.'—Saul at his conversion was expressly called to preach to the Gentiles; and that call was renewed at the time Jesus appeared to him during his trance in the temple. But at what time Barnabas was called by the Holy Ghost to preach to the Gentiles, is not told. However, the work here meant, being that of converting the idolatrous nations, and the present being their first separation thereto, it is more than probable that no idolaters were at that time converted. Wherefore, though the brethren of Antioch did not understand the nature of the work which Barnabas and Saul were now called to fulfill, yet, as they knew they were going into distant countries, they willingly agreed to be deprived of their useful labours. Accordingly, Acts xiii. 3, 'when they had fasted and prayed for a blessing on their undertaking, and laid their hands upon them,' after the manner of the Jews in their solemn parts (Lev. x. 21), 'they sent them away,' for they gave them leave to depart: for they were sent forth, not by the church of Antioch, but by the Holy Ghost, as the historian observes, ver. 4.

However, lest the nature of this transaction should be mistaken, it is proper to observe, that by their separation of Barnabas and Saul, the church of Antioch did not confer upon them the apostolic office (No. XI.), nor even authority to preach the gospel; far less did they communicate to them any spiritual gift, or miraculous power, to fit them for being apostles. All they did was simply this,—they agreed to send them away; and by prayer recommended them to the grace of God, Acts xiv. 26, xv. 40.

As the separation of Barnabas and Saul by the prophet of Antioch is recorded in the history after the death of Herod Agrippa, which happened A. D. 44, the order of the narration seems to imply, that Barnabas and Saul went among the Gentiles after that event. But how long after it, I cannot pretend to determine; perhaps they were in Asia in the year 45.

The hand of providence appeared visible, at this time, in the removal of Herod Agrippa by death. The emperor Claudius, in the second year of his reign, had given him the kingdom of his grandfather Herod the Great:

After which Agrippa lived mostly at Jerusalem, observed the Jewish institutions, and practised the purity which they required. Josephus tells us, Antiq. xix. 7. 'He did not let a day pass, without worshipping God according to the law.' Wherefore, being a zealous Jew, his principles led him to persecute the Christians. And as he possessed the supreme power in Judea, he was not under those restraints which tied up the hands of the chief priests while the Romans governed the country. Herod's zeal, therefore, or his policy, having free scope to operate, when he saw the Jews pleased with his putting the apostle James to death, he meant to proceed to farther cruelties, when God cut him off by a mortal disease after he had reigned three years, and thereby gave great relief to the Christian churches.

Upon Herod's death, the Romans reduced Judea a second time into the form of a province. But as they were not animated with any zeal for the institutions of Moses, they did not think themselves obliged to take part with the Jews against the Christians, but restrained their fury; so that, as the historian observes, Acts xii. 34. 'the zeal of the Lord grew and multiplied.' Cuspius Fadus was the first procurator in Judea after Agrippa's death. He came into the province in the end of A. D. 44, and governed it for the space of two years. Under his government, and that of his successor Tiberius Alexander, the famine happened which Agabus foretold. Tiberius Alexander was succeeded by Vespasianus Camænus; and after him came Antonius Claudius Felix, under whose procuratorship the tumult was raised against Paul in the synagogue, which ended in his imprisonment, first at Jerusalem, and after that at Cesarea, where he was shut up two years complete.

Chap. III.—Of the journey which Barnabas and Saul, by the direction of the Holy Ghost, made into the Lesser Asia, for the purpose of preaching to the idolatrous Gentiles.

Acts xiii. 4. 'So they, being sent forth by the Holy Ghost, departed (with John Mark as their minister) unto Seleucia,' a seaport town on the Orenites, twelve miles below Antioch, and about five from the sea, 'and thence came unto Cyprus,' the native country of Barnabas, Acts iv. 36., where the Jewish presbyters were very numerous—where also the gospel had been formerly preached to the Jews, by the brethren who had fled from the persecution which arose after Stephen's death, Acts xi. 19.

They land at Salamis in the island of Cyprus.

Flying landing at Salamis, a considerable town in the eastern end of the island, Barnabas and Saul preached in the Jewish synagogues there.

But, before we proceed, it will be necessary to make a pause here, for the sake of explaining the order observed by Saul from this time forth in preaching the gospel. 'Our Lord, at the time he first sent forth his apostles to preach, having said to them, Matt. x. 5. 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; 6. But go rather to the lost sheep of the house of Israel;' it was long before they thought themselves at liberty to preach to the Gentiles. And even after they knew the truth concerning this matter, they considered the above direction as an order to offer the gospel in every country and city to the Jews, if there were any in those parts, before they offered it to the Gentiles; Acts xiii. 46. Nor were they mistaken in putting this interpretation upon their Master's precept, which he had fixed this order of preaching the gospel, for the following reasons:
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First, The Jews being the keepers of all the former revelations made to mankind by the true God, and these revelations being preparations for the introduction of the gospel, and containing clear predictions thereof, and of Jesus its author, it was necessary that it should be offered first to the Jews; because, if they received it as the completion of the former revelations, it would be no small argument to persuade the Gentiles of the divine original of the gospel. The truth is, the converted Jews, by their knowledge and belief of the former revelations, were well fitted to be zealous and effectual preachers of the gospel, not only among their own countrymen, but among the Gentiles also. Wherefore, it was fit that most of the first preachers of the gospel should be of that nation.

Secondly, The wide dispersion of the Jews among the Gentiles, by the Assyrian and Babylonian captivities, and their extreme passion for commerce, which led them to plant themselves in all the chief cities of the Gentiles, were the accidental events, but were brought about by the providence of God, to prepare the world for the reception of the gospel. Nor could any method more effectual have been devised for that purpose. Because the Jews having from the beginning possessed the knowledge of the only true God, the Maker and Governor of the world, they carried that knowledge with them into the Gentile countries where they resided, and imparted it to all around them who were willing to receive it. And having multiplied exceedingly in their dispersion at the time Saul went among the Gentiles to preach the gospel, he found in every country and city great numbers, not only of his own nation, (No. XII.), but of the Gentiles whom the Jews had turned from idols to worship the only true God. The enlightened Gentiles were called by the Jews Religious or worshipping proselytes, because they assembled themselves with the Jews in their synagogues, and joined them in worshipping God, by such prayers and hymns as they addressed to him in the character of Maker and Governor of the world; also, because they joined them in hearing the writings of Moses and the prophets read in the Greek translation. These pious Gentiles, by their knowledge of the true God, and of the Jewish scriptures, were much better disposed to listen to the gospel, and better qualified to judge of the arguments by which the apostles proved Jesus to be the Christ, than their idolatrous brethren, who had no knowledge of the God whom the Jews professed, in which God Christ had formerly made to mankind. Nay, they heard the word of the Lord oftentimes with more attention than even the Jews themselves. Wherefore, as this class of men were so well disposed to receive the gospel, and as, after receiving it, they could communicate it to their idolatrous relations and friends, it was extremely proper that it should be preached to them, before it was offered to the others. And as they were nowhere to be found assembled in a body, except in the Jewish synagogues, that circumstance was an additional reason for preaching the gospel to the Jews in the synagogues, before it was offered to the idolatrous Gentiles.

Moved by these considerations, the apostle Paul sele-

dem attempted to preach in any city of the Gentiles unless he found in it a synagogue of the Jews, where he might make the gospel known, not only to the Jews, but to the proselytes, before he offered it to the idolatrous Gentiles. Thus when Paul and Silas came to Amphipolis and Apollosia, they made no stay in either of these places, probably because there was no synagogue of the Jews there in which they could preach. But at Salamis in Cyprus, where Barnabas and Saul now were, the Jews being so numerous as to have several synagogues, they preached in them all, often I suppose than once; and as the whole island abounded with Jews, they did not go by sea to Paphos, the chief city of the island, but by land, for the sake of preaching to the Jews and proselytes in the towns through which they were to pass.

In their journey to Paphos, they no doubt met with many disciples. For we are told, Acts xl. 18. that some of the brethren, who fled from the persecution which arose after the death of Stephen, 'came into Cyprus, preaching the word to none but to the Jews only.'

From Salamis they go to Paphos, the residence of the Roman Governor of the Province.

BARNABAS and Saul having gone through Cyprus, came at length to Paphos, where there was a famous temple of Venus, and a great confluence of priests and worshipers, who, by their extreme attachment to this false deity, occasioned her to be celebrated under the names of the Paphian and Cyprian Queen.

In Paphos (eis Parme, και Νίκη) the Roman proconsul of Cyprus, Sergius Paulus, (No. XIII.), resided with other principal persons, who had come from Rome to assist in the government of the province. This Roman magistrate, who was a person of good sense as well as of good dispositions, having heard of the arrival of the servants of Christ at Paphos, called for Barnabas and Saul, whom fame it seems had reached Paphos before they came, and desired to hear the word of God; that is, the new doctrine which these strangers were said to preach in the name of God.

But a Jew named Barjera, a false prophet and a sorcerer, Acts xiii. 8. 'withstood them, seeking to turn away the proconsul from the faith.' Probably this impostor contradicted the account which Barnabas and Saul gave of Christ and the Galilean God by signified miracles endeavoured to dissuade the proconsul from embracing the gospel. 9. 'Then Saul, who also is called Paul,' moved by an immediate inspiration of the Holy Ghost, looked steadfastly on that impostor; 10. 'And said, O full of all subtility and all mischief, thou child of the devil, thou enemy of all righteousness, with whom the Lord is not reconciled, doest thou presume to teach the Gentiles how to be converted to God and be saved? Let not the Lord, 11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.' By saying that he should be blind for a season, Paul inquired, that on the sorcerer's repentance his sight should be restored. 'And immediately there fell on him a mist, and a darkness, and he went about seeking some to lead him by the hand. 12. Then the proconsul, when he saw what was done, believed, being astonished at the doctrine of the Lord.' When he saw Elymas thus punished, he knew him to be an impostor, and believed the things spoken by Barnabas and Saul, being astonished at the power with which the doctrine of the Lord was accompanied.—The conversion of such a person, in his situation, and by such means, brought great credit to the gospel, and to its ministers, in that island.

The reader no doubt hath observed, that at this period of the history Luke hath changed Saul's name, calling him Paul, without assigning any reason for so doing.
They sail from Cyprus to Perga in Pamphylia, where John Mark deserts them.

After these things, Acts xiii. 13. Paul and his company loosed from Paphos, and sailing to the continent of the Lesser Asia, 'they came to Perga, a city in Pamphylia,' situated on the west side of the river Cestros, about seven miles from the sea. Here there was a celebrated temple of Diana; consequently many priests and others, whose interest and honour depended upon their maintaining the worship of that idol, and who no doubt were not a little displeased with these foreign teachers, for presuming to find fault with the gods of the country, and with the worship that was paid to them. On that occasion, John Mark, who had hitherto accompanied them as their minister, terrified perhaps by the threatening speeches of the priests and bigots, or discouraged by the difficulty and danger of the undertaking, 'departed from them, and returned to Jerusalem.' This desertion, however, did not discourage Paul and Barnabas; neither were they moved from their purpose, by the little success which they had at Perga; for, going away, they travelled through various countries of the Lesser Asia; and, as we shall see immediately, made many disciples to Christ, both among the Jews and the Gentiles.

Paul and Barnabas go to Antioch in Pisidia, where they convert great numbers, both of the proselyted and of the idolatrous Gentiles.

The first city Paul and Barnabas came to, after they left Perga, was Antioch the metropolis of Pisidia, a country to the north of Pamphylia. Here they went into the synagogue of the Jews; and, after the reading of the law and the prophets, being desired by the rulers of the synagogue to give the people an exhortation, Paul preached to the Jews and proselytes a sermon, which is fully related by Luke, Acts xiii. 16—47. and which is highly worthy of the attention of Christians, being an example of Paul's manner of preaching in all the synagogues, and of the arguments which he used for convincing the Jews and proselytes, that Jesus was the Christ or Messiah foretold by David in the second Psalm. It is therefore an excellent illustration of the short account which Luke hath given of Paul's preaching in the synagogue of Thessalonica, Acts xvii. 3. 'Three Sabbaths days he reasoned with them out of the scriptures, explaining and proving that the Christ must needs have suffered, and have risen from the dead, and that this Jesus whom I preach unto you is the Christ.' These were the topics on which Paul insisted in all his sermons to the Jews and proselytes. And the arguments taken from the scriptures by which he proved these topics to the Thessalonians were no doubt as much as he offered to the Jews and proselytes of Antioch, and which are related by Luke in this chapter.

Paul's discourse on this occasion was well received by those who heard it; for, Acts xiii. 43. 'When the Jews were gone out of the synagogue, the Gentiles (or religious proselytes) besought, that these things might be preached to them the next Sabbath.' 45. And when the congregation was broken up, many of the Jews and religious proselytes believing, followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God; that is, in the faith into which they were brought by the grace of God. 44. 'And next Sabbath day came almost the whole city together;' the idolaters as well as the proselytes came together to the synagogue 'to hear the word of God. 45. But when the Jews (of the more bigoted sort) saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming: They contradiicted Paul's doctrine concerning the sufferings and death of the Messiah, and reviled the apostles, calling him an impostor, because he had not been able to deliver himself from death, though he pretended to be the Christ. Upon this Paul boldly told them, it was necessary to have spoken the word of God first to them; but seeing ye put it from you, and judge (apostasi, declare) yourselves unworthy of everlasting life, I will turn to the Gentiles. 47. For so hath the Lord commanded us, saying' by the prophet, Isa. xlvii. 19. 'I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. 48. And when the Gentiles heard this; when they heard that such things had been prophesied concerning them many ages ago, and that the Spirit of God had succeeded his apostles to receive them into his church, without subjecting them to the law of Moses, 'they were glad.' And well might they be so: For they now had the door of faith set wide open to them; and Antioch, where Paul first preached the gospel public to the idolatrous Gentiles, hath obtained a fame which will not soon perish.—And glorified the word of the Lord. The idolatrous Gentiles praised the gospel for its extensive charity, and yielded a full and ready assent to its doctrines. 49. 'And the word of the Lord was published throughout all that region.' It seems Paul and Barnabas, during their stay at Antioch, made excursions into the neighbouring country, for the sake of preaching to the idolatrous Gentiles. They came from the country to Antioch, hearing Paul and Barnabas preach, believed; and carried the glad tidings of salvation home with them.

From this time forth, in all the Gentile countries, Paul, after preaching to the Jews, constantly carried the tidings of salvation to the idolatrous Gentiles; and, by so doing, fulfilled the commission which he had received from Christ, when he made him his apostle to the Gentiles.

But the unbelieving Jews in Antioch, greatly enraged at the success with which Paul and Barnabas preached to the Gentiles, stirred up some ladies of the first distinction, who were religious proselytes, over whom they had great influence, Acts xiii. 50. 'and the chief men of the city also,' who probably were the husbands of these proselyte ladies, 'raised persecution against Paul and Barnabas, and expelled them out of their coasts, and out of the territory belonging to Antioch; because they had made frequent excursions into the country, and had persuaded many. But although the Christian preachers were thus persecuted; 'the disciples in the church were filled with joy, and with the Holy Ghost,' having received the Spirit in the plenitude of his gifts, either by an immediate illeaps from heaven, or by the imposition of the apostle's hands. This, with other instances mentioned
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... in the history, Acts ii. 38. viii. 14.—17. and 1 Cor. chap. xiii. and iv. and Gal. iii. 6. gives reason to believe, that in all places where churches were planted, the disciples received the gifts of the Spirit in great abundance, to qualify them, not only for edifying each other, but for converting unbelievers also.

Being driven out of Pisidia by the machinations of the unbelieving Jews, they go to Iconium in Lycaonia, where they convert many; but are in danger of being stoned.

Paul and Barnabas, thus banished from Antioch, came to Iconium, at that time the chief city of Lycaonia, and at present a considerable town still subsisting under the name of Cognea. Here, Acts xiv. 1. 'They went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.' The great multitude of the Greeks who are said to have believed the gospel on this occasion, being found in the synagogue with the Jews, were without doubt religious proselytes; for few or none of the idolaters were of the Jewish synagogue, and therefore the Jews, when the proselytes being so numerous in Iconium, we may infer that it was a very great and populous city, and that the servants of Christ, with great propriety, made a long abode there, to aid the disciples under the persecution which the unbelieving Jews raised against them. 2. Now the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3. Long time therefore abode they, speaking boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. Because the idolatrous Gentiles in Iconium showed a disposition to listen to truth, the servants of Christ were directed to work many and great miracles among them, for the confirmation of the gospel. The truth is, had it not been for their miracles, Paul and Barnabas might have preached long enough without making many converts, either among the Jews or the Gentiles, in any country. 4. 'And the multitude of the city was divided. And part held with the Jews, and part with the apostles. 5. And when there was an assault made, both of the Gentiles and also of the Jews with their rulers, to use them steadfastly, and to stone them as atheists; 6. 'They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.' They fled to Lystra first, and then to Derbe, and after that into the region that lieth around Lycaonia, viz. the region of Phrygia and Galatia; for these countries bordered on Lycaonia. In thus fleeing from their persecutors, Paul and Barnabas followed their Master's advice, who directed them, when persecuted in one city, to flee into another: For though he enabled them to work miracles for the confirmation of the gospel, he gave them no power of working miracles to save themselves from persecution. 7. Kēsos nēgaioun, 'And there they were preaching the gospel.' They spent a considerable time in the cities of Lycaonia, and in the region that lieth round about, preaching the gospel.—To this general account of the apostle's labours, the historian subjoins a particular relation of some memorable events which happened in Lystra.

From Iconium Paul and Barnabas go to Lystra, where Paul works a miracle on a cripple, and is considered as a god; but is afterwards stoned, and drawn out of the city as dead.

The first city Paul and Barnabas came to, after flying from Iconium, was Lystra. Here they converted a Jewess woman, named Lois, and her daughter named Eunice, (2 Tim. i. 5.), and Eunice's son Timothy. For when Paul came to Lystra, in his second journey, the brethren there recommended Timothy to him, as a disciple who, though very young, had made himself remarkable by his knowledge and piety.

Paul at Lystra, Acts xiv. 6. happening to preach in some place of public resort, a man who had been born lame, and never had walked, sat there, and heard him with great attention. On this man, ver. 9. 'Paul looked steadfastly,' and, by the gift of discerning spirits which he possessed, 'perceiving that he had faith to be healed,' 10. Said with a loud voice, Stand upright upon thy feet; and he leaped and walked. 11. And when the people saw what Paul had done, they lift up their voice, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12. And called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.' Wherefore, in the persuasion that they were gods, the priests of Jupiter, the tutelary deity of the city, whose statue stood without the gate, 'brought oxen and garlands to the gate' of the house where the servants of Christ lodged, 'and would have done sacrifices to them with the people. 13. Which when Barnabas and Paul heard, they rent their clothes in token of their deep grief for what the Lystrans were about to do, 'and ran in among the people, crying out,' with the greatest vehemence, 15. 'And saying, Sirs, why do ye these things?' We are men like yourselves, who have come to persuade you to forswear these false deities and to worship the living God, who made heaven and earth, and the sea, and all things that are therein. 16. Who in times past suffered all nations to walk in their own ways, without instructing them by divinely inspired teachers. 17. 'Nevertheless, he left not himself without witness' of his being, perfections, and providence, in any country; 'in that he did good to all men, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18. And with these sayings scarce restrained they the people.' This remarkable humility, amidst so high a gust of popular applause, plainly shewed these men to be the servants of God.—But mark the fickleness of the multitude: 19. 'There came thither certain Jews from Antioch and Iconium, who, by representing Paul and Barnabas as two wicked magicians, who were come to overturn everything sacred both among the Jews and the Gentiles, 'persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. 20. Howbeit, as the disciples stood round him, he rose up, (perfectly whole), and came into the city. 21. 'Probably they were run to withstand him, but their rage stood round Paul on this occasion; for he says to him, 22. 2 Epist. iii. 10. 'But thou hast fully known,—11. The persecutions, sufferings, such as befell me in Antioch, in Iconium, and Lystra: such persecutions I endured; but out of them all the Lord delivered me.'

Thus, in his turn, did Paul suffer the very punishment which he had been so active in bringing upon the blessed martyr Stephen. And doubtless the recollection of that affair helped very much to reconcile him to what had now befallen him.

They go to Derbe, and into the region round about Lycaonia; then return to Lystra, Iconium, Antioch, and Perga: after which they sail from Ailalia to Antioch in Syria.

Acts xiv. 20. 'And the next day he departed with Barnabas to Derbe; which city, therefore, was not far off. 21. And when they had preached the gospel to that city, and had taught many; namely, in the region of Galatia and Phrygia lying round about Lycaonia, (ver. 6.), and founded the churches of Colossae, Laodicea, and Hierapolis, mentioned Col. iv. 13. 'they
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From Gal. ii. 2. It appears, that Paul went up to Jerusalem at this time by a particular revelation, where- in it was made known, either to him, or to some of the prophets of Antioch, mentioned Acts xiii. 2, that the decision of the apostles, whose authority was supreme in the church, and of the elders at Jerusalem, who had all received the Holy Ghost on the memorable day of Pentecost, was the proper method of ending the controversy about the admission of the Gentiles into the church. Paul newly arrived at Antioch, and to the brethren of Antioch, they willingly agreed to follow the direction of the Spirit; especially as the Jewish zealots pretended that the apostles and elders at Jerusalem had commanded the Gentiles to be circumcised, Acts xv. 24.

Among those who accompanied Paul and Barnabas to Jerusalem at this time was Titus, (Gal. ii. 1.), who, being a Gentile, had an interest in the determination of the question. Him, probably, Paul had converted in the Lesser Asia; and being a person of great piety and ability, he had taken him as his assistant, in the recent of John Mark, at Perge, and had brought him to Antioch.—Acts xv. 3. 'They, therefore, being sent forth by the church, passed through Phoenicia and Samaria, declaring the conversation of the Gentiles. And they caused great joy to all the brethren.'

Paul and Barnabas go up to the Council of Jerusalem: by whose decree the proselyted Gentiles were freed from observing the Law of Moses as a term of salvation.

Acts xv. 4. 'And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, who all showed them every mark of respect.

'And they declared all things which God had done by them.' They declared how that God, by their ministry, had converted the Gentiles in many countries, and had bestowed upon them the Holy Ghost in the plenteous of his gifts.—But that at Antioch 'there rose up certain of the sect of the Pharisees who believed, affirming that it was necessary to circumcise them, and command them to keep the law of Moses; and that the brethren of Antioch had sent them to lay the matter before the apostles.' 6. 'And the apostles and elders came together to Jerusalem; and they considered this matter.' As this matter.
shall be saved, even as they" (the Gentiles) are to be saved, through the grace of Christ alone.

When Peter had ended his speech, Acts xv. 12. 'All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. They listened to Barnabas and Paul, who confirmed Peter's reasoning, by declaring the miracles which God had wrought among the Gentiles by their ministry; of which the chief miracle was, that he had amply conferred the gifts of the Spirit upon the believing Gentiles, although they were uncircumcised. Acts xv. 13. 'And after they had held their peace, James answered them who were for subjecting the Gentiles to the law, by adding in supplement to Peter's reasoning, that the prophets had foretold the conversion of the Gentiles; so that it was always God's purpose to make them his people. And, therefore, he proposed 'not to trouble them which from among the Gentiles are turned to God; 20. But that we write unto them to abstain from the pollution of idols, 21. And fromniccrion, 22. 'Then answered Peter, saying, 'Then answered Peter, saying, 'In my opinion the whole counsel seemed good among the rest the apostle John. For that he also was present appears from Gal. ii. 8. although Luke has not mentioned him in the history; I suppose, because John made no long speech on the question, but simply acquiesced in what was so well and so fully spoken by Peter and James.'

This decision might have the more weight, Acts xv. 22. 'It pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas, named Barnabas, and Silas, chief men among the brethren.' Their decision, or decree, they wrote in the shape of a letter from the apostles, and elders, and brethren, xv. 23. 'To the New Jerusalem, and the Gentiles, in Antioch, and Syria, and Cilicia, of the following tenor. 24. 'For as much as we have heard, that certain which went out from us (that is, pretending to be sent by us) have troubled you with words, by requiring you to be circumcised, and to keep the law, we assure you we gave them no such commandment. And now inform us, ye, 25. 'It behoved us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, whom we greatly respect, as, 26. 'men who have hazard ed their lives for the name of our Lord Jesus Christ. 27. We have sent, therefore, Judas and Silas, who will declare these things by mouth. This precaution of sending approved witnesses along with the letter of the decree which was delivered to Barnabas and Paul, was intended to prevent the zealous and bigoted Judeans from affirming that the letter did not contain a just account of what was concluded and determined by the church. For these chosen men, having assisted at the council, could not only tell the brethren of Antioch the same things by mouth, but attest that it was the unanimous opinion of the whole assembly, v. 28. 'That it seemed good to the Holy Ghost, and consequently to us, to lay upon you no greater burden than these necessary things. The council, from the falling down of the Holy Ghost upon Cornelius and his company, though they were not circumcised, and from his falling down upon the Gentiles who were converted by Paul and Barnabas, although they also were uncircumcised, concluded with certainty, that it seemed good to the Holy Ghost to lay no greater burden on the Gentiles than the necessary precepts of the law, to which they were already bound; and therefore it seemed good to the apostles Peter and John to rest with certain ministrations on the necessities of these necessary things. 29. 'That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication. (Acts xiv. 27.), from which keeping yourselves, (namely, as ye now do, Hammoed), ye shall do well. Fare ye well.'

At this time Paul had various conversations with his brethren at Antioch, before he returned to Antioch. But these conferences, the chief of them, added nothing either to his knowledge or to his gifts, Gal. ii. 6. Paul's knowledge in the gospel was equal to theirs; and his miraculous powers and gifts were as great and extensive as theirs. Wherefore, 'when James, Peter, and John, perceived the grace given to him,' that is, the inspiration and miraculous powers which he possessed, and had duly weighed what Jesus said to him at his conversion, they were fully convinced he was a apostle equal in authority with themselves. And therefore they publickly acknowledged him to be such, by giving him the right hands of fellowship; and agreed that he should go to the Gentiles, and exercise his ministry among them, even as they resolved to exercise their ministry among the Jews. By this, however, they did not mean to exclude Paul from preaching to the Jews, or themselves from preaching to the Gentiles, as occasion might offer, but that the general course of their labours should be according to this agreement: For, as apostles, they were all teachers of the word, being sent by Christ to preach the gospel to all nations, Matt. xxviii. 19.

In some of the conferences which Paul had with the apostles in Jerusalem, he communicated to them the gospel which he preached among the Gentiles. Thus he tells us, Gal. ii. 2. he did it privately, and to them only which were of reputation, lest by the opposition which he knew the more zealous Jewish believers would make to it, he might seem to have run in vain. This circumstance deserves to be particularly remarked, because it shows that the conversion of the idolatrous Gentiles was not written down in Jerusalem, were sent away: Acts xv. 20. 'So when they were dismissed they came to Antioch; and when they had gathered the multitude together they delivered the epistle. 31. Which when they had read, they rejoiced for the consolation.' As the church of Antioch consisted chiefly of converted proselytes, the multitude of that church was glad that their brethren in general were freed from the yoke of circumcision and obedience to the law of Moses. And their joy was in proportion to the anxiety and suspense with which they had waited for the apostles' determination. 32. 'And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them in the belief of their freedom from the law of Moses as a term of salvation. 33. 'And after they had tarried at Antioch a space, they were let go in peace from the brethren to the apostles: The brethren of Jerusalem who had come to Antioch with the decree, ver. 25. were dismissed by the brethren of Antioch to the apostles in Jerusalem, with the good wishes usual among affectionate friends at parting.—These brethren who were let go in peace, were Judas and Silas: see ver. 27. 24. 'Notwithstanding, it pleased Silas to abide there still. 36. Paul also and Barnabas continued in Antioch, teaching and preaching the word of God, with many others also.'

Not long after this Peter came down from Jerusalem to Antioch to visit the church. At his first coming he sat with the brethren; but after a time he afterwards separated himself, upon the arrival of some zealous Jewish believers sent from James. These men, it seems, insisted that the Gentiles with whom Peter had
esteem, should, in order to their enjoying full communion with the faithful, be subjected to the law of Moses; or at least to the four precepts bound by the council upon the converted proselites. Wherefore these Gentiles must have been a class of believers different from the converted proselites, about whom there could be no dispute now, as their case had been clearly determined by the council. I therefore think these Gentiles were converts from idolatry, who had come from distant parts; or, if they were natives of Antioch, Paul had preached to them, and converted them, since his return from the council: For, from the secrecy with which he communicated the conversion of the idolatrous Gentiles to them of reputation in Jerusalem, it may be concluded that he had not then preached to any of the idolatrous Gentiles in Antioch.

But, whatever may be in this conjecture, certain it is, that the disputes about eating with the Gentiles were carried so high in Antioch at this time, that a number of the brethren who knew the truth, and who were of note in the church, dissembled in the matter, as well as Peter; and the torrent became at length so strong, that even Barnabas himself was carried away with their dissimulation, Gal. ii. 13. Wherefore, when teachers of the greatest authority and reputation in the church, seemed thus to agree in making obedience to the law of Moses necessary to the salvation of the idolatrous Gentiles, Paul, under the necessity of standing fast in defence of the truth. And though he was single and unsupported, he opposed the dissenders in the boldest and most direct manner, and rebuked even Peter himself, in the presence of all who had been misled by his example, for compelling in that manner the Gentiles to be circumcised, contrary to the truth of the gospel, with which he was well acquainted. And Peter, being conscious of his fault, meekly bare Paul’s reproof, without making any reply. Thus a stop was put for the present to the attempts of the Judaizers; and Paul, who on that occasion acted as an apostle, equal in authority with Peter, but who shewed more sincerity and courage in maintaining the truth, certainly merited the grateful acknowledgments of all the Gentile converts, who by his faithfulness were secured in the liberty wherewith Christ had made them free.

Such a glaring example of bigotry in many of the Jewish believers, and of timid compliance with their prejudices in some of the chief brethren, having made Paul sensible that the Gentiles in distant countries were in the same danger of being perverted, and led to an unseal for the purity of the gospel led him to consider by what means the Gentiles might be confirmed in the truth. And as no expedient offered itself more proper for the purpose, than to make the Gentiles universally acquainted with the decrees which were ordained by the apostles, elders, and brethren in Jerusalem, he proposed the matter to Barnabas, saying, Acts xv. 38. ‘Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.’ On that occasion, Barnabas proposed to take his nephew Mark with them as their minister. But Paul thought him an improper assistant, who in their former journey had shown such cowardice, or fickleness, as to desert them in Pamphylia. And the contention between them was so sharp that they separated. But though the strife between these good men proceeded from passion, in one of them at least it was made the occasion of the more extensive spreading of the gospel. For Barnabas sailed with Mark into Cyprus, to visit the churches which he and Paul had planted there in their former journey: But Paul, choosing Silas, who was himself a prophet and a chief man among the brethren, departed; after being recommended by the church of Antioch, as before, to the grace of God, Acts xv. 40.

Paul and Silas go into Syria and Cilicia to confirm the Churches, by publishing the Decrees of the Council.

Hatred left Antioch, Paul and Silas, Acts xv. 41. ‘went through Syria and Cilicia, confirming the churches,’ by delivering the decrees of the council, which were directed to them in particular, (ver. 21): so that churches had been planted, not only in Syria but in Cilicia, before the council.—Of the planting of the churches in Syria, Luke has given some account; but of the planting of the churches in Cilicia nothing is said, except that the brethren in Jerusalem sent forth Saul to Tarus. From which it may be gathered, that he was the spiritual father of the believers in Cilicia, and therefore that his visit to the churches in that country, with the decrees, must have been peculiarly acceptable to them.

Paul and Silas go to Derbe and Lystra in Lycusia, to preach the Gospel to the Gentiles a second time, and to publish the Decrees. At Lystra Paul takes Timothy as his Assistant.

Faith Cilicia, Paul and Silas went into Lycusia: and being come to Lystra, Acts xvi. 1. the brethren there, and at Iconium, recommended Timothy to Paul as a young disciple of singular piety and zeal. Him the apostle took as an assistant in the ministry, by the direction of the Holy Ghost, (1 Tim. i. 18.), and conferred on him the gifts of the Spirit, (2 Tim. i. 6.), and had him solemnly set apart to the work of the ministry, by the presbytery or eldership of Lystra, (1 Tim. iv. 14.); for, in his former journey, he and Barnabas had ordained elders in every city. Withal,designing to employ Timothy in preaching to the Jews, he circumcised him, because he knew the Jews would not have respected him as a teacher, if they had taken him for an uncircumcised Gentile.—This is that Timothy, whose teachableness and tears made such an impression on the apostle’s mind that he never forgot them, (2 Tim. i. 4.), and who attended Paul in many of his journeys, and who, in respect of his love to Christ and zeal for the advancement of the gospel, was like minded with Paul, (Philip. ii. 20.), so that he was hated and persecuted by the Jews; and as a son served with his father, so he served with the apostle in the gospel. On all which accounts, he was of such consideration among the disciples, and also so exceedingly esteemed by Paul for his knowledge and piety, that he allowed him to join him in some of those epistles which he wrote to the churches. Withal, he honoured Timothy greatly, by writing to him the two excellent letters found in the canon of scripture, which bear his name.

In Lycusia they visited most of the cities where they had formerly preached, Acts xvi. 4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. For although these decrees were written in the form of a letter to the brethren of the Gentiles, in Antioch, and Syria, and Cilicia, they belonged equally to all the brethren of the Gentiles everywhere. 5. ‘And so were the churches established in the faith, and increased in number daily.’ For the burdensome yoke of the law of Moses being now broken, a great obstacle to the conversion of the Gentiles was removed.
Paul, and Silas, and Timothy, go through Phrygia and Galatia, publishing the decrees of the Council. They are hindered by the Holy Ghost from going into Bithynia, and come down to Tarsus.

Acts xvi. 6. 'And passing through Phrygia, and the Galatian country,' (No. XVII.) they established the churches there in the true faith of the gospel, by delivering to them, in like manner, the decrees for to keep. But they made no stay in any place. So the original word, ἀπερναμένοι, passing through, importa. Nor was it necessary for them to do otherwise. Their business was not to plant churches in these countries, but to confirm those which were already planted, by delivering to them copies of the apostolical decrees.

Paul and his company having gone through Phrygia and (κατα παραπεραλήθειαν) the Galatian country, were forbidden by the Holy Ghost to preach in the province of Asia; and therefore, when they were come to Myria, Acts xvi. 7. 'and assayed to go into Bithynia,' a country bounded on the west by a part of the Propontis and the Thracian Bosphorus, and on the north by the Euxine Sea, 'they would not;' and assayed also to the Lesser Myria, which separated Bithynia from the country of Tarsus, they came to the city Tarse, a noted seaport, where travellers from the upper coasts of Asia commonly took ship to pass into Europe. Here Paul and his assistants were joined by Luke, (ver. 10.) the writer of the history of the Acts of the Apostles, and a native of Tarsus, as many were believed, who to the profession of a physician had joined that of a Christian minister, or evangelist.

Ἀν δε εξ θῆκος Πουλος και τοις συμμάχοις αυτοῦ εὑρομένος τελειώς τὴν ἀληθείαν της χριστιανικῆς γραφῆς, ἀκούσας τὴν ἀναγκαίαν της τῆς λειτουργίας αὐτοῦ ἐπιδιόρισεν ταύτα τα ὀφειλήματα τοῖς ἰδίοις και τοῖς ἁγίοις του θεοῦ καὶ τοῖς ἱερατοῖς τῆς Βασιλείας αὐτοῦ ἐκκλησίαις. Αὐτό τὰ πάντα ἦν τὰ ἔργα τῆς θεοτόκου καὶ ἑρμηνεία τῆς φυλακῆς τῆς ἁγίας ἑλπίδος τῆς προφητείας καὶ τῆς ἁγιοσύνης τοῦ λαοῦ τῆς εὐαγγελίας, τοΐς ἐκ τῆς ἀληθείας τῆς προφητείας του θεοῦ ἄνθρωποι, οἱ ἐκ τῆς προσφορᾶς τῆς καθαρότητος τοῦ λαοῦ τῆς εὐαγγελίας καὶ τῆς ἀληθείας τοῦ θεοῦ ἐκ τῆς ἀληθείας τῆς προφητείας του θεοῦ ἄνθρωποι.
many days, (ver. 13. 18,) during which they laid the foundations of a numerous church, gathered both from among the Jews and the Gentiles; and which, after the apostle's departure, increased so exceedingly, that, at the time he wrote his epistle to the Thessalonians, they had more bishops than one, and many deacons, Philip. i. 1.)

While Paul and his assistants abode at Philippi, they were often accosted by a damsel who was possessed with an evil spirit, by which she divined, and brought her masters much gain through soothsaying; that is, by pretending, with the assistance of a familiar spirit, to discover stolen goods, and to point out the concealed authors of mischief, and to disclose the general good or ill fortune of the persons who applied to her, and their success in particular affairs, with other secrets, for which the rabble in all countries are willing to give money. This damsel, Acts xvi. 17. "following Paul and us, (Luke, Silas, and Timothy,) cried, saying, (ironically,) These men are the servants of the most high God, who declare unto us the way of salvation. 18. And this saying pleased the damsel so much, that she straightway followed them, and supposed that they were apostles, saying, These men are the chief magistrates of the Roman colony, saying, These men, being Jews, do exceedingly trouble our city; 21. And teach customs which are not lawful for us to receive, neither to observe, being Romans." Knowing them to be Jews, they calumniated them as attempting to introduce the rites of Judaism at Philippi, particularly baptism. Perhaps also they alluded to something said by the apostle relating to the kingship of Christ, concerning which we know he preached afterwards at Thessalonica, Acts xvi. 7. These accusations so wrought on the multitude, and upon the preors, that the multitude rose up against Paul and Silas; and the preors tore their clothes from around their bodies, and cast them into the inner prison, having laid on them many stripes, thrust them into the inner prison, and put them in the stocks, that they might be kept the more securely. These multiplied injuries the servants of God bare with great joy: for, in the middle of the night, they prayed and sang praises to God with such elevation of soul, as raised them above all their affections, and lifted up their spirits, who heard them distinctly. 26. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors of the prison were opened, and every man's bonds were loosed." On this the jailer, who dwelt in a part of the prison not far from the ward where Paul and Silas lay, awakening out of sleep, and seeing the prison doors open, drew his sword, and would have killed himself, to avoid a more severe punishment, supposing that all the prisoners had escaped. 28. But Paul cried out with a loud voice, Do thyself no harm, for we are all here. The jailer, greatly terrifyed by the earthquake, and astonished at Paul's discovering his purpose to kill himself, called for a light, sprang into the inner prison, and came trembling, and fell down before Paul and Silas, begging them to forgive the injuries he had been obliged to do them: For he was now convinced they were what the possessed damsel called them in de
decision, even the servants of the most high God, who shewed to men the way of salvation. He therefore, Acts xvi. 30. brought them out of the inner prison, and said, Sirs, what must I do to be saved? 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. For Paul having preached a considerable time at Philippi, the jailer, before this, must have heard of Jesus Christ, perhaps oftener than once. The jailer's family being also come into the outer prison, 32. They spake unto him the word of the Lord, and all that were in his house; that is, Paul shortly ex
couraged them to the character of Jesus as Lord, and gave them a brief account of his life, doctrine, miracles, death, resurrection, and ascension; all which Silas confirmed by his testimony; and his discourse on these subjects was so powerfuly convincing, that the jailer was baptized, and he, and all his straightway. 34. And when Luke had brought his house into his house, he set meest before them, and rejoiced in the knowledge which he had obtained of the way of salvation; having believed in God with all his house, who, it seems, were equally impressed with Paul's sermon as the jailer himself was.

Such were the transactions of this memorable night. But the earthquake having been felt all over the city, and the people that were in it being alarmed, the jailer was told to the preors, they changed their opinion of Paul and Silas, and began to think more favourably of their cause. Wherefore, 35. When it was day, the preors sent the sergeants, (\gamma\varphi\varphi\iota\tau\omicron\iota\omicron\sigma\upsilon, the rod-bearer, or lictor,) saying to the jailer, Let these men go. But Paul replied, The preors have beaten us openly, and uncondemned, whom they were Romans, and have cast us into prison: and now they thrust us out pri
vily, without making us any reparation for the injury they have done us: Nay, verily, but let them come themselves and fetch us out; and by their dismissing us openly, let them shew the people that they imprisoned us unjustly—When the preors heard that they were Romans, they were afraid of being called to account for having beaten them uncondemned. 39. And they came and besought them not to resent the injury that had been done them; and, bringing them out, desired them to depart out of the city. The servants of Christ, by this public release, being honourably cleared from every crime, left the prison quietly, and went to the house of Lydia, where their friends met them with rods and with other present of hearing what had happened, and by giving them suitable exhortations; then departed, leaving Luke at Philippi. (No. XX.)

Of all the churches planted by Paul, this at Philippi seems to have loved and respected him the most. The sufferings he had undergone in their city, for the sake of spreading the gospel among the inhabitants of that city; and of becoming the means of their conversion, than gold, greatly endeared him to them; and the rather, that they seem to have put a just value on moral and religious truth, and to have had a great share of good dispositions, which were much strengthened and improved by the gospel; so that they discovered more of the true spirit of Christianity than any other church. For while the apostle was at Thessalonica, the Philippian sent him money twice, that, by making the gospel without expense to the Thessalonians, they might give the more heed to the things which Paul spake, when they found him a teacher of a different character from the Greek philosophers, who taught only for hire. They likewise sent him money during his first imprisonment at Rome, that he might want nothing necessary for him. In short, the in
digious treatment which Paul and Silas met with in this first city of Europe where they preached, was abundantly compensated by the readiness of mind with which many of its inhabitants received the gospel; and by the excellent disposition which they shewed after their conversion; and by the great love which they all along expressed to
toward their spiritual father.
Paul with his Assistants go to Thessalonica. In the Synagogue, Paul proves from the Jewish Scriptures, That it behoved the Christ to be put to death, and to rise from the dead. Many idolaters are converted. The true assurance of the house of Jason, whom they carry, with other Brethren, before the Rulers. Paul goes by night to Berea.

The apostle having thus successfully planted the gospel in Philippi, departed with his assistants, Silas and Timothy, and passing first through Amphipolis, a city built in an island formed by two rivers, and Streamon, and a colony of the Athenians, and then through Apollonia, they came to Thessalonica, where was a synagogue of the Jews. This seems to imply, that the Jews had no synagogues in Amphipolis and Apollonia; for which reason the apostle made no stay in either of these places, but went straight to Thessalonica, now the metropolis of all the countries comprehended in the Roman province of Macedonia. For it was the residence both of the proconsul and questor; so that, being the seat of government, it was constantly filled with strangers, who attended the courts of judicature, or who solicited offices. And as most of the Greeks, about this time, were extremely addicted to philosophy and politics, and every of the philosophers considered not to be destitute of men of learning, who were well qualified to judge of the gospel and of its evidences. Moreover, the situation of Thessalonica, at the bottom of the Thermaic Gulf, rendering it fit for commerce, many of its inhabitants were merchants, who carried on an extensive trade with foreign countries; and who, as the apostle, in the discourse in the diatribe on the conversion of the Thessalonians, and the miracles by which they had been converted: 1 Thess. i. 9. The Jews likewise resorted to this city in such numbers as to form a numerous synagogue: so that in every respect Thessalonica was a proper theatre wherein to display the light of the gospel. —By the advantage of its situation, this city still subsists a place of great resort and trade, under the name of Saloniki. But it is in the possession of the Turks.

Acts xvii. 1. 'Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. 2. And Paul, as his manner was, went in unto them, and three sabbath days debated with them out of the scriptures, whether they were sons of Abraham; and they knew that he was a doctor of the synagogue, according to the manner of the Jews. 3. Some however, believed, and adhered to the Lord with Paul, and rose, and set up the name of the Lord Jesus, Gentiles also, and Greeks, of the firstfruits of Macedonia, and of the rulers of Thessalonica, of which city also itself was a colony. For at that time the whole province of the Areopagi was subject to the Lord. 4. And of the sect of the Epicureans there were daily assembled at the Areopagus. 5. And the word of the Lord spread abroad. 6. But the Jews urged Euodius and Silas, and the rest of the disciples, to be constant in the word, and to come oft to reason with them. 7. And the word spread abroad in Thessalonica concerning them; and Jews and Greeks believed, when they heard it. 8. And the brethren at Berea were of a more noble character than those in Thessalonica, in that they received the word with all readiness, and searched the scriptures daily, to find out these things. And when Paul perceived that the word was confirmed to them by the hand of God, he continued longer than ordinarily, and spake to them of Jesus, and how he was delivered from our sins through his death and resurrection. 9. And when he had thus spoken for the third time, he departed thence, and sailed to Veges, and left there his son, Timotheus.'

The great success which Paul had at Thessalonica, in converting the idolatrous Gentiles, raised the indignation of the chief priests at Jerusalem, and they sent to the Thessalonicans their agents, to incite them to turn them out of the city; but they never found them out, they drew Jason and certain brethren unto the rulers of the city, crying, 'These that have turned the world upside down (with their new doctrine) are come hither also.' 10. Whom Jason had received; and these all did contrary to the decrees of Cesar, saying that there is another king, one Jesus.' Allowing, I suppose, to Paul's doctrine concerning the lordship or universal dominion of Jesus, which they pretended was inconsistent with the universal lordship of Cesar; and the rather, that some time before this it had been decreed at Rome, that no person within the bounds of the empire should assume the title of king without the emperor's permission. In uttering this calumny against the Christian preachers, they were not to be regarded as a king in opposition to the emperor, the Jews imitated their brethren in Judea, who, to entice Pilate against Jesus, accused him of calling himself the King of the Jews. In both instances these malicious men, out of spite to Jesus, denounced the then most sacred article of their national faith; for in Judea the chief priests publicly disclaimed all expectation of the coming of their king Messiah, by crying, 'We have no king but Cesar.' In like manner at Thessalonica, the Jews, enraged against Paul for affirming that Jesus was the Christ, accused him of setting up another king different from Cesar, and urged their accusation with such clamour and bitterness, Acts xvii. 8. 'that they troubled the whole city, and prevailed against the doors of the synagogue, when they heard these things.' But when the rulers understood that the King of whom Paul spake was no king on earth, neither claimed any temporal dominion, 9. 'they took security of Jason and of the others, that they would behave as good subjects, and let them go.' —This liberal conduct of the rulers of Thessalonica restrained them from being determined against the apostle; but the brethren, fearing some new tumult might arise, thought it prudent, 10. 'to send Paul and Silas, and I suppose Timothy also, (ver. 15.) away by night to Berea,' a populous city in the neighbourhood.

Luke has not told us what time Paul and his assistants...
spent at Thessalonica. But there are circumstances mentioned in the apostle's epistles, from which we may infer that they spent some months in planting the church there; such as, that during his abode at Thessalonica he received money twice from the Philippianians, (Philipp. iv. 16,) and communicated the spiritual gifts to the brethren in plenty, (1 Thess. v. 12,) and appointed Prostasis, praedebus, or elders, to exercise the ministry among them, (1 Thess. v. 12,) having formed them into a regular church; all which implies, that he abode a considerable time in this city.

In Beroa, Paul and his Assistants preach the Gospel to the Jews with great success; but the unbelieving Jews came from Thessalonica, and stir up the people against them. Paul goes to Athens.

On their arrival in Beroa, Paul and Silas, notwithstanding the evil treatment they had experienced in Thessalonica, went into the synagogue and preached Christ. Acts xvii. 1-9. The Jews were not men of less discernment than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so; namely, the things which Paul preached concerning the sufferings and resurrection of the Christ, using great candour and impartiality in the search. 10. Therefore many of them believed; also of the honourable women which were Greeks, (that is, proselytes, for so the word is commonly used by Luke), and of the men not a few. Thus a numerous church was gathered in Beroa likewise, consisting both of the Jews and of the Gentiles; but especially of the Gentiles. For many of the Greekian ladies had Jewish slaves, by whom they were taught to worship the true God, and to frequent the synagogue, where they heard Paul preach, and were converted; and after their conversion were instrumental in persuading their husbands to hear the gospel; so that many of them likewise believed.

While the apostle was thus successfully preaching the gospel at Beroa, he often recollected with grief, that he had been sometimes deceived before the heathen there were fully instructed; that, being new converts, they were ill fitted to sustain persecution and affliction for the word; and that his enemies might impeach his flight either to want of affection for his disciples or to cowardice. For they might allege, that he was afraid to appear before the rulers and men of learning in Thessalonica (1 Thess. ii. 18,) with such motives against the gospel, that when they heard of its great success in Beroa, they came thither. Acts vii. 2. 'And stirred up the people,' the idolatrous multitude, against Paul, whom no doubt they represented as an enemy of their gods; wherefore the brethren, anxious for his safety, had him privately conducted to Athens. But Silas and Timothy, being less obnoxious to the Jews, remained at Beroa still. Nevertheless, when the brethren who accompanied Paul to Athens departed, he sent an order by them, 15. 'To Timothy and Silas, to come to him with all speed;' because he did not choose, I suppose, to preach at Athens without the aid of his fellow labouers in the ministry, who were now in Thessalonica, 1 Thess. iii. 1, 2.

At Athens Paul disputes daily in the Synagogue with the Jews, and in the Market-place with the Epicurean and Stoic Philosophers. They carry him to the Areopagus, where, in a most elegant ornament, he shews the Areopagus the absurdity of the common idolatry; but with little success. He goes to Corinth.

Athens, having now passed the zenith of her political splendour, was declining ever since the Romans, after conquering Greece, fixed the seat of their government at Corinth. Nevertheless its fame for learning was still as great as ever; for at the time Paul visited Athens, that city was full of philosophers, rhetoricians, orators, painters, statuaries, and of young persons who came to learn philosophy and the arts. But this sort of people, being generally very idle, were great talkers, and had an insatiable curiosity; so that the character which Luke has given of the Athenians and strangers there, is perfectly just: Acts xvi. 21. 'All the Athenians, and strangers who were there, spent their time in nothing else, but either to tell or hear some new thing.' Further, Festus saith, Acts xx. 27. 'There was no man among them, no matter what it was, but they would discourse of it beside;' and that they worshipped the gods more than all Greece. Well, therefore, might Paul tell the Areopagites, that 'he perceived they were in all things (καθαρωτατως) very religious.'

The apostle, it would seem, had resolved not to preach in Athens till Timothy and Silas arrived. Yet when he saw the city wholly given to idolatry, he could not forbear. Acts xvii. 16. 'Now when Paul waited for them at Athens, his spirit was stirred in him, (he felt great grief and indignation,) when he saw a city, (in which learning and arts were carried to greater perfection than anywhere else) κομμωτατως, full of idols.' Wherefore, as there was a synagogue of Jews in Athens, he went into it first, as his manner was, Acts xvi. 17, 'and disputed with the Jews and with the devout persons, or religious proselytes; for to them the gospel was to be offered before it was preached to the Gentiles.

While Paul was thus employed, Timothy came from Beroa to Athens, and informed him that the idolatrous Thessalonians, displeased to see so many of their countrymen converted, had been already stirred up before the heathen there were fully instructed; that, being new converts, they were ill fitted to sustain persecution and affliction for the word; and that his enemies might impeach his flight either to want of affection for his disciples or to cowardice. For they might allege, that he was afraid to appear before the rulers and men of learning in Thessalonica (1 Thess. ii. 18,) with such motives against the gospel, that when they heard of its great success in Beroa, they came thither. Acts vii. 2. 'And stirred up the people,' the idolatrous multitude, against Paul, whom no doubt they represented as an enemy of their gods; wherefore the brethren, anxious for his safety, had him privately conducted to Athens. But Silas and Timothy, being less obnoxious to the Jews, remained at Beroa still. Nevertheless, when the brethren who accompanied Paul to Athens departed, he sent an order by them, 15. 'To Timothy and Silas, to come to him with all speed;' because he did not choose, I suppose, to preach at Athens without the aid of his fellow labouers in the ministry, who were now in Thessalonica, 1 Thess. iii. 1, 2.
THE LIFE OF THE APOSTLE PAUL.

monly received idolatry, and by speaking on that delicate subject, with an address and temper, and strength of reasoning, which would have done honour to the greatest orators of Greece or Rome.

His discourse to the Areopagites Paul introduced with a handsome compliment to the Athenians in general. He told them, that he perceived they were extremely religious; for, lest any God should be neglected by them, he found they had erected a altar to the unknown God; and from this he inferred, that it would not be unacceptable, if he should declare to them that God whom they ignorantly worshipped. Acts xvi. 23. 'Ye men of Athens, I perceive that in all things ye are (απουσίας ἀκριβεῖας) very religious. 23. For as I passed by and held (ἐπισκέπτομαι) the objects of your worship, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you.' (No. XII.)—'The true God, whom the apostle affirms the Athenians ignorantly worshipped, and the worship that is acceptable to him, he declared in the following manner;—24. 'God, who made the world, and those things that are therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands.' God hath no need of temples to dwell in, seeing he hath made the world, and is the Lord or possessor of the universe. Ye therefore greatly err in thinking, that by erecting magnificent temples and images, and by consecrating them, ye draw God down to them, and prevail with him through them among you in such a manner as to be present nowhere else. That vulgar notion is unworthy of men whose minds are improved by science, and who, from God's having made the world, ought to know that his presence is not confined to temples made by men. 25. Neither is worshipped with men's hands, as though he needed them to be fed with the fruits of the earth, and with the flesh of beasts, and refreshed with the steams of sacrifices and incense. The truth is, 'seeing he giveth to all, whether man or beast, life, and breath, and all things,' it is evident that he is self-sufficient, without any help from men with sacrifices and meats prepared by men's hands, if these things are offered to him, as though he needed to be fed with the fruits of the earth, and with the flesh of beasts, and refreshed with the steams of sacrifices and incense. 26. 'And hath made of one blood all nations of men to dwell on the face of the whole earth.' By the liberal provision which he hath made, everywhere, of the necessities of life, he hath from one man and woman multiplied the human race, so as to form those different nations which cover the face of the whole earth. He did not that he himself might be lodged, and clothed, and fed by men 1. 'And hath determined the times before appointed, and the bounds of their habitation; also he hath assigned to each of these nations their times of existence, and the particular countries they were to inhabit, according as he had before appointed these things. By all which he shows, that he governs the world in the most wise providence, contrary to what you Epicureans teach; and also that his government is most free, contrary to the doctrine of the Stoics. This most wise and free government of the nations of men, God carries on through all ages, for this purpose, 37. 'that they should be led to seek the Lord, if haply they might feel after and find him; (αὐτὸν ἠμαρταὶ) and truly indeed he is not far from any one of us.' Though he be not the object of men's senses, it is no difficult matter to find God; because he is not far from any one of us. 28. For the structure of our body, and the union of our soul to that exquisite piece of material mechanism, together with the noble faculties of our soul wherein we reason, there is a kind of idolatry, not only in the wonderful composition of soul and body is formed, afforded to every man, not only an idea, but a proof, of the divinity residing within him, supporting and animating him; so that it may truly be said, 'In him we live, and move, and have our being, as one of your own poets (Aratus) hath said.'—Who also hath added another sentiment, equally just and striking: That we are his offspring, in respect of the reason, and intelligence, and other mental powers similar to his, which we possess. 29. 'Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto (that is, can be represented by) an image of gold, or silver, or stone, however curiously graven by art and man's device; because such things conveying no idea of mind, if they are likenesses of God, they represent him to be mere matter void of intelligence, than which nothing can be more impious.

The apostle having, in this manner, shewn the philosophers of Athens the gross absurdity of their idolatrous worship, concluded his oration with telling them, Acts xvii. 30. that 'the times of this ignorance God winked at.' He allowed mankind to go on in their ignorance, without instructing them by messengers divinely commissioned; because he meant to show them experimentally, by the sufficiency of their own reason in matters of religion. But now, by messengers divinely authorized, 'he commanded all men everywhere to repent of their ignorance, idolatry, and wickedness. And to persuade them effectually to do so, he hath set before them the greatest of all motives, that of a future judgment. 31. 'Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whosoever he hath given assurance unto all men, in that he hath raised him from the dead.' The resurrection of Jesus from the dead hath put the resurrection and judgment of all men, repeatedly declared by Jesus, beyond a doubt. 33. 'But when they heard of the resurrection, some, namely the Epicureans, mocked; and others (more especially the Stoics) were grieved at this doctrine of this matter.' And having said this, they put an end to the apostle's discourse and to the assembly, without allowing him an opportunity of showing how the resurrection of Jesus renders the resurrection and judgment of mankind probable, or of explaining the other fundamental doctrines of the gospel. 33. 'And so Paul departed from among them, astonished, no doubt, that men who professed wisdom were so little able to discern truth. 34. 'Howbeit some clave unto him and believed, among the which was Dionysius the Areopagite, one of his judges, and a woman (of some note) named Damaris, and others with them; who it seems were the only persons Paul met with in this famous mart of learning, capable of seeing and acknowledging the absurdity of the prevailing idolatry. It is not said that Paul wrought any miracles at Athens; and the little success with which he preached, gives reason to suspect that he wrought no miracles there. Perhaps in this he acted by divine direction, to try what reception the gospel would meet with from learned and inquisitive men, when offered to them merely upon the footing of its own reasonableness. The truth is, if such an experiment was anywhere to be made, in order to confute those, in after-times, who should affirm that the general reception of the gospel in the first age was owing not to miracles, but to the absurdities of heathenism, and to the reasonableness of the gospel doctrine. Athens surely was the place where the trial could be made with most advantage, and Paul's oration in the Areopagus was the discourse which should have convinced reasonable men. Nevertheless, at Athens, where the human faculties were carried to the greatest perfection, the apostle was not able to convince his hearers of the reasonableness of the gospel doctrine, the only living and true God, by purity of mind and goodness of life. And therefore the gospel, which taught these sublime truths, was rejected by the philosophers as
unfit for the common people, and they remained as much attached to their errors as before.

He wasunsuccessfully preached to the philosophers and others in Athens, the apostle judged it need-less any longer to attempt, by natural means, the conversion of such a vain, unprincipled, frivolous people. And being allowed to use no other means, he left them as incorrigible, and went forward to Corinth, now become more considerable for the number, the learning, and the wealth of its inhabitants, than even Athens itself.

At Corinth Paul preaches in the synagogue. Timothy and Silas come to him from Thessalonica. He testifies to the Jews that Jesus is the Christ. He teaches in the house of Justus. Christ appears to him in a vision. He writes his First Epistle to the Thessalonians. Then goes into Pelleponnesus. At his return to Corin-th, he writes his Second to the Thessalonians. The Jews bring him before Gallio, who drives them from the judgment-seat with disgrace. He goes, with Aquila and Priscilla, by sea to Ephesus. Then sails to Syria.

Corinth was situated on an isthmus, or narrow neck of land, which joined Pelleponnesus to Greece. On the east side of the isthmus were the ports of Cenchrea and Samos, which received the merchandise of Asia by the Saronic Gulph; and on the west side, the port of Lechaeum received the merchandise of Italy, Gaul, and Spain, by the Cirean Gulph. Corinth, being thus conveniently situated for commerce, soon became extremely rich and populous; and being situated on the isthmus which joined Pelleponnesus to Greece, it commanded both countries. In the course of the Achaean war, the Roman consul Mummius burnt it to the ground; but Julius Cesar rebuilt it after it had long lain in ashes. See Pref. to 1 Cor. sect. 2.—When Achaeia was made a Roman province, Corinth, becoming the seat of government, soon regained its ancient celebrity in respect of commerce and riches, but especially in respect of the number and quality of its inhabitants. For, at the time the apostle arrived, Corinth was full of learned men, some of whom taught philosophy, rhetoric, poetry, and painting; others studied these sciences and arts; in so much that there was no city in Greece, where philosophy, and the art of living, or of being well known, was better than in Corinth; no city in which there were more men of a cultivated understanding. These circumstances rendered Corinth a fit scene on which to display the light of the gospel; because if it proved successful among a people so enlightened as the Corinthians, it would be a proof to after-ages of the reality of the miracles by which, as the Christian records affirm, the gospel was established in every country. It is true, but a few of the philosophers and men of learning at Corinth embraced the gospel. Nevertheless, if the apostle’s miracles had been importunes, the philosophers and other learned men, being well qualified to judge of such matters, would have detected them, and by so doing, have stopped the progress of the gospel in their city. These were the reasons which induced Paul to spend more than eighteen months in preaching at Corinth, from the time of his first arrival to his departure.

The character of the Corinthians being such as I have described, it is natural to suppose, that they would expect both learning and instruction in the person who inten-
from them, but I will preach the gospel to the idolatrous Gentiles in this city. 7. And he departed thence, and entered into certain a man's house named Justus, one that worshipped God, whose house was hard by the synagogue. Paul chose to preach in the house of this religious proselyte, because, being near to the synagogue, such of the Jews as were of a teachable disposition had thereby an opportunity of hearing him preach. Accordingly, while he preached in the house of Justus, 8. Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians, (the idolatrous inhabitants of the city,) hearing him, believed and were baptized, by Silas and Timothy, I suppose; for the apostle affirms, that he baptized none of the Corinthians but Crispus and Gaius, and the household of Stephanas. Acts xviii. 9. Then spake the Lord to Paul by night in a vision. Be not afraid, but speak, and hold not thy peace. 10. For I am with thee, and no man shall set on thee to hurt thee; speak frequently and boldly; for I have much people in this city; I have in this city many who are disposed to hear the gospel, and who on hearing it will believe. The apostle, thus encouraged by his Master, 11. continued a year and six months teaching the word of God among them. For this reason, which he gave of the Thessalonian brethren, had told the apostle, That the persecution against them raged more than ever; being carried on by the idolatrous Gentiles, as well as by the Jews: That while the rulers and the multitude used force in destroying the church, the philosophers and the men of learning endeavoured to overthrow the gospel itself by arguments: That the external testimony was so the more firm, the less they had stood firm against every shock; and that they had a great desire to see the apostle, their spiritual father, to be comforted by him in their distress. These tidings made St. Paul wish exceedingly to return to Thessalonica; but the importance of the work in which he was engaged at Corinth, and the success with which he was carrying it on, rendered it improper for him to depart. However, he supplied the want of his presence, in some measure, by writing to the Thessalonians his first epistle, wherein he furnished them with a demonstration of the divine original of the gospel, to enable them to answer such of the Grecian sceptics as attacked their faith with arguments. In that epistle also he comforted those who had been stricken with death, and accompanied Christ's return from heaven to raise the dead, and carry his faithful servants to the abodes of the blessed. This by many is reckoned the first of all Paul's apostolical writings; and we may hold it to be so, unless we think his epistle to the Galatians was written from Antioch, a few months after the Council of Jerusalem. The year and six months which Paul is said to have spent, ver. 11. in teaching the word of God among them, is not to be understood of the Corinthians alone, but of the inhabitants of Achaia also. For it is reasonable to suppose, that the apostle occasionally left Corinth, and went into the country of Peloponnesus, where there were many synagogues of the Jews, especially in the chief cities; and having preached to the Jews and Gentiles in these cities, he returned again to Corinth. To this supposition we are directed by Paul himself; for he insinuates that he preached in the region of Achaia, 2 Cor. xii. 10. And the inscription of his second epistle to the Corinthians shows that he had made many conquests in that country. For it runs thus: Thither to the church of God which is at Corinth, with all the saints which are in all Achaia. Accordingly, his return to Corinth from Peloponnesus, or some other part of Achaia, is considered by him as his second coming to Corinth. For he tells them, 2 Cor. xii. 14. xiii. 1. that he was then coming to them the third time; although, in the history of the Acts, there is no mention of his being at Corinth more than once before he wrote his second epistle to the church in that city. It seems, when the letter to the Thessalonians was publicly read, some who were not acquainted with the apostle's manner of writing inferred, from certain expressions in that letter, that the day of judgment was at hand. Impostors also came to Thessalonica, pretending to bring from Paul himself the same doctrine. This error occasioning great confusion among the Thessalonian brethren, with a total neglect of their worldly affairs, tidings thereof were brought to the apostle at Corinth after his return from the region of Achaia. Wherefore he wrote his second epistle to the Thessalonians, to assure them that the day of judgment was not at hand; for that day was not to come till there was a falling away first, and the man of sin was revealed, whose coming he there describes. Paul's great success at Corinth and in Peloponnesus provoked the Jews to the highest pitch of rage, when they found he had led his converts to despise the institutions of Moses, by assuring them that they might be justly and saved through faith in Christ, without the use of these institutions. Wherefore, in the year that Galilo, the elder brother of Seneca, who was proconsul of Achaia, was in power, 12. was proconsul of Achaia, that is, about the end of A. D. 52, (being the 12th of Claudius, see No. VII.,) the Jews made insurrection with one accord against Paul, and brought him before the judgment-seat; (all the Jews in Corinth joined in this assault;) 13. Saying, This fellow persuadeth men to worship God contrary to the law. It seems Paul had taught that the law of Moses being now abrogated, men were no longer to worship God with sacrifices and washings, and other bodily services, but in spirit and in truth. And this manner of worship being deemed contrary to the law of Moses, the unbelieving Jews, in a tumultuous manner, brought Paul, the promoter of it, before the proconsul, in order to have him punished as one who, in professing a worship contrary to the law of Moses, had acted contrary to the laws of the empire, which tolerated the Jews in the exercise of their religion. 14. But when Paul was now about to open his mouth, Galilo, sensible of the fullness of the charge, would not allow him to make any reply; but himself said to the Jews, If it were a matter of wrong or evil, men should have suffered Paul to have done to particular persons, or of wantonly disturbing the peace of society; O ye Jews, reason would that I should bear with you. 15. But if it be a question (απόλεγμα) of a doctrine, and of names, and of your law; If your accusers respect opinions taught by Paul which ye think heretical; and whether the names of the Christ and the Son of God which he hath given to any one ought to be given to that person; and whether all who worship the God of the Jews are bound to worship him according to the rites of your law, look ye to it. These are matters which belong to yourselves, and with which as a magistrate I have no concern; therefore I will be no judge of such matters. It seems Galilo knew that Paul had persuaded some of the idolatrous Corinthians to receive his opinions; but he wisely declined determining, by any judicial sentence, what were their obligations in consequence of that alteration of their faith. At the same time, it is plain he was not offended with Paul for having turned many of the Corinthians from idols to serve a living God. For it is shown that to the church of God which is at Corinth, with all the saints which are in all Achaia, according to his return to Corinth from Peloponnesus, or some other part of Achaia, is considered by him as his second coming to Corinth. For he tells them, 2 Cor. xii. 14. xiii. 1. that he was then coming to them the third time; although, in the history of the Acts, 8 A
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who was the ringleader in this insurrection, although after-
ward, following the example of Crispus, he also believ-
ed, and beat him (with their fists) before the judgment-
seat," while Gallio looked on, without hindering them; "Gallio cared for none of those things; being pleased
with the indignity done by the Greeks to the chief mag-
istrates of the Jews, whose malicious disposition he de-
tested.

In this manner Christ, according to h's promise, ver. 10, protected Paul against the rage of the Jews. The rular likewise showed no unfriendly disposition towards the disciples. And therefore Paul abode yet a certain time
while at Corinth after the insurrection."—Acts xviii. 18.
"And then took his leave of the brethren and sailed into
Syria, and with him Priscilla and Aquila, having shorn his
head in Cenchrea, for he had a vow." (No. XIII.)
They took ship at Cenchrea, the eastern port of Corinth,
where Paul shaved his head, and thereby put a period to
the duration of a vow which he had made, perhaps on
occasion of the great deliverance he had obtained when
the Jews made insurrection against him. But the ship
in which they sailed having occasion to touch at Ephesus,
Aquila and Priscilla remained there. 19. But he himself
entered into the synagogue, and reasoned with the Jews," upon whom his discourses made such an impression,
that, "he was desired by them to tarry longer time among
them." However, as his vow made it necessary that he
should offer the appointed sacrifices in Jerusalem at the
ensuing feast, which according to the general opinion was
the passover, "he consented not; 31. But bade them fare-
well, saying, I must by all means keep this feast that
cometh in Jerusalem." In the mean time, perceiving there
were "probable means of preaching the gospel amongst
both the Jews and Gentiles in Ephesus," he promised to
return: "I will return again to you, if God will; and he
sailed from Ephesus.

In this voyage the apostle met with no obstruction. We
may therefore believe, that he landed at Cassarea in such
good time as to keep the feast in Jerusalem according to
his resolution, and complete his vow. Acts xviii. 22. "And
when he had landed at Cassarea." &c.

CHAP. VI.—Paul's History, from his landing at Cassarea to his going to Jerusalem with the Collections for the Saints.

As we shall have occasion, in the course of the narra-
tion, to mention Cassarea more than once, where Paul
now landed after finishing his voyage from Ephesus, it
will be proper to give some account of a city, which in
those days was so celebrated.—Anciently people who
came to Jerusalem by sea landed at Joppa. But the har-
bour being inconvenient, Herod the Great built one
more commodious at Straton's-tower, a town situated not
far from Joppa, on an open bay. This harbour he made
by running a strong mole in the sea. He likewise en-
larged and beautified the city with many edifices, both
public and private; particularly with a praetorium, a
theatre, and an amphitheatre; in which latter his grand-
son Herod Agrippa was struck with a mortal disease, for
assuming the glory which belonged to God, Acts xxi. 33.
Withal, to make this as a Greek city as possible, he set
up a colossal statue of Augustus, not inferior to that of
Jupiter at Olympia, and named the city Cassarea.—
The beauty of Cassarea, and the advantages which it de-
" The time the apostle abode at Corinth after the insur-
rection, I suppose is included in the year and six months which he is said,
ver. 16, to have spent in preaching. If a good reader is of a different opinion, the apostle must have spent more
than a year and six months in teaching at Corinth.

of Judea to reside there, rather than at Jerusalem. Ac-
cordingly, in the course of Paul's history, we shall find
him imprisoned in that city; and during his imprison-
ment, brought before Felix and Festus, the governors of
the province.

Paul, having visited the Churches of Jerusalem and Antioch, goes through Galatia and Phrygia. While he is thus employed, Apollos comes to Ephesus.

AFTER landing at Cassarea, Paul went up to Jerusa-
lem, and saluted the church. But as there was no need
of his labours in a city where there were so many apostles
and chief brethren, he did not stay long after keeping
the feast, but went down to Antioch, where formerly he
and Barnabas had laboured so successfully in the work
of the ministry. Acts xviii. 23. "And when he had land-
" The apostle went at this time into the coun-
tries of Galatia and Phrygia by land, taking Syria and Cilicia in course of his way. And seeing we are told he
went over all these countries in order, we may before all
else fix on the purport of visiting Antioch and receiv-
thing those contributions which, in his former journey, he had requested them to make for the saints in Judea, 1 Cor. xvi. 1.

While Paul was thus visiting the churches of Galatia and Phrygia, there came to Ephesus a certain Jew named
Apollos, a native of Alexandria in Egypt. This person
having heard John Baptize, being in the way, had
imple, and was but imperfectly instructed by him in the
way of the Lord. Apollos, however, being mighty in the
sacred writings of the Jew, went into the synagogue of
Ephesus, and taught with great accuracy what he knew
concerning the Lord Messiah, whether from John's
preaching, or from the scriptures. But Aquila and
Priscilla, who during Paul's abode with them had im-
proved themselves in the knowledge of the gospel, and
who had been left by him at Ephesus, happening to hear
Apollos, and observing that he possessed great goodness
to him the way of God more perfectly," by informing him
that Jesus of Nazareth was the Christ whose coming John
had announced; and by assuring him that John had
pointed him out as the Christ to his disciples. Besides,
these well-instructed Christians gave Apollos a particular
account of the birth, doctrine, miracles, death, resurrec-
tion, and ascension of Jesus; and informed him, that
Jesus had proved himself to be the Christ, not only by
his miracles and resurrection, but by his baptizing his dis-
ciples with the Holy Ghost and with fire, as John had
foretold. Apollos, having received this more perfect
instruction in the Christian faith, went with letters from
the brethren to Corinth, where 'he helped them much
who had believed through grace. 38. For he mightily
convincing the Jews, and that publickly, shewing by the
scriptures that Jesus was the Christ. And, having occa-
sion to tarry some time at Corinth, he became so zealous
and useful a preacher there, that the fame of his labours
reached the apostle during his abode in Ephesus; and oc-
casioned him, in the letter which he wrote from that city
to the Corinthians, to say, 1 Cor. iii. 6. ' I have planted,
Apollos watered.'

Paul, having travelled through Galatia and Phrygia,
comes with his Assistants to Ephesus, where he confers
the Holy Ghost on twelve of John's Disciples; preaches
in the synagogue; is opposed by the Jews; teaches in the
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the School of Tyrannus; and works great miracles.
The Magicians burn their Books. He receives a Letter from the Corinthians, in answer to which he writes his First Epistle to them. He is assassinated by the Craftsmen, and leaves Ephesus, after having gathered a numerous Church there.

While Apollos was at Corinth, Paul having passed through the country of Galatia and Phrygia, called, Acts xix. 1. 'the upper coasts, came to Ephesus.' Who were his companions in his journey, Luke has not told us. But it appears that he had some conversation with the Corinthians, and they spoke with tongues and prophesied. 7. And all the men were about twelve.' These brethren, being not only the first disciples of Christ in Ephesus, but the first in that city who received the Holy Ghost, we may believe the apostle afterwards ordained them elders of that church. If so, they may have been among the elders of Ephesus who came to Miletus, and received from Paul the pathetic exhortation recorded Acts xx. 18-35.

Paul, after giving this signal proof of his apostleship, 8. 'went into the synagogue, and spake boldly for the space of three months, (ἐν ἀκρογονίας) reasoning and persuading the things which concern the kingdom of God;' that is, reasoning in proof of the things which concern the gospel dispensation, and persuading the Jews to believe these things. But the Jews, during this second series of preaching, perceiving the drift of his discourses to be, to prove that men are justified by the gospel without obeying the law of Moses, Acts xix. 9. 'Divers were hardened, and believed not, but spake evil of that say,' and 'with such loud railing opposing it as utterly subversive of the revelations made by Moses and the prophets. Wherefore, finding the Jews incorrigible, the apostle carried the disciples away from the synagogue, and preached daily in the school of Tyrannus, a philosopher, who, either himself was converted, or hired his school to the apostle to preach in it. 10. 'And this continued for the space of two years; and all they which dwelt in Asia, (that is, in the province so called), heard the word of the Lord Jesus, both Jews and Greeks.' It seems the fame of the apostle's doctrine and miracles brought multitudes to Ephesus from distant parts; and those, by what they heard and saw, being converted, preached the gospel when they returned to their own cities, and formed these churches which the apostle tells the Colossians, chap. ii. 1. 'had not seen his face in the flesh.'

As Paul abode longer at Ephesus than in any other city we read of, he wrought more and greater miracles there than in any other city: Acts xix. 11. 'And God wrought special miracles by the hands of Paul. 12. So that from his body's were delivered unto the sick, even the shadow, as he passed by, shadowing the sick who were laid on couches in the streets of Jerusalem, cured them of their diseases, Acts v. 15.' Wherefore it was owing to the multitude and greatness of Paul's miracles that so many of the inhabitants of Ephesus, and of the province of Asia, embraced the gospel.

Paul's reputation was greatly increased at Ephesus by what happened to the seven sons of Sceva, one of the Jewish chief priests. These men are called naxios and used Jesus and exercitus, because they strolled through the countries of the Lesser Asia, practising that magic which was in such vogue among the heathens. But when they came to Ephesus, hearing of the wonderful things which Paul performed in the name of Jesus, and perhaps seeing some of them, they took upon them, in the name of Jesus, to expel an evil spirit out of a possessed person. But, Acts xix. 15. 'the evil spirit answered, Jesus I know, and Paul I know;' I know the authority and power of Jesus and Paul, and I am ready to obey them; 'but who are ye?' Acts xix. 16. 'And the man upon whom the evil
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spirit was leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. This acknowledgment of the divine authority of Jesus and Paul, made in the absence of both, 17. was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18. And many that believed, strongly impressed by what had happened, came to Paul, and confessed that they had attempted to cure diseases by charms, and other magical practices; and shewed their deeds; the arts by which they had deceived the multitude. 19. Many also of them who used these curious arts, (of exorcism, conjuration, and magic, now firmly believing the gospel,) brought their books, in which the different forms of incantation for different diseases were prescribed, the method of making these incantations was shewed, the herbs and other medicines to be used with these incantations were pointed out, and the seasons for using them were fixed; and burned these books before all men: and they counted the price of them, and they found it fifty thousand pieces of silver, (Epist. to Titus,) For these, being books of medicine as well as of sorcery and magic, when once they were opened, and read over a certain number of the times, they were written on parchment. Nevertheless the owners of them made a willing sacrifice of them to truth and piety; because the arts themselves being unlawful, it was not fit that the books which taught them should be in the possession of any person whatever. Acts xix. 20. 'So mightily grew the word of God, and prevailed.'

But notwithstanding this great success, Paul had many enemies in Ephesus, who on some occasion or other hurried him into the theatre, and forced him to fight with wild beasts: 1 Cor. xv. 32. 'If after the manner of men (Scevmynv) I have fought with wild beasts at Ephesus.' Some, indeed, understand this metaphorically of certain dangerous contests which the apostle had with the unbelieving Jews, whom on account of their malice and rage he called wild beasts, as he called the Cretians (Svmsor-vmv) evil wild beasts, Tit. i. 13, on account of their idleness and gluttony. Yet I rather think this was a real combat; because the apostle seems to allude to such a combat, 2 Cor. i. 8–15. For he tells the Corinthians he was in such distress that the sentence of death was laid upon him; but 'God delivered him from so great a death.' Besides, the expression, 'after the manner of men,' or the custom which then prevailed among the Greeks, seems to imply that this was a real combat. For though, being a Roman citizen, he could not be adjudged to such a punishment, he may have been forced to it by an enraged multitude. Further, as the apostle, in every city where he preached any length of time, had the same dangerous contests with the unbelieving Jews as in Ephesus, there was no reason for mentioning his contests with the Jews in that city more than anywhere else.

About this time some of the family of Chloes, a Corinthian disciple, happening to come to Ephesus, informed the apostle that great divisions had taken place in their church, 1 Cor. i. 11. through the bad practices of a teacher who had come recommended from Judea, and who affirmed that Paul was no apostle, and who at the same time contradicted many of his doctrines. On such an occasion Paul's presence at Corinth, without doubt, was extremely necessary. But the business in which he was engaged at Ephesus not permitting him to depart immediately, he sent Erastus and Timothy into Macedonia, Acts xix. 22. and from thence to Corinth, to inquire into the state of the church: And if they understood that the Corinthians were not wholly alienated from the apostle, they were to tell him they would come among them soon, to increase the spiritual gifts of those who acknowledged his authority, and to punish with the rod, so that he might more firmly establish the divinity of the Christian church.

While the things above related were doing at Ephesus, the sincere part of the Corinthian church, having heard of Paul's residence there, sent three of their number to him with a letter, in which they asked his opinion concerning the subjects of their dissensions. 'These messengers arrived at Ephesus not long after the departure of Timothy and Erastus; and from the account which they brought, the apostle entertained good hopes that the Corinthians might yet be reclaimed. Wherefore, to promote their reformation, he, in answer to their letter, wrote his first epistle to the Corinthians; in which he endeavoured to heal their divisions, reproved the faulty, explained and asserted the doctrines which the false teacher had impugned, and prescribed rules for the orderly and edifying exercise of their spiritual gifts. This epistle the apostle sent, not by the Corinthian messengers, Stephanas, Fortunatus, and Achaicus, but by Titus, who accompanied them on their return: For he wished to inform the Corinthians of his great success at Ephesus by one who was an eyewitness of it. It was likewise proper, the apostle seems to the former to bring him back word how it was received, and what effect it produced. And as Apollos was at Ephesus when Titus and the brethren departed, Paul proposed that he likewise should go to Corinth, in the persuasion that he might be of great use there. But Apollos declined it, (1 Cor. xvi. 12.), for reason of which, at this distance of time, nothing but uncertain conjectures can be formed.

The success with which Paul turned the inhabitants of Ephesus from the worship of idols being very great, the bigots, and all who made gain of the established idolatry, were alarmed; especially one Demetrius, who made silver shrines for Diana. Some of these shrines, many were sold to the inhabitants of Ephesus, and many of those who came from distant parts to worship the goddess, so that great profits were made by those who dealt in this commodity. But Demetrius, perceiving that there would be an end of the trade if Paul's doctrine was suffered to spread, called together the men of like occupation; and said to them, Acts xix. 22. 'Sirs, ye know that by this craft we gain our bread. 23. But see how much money hath been generated, and what profit there is to the whole city by the shrines of Diana. 24. And hear, not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands: Paul, it seems, had denied that the gods resided in their images. 25. 'So that not only our craft is in danger to be set at naught; but also that the temple of the great goddess Diana will be despised, and her magnificence will be destroyed, when all Asia and the world worshippeth.' An inflammatory speech of this kind, addressed to the superstition and avarice of the multitude, immediately produced the desired effect. The Craftsmen, and all who were employed about the temple of Diana, 26. when they heard these things, were full of wrath, and cried out, saying, Great is Diana of the Ephesians. 27. And the whole city was filled with confusion; for the craftsmen ran about the streets, and gave the alarm to the multitude; and having caught Caius and Aristarchus, men of Macedonia, Paul's companions in travel, they ran with one accord into the temple, intending no doubt to throw them to the wild beasts. In the original it is συνετρίβησιν, silver temple of Diana, i.e. representations in miniature of the temple of Diana, and of the image of the goddess, which fell down, and was being set on an altar, or some other holy place, the door of it was opened, and the image stood or sat in state, in the view of the spectator who worshipped it. The balustrades of Stokoch, mentioned Acts vii. 43, which the Israelites carried about in the wilderness seem to have been things of the same kind with Diana's shrines.
On this occasion it appears, that some of the principal men of the city had embraced the Christian doctrine, or were disposed to do so. For no less persons than the Aeschiarchi are said to have been Paul's friends, ver. 31. These were the priests of Diana; who had the care of the same celebrated in honour of that goddess. (See Whitby's note on ver. 31.) For although they derived both dignity and profit from the established idolatry, yet their sound sense, their love of truth, and their attachment to good morals, led them to befriend Paul in his arduous undertaking of spreading the knowledge of the true God, and of the way of salvation by Christ. The proconsul's secretary, or, as others think, the town-clerk of Ephesus, declared likewise that he had a good opinion of the Christian preachers. They were neither robbers of temples nor blasphemers of Diana; nay, he told them plainly, that there was no cause for that day's uproar. We may therefore believe, that in preaching against the established worship, Paul and his assistants had spoken nothing against Diana in particular, though their general doctrine struck against all the heathen deities in the joub; and even that, in speaking against the established idolatry, they had used a becoming decency of language. Wherefore, the secretary, observing their prudence, entertained a good opinion of the cause they were engaged in. To these illustrious converts may be added such as had studied magic, and were therefore the more exposed to the books in which the secrets of their art were contained. For many of them, no doubt, were men of learning, and philosophers. Wherefore, the church gathered at Ephesus was not more considerable for the number than for the quality of many of its members.

We are not told how long Paul remained at Ephesus after the riot. It is clear from Acts xx. 1. 'After the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.' This, however, does not necessarily imply his immediate departure, as hath been shown in the preface to the Ephesians, sect. 1. par. 4. The apostle therefore may have resided in Ephesus and its neighbourhood some months after the riot, to comfort the disciples and establish the churches of Asia, whose salutation he sent in the conclusion of his first letter to the Corinthians. Besides, from Paul's own account it appears, that he remained in the neighbourhood of Ephesus, waiting for the coming of Titus from Corinth. But Titus not arriving within the time appointed him, the apostle became impatient, and went forth to Troad, and Tarsus, and thence to Iconium. But being disappointed in that expectation also, he passed over into Macedonia, where at length Titus came to him, and gave him great joy, by the account which he brought him of the good disposition of the Corinthians, as we shall see immediately.

**Leaving Ephesus, Paul goes into Macedonia, where he writes his Second Epistle to the Corinthians, then proceeds to Greece to receive the Collection.** In Corinth he writes his epistle to the Romans, and returns to Macedonia in his way to Jerusalem, accompanied by the Messengers of the Churches. At Philippi Luke joins him as one of his attendants.

**When Paul left Ephesus he went to Troas, in expectation of meeting Titus as he returned from Corinth, 2 Cor. ii. 12, 13.** At Troas the apostle had great success in preaching. Nevertheless he did not remain any time there, but passed over into Macedonia, being anxious to see Titus. While in Macedonia, he doubtless visited the churches which he had planted at Philippi, and Thessalonica, and Berea, in one of the most remarkable and populous province. So the historian informs us, *Acts xx. 1. 'And when the uproar was ceased, Paul*
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called to him the disciples, and embraced them, and departed for to go into Macedonia. Here, that he might wholly win the Corinthians from the false teacher, Paul wrote to them his second epistle, in the summer of the year 57, about five months after the date of his first letter. See No. VII.

In that second letter Paul hath given us a short account of his past sufferings, which deserves to be mentioned here, because his sufferings are the strongest proofs of his firm belief of the doctrines and facts which he preached, and of the righteousness of the cause in which he was engaged. From that account it appears that he had been five times scourged by the Jews in their synagogues, and thrice beaten with rods by the Greeks and Romans; he had been once stoned, and left as dead, namely at Lystra, and three times shipwrecked. In one of those shipwrecks he had been a whole night and a day in the sea. He had made many journeys by land, in which he had encountered perils without number, in passing rivers, and from robbers, and from unbelieving Jews, and from the Gentiles, and even from false brethren. Also, he had undergone much bodily fatigue, in the making of his own maintenance, and for the maintenance of his companions, while they assisted him in preaching. Lastly, in the course of his many and long journeys, he had endured much watching, and hunger, and thirst, and cold, and nakedness, 2 Cor. vii. 23-25. But his trials did not end at this period. He lived nine or ten years after this, in which he suffered yet greater hardships, but, at length, at the command of the Lord, he was allowed to depart this life. The church which made the collection should apprise one of their number to attend the apostle to Jerusalem. The churches of Galatia, who certainly made the collections, (1 Cor. xiv. 1.) and of Phrygia, and of Lydia, who were many in number, seem to have intrusted that business to Caius of Derbe, and to Timothy of Lystra. The churches of Asia, who were not named, do not mind to Tychicus and Trophimus, the Ephesian messengers. The church at Philippi seems to have committed its interest to the collections to Aristarchus and Secundus, the messengers of the Thessalonians. And as for the churches of Achaia, they seem to have sent no messengers at all, though expressly invited to do it, 1 Cor. vi. 3, 4, but to have intrusted their present to the apostle's care.

Acts xx. 2. 'And when he had gone over those parts, (Macedonia), and had given them much exhortation, he came into Greece. 3. And there abode three months.'—In going through Macedonia, the apostle certainly received the collections which the churches made for the poor of the saints in Judea; and had those fightings and inward fears of which he speaks, 2 Cor. vii. 5. Perhaps also it was on this occasion that he preached the gospel on the confines of Illyricum, as mentioned Rom. xiv. 19. From this time Paul spent in Greece, he received from the churches of Achaia the money which they had collected for the saints, agreeably to his direction to the Corinthians, 1 Cor. xvi. 1, 2, 3.—At that time also he wrote from Corinth his epistle to the Romans, (Rom. xv. 32.), of whose affairs he had heard from Aquila and Priscilla. And having finished all these matters, he proposed to sail directly into Syria. But the Jews, who had heard of the money he was carrying to Jerusalem, and who besides hated him as an enemy to their religion, lying in wait for him in Cenchrea, the eastern port of Corinth, where he was to embark, he changed his resolution. So that, avoiding Cenchrea, which was about nine miles from Corinth, he returned by land through Macedonia, in such time as the winter storms did not prevent him from leaving Corinth before the days of unleavened bread, and so began his voyage into Syria; Acts xx. 6.

From 2 Cor. viii. 23. i. 4. it appears, that before the apostle went into Greece, the Macedonian churches had appointed some of their most esteemed members to accompany him to Jerusalem, to assist him in making their present acceptable to the Jewish believers, and to witness the delivery of it. This they did at the particular request of Paul himself, (1 Cor. xvi. 3; 4,) who in this affair wished to place his own conduct above all suspicion of fraud; and the rather, because the money intrusted to him amounted to a great sum.—At that time, likewise, the messengers whom the churches of Galatia, Lydia, and Asia, had commissioned for the same purpose, were with him in Macedonia. Wherefore, seeing his first intention was to sail into Syria from Corinth, Acts xvi. 3, after receiving the collections from the churches of Greece, all these messengers must have accompanied him from Macedonia into Greece, 2 Cor. ix. 1. And when he altered his purpose on account of the lying in wait of the Jews, they no doubt came back with him into Macedonia.

—Their names, and the names of the churches whose messengers they were, see Acts xx. 4. 'And those accompanied him in his return, through Macedonia into Asia, Sopater of Berea, and of the Thessalonians Aristarchus and Secundus, (these are the Macedonians of whom he speaks 2 Cor. ix. 4.), and Caius of Derbe, (the person who with Aristarchus was hurried into the theatre at Ephesus during the riot), and Timothy; and of Asia, Tychicus and Trophimus.' This latter being an Ephesian, I suppose the former was of the same city also, Acts xxii. 39.—Titus is not mentioned in this catalogue, nor Jason, nor Lukeus; yet from the epistle to the Romans, which, as above mentioned, was written at Corinth, we know they also were with Paul there, Rom. xvi. 22. But whether they accompanied him at Corinth or not, we have no information. All we can say is, that every church which made the collection should dote one of their number to attend the apostle to Jerusalem. The churches of Galatia, who certainly made the collections, (1 Cor. xiv. 1.) and of Phrygia, and of Lydia, who were many in number, seem to have intrusted that business to Caius of Derbe, and to Timothy of Lystra. The churches of Asia, who were not named, do not mind to Tychicus and Trophimus, the Ephesian messengers. The church at Philippi seems to have committed its interest in the collections to Aristarchus and Secundus, the messengers of the Thessalonians. And as for the churches of Achaia, they seem to have sent no messengers at all, though expressly invited to do it, 1 Cor. vi. 3, 4, but to have intrusted their present to the apostle's care.

Paul, accompanied by the Messengers of the Churches, sails from Philippi to Troas, where he carries Eutychus from the dead: after which he sails to Miletus, and sends for the Elders of Ephesus, whom he addresses in the most affectionate manner.

Or Paul's coming to Philippi from Corinth, he was accompanied by Luke in his way to Syria. (No. XX.) But his other assistants, Titus and Timothy, with the messengers of the churches, went before him to Troas. This happened in the spring, s. n. 58. For we are told, Acts x. 6. that Paul, attended by Luke, 'sailed away from Philippos, after the days of unleavened bread,' that is, after the passover week was ended; 'and came to Troas in five days, where we abode seven days.' They stayed these days in Troas, because there was a numerous church in that city and neighbourhood, gathered by Paul, who had preached there on different occasions, Acts xvi. 8. 2 Cor. ii. 13.—7. 'And on the first day of the week, when the disciples came together to break bread, (No. XXIV.), Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.' On that occasion the room where they met was so full of people, that they opened the windows to let in the air. But a young man, named Eutychus, who sat in a window, 'falling into a deep sleep while Paul was long preaching, he sank down with sleep, and fell from the third loft, and was taken up dead.' Him Paul restored to life by a miracle, Acts xi. 11. 'When he therefore was come up again, and had broken bread, and eaten the Lord's supper, ver. 7. ' and had talked a long while, even till break of day, so he departed.' In this instance we have an example of the disciples meeting in the night-time to celebrate the Lord's supper, to avoid...
giving offence to the heathens. And as they performed this rite with so much secrecy, it obtained from the heathens the appellation of the Christian mysteries, which in a little time was adopted by the disciples themselves, I suppose to render their religion the more venerable in the eyes of the heathens.

From Troas Paul's company sailed to Assos, a city to the south of Troas. But he himself went thither by land, that being alone for a while, he might employ himself in meditation and prayer. Acts xx. 14. And when he met with us at Assos, we took him in, and came to Mitylene, the chief city of the island of Lesbos, and passing Chios, Acts xx. 15, 'the next day we arrived at Samos, and tarried at Trogyllium.' There was a small island of this name near to Samos, and opposite to a promontory of Ionia, called likewise Trogyllium. Between this island and promontory there was a bay convenient for ships to anchor in. 'And the next day we came to Miletus,' a city of Caria south of Trogyllium. 16. 'For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: For he was hasted, if it were possible for him to reach Jerusalem in the day of Pentecost;' knowing that a prodigious concourse of Jews from the provinces would be there as usual, (Acts ii. 1-5.), to celebrate that festival, and expecting to find among them many of his friends and acquaintance. 17. 'And from Miletus he sent to Ephesus,' which was about ten miles distant, 'and called for the elders of the church to come,' he spake to them that most pathetic discourse, which the historian has accurately recorded, ver. 18-35. and which, like the precepts of Moses, deserves to be written on the door-posts of the houses of the ministers of the gospel, that in going out and in they may have it continually in their view, and adjust their behaviour by it. By it they may know whether they are come, Paul kneeled down and prayed, and did not part with the Ephesian elders without much weeping on their part. For they were extremely afflicted, because he had said 'they should see his face no more.'

Paul and his Company, losing from Miletus, sail to Syria, and land at Tyre, where they abide seven days: From Tyre they sail to Ptolemais, then go on foot to Cesarea, where Paul lodges with Philip the Evangelist. They all go up to Jerusalem to deliver the Collections.

Having parted with the elders of Ephesus, they loosed from Miletus and came to Coos. The day following they came to Rhodes, and thence to Patara, a noted seaport town of Lycaonia. Here they went aboard a ship bound for Phoenicia; and having a prosperous voyage, they landed at Tyre, where, meeting with disciples, they abode seven days. These disciples, Acts xxi. 4, said to Paul through the Spirit, that he should not go up to Jerusalem; that is, by the Spirit of prophecy foreseeing the troubles Paul was to meet with in Jerusalem, they advised him not to go thither. For if this had been a

*The feast of Pentecost was instituted in commemoration of the giving of the law, on the 50th day after the first passover. It seems to have been the greatest of all the Jewish festivals, and to have been more frequented than any of them, especially by the Jews in the provinces.*

Tyre, after its destruction by Nebuchadnezzar, recovered, as foretold Isa. xlix. 17. Its ancient trade, wealth, and grandeur; as it did likewise after a second destruction by Alexander. It became the rest of the neighbours. St. Paul himself found many Christians there, Acts xxii. 4. It suffered much in the Diocletian persecution. It was an archbishoprick under the patriarchate of Jerusalem, with fourteen bishopricks under its jurisdiction. It continued Christian till it was taken by the Turks in 1526, but in 1599 it was conquered by the Mameluke, and afterwards taken from them by the Turks in 1566. Since that time it has sunk into utter decay, and is now a mere rock; a place to such as went up, as the prophet Ezekiel foretold it should be, chap. xxvi. 14.*

B. Lowth on Isa. xxxii. 17, 18. who cites its authorities.

The command of the Spirit, Paul must have obeyed it. But he, knowing it to be their own advice only, founded on what they foresew, rejected it and departed. The Tyrian brethren perceiving him determined to go to Jerusalem, they all accompanied him out of the city with their wives and children, till they came to the sea-side, where, according to the custom of the Jews, (No. XIX.), they kneeled down and prayed, then went aboard, and sailed to Ptolemais, the ancient Accho, mentioned Judges i. 31. Here they saluted the brethren: For the disciples of Christ were now grown so numerous as to be found in every city of any note. At Ptolemais they abode one day, after which they travelled by land to Cesarea, where they abode many days with Philip the evangelist, one of the seven deacons.

The gospel was first preached in Cesarea by Philip, after he had baptized the Ethiopian eunuch, Acts viii. 40.; but with what success the historian hath not said. He tells us, however, that soon after Philip had preached in Cesarea, Cornelius, a centurion of the Roman legion stationed there, being admonished by an angel to send to Joppa for Simon Peter, who would tell him what he ought to do, Peter came and preached the gospel to him and to his friends, and converted them to the faith. Thus the foundations of a Christian church were early laid in Cesarea, which being visited from time to time by Philip and other inspired teachers, soon became very numerous. At the time Paul came to Cesarea in his way to Jerusalem, Philip seems to have resided there with his four daughters, who were prophetesses. For Luke tells us he abode with Philip many days; and doubtless became acquainted with the brethren in Cesarea, who we may believe visited him, and did him all the friendly offices in their power during his two years' imprisonment in that city,—in later times Cesarea was a bishoprick, which in the fourth century was held by Eusebius, the celebrated ecclesiastical historian.

While the apostle abode with Philip in Cesarea, a prophet named Agabus, the same who had foretold the famine which happened in the days of Claudia, Acts xi. 28, came from Jerusalem, Acts xxi. 11. 'And when the famine was come unto Damascus, Paul got him a ship, and sailed unto Caesarea, and went down, and abode at the house of a certain disciple, who named Aquila.' This gives us an acquaintance with Paul's own hands and feet, and said, 'Thou art in the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.' When Paul's company, and the brethren of Cesarea heard this, being ignorant that this and the former prediction were intended not to hinder Paul from going to Jerusalem, but to make him more courageous, by signifying to him beforehand what was to befall him, Acts xx. 23, 23. and that he was not to be put to death in Jerusalem, they joined in earnestly entreating him not to go up. But he replied, Acts xxi. 13. 'What mean you to weep, and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus.' And when he would not be persuaded, we ceased, saying, 'The will of the Lord be done.' And so they all went up to Jerusalem, having in their company some of the brethren of Cesarea, together with one Mnason of Cyprus, an old disciple who lived in Jerusalem, and with whom Paul and his company were to lodge. For in those days there were no inns for the accommodation of travellers as with us.—Acts xxi. 18. 'And when we came to Jerusalem, the brethren gladly received us.'

CHAP. VII.—Paul's History, from his arrival at Jerusalem with the Collections for the Saints in Judea, to his Imprisonment in Cesarea.

It seems that the apostle performed his voyage to Syria so expeditiously, that, after finishing it, he could spend
seven days in Tyre, and many days at Cesarea, and yet
go to Jerusalem in time to celebrate the feast of Pentecost: for he had left Macedonia with a fixed purpose so
to do, Acts xx. 16; and there is no reason to think he
did not accomplish his design.

Paul, with the Messengers of the Churches, go in to
James and the Elders, to whom Paul gives an Account
of the Success of his Preaching to the Gentiles. The
Collections made for the Saints in Judea are delivered
to the Elders by the Messengers of the Churches.

The day after their arrival at Jerusalem, Paul, with
the messengers of the churches, Acts xxi. 18. 'went in
to James; and all the elders' of the church of Jerusalem
were present. 19. And when he had saluted them, he
declared particularly what things God had wrought
among the Gentiles by his ministry. 20. In the account
which Paul gave of his ministry to James and to the
elders, he declared, that many of the idolatrous Gentiles
in all the great cities of the Lesser Asia, Macedonia, and
Greece, had embraced the gospel; and spoke of the
churches which he had planted in these cities, and of the
gifts of the Holy Ghost, which by his ministry God had
communicated to the believers in every church. More-
over, in that account we may be sure he did not forget
to mention the liberal collections which the churches of
the Gentiles through Asia and Europe had made for the
poor of the saints in Judea, and which they had sent
by his hands, as a testimony of their gratitude for the
knowledge of the truth God communicated to them by men
of the nation. 21. The elders, without the least doubt, now
heard, in presence of the messengers of the churches,
to James and to the elders, to be by them distributed to
the poor of the Jewish Christians, who by that expression
of the good-will of the Gentile believers, ought to have
been disposed to think favourably of them as their bre-
thren.

Paul goes into the Temple, to assist some of the Brethren
to discharge a few they were under. The Jews from
the Provinces exacts the multitude to kill Paul. He is
rescued by Lysias the Chief Captain. From the stairs
of the Castle he gives the People an Account of the
manner in which he was converted to Christianity.

The Jews at Jerusalem, before Paul's arrival, having
heard a false report of his teaching the Jews which were
among the Gentiles, Acts xxi. 21. 'to forsake Moses,
saying, that they ought not to circumcise their children,
nor to walk after the customs;' James and the elders
shewed him the propriety of his giving satisfaction on
that head to the many thousands of the Jewish believers
in Jerusalem, who were all zealous of the law, and who
on the news of his arrival would come together to in-
quire into the matter. For this purpose, they advised
him to assist four of the brethren who were under a vow
to discharge the same. And to shew his attachment to
the law, they proposed that he should be himself at the
charges necessary thereto; (No. XXIII.) Acts xxi.
24. 'That all may know that those things whereof they
were informed concerning thee, are nothing, but that
thou thyself also walkest orderly, and keepest the law.'
'To this measure Paul very willingly agreed. For he
never taught the Jews in foreign countries to confire
circumcision on their children, or to forsake the law of
Moses. On the contrary, knowing that to be the civil
or political law of Judea, he always enjoined them to
comply with its institutions, as the means of preserving
their political rights and privileges; even as he enjoined
the converted Gentiles to obey the good laws of the coun-
tries where they resided, 1 Cor. vii. 17. x. 20.—What

he really taught concerning the law of Moses was, That
noah Jew nor Gentile could be saved by its institu-
tions; which was the doctrine likewise of James, and of
the elders, and of all the more eminent members of the
church of Jerusalem. For, to shew that they did not
think obedience to the law of Moses necessary to men's
salvation, James added on this very occasion, Acts xi.
25. 'As touching the Gentiles which believe, we have
written and concluded, that they observe no such thing.'
But if the Gentiles were not to observe the law of Moses,
obedience thereto could not be necessary to the
salvation of any person; and therefore, in recommend-
ing this measure to Paul, James and the elders had no-
thing in view, but to establish the duty which the Jews,
as citizens, owed to the municipal law of their country.
For it is well known, that in whatever country the Jews
were settled, they still considered themselves as citizens
of Judea, and observed the law of Moses, as far as it
was possible for them to observe it out of Judea, and
thereby kept themselves a distinct people from the idola-
trous Gentiles among whom they resided. Wherefore,
if Paul had really taught the Jews in foreign parts not
to circumcise their children, and not to walk after the
customs, he would have taught them to put an end to
those practices which were most injurious to the interests
citizens as Jews; than which nothing was farther from his
intention.

Agreedly to the advice which Paul had received from
James and the elders, Acts xxi. 26. 'he took the men,
and the next day purifying himself with them, he entered
into the temple, to signify to the priest the accomplish-
ment of the seven days of purification. Then being
ordered to purify himself, he purifying himself, purif-
ied, in accordance to the law, in the temple, to signi-
ify to the priest that he had accomplished the seven days
of purification, (i.e. the priest's) 'seven to the time that an offering should be offered for
every one of them. 27. And when the seven days of
purification were almost ended, the Jews which were of
Asia, where Paul had preached so long, and who were
especially enraged against him, utterly disregarding this
proof of his respect for the law, 'when they saw him in
the women's court of the temple, stirred up all the
people, and laid hands on him, 28. crying out, Men of
Israel, help; this is the man who teacheth everywhere
all men against the people;' (No. XXV.) by telling
the Jews, that they ought not to circumcise their
children, and by assuring them that they may be saved
without circumcising, prostrating themselves in the
temple, and in the holy place, by predicting that both are
to be destroyed; and farther, brought Greeks also into
the temple, and hath polluted this holy place. 29. For
they had seen before with him in the city, Trophimus an
Ephesian Gentile, 'whom they supposed that Paul had
brought into the temple.'

There was now in this city a prodigious commotion
of Jews from foreign countries, who like Paul had come
to the feast of Pentecost, Acts xxi. 30. 'And all the
city was moved, and the people ran together, and they
took Paul, and drew him out of the temple;' that is, out
of the women's court into the court of the Gentiles, as one
who had polluted the temple; and forthwith the doors
were shut. 31. And as they went about to kill him,
the tidings came unto the chief captain of the legion, (No.
XXVI.), that all Jerusalem was in an uproar.' This
was the tribune Claudius Lysias, who commanded the
Roman garrison stationed in the castle Antonia, hard by
the temple. 32. 'Who immediately took soldiers and
centurions, and ran down unto them. And when they
saw the chief captain and the soldiers, they left beating
of Paul.' Then Lysias coming to him laid hold on him,
and after the Roman manner ordered him to be bound
with two chains to two soldiers, that he might not escape
and demanded who he was, and what he had done! 34. And same cried one thing, and some another, saying
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And therefore on the morrow, Acts xxi. 30. he loosed him from his bonds, and commanded the chief priests and all their council to appear:—It seems the chief priests had joined the multitude in their clamour against Paul, and had accused him of sedition, with an intention to have him put to death; being exceedingly enraged against him for what he had said concerning them on the stairs, as well as for having deserted their service, and gone over to the Christians:—And brought Paul down, (from the castle), and set him before them, in their council.

The apostle, being thus placed at the bar of the council, looked steadily around on all the members present. And though many of them knew him well, having formerly employed him to persecute the disciples of Jesus, yet, conscious of integrity even in that unrighteous course, as in the whole of his other conduct, he boldly said to them, Acts xxiii. 1. Men and brethren, I have lived in all good conscience before God unto this day.

But that saying displeasing the high-priest Ananias, as it appeared, in his suspicion of falsehood and vanity, commanded those who stood by, Acts xxiii. 2. to smite him on the mouth, in the manner Pashur formerly smote the prophet Jeremiah, Jer. xx. 2. But Paul, offended at the injury, replied, 3. God shall smite thee, thou whitewall, thou hypocrite; for sittest thou to judge me according to the law, and commandest me to be judged contrary to the law, do no unrighteousness in judgment! Lev. xix. 15.—And surely it was unrighteousness in a judge to order one not yet convicted of any crime to be treated as if he had been already condemned; and that for no reason, but because, in beginning to make his defence, he had asserted the uprightness of his general conduct. Wherefore, Ananias, as it came to the ears of Paul, the mask of piety, certainly deserved the rebuke which Paul now gave him.—But some present, 4. said, Revilest thou God's high-priest? 5. Then said Paul, I wist not, brethren, that he was the high-priest: For it is written, Thou shalt not speak evil of the ruler of thy people. In affirming that he did not know Ananias to be the high-priest, Paul assuredly spoke the truth. For both the Roman governors and the Jewish princes had for some time past been in use to sell the high-priesthood to the best bidders; and sometimes to depose the persons in office, that they might have it to sell anew. Wherefore, as Paul was but lately come from Greece, after five years' absence, he may very well have been ignorant of the change of Ananias, and of the connection he had personally. It is alleged, indeed, that by his dress and seat in the council, Paul might have known Ananias to be the high-priest. But that does not seem probable; because, having looked steadily on the council at his first coming in, he would by such an excuse have exposed himself to ridicule, if Ananias could have been known to be the high-priest, either by his dress or by his seat in the council. Paul, seeing many sitting round with whom he was personally acquainted, and knowing that some of them were Sadducees and some of them Pharisees, Acts xxiii. 6. "cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead; I am called in question;" meaning, that he was brought before them, as a criminal, for preaching the resurrection of Jesus from the dead, as a proof of the resurrection of all the dead at the last day. The council hearing this account of the crime laid to his charge, 7. "There arose a division between the Pharisees and the Sadducees; and the multitude was divided. And there arose a great cry; and the scribes that were of the Pharisees' party arose and strove (in the prisoner's defence), saying, We find no evil in this man; but if a

Paul is brought before the Jewish Council. He declares himself a Pharisee. The Pharisees and Sadducees in the Council strive with each other. The Soldiers go into the Council, and take Paul from among them by force. The Chief Captain commands the Council to accuse him before Felix the Governor, in Caesarea.

Lyria, now that he understood Paul was a Roman, became the more anxious to know certainly what his crime was. And therefore on the morrow, Acts xxi. 30. he loosed him from his bonds, and commanded the chief priests and all their council to appear:—It seems the chief priests had joined the multitude in their clamour against Paul, and had accused him of sedition, with an intention to have him put to death; being exceedingly enraged against him for what he had said concerning them on the stairs, as well as for having deserted their service, and gone over to the Christians—and brought Paul down, (from the castle), and set him before them, in their council.

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spirit or an angel had spoken to him,' (so they interpret- ed what Paul had spoken to the multitude from the stairs concerning the appearing of Jesus to him by the way; for they did not allow that the person whom they had crucified was really risen from the dead), 'let us not fight against God.' The dissension now became so great, that 10. 'The chief captain, fearing lest Paul should have been pulled in pieces among them, commanded the soldiers, who had set Paul before the council, 'to go down and take him by force from among them, and to bring him into the castle.' At the same time he ordered his accusers to declare, before the governor himself, what they had to say against the prisoner, (ver. 30.), because he intended to remit the affair to his cognizance.

Jesus appears to Paul in the night. The Jews conspire to kill Paul. The Chief Captain sends him to Cesarea, escorted by a strong guard.

Acts xxiii. 11. 'And the night following the Lord Jesus stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou speak the word in Rome.' Acts xxiii. 12. 'And certain servants of the temple, bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul.' Acts xxiii. 13. 'And there were more than forty who had made this conspiracy.' Acts xxiii. 14. 'And they came to the chief priests and elders, who were of the sect of the Sadducees, and Paul's greatest enemies, telling them what they had done; and desiring them to ask the chief captain to bring Paul down to the council on the morrow, 'as if to inquire something more perfectly concerning him,' that they might have an opportunity of killing him by the way. But the conspiracy being made known to Paul by his sister's son, he sent him to the chief captain, who, on hearing thereof, prudently sent Paul away to Cesarea by night under a strong guard to Felix the governor, (No. XXIX.), with a letter, giving him an account of the whole affair from the beginning, and informing him that he had ordered the prisoner's accusers to say before the governor whatever they had to lay to his charge. Lysias' letter being delivered to the governor, Acts xxiv. 38. 'They presented Paul before him,' Acts xxiv. 38. 'And when the governor had read the letter, he asked of what province he was.' And when he understood that he was of Cilicia; Acts xxiv. 35. 'I will hear thee, said he, when thine accusers are also come: And he commanded him to be kept in Herod's praetorium.' This was a hall which Herod built in Cesarea for holding courts of judicature in, with apartments adjoining, in which the prisoners who were to be tried were confined.

Chap. VIII.—Paul's History, from his Imprisonment at Cesarea, to his Appealing to the Emperor. The High-priest and Elders with Tertullus accuse Paul before Felix. Paul denies the Crimes laid to his charge, and gives an Account of his Faith.

It seems the commander of the horsemen who brought Paul to Cesarea, was ordered on his return to inform the high-priest and the elders at Jerusalem of the day which the governor should fix for hearing their accusation, and for trying the prisoner. Wherefore, Acts xxiv. 1. 'All the high-priest and the elders, and with a certain orator named Tertullus, who informed the governor against Paul.' This Roman orator, or barrister, to persuade the governor to punish Paul as a disturber of the public peace, complimented him on the wisdom and vigour of his administration: Acts xxiv. 2. 'Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation,' &c. But in this the orator flatterd the governor too much. For, although he had repressed the Sicarii and other robbers, he himself was a great oppressor of the nation, by the cruelty and injustice of his administration. (No. XXX.) Having ended his flattering preface, Tertullus roundly affirmed, that Paul was, 5. 'A pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.' But in this there was not a word of truth, except that Paul was a ringleader of the Nazarenes; a term of reproach which it seems was given to the disciples of Christ even in that early period. 6. 'Who also hath gone about to profane the temple,' by bringing heathen into it, 'whom we took, and would have judged according to our law.' By this the orator intimated, that as the Romans permitted the Jews to govern themselves by their own laws, it was the governor's duty to maintain them in the possession of that privilege, which he meant to tell him had been violated by the chief captain; for he added, 'The chief captain Lysias came upon us, and with great violence took him out of our hands.' Lysias took Paul twice out of the hands of the Jews by force; once, when Paul was to be delivered to Felix from the hands of the soldiers; Acts xx. 29. And a second time, when he took him by force out of the hands of the council, that he might not be pulled in pieces of them, Acts xxiii. 10. Now, as the Jews thought their law authorized them to punish notorious offenders in a summary manner, after the example of Phineas, who without an appeal to a judicial governor, 14. Zedekiah and Coabi in the act of transgression, Tertullus, I suppose, called the killing of Paul by the enraged multitude, in the supposed act of profaning the temple, a judging or punishing him according to their law. Or, he might give that appellation to the attempt of the council to pull Paul in pieces. Yet the manner in which he expressed himself leads us to think, that he rather meant the attempt of the multitude: 'whom we took, and would have judged.' For the council did not take Paul; but the chief captain placed him before them, merely to obtain certain information of the crimes which they laid to his charge, and by no means to judge and punish him, Acts xxiii. 10. The charge brought against him on Paul in Jerusalem, Acts xxiii. 30.: and would have immediately punished him with death. Tertullus's accusation of Paul, together with the circumstances by which he aggravated his accusation, were all mere fications, of which he offered no proof whatever: only, Acts xxiv. 9. 'The Jews, (namely, Ananias and the elders), accused, saying, That these things were so.' This answer to this accusation Paul introduced, not by paying any fulsome compliment to the governor, the barrister's example; but by saying, Acts xxiv. 10. 'For as much as I know thou hast been of many years a judge unto this nation,' so cannot be ignorant of the affairs of the Christians, and of the temper of the Jews my accusers, 'I do the more cheerfully answer for myself.' Next, because the charge brought against him, was, that he was a pestilent fellow, and a mover of sedition among all the Jews throughout the world,' he told the governor, that he had been only twelve days in Jerusalem, during which they had not found him stirring up the people anywhere; and boldly averred, that his accusers could prove none of the things which they laid to his charge. Only as to his being a ringleader of the Nazarenes, 14. This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers! 15. I worship the God of my fathers through the mediation of Christ, which they call heresy, because it renders the mediation of the Levitical priests unnecessary in the worship of God. But this is no heresy; the Levitical services being prefigurations of the mediation of Christ; and the prophets having ex
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presently foretold the same. And therefore, in thus wor-
shipping God, I believe 'all things written in the law
and in the prophets; 15. And have hope towards God,
which they themselves also allow, that there shall be a
resurrection of the dead, both of the just and the unjust.'
All the Pharisees allowed the resurrection, hoping for it,
as Paul did, upon the foundation of the promises of God
delivered by Moses and the prophets. This was a very
proper defence before a Roman magistrate, who by the
fear of the empire was bound to allow every man to wor-
ship God according to the religion of his country. Acts
xxiv. 16. (Eccles.) 'And on this account, (that I believe
the resurrection,) I exercise myself to have always a con-
science clear of offence towards God and towards men.'
So that my principles do not lead to sedition.—And as
to his profaning the temple, he said, That, 17. 'after
many years' absence, he had come with alms to his nation
and offerings' to God, which he proposed to make by
assisting some Nazareans to discharge their vow: that
with this intention he had gone into the temple; but it
was not with any multitude attending; and there was
no tumult made by him. And yet the Jews from Asia laid violent
hands on him, as if he had really profaned the temple;
19. 'Who ought to have been here before thee to object,
if they had sought against me.' But as they did not ap-
pear to make good their charge, it was plain they were
conscious of having injured him by their accusation.
And notwithstanding Felix so understood it.—Paul therefore
called upon the chief priests and elders, now his only
prosecutors, to shew any evil deed that was proved against
him while he stood before the council; 21. 'Except
it be for this one saying, which I cried standing among
them, Touching the resurrection of the dead I am called
in question this second day.' But as that was one of
the great articles of the national faith, he could not be
blamed, either for maintaining it, or for asserting that
God had given a proof of it in the resurrection of Jesus
from the dead.

Acts xxiv. 22. 'And when Felix heard these things,' the
orator's accusation and the prisoner's defence, having
by his long residence in Judea more perfect knowledge of
that way of worship mentioned by Paul, ver. 14. or a
more perfect knowledge of Jesus and his disciples than
had been given him by the high-priest and elders and their
orator, he did not find any crime proved against Paul:
yet he did not acquit him, for fear of displeasing the
Jews, but he deferred them till Lystra should come down,
as he could have done the next day. But that was not
the pretended sedition.—In the mean time, being fully
convinced of Paul's innocence, he ordered that he should
not be confined too closely, but that his acquaintance
should be allowed to visit him;—a liberty which we may
believe the brethren of Caesarea made good use of, during
his long imprisonment in that city.

Felix, at the request of his wife Drusilla, sends for Paul,
who gives them an account of the Faith in Christ.
He reasons concerning Righteousness, Chastity, and a
Judgment to come. Felix's Conscience is so roused
that he trembles. When recalled from his Government
he leaves Paul in bonds.

Paul's trial having occasioned much discourse in Caes-
area, Felix's wife Drusilla, (No. XXX.) who was her-
self a Jewess, and of the Jewish religion, desired to hear
him. Felix therefore sent for him, Acts xxiv. 24. 'and
heard him concerning the faith in Christ,' heard him
declare what the Christians believed concerning Jesus;
namely, that he in the Christ or Messiah long expected
by the Jews; and that he was proved to be the Christ
by God's raising him from the dead. Moreover, being
well acquainted with the character and actions of his
illustrious hearers, the apostle introduced some other ar-
ticles of the Christian religion, suited to their particular
case: For, ver. 25. 'he reasoned of righteousness,' or
justice, a virtue highly necessary in a ruler, 'and of con-
tinue,' or chastity, against which Felix and his lady
had greatly trespassed in their marriage, 'and of a judg-
ment to come,' at which great and small shall answer to
God for their actions. His discourse was uttered with
such energy, that Felix, who was a very corrupt gover-
nor, was exceedingly terrified, and trembled; then dis-
missed Paul, saying, Acts xxiv. 26. 'Go thy way for this
time, when I have a convenient season I will call for
thee.' The apostle's discourse however, produced no
alteration of conduct either in Felix or his lady. He
continued his bad practice, all the time his government
lasted; and she, trusting to her privileges as a daughter
of Abraham, paid no regard to what she had heard.—
Felix indeed sent for Paul, as he promised, and comman-
ded with him, not about the amendment of his life, but
in hopes to receive money from him for releasing him; 26
and the rather, that Paul, in his defence, had denounced
his bringing alms and offerings to his nation. However,
his deliverance by money not being attempted, for a
reason too obvious to be mentioned, Felix kept him in
prison the two remaining years of his government; and
when leaving the province did not release him, wishing
to please the great men among the Jews, who earnestly
desired to have Paul put to death.

Festus succeeds Felix in the Government of Judea. He
sits in judgment on Paul; hears the accusation of the
Jews, and Paul's defence; then asks him, if he would
go up to Jerusalem, and be judged by him there. Paul
appeals from Festus to the Emperor.

Felix was succeeded in the government of Judea by Portiu
Festus, who went up to Jerusalem three days after he
landed at Caesarea.—While Festus was in Jeru-
usalem, Acts xxv. 3. 'the high-priest and the chief of the
Jews informed him against Paul, and besought him, 4.
And desired favour against him. (see ver. 15.), that he
would send for him to Jerusalem, laying wait in the way
to kill him, (Acts xxv. 5.) But Festus, knowing their
design, 'answered, that Paul should be kept at Caes-
area, and that he himself would depart shortly thither,'
and ordered them to go down with him, and accuse
Paul from thence to them. Accordingly, seven days after
he sat in judgment on Paul; and the Jews who had
come from Jerusalem, standing round, 7. 'laid many
and grievous complaints against Paul, which they could not
prove; (see ver. 18, 19.) 8. While he answered for him-
self, Neither against the law of the Jews, neither against
the temple, nor yet against Caesar, have I offended any
thing at all.' But Festus, to gratify the Jews, asked
Paul if he would go to Jerusalem and be judged by him,
concerning these things, in the presence of the chief
priests and elders, who understood them much better than
he did? To this Paul replied, That he was standing at
Caesar's judgment-seat, where, as being a Roman, he
ought to be tried; that Festus knew he had done no
wrong to the Jews; that if he was an offender, he did
not refuse to die; but that, if he was innocent, it would
be wrong even in the governor to make a gift of his life
to the Jews, by sending him to Jerusalem to be judged
in the presence of his invertebrate enemies, who by their
clamour and threatenings might oblige Festus to condemn
him. Wherefore, to prevent that injury, Paul, as being
a Roman citizen, (see Acts An. XXXI.), and by so doing put a stop to any further judi-
icial procedure against his life in Judea; for, after con-
fering with his council, (No. XIII.), Festus declared in

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The Court, that Paul should be sent to Caesar in consequence of his appeal.

Chapter IX.—Paul’s History, from the time of his Appeal to his embarkation for Italy to prosecute his Appeal before the Emperor.

Festus gives an Account of Paul’s Cause to King Agrippa, who desires to hear Paul’s Defence from his own mouth.

Not long after this, King Agrippa (No. XXXII.) and his sister Bernice came to Cæsarea to pay their respects to Festus, who had succeeded their brother-in-law Felix in the province. Acts xxv. 14. ‘And when they had been there many days, Festus declared Paul’s cause unto the king.’ For as the crime of which he was accused related wholly to the Jewish religion, in which the king was very knowing, Festus wished to have his opinion upon it; and for that purpose began by telling him, that Felix had left Paul in bonds, and that the chief priests and elders at Jerusalem had desired him to condemn him: Acts xxv. 16. ‘To whom I answered, It is not for me to say whether he is a prophet; or whether he is a sinner; till he is condemned after a fair trial. And therefore, having sat in judgement upon him in Cæsarea, when his accusers stood up, they did not lay any of those crimes to his charge which I supposed. 19. But had certain questions against him of their own religion, and of one Jesus which was dead, whom Paul affirmed to be alive. 20. And because I was in doubt about such questions, whether they were dangerous to the state and punishable, and whether I was a competent judge of them, I asked him if he was willing to go to Jerusalem, where I could have the advice of persons skilful in the Jewish religion, and there be judged of these matters!’ But he refused to be judged there, and appealed to Cæsarea.

Agrippa having heard these things, Acts xxv. 22. ‘said unto Festus, I would also hear the man myself.’ This demand the king made, because he was well acquainted with the religious tenets, disputes, and expectations of the Jews, and because many wonderful things had been reported to him concerning Jesus and his disciples. Perhaps also he may have remembered, how his father and his brother had zealously persecuted Jesus, and with this sect as to put the apostle James to death. But whatever was his reason, he obtained his desire: ‘Tomorrow, said Festus, thou shalt hear him.’

Paul is brought into the place of hearing at Cæsarea, and makes his defence before King Agrippa, Queen Bernice, the Ladies who attended her, the Tribunes, and the principal Inhabitants of Cæsarea.

Festus accordingly performed his promise to the king. Acts xxvi. 23. For ‘on the morrow, when Agrippa was come, and Bernice, with great pomp of apparel, attendants, guards, &c. and was entered into the place of hearing, with the Tribunes and principal men of the city, at Festus’ commandment Paul was brought forth.’ Then Festus, rising up, made an elegant speech to the assembly, in which he declared, that at the former trial no crime had been proved against the prisoner; but that having appealed to Caesar, he had brought him forth, that after a second examination he might have something more certain to write to the emperor, concerning the crimes laid to the prisoner’s charge.

Acts xxvi. 1. ‘Then Agrippa said unto Paul, Thou art permitted to speak for thyself.’ Upon this Paul stretched forth the hand, to draw the attention of the assembly, and declared, He thought himself happy in being allowed to answer the accusations of the Jews, before one so expert in the Jewish laws and religion as the king. This he said, because if Agrippa expressed a favorable opinion of his doctrine before Festus and the Tribunes, it would be of great service to him in the cause. Then, in the hearing of this illustrious assembly, he called on all the Jews present to bear witness, (No. XXXIII.) that he had received his education at Jerusalem, and had early professed himself a Pharisee: That he now stood as a criminal, for testifying the resurrection of Jesus, and for believing that God will raise all the dead, as he promised to the fathers, &c. 7. ‘Unto which happiness,’ said he, ‘our twelve tribes, by serving God day and night, hope to come? That formerly, from a principle of conscience, he was a great enemy to Jesus of Nazareth and to his disciples, Acts xxvi. 11. and being exceedingly mad against them, he persecuted them even unto strange cities; and, in particular, he went to Damascus for that purpose, with authority and commission from the chief priests.’ But that Jesus himself appeared to him at mid-day, as he drew nigh to the city, and spake to him, and convinced him that he was risen from the dead, as his disciples affirmed. Moreover, Jesus told him that he had appeared to him to make him a witnessee of the things which he should write, and also to himself, that he should speak the word of God. That he now sent him to the Gentiles, to open their eyes, &c. 19. Whereupon, O king,’ having had this convincing evidence of the resurrection of Jesus, ‘I was not disobedient to the heavenly vision, but preached first to the Jews of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles. 21. Even the Jews being enraged at me, for promising salvation to the Gentiles through Jesus, without requiring them to obey the law of Moses, they, 21. caught me in the temple, and went about to kill me.’ But God having preserved me, 22. ‘I continue to this day witnessing, both to small and great,’ that Jesus of Nazareth is risen from the dead, and that he is the Christ. And in affirming these facts, I say ‘no other things than those which Moses and the prophets did say’ should come: 23. ‘That the Christ should suffer, and that he should be the first that should rise from the dead’ to die no more, ‘and should shew light to the people and to the Gentiles’; so that, instead of being a conqueror, the Christ, according to Moses and the prophets, was to be the teacher of all men, and been so displayed in a manner hitherto unknown. When Festus the governor heard Paul speak of Christ’s shewing light to the Gentiles, he considered it as a mere chimera, produced in Paul’s brain by his too great application to the study of the Jewish learning; and therefore he interrupted him, saying, Acts xxvi. 24. ‘with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.’ Paul replied, ‘I am most nobly, most noblest Festus;’ and appealed to the king, as fully acquainted, not only with the doctrine of Moses and the prophets concerning the Christ, but with the miracles, death, and resurrection of Jesus. 26. ‘For this thing was not done in a corner.’—Then turning to Agrippa, he said, 37. ‘King Agrippa, believest thou the prophets? I know thou believest;’ but Paul knew Agrippa to be of the sect of the Pharisees; for his father, being a zealous Jew, had educated him in the Jewish religion, according to its strictest form. 28. Then Agrippa said to Paul, Almost thou persuadest me to be a Christian. Paul’s doctrine concerning Jesus of Nazareth appeared so conformable to the things written concerning the Christ by Moses and the prophets, and his testimony concerning the appearing of Jesus to him by the way was rendered so probable by the total alteration of his sentiments and conduct, that Agrippa declared he was almost persuaded of the truth of the things which he affirmed concerning Jesus. On this new occasion of vindicating himself, and the cause in which he was engaged, the apostle spake with such effect, that the king
the governor, and the governor's council, ver. 31. 'going aside, talked between themselves, saying, This man doth nothing worthy of death or of bonds.' After which Agrippa, not in the least convinced, for Paul having spoken to him so freely, came forward, and, 32. 'sah to Festus,' in the hearing of the whole assembly, 'This man might have been set at liberty, if he had not appealed to Cæsar.'—Paul's appeal, however, was perfectly proper at the time he made it, seeing Festus had shown an inclination to grant the Jews by proposing to judge him in Jerusalem. And now, though Agrippa, with the consent of Festus, had declared that Paul might have been set at liberty if he had not appealed to Cæsar, Paul very prudently did not withdraw his appeal, because he foresaw, that by the solicitations and threatenings of the chief priests and elders, Festus might be constrained, contrary to his inclination, to put him to death, even as Pilate formerly had been constrained, contrary to his conscience, to put Jesus to death.

### Remarks on Paul's Defences before the Multitude, the Jewish Council, the Governors Felix and Festus, and King Agrippa.

Thus it appears, that besides the defence which Paul made from the top of the stairs to the multitude in Jerusalem, he at four different times, before the highest courts of judgment in Judea, defended the gospel, and his own conduct in preaching it, in the most public manner; namely, 1. Before Felix, the Roman governor, consisting of the high-priest, the chief priests, the whole estate of the elders, and the scribes, who all sat as his accusers.—2. Before Felix the Roman governor, at whose tribunal the high-priest Ananias, and the elders from Jerusalem, were likewise his accusers; and employed a Roman barrister to plead against him.—3. Before Festus the governor; on which occasion the Jews from Jerusalem stood forth, a third time, as his accusers.—4. Before King Agrippa, Bernice, the Tribunes, and the principal persons of Caesarea, with many others, in whose presence Paul boldly asserted his own innocence, with such a strength of evidence, that both Agrippa and Festus declared he might have been set at liberty, if he had spoken less.

Now, it is to be observed, 1. That at these different trials, although Paul was accused of sedition and heresy, and the profanation of the temple, it clearly appeared, that, the only offences which with truth could be laid to his charge were—his being a ringleader of the sect of the Nazarenes; his joining them in affirming that Jesus, whom the rulers at Jerusalem had crucified, was risen from the dead, and was thereby demonstrated to be both Lord and Christ; also his worshipping God through the mediation of Jesus, who was now risen from the dead.—These things the chief priests and elders continned into the crimes of sedition, heresy, and profaneness, most unjustly; for though Paul affirmed that Jesus is Lord, this doctrine had no tendency to sedition, since at the same time he taught that Christ's kingdom is not of this world. Next, as to his worshipping God through the mediation of Jesus, it was no heresy, being agreeable to the doctrine of Moses and the prophets. And with respect to his having profaned the temple, it was a mere calumny, which had not the least foundation in truth.

2. At these different trials, the high-priest and elders, who were all present, did not, either in their own council or before the Roman governors, so much as once attempt to contradict what Paul publicly and directly affirmed concerning the resurrection of Jesus. And yet, if his affirmation had been a falsehood, it might easily have been disproved, as the resurrection of Jesus was said to have happened in Jerusalem, where his accusers commonly resided.

3. At all these trials, Paul offered a proof of the resurrection of Jesus which could not be gainsaid. He openly affirmed, that the chief priests and all the Jews knew, that, both by education and principle, he himself was at the first a furious enemy of the Christians, and had persecuted them to death. Nay, he told them he did so by authority and commission from themselves: But that in going to Damascus, to bring the Christians bound in letters to Jerusalem, Jesus appeared to him on the way, and thereby convinced him that he was risen from the dead; and ordered him to preach his resurrection both to the Jews and to the Gentiles. And having so done ever after that, notwithstanding he thereby exposed himself to innumerable evils, all impartial persons who heard him must have been convinced, that so total a change of sentiment and conduct, in a person so acknowledged sense and education, could not have happened, unless Jesus had really appeared to him, as he constantly affirmed.

4. And lastly, it deserves particular notice, that these public defences, whereby the Christian cause was so well established, Paul would have had no opportunity of making, if the Romans had not permitted him to remain at that time. For the injurious and violent disposition which the Jews on every occasion displayed against the disciples of Jesus, would have led them to put Paul to death at the first hearing, if the supreme power had been in their hands. We may therefore believe it was owing to the particular providence of God, that Paul was apprehended and tried while the Romans exercised the supreme power in Judea; for they all along behaved towards him in a fair and impartial manner, as magistrates who had to answer for their conduct at the imperial tribunal. So that at all his trials he had an opportunity of speaking freely in defence of the gospel, and of his own conduct, in the hearing of his enemies, who were the chief of the Jews, and who had it in their power to contradict him, and no doubt would have contradicted him, if the things he affirmed had been falsehoods. And though it may seem strange, that when Paul's innocence was so clearly proved, and even acknowledged by his judges, he was not released, it should be remembered, that this failure of justice in the Roman magistracy was owing to the powerful influence of the people of the country, whose inclinations governors, who are strangers, are obliged to shew too much regard, from political considerations.

### Chap. X.—Festus having determined to send Paul to Italy by sea, with the other prisoners who were to be judged by the Emperor, they all embark at Cesarea with the Centurion and Soldiers appointed to guard them. Luke and Aristarchus go aboard with them, resolved to accompany Paul to Rome. They are all shipwrecked on the Island of Melita, where Paul works many miracles.

The apostle, having, by appeal, transferred his cause to the emperor, Festus determined to send him to Italy by sea; and for that purpose delivered him, with certain other persons who were also to be judged at Rome, to one Julius, a centurion of the Italian legion. All these prisoners, with the soldiers who guarded them, went aboard a ship of Adramyttium, and sailed from Cesarea in the autumn of A.D. 59.

From the history it appears, that the messengers of the churches, who accompanied Paul into Judea with the collections, Acts xxii. 4. were not intimidated by the evils which the Jewish rage brought upon him in Jerusalem.
For, while he continued there, they remained with him; and when he was sent prisoner to Cesarea, they followed him thither; and in both places ministered to him, and perhaps attended him at his trials. And when it was determined to send him to Italy, two at least of these affectionate friends went in the same ship with him, namely, Luke the writer of the Acts, as appears from the style of his history, and Aristarchus the Thessalonian, Acts xxvii. 2. Aristarchus had accompanied the apostle in some of his former journeys, Acts xix. 29. and being one of the messengers of the churches who were appointed to attend Paul with the collections to Jerusalem, he went with him into Greece, and abode with him there, while he received the collections from the churches of Achaia; then returned with him into Macedonia, where Luke joined them at Philippi; after which they all sailed with the apostle into Judæa.

The day after Paul and his company loosed from Cesarea, the ship in which they sailed happening to touch at Sidon, Julius, who was a person of singular humanity, allowed Paul to go ashore, and refresh himself with the brethren in that city; a favour which must have been particularly exerted to one who had been so long a prisoner. After that, loosing from Sidon, they sailed to Myra, a city of Lycia; and there finding a ship of Alexandria, bound for Italy with a lading of wheat, they went aboard, and arriving at Crete, they put in at a port called The Fair Havens; where staying some days, the centurion no doubts, as at Sidon, allowed Paul to go ashore; in which case, we may suppose he preached Christ to all who came to him.

In this port the apostle advised them to winter, because sailing was now become dangerous, on account of the long dark nights, and the tempestuous weather usual at that season: for the fast of the seventh month or anniversary expiation was now past. But the master and the owner of the vessel not thinking the Fair Havens a safe harbour, they set out for one judged more commodious; and had proceeded a little way, when there arose a tempestuous wind, called Euroclydon, which soon increased into a hurricane: so that not being able to bear up against the storm, they let the ship drive, and were excessively tossed for many days, without seeing either the sun or stars. Acts xxvii. 12. And now hope was gone, an angel of God appeared to Paul by night, and assured him that there should be no loss of any man's life, but of the ship: 'Howbeit they were to be cast on a certain island.' This revelation Paul communicated to all in the ship, and thereby encouraged them. At length, when the fourteenth night from their leaving the Fair Havens was come, they drew near to Lipara; and by break of day were driven on an island in the Adriatic Sea, named Meliti. On that occasion the soldiers proposed to kill the prisoners, fearing they might swim out and escape. But Julius, willing to save Paul, kept them from their purpose, Acts xxvii. 43. and commanded that they which could swim, should cast themselves first into the sea, and get to land, and the rest, some on boards, and some on broken pieces of the ship; and so it came to pass, that they escaped all safe to land; not one life being lost, although there were in the ship no fewer than two hundred and seventy-six persons, ver. 37.

When they came ashore, Acts xxviii. 1. 'they knew that the island was called Meliti.' No. XXXV.—The people of Meliti, though reckoned by the Greeks and Romans barbarians, on account of their ignorance of the Greek and Latin languages, showed them no small kindness; for they received them in a very friendly manner, by giving them all the assistance in their power, and kindling a fire for them, because of the rain and cold. But a viper happening to fasten on Paul's hand, as he laid a bundle of sticks on the fire, the islanders, who saw him with his chain on, supposed him some murderer who had escaped the sea, but whom (Necrem) the divine justice did not allow to live. However, when they saw him shake off the beast without receiving any harm, they altered their opinion, and said he was a god. On this occasion, the promise which Jesus made to his disciples was fulfilled: Mark xvi. 18. 'They shall take up serpents; and if they drink any deadly thing, it shall not hurt them.'

It happened that the chief man of the island, whose name was Publius, had his estate in the quarter where the ship was stranded. This excellent person invited them to his house, and lodged them three days, till they could all be disposed of properly through the island. To such goodness Paul was happy to be able to make some return. For the father of Publius, Acts xxviii. 8. 'lyeing sick of a fever and bloody flux, he went in to him, and laying his hands on him, was recovering.' Here he was done, others also who had diseases in the island case, and were healed.' The sick people who were thus miraculously cured, together with their relations and friends, grateful to Paul, performed to him, and to all them who were with him, during their abode in the island, every office of kindness in their power; and at their departure besought them with such things as were necessary for their voyage.

Paul's Voyage from Meliti to Puteoli. His Journey from Puteoli by land to Rome. His reception and confinement in Rome. The Centurion's behaviour to Paul described and praised.

And now having abode in Meliti three months, they went aboard a ship of Alexandria which had wintered in the island, and sailed to Syracuse, the chief city of Sicily, where they remained three days; then came to Rhegium, a town on the Italian shore opposite to Messana in Sicily; and from thence to Puteoli, a great seaport town. The hope was, that being brought to a wharf to whom Paul was known, at least by his fame, they entertained him to 'tarry with them seven days: and Julius was so good as to grant their request. After which Julius set out with the prisoners and soldiers for Rome, by land. And now the brethren in that city, to whom Paul was well known by his letter lately written to the Romans, hearing that he was on the road, came out to meet him; being not ashamed of his bonds. Some of them therefore came as far as to the town of Apis Forum, which was fifty-one miles from that city; and others, to Tarse Taberna, a town at the distance of thirty miles, which afterwards became a bishop's see. This unlooked-for testimony of respect from the brethren of Rome, making a strong impression upon the apostle's mind, he thanked God for it, and took courage, being greatly refreshed by the company and conversation of such affectionate friends; after which they all went forward to the city, where it is supposed they arrived in the February of A.D. 60, in the seventh year of the reign of the emperor Nero.

The humanity with which Julius all along treated the apostle from the time he was delivered to him, merits particular attention. At Sidon he allowed him to go ashore to visit his Christian friends: And when they were shipwrecked on the island of Meliti, he kept the soldiers from killing the prisoners, that he might save Paul: And because some brethren at Puteoli wished Paul to remain with them a week, he was so good as to grant their de-
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sire: And, as this worthy person is said by Luke to have courteously entreated Paul through the whole of the voyage, he may have bestowed on him favours which are not particularly mentioned. Those, however, which are mentioned deserve notice, as proofs of esteem and love from a heathen, very honourable to the apostle. ... Julius's esteem of Paul was founded at first on the favourable opinion which Festus, Agrippa, and the Tribune, had formed of his cause, and which no doubt they made known to Julius before he left Caesarea. But his esteem of the apostle must have increased by what he himself observed in the course of their acquaintance.

For in his conversation Paul expressed such just views of God and religion, and of all the duties of morality, and in his actions showed such benevolence to menkind, and such a concern for their real interest, as could not fail to endear him to so great a friend to virtue as this centurion seems to have been. Besides, if Paul was represented to Julius as one who could work miracles, that circumstance alone would induce him to treat him with great respect; and more especially, when he became himself a witness to the accomplishment of Paul's prediction concerning their shipwreck, and to the miraculous cure which he performed on the sick in the island of Melita.

Julius therefore having so great a friendship for Paul, and being in a favourable situation to the Christian doctrine, we may suppose, that when he delivered the prisoners to Afranius Burrunus, who was then Proconsul of Asia, he did justice to Paul, by representing him not only as entirely innocent of any real crime, but as a man of singular probity, who was highly favoured of God; and endowed with extraordinary powers. To this representation, as well as to Festus's, do I think the apostle was indebted for the indulgence which was shown him immediately on his arrival at Rome. For he was not shut up in a common jail with the other prisoners, but from the very first was allowed to dwell in his own hired house, with a soldier who kept him by means of a chain fastened to his right wrist and to the soldier's left arm. This is the account of which Paul so often speaks in his epistles, calling it his bonds; and which he shewed to the Jews, when they came to him on the third day after his arrival.

Paul sends for the chief of the unbelieving Jews in Rome to his Lodging, and explains to them the Cause of his Imprisonment; but with little Success.

The apostle's confinement at Rome being thus easy from the beginning, and every one that pleased having access to him, it came into his mind, that as the unbelieving Jews might be offended, when they heard he had appealed from the courts in Judea to Caesar, it would be very proper to make an apology to them. Wherefore, on the third day after his arrival at Rome, he called the chief of the unbelieving Jews together; and when they were come, he said to them, Acts xxviii. 17. 'Man and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: 18. Who, when they had examined me, would have let me go, because there was no cause of death in me. 19. But when the Jews spake against it, I was constrained to appeal unto Caesar;' adding, that he had done so, not because he had any thing to accuse his nation of to the emperor, but merely to assert his own innocency. And therefore he had called them together, to tell them that he was bound with the chain saw on his wrist, because he affirmed that God had accomplished the hope of Israel, by sending the Christ. 21. 'And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any evil of thee.' It seems the apostle's accusers had not yet arrived. However, desiring his opinion concerning the sect of the Christians, which they told him 'was everywhere spoken against,' they appointed him a day, and many came into his lodging, Acts xxviii. 23. 'To whom he expounded, and testified the kingdom of God;' he expounded the nature of the Messiah's kingdom, and testified that it was come in the gospel dispensation: 'Persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening;' that is, in a long discourse, he shewed that the birth, doctrines, miracles, death, resurrection, and ascension of Jesus, and the pouring out of the Holy Spirit, had all happened exactly according to the predictions concerning the Christ contained in the law and the prophets; and from that agreement inferred, that Jesus was their long expected Messiah. 24. 'And some believed the things which were spoken, and some believed, not. 25. And when they agreed not among themselves, they departed. 26. Then Paul had spoken one word, or exposition from Isaiah, in which the Jews' unbelief was foretold. And having thus reproved the unbelieving and disobedient among his hearers, he added, 28. 'Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29. And when he had said these words, the Jews departed, having no further reason among themselves.' For notwithstanding all Paul had said, many of them still retained their sinful and invertebrate prejudices against the gospel.

Luke having thus brought Paul's history down to his arrival at Rome, and having related what happened to him at his first coming, adds a short description of his two years' confinement in that city; Acts xxviii. 30. 'And Paul dwelt two whole years in his own hired house, and received all that came unto him. 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.' This singular indulgence, of preaching the gospel without being hindered by any person, Paul enjoyed during the whole of his two years' imprisonment at Rome, because he preached only in his own hired house, and to those who came to him of their own accord. Whereas, if in Rome, as at Ephesus and the other great cities where he suffered persecution, he had gone about publicly preaching against the established idolatry, in all probability both the priests and the bigots would have been enraged; and he has charge of the acts which were then obliged to interpose. These evils however the apostle avoided. For though he was brought to Rome, by the direction of God, for the purpose of bearing witness there concerning the Lord Jesus, it was not necessary that he should go about gathering the people to hear the gospel, as in places where he was utterly unknown. His fame as a preacher of the new doctrine, said as a worker of miracles, had reached Rome long before he arrived there, having been published by those who came from the provinces of Greece and Asia. Besides, his imprisonment itself, for preaching doctrines and attesting facts so contrary to the common experience of mankind, made a great noise, as the apostle himself intimates, Phil. i. 12, 13. Wherefore, seeing Paul's house was open to every comer, it is not to be doubted that many resorted to him, some out of curiosity to hear and see the chief of a sect which was now become so numerous, and who was said 8 Became καταφέραν, because historical matters are spoken of does not signify to expound, but to narrate fully. Le Clerc proceeds to construe and translate ver. 23. thus: οί ἤδη ἐπήρησαν οὖν ἐπιτησίαν ὑπερὶ τῆς γῆς τοῦ μέγα θεοῦ, Εατίτατον τοῦ θέου τοῦ Μάκεδον καὶ τῆς Ἑλλάς, κ.κ. 'To whom, from morning to evening, he narrated fully the history of Jesus, giving warning to the heathen world, and persuading them both from the law of Moses and from the prophets.'
to be endowed with extraordinary powers; others, from an honest inclination seriously to inquire into the strange things which he spake concerning Jesus of Nazareth, and to examine the evidence which he offered in support of them.—To all these the apostle willingly preached, bearing witness to Christ at Rome, even as formerly in Jerusalem. And though Luke has not mentioned it, Paul himself hath told us, that his testimony concerning Jesus was well received, and that he made many converts in Rome, among whom were some even of the emperor's domestics, whose salutation he sent to the Philippians, chap. iv. 22.—Further, he says that the brethren in Rome, encouraged by his example, perhaps also strengthened by the gifts of the Spirit, which he imparted to them according to his promise, Rom. i. 11, preached the gospel more openly and boldly than they otherwise have done; while at the same time some of the Judaizing teachers preached with the malicious intention of adding affliction to the apostle's bonds; namely, by provoking the magistrates against him, as the ring leader of the obnoxious sect, Phil. i. 14, 15.

An Account of the Letters which Paul wrote during his first imprisonment at Rome. He is at length set at liberty.

During his first confinement at Rome, the apostle wrote four epistles, which are still remaining,—namely, one to the Ephesians; another to the Philippians; a third to the Colossians; and the fourth to Philemon; and after his release he wrote his epistle to the Hebrews. In the epistles to the Philippians, Colossians, and Philemon, Timothy joined Paul: But he is not mentioned in the inscription of the epistle to the Ephesians, though it was written about the same time with the others, and sent along with the epistle to the Colossians. From this circumstance we may infer, that the letters to the Philippians, the Colossians, and Philemon, were written a little before the letter to the Ephesians, and while Timothy was at Rome; but that after they were finished, and before the letter to the Ephesians was begun, he left the city to go to Philippi, agreeably to the apostle's promise to the Philippians 'to send Timothy to them soon,' chap. ii. 19, and to what he tells the Hebrews, that Timothy was actually sent away, chap. xii. 23. The letter to the Ephesians being written soon after that to the Colossians, and while the matter, and form, and very expressions of that letter were fresh in the apostle's mind, the two resemble each other so much, that they have been termed twin epistles, and throw light on each other. For which reason the apostle, very properly, ordered the Colossians to cause their epistle to be read in the church of Laodicea, to which it is supposed the Ephesians, agreeably to the direction given them by Tychicus, sent a copy of their epistle. If I am right in this conjecture, the epistle to the Ephesians is the letter from Laodicea, which the Colossians were ordered to read in their church, Col. iv. 16.

The apostle's letters just now mentioned show, that during his confinement in Rome he was attended by many of his faithful disciples and friends, who had either accompanied him from Judea, or who had followed him to Rome. Of this number was Tychicus, by whom the apostle sent his epistle to the Colossians, chap. iv. 17, and Onesimus, ver. 9, and Mark, Barnabas' sister's son, ver. 10, to whom the apostle was now fully reconciled, and Jesus called Justus; all Jews by descent, ver. 11, except Onesimus. About this time his faithful friend Aristarchus was also in Rome, in preaching the gospel; but his other friend, Luke, had free access to him all the time of his imprisonment. Demas, too, was with him, Col. iv. 14, and Timothy, Phil. i. 1.

Besides, the churches of Greece and Asia, hearing of his imprisonment, sent some of their most esteemed members to inquire concerning his welfare, and to minister unto him. Of this number was Epaphras, who came from Colose, and Epaphroditus from Philippi. These abode a considerable time with the apostle, and gave him all the assistance in their power, especially in the work of the ministry; not to mention the good offices which he received from the Roman brethren, whose esteem and affection he had formerly experienced in their coming all the way to Apollir Forum and Treso Tiberonis, to conduct him into the city.

It is now time to relate, that Paul, during his two years' confinement at Rome, having preached the gospel with great success, and edified the churches of Greece and Asia by the divinely inspired letters which he wrote them during that period, was at length released in the spring of A. D. 62, answering to the 9th year of Nero. Luke indeed has not directly mentioned Paul's release: But by limiting his confinement to two years, he has insinuated that he was then set at liberty. His confinement at Rome issued this favor uniformly through the goodness of his cause, and through the intercession of some powerful friends in Caesar's family, who had embraced the Christian faith, and who were greatly interested in the fortunes of one who was so strong a pillar of the new religion which they had espoused.

It is conjectured, that Paul was released when he wrote his epistle to the Hebrews; because he says to them, ch. xiii. 23. 'Know ye that our brother Timothy is sent away with whom, if he come shortly, I will see you.' Timothy, it seems, had been sent to Philippi, according to the apostle's promise, Phil. ii. 19, and had been ordered to return as soon as possible; and the apostle was waiting his return at Rome, or rather in some of the towns of Italy, Heb. xiii. 24. when he wrote his letter to the Hebrews.

CHAP. XI.—Paul's History, from the time he was released from his first confinement at Rome, to his death.

Or Paul's travels and preaching, between his release and martyrdom, we have no authentic record remaining. Nevertheless, from the intimations which he has given of his purposes, in the epistles which he wrote from Rome during his first confinement, we may suppose the following sketch of the transactions of the latter part of his life to bear some resemblance to the truth.

Paul sails from Italy to Judea. In his way he touches at Crete, accompanied by Titus and Timothy. Leaving Titus in Crete, he sails with Timothy to Judea.

The apostle being released in the spring of A. D. 62, (as was shown in the preface to the apostle to the Philippians), embarked with Titus, perhaps also with Timothy, in some of the ports of Italy, designing to visit the churches of Judea according to his promise, Heb. xiii. 23. But in the course of his voyage happening to touch at Crete, he preached in many cities there; and either gathered new churches, or increased the churches already gathered.

About this time Judea was full of robbers and Scevii, who went about in armed bands, and plundered the villages, after killing the inhabitants who made any resistance. Impostors also arose, who drew many after them, by promising to work for them miraculous deliverances. These disturbances were increased by the extreme severity of the Roman government, which exasperated the people to such a degree, that, in asserting their liberty, they raised those seditions which ended in the war.
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whereby Jerusalem and the Jewish state were overthrown. The mischief occasioned by these disorders falling with equal weight upon the disciples of Christ as upon others, the apostle, when he received information thereof, judged his presence and advice might be necessary for supporting the brethren in Judea. Wherefore, leaving Titus in Crete, to set in order the things which were wanting, and to ordain elders in every city, Tit. i. 1. he set sail for Judea with Timothy, who, if he did not accompany him from Italy, had come to him in Crete.

Being arrived in Judea, Paul visited the church of Jerusalem, and the other churches in that country, as which he had lately sent an epistle from Rome, inscribed to the Hebrews.

Paul and Timothy travel through Syria and Cilicia, and the countries of the Lesser Asia, visiting the Churches. They abide some time at Colossae, where Paul writes his Epistle to Titus. He leaves Timothy in Ephesus, and goes into Macedonia.

Arrived, spending some time in comforting and instructing the brethren in Judea, Paul, accompanied by Timothy, left Judea, to visit the churches of the Lesser Asia; taking, as usual, Antioch in his way, where he had so often and so successfully ministered in the gospel. From Antioch, Paul and his associates travelled through Cilicia into Galatia, and after that went to Colossae, where he had desired Philoeon to provide him a lodging, ver. 22. because he intended to spend some time in that city.

While the apostle abode at Colossae, he wrote his epistle to Titus in Crete. Here also he met with Ty hitchus, who before Paul’s release had been sent from Rome with the epistles to the Ephesians and Colossians, Col. iv. 8.; for in his epistle to Titus he told him, he would send Ty hipicus or Artemas into Crete, that Titus might come to him at Nicopolis, where he proposed to winter. And having finished his business at Colossae, he went forward to Ephesus, in his way to Macedonia. At his departure from Ephesus, the apostle left Timothy there, to direct the affairs of the numerous church in that city, 1 Tim. i. 3.

In travelling to Macedonia the apostle came to Troas, where, lodging with Carpus, he left in his keeping (spero) the cloak, which, according to some, his father had received as the badge of his being a Roman citizen. But others think this was the book, or bookcase, with certain books, supposed to be books of the Jewish scribes. He left likewise some parchments with Carpus, containing, perhaps, the autographs, or original copies of his own epistles to the churches; or the epistles which he had received from the churches. These parchments he afterwards ordered Timothy to bring to him during his second imprisonment, 2 Tim. iv. 13. designing, I suppose, to acknowledge them as his writings, and to deliver them to Timothy with his own hand, to be kept for the use of the churches, after he was gone.

Paul visits the Churches in Macedonia, writes his First Epistle to Timothy, and winters at Nicopolis. From that city he goes into Crete. Leaving Crete, he goes with Titus to Rome, where he is imprisoned a second time.

In Macedonia Paul visited the several churches; and among the rest that at Philippi, which had shown him such kindness in his former confinement. From Macedonia he went to Nicopolis, Tit. iii. 12. a city of Epirus, where he met Titus came from him, and the apostle sent the epistle to Titus, Tit. iii. 12. Here also, or at Philippi, he wrote his first epistle to Timothy in Ephesus, to direct him how he ought to behave himself in the church of the living God; fearing it would not be in his power to return to Ephesus at the time he proposed when he parted with Timothy, 1 Tim. iii. 14. Accordingly, the account given by Titus of the churches in Crete determining him to visit them, he changed his resolution, and instead of returning to Ephesus, he set out early in the spring from Nicopolis for Crete, accompanied by Titus, Trophimus, and Erastus; and taking Corinth in his way, Erastus, who was a native of that city, chose to abide there. When they arrived at Crete Trophimus fell sick, and was left in Miletus, a city of that island, 2 Tim. iv. 20.

About this time the emperor Nero began that persecution of the Christians, which is reckoned the first of the ten general persecutions. The occasion of it was this. Nero himself having set fire to the city, on the tenth of July A. D. 64, a great part of it was laid in ashes. And being generally believed the author of that calamity, he became the object of the popular hatred. Wherefore, to clear himself from the imputation of so odious a crime, Nero, in the month of November following, began to punish the Christians as the incendiaries, and treated them with such cruelty, that at length the people’s compassion towards them was raised. The torments which the Christians now endured, on account of their supposed guilt, are described by Tacitus, (Ann. lib. xi. c. 44.), who informs us that many of them were burnt alive in their houses, covered with the skins of wild beasts, and thrown to dogs to be devoured; others were crucified; others were fastened to stakes, and drenched over with pitch, and had fire set to them, that they might burn instead of torches in the nights.

By these, and such like cruelties, the historian says (ingens multitudine a prodigioso numero of Christians were destroyed.

The news of these cruelties being brought to Crete, the apostle thinking his presence might be useful in comforting the brethren, went with Titus to Italy, where they arrived about the time Nero set out for Achaea, and where the praetorian prefect, who was left to govern the city in the emperor’s absence, continued the persecution with a cruelty equal to that of Nero himself. Wherefore, though the danger was great, the apostle went to Rome in the beginning of A. D. 65, where he exerted the same zeal and activity in promoting the Christian cause as formerly. But the priests and bigots pointing him out to the magistrates as a chief man among the obnoxious sects, he was apprehended and imprisoned, in order to be punished.

How long Paul continued in prison at this time, we know not. From his being twice brought before the emperor, or his prefect, it may be presumed, that he was imprisoned a year or more before he was condemned.

Paul appears before Nero the first time. Writes his Second Epistle to Timothy, and at last suffers Martyrdom.

The danger to which Paul was exposed by this second imprisonment, appeared so great to his assistants, that most of them fled from the city. Luke alone remained with him: and even he was so intimidated, that he durst not stand by him when he made his first defence, 2 Tim. iv. 11. 16. While the apostle’s friends thus deserted him, his enemies waxed more bold; especially Alexander the Ephesian coppersmith, whom formerly the apostle had delivered to Satan, for his errors and vices. This person, moved with resentment, came to Rome, and did Paul much harm, ‘by withstand ing his words,’ 2 Tim. iv. 14. It seems he joined Titus and in the presence of his judges loudly contradicted the facts which Paul alleged in his own vindication. Wherefore it was with the utmost difficulty he escaped condemnation after mak
ing his first defence; so that he looked for nothing but a sentence of death, when next brought before his judges.

Impressed, therefore, with a view of his approaching condemnation, Paul wrote his second epistle to Timothy; in which he desired him to come to him before winter, ver. 31. and to bring Mark with him, ver. 11. that they might receive his last instructions, and assist him in the ministry during the few months he had to live. Withal, to induce Timothy the more cheerfully to come, he told him he had sent Tychicus to Ephesus, 2 Tim. iv. 12. to supply his place there.—From this epistle we learn also, that although the apostle’s assistants, terrified with the danger that threatened him, forebode him and fled, he was not altogether without consolation. For the brethren of Rome came to him privately, and ministered to him; as we learn from his sending their salutation to Timothy, 2 Tim. iv. 91.

Most of the particulars above mentioned the apostle hath suggested in his own letters, especially in his second to Timothy. What followed we learn from ancient Christian writers, who inform us, that Paul was condemned and put to death in the 12th year of the reign of Nero, answering to a. d. 66. And two years after that, namely a. d. 68, Nero put an end to his own life, and to this terrible persecution, after it had continued four years, and swept off a prodigious number of the disciples of Christ.

CHAP. XII.—Character and Eulogy of the Apostle Paul.

Such was the life, and such the death of Paul the Apostle of Jesus Christ. In his younger years, being exceedingly jealous of the law of Moses, he persecuted the Christians as enemies of God and religion. But after Jesus appeared to him, and shewed him his error in denying his resurrection, he forthwith became a zealous and indefatigable preacher of that faith which formerly he was so active in destroying. In the rolls of fame, Paul stands deservedly next to his divine Master as a teacher of religion and morality; being without comparison a greater hero by that undertaking, and much more worthy of admiration, than the greatest of those who have been called great. The bodily labour which he endured, the dangers which he encountered, the sufferings which befell him, and the courage which amidst all these evils he exercised in his apostolic office, shew that his virtues, both active and passive, were far superior to those which the most renowned conquerors have exhibited in the pursuits of ambition or fame. The end, likewise, for which he exerted such a high degree of all the virtues, was more noble; being not to amass riches, or to acquire power, or to obtain fame, or to conquer kingdoms, or to enslave mankind; but to deliver the nations of the world from the thraldom of ignorance, idolatry, and wickedness, by imparting to them the knowledge of God and of a future state, and by teaching them those duties of religion and morality, on which their happiness both in time and eternity wholly depends.

This noble, this beneficent employment, Paul prosecuted with unremitting diligence for the space of thirty years; all the while foreseeing and experiencing innumerable evils as the consequence of his generous undertaking, without reaping from it any worldly advantage whatever. Such heroic benevolence is the more to be esteemed, that at the time Paul carried the light of the gospel through the world, mankind were involved in one thick cloud of darkness, which hindered them from discerning those spiritual matters, which, as reasonable beings designed to exist through eternity, it was of the greatest importance for them to know. Wherefore, if any person ever merited well of mankind, it is Paul, who with such unwearied activity, and with such labour and loss to himself, imparted to the nations of the world the knowledge of the true God, and of the way of salvation.

But this most excellent man is entitled to admiration and gratitude, not from those alone who put a just value on religious knowledge, but from those also who esteem nothing but what promotes the interest of the present life. For the gospel which Paul spread through the world, hath been the source of many of those good qualities whereby such as have embraced the Christian religion have been rendered superior to all who have gone before them. More particularly, the gospel hath introduced good faith, which is the foundation of mutual confidence between nations, in their leagues and compacts; it hath banished that scomerchness with which the most civilized nations anciently carried on war; it hath diffused that humanity and complaisance, by which modern manners are so happily distinguished from the ancient. Nay, if I am not mistaken, the gospel hath, by accident, contributed to the improvement even of the sciences and the arts; for, by the great objects which it presents to the minds of men, their intellectual faculties have been enlarged and strengthened; and by the rewards of immortality which it promises, its votaries have been inspired with a sense of their own dignity, and such hopes have been infused into their breasts, as have rendered them not only just, but active, even in the affairs of this life. Let the gospel, therefore, have its due praise, which holds out distinguished rewards in the future life even to those who mingle in the affairs of the present, and who, from just principles, promote the temporal interest of their fellow-creatures. Also let the blessed Paul have his praise, to whom chiefly we in this part of the world are indebted for our knowledge of the gospel, and for all the advantages, temporal and eternal, of which the gospel hath been the happy occasion to mankind.
PROOFS AND ILLUSTRATIONS
REFERRED TO IN THE PRECEDING LIFE.

No. I. Strikely up the most zealous members of the foreign synagogues in Jerusalem.—Vitringa, de Syn. Vet. lib. I. p. 1. c. 14. tells us from Jewish authors, that there were 480 synagogues in Jerusalem. And learned men suppose, that of these a number were composed of Jews from the provinces, who chose to worship God in their native language. Lightfoot (Exercit. Acts vi. 9.) observes, that Jewish authors expressly mention a synagogue which the Alexandrian Jews had at Jerusalem. With respect to the synagogue of the Libertines, there are facts in history which shew who they were. Libertinus et Libertina is a Latin word, which signifies a slave who hath obtained his freedom: also, the son of such a person. From Philo we learn, that the 8000 Jews, who, as Josephus (Ant. xvi. 13. initio) tells us joined at Rome the embassy which came from Judea, to petition Augustus against Archelaus, were mostly of this denomination. For he expressly affirms, that the Jews at Rome were generally such as had been taken captives, but were made free by their Roman masters. Tacitus likewise speaks of the Jews, when he tells us, Ann. ii. 65.* that 4000 of the Libertine race were transported into Scythia. Besides, Suetonius (Thib. c. 85.) and Josephus (Antig. xviii. 4. fin.) expressly calls them Jews who were thus transported.

The Jewish Libertines being so numerous at Rome, and in Italy, it is probable that, like other foreign Jews, they had a synagogue in Jerusalem.—The members of all these foreign synagogues, being generally very zealous, were most fit instruments to be employed in opposing the disciples of Christ. Accordingly they disputed with great vehemence against Stephen. Acts vi. 9. * Then there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10. And they were not able to resist the wisdom and the spirit by which he spake. 11. Then they suborned men, which said, we have heard him speak blasphemous words against Moses, and against God, 12. And they stirred up the people, &c.

No. II. It seems the synagogues in foreign parts had a jurisdiction over their own members.—In all the provinces of the Roman empire, the Jews were governed by a senate of their own; and where they were numerous, they had a chief magistrate, elected by themselves, who was sometimes called Metarch, and sometimes Etharch.

Of the nature and extent of that separate government which the Jews exercised over those of their own race, we have the most authentic account in a decree concerning the Jews of Sardis, of which Josephus has preserved a copy. Antig. xiv. c. 10. § 17. Gen. edit. page 437. and which deserves a place here. It is as follows:—

“Lucius Antonius, son of Mark, proquestor and procurator, to the magistrates, senate, and people of Sardis, greeting. The Jews which are our citizens have shown

* Actum et de sacris Epygrpula Judaeische pellendia: factumque Patrum consalutum, ut quatuor millia Libellini genera ex superstiti- tiosis infect, quis idonea sui interiissent, vide Namus; casu ceterarum Italia, nisi certum ante diem professa non exiessent.
shouldest—see that just One, and shouldest hear the voice of his mouth.' Also, if we consider the words of Christ, 'I have appeared unto thee for this very purpose, to make thee a minister and a witness of those things which thou hast seen,' and that 'Barnabas declared to the apostles, how he had seen the Lord in the way,' Acts ix. 27.—I say, when all these expressions are duly attended to, we shall have little doubt that Saul saw Jesus standing before him in the way, (ver. 17.), when in obedience to his command he arose from the ground; but not being able to endure the splendour of his appearance, or perhaps the better to express his reverence, he fell to the earth anew, and remained before him in that posture, till Christ ordered him to rise a second time, and go into the city; where it should be told him what he was to do Acts ix. 6. Then it was, that, on opening his eyes, he found himself absolutely blind.—This, I suppose, is a better account of Saul's seeing Jesus after his resurrection, than with some to affirm, that he saw him in his trance in the temple, or in his rapture into the third heaven. For on neither of these occasions did Saul see Jesus with his bodily eyes; the impression, at these times, having been made upon his mind by the power of Christ, and by the operation of his own spirit; so that he could not have been qualified by such a vision to attest Christ's resurrection from the dead.—I know that Paul had another corporeal sight of Jesus, namely, after he had made his defence before the council, Acts xxiii. 11. But as the first epistle to the Corinthians, in which Paul affirmed that he had seen the Lord, was written before he was favoured with another vision, I think the sight of Jesus cannot be thought in that epistle to have spoken of an event which had not then happened.

No. IV. That thou mightest receive thy sight, and be filled with the Holy Ghost.—From Ananias admini-stering baptism to Saul, Acts ix. 18. It would seem that he was one of the prophets or teachers of the church of Damascus. He may likewise have possessed the gift of healing diseases; and in that character may have been sent to restore Paul's sight. But he told him likewise, he was sent that he might be filled with the Holy Ghost. Nevertheless, from the other examples recorded in the Acts, and from the passages in the epistles where the communication of the spirit is spoken of, it appears from Acts viii. 14, 15, 17. it appears, that none but apostles had the power of conferring the Holy Ghost on believers. For, when Philip had converted the Samaritans, the apostles at Jerusalem sent unto them Peter and John, that they might receive the Holy Ghost. Wherefore, if Ananias, who was not an apostle, really conferred the Holy Ghost on Saul, he did it by virtue of a special commission; and having accomplished what was appointed him, his power ended with the fulfilment of his commission. From the history, however, we cannot gather that any such commission was given to Ananias. And therefore we may interpret his words to Saul in this manner: The Lord Jesus hath sent me, that thou mightest receive thy sight, and when thou hast received thy sight, that thou mightest, by an immediate alike, be filled with the Holy Ghost. According to this way of understanding the matter, Saul received his sight when Ananias spake to him and put his hands on him, Acts ix. 12.; But he did not receive the Holy Ghost till he was baptized; and then by some visible symbol which Saul saw, the Holy Ghost fell upon him, as upon the apostles at the beginning. So that he was not a whit behind the very greatest apostles, as he himself affirms; being baptized, not with water only, but with the Holy Ghost and with fire, according to John Baptist's prediction. Besides, if an inferior prophet, or even an apostle, had been employed to communicate the Holy Ghost to Saul, that circumstance would have been urged as an argument to prove Saul an apostle of an inferior order: whereas, in the manner we have supposed him to have been converted, the Holy Ghost's argument could be drawn in prejudice of his authority. An ordinary prophet was sent to give Saul premonition of his being to receive the Holy Ghost. This, with the recovery of his sight, gave him the fullest assurance that what had befallen him by the way was no illusion, but a real appearance. To conclude, the sup- position that the Holy Ghost was communicated to Paul by an immediate alike, will appear still more probable, if the observation of many commentators is just, that the phrase filled with the Holy Ghost is never applied in scripture to those who received the Holy Ghost by the imposition of the hands of men, but to those on whom the Holy Ghost descended in some visible symbol.

No. V. When Saul was about thirty-four years of age.—The time of Saul's conversion may be determined, with a good degree of probability, in the following man- ner.—When the brethren at Jerusalem sent him forth to Tarsus, it is said, Acts ix. 31. 'Then had the churches rest throughout all Judæa, and Galilee, and Samaria, and went in fear on account of them.' We are then to understand the churches of Judæa and Galilee, which were so far from suffering for their faith, as to have an assurance that all the land, which the historian hath connected with Saul's going to Tarsus, was occasioned, as learned men and chronologers have thought, by the publication of the Em- peror Caius's order to set up his statue in the temple of Jerusalem, we can nearly determine the time of Saul's conversion. For Josephus tells us, (Ant. xviii. 9. al. 11.), that 'Caicus, greatly incensed against the Jews for not paying him that respect which others did, sent Petronius governor into Syria, commanding him to set up his statue in the temple, and if the Jews opposed it, to march into the country with an army, and effect it by force.' The same historian adds, (Bell. xi. 10. § 1.), 'That he enjoined him, if the Jews opposed it, to put the death all who made any resistance, and to make all the rest of the nation slaves. Petronius, therefore, marched from Antioch into Judea with three legions, and a large body of auxiliaries raised in Syria.' Now it is allowed, that Caius sent Petronius into Syria in the third year of his reign, answering to A. D. 39. And it is supposed he came into the province in the autumn of 39, or in the begin- ning of 40. Wherefore, as the publication of Caius's order affected the whole people of Judea, we may suppose with Lardner, that it threw the unbelieving Jews into such a consternation, that they had no leisure to think of persecuting the Christians any longer. A disaster hung over themselves, which threatened destruction to their religion, perhaps to their nation; so that they were wholly posso- ed by their own fears. Our Saul seems to have been the last who was hurt by the persecution which had vexed the church after the death of Stephen. For the his- torian having narrated the attempt of the Grecians to kill him, and the care of the brethren to save his life by sending him away, adds, 'Then had the churches rest.' Saul therefore set out for Tarsus in the year 39, a little before Petronius published the emperor's order.

Further, according to Saul's own account, his arrival at Jerusalem, before he went to Tarsus, happened full three years after his conversion, Gal. i. 18. Wherefore, if the rest of the churches was occasioned by the publica- tion of Caius's order in the end of A. D. 39, or in the be- ginning of A. D. 40, Saul's conversion, three years before, must have happened in the end of the year 36, or in the beginning of 37, when he was 34 years of age; a time of life at which men are as qualified to judge of religious matters as at any time whatever.—That Saul was not more than 34 years of age when he was converted, may be gathered likewise from his being called a young man.
at the time of Stephen's death, which happened, as is generally believed, A.D. 35, about a year before Saul's conversion. To 34, Saul's age A.D. 36, add the 20 years which elapsed from that time to A.D. 53, when he wrote his epistle to Philonemon, and he will then have been 59 or 60 years old, and so might very properly then call himself Paul the aged. But if he was more than 60 when he wrote that letter, he must have been more than 64 at his conversion.

No. VI. Straightway he preached Christ in the synagogues, that he is the Son of God. —Learned men are not agreed, whether this preaching in the synagogues of Damascus happened before Saul went into Arabia, or after he returned thence. They who think it happened after his return, found their opinion on the following argument:—If Saul had begun to preach in Damascus before he went into Arabia, he probably would have preached in that country also. And yet, in the account which he gave of his preaching to Agrippa, he does not say that he preached in Arabia at all, Acts xxvi. 20. Besides, if Paul had preached in Damascus before he went into Arabia, the news thereof must have reached Jerusalem before he went thither himself, and, by consequence, the brethren there could not have been ignorant of his being a disciple. —They who think Saul preached in Damascus before he went into Arabia, found out another account which Luke has given of the matter Acts ix. 19. 'And when he had received meat, he was strengthened. Then was Saul with the disciples certain days at Damascus: and straightway he preached Christ in the synagogues.' Now, though it does not necessarily follow from the expression 'straightway he preached,' that this happened at the first time he came to Damascus, the remembrance which the Jews at Damascus made on Saul's preaching shows that it so happened: ver. 21. 'But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound to the chief priests?' —To the argument taken from Luke's expression, 'straightway he preached Christ in the synagogues,' it is replied, That the sacred historians often relate things as connected, which happened at a considerable distance of time from each other, and between which things intervened which they did not think proper to relate. See examples of this manner of recording events in Freilin. Observ. iii. prefixed to my Harmony of the Gospels. Next, with respect to the remark which the Jews at Damascus made on Saul's preaching Christ, every reader must be sensible that it might as properly be made on his preaching Christ after his return from Arabia, as immediately after his conversion.

No. VII. While Saul was in Cilicia, he had those visions and revelations of the Lord, of which he speaks, 2 Cor. xii. 1. —The time of these visions, with other dates in Paul's history, are fixed in the following manner. When Paul first came to Corinth, he found Aquila with his family settled there, after being driven from Rome by Claudius's edict, which was published in the eleventh year of his reign. But according to the best chronologists, the eleventh year of Claudius began January 24, A.D. 51. Wherefore, although his decree was published in the beginning of that year, Aquila could not be settled in Corinth sooner than the end of the spring 51. See Pref. to 1 Cor. sect. 1. Consequently Paul did not arrive till autumn. And having abode at Corinth a year and six months, he sailed to Cæsarea in spring 53; then went up and saluted the church of Jerusalem, after which he went down to Antioch; and having spent some time there, he departed, and went over all the country of Galatia and Phrygia in order; and so came to Ephesus. His voyage from Corinth to Cæsarea, and his journey by land from Judea to Ephesus, may have been performed in a year and ten months, so that if the apostle left Corinth in the beginning of spring, he may have come to Ephesus in the end of the year 54. At Ephesus he abode two years and three months, then went over to Macedonia, where he arrived early in the year 57. In Macedonia he wrote his second epistle to the Corinthians. (2 Cor. vii. 5, 6, viii. 18.), after which, travelling through Macedonia, he preached on the borders of Illyricum, Rom. xv. 19. These transactions would take up all the spring and summer, and part of the autumn of the year 57. The apostle after that went into Greece to receive the collections which the churches of Achaia had made for the brethren in Judea. For it is said, Acts xx. 2, 3. 'Having gone over those parts and, given them much exhortation, he came into Greece, and there abode three months. During his abode in Greece he wrote his epistle to the Romans at Corinth, not long before he set out for Jerusalem with the collections. In making this voyage he proposed to sail from Cenchrea. But the Jews lying in wait for him there, changed his purpose, returned to Macedonia, and arrived at Philippi about the time of the passover in the year 58. For after the days of unleavened bread he left Philippi, and took ship to sail into Syria, Acts xx. 6.' I now put the reader in mind of what Paul himself tells us, 2 Cor. xii. 2, 4. namely, that he was carried up into the third heaven, more than 14 years before he wrote his second epistle to the Corinthians. Wherefore that epistle being written in the beginning of the year 57, (See Pref. to 3 Cor. sect. 3.), his rapture, 14 years before, must have happened in the end of a.D. 43, or in the beginning of a.D. 43, full seven years before the council of Jerusalem, which was held in the end of a.D. 50. (No. XXII.) But the council of Jerusalem happened about 14 years after Saul's conversion, Gal. ii. 1. perhaps 14 years wanting some months; so that by this computation likewise, Saul was converted in the end of a.D. 36. Three years after his conversion he went up to Jerusalem to see Peter, viz. in the end of a.D. 39; and having abode with him 15 days, he was sent forth to Tarasus in Cilicia, in which country Barnabas found him towards the end of a.D. 45, (No. IX.), about three years after his rapture; which, as is said above, happened in the end of 43, or in the beginning of 43, consequently six years after his conversion.

No. VIII. And Antioch. —Anciently there were many cities of the name of Antioch. But this was the metropolis of Syria, and indeed of all the east, being little inferior in magnitude and populousness to Alexandria in Egypt, or even to Rome itself. It was built by Seleucus, one of Alexander's successors, who named it after his son Antiochus, and peopled it with Greeks. But many Jews also settled there. For Josephus tells us, Bell. vii. c. 3. § 3. 'That the kings of Syria allowed the Jews the freedom of Antioch equally with the Greeks, so that their numbers increased exceedingly; and that they were always bringing over a great many of the Greeks to their religious worship, whom they made a part of themselves.' —Antioch was remarkable for the beauty of its situation, the magnificence of its buildings, the extensiveness of its commerce, and the learning and ingenuity of its inhabitants. Hence Cicero, in an oration for the poet Archias, a native of Antioch, says, or. 3. 'Primum Antiochiam (nomen ibi est Aegaeum, celebri quondam urbe et copiose, aequo eruditissimi hominibus liberalissimi miscuit studiis adficiente) celerissime urbem omnibus ingeniis gloriam contigit.'—But while Antioch was thus famous for learning and the arts, the manners of its inhabitants were exceedingly corrupted.
by its vicinity to Daphne, a village in the neighbourhood, where, under the pretext of religion, all manner of sensuality was practised, in so much that the manners of those who frequented Daphne became a proverb.—But however famous Antioch was for the circumstances mentioned by the orator, it became more famous for its having the light of the gospel so early bestowed on it, and for that numerous Christian church which was early planted there, and for its giving the name of Christians to the disciples. On the other hand, it brought no small honour to the gospel, that such a numerous church was so early gathered in Antioch from among a people so intelligent, and who at the same time were so dissolute, but who changed their manners after they embraced the gospel.—The Christian religion flourished to such a degree in Antioch for many ages, that it obtained the name of Θεσσαλονική, the city of God. And the church there was considered as the first, and chief of all the Gentile churches.

No. IX. After he had been about five years in Cicilia.—That Saul abode five years in Cicilia and the neighbouring countries, may be proved in the following manner. He was sent forth from Jerusalem to Tarsus, full three years after his conversion: Then, 14 years wanting some months after his conversion, he went to Jerusalem to the council, in the end of 51, or in the beginning of 52. And between these two events, there elapsed somewhat more than 10 years. Of these 10 years, Saul spent five years with Barnabas, after they left Tarsus; as any one may know who considers the account which Luke has given of their joint labours. For on leaving Tarsus they came to Antioch, where they 'assembled with the church a whole year,' Acts xii. 26. After this, they went up to Jerusalem with the alms of the brethren of Antioch; and having finished that ministry, they returned to Antioch, where they abode till the Holy Ghost commanded the prophets of Antioch to separate them for the work to which he had called them, Acts xiii. 2. Upon this, going down to Seleucia, a seaport town on the Orontes, they sailed to Cyprus; and having travelled that island, they came to Paphos, and from thence sailed to Pamphylia; and having preached in that country, they went into Pidias, and from thence into Lycaonia, preaching the gospel, and planting churches in all the great cities. In Iconium particularly they are said to have 'abode long time,' Acts xiv. 3. But being driven out of the city, they went to Lystra and Derbe, and Lycaonia, and the region that lieth round about; (I suppose the region of Galatia and Phrygia;) and there having taught many, they returned, and visited the churches which they had planted, and ordained elders in every city, till they came to Attalia; where taking ship, they sailed to Antioch in Syria. These different journeys and transactions could not be accomplished in less than three years. After their return to Antioch, 'they abode long time with the disciples' before they went up to Jerusalem to the council. Now this, with the three years which they spent in the Lesser Asia, added to the year spent at Antioch before they went to Jerusalem with the alms, and the time they abode in Antioch after their return, cannot make less than five years complete. And these being deducted from the 10 years which elapsed between Saul's retreat into Cicilia and his going to the council of Jerusalem, there will remain full five years as the duration of his abode in Cicilia, previous to the five years of his labours with Barnabas.

No. X. The disciples were called Christians first in Antioch.—As the name Χριστιανός has a Latin, and not a Greek termination, learned men are of opinion, that it was given to the disciples, neither by themselves nor by the Greeks, but by the Romans, who imposed that name upon them, to signify that they were a new sect, of which Christ was the author. Accordingly, both Luke in his history, and Paul in his epistles, seem industriously to have avoided the use of that name, lest it should have been thought that they meant to represent their Master as an ordinary leader of a sect, like the noted philosophers among the Greeks and Romans. But though the name was thus offensive at first, it became afterwards very acceptable to the disciples of Jesus: for it is used by Peter, 1 Epist. iv. 16. and some have thought that worthy name of which James speaks, chap. ii. 17. Besides, we know that in process of time it was much and justly valued by those who bore it. Hence, in the epistles of the churches of Vienna and Lyons, it is styled an honourable, and glorious, and receiving appellation. Lardner, Can. vol. ii. p. 72.

Before the disciples of Jesus were named Christians, they were called by their enemies, men of that way, (Acts ix. 2. xix. 9, 23.) Galileans, and Nazarenes; but among themselves, they were called brethren, saints, brothers, the church, them that call upon the Lord Jesus Christ, or upon his name, or upon the Lord, simply, 2 Tim. ii. 2. And the gospel itself was called the way of the Lord, the way of God, the way of salvation, and sometimes simply the way, Acts xxiv. 22.

No. XI. Did not confer on them the apostolic office.—Barnabas and Saul were not on this occasion separated by the church of Antioch to the ministry in general: They had discharged that office long before. Neither were they made apostles by the church of Antioch. An apostle of men was no apostle; and therefore Paul disclaimed that character in the lowest manner, by affirming, Gal. i. 1. 'That he was an apostle, not by men, neither by man, but by Jesus Christ, and God the Father.' In which he spake the truth; for at the time of his conversion Jesus expressly made him an apostle, saying to him, Acts xxii. 16. 'I have appeared to thee for this purpose, to make thee a minister, and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee;' 17. Delivering thee from the people (the Jewish people) and from the Gentiles, (ἐις τοὺς ἑτέρους ἔθνες) unto whom I now send thee: 18. 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,' &c.

To Saul's being made an apostle at his conversion it cannot be objected, that he did not then begin to discharge the apostolic office, but retired into Arabia: For the other apostles, after their election, did not go forth immediately to preach, but they remained mostly with their Master during his ministry, that they might be eye and ear-witnesses of the things which they were afterwards to testify to the world; and in the course of their attendance, they received from their Master various instructions and directions relative to their office: And when he was about to leave them, though he ordered them to go and teach all nations, they neither understood the full extent of their commission, nor did they immediately execute it. Yet they acted and taught as apostles according to the knowledge they then had of their duty; and by degrees proceeded to fulfil their commission, according as it was opened up to them. This was the case likewise with Saul, who though he was an apostle from the beginning, was fitted for the special duties of his office gradually, as circumstances required, until at length "there was no whole extent of his commission was revealed to him. Saul therefore was an apostle from the time of his conversion, and always acted and taught as such; preaching first to them at Damascus, (after his return from
Arabia, next at Jerusalem, and throughout all Judea, and then to the Gentiles.'

No. XII. He found in every country great numbers, not only of his own nation, but of the Gentiles, whom the Jews had turned from idols.—Lardner has well illustrated this fact, Crociat, vol. i. c. 3. by passages from Philo, Josephus, and other authors, of which the following are the principal.

Philo, in the book 'which he wrote against Placcus, president of Egypt, in the beginning of Caligula's reign,' says, "There is no less than a million of Jews in Alexandria and other parts of Egypt;" and adds, "For one country does not contain the Jewish people, they being extremely numerous; for which reason, there are of them in all the best and most flourishing countries in Europe and Asia, in the islands as well as on the continent; all esteeming for their metropolis the holy city, in which is the sacred temple of the most high God.' The same Philo, in Legations ad Caesarem, mentions a letter of Herod Agrippa the elder, to the emperor Caesar, to dissuade him from setting up his statue at Jerusalem, in which he says, "Nor can I forbear to allege in behalf of the holy city, the place of my nativity, that it is the metropolis, not of the country of Judea only, but of many others, in which many countries, many parts of it at different times, not only into neighbouring countries, Egypt, Phoenicia, both the Syrias; but also into places more distant, to Pamphylia, Cilicia, and many parts of Asia, as well as Bithynia, and the races of Pontus. They are in the same manner in Europe—in Thessaly, Beotia, Macedonia, Etolia, Arcos, Corinth, in the most and best parts of Peloponnesus. Nor are the continents only full of Jewish colonies, but also the most celebrated islands—Europa, Cyprus, Crete, not to mention those which are beyond the Euphrates. For excepting only a small part of Babylon, and some other lesser districts, scarce any country of note can be mentioned in which there are not Jewish inhabitants," &c.

Lardner, vol. i. p. 522.

The zeal of the Jews in making proselytizes is well known. Horace has taken notice of it, lib. i. sat. 4. ver. ult.

As velati in Judei cagemu in hacm concordes turkam.

Josephus likewise, in his second book against Apion, says, "He chose not to imitate the practices of the other people, but to willingly embrace all that will follow ours." And from various passages in the Acts it is evident, that many Gentiles, especially of the female sex, were brought to worship the one true God after the manner of the Jews.—To conclude, when the men of Damascus (Acts 9: 46.) had formed a design to make away with all the Jews of that place, Josephus tells us, Bell. lib. ii. c. 20, § 2. "They concealed their design very carefully from their wives, because all of them, except a very few, were devoted to the Jewish religion;"

No. XIII. The proconsul of Cyprus, Sergius Paulus, resided.—When Augustus obtained the supreme power, he gave the inland provinces to the people, and reserved those on the frontiers of the empire to himself, designing by that distribution to keep in his hand the whole power of the armies. Dio (quoted by Lardner, vol. i. p. 52.) tells us, that the governors sent by the emperor into the provinces were called lieutenants, or praetors, though they were consular persons, that is, had served the office of consul in the city. But the lieutenants sent by the senate into the provinces which belonged to them were called proconsules; not only those who had been consuls, but those also who had been praetors only.—The division of the provinces made at first by Augustus, underwent many changes. For a province originally assigned to the senate, was afterwards given to the emperor; and on the contrary. Such a change happened with respect to the province of Cyprus, which, in the first partition, was one of the emperor's provinces, but was afterwards, together with Gallia Narbonensis, given to the senate; instead of which he took Dalmatia, which formerly was theirs, as Dio informs us, lib. liv. p. 523. Wherefore, when Paul visited Cyprus, that island was one of the provinces which belonged to the senate; consequently, the proper title of his governor was that of proconsul. Accordingly, Sergius Paulus is so named by Luke; which shows his perfect knowledge of the state of the countries of which he writes.

This honourable and worthy person, like other proconsuls, had persons learned in the Roman law to assist him in judging causes. Also he had a council, (councilum,) as Festus likewise had, Acts xxv. 12. to advise with in difficult matters—of state, and an officer to collect the taxes paid by the province. Besides, the presidents appointed to govern the provinces, commonly brought with them from Rome the most intelligent and faithful of their friends. These composed their council, and to them were joined some of the most considerable of the Roman citizens who resided in the province: also some of the most respectable natives of the country, who could give information concerning the state of the province, the customs of its inhabitants, and the genius of their political constitution. All, or most of these respectable persons, we may suppose, were witnesses to the apostle's transactions in Paphos.

No. XIV. Should go up to Jerusalem, to the apostles.—From this passage of the history, and from Acts viii. 1. Gal. i. 17. it appears, that while the inferior teachers went to distant parts, whether to avoid persecution or to make disciples, the apostles of the circumcision usually resided at Jerusalem. This I suppose they did by the divine direction, that the brethren in distant parts, who had need of their advice and assistance in any difficult matter, might know where to apply to them: and also that they might establish a church under their own immediate inspection, as a pattern, according to which, those who were converted in distant countries might be formed into assemblies for the public worship of God, and for edifying themselves with the gospel doctrine, statically

No. XV. The decree which they passed on the question, runs in the name of the whole church—for it begins in this manner, Acts xv. 22. 'Then it seemed good to the apostles and elders, with the whole church.' The historian, however, does not mean, that all the brethren in Jerusalem were gathered together on this occasion. For what house could have held so great a multitude?—Peter by one sermon converted three thousand, and by another no less than five thousand. And without doubt, many more on other occasions were added to the church of Jerusalem by the joint labours of the whole apostles, who commonly resided there. The Christians being so numerous in Jerusalem, Moesheim (De Reb. Christ. ant. Constant, p. 117.) conjectures, that the faithful in that city met in separate assemblies for worshipping God; and that all who ordinarily came together in one and the same house, considered themselves as being similarly assembled. And therefore, when the question concerning the Gentiles was to be determined, seeing they could not all be present, they naturally deputed some of their most esteemed members to meet with the apostles and elders, to deliberate on that important subject. And these delegates having signified their assent to James's propo
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No. XVIII. **Philippi**, which is the chief city of that part of Macedonia, and a colony.—Ivy, B. xii. c. 2, tells us, that when Paulus Emilius conquered Macedonia, he divided it into four parts; of which the first was that which lay between the rivers Strymon and Nessus; and that the chief city of that first part was Amphipolis. To avoid contradicting the Roman historian, the following translation of Luke's words is proposed by some: And thence to Philippi, which is (της περιοχης του Μακεδονιας ναου Άμφιπολις) the first city of that part of Macedonia which is a colony. But B. Pearce, in his Commentary on the Acts, thinks the common translation ought to be retained, because Luke, who was with the apostle at this time, could not be mistaken in a fact so obvious. And therefore, although formerly Amphipolis was the chief city of that division of Macedonia, we may on Luke's authority believe, that at the time Paul passed into Macedonia, Philippi enjoyed that honour. I suppose, that when Augustus, after the defeat of Anthony, augmented the colony at Philippi by sending Anthony's adherents thither, his, in honour of the colony, transferred the courts of justice from Amphipolis to Philippi, which was near it, and became the capital of that part of Macedonia. But in whatever manner it happened, the fact may be relied on, since Luke, who resided long at Philippi, has expressly asserted it.

Philippi being a colony, the greatest part of its inhabitants were Romans, and were governed by the laws of Rome. They also enjoyed the rights of Latium, and worshipped the gods thereof, and probably spoke the Latin language, so that in many respects Philippi was a Latin city.—This is the account which A. Gallus gives of the colonies, Lib. xii. c. 13. 'Et juris institutae omnis, populi Romani, non sui imperii habent.' Quoted by Lardner, Cred. vol. i. p. 153.

No. XIX. **Went out of the city by a river-side** (μετα του ποταμου) **where a place for prayer was by law allowed.**—From this it is evident, that Philippi was built beside a river, or near to one. Yet no such river is marked in the maps of this country, which is the more extraordinary, that Luke, who was long at Philippi, hath represented the river beside which it stood as navigable: Acts xx. 6. And we sailed from Philippi after the days of unleavened bread. But Luke's geography is amply confirmed by the passage from Lucian, quoted page 731. who says, 'The walls of Philippi were washed by the river Hebrus.'

Learners are not agree whether περιοχης, the word in the original, denotes the act, or the place of prayer. Dr. Lardner, vol. i. p. 236. has produced the following passages, which may be of use in settling this point. The first is from Josephus, Ant. xiv. 10. § 34. where a decree of the city of Halicarnassus permitting the Jews to build (περιοχης εκτος) oratories is cited; part of which decree runs thus:—'We decree that the Jews who are willing, men and women, do observe the sabbaths, and perform sacred rites according to the Jewish laws, and build oratories by the sea-side, according to the custom of their country,' &c. The next passage is from Tertullian, Ad. Nat. lib. i. c. 13. where, among other Jewish rites, he mentions orationes litterales, shore-prayers, that is, prayers by the sea-side, or on the shore: For the Jews esteemed these the most pure places for performing the worship of God in, as is plain from Philo's oration against Placcus, p. 982. where speaking of the Jews, he says, 'And early in the morning, flocking out of the gates of the city, they go to the neighbouring shores, for the (proscenia) oratories were destroyed; and standing around the pure place, they lift up their voices with one accord.' Of this Jewish custom we have an instance Acts xxi. 5. 'They all brought us on our way
with wives and children, till we were out of the city, and we knelt down on the shore, and prayed."

It is commonly said, that the difference between a pro\eche or oratory, and a synagogue, was this:—The synagogue was a covered house, where the law was read, and prayers offered up to God, according to a set form; in name of the whole congregation: But the pro\eche, or oratory, was a piece of ground enclosed with a wall, where individuals prayed each by himself apart, as in the courts of the temple. The Jews built their synagogues and pro\echeus on the banks of rivers, or on the sea-shore, because, according to the tradition of the fathers, they were obliged to wash their hands before they prayed, for which use they esteemed the rivers and seas-water by far the fittest.

See Joseph. Ant. xii. c. 2. Elmer.

No. XX. Then departed, leaving Luke at Philippi.—That Paul left Luke at Philippi, we know from the phraseology of his history. For before that event Luke carries on the narration in the following manner:—Acts xvi. 11. 'Loosing from Troas, we came with a straight course to Samothrace. 13. And, on the Sabbath-day, we went out of the city by a river-side. 16. And it came to pass as we went to pray. 'But after Paul and the rest departed from Philippi, Luke changes his style in this manner:—Acts xvii. 1. 'Now when they had passed through Amphipolis, they came to Philippi. 2. And the city was by the river, and we entered to the market-place of Philippi, and after having gathered a church there, Luke remained with the new converts, until the apostle, in his way from Corinth to Syria the second time, came to Philippi and took him with them.

If the foregoing supposition is well founded, Luke must have remained several years at Philippi; and if he was 'the brother whose praise was in the gospel,' mentioned 2 Cor. viii. 18. he joined Paul on his coming into Macedonia, after the riot of Demetrius, and was sent by him to Corinth with Titus, who carried the apostle's second letter to the Corinthians. And having executed that commission, he returned to Philippi, and gave him an account of the success of that letter. And after the apostle set out on his journey, some months after, Paul was recalled. For there he joined him in his second voyage to Syria, as has been already observed.

No. XXI. Whom therefore ye ignorantly worship, his declare I to you.—Because Paul, on this occasion, told the Athenians, that the true God was he whom they ignorantly worshipped under the title of the unknown God, some learned men have supposed, that the altar he speaks of was raised to the God of the Jews, concerning whose power, in the destruction of the Egyptians and Canaanites, the ancient Athenians had received some obscure reports: But because the Jews carefully concealed his name, and had no image of him, the Athenians erected no statue to the God of the Jews, but worshipped him under the appellation of The unknown God. Others think this one of the altars which Diogenes Laertius speaks of in Epimenides. For he relates, that by the advice of Epimenides, the Athenians, when afflicted with a pestilence, brought a number of white and black sheep to Areopagus, and there let them go; appointing some certain number of months to the меся; and if it might be sacrificed (asSacrums Sow) to the God to whom sacrifices were due: after which the plague was said. Hence, says he, there are among the Athenians various altars without the name of any God. But this delivery being wrought by the true God, the apostle justly affirms, that they worshipped him by these altars, though they knew him not. Dr. Walford, however, in his introduction to his translation of the Banquet of Xenophon, says that altars were erected by Socrates, to express his devotion to the one true God, of whom the Athenians had no idea, and whose nature, he intimated by this inscription, was far above the reach of human comprehension.

According to this account also of the Athenian altars, the apostle's interpretation of the inscription is still perfectly just.

No. XXII. Claudius had commanded all Jews to depart from Rome.—That the emperor Claudius banished all the Jews from Rome, is testified by Suetonius in his life of Claudius, c. 25. "Judaea, impulsa Chrerto, as-idue tumultuanter, Roma expulsit." The origin of the tumults which occasioned the banishment of the Jews from Rome, Suetonius, in the above passage, hath related in such a manner, as to make his readers imagine Christ or Chris was then in Rome, and that the tumults were owing to his instigation. But the true state of the fact seems to have been this:—The Jews, whose darling object was to make proselytes to their religion, shewed the same malicious disposition at Rome, which their brethren showed in the other great cities where the gospel was preached with success. Being extremely displeased with the heathens for embracing the gospel, they published a number of calumnies against the gospel itself, and against its abettors, by which they enraged the idolatrous multitude at Rome to such a degree, that they assisted the unbelieving Jews in their tumultuous attacks upon the Chris- tians. Wherefore the Jews being the ringleaders in these tumults, the emperor, to preserve the peace of the city, found it necessary to banish all the Jews from Rome; and among the rest such of them as had embraced the Christian faith.

Claudius's edict against the Jews, according to the best chronologers, was published in the eleventh year of his reign; which year began January 24, A. D. 51. Now, supposing Claudius to have published his edict in the beginning of that year, he certainly would allow the prescribed some months at least to settle their affairs, and take themselves away. Wherefore Aquila and Priscilla could not well leave Italy before the end of the spring A. D. 51. Besides, their voyage to Corinth would take some time; so that even if they must have passed before they could settle themselves in such a manner as to be carrying on their business of tent-making when Paul came to Corinth. His arrival, therefore, cannot be fixed sooner than the autumn of A. D. 51.

Having in this manner fixed one date in Paul's history, let us next consider, how it may be applied for determining the time of some important events connected with his arrival at Corinth.—After the council of Jerusalem Paul came down to Antioch, where he abode several months; then departed with Titus to confirm the churches of Cilicia, Galatia, and Phrygia. This office he performed by delivering them the decree of the council to keep. And as he remained no longer in any place than was necessary for that purpose, we may suppose he finished his progress through the churches in four or five months from his leaving Antioch: Then he went over to Macedonia, where, and in Greece, he preached indeed a considerable time, probably ten or twelve months, before he came to Corinth. Then he added still to the council, and in confirming the churches in Cilicia, Galatia, and Phrygia, may have made in all a year and nine months. Wherefore, if these are counted backwards, from the
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autumn of a. d. 51, when Paul arrived at Corinth, they will bring us to the end of a. d. 49, or the beginning of a. d. 50, as the date of the council of Jerusalem. And seeing that council was held about 14 years after Paul's conversion, (Gal. ii. 1.), perhaps 14 years wrangling some months, his conversion will thus be fixed to the end of a. d. 36, or to the beginning of a. d. 37, a date which is likewise confirmed by the rest which the churches of Judea, Samaria, and Galilee enjoyed, through the publication of Caius's order to set up his statute in the temple of Jerusalem in the end of a. d. 36, or the beginning of a. d. 40. Three years after Paul's conversion, as hath been shown No. V.

No. XXIII. Having shorn his head in Cenchrea, for he had a vow.—This is thought to have been the vow of the Nazarite, whereby Paul, from the time he made it, until he offered the sacrifices prescribed by the law, bound himself to abstain from wine and all fermented liquors. See Numbr. vi. 1-21. That this vow was in use in Paul's days, is evident from what Josephus has related of Bernice, Bell. ii. c. 15. init. "She was then (a. d. 66) at Jerusalem, performing a vow to God. For it is customary for those who have been afflicted with some distemper, or have laboured under any other difficulty, these vows are made, that they may, after their sickness, or other infirmity, to abstain from wine and shave the hair of their head." By the law, the Nazarite was to shave his head at the door of the tabernacle of the congregation. But as there were a vast number of Jews in the Gentile countries, who lived at a great distance from Jerusalem, they were obliged to dispense with the exactness of many things required by the law. Lardner, vol. i. p. 461. Elsewhere he adduced a passage of a Jewish book, quoted by Reland, which says, "They who make the vow of the Nazarite out of the land of Israel, shall go into it to complete the vow." This accounts for Paul's concern to keep the next feast at Jerusalem, Acts xviii. 31.

The vow of the four brethren, mentioned Acts xxi. 23, is likewise thought to have been the vow of the Nazarite. There is a passage in Josephus, concerning Herod Agrippa, which shows that it was no unusual thing now for zealous men, who had it in their power, to bear the whole, or a part of the charges of the sacrifices which the Nazarites were obliged to offer at the expiration of their vow. This passage I refer to is Ant. xx. 6. initio, where, having told that Claudius made Herod king of all Judea, he adds, "And he, as it was very likely for one to do who had so considerable an advancement, made all the expedition he could into his kingdom. And coming to Jerusalem, he offered sacrifices of thanksgiving, and omitted nothing that was prescribed by the law; for which reason he also ordered a good number of Nazarites to be shaved." That was the common phrase for completing the vow of the Nazarite, by offering the prescribed sacrifices; and therefore the brethren at Jerusalem, when they advised Paul to assist the four men in discharging their vow, did not say, Be at charges with them that they make their offerings, but that they may shave their heads. An action of this kind being extremely popular, and shewing great zeal for the law, the brethren at Jerusalem very prudently advised Paul to it, to shew that he did not contemn the institutions of Moses. Besides, it was one of those popular actions by which Agrippa recommended himself to the Jews when he took possession of the kingdom, as appears from the foregoing quotation.

No. XXIV. On the first day of the week, when the disciples came together to break bread.—From this passage, and from 1 Cor. xvi. 1, 3. John xx. 19. 26, it appears to have been the custom of the disciples, after our Lord's resurrection, to observe the first day of the week in honour of that event, by assembling themselves for the worship of God, and for celebrating the Lord's Supper. Accordingly, Justin Martyr, who wrote forty-four years after the death of the Apostle John, tells us, Apol. ii. 64. "On Sunday, all Christians in the city and country meet together, because it is the day of our Lord's resurrection, and then we hear read to us the writings of the prophets and apostles. This done, the president makes an oration to the assembly, to exhort them to imitate and do the things they hear: and then we all join in prayer; and afterwards we celebrate the sacrament, and they that are willing and able give alms." &c. Whitby's note on Acts xx. 7.

No. XXV. Teaching all men everywhere against the people.—Lardner, Cred. vol. i. p. 563. observes, that the Jews in Judea considered it as their due to have particular regard paid to them by their countrymen in the provinces, and by all the Gentiles who worshipped the true God, and who for that purpose assembled themselves with the Jews in their synagogues. And, in fact, the Jews out of Judea, and all the proselytes, showed great regard to the people of Jerusalem and of Judea, and were very ready to assist them in every difficulty. Thus, when they saw there the king of the Nazarites there was to be a deacon in the land of Judea, Acts xxix. 9, 'every man, according to his ability, determined to send relief unto the brethren which dwelt in Judea.' And in this resolution, not the Jews by birth alone, but the just proselytes also, and even the religious proselytes, joined: And having made a liberal collection, and sending it by the hands of Barnabas and Saul. In like manner, when that famine actually happened, Helena, queen of Adiabene, and Iazes her son, both of them proselytes to Judaism, contributed largely for the relief of the inhabitants of Jerusalem and of Judea, Joseph. Ant. xx. c. 2. § 6. Also, when the apostles at Jerusalem agreed that Paul should go among the Gentiles, they recommended it to him to remember the poor; which very thing he also made haste to do, Gal. ii. 10. Wherefore, the collections which Paul afterwards made, among all the churches of the Gentiles, for the saints in Judea, was no novelty. It had been often practised, and was founded in the best reason. As Paul writing to the Romans on this subject observed, there were bound to do this both in justice and in gratitude.—Rom. xvi. 27. 'They have been pleased, verily, and their debts they are. For if the Gentiles have partaken of their spiritual things, they ought certainly to minister to them in carnal things.' And considering, that in the persecution the brethren of Judea were often spoiled of their goods, (Heb. x. 36.), these collections were the more necessary.

Such being the principles and the expectations of the Jews in Judea, no wonder that the bigots among them were enraged, when they heard that Paul, instead of enjoining the converted Gentiles to observe the law of Moses, taught that they were entirely free from that law; for this was to break the tie by which the Jews held those heathens in subjection who had turned from idols to worship the true God. And therefore the outcry of the Jews against Paul, though wholly unjust, was every word of it expressive and popular, especially at Jerusalem: 'This is the man who teacheth all men everywhere against the people,' Acts xxii. 23.

No. XXVI. Tidings came to the chief captain of the legion.—Xωμήτως τεν στραταρχον. The word στραταρχον is used with considerable latitude. It signifies any gathering of soldiers, without determining their number.
hence it is applied to a legion. At other times, it signifies a much smaller number of soldiers. The other word, χαράτις, properly signifies the commander of a thousand men; but it is likewise used for a Roman military Tribune. Wherefore as there was always a legion stationed in Jerusalem, we may suppose that Lysias was the eldest or first Tribune, and, by consequence, that he was the commander of the garrison, and was intrusted by the governor, Felix, with the power which the chief officer under him at Jerusalem usually possessed. But the word χαράτις is likewise used to signify the captain of the temple, John xvii. 13, who is thought to have been a Jewish officer. And Luke speaks of σωτηριάν, the captain of the temple, Luke xxviii. 53. These, I suppose, were the persons who presided over the divisions of the priests and Levites employed in different ministrations in the temple; but the χαράτις, or captain of the temple, was he who had the command of the whole.

No. XXVII. Commanded him to be carried into the castle.—This was the castle Antonio, which was built by John Hyrcanus, high-priest and prince of the Jews, on a rock which stood at the angle of the northern and western porticoes of the outer court of the temple. It was at first named Baris. But Herod the great rebuilt it, and raised it so high as to command the temple, and added a sight of what passed in the two outer courts. On the side where it joined the porticoes of the temple, there were stairs which reached to each portico, by which the soldiers descended to keep guard in several places of the porticoes, especially during the great festivals, to suppress any disorders which might happen. Further, to render this fortress inaccessible, Herod faced the rock on which it stood with white polished stones for residing the completed the fortress, he named it Antonia, in honour of his friend Mark Antony. Afterward, when Judea was made a Roman province, the Romans always kept a strong garrison in that castle. And at the festivals, when the people flocked to Jerusalem in great multitudes, bodies of armed soldiers went down from this castle, and marched through the streets of Jerusalem, to prevent tumults: for on such occasions, more especially, the multitude was disposed to make disturbances.

No. XXVIII. Leddest out into the wilderness four thousand men (τιχων πονηρά) of the Sicarii.—The men of whom these were named Sicarii, from the small crooked swords or daggers (called by the Romans Sica) which they carried under their garments. With these they committed horrible murders in Jerusalem about this time: For their custom was to mix in the crowd at the great festivals, and to stab their enemies, even in the day-time; and to conceal their wickedness, they affected great indignation against the author of the slaughter. Nay, to such a pitch did they carry their cruelty, that they would kill any person whatever for hire. Thus Josephus, Ant. xx. 7. 5, tells us, that one Dorus, at the instigation of Felix the governor, hired some of these miscreants, who murdered the high-priest Jonathan.—The same historian informs us, (Ibid. c. 6.), that when Felix was procurator, a certain Egyptian came to Jerusalem, and pretending to be a prophet, persuaded the people to follow him to Mount Olivet, promising that they should see the walls of Jerusalem fall down at his command, and have a free entrance into the city over the ruins: but that Felix attacked them with an army, killed four hundred of them, and took two hundred captives, (whose death is related Acta xii. 23.), and the sister of Herod Agrippa the younger, before whom Paul pleaded his cause. He gave her to Azizus, king of the Emes-
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sense, on his consenting to embrace the Jewish religion. But she did not remain long with him: For Felix having seen this most beautiful of women, as Josephus calls her (Ant. xx. 5.), became violently in love with her, and sent his friend Simon, a Jew of Cyprus, who possessed the magic art, to persuade her to leave Azirius and marry him. This commission Simon executed so well, that Drusilla, to avoid the affronts put upon her by her sister Bernice, who envied her beauty, consented to marry Felix, though it was contrary to her religion.

This Drusilla having expressed a desire to hear Paul preach, her husband Felix sent for him, and they heard him concerning the faith in Christ. On that occasion Felix's conscience was awakened to such a degree by Paul's sermon, that he trembled. Nevertheless, he continued his cruel and unjust practices all the time his government lasted, which was about the space of two years: for Nero, in the sixth year of his reign, recalled him. After Felix was recalled, some of the principal Jews followed him to Rome, and accused him to the Emperor, who would have punished him, if it had not been for the prayers and entreaties of his brother Pallas, who then possessed the favour of Nero, as he had formerly done that of Claudius.

No. XXXI. He appealed from Festus to Cæsar.—That causes were by appeal removed from the courts in the provinces to Rome, is evident from Suetonius, who, in his life of Augustus, c. 33, says, "Appellations quoniam urbano perititatur Finarem delevit urbano, at provincialium, consularibus viris, quos singulariter Haemonius Augusti consilium invocavit, et Romanis citizens, tried for their life in the provinces, had a right to transfer their cause by appeal to Rome, is evident from Pliny, lib. x. epist. 97. Ad Traianum: "Et illi similis sumentes, quae quos gavis Romani erat, saeclis in urbem remittendos." 

No. XXXII. King Agrippa and his sister Bernice.—This is he who by Josephus is called King Agrippa the younger. He was the son of that Herod Agrippa whose death is related Acts xii. 23, and the grandson of Aristobulus, whom his father put to death, consequently being grand-grandson of the first Herod, called Herod the Great, in whose reign our Lord was born.

Herod the younger was in great favour with the Emperor Claudius, who gave him the kingdom of his uncle Herod, king of Chalcis. But he afterwards took it from him, and gave him the tetarchies of Philip, with Batanea, Trachonitis, and Abilene, which formerly Lyanidas possessed, Luke iii. 1. After this Nero gave it a part of Galilee, with the cities Tiberias, Tarritches, and Julias, beyond Joram, with fourteen villages.

Herod the younger was the last king of the Herod family: For he lived to see Jerusalem destroyed, and the Jewish nation sold as slaves to any who would purchase them. After that he went to Rome, where, as Dio informs us, he obtained priestly honours, and lived in the palace with his sister Bernice. This is the lady mentioned in the Acts. She was first married to her uncle Herod, king of Chalcis: but after his death, being talked of as criminally familiar with her brother Agrippa, she married Polemon king of Cilicia, to quash that rumour. But soon after, influenced more by lawd inclination than by a regard to her reputation, she divorced Polemon, and remarried to her brother; by whom the rumour of their unlawful commerce was again revived.

Agrippa and Bernice were living together when Festus arrived in the province. They came therefore to Cesarea, to congratulate Festus upon his advancement to the procuratorship. On that occasion, Agrippa having expressed a desire to hear Paul, Festus gratified him by pro-
ducing the apostles, in the place of hearing, before him and Bernice, and the Tribunes, and all the principal men of Cesarea: that the apostle had a new opportunity of speaking of his own defence; which he did with effect, that Agrippa declared, in the presence of the whole assembly, that he had done nothing worthy of death; and that he might have been set at liberty, if he had not appeared to Cæsar.

Tacitus has spoken of Bernice's beauty, and of the court which was paid by Vespasian to her magnificent presents, and of the love which his son Titus has to her. Hist. lib. ii. c. 81. "Nec minore animo Regina Berenice partes jurebat, florere statum formare, et semi que Vespassiano, magnificiaria vanum, grata." And, speaking of Vespasian's son Titus, the same historian says, Hist. lib. ii. c. 2. "Neque abhorrebat a Berenice juvenilis animo." Suetonius adds, the Titus promised to marry her: For, after mentioning Titus's cruelty, he speaks of his lust, c. 7. "Nec minus libido, proper excitatorum et spadonum grex, properque inaegnum quem Berenices amor, cui etiam nuptias pollicitur ferat." Nevertheless, after he became emperor, he, for reasons of state, dismissed Bernice, though with great regret: "Berenices ex urbe dimissi, invitae invitavit." Titus Vesp. c. 7.

No. XXXIII. He called on all the Jews present to bear witness.—Bishop Lowth, in his note on Isai. lxi. 8. tells us, "It is said in the Mishna, that before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier, in these words: Quaestor imperii est in Israel, verissima, et deecaret de eo. On which passage the Gemara of Babylon adds, 'That before the death of Jesus this proclamation was made for forty days, but no defence could be found.' On which words Lardner observes, 'It is truly surprising to see such falsehoods contrary to well-known facts,' Testimonia, vol. i. p. 198. The report is certainly false; but this false report is found in the compendium that there was such a custom, and so far confirms the account above given from the Mishna. The Mishna was composed in the middle of the second century: Lardner ascribes it to the year of Christ 160.

Now it is plain, from the history of the Four Evangelists, that in the trial and condemnation of Jesus no such rule was observed; (the Lord Christ, by the count of the Mishna, it must have been in practice at that time;) no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the high-priest, when he asked him of his disciples and of his doctrine: 'I speak openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why sakest thou me? Ask them which heard me, what I have said unto them: Behold they know what I said;' John xvii. 20, 21. This therefore was one remarkable instance of hardihood and impudence, among others presented by the prophet, which our Saviour underwent in his trial and sufferings.

"St. Paul likewise, in similar circumstances, standing before the judgment-seat of Festus, seems to complain of the same unjust treatment; that no one was called, or would appear, to vindicate his character: 'My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify, that after the strictest sect of our religion I lived a Pharisee;' Acts xxvi. 4, 5."—Thus far Lowth.
To comprehend the force and propriety of the above appeal to the Jews who were present at the apostle’s defence before Agrippa, the full extent of his expression, *My manner of life*, must be attended to and understood. For the apostle did not mean only, that all the Jews knew his education was at the first among his own nation at Jerusalem, but likewise that they knew the other particulars which he mentioned in the subsequent parts of his defence; namely, that *after the strictest sect of their religion he lived a Pharisee,* ver. 5.—*That he thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth,* ver. 9.—*That he did these things in Jerusalem: That many of the saints he shut up in prison, having received authority from the chief priests so to do. And that when they were put to death, he gave his voice against them,* ver. 10, alluding to his behaviour at the stoning of Stephen. *That he punished them oft in every synagogue, and compelled them to blaspheme Jesus; and that being exceedingly mad against them, he persecuted them even to foreign cities,* ver. 11.—*In particular, that *he went to Damascus with authority and commission from the chief priests,* ver. 12.—*That if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem,* Acts ix. 2, namely, to be punished.—*All these things the Jews, who were present at his defence before Agrippa in Cæsarea, well knew. He therefore called on them in this public manner to attest the truth of them, because they were clear proofs of his bitter enmity to the Christians; and demonstrated, that his forsaking the party of the chief priests, and going over to the Christians, whereby he subjected himself to the hatred of the Jews, could be owing to nothing but to the appearing of Jesus to him on the road to Damascus; of which he gave Agrippa an account in the remaining part of his speech, ver. 12–15. At the same time he told him, that Jesus said to him, *I have* appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in which I will appear unto thee *afterwards.* 19. Whereupon, O king Agrippa, I was not disobedient to the heavenly vision; 20. But shewed first to them of Damascus, &c. that they should repent, and do works meet for repentance.* He added, ver. 22. That in his discourse to the Jews and Gentiles, *he said no other things than those which the prophets and Moses did say should come; 33. That the Christ should suffer, and should be the first who should rise from the dead, and should shew light to the people, and to the Gentiles.*—The apostle having given this account of his conversion to Christianity, and of the doctrine which he taught after he became a Christian, the one appeared so rational, and the other so consonant to the writings of Moses and the prophets, that Agrippa entertained a favourable opinion of Paul, and declared that he had done nothing worthy of death, or of bonds.

No. XXXIV. *The island was called Melitæ.—Bryant, Observ. on Ancient History, contends, that this island was not Malta, because Malta is not in the Adriatic Sea, notwithstanding Bochart endeavours to prove it to be so; but it was an island belonging to Dalmatia, called anciently Melitæ, but is now called Milest in the Slavonians, and is subject to Ragusa. In support of his opinion Bryant cites ancient authors, who, in enumerating the Adriatic islands, mention Melitæ very particularly, and say that it was twenty stadia distant from Corecyra Melaina; and among the rest Pliny, Nat. Hist. lib. iii. c. 36. who reckons it among the Adriatic islands, and adds, *Unde Catulci Melitæos appellari Callima chus auct. est.*
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THE END.