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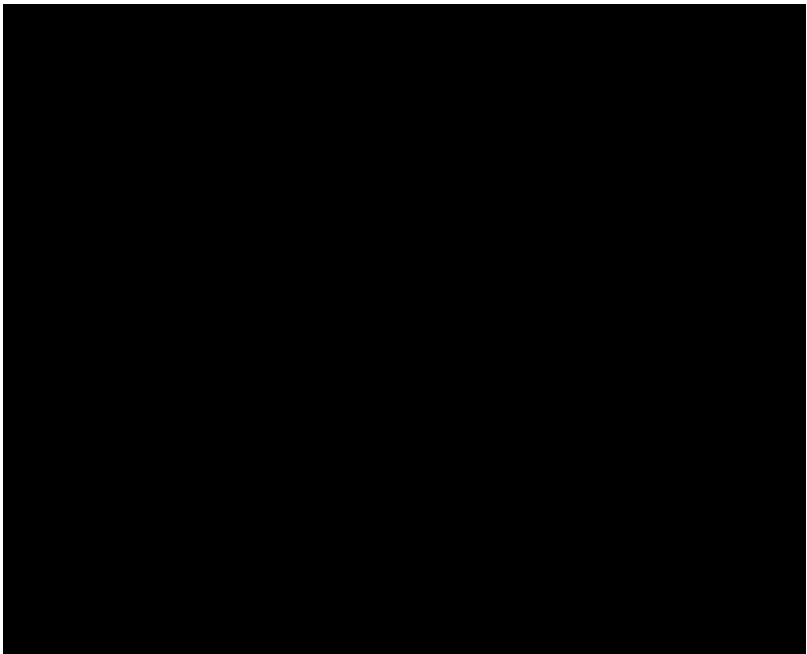
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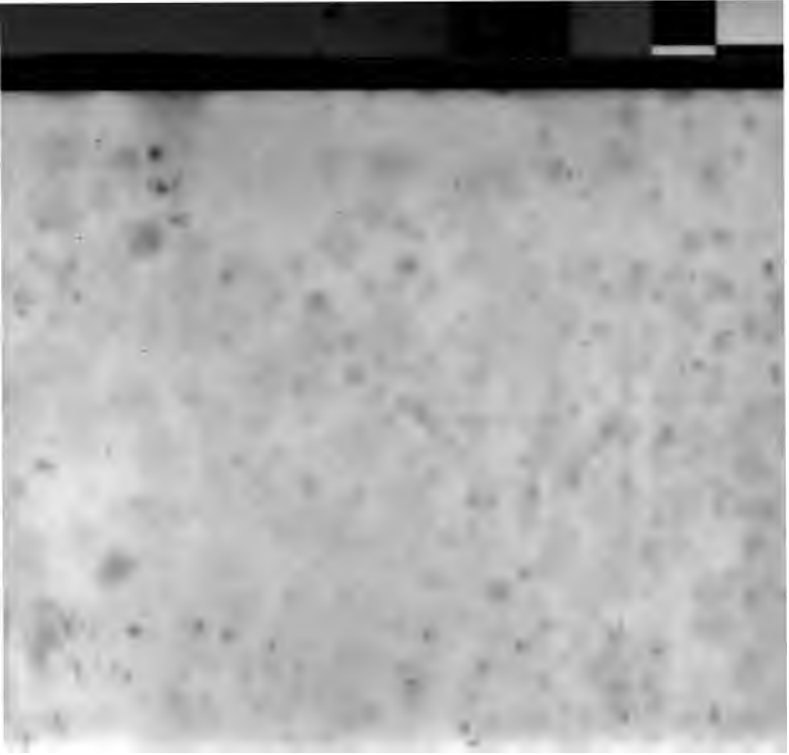
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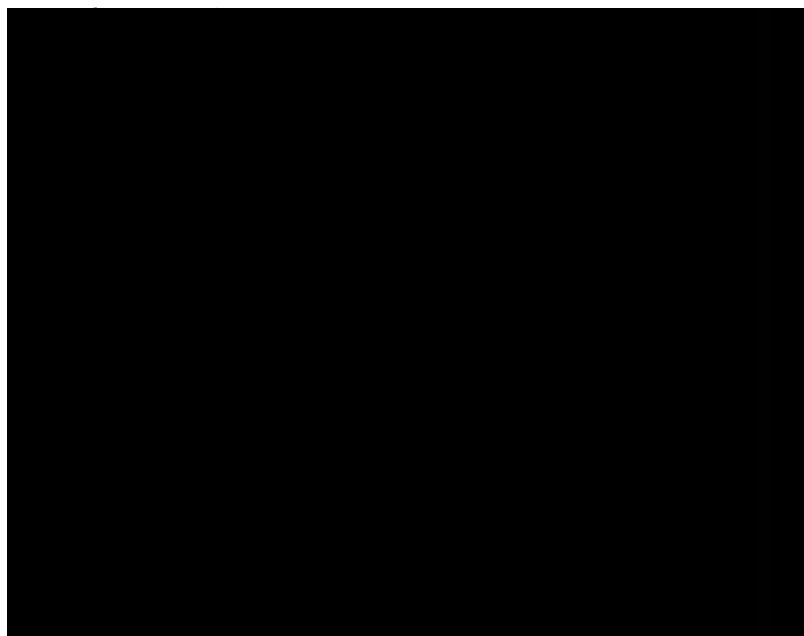
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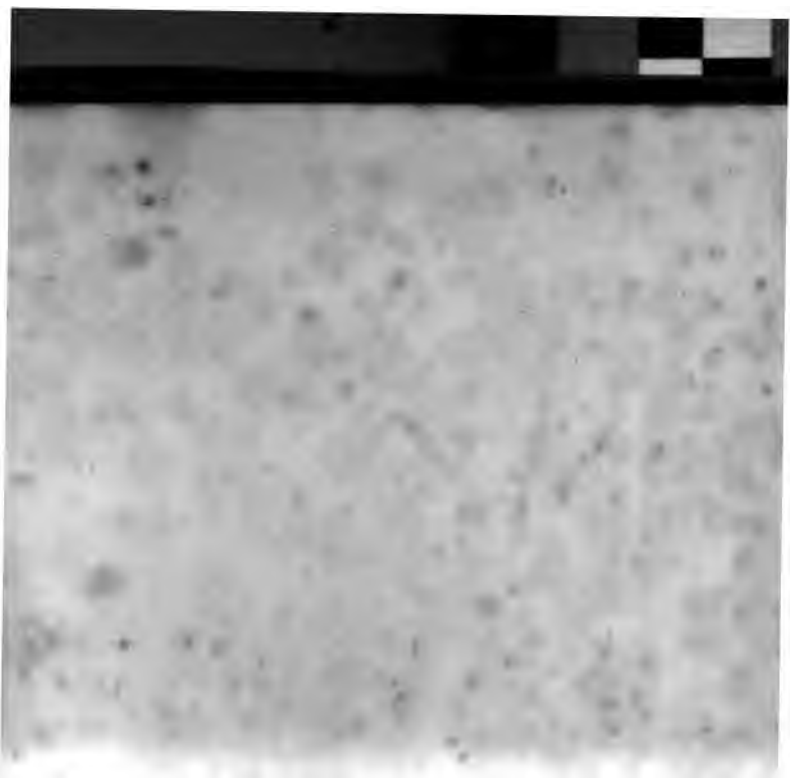
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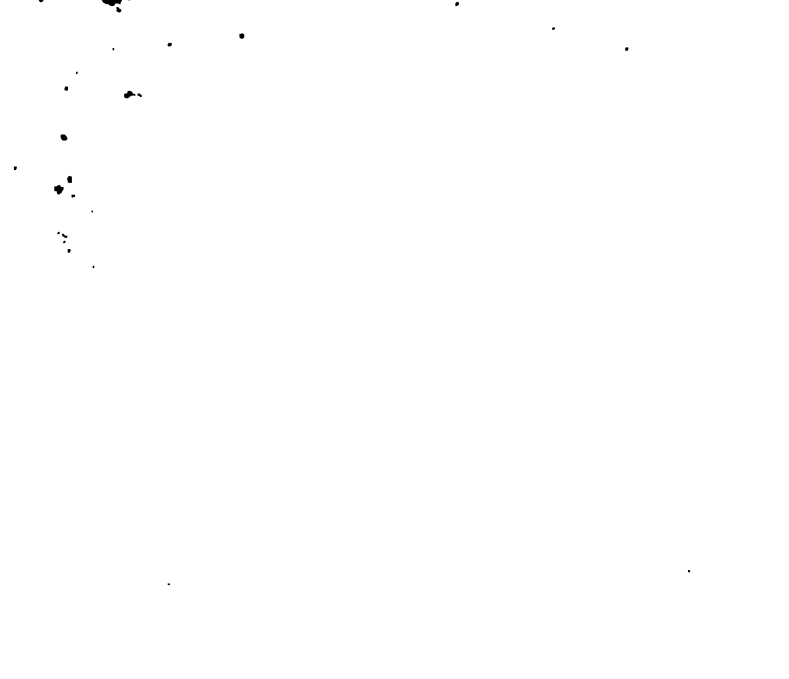


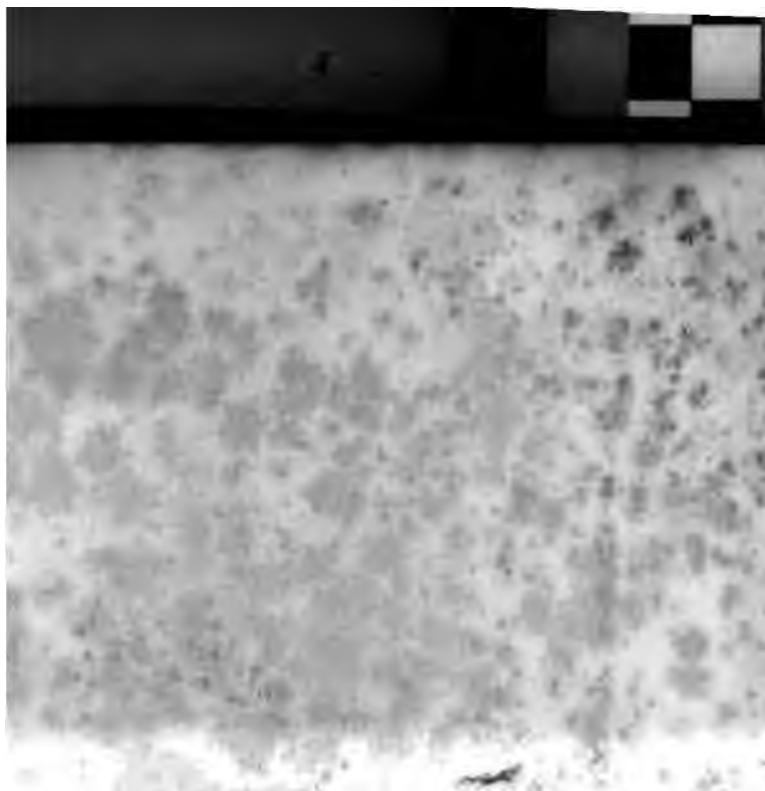
THE PORTABLE COMMENTARY.





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CANAAN
OR
PALESTINE
to illustrate the
NEW
TESTAMENT.



The Portable Commentary.

A

COMMENTARY,

CRITICAL AND EXPLANATORY,

ON THE

OLD AND NEW TESTAMENTS,

BY THE

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AND THE

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1.



INTRODUCTION TO THE GOSPELS AND ACTS.

THE GOSPEL ACCORDING TO S. MATTHEW.

Author of this Gospel was a publican or tax-gatherer, residing at Capernaum, on the western shore of the sea of Galilee. As to his identity with the "Levi" of the Second and Third Gospels, and other particulars, see on Matthew. Hardly anything is known of his apostolic labours. That, after preaching to his countrymen in Palestine, he went East, is the general testimony of antiquity; but the precise scene or scenes of his ministry cannot be determined. He died a natural death, may be concluded from the belief of the best-informed of the Fathers—that of the apostles James the greater, Peter, and Paul, suffered martyrdom. That the first Gospel was written by this apostle is testimony of all antiquity.

As to the date of this Gospel we have only internal evidence, and that far from decisive. Accordingly, opinion is much divided. That it was the first issued of all the Gospels was universally believed. Hence, although in the order of the MSS., those by the two apostles were placed first in the oldest MSS. of the Old Latin version, while in all the Greek with scarcely an exception, the order is the same as in our Bibles, the Gospel according to Matthew is in every case first. And as this Gospel is of all the four the one which bears the most evident marks of having been prepared and edited with a special view to the Jews—who certainly first required a written Gospel, and would be the first to make it—there can be no doubt that it was issued before any of the others. That it was written before the destruction of Jerusalem is equally certain; for, as Hug observes (Introduction to the New Testament, p. 216, Fosdick's translation), when our Lord's prophecy of that awful event, on coming to the warning about "the abomination of desolation" they should "see standing in the holy place," he interprets (contrary to his invariable practice, which is to refer it to a call to his readers to read intelligently—"Whoso readeth, let him understand" (Matthew, 24. 15)—a call to the divine signal for flight which could be intended only for those who lived before the event. But how long that event this Gospel was written is not so clear. Some internal evidences seem to imply a very early date. Since Jewish Christians were, for five or six years, exposed to persecution from their own countrymen—until the Jews, being vexed by the Romans, had to look to themselves—it is not likely (it is argued) that they should be left so long without a written Gospel to reassure and sustain them, and Matthew's Gospel was eminently fitted for that purpose. But the to which Luke refers in his Introduction (see on Luke, 1. 1-4) would be sufficient for a time, especially as the living of the "eye-witnesses and ministers of the word" was yet sounding abroad. Other considerations in favour of a very late date—such as the tender way in which the author seems studiously to speak of Herod Antipas, as if still reigning, a writing of Pilate apparently as if still in power—seem to have no foundation in fact, and cannot therefore be ground of reasoning as to the date of this Gospel. Its Hebrew structure and hue, though they prove, as we think, the Gospel must have been published at a period considerably anterior to the destruction of Jerusalem, are no evidence in favour of so early a date as A.D. 37 or 38—according to some of the Fathers, and, of the moderns, Tillmann, &c. Ouse, Birks, Trepelles. On the other hand, the date suggested by the statement of Irenæus (3. 1), that Matthew wrote his Gospel while Peter and Paul were at Rome preaching and founding the Church—or after A.D. 60—though by the majority of critics are in favour of it, would seem rather too late, especially as the Second and Third Gospels, were doubtless published, as well as this one, before the destruction of Jerusalem, had still to be issued. Certainly, statements as the following, "Wherefore that field is called the field of blood *unto this day*;" "And this saying is only reported among the Jews *unto this day*!" (Matthew, 27. 8, and 28. 16), bespeak a date considerably later than the recorded. We incline, therefore, to a date intermediate between the earlier and the later dates assigned to this Gospel, & pretending to greater precision.

We have adverted to the strikingly Jewish character and colouring of this Gospel. The facts which it selects, the to which it gives prominence, the cast of thought and phraseology—all bespeak the Jewish point of view from which it was written and to which it was directed. This has been noticed from the beginning, and is universally acknowledged.

It is of the greatest consequence to the right interpretation of it; but the tendency among some even of the best Germans to infer, from this special design of the First Gospel, a certain laxity on the part of the Evangelist in the statement of his facts must be guarded against.

By far the most interesting and important point connected with this Gospel is the language in which it is written. It is believed by a formidable number of critics that this Gospel was originally written in what is loosely called Aramaic, but more correctly Aramaic, or Syro-Chaldaic, the native tongue of the country at the time of our Lord; and that the Greek Matthew which we now possess is a translation of that work, either by the Evangelist himself or some unknown translator. The evidence on which this opinion is grounded is wholly external. But it has been deemed conclusive by Grotius, &c. (and his translator) Marsh, Townson, Campbell, Olshausen, Græsvell, Meyer, Erard, Lange, Davidson, Grelot, &c. Weister and Wilkinson, &c. The evidence referred to cannot be given here, but will be found, with remarks on satisfactory character, in the Introduction to the Gospels prefixed to our larger Commentary, pp. xxviii-xxxii.

How stand the facts as to our Greek Gospel? We have not a tittle of historical evidence that it is a translation by Matthew himself or any one else. All antiquity refers to it as the work of Matthew the publican and apostle. The other Gospels are ascribed to their respective authors. This Greek Gospel was from the first received by the Church as an integral part of the one Quadriform Gospel. And while the Fathers often advert to the two Gospels which we now possess as apostles, and the two which we have from men not apostles—in order to show that as that of Mark leans so much on Peter, and that of Luke on Paul, these are really no less apostolical than the other two—though we attach less value to this circumstance than they did, we cannot but think it striking that, in thus speaking, they never drop a hint as to the apostolic authority of the Greek Matthew had ever been questioned on the ground of its not being the original.

INTRODUCTION TO THE GOSPELS AND ACTS.

Further, not a trace can be discovered in this Gospel itself of its being a Translation. Michaels tried to detect, and fancied that he had succeeded in detecting, one or two such. Other Germans since, and Davidson and Cureton among ourselves, have made the same attempt. But the entire failure of all such attempts is now generally admitted, and candid advocates of a Hebrew original are quite ready to own that none such are to be found, and that but for external testimony no one would have imagined that the Greek was not the original. This they regard as showing how perfectly the translation has been executed; but those who know best what translating from one language into another is, will be the readiest to own that this is tantamount to giving up the question. This Gospel proclaims its own originality in a number of striking points; such as its manner of quoting from the Old Testament, and its phraseology in some peculiar cases. But the close verbal coincidences of our Greek Matthew with the next two Gospels must not be quite passed over. There are but two possible ways of explaining this. Either the translator, sacrificing verbal fidelity in his Version, intentionally conformed certain parts of his author's work to the Second and Third Gospels—in which case it can hardly be called Matthew's Gospel at all—or our Greek Matthew is itself the original.

Moved by these considerations, some advocates of a Hebrew original have adopted the theory of a *double original*; the external testimony, they think, requiring us to believe in a Hebrew original, while internal evidence is decisive in favour of the originality of the Greek. This theory is espoused by *Guericke, Olshausen, Thiersch, Townson, Trapelles, &c.* But, besides that this looks too like an artificial theory, invented to solve a difficulty, it is utterly void of historical support. There is not a vestige of testimony to support it in Christian antiquity. This ought to be decisive against it.

It remains, then, that our Greek Matthew is the original of that Gospel, and that no other original ever existed. It is greatly to the credit of Dean *Alford*, that after maintaining, in the first edition of his 'Greek Testament' the theory of a Hebrew original, he thus expresses himself in the second and subsequent editions: 'On the whole, then, I find myself constrained to abandon the view maintained in my first edition, and to adopt that of a Greek original.'

One argument has been adduced on the other side, on which not a little reliance has been placed; but the determination of the main question does not, in our opinion, depend upon the point which it raises. It has been very confidently affirmed that the Greek language was not sufficiently understood by the Jews of Palestine, when Matthew published his Gospel, to make it at all probable that he would write a Gospel, for their benefit in the first instance, in that language. Now, as this merely alleges the improbability of a Greek original, it is enough to place against it the evidence already adduced, which is positive, in favour of the sole originality of our Greek Matthew. It is indeed a question how far the Greek language was understood in Palestine at the time referred to. But we advise the reader not to be drawn into that question as essential to the settlement of the other one. It is an element in it, no doubt, but not an essential element. There are extremes on both sides of it. The old idea, that our Lord hardly ever spoke anything but Syro-Chaldae, is now pretty nearly exploded. Many, however, will not go the length, on the other side, of *Hug* (in his Introduction, pp. 226, &c.) and *Roberts' Discussions*, &c., pp. 25, &c.). For ourselves, though we believe that our Lord, in all the more public scenes of His ministry, spoke in Greek, all we think it necessary here to say is, that there is no ground to believe that Greek was so little understood in Palestine as to make it improbable that Matthew would write his Gospel exclusively in that language--

INTRODUCTION TO THE GOSPELS AND ACTS.

he was the same person with the John Mark of the Gospels.' But *Grotius* thought differently, and so did *Schleiermacher*, *Ussell*, *Burton*, and *de Costa*; and the grounds on which it is concluded that they were two different persons appear a quite unanswerable. 'Of John, surnamed Mark,' says *Campbell*, in his Preface to this Gospel, 'one of the first things worth is, that he attended Paul and Barnabas in their apostolical journeys, when these two travelled together (Acts, 15; 18, 21). And when afterwards there arose a dispute between them concerning him, inasmuch that they separated, he accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably a year after, we find Paul again employing Mark's assistance, recommending him, and giving him a very honourable testimony (Colossians, 4. 10; 2 Timothy, 4. 11; Philomon, 24). But we hear not a syllable of his attending Peter as his minister, assisting him in any capacity; and yet, as we shall presently see, no tradition is more ancient, more uniform, and better sustained by internal evidence, than that Mark in his Gospel, was but 'the interpreter of Peter,' who, at the close of his 2 Epistle, speaks of him as 'Marcus my son' (1 Peter, 5. 13), that is, without doubt, his son in the Gospel—converted to this through his instrumentality. And when we consider how little the Apostles Peter and Paul were together—how soon they even met—how different were their tendencies, and how separate their spheres of labour, is there not, in the sense of all evidence of the fact, something approaching to violence in the supposition that the same Mark was the intimate associate of both? 'In brief,' adds *Campbell*, 'the accounts given of Paul's attendant, and those of Peter's interpreter, concur in nothing but the name, Mark or Marcus; too slight a circumstance to conclude the sameness of the man from, especially when we consider how common the name was at Rome, and how customary it was for the Jews in that age to assume some Roman name when they went thither.'

Regarding the Evangelist Mark, then, as another person from Paul's companion in travel, all we know of his personal history is that he was a convert, as we have seen, of the apostle Peter. But as to his Gospel, the tradition regarding Peter's aid in it is so ancient, so uniform, and so remarkably confirmed by internal evidence, that we must regard it as an established fact. 'Mark,' says *Facius* (according to the testimony of Eusebius, *Eccelesiastical History*, 3. 39) 'becoming the interpreter of Peter, wrote accurately, though not in order, whatever he remembered of what was either said or done by Christ; he was neither a hearer of the Lord nor a follower of Him, but afterwards, as I said (he was a follower), of Peter, who copied the discourses for use, but not according to the order in which they were uttered by the Lord.' To the same effect *Irenæus* (*adv. Hæreses*, 3. 1); 'Matthew published a Gospel while Peter and Paul were preaching and founding a Church at Rome; and after their departure (or decease), Mark, the disciple and interpreter of Peter, he also gave forth as in writing the things which were preached by Peter.' And *Clement of Alexandria* is still more specific, in a passage served to us by Eusebius (*Eccelesiastical History*, 6. 14): 'Peter, having publicly preached the word at Rome, and spoken to the Gospel by the Spirit, many of those present exhorted Mark, as having long been a follower of his, and remembering what he had said, to write what had been spoken; and that having prepared the Gospel, he delivered it to those who desired him for it; which, when Peter came to the knowledge of, he neither decidedly forbade nor encouraged him.' *Origen's* own testimony, however, from other accounts, is rather different: that Peter's hearers were so penetrated by preaching that they gave Mark, as being a follower of Peter, no rest till he consented to write his Gospel, as a memoir of his oral teaching; and 'that the apostle, when he knew by the revelation of the Spirit what had been done, was agrieved with the zeal of those men, and sanctioned the reading of the writing (that is, of this Gospel of Mark) in the church' (*Eccelesiastical History*, 2. 18). And giving in another of his works a similar statement, he says that 'Peter, from a sense of humility, did not think himself qualified to write the Gospel; but Mark, his acquaintance and pupil, is said to have recorded his relations of the actions of Jesus. And Peter testifies these things of himself; for all things that are written by Mark are said to be memoirs of Peter's discourses.' It is needless to go further—to *Origen*, who says Mark composed his Gospel 'as Peter guided' or 'directed him, who, in his Catholic Epistle, calls him his son,' &c.; and to *Jerome*, who but echoes Eusebius.

This, certainly, is a remarkable chain of testimony; which, confirmed as it is by such striking internal evidence, may be regarded as establishing the fact that the Second Gospel was drawn up mostly from materials furnished by Peter. In *Costa's* 'Four Witnesses' the reader will find this internal evidence detailed at length, though all the examples are not equally convincing. But if the reader will refer to our remarks on Mark, 16. 7, and John, 18. 27, he will have convincing evidence of a Petrine hand in this Gospel.

It remains only to advert, in a word or two, to the readers for whom this Gospel was, in the first instance, designed, the date of it. That it was not for Jews but Gentiles, is evident from the great number of explanations of Jewish customs, opinions, and places, which to a Jew would at that time have been superfluous, but were highly needful to a Gentile. We can here but refer to chs. 2. 18; 7. 3, 4; 12. 18; 13. 3; 14. 12; 15. 42, for examples of these. Regarding the date of this Gospel—about which nothing certain is known—if the tradition reported by Irenæus can be relied on, that it was written some, 'after the departure of Peter and Paul,' and if by that word 'departure' we are to understand their death, we date it somewhere between the years 64 and 69; but in all likelihood this is too late. It is probably nearer the truth to date it eight or ten years earlier.

THE GOSPEL ACCORDING TO S. LUKE.

THE writer of this Gospel is universally allowed to have been Lucas (an abbreviated form of Lucanus, as Silas of Thessalonians), though he is not expressly named either in the Gospel or in the Acts. From Colossians, 4. 14, we learn that he was a "physician;" and by comparing that verse with v. 10, 11—in which the apostle enumerates all those of the circumcision who were then with him, but does not mention Luke, though he immediately afterwards sends a salutation from us—we gather that Luke was not a born Jew. Some have thought he was a freed-man (*libertinus*), as the Romans valued the healing art on persons of this class and on their slaves, as an occupation beneath themselves. His intimate acquaintance with Jewish customs, and his facility in Hebraic Greek, seem to show that he was an early convert to the new Faith; and this is cursorily confirmed by Acts, 21. 27-29, where we find the Jews enraged at Paul's supposed

INTRODUCTION TO THE GOSPELS AND ACTS.

introduction of Greeks into the temple, because they had seen "Trochimus the Ephesian" with him; and as we know that Luke was with Paul on that occasion, it would seem that they had taken him for a Jew, as they made no mention of him. On the other hand, his fluency in classical Greek confirms his Gentile origin. The time when he joined Paul's company is clearly indicated in the Acts by his changing (at ch. 16. 10) from the third person singular ("he") to the first person plural ("we"). From that time he hardly ever left the apostle till near the period of his martyrdom (2 Timothy, 4. 11). Eusebius makes him a native of Antioch. If so, he would have every advantage for cultivating the literature of Greece, and such medical knowledge as was then possessed. That he died a natural death is generally agreed among the ancients; Gregory Nazianzen alone affirming that he died a martyr.

The time and place of the publication of his Gospel are alike uncertain. But we can approximate to it. It must at any rate have been issued before the Acts, for there the 'Gospel' is expressly referred to as the same author's "former treatise" (Acts, 1. 1). Now the book of the Acts was not published for two whole years after Paul's arrival as a prisoner at Rome, for it concludes with a reference to this period; but probably it was published soon after that, which would appear to have been early in the year 63. Before that time, then, we have reason to believe that the Gospel of Luke was in circulation, though the majority of critics make it later. If we date it somewhere between A.D. 50 and 63, we shall probably be near the truth; but nearer it we cannot with any certainty come. Conjectures as to the place of publication are too uncertain to be mentioned here.

That it was addressed, in the first instance, to Gentile readers, is beyond doubt. This is no more, as Davidson remarks, ('Introduction,' p. 186), than was to have been expected from the companion of an 'apostle of the Gentiles,' who had witnessed marvellous changes in the condition of many heathens by the reception of the Gospel. But the explanations in his Gospel of things known to every Jew, and which could only be intended for Gentile readers, make this quite plain—see chs. 1. 26; 4. 31; 5. 26; 21. 37; 22. 1; 24. 13. A number of other minute particulars, both of things inserted and of things omitted, confirm the conclusion that it was Gentiles whom this Evangelist had in the first instance in view.

We have already adverted to the classical style of Greek which this Evangelist writes—just what might have been expected from an educated Greek and travelled physician. But we have also observed that along with this he shows a wonderful flexibility of style, so much so, that when he comes to relate transactions wholly Jewish, where the speakers and actors and incidents are all Jewish, he writes in such Jewish Greek as one would do who had never been out of Palestine, or mixed with any but Jews. In *de Coena's* 'Four Witnesses' will be found some traces of 'the beloved physician' in this Gospel. But far more striking and important are the traces in it of his intimate connexion with the apostle of the Gentiles. That one who was so long and so constantly in the society of that master-mind has in such a work as this shown no traces of that connexion, no stamp of that mind, is hardly to be believed. Writers of Introductions seem not to see it, and take no notice of it. But those who look into the interior of it will soon discover evidences enough in it of a *Pauline* cast of mind. Referring for a number of details to *de Coena*, we notice here only two examples. In 1 Corinthians, 11. 23, Paul ascribes to an express revelation from Christ Himself the account of the Institution of the Lord's Supper which he there gives. Now, if we find this account differing in small yet striking particulars from the accounts given by Matthew

x of Jesus died before this, or went with John to Ephesus, where she died and was buried, is not agreed. One or
otes of his later days have been handed down by tradition, one at least bearing marks of reasonable probability,
not necessary to give them here. In the reign of Domitian (A.D. 81-96) he was banished to "the isle that is
more" (a small rocky and then almost uninhabited island in the Egean sea), "for the word of God and for the
of Jesus Christ" (Revelation, 1. 9). Irenæus and Eusebius say that this took place about the end of Domitian's
at he was thrown into a cauldron of boiling oil, and miraculously delivered, is one of those legends which, though
y Tertullian and Jerome, is entitled to no credit. His return from exile took place during the brief but tolerant
erva; he died at Ephesus in the reign of Trajan (Eusebius, *Ecclesiastical History*, 3. 23), at an age above 90,
to swim; according to others, 160; and even 126, according to others still. The intermediate number is generally
as probably the nearest to the truth.

the date of this Gospel, the arguments for its having been composed before the destruction of Jerusalem (though
by some superior critics) are of the slenderest nature: such as the expression in ch. 3. 2. "there is at Jerusalem,
sep gaba, a pool," &c.; there being no allusion to Peter's martyrdom as having occurred according to the prediction
12—a thing too well known to require mention. That it was composed long after the destruction of Jerusalem,
the demise of all the other apostles, is next to certain, though the precise time cannot be determined. Probably
saw his banishment, however; and if we date it between the years 90 and 94, we shall probably be pretty near

The readers for whom it was more immediately designed, that they were Gentiles we might naturally presume
nesses of the date; but the multitude of explanations of things familiar to every Jew puts this beyond all question.
but was ever thrown upon the genuineness and authenticity of this Gospel till about the close of the last century,
these embodied in any formal attack upon it till Bretschneider, in 1830, issued his famous treatise ('*Probabilia*,'
conclusions of which he afterwards was candid enough to admit had been satisfactorily disproved. To advert
could be as painful as unnecessary; consisting as they mostly do of assertions regarding the Discourses of our Lord
in this Gospel which are revolting to every spiritual mind. The Tubingen school did their best, on their peculiar
meaning, to galvanize into fresh life this theory of the post-Joannean date of the Fourth Gospel; and some Unit-
tians in this country still cling to it. But to use the striking language of von Oestersee regarding similar specula-
he Third Gospel, 'Behold, the feet of them that shall carry it out dead are already at the door' (Acts, 5. 21). Is
mind of the least elevation of spiritual discernment that does not see in this Gospel marks of historical truth and
ing glory such as none of the other Gospels possess, brightly as they too attest their own verity; and who will
dy to say that if not historically true, and true just as it stands, it never could have been by mortal man com-
conceived?

e peculiarities of this Gospel we note here only two. The one is its reflective character. While the others are
writes, the Fourth Evangelist 'pauses, as it were, at every turn,' as *de Costis* says ('*Four Witnesses*,' p. 234), 'at
no give a reason, at another to fix the attention, to deduce consequences, or make applications, or to give utterance
gangs of praise.' See chs. 2. 20, 21, 22-25; 4. 1, 2; 7. 37-39; 11. 12, 13, 49-53; 21. 12, 19, 22, 23. The other peculiarity
spel is its supplementary character. By this, in the present instance, we mean something more than the studi-
tith which he omits many most important particulars in our Lord's history, for no conceivable reason but that
already familiar as household words to all his readers, through the three preceding Gospels, and his substituting
f these an immense quantity of the richest matter not found in the other Gospels. We refer here more particu-
e authors of the additions which distinguish this Gospel; particularly the notices of the different passovers which
luring our Lord's public ministry, and the record of His teaching at Jerusalem, without which it is not too much
we could have had but a most imperfect conception either of the duration of His ministry or of the plan of it.
er features of these additions is quite as noticeable and not less important. 'We find,' to use again the words
to v. 228. 229. slightly abridged, 'only six of our Lord's miracles recorded in this Gospel, but these are all of

INTRODUCTION TO THE GOSPELS AND ACTS.

THE ACTS OF THE APOSTLES.

THIS book is to the Gospels what the fruit is to the tree that bears it. In the Gospels we see the corn of wheat falling into the ground and dying; in the Acts we see it bringing forth much fruit (John, 12. 24). There we see Christ purchasing the Church with His own blood: here we see the Church, so purchased, rising into actual existence; first among the Jews of Palestine, and next among the surrounding Gentiles, until it gains a footing in the great capital of the ancient world—sweeping majestically from Jerusalem to Rome. Nor is this book of less value as an Introduction to the Epistles which follow it, than as a Sequel to the Gospels which precede it. For without this history the Epistles of the New Testament—presupposing, as they do, the historical circumstances of the parties addressed, and deriving from these so much of their freshness, point, and force—would in no respect be what they now are, and would in a number of places be scarcely intelligible.

The genuineness, authenticity, and canonical authority of this book were never called in question within the ancient Church. It stands immediately after the Gospels, in the catalogues of the *Homologumena*, or universally acknowledged books of the New Testament (see Introduction to our larger Commentary, Vol. V. pp. iv, v). It was rejected, indeed, by certain heretical sects in the second and third centuries—by the Eblonites, the Severians (see Eusebius, Ecclesiastical History, 4. 29), the Marcionites, and the Manicheans: but the totally unorthodox character of their objections (see Introduction above referred to, pp. xiii, xiv) not only deprives them of all weight, but indirectly shows on what solid grounds the Christian Church had all along proceeded in recognising this book.

In our day, however, its authenticity has, like that of all the leading books of the New Testament, been made in Germany the subject of keen and protracted controversy. First, *de Wette*, while admitting Luke to be the author of the entire work, pronounces the earlier portion of it to have been drawn up from unreliable sources ('Einsleitung,' 3a and 3 C). But the Tubingen school, with *Baur* at their head, have gone much further. As their fantastic theory of the post-Joannean date of the Gospels could not pretend even to a hearing so long as the authenticity of the Acts of the Apostles remained unshaken, they contend that the earlier portion of this work can be shown to be unworthy of credit, while the latter portion is in flat contradiction to the Epistle to the Galatians—which this school regard as unassailable—and bears internal evidence of being a designed distortion of facts for the purpose of setting up the Catholic form which Paul gave to Christianity in opposition to the narrow Judaism but original form of it which Peter preached, and which after the death of the apostles was held exclusively by the sect of the Eblonites. It is painful to think that one so lately deceased should have spent so many years, and, aided by learned and acute disciples, in different parts of the argument, should have expended so much learning, research, and ingenuity, in attempting to build up a hypothesis, regarding the origination of the leading books of the New Testament, which outrages all the principles of sober criticism and legitimate evidence. As a school, this party at length broke up: its head, after living to find himself sole defender of the theory as a whole, left this

INTRODUCTION TO THE GOSPELS AND ACTS.

B. 25, and the entrance of Porcius Festus upon the procuratorship (ch. 24, 27)—with the intervals specified between occurrences in the apostle's life and others (such as ch. 20, 31; 24, 27; 28, 30; and Galatians, 1, and 2.)—that we can thread way through the difficulties that surround the chronology of the apostle's life, and approximate to certainty. Immense work has been brought to bear upon the subject, but the learned, as might be expected, are greatly divided. Every year been fixed upon as the probable date of the apostle's conversion, from A.D. 31 [Hengel] to A.D. 42 [Eusebius]. But the list of authorities is in favour of dates ranging between 35 and 40, a difference of not more than five years; and the largest number of authorities is in favour of the year 37 or 38. Taking the former of these, to which opinion largely inclines, the following Table will be useful to the student of apostolic History:—

A. D.	37.	PAUL'S CONVERSION.	Acts, 9. 1.
"	39.	First Visit to Jerusalem,	" 9. 26; Gal. 1. 18.
"	42-44.	First Residence at Antioch,	" 11. 25-30.
"	44.	Second Visit to Jerusalem,	" 11. 30; 12. 25.
"	45-47.	FIRST MISSIONARY JOURNEY,	" 13. 2; 14. 26.
"	47-51.	Second Residence at Antioch,	" 14. 28.
		Third Visit to Jerusalem,	" 15. 2-30; Gal. 2. 1-10.
			(on which see Notes.)
"	51, 53, or 54.	SECOND MISSIONARY JOURNEY,	" 15. 36, 40; 18. 22.
"	53 or 54.	Fourth Visit to Jerusalem,	" 18. 21, 22.
		Third Residence at Antioch,	" 18. 22, 23.
"	54-58.	THIRD MISSIONARY JOURNEY,	" 18. 23; 21. 15.
"	58.	{ Fifth Visit to Jerusalem,	} " 21. 16; 23. 35.
		{ Arrest and Imprisonment at Cesarea,	
"	60 (Aut.)—	Voyage to and Arrival in Rome,	" 27. 1; 28. 16.
"	61 (Spring,)		
"	62.	Release from Imprisonment,	" 28. 30.
		At Crete, Colosse, Macedonia, Corinth, Nicopolis, Dal-	
		matia, Troas,	1 & 2 Timothy and Titus.
"	65-66, or 66, or		
		possibly so late as	
"	66-68.	Martyrdom at Rome.	

CHRONOLOGICAL TABLE OF THE MIRACLES OF CHRIST.

On the order of some of our Lord's Miracles and Parables, the data being scanty, considerable differences obtain.

MIRACLES.	Where wrought.	Where recorded.
Water made wine,	Cana,	John, 2. 1-11.
Traders cast out of the temple,	Jerusalem,	John, 2. 13-17.
Nobleman's son healed,	Cana,	John, 4. 46-54.
First miraculous draught of fishes,	Sea of Galilee,	Luke, 5. 1-11.
Leper healed,	Capernaum,	Matt. 8. 2-4; Mark, 1. 40-45; Luke, 5. 12-15.
Centurion's servant healed,	Capernaum,	Matt. 8. 6-15; Luke, 7. 1-10.
Widow's son raised to life,	Nain,	Luke, 7. 11-17.
Demoniac healed,	Capernaum,	Mark, 1. 21-28; Luke, 4. 31-37.
Peter's mother-in-law healed,	Capernaum,	Matt. 8. 14, 15; Mark, 1. 29-31; Luke, 4. 38, 39.
Paralytic healed,	Capernaum,	Matt. 9. 2-8; Mark, 2. 1-12; Luke, 5. 17-26.
Impotent man healed,	Jerusalem,	John, 5. 1-16.
Man with withered hand healed,	Galilee,	Matt. 12. 10-14; Mark, 3. 1-6; Luke, 6. 6-11.
Blind and dumb demoniac healed,	Galilee,	Matt. 12. 22-24; Luke, 11. 14.
Tempest stilled,	Sea of Galilee,	Matt. 8. 23-27; Mark, 4. 35-41; Luke, 8. 22-25.
Demoniacs dispossessed,	Gadara,	Matt. 8. 28-34; Mark, 5. 1-20.
Jairus' daughter raised to life,	Capernaum,	Matt. 9. 18-26; Mark, 5. 22-24; Luke, 8. 41-56.
Issue of blood healed,	Near Capernaum,	Matt. 9. 27-31.
Two blind men restored to sight,	Capernaum,	Matt. 9. 32-34. [John, 6. 5-14.]
Dumb demoniac healed,	Capernaum,	Matt. 14. 13-21; Mark, 6. 31-44; Luke, 9. 10-17.
Five thousand miraculously fed,	Decapolis,	Matt. 14. 22-33; Mark, 6. 45-52; John, 6. 15-21.
Jesus walks on the sea,	Sea of Galilee,	Matt. 15. 31-38; Mark, 7. 24-30.
Syropheanician's daughter healed,	Coasts of Tyre and Sidon,	Mark, 7. 31-37.
Deaf and dumb man healed,	Decapolis,	Matt. 16. 28-29; Mark, 8. 1-9.
Four thousand fed,	Decapolis,	Mark, 8. 22-26.
Blind man restored to sight,	Bethsaida,	Matt. 17. 14-21; Mark, 9. 14-29; Luke, 9. 37-43.
Demoniac and lunatic boy healed,	Near Cesarea Philippi,	Matt. 17. 24-27.
Miraculous provision of tribute,	Capernaum,	John, 9. 1-41.
The eyes of one born blind opened,	Jerusalem,	Luke, 18. 10-17.
Woman, of 18 years' infirmity, cured,	[Perea,]	Luke, 14. 1-6.
Tropical man healed,	(Perea,)	Luke, 14. 1-6.
Ten lepers cleansed,	Borders of Samaria,	Luke, 17. 11-19.
Lazarus raised to life,	Bethany,	John, 11. 1-46.

THE GOSPEL ACCORDING TO
S. MATTHEW.

CHAPTER I.

1-17. GENEALOGY OF CHRIST. (=Luke, 3.

1. The book of the generation—an expression of Jewish meaning, 'Table of the genealogy,' Genesis, 5, 1, the same expression occurs in this

We have here, then, the title, not of this whole of Matthew, but only of the first seventeen of Jesus Christ. For the meaning of these words, see on v. 16, 21. "Jesus," the name to our Lord at His circumcision (Luke, 2, 21), but by which He was familiarly known while on earth. The word "Christ"—though applied to as a proper name by the angel who announced birth to the shepherds (Luke, 2, 11), and once or used in this sense by our Lord Himself (ch. 23, Mark, 9, 41)—only began to be so used by others the very close of His earthly career (ch. 26, 68).

The full form, "Jesus Christ," though once by Himself in His Intercessory Prayer (John, 17, 3), was never used by others till after his ascension, the formation of churches in His name. Its use, in the opening words of this Gospel (and 2, 16) is in the style of the late period when our saint wrote, rather than of the events he was to record. the son of David, the son of Abraham, was the first from whose family it was held that Messiah should spring (Genesis, 22, 18), and was the last. To a Jewish reader, accordingly, these behoved to be the two great starting-points of any true genealogy of the promised Messiah; thus this opening verse, as it stamps the first as one peculiarly Jewish, would at once tend to accustom the writer's people. From the nearest

of these two fathers came that familiar name of the seed Messiah, "the son of David" (Luke, 20, 41), which was applied to Jesus, either in devout acknowledgment of His rightful claim to it (ch. 9, 27; 20, 31), or in the way of insinuating inquiry whether such the case (see on John, 4, 29; ch. 12, 23). 2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat his brethren. Only the fourth son of Jacob is named, as it was from his loins that Messiah was descended (Genesis, 49, 10). 3. And Judas begat Phares son of Thamar; and Phares begat Erum; and Erum begat Aram; 4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6. And Jesse begat David the king; and David begat Solomon of her of Urias. Four names are here introduced: two of them Gentiles by name—*Rachab* and *Ruth*; and three of them with a foreign name in the Old Testament—*Thamar*, *Booz*, and *Bath-sheba*. This feature in the present list—herein differing from that given by Luke as well from him who styles himself in his list of Twelve, what none of the other lists do, *the publican*; as if thereby to hold forth, as a very outcast, the unsearchable riches of that which could not only fetch in "them that are far off," but reach down even to "publicans and sinners," and raise them to "sit with the princes of the kingdom." David is here twice emphatically styled "the king," as not only the first of that royal line from which the throne that was to occupy took its name—the throne of David. The angel Gabriel, in announcing Him virgin-mother, calls it "the throne of David

His father," sinking all the intermediate kings of that line, as having no importance save as links to connect the first and the last king of Israel as father and son. It will be observed that Rachab is here represented as the great-grandmother of David (see Ruth, 4, 20-22; and 1 Chronicles, 2, 11-16)—a thing not beyond possibility indeed, but extremely improbable, there being about four centuries between them. There can hardly be a doubt that one or two intermediate links are omitted. 7. And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8. And Asa begat Josaphat; and Josaphat begat Jeram; and Jeram begat Ozias (or Uziah). Three kings are here omitted—*Ahasiah*, *Josiah*, and *Amaziah* (1 Chronicles, 3, 11, 12). Some omissions behoved to be made, to compress the whole into three fourteens (v. 17). The reason why these, rather than other names, are omitted must be sought in religious considerations—either in the connection of those kings with the house of Ahab as *Lightfoot*, *Ebrard*, and *Alford* view it; in their slender right to be regarded as true links in the theocratic chain (as *Lange* takes it); or in some similar disqualification. 11. And Josias begat Jechonias and his brethren. Jechonias was Josiah's grandson, being the son of Jehoiakim, Josiah's second son (1 Chronicles, 3, 15); but Jehoiakim might well be sunk in such a catalogue, being a mere puppet in the hands of the king of Egypt (2 Chronicles, 36, 4). The "brethren" of Jechonias here evidently mean his uncles—the chief of whom, Mattaniah or Zedekiah, who came to the throne (2 Kings, 24, 17), is, in 2 Chronicles, 36, 10, called "his brother," as well as here, about the time they were carried away to Babylon—*lit.*, 'of their migration.' for the Jews avoided the word 'captivity' as too bitter a recollection, and our Evangelist studiously respects the national feeling. 12. And after they were brought to [after the migration of] Babylon, Jechonias begat Salathiel. So (1 Chronicles, 3, 17. Nor does this contradict Jeremiah, 22, 30, "Thus saith the Lord, Write ye this man [Jechonias, or Jechoniah] childless," for what follows explains in what sense this was meant—"for no man of his seed shall prosper, sitting upon the throne of David." He was to have seed, but no reigning child. Salathiel (or Shealtiel) begat Zorobabel. So Ezra, 3, 2; Nehemiah, 12, 1; Haggai, 1, 1. But it would appear from 1 Chronicles, 3, 19, that Zernubabel was Salathiel's grandson, being the son of Jediaiah, whose name, for some reason unknown, is omitted. 13-15. And Zorobabel begat Abiad, &c. None of these names are found in the Old Testament; but they were doubtless taken from the public or family registers, which the Jews carefully kept, and their accuracy was never challenged. 16. And Jacob begat Joseph, the husband of Mary, of whom was born Jesus. From this it is clear that the genealogy here given is not that of Mary, but of Joseph; nor has this ever been questioned. And yet it is here studiously proclaimed that Joseph was not the natural, but only the legal father of our Lord. His birth of a virgin was known only to a few; but the acknowledged descent of his legal father from David secured that the descent of Jesus Himself from David should never be questioned. See on v. 20, who is called Christ—signifying 'anointed.' It is applied in the Old Testament to the kings (1 Samuel, 24, 6, 10; to the priests (Leviticus, 4, 5, 16, &c.); and to the prophets (1 Kings, 19, 16)—these all being anointed with oil, the symbol of the needful spiritual gifts, to consecrate them to their respective offices; and it was

applied, in its most sublime and comprehensive sense, to the promised Deliverer, inasmuch as He was to be consecrated to an office embracing all three by the immeasurable anointing of the Holy Ghost (Isaiah, 61, 1; cf. John, 3, 34) 17. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away (or migration) into Babylon are fourteen generations; and from the carrying away into ('the migration of') Babylon unto Christ are fourteen generations. That is, the whole may be conveniently divided into three fourteens, each embracing one marked era, and each ending with a notable event, in the Israelitish annals. Such artificial aids to memory were familiar to the Jews, and much larger gaps than those here are found in some of the Old Testament genealogies. In Ezra, 7, 1-5, no fewer than six generations of the priesthood are omitted, as will appear by comparing it with 1 Chronicles, 6, 3-15. It will be observed that the last of the three divisions of fourteen appears to contain only thirteen distinct names, including Jesus as the last. LANGE thinks that this was meant as a tacit hint that *Mary* was to be supplied, as the thirteenth link of this last chain, as it is impossible to conceive that the Evangelist could have made any mistake in the matter. But there is a simpler way of accounting for it. As the Evangelist himself (c. 17) reckons David twice—as the last of the first fourteen and the first of the second—so, if we reckon the second fourteen to end with Josiah, who was coeval with the "carrying away into captivity" (c. 11), and the third to begin with Jehoniah, it will be found that this last division, as well as the other two, embraces fourteen names, including that of our Lord.

Ver. 18-23. BIRTH OF CHRIST. 18. Now the birth of Jesus Christ was on this wise, on (that) when she

making itself up to the painful step, yet planning how to do it in the way least offensive—at the last extremity the Lord Himself interposes. behold, the angel of the Lord appeared to him in a dream, saying, Joseph, son of David. This style of address was doubtless advisedly chosen to remind him of what all the families of David's line so early coveted, and thus it would prepare him for the marvellous announcement which was to follow. fear not to take unto thee *Mary* thy wife; *q. d.*, 'Though a dark cloud now overhangs this relationship, it is unsullied still' for that which is conceived in her is of the Holy Ghost. 21. And she shall bring forth a son. Observe, it is not said, 'she shall bear *thee* a son,' as was said to Zacharias of his wife Elizabeth (Luke, 1, 13). and thou (as his legal father) shalt call his name JESUS—from the *Hebrew* meaning 'Jehovah the Saviour'; in *Greek* *Jesus*—to the awakened and anxious sinner sweetest and most fragrant of all names, expressing so melodiously and briefly His whole saving office and work! for he shall save. The "He" is here emphatic—'He it is that shall save.' He personally, and by personal acts (as *Webster* and *Wilkinson* express it). his people—the lost sheep of the house of Israel, in the first instance: for they were the only people He then had. But, on the breaking down of the middle wall of partition, the saved people embraced the "redeemed unto God by His blood out of every kindred and people and tongue and nation." from their sins—in the most comprehensive sense of salvation from sin (Revelation, 1, 5; Ephesians, 5, 25-27). 22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet (Isaiah, 7, 14), saying, 23. Behold, a virgin—it should be 'the virgin' meaning that particular virgin destined to this unparalleled distinction. shall be with child, and shall bring forth a son, and they shall call his

...of the Jewish era, the birth of Christ be dated four years before the date usually ascribed to it, even if He was born within the year of His death, as it is next to certain that He was some wise man—'Magi' or 'Magians'—probably the learned class who cultivated astrology and the sciences. Balaam's prophecy (Numbers, 24), and perhaps Daniel's ch. 9. 24, &c.), might have been known to them by tradition; but nothing definite was of them, from the east—but whether from Persia, or Mesopotamia is uncertain. to Jerusalem as the Jewish metropolis. 2. Saying, Where is the King of the Jews? From this it would follow they were not themselves Jews. (Cf. the language of the Roman governor, John, 18. 33, and of the soldiers, ch. 27. 29, with the very different language of the Jews themselves, ch. 27. 42, &c.) The historians, STRABO and TACITUS, bear witness to an expectation, prevalent in the East, that of Judea should arise a sovereign of the East, for we have seen his star in the east. Much has been written on the subject of this star; but from all here said it is perhaps safest to regard it as a luminous meteor, which appeared under laws and for a special purpose, and accompanied Him—'to do Him homage,' as the words are; the nature of that homage depending on the circumstances of the case. That not civil but as homage is meant here is plain from the strain of the narrative, and particularly v. 11. Less these simple strangers expected all Jerusalem to be full of its new-born King, and the time, and circumstances of His birth to be familiar to one. Little would they think that the first announcement of His birth would come from them—and still less could they anticipate the startle of transporting effect which it would produce—else they would probably have sought information regarding His birth-place in some other way. But God overruled it to draw forth a noble testimony to the predicted birth-place of Messiah from the highest ecclesiastical authority in the nation. When Herod the king had heard these things troubled—viewing this as a danger to his own perhaps his guilty conscience also suggested—

prophecy. 3. And they said unto him, in Bethlehem of Judea—a prompt and involuntary testimony from the highest tribunal; which yet at length condemned Him to die. for thus it is written by the prophet, Micah, 5. 2, 6. And thou, Bethlehem, [in] the land of Juda—the "in" being familiarly left out, as we say, 'London, Middlesex'—art not the least among the princes of Juda: for out of thee shall come a Governor, &c. This quotation, though differing verbally, agrees substantially with the Hebrew and LXX. For says the prophet, "Though thou be little, yet out of thee shall come the Ruler"—this honour more than compensating for its natural insignificance; while our Evangelist, by a lively turn, makes him say, "Thou art not the least: for out of thee shall come a Governor"—this distinction lifting it from the lowest to the highest rank. The "thousands of Juda," in the prophet, mean the subordinate divisions of the tribe: our Evangelist, instead of these, merely names the "princes" or heads of these families, including the districts which they occupied, that shall rule—or 'feed,' as in the margin—my people Israel. In the Old Testament, kings are, by a beautiful figure, styled "shepherds" (Ezekiel, 34, &c.). The classical writers use the same figure. The pastoral rule of Jehovah and Messiah over His people is a representation pervading all Scripture, and rich in import. (See Psalm 13: Isaiah, 40. 11; Ezekiel, 37. 24; John, 10. 11; Revelation, 7. 17.) That this prophecy of Micah referred to the Messiah, was admitted by the ancient Rabbins. *The Wise Men, despatched to Bethlehem by Herod to see the Babe, and bring him word, make a Religious Offering to the Infant King, but, divinely warned, return home by another way (v. 7-12). 7. Then Herod, when he had privily called the wise men. Herod has so far succeeded in his murderous design: he has tracked the spot where lies his victim, an unconscious babe. But he has another point to fix—the date of His birth—without which he might still miss his mark. The one he had got from the Sanhedrim: the other he will have from the sages; but secretly, lest his object should be suspected and defeated. So he enquired of them diligently—rather, "precisely"—what time the star appeared—presuming that this would be the best clue to the age of the child. The unsuspecting strangers tell him all. And now he thinks he is succeeding to a wish and*

tell Herod where Christ should be born, and could hear of these strangers from the far East that the Desire of all nations had actually come: but I do not see you trooping to Bethlehem—I find these devout strangers journeying thither all alone. Yet God ordered this too, lest the news should be blabbed, and reach the tyrant's ears, ere the Babe could be placed beyond his reach. Thus are the very errors and crimes and cold indifference of men all overruled, and, lo, the star, which they saw in the east—implying apparently that it had disappeared in the interval—went before them, and stood over where the young child was. Surely this could hardly be but by a luminous meteor, and not very high. 10. When they saw the star, they rejoiced with exceeding great joy. The language is very strong, expressing exuberant transport. 11. And when they were come into the house—not the stable; for as soon as Bethlehem was emptied of its strangers, they would have no difficulty in finding a dwelling-house, they saw. The received text has "found;" but here our translators rightly depart from it, for it has no authority, the young child with Mary his mother. The blessed Babe is naturally mentioned first, then the mother; but Joseph, though doubtless present, is not noticed, as being but the head of the house, and fell down and worshipped him. Clearly this was no civil homage to a petty Jewish king, whom these star-guided strangers came so far, and enquired so eagerly, and rejoiced with such exceeding joy to pay, but a lofty spiritual homage. The next clause confirms this, and when they had opened their treasures, they presented—rather, "offered"—unto him gifts. This expression, used frequently in the Old Testament of the oblations presented to God, is in the New Testament employed seven times, and always in a religious sense of offerings to God. Beyond doubt, therefore, we are to understand the presentation of these gifts by the Magi as a religious offering, gold, frankincense, and myrrh. Visits were seldom paid to sovereigns without a present (1 Kings, i. 2, &c.); cf. Psalm 72. 10, 11, 15; Isaiah, 60. 3, 6. "Frankincense" was an aromatic used in sacrificial offerings; "myrrh" was used in perfuming ointments. These, with the gold which they presented, seem to show that the offerers were persons in affluent circumstances. That the gold was presented to the infant King in token of His royalty; the frankincense in token of His divinity, and the myrrh, of His sufferings; or that they were designed to express His divine and human natures; or that the prophetic, priestly, and kingly offices of Christ are to be seen in these gifts; or that they were the offerings of three individuals respectively, each of them kings, the very names of whom tradition has handed down—all these are, at the best, precarious suppositions. But that the feelings of these devout givers are to be seen in the richness of their gifts, and that the gold, at least, would be highly serviceable to the parents of the blessed Babe in their unexpected journey to Egypt and stay there—thus much at least admits of no dispute. 12. And being warned of God in a dream that they should not return to Herod, they departed—or "withdrew"—to their own country another way. What a surprise would this vision be to the sages, just as they were preparing to carry the glad news of what they had seen to the pious king! But the Lord knew the bloody old tyrant better than to let him see their face again.

13-25. THE FLIGHT INTO EGYPT—THE MAS-SACRE AT BETHLEHEM—THE RETURN OF JOSEPH AND MARY WITH THE BABE, AFTER HEROD'S DEATH, AND THEIR SETTLEMENT AT NAZARETH. (=Luke, 2. 30.) *The Flight into Egypt.* (v. 13-15.) 13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother. Observe this form of

expression, repeated in the next verse—another indirect hint that Joseph was no more than the Child's guardian. Indeed, personally considered, Joseph has no spiritual significance, and very little place at all, in the Gospel history, and flee into Egypt—which, being near, as ALFORD says, and a Roman province independent of Herod, and much inhabited by Jews, was an easy and convenient refuge. Ah! blessed Saviour, on what a chequered career hast Thou entered here below! At Thy birth there was no room for Thee in the inn; and now all Judea is too hot for Thee. How soon has the sword begun to pierce through the Virgin's soul! (Luke, 2. 35.) How early does she taste the reception which this mysterious Child of hers is to meet with in the world! And whither is He sent? To "the house of bondage?" Well, it once was that. But Egypt was a house of refuge before it was a house of bondage, and now it has but returned to its first use, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. Herod's murderous purpose was formed ere the Magi set out for Bethlehem. 14. When he arose, he took the young child and his mother by night—doubtless the same night—and departed into Egypt: 15. And was there until the death of Herod—which took place not very long after this of a horrible disease; the details of which will be found in JOSEPHUS (*Antiquities* 17. 6. 1, 5, 7, 8), that it might be fulfilled which was spoken of the Lord by the prophet, saying (Hosea, 11. 1), Out of Egypt have I called my son. Our Evangelist here quotes directly from the *Hebrew*, warily departing from the LXX., which renders the words, "From Egypt have I recalled his children," meaning Israel's children. The prophet is reminding his people how dear Israel was to God in the days of his youth; how Moses was bidden say to Pharaoh, "Thus saith the Lord, Israel is my son, my first-born: and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born" (Exodus, 4. 22, 23); how, when Pharaoh refused, God, having slain all His first-born, "called his own son out of Egypt," by a stroke of high-handed power and love. Viewing the words in this light, even if our Evangelist had not applied them to the recall from Egypt of God's own beloved, Only-begotten Son, the application would have been irresistibly made by all who have learnt to pierce beneath the surface to the deeper relations which Christ bears to His people, and both to God; and who are accustomed to trace the analogy of God's treatment of each respectively. 16. Then Herod, &c. As Deborah sang of the mother of Sisera, "She looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? Have they not sped!" so Herod wonders that his messengers, with pious zeal, are not hastening with the news that all is ready to receive him as a worshipper. What can be keeping them? Have they missed their way? Has any disaster befallen them? At length his patience is exhausted. He makes his enquiries, and finds they are already far beyond his reach on their way home, when he saw that he was mocked—"was trifled with"—of the wise men. No, Herod, thou art not mocked of the wise men, but of a Higher than they. He that sitteth in the heavens doth laugh at thee; the Lord hath thee in derision. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness, and the council of the froward is carried headlong. (Psalm 2. 4; Job, 5. 12, 13.) That blessed Babe shall die indeed, but not by thy hand. As He afterwards told that son of thine—as cunning and as unscrupulous as thyself—when the Pharisees warned Him to depart, for Herod would seek to kill Him—"Go ye,

that *voe*. Behold, I cast out devils, and I do day and to-morrow, and the third day I shall be dead. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that the prophets perish out of Jerusalem" (Luke, 13. Bitter satire! was exceeding wrath. To be fool of is what none like, and proud kings stand. Herod burns with rage, and is like a lion in a net. So he sent forth a band of hired men, and slew all the (male) children that were under two years old and under, according to the commandment which he had diligently—carefully—enquired of the Jews.

In this ferocious step Herod was like hin-crafty as cruel. He takes a large sweep, not a mark. He thinks this will surely embrace all. And so it had, if He had been there. Heaven and earth shall sooner pass than thou shalt have that Babe into thy hands. Herod, thou must be content to want to fill up the cup of thy bitter mortifications, full enough—until thou die not less of a smart than of a loathsome and execrating death.

Why, ask sceptics and sceptical critics, is this massacre, if it really occurred, recorded by Matthew, who is minute enough in detailing the death of Herod? To this the answer is not difficult. We consider how small a town Bethlehem is, and how unlikely there would be many male children from two years old and under: and when we consider the number of fouler atrocities which Herod has recorded of him, it is unreasonable to suppose that he would be silent on anything of his silence on this. 17. Then was it that which was spoken by Jeremy the prophet, Jeremiah, 31. 15— from which the quotation is verbally, 18. In Rama was there a voice of weeping, and great mourning, because of her children, and would not be comforted: they are not. These words, as they relate to Jeremiah, undoubtedly relate to the Baby of Bethlehem. Rachel, the mother of Joseph and Benjamin, was buried in the neighbourhood of Bethlehem, Genesis, 35. 19, where her sepulchre is still to be seen, and is figuratively represented as rising from and uttering a double lament for the loss of her first-born, by a bitter captivity, and now by death. And a foul deed it was. O ye of Bethlehem, methinks I hear you asking: innocent babes should be the ram caught in the net, whilst Isaac escapes. I cannot tell one thing I know, that ye shall, some of you see a day when that Babe of Bethlehem himself the Ram, caught in another sort of a net, and that your babes may escape a worse as they now endure. And if these babes are now in glory, through the dear merit of Jesus, will they not deem it their honour to have their rage exhausted upon themselves their Infant Lord? 19. But when Herod was slain, was it not Herod? Thou thoughtest thyself safe as a bird in the bush; but it was He only that was slain; and thou hast not long enjoyed even a moment of security. See on v. 15. behold, an angel.

Our translators, somewhat capriciously, use the same expression "the angel of the Lord," in Luke, 1. 13; and "an angel of the Lord," as here. The angel appears to have been employed on high occasions—and most likely he to Luke is given the name of "Gabriel," ch. 1. It is said that it should in every instance except the ordered "the angel." appeareth in a dream to Joseph, 20. Saying, Arise, and take the young child and his mother, and go into the land of Israel—not of Judea, for he was afterward expressly told to settle there, nor to Galilee, for he only

went thither when he found it unsafe to settle in Judea, but to "the land of Israel," in its most general sense: meaning the Holy Land at large—the particular province being not as yet indicated. So Joseph and the Virgin had, like Abraham, to "go out, not knowing whither they went," till they should receive further direction. For they are dead which sought the young child's life—a common expression in most languages where only one is meant, who here is Herod. But the words are taken from the strikingly analogous case in Exodus, 4. 19, which probably suggested the plural here: and where the command is given to Moses to return to Egypt for the same reason that the Greater than Moses was now ordered to be brought back from it—the death of him who sought his life. Herod died in the seventieth year of his age, and thirty-seventh of his reign. 21. And he arose, and took the young child and his mother, and came into the land of Israel—intending, as is plain from what follows, to return to Bethlehem of Judea, there, no doubt, to rear the Infant King, as at His own royal city, until the time should come when they would expect Him to occupy Jerusalem, "the city of the Great King." 22. But when he heard that Archelaus did reign in Judea in the room of his father Herod. Archelaus succeeded to Judea, Samaria, and Idumea; but Augustus refused him the title of King till it should be seen how he conducted himself: giving him only the title of *Ethnarch* (Josephus *Antiquities*, 17. 11, 4). Above this, however, he never rose. The people, indeed, recognised him as his father's successor; and so it is here said that he "reigned in the room of his father Herod." But, after ten years' defiance of the Jewish law and cruel tyranny, the people lodged heavy complaints against him, and the emperor banished him to Vienne in Gaul, reducing Judea again to a Roman province. Then "the sceptre" clean "departed from Judah." he was afraid to go thither—and no wonder, for the reason just mentioned, notwithstanding—or more simply, 'but'—being warned of God in a dream, he turned aside—'withdrew'—into the parts of Galilee, or the Galilean parts. The whole country west of the Jordan was at this time, as is well known, divided into three provinces—GALILEE being the northern, JUDEA the southern, and SAMARIA the central province. The province of Galilee was under the jurisdiction of Herod Antipas, the brother of Archelaus, his father having left him that and Perea, on the east side of the Jordan, as his share of the kingdom, with the title of *tetrarch*, which Augustus confirmed. Though crafty and licentious, according to Josephus—precisely what the Gospel History shows him to be, see on Mark, 6. 14-30, and on Luke, 13. 31-35.—he was of a less cruel disposition than Archelaus; and Nazareth being a good way off from the seat of government, and considerably secluded, it was safer to settle there. 23. And he came and dwelt in a city called Nazareth—a small town in Lower Galilee, lying in the territory of the tribe of Zebulun, and about equally distant from the Mediterranean sea on the west and the sea of Galilee on the east. N.B.—If, from Luke, 2. 39, one would conclude that the parents of Jesus brought Him straight back to Nazareth after His presentation in the temple—as if there had been no visit of the Magi, no flight to Egypt, no stay there, and no purpose on returning to settle again at Bethlehem—one might, from our Evangelist's way of speaking here, equally conclude that the parents of our Lord had never been at Nazareth until now. Did we know exactly the sources from which the matter of each of the Gospels was drawn up, or the mode in which these were used, this apparent discrepancy would probably disappear at once. In neither case is there any inaccuracy. At the same time it is difficult, with these facts before us, to con-

ceive that either of these two Evangelists wrote his Gospel with the other's before him—though many think this a precarious inference. that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene—better, perhaps, 'Nazarene.' The best explanation of the origin of this name appears to be that which traces it to the word *wetzer* in Isaiah, 11. 1—the small 'twig,' 'sprout,' or 'sucker,' which the prophet there says, "shall come forth from the stem (or rather 'stump') of Jesse, the branch which should fructify from his roots." The little town of Nazareth—mentioned neither in the Old Testament nor in JOSEPHUS—was probably so called from its insignificance—a weak twig in contrast to a stately tree; and a special contempt seemed to rest upon it—"Can any good thing come out of Nazareth?" (John, 1. 46)—over and above the general contempt in which all Galilee was held, from the number of Gentiles that settled in the upper territories of it, and, in the estimation of the Jews, debased it. Thus, in the providential arrangement by which our Lord was brought up at the insignificant and opprobrious town called Nazareth, there was involved, first, a local humiliation; next, an allusion to Isaiah's prediction of His lowly, twig-like upspringing from the branchless, dried-up stump of Jesse; and yet further, a standing memorial of that humiliation which "the prophets," in a number of the most striking predictions, had attached to the Messiah.

CHAPTER III.

VER. 1-12. PREACHING AND MINISTRY OF JOHN. (=Mark, 1. 1-8; Luke, 3. 1-18.) For the proper introduction to this section, we must go to Luke, 3. 1. 2. Here, as BENGEL well observes, the curtain of the New Testament is, as it were, drawn up, and the greatest of all epochs of the Church commences. Even our Lord's own age is determined by it (c. 23). No such elaborate chronological precision is to be found elsewhere in the New Testament, and it comes fitly from him who claims it as the peculiar recommendation of his Gospel, that 'he had traced down all things with precision from the very first' (ch. 1. 3). Here evidently commences his proper narrative. Ver. 1. "Now in the fifteenth year of the reign of Tiberius Cæsar"—not the fifteenth from his full accession on the death of Augustus, but from the period when he was associated with him in the government of the empire, three years earlier, about the end of the year of Rome 779, or about four years before the usual reckoning. "Pontius Pilate being governor of Judæa." His proper title was *Procurator*, but with more than the usual powers of that office. After holding it for about ten years, he was summoned to Rome to answer to charges brought against him; but ere he arrived Tiberius died (A. D. 36), and soon after miserable Pilate committed suicide. "and Herod being tetrarch of Galilee (see on Mark, 6. 14), and his brother Philip"—a very different and very superior Philip to the one whose name was *Herod Philip*, and whose wife, Herodias, went to live with Herod Antipas (see on Mark, 6. 17)—"tetrarch of Ituræa"—lying to the North East of Palestine, and so called from *Itur* or *Jetur*, Ishmael's son (1 Chronicles, 1. 31), and anciently belonging to the half-tribe of Manasseh. "and of the region of Trachonitis"—lying farther to the North East, between Ituræa and Damascus; a rocky district infested by robbers, and committed by Augustus to Herod the Great to keep in order. "and Lysanias the tetrarch of Abilene"—still more to the North East; so called, says ROBINSON, from *Abila*, eighteen miles from Damascus. Ver. 2. "Annas and Caiaphas being the high priests." The former, though deposed, retained much of his influence, and, probably, as *Sagan* or deputy, exercised much of the power of the high priesthood along with Caiaphas

his son-in-law (John, 18. 13; Acts, 4. 6). In David's time both Zadok and Abiathar acted as high priests (2 Samuel, 16. 36), and it seems to have been the fixed practice to have two (2 Kings, 25. 18). "the word of God came unto John the son of Zacharias in the wilderness." Such a way of speaking is never once used when speaking of Jesus, because He was himself *The Living Word*; whereas to all merely creature-messengers of God, the word they spake was a foreign element. See on John, 3. 31. We are now prepared for the opening words of Matthew. 1. In those days—of Christ's secluded life at Nazareth, where the last chapter left Him, came John the Baptist, preaching—about six months before his Master, in the wilderness of Judæa—the desert valley of the Jordan, thinly peopled and bare in pasture, a little North of Jerusalem. 2. And saying, Repent ye. Though the word strictly denotes a *change of mind*, it has respect here, and wherever it is used in connection with salvation, primarily to that *cess of sin* which leads the sinner to flee from the wrath to come, to look for relief only from above, and eagerly to fall in with the provided remedy, for the kingdom of heaven is at hand. This sublime phrase, used in none of the other Gospels, occurs in this peculiarly Jewish Gospel nearly thirty times; and being suggested by Daniel's grand vision of the Son of Man coming in the clouds of heaven to the Ancient of days, to receive His Investiture in a world-wide kingdom (Daniel, 7. 13, 14), it was fitted at once both to meet the national expectations and to turn them into the right channel. A kingdom for which *repentance* was the proper preparation behoved to be essentially spiritual. Deliverance from sin, the great blessing of Christ's kingdom (ch. 1. 21), can be valued by those only to whom sin is a burden (ch. 9. 12). John's great work, accordingly, was to awaken this feeling, and hold out the hope of a speedy and precious remedy. 3. For this is he that was spoken of by the prophet Esaias, saying (ch. 11. 3), The voice of one crying in the wilderness (see on Luke, 3. 2)—the scene of his ministry corresponding to its rough nature. *Prepare ye the way of the Lord, make his paths straight.* This prediction is quoted in all the four Gospels, showing that it was regarded as a great outstanding one, and the predicted forerunner as the connecting link between the old and the new economies. Like the great ones of the earth, the Prince of peace was to have His immediate approach proclaimed and His way prepared; and the call here—taking it generally—is a call to put out of the way whatever would obstruct His progress and hinder His complete triumph, whether those hindrances were public or personal, outward or inward. In Luke (3. 5, 6, the quotation is thus continued:—"Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." Levelling and smoothing are here the obvious figures whose sense is conveyed in the first words of the proclamation—"Prepare ye the way of the Lord." The idea is, that every obstruction shall be so removed as to reveal to the whole world the Salvation of God in Him whose name is the "Saviour." (Cf. Psalm 98. 3; Isaiah, 11. 10; 49. 6; 62. 10; Luke, 2. 31, 32; Acts, 13. 47.) 4. And the same John had his raiment of camel's hair—that is, woven of it—and a leathern girdle about his loins—the prophetic dress of Elijah (2 Kings, 1. 8; and see Zechariah, 13. 4), and his meat was locusts—the great well-known eastern locust, a food of the poor (Leviticus, 11. 22), and wild honey—made by wild bees (1 Samuel, 14. 25, 26). This dress and diet, with the shrill cry in the wilderness, would recall the stern days of Elijah. 5. Then went out to him Jerusalem, and all Judæa, and all the region round

about Jordan. From the metropolitan centre to the extremities of the Judean province the cry of this great preacher of repentance and herald of the approaching Messiah brought trooping penitents and eager expectants. 6. And were baptized of him in Jordan, confessing—probably confessing aloud—their sins. This baptism was at once a public seal of their felt need of deliverance from sin, of their expectation of the coming Deliverer, and of their readiness to welcome Him when He appeared. The baptism itself startled, and was intended to startle them. They were familiar enough with the baptism of proselytes from heathenism; but this baptism of Jews themselves was quite new and strange to them. 7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them—astonished at such a spectacle—O generation of vipers—'Viper-brood,' expressing the deadly influence of both sects alike upon the community. Mutually and entirely antagonistic as were their religious principles and spirit, the stern prophet charges both alike with being the poisoners of the nation's religious principles. In ch. 12, 24, and 23, 35, this strong language of the Baptist is anew applied by the faithful and true Witness to the Pharisees specifically—the only party that had read enough actively to diffuse this poison. who hath warned you—'given you the hint,' as the idea is—to flee from the wrath to come!—'What can have brought you hither? John more than suspected it was not so much their own spiritual anxieties as the popularity of his movement that had drawn them thither. What an expression is this, "The wrath to come!" God's "wrath," in Scripture, is His righteous displeasure against sin, and consequently against all in whose skirts sin is found, arising out of the essential and eternal opposition of His nature to all moral evil. This is called "the coming wrath," not as being wholly future—for as a merited sentence it lies on the sinner already, and its effects, both inward and outward, are to some extent experienced even now—but because the impenitent sinner will not, until "the judgment of the great day," be concluded under it, will not have sentence publicly and irrevocably passed upon him, will not have it discharged upon him and experience its effects without mixture and without hope. In this view of it, it is a wrath *wholly* to come—as is implied in the noticeably different form of the expression employed by the apostle in 1 Thessalonians, 1, 10. Not that even true penitents came to John's baptism with all these views of "the wrath to come." But what he says is, that this was the *real import of the step itself*. In this view of it, how striking is the word he employs to express that step—*fleeing* from it—as of one who, beholding a tide of fiery wrath rolling rapidly towards him, sees in instant flight his only escape! 8. Bring forth therefore fruits—the true reading clearly is 'fruit'—meet for repentance—that is, such fruit as *befits* a true penitent. John, not being gifted with a knowledge of the human heart, like a true minister of righteousness and lover of souls, here directs them how to evidence and carry out their repentance, supposing it genuine; and in the following verses warns them of their danger in case it were not. 9. And think not to say within yourselves, We have Abraham to our father—that pillow on which the nation so fatally reposed, that rock on which at length it split. For I say unto you, that God is able of these stones to raise up children unto Abraham—*q. d.* 'Flatter not yourselves with the fond delusion that God stands in need of you, to make good his promise of a seed to Abraham; for I tell you that, though you were all to perish, God is able to raise up a seed to Abraham out of those stones as He was to take Abraham himself out of the rock whence he was hewn, out of the hole of the pit whence he was digged' (Isaiah, 51, 1).

Though the stern speaker may have pointed as he spake to the pebbles of the bare clay hills that lay around (so STANLEY'S *Sinai and Palestine*), it was clearly the calling of the *Genites*—at that time stone-dead in their sins, and quite as unconscious of it—into the room of unbelieving and disinherited Israel that he meant thus to indicate. (See ch. 21, 43; Romans, 11, 20, 30.) 10. And now also—'And even already'—the ax is laid unto—'lieth at'—the root of the trees—as it were ready to strike; an expressive figure of impending judgment, only to be averted in the way next described, therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Language so personal and individual as this can scarcely be understood of any national judgment like the approaching destruction of Jerusalem, with the breaking up of the Jewish polity and the extrusion of the chosen people from their peculiar privileges which followed it; though this would serve as the dark shadow, cast before, of a more terrible retribution to come. The "fire," which in another verse is called "unquenchable," can be no other than that future "torment" of the impenitent, which "smoke ascendeth up for ever and ever," and whose by the Judge Himself is styled "everlasting punishment" (Matthew, 25, 46). What a strength, too, of just indignation is in that word "cast" or "flung into the fire"! The Third Gospel here adds the following important particulars, Luke, 3, 10-16: Ver. 10. "And the people—rather, 'the multitudes'—"asked him, saying, What shall we do then?"—that is, to show the sincerity of our repentance. Ver. 11. "He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat"—'provisions,' 'victuals'—"let him do likewise." This is directed against the reigning avarice and selfishness. (Cf. the corresponding precepts of the Sermon on the Mount, ch. 5, 40-42.) Ver. 12. "Then came also the publicans to be baptized, and said unto him, Master," or 'Teacher,' "what shall we do?"—in what special way is the genuineness of our repentance to be manifested? Ver. 13. "And he said unto them, Exact no more than that which is appointed you." This is directed against that extortion which made the publicans a by-word. (See on ch. 5, 46; and on Luke, 15, 1.) Ver. 14. "And the soldiers"—rather, 'And soldiers'—the word means 'soldiers on active duty'—"likewise demanded (or asked) of him, saying, And what shall we do? And he said unto them, Do violence to," or 'Intimidate,' "no man." The word signifies to 'shake thoroughly,' and refers probably to the extorting of money or other property. "neither accuse any falsely"—by acting as informers vexatiously on frivolous or false pretences—"and be content with your wages," or 'rations.' We may take this, say WEBSTER & WILKINSON, as a warning against mutiny, which the officers attempted to suppress by largesses and donations. And thus the "fruits" which would evidence their repentance were just resistance to the reigning sins—particularly of the class to which the penitent belonged—and the manifestation of an opposite spirit. Ver. 15. "And as the people were in expectation"—in a state of excitement, looking for something new—"and all men mused in their hearts of John, whether he were the Christ, or not"—rather, 'whether he himself might be the Christ.' The structure of this clause implies that they could hardly think it, but yet could not help asking themselves whether it might not be; showing both how successful he had been in awakening the expectation of Messiah's immediate appearing, and the high estimation, and even reverence, which his own character commanded. Ver. 16. "John answered"—either to that deputation from Jerusalem, of which we read in John, 1, 19, &c., or on some other occasion, to

remove impressions derogatory to his blessed Master, which he knew to be taking hold of the popular mind—"saying unto them all"—in solemn protestation: (We now return to the First Gospel.) 11. I indeed baptize you with water unto repentance (see on v. 6); but he that cometh after me is mightier than I. In Mark and Luke this is more emphatic—"But there cometh the Mightier than I," whose shoes, or 'sandals,' I am not worthy to bear. The sandals were tied and untied, and borne about by the meanest servants, he shall baptize you—the emphatic "He;" 'He it is,' to the exclusion of all others 'that shall baptize you,' with the Holy Ghost. 'So far from entertaining such a thought as laying claim to the honours of Messiahship, the meanest services I can render to that "Mightier than I that is coming after me" are too high an honour for me; I am but the servant, but the Master is coming; I administer but the outward symbol of purification; His it is, as His sole prerogative, to dispense the inward reality.' Beautiful spirit, distinguishing this servant of Christ throughout! and with fire. To take this as a distinct baptism from that of the Spirit—a baptism of the impenitent with hell-fire—is exceedingly unnatural. Yet this was the view of ORIGEN among the Fathers; and among moderns, of NEANDER, MEYER, DE WETTE, and LANGE. Nor is it much better to refer it to the fire of the great day, by which the earth and the works that are therein shall be burned up. Clearly, as we think, it is but the *fiery* character of the Spirit's operations upon the soul—searching, consuming, refining, sublimating—as nearly all good interpreters understand the words. And thus, in two successive clauses, the two most familiar emblems—*scour* and *fan*—are employed to set forth the same purifying operations of the Holy Ghost upon the soul. 12. Whose [winnowing] fan is in his hand—ready for use. This is no other than the preaching of the gospel, even now beginning, the effect of which would be to separate the solid from the spiritually worthless, as wheat, by the winnowing fan, from the chaff. (Cf. the similar representation in Malachi, 3. 1-3.) and he will thoroughly purge his [threshing] floor—that is, the visible church, and gather his wheat—His true-hearted saints; so called for their solid worth (cf. Amos, 9. 9; Luke, 22. 31), into the garner—"the kingdom of their Father," as this "garner" or "barn" is beautifully explained by our Lord in the parable of the Wheat and the Tares (ch. 13. 30, 43), but he will burn up the chaff—empty, worthless professors of religion, void of all solid religious principle and character (see Psalm 1. 4), with unquenchable fire. Singular is the strength of this apparent contradiction of figures;—to be burnt up, but with a fire that is unquenchable; the one expressing the utter destruction of all that constitutes one's true life, the other the confessed consciousness of existence in that awful condition. Luke adds the following important particulars, 3. 18-20: Ver. 18. "And many other things in his exhortation preached he unto the people," showing that we have here but an abstract of his teaching. Besides what we read in John, 1. 29, 33, 34; 3. 27-36; the incidental allusion to his having taught his disciples to pray (Luke, 11. 1)—of which not a word is said elsewhere—shows how varied his teaching was. Ver. 19. "But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done." In this last clause we have an important fact, here only mentioned, showing how *thorough-going* was the fidelity of the Baptist to his royal hearer, and how strong must have been the workings of conscience in that slave of passion when, notwithstanding such plainness, he "did many things, and heard John gladly" (Mark, 6. 20). Ver. 20. "Added yet this above all, that he shut

up John in prison." This imprisonment of John, however, did not take place for some time after this; and it is here recorded merely because the Evangelist did not intend to recur to his history till he had occasion to relate the message which he sent to Christ from his prison at Macherus (Luke, 7. 18, &c.).

13-17. BAPTISM OF CHRIST, AND DESCENT OF THE SPIRIT UPON HIM IMMEDIATELY THEREAFTER. (= Mark, 1. 9-11; Luke, 3. 21, 22; John, 1. 31-34.) *Baptism of Christ* (r. 13-16). 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. Moses rashly anticipated the Divine call to deliver his people, and for this was fain to flee the house of bondage, and wait in obscurity for forty years more (Exodus, 2. 11, &c.). Not so this Greater than Moses. All but thirty years had He now spent in privacy at Nazareth, gradually ripening for His public work, and calmly awaiting the time appointed of the Father. Now it had arrived; and this movement from Galilee to Jordan is the step, doubtless, of deepest interest to all heaven since that first one which brought Him into the world. Luke (3. 21) has this important addition—"Now when all the people were baptized, it came to pass, that Jesus being baptized," &c.—implying that Jesus waited till all other applicants for baptism that day had been disposed of, ere He stepped forward, that He might not seem to be merely one of the crowd. Thus, as He rode into Jerusalem upon an ass "whereon yet never man sat" (Luke, 19. 30), and lay in a sepulchre "wherein was never man yet laid" (John, 19. 41); so in His baptism too He would be "separate from sinners." 14. But John forbade him—rather, 'was [in the act of] hindering him,' or 'attempting to hinder him'—saying, I have need to be baptized of thee, and comest thou to me! (How John came to recognise Him, when he says he knew Him not, see on John, 1. 31-34.) The emphasis of this most remarkable speech lies all in the pronoun: 'What! shall the Master come for baptism to the servant—the sinless Saviour to a sinner?' That thus much is in the Baptist's words will be clearly seen if it be observed that he evidently regarded Jesus as *fitness* needing no purification, but rather *qualified* to impart it to those who did. And do not all his other testimonies to Christ fully bear out this sense of the word? But it were a pity if, in the glory of this testimony to Christ, we should miss the beautiful spirit in which it was borne—"Lord, must I baptize Thee? Can I bring myself to do such a thing?"—reminding us of Peter's exclamation at the supper-table, "Lord, dost Thou wash my feet?" while it has nothing of the false humility and presumption which dictated Peter's next speech, "Thou shalt never wash my feet" (John, 13. 6, 8). 15. And Jesus answering said unto him, Suffer it to be so now—'Let it pass for the present,' &c. 'Thou recollectest, and no wonder, for the seeming incongruity is startling; but in the present case do as thou art bidden,' for thus it becometh us—"us," not in the sense of 'me and thee,' or 'men in general,' but as in John, 3. 11, to fulfil all righteousness. If this be rendered, with SCHLEIERKER, 'every ordinance,' or with CAMPBELL, 'every institution,' the meaning is obvious enough; and the same sense is brought out by "all righteousness," or compliance with everything enjoined, baptism included. Indeed, if this be the meaning, our version perhaps best brings out the force of the opening word "Thus." But we incline to think that our Lord meant more than thus. The import of Circumcision and of Baptism seems to be radically the same. And if our remarks on the circumcision of our Lord (on Luke, 2. 21-24) are well founded, He would seem to have said, 'Thus do I impledge myself to the whole righteousness of the Law—thus symbolically do enter on and

fold it all.' Let the thoughtful reader
Then he suffered him—with true humility,
higher authority than his own impressions
ty.

of the Spirit upon the Baptized Redeemer

16. And Jesus, when he was baptized, went up
y out of—rather, 'from'—the water. Mark
of the water." and—adds Luke (3. 21),
ie was praying;" a grand piece of informa-
there be a doubt about the burden of that
prayer sent up, probably, while yet in the
is blessed head suffused with the baptismal
prayer continued likely as He stepped out
sam, and again stood upon the dry ground?
before Him, the needed and expected Spirit
on Him for it, and the glory He would then
the Father that sent Him—would not these
reast, and find silent yet in such form as
s, I come; I delight to do thy will, O God.
corify thy name. Show me a token for good
pirit of the Lord God come upon me, and I
ch the Gospel to the poor, and heal the
sarded, and send forth judgment unto vic-
hilst He was yet speaking—lo, the heavens
ad. Mark says, sublimely, "He saw the
deaving," and he saw the Spirit of God de-
-that is, He only, with the exception of His
servant, as he tells us himself, John, 1.
by-standers apparently seeing nothing. Like
lighting upon him. Luke says, "in a bodily
22; that is, the blessed Spirit, assuming the
form of a dove, descended thus upon His
ad. But why in this form? The Scripture
is emblem will be our best guide here.
s, *my word-fled* is one," says the Song (6. 9).
haste prayer. Again, "Be ye *harmless* as
ys Christ Himself (Matthew, 10. 16). This
me thing, in the form of inoffensiveness
nen. "A conscience void of offence toward
ward men" (Acts, 24. 16) expresses both
when we read in the Song (2. 14), "O my
art in the *clefts* of the rock, in the *secret*
the stairs see Isaiah, 66. 5, let me see thy
nee, let me hear thy voice; for sweet is thy
l thy countenance is comely"—it is shrink-
y, meekness, gentleness, that is thus charn-
-acted. In a word—not to allude to the
emblem of the dove that flew back to the
ing in its mouth the olive leaf of *peace*
8. 11)—when we read (Psalm 68. 13), "Ye
as the wings of a dove covered with silver,
sathers with yellow gold," it is *beautousness*
hus held forth. And was not such that
armless, undefiled One," the "Separate from
"Thou art fairer than the children of
ce is poured into Thy lips; therefore God
sed Thee for ever!" But the fourth Gospel
ne more piece of information here, on the
of one who saw and testified of it: "John
rd, saying, I saw the Spirit descending from
ke a dove, and IT ABODE UPON HIM." And
ould think that this was an accidental thing,
hat this last particular was expressly given
art of the sign by which he was to recognise
tify Him as the Son of God: "And I knew
but He that sent me to baptize with water,
said unto me, Upon whom thou shalt see
descending and REMAINING ON HIM, the
He which baptizeth with the Holy Ghost,
w, and bare record that this is the Son of
an, 1. 32-34. And when with this we compare
leted descent of the Spirit upon Messiah
1. 2, "And the Spirit of the Lord shall rest
"we cannot doubt that it was this perma-
-perfect resting of the Holy Ghost upon the

Son of God—now and henceforward in His *official*
capacity—that was here visibly manifested. 17. And
lo a voice from heaven, saying, This is—Mark and Luke
give it in the direct form, "Thou art"—my beloved
Son, in whom I am well pleased. The verb is put in
the aorist to express absolute complacency, once and
for ever felt towards Him. The English here, at least
to modern ears, is scarcely strong enough. 'I delight'
comes the nearest, perhaps, to that ineffable *com-
placency* which is manifestly intended; and this is the
rather to be preferred, as it would immediately carry
the thoughts back to that august Messianic prophecy
to which the voice from heaven plainly alluded
(Isaiah, 42. 1, "Behold my Servant, whom I uphold;
mine Elect, IN WHOM MY SOUL DELIGHTETH." Nor
are the words which follow to be overlooked, "I have
put my Spirit upon Him; He shall bring forth judg-
ment to the Gentiles." (The LXX. pervert this, as
they do most of the Messianic predictions, interpola-
ting the word "Jacob," and applying it to the Jews.)
Was this voice heard by the by-standers? From
Matthew's form of it, one might suppose it so de-
signed; but it would appear that it was not, and pro-
bably John only heard and saw anything peculiar
about that great baptism. Accordingly, the words
"Hear ye Him" are not added, as at the Transjuga-
-tion.

CHAPTER IV.

Ver 1-11. TEMPTATION OF CHRIST. (=Mark, 1.
12, 13; Luke, 4. 1-13.) 1. Then—an indefinite note of
sequence. But Mark's word (1. 12) fixes what
we should have presumed was meant, that it was "im-
-mediately" after His baptism; and with this agrees the
statement of Luke (4. 1). was Jesus led up—i.e., from
the low Jordan valley to some more elevated spot,
of the Spirit—that blessed Spirit immediately before
spoken of as descending upon Him at His baptism,
and abiding upon Him. Luke, connecting these two
scenes, as if the one were but the sequel of the other,
says, "Jesus, being full of the Holy Ghost, returned
from Jordan, and was led." &c. Mark's expression
has a startling sharpness about it—"Immediately
the Spirit driveth Him," 'putteth,' or 'hurrieth,
Him forth,' or 'impelleth Him.' (See the same word
in Mark, 1. 43; 5. 40; Matthew, 9. 23; 13. 52; John, 10. 4.)
The thought thus strongly expressed is the mighty
constraining impulse of the Spirit under which He
went; while Matthew's more gentle expression, "was
led up," intimates how purely voluntary on His own
part this action was. into the wilderness—probably the
wild Judean desert. The particular spot which tradi-
-tion has fixed upon has hence got the name of
Quarantana or *Quarantaria*, from the forty days,—
'an almost perpendicular wall of rock twelve or
fifteen hundred feet above the plain.' [ROBINSON'S
Palestine.] The supposition of those who incline to
place the Temptation amongst the mountains of
Moab is, we think, very improbable. to be tempted—
The Greek word (*πειρασμος*) means simply to *try* or
make proof of; and when ascribed to God in His
dealings with men, it means, and can mean no more
than this. Thus, Genesis, 22. 1, "It came to pass that
God did tempt Abraham," or put his faith to a severe
proof. (See Deuteronomy, 8. 2.) But for the most
part in Scripture the word is used in a bad sense, and
means to entice, solicit, or provoke to sin. Hence the
name here given to the wicked one—"the tempter"
(v. 3). Accordingly, "to be tempted" here is to be
understood both ways. The Spirit conducted Him
into the wilderness simply to have His faith *tried*;
but as the agent in this trial was to be the wicked
one, whose whole object would be to seduce Him
from His allegiance to God, it was a *temptation* in the
bad sense of the term. The unworthy inference
which some would draw from this is energetically

repelled by an apostle (James, 1. 13-17). of the devil. The word signifies a slanderer—one who casts imputations upon another. Hence that other name given him (Revelation, 12. 10), "The accuser of the brethren, who accuseth them before our God day and night." Mark (1. 13) says, "He was forty days tempted of Satan," a word signifying an adversary, one who lies in wait for, or sets himself in opposition to another. These and other names of the same fallen spirit point to different features in his character or operations. What was the high design of this? First, as we judge, to give our Lord a taste of what lay before Him in the work He had undertaken; next, to make trial of the glorious furniture for it which He had just received; further, to give Him encouragement, by the victory now to be won, to go forward spoiling principalities and powers, until at length He should make a show of them openly, triumphing over them in His Cross; that the tempter, too, might get a taste, at the very outset, of the new kind of material in Man which he would find he had here to deal with; finally, that He might acquire experimental ability "to succour them that are tempted" (Hebrews, 2. 18). The temptation evidently embraced two stages: the one continuing throughout the forty days' fast; the other, at the conclusion of that period. **FIRST STAGE:** 2. And when he had fasted forty days and forty nights, Luke says, "When they were quite ended," he was afterward an hungered—evidently implying that the sensation of hunger was unfelt during all the forty days; coming on only at their close. So it was apparently with Moses (Exodus, 34. 28) and Elijah (1 Kings, 19. 8) for the same period. A supernatural power of endurance was of course imparted to the body, but this probably operated through a natural law—the absorption of the Redeemer's spirit in the dread conflict with the tempter. (See on Acts, 9. 9.) Had we only this Gospel, we should suppose the temptation did not begin till after this. But it is clear, from Mark's statement that "He was in the wilderness forty days tempted of Satan," and Luke's "being forty days tempted of the devil," that there was a forty days' temptation before the three specific temptations afterwards recorded. And this is what we have called the First Stage. What the precise nature and object of the forty days' temptation was is not recorded. But two things seem plain enough. First, the tempter had utterly failed of his object, else it had not been renewed; and the terms in which he opens his second attack imply as much. But further, the tempter's whole object during the forty days evidently was to get Him to distrust the heavenly testimony borne to Him at His baptism as THE SON OF GOD—to persuade Him to regard it as but a splendid illusion—and, generally, to dislodge from His breast the consciousness of His Sonship. With what plausibility the events of His previous history from the beginning would be urged upon Him in support of this temptation it is easy to imagine. And it makes much in support of this view of the forty days' temptation, that the particulars of it are not recorded; for how the details of such a purely internal struggle could be recorded it is hard to see. If this be correct, how naturally does the SECOND STAGE of the temptation open! In Mark's brief notice of the temptation there is one expressive particular not given either by Matthew or by Luke—that "He was with the wild beasts," no doubt to add terror to solitude, and aggravate the horrors of the whole scene. 3. And when the tempter came to him, Evidently we have here a new scene. he said, If thou be the Son of God, command that these stones be made bread—rather, 'loaves,' answering to 'stones' in the plural; whereas Luke, having said, "Command this stone," in the singular, adds, "that it be made bread," in the singular. The

sensation of hunger, unfelt during all the forty days, seems now to have come on in all its keenness—no doubt to open a door to the tempter, of which he is not slow to avail himself: q. d., 'Thou still clingest to that vainglorious confidence, that thou art the Son of God, carried away by those illusory scenes at the Jordan. Thou wast born in a stable—but thou art the Son of God! hurried off to Egypt for fear of Herod's wrath—but thou art the Son of God! a carpenter's roof supplied thee with a home, and in the obscurity of a despicable town of Galilee thou hast spent thirty years—yet still thou art the Son of God; and a voice from heaven, it seems, proclaimed it in thine ears at the Jordan! Be it so; but after that, surely thy days of obscurity and trial should have an end. Why linger for weeks in this desert, wandering among the wild beasts and crazy rocks, unhonoured, unattended, unpitied, ready to starve for want of the necessaries of life? Is this befitting "the Son of God?" At the bidding of "the Son of God" sure those stones shall all be turned into loaves, and in a moment present an abundant repast?' 4. But he answered and said, It is written (Deuteronomy, 8. 3), Man shall not live by bread alone—more emphatically, as in the Greek, 'Not by bread alone shall man live'—but by every word that proceedeth out of the mouth of God. Of all passages in Old Testament scripture, none could have been pitched upon more apposite, perhaps not one so apposite, to our Lord's purpose. "The Lord led thee (said Moses to Israel, at the close of their journeyings; these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only," &c. 'Now, if Israel spent, not forty days, but forty years in a waste, howling wilderness, where there were no means of human subsistence, not starving, but divinely provided for, on purpose to prove to every age that human support depends not upon bread, but upon God's unswerving word of promise and pledge of all needful providential care, am I, distrusting this word of God, and despairing of relief, to take the law into my own hand? True, the Son of God is able enough to turn stones into bread; but what the Son of God is able to do is not the present question, but what is Man's duty under want of the necessaries of life. And as Israel's condition in the wilderness did not justify their unbelieving murmurings and frequent desperation, so neither would mine warrant the exercise of the power of the Son of God in snatching despairingly at unwarranted relief. As man, therefore, I will await divine supply, nothing doubting that at the fitting time it will arrive.' The second temptation in this Gospel is in Luke's the third. That Matthew's order is the right one will appear, we think, pretty clearly in the sequel. 5. Then the devil taketh him up—rather, 'conducteth him'—into the holy city—so called (as in Isaiah, 48. 2; Nehemiah, 11. 1) from its being "the city of the Great King," the seat of the temple, the metropolis of all Jewish worship, and setteth him on a pinnacle—rather, 'the pinnacle'—of the temple—a certain well-known projection. Whether this refer to the highest summit of the temple, which bristled with golden spikes (JOSEPHUS *Antiquities*, 8. 6. 6); or whether it refer to another peak, on Herod's royal portico, overhanging the ravine of Kedron, at the valley of Hinnom—an immense tower built on the very edge of this precipice, from the top of which dizzy height Josephus says one could not look to the bottom (*Antiquities*, 15. 11. 8)—is not certain; but the latter is probably meant. 6. And saith unto him, If thou

the Son of God. As this temptation starts with the same point as the first—our Lord's determination not to be disputed out of His Sonship—it seems to us clear that the one came directly after the other; and a the remaining temptation shows that the hope of arriving that point was abandoned, and all was staked upon a desperate venture, we think that remaining temptation is thus shown to be the last; as will appear still more when we come to it. cast thyself down "from hence," Luke, 4. 9: for it is written (Psalm 91, 1, 12). "But what is this I see?" exclaims stately HENRICH HALL, "Satan himself with a Bible under his arm and a text in his mouth!" Doubtless the tempter, having felt the power of God's word in the former temptation, was eager to try the effect of it now his own mouth (2 Corinthians, 11. 14). He shall give his angels charge concerning thee; and in—rather, on—their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. The quotation is precisely as it stands in the *Hebrew* and LXX., save that after the first clause the words, "to keep thee in all thy ways," is here omitted. Not a few good expositors have thought that this omission was intentional, to conceal the fact that this would not have been one of "His ways," i.e., of duty. But as our Lord's reply makes no allusion to this, but seizes on the great principle involved in the promise quoted; so when we look at the promise itself, it is plain that the sense of it is precisely the same whether the clause in question be inserted or not. 7. Jesus said unto him, It is written again (Deuteronomy, 6. 16—*q.d.*, True, it is so written, and on that promise I implicitly rely; but in using it there is another scripture which must not be forgotten. Thou shalt not tempt the Lord thy God. Preservation in danger is divinely pledged: shall I then create danger, either to put the promised security sceptically to the proof, or wantonly demand a display of it? That were to "tempt the Lord my God," which, being expressly forbidden, would forfeit the right to expect preservation.' 8. Again, the devil taketh him up—conducteth him, as before—into, or 'unto,' an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them. Luke (4. 5) adds the important clause, "in a moment of time;" a clause which seems to furnish a key to the true meaning. That a scene was presented to our Lord's natural eye seems plainly expressed. But to limit this to the most extensive scene which the natural eye could take in, is to give a sense to the expression, "all the kingdoms of the world," quite violent. It remains, then, to gather from the expression, "in a moment of time"—which manifestly is intended to intimate some supernatural operation—that it was permitted to the tempter to extend preternaturally for a moment our Lord's range of vision, and throw a "glory" or glitter over the scene of vision; a thing not inconsistent with the analogy of other scriptural statements regarding the permitted operations of the wicked one. In this case, the "exceeding height" of the "mountain" from which this sight was beheld would favour the effect intended to be produced. 9. And saith unto him, All these things will I give thee—"and the glory of them," adds Luke. But Matthew having already said that this was "showed Him," did not need to repeat it here. Luke (4. 6) adds these other very important clauses, here omitted—"for that is," or 'has been,' "delivered unto me, and to whomsoever I will I give it." Was this wholly false? That were not like Satan's usual policy, which is to insinuate his lies under cover of some truth. What truth, then, is there here? We answer, Is not Satan thrice called by our Lord Himself, "the prince of this world?" John, 12. 31; 14. 30; 16. 11; does not the apostle call him "the god of this world?" (2 Corinthians, 4. 4.)

and still further, is it not said that Christ came to destroy by His death "him that hath the power of death, that is, the devil?" (Hebrews, 2. 14.) No doubt these passages only express men's voluntary subjection to the rule of the wicked one while they live, and his power to surround death to them, when it comes, with all the terrors of the wages of sin. But as this is a real and terrible away, so all Scripture represents men as righteously sold under it. In this sense he speaks what is not devoid of truth, when he says, "All this is delivered unto me." But how does he deliver this "to whomsoever he will?" As employing whomsoever he pleases of his willing subjects in keeping men under his power. In this case his offer to our Lord was that of a *deputed* supremacy commensurate with his own, though as *his gift* and *for his ends*, if thou wilt fall down and worship me. This was the sole, but monstrous condition. No Scripture, it will be observed, is quoted now, because none could be found to support so blasphemous a claim. In fact, he has ceased now to present his temptations under the mask of piety, and stands out unblushingly as the rival of God Himself in his claims on the homage of men. Despairing of success as an angel of light, he throws off all disguise, and with a splendid bribe solicits divine honour. This again shows that we are now at the last of the temptations, and that Matthew's order is the true one. 10. Then saith Jesus unto him, Get thee hence, Satan. Since the tempter has now thrown off the mask, and stands forth in his true character, our Lord no longer deals with him as a pretended friend and pious counsellor, but calls him by his right name—His knowledge of which from the outset He had carefully concealed till now—and orders him off. This is the final and conclusive evidence, as we think, that Matthew's must be the right order of the temptations. For who can well conceive of the tempter's returning to the assault after this, in the pious character again, and hoping still to dislodge the consciousness of His Sonship; while our Lord must in that case be supposed to quote Scripture to one He had called the Devil to his face—thus throwing His pearls before swine? for it is written (Deuteronomy, 6. 13): Thus does our Lord part with Satan on the rock of Scripture, Thou shalt worship. In the *Hebrew* and LXX. it is, "Thou shalt fear;" but as the sense is the same, so "worship" is here used to show emphatically that what the tempter claimed was precisely what God had forbidden. The Lord thy God, and him only shalt thou serve. The word "serve" in the second clause, is one never used by the LXX. of any but religious service; and in this sense exclusively it is used in the New Testament, as we find it here. Once more the word "only," in the second clause—not expressed in the *Hebrew* and LXX.—is here added to bring out emphatically the *negative* and *prohibitory* feature of the command. [See Galatians, 3. 10 for a similar supplement of the word "all" in a quotation from Deuteronomy, 27. 26.] 11. Then the devil leaveth him, Luke says, "And when the devil had exhausted"—or, 'quite ended,' as in Luke, 4. 2—"every [mode of] temptation, he departed from him till a season." The definite "season" here indicated is expressly referred to by our Lord in John, 14. 30, and Luke, 22. 52, 53. And, behold, angels came and ministered unto him—or supplied Him with food, as the same expression means in Mark, 1. 31, and Luke, 8. 3. Thus did angels to Elijah (1 Kings, 19. 5-8). Excellent critics think that they ministered, not food only, but supernatural support and cheer also. But this would be the natural effect rather than the direct object of the visit, which was plainly what we have expressed. And after having refused to claim the *illegitimate* ministrations of angels in His behalf, O with what deep

joy would He accept their services when sent, unasked, at the close of all this Temptation, direct from Him whom He had so gloriously honoured? What "angels' food" would this repast be to Him; and as He partook of it, might not a Voice from heaven be heard again, by any who could read the Father's mind, "Said I not well, This is my beloved Son, in whom I am well pleased?"

12-25. CHRIST BEGINS HIS GALILEAN MINISTRY.—CALLING OF PETER AND ANDREW, JAMES AND JOHN—HIS FIRST GALILEAN CIRCUIT. (=Mark, 1. 14-20, 26-39; Luke, 4. 14, 15.) *There is here a notable gap in the History*, which but for the fourth Gospel we should never have discovered. From the former Gospels we should have been apt to draw three inferences, which from the fourth one we know to be erroneous; First, that our Lord awaited the close of John's ministry, by his arrest and imprisonment, before beginning His own; next, that there was but a brief interval between the baptism of our Lord and the imprisonment of John; and further, that our Lord not only opened His work in Galilee, but never ministered out of it, and never visited Jerusalem at all nor kept a Passover till He went thither to become "our Passover, sacrificed for us." The fourth Gospel alone gives the true succession of events; not only recording those important openings of our Lord's public work which preceded the Baptist's imprisonment—extending to the end of the third chapter—but so specifying the Passovers which occurred during our Lord's ministry as to enable us to line off, with a large measure of certainty, the events of the first three Gospels according to the successive Passovers which they embraced. EUSEBIUS, the ecclesiastical historian, who, early in the fourth century, gave much attention to this subject, in noticing these features of the Evangelical Records, says (3. 24) that John wrote his Gospel at the entreaty of those who knew the important materials he possessed, and filled up what is wanting in the first three Gospels. Why it was reserved for the fourth Gospel, published at so late a period, to supply such important particulars in the Life of Christ, it is not easy to conjecture with any probability. It may be, that though not unacquainted with the general facts, they were not furnished with reliable details. But one thing may be affirmed with tolerable certainty, that as our Lord's teaching at Jerusalem was of a depth and grandeur scarcely so well adapted to the prevailing character of the first three Gospels, but altogether congenial to the fourth; and as the bare mention of the successive Passovers, without any account of the transactions and discourses they gave rise to, would have served little purpose in the first three Gospels, there may have been no way of preserving the unity and consistency of each Gospel, so as to furnish by means of them all the precious information we get from them, save by the plan on which they are actually constructed.

Entry into Galilee (v. 12-17). 12. Now when Jesus had heard that John was cast into prison—more simply, "was delivered up;" as recorded in ch. 14. 3-6; Mark, 6. 17-30; Luke, 3. 19, 20—he departed—rather, "withdrew"—into Galilee—as recorded, in its proper place, in John, 4. 1-3. 13. And leaving Nazareth. The prevalent opinion is, that this refers to a first visit to Nazareth after His baptism, whose details are given by Luke (4. 16, &c.); a second visit being that detailed by our Evangelist (ch. 13. 54-58), and by Mark (ch. 6. 1-6). But to us there seem all but insuperable difficulties in the supposition of two visits to Nazareth after His baptism; and on the grounds stated on Luke, 4. 16, &c., we think that the one only visit to Nazareth is that recorded by Matthew (13.), Mark (6.), and Luke (4.). But how, in that case, are we to take the word "leaving

Nazareth" here? We answer, just as the same word is used in Acts, 21. 3. "Now when we had sighted Cyprus, and left it on the left, we sailed unto Syria," &c.—i.e., without entering Cyprus at all, but merely "sighting" it, as the nautical phrase is, they steered South East of it, leaving it on the North West. So here, what we understand the Evangelist to say is, that Jesus, on His return to Galilee, did not, as might have been expected, make Nazareth the place of His stated residence, but "leaving (or passing by) Nazareth," he came and dwelt in Capernaum, which is upon the sea coast—"maritime Capernaum," on the North West shore of the sea of Galilee; but the precise spot is unknown. (See on ch. 11. 23.) Our Lord seems to have chosen it for several reasons. Four or five of the Twelve lived there; it had a considerable and mixed population, securing some freedom from that intense bigotry which even to this day characterizes all places where Jews in large numbers dwell nearly alone; it was central, so that not only on the approach of the annual festivals did large numbers pass through it or near it, but on any occasion multitudes could easily be collected about it; and for crossing and recrossing the lake, which our Lord had so often occasion to do, no place could be more convenient. But one other high reason for the choice of Capernaum remains to be mentioned, the only one specified by our Evangelist. In the borders of Zabulon and Naphthaliim—the one lying to the West of the sea of Galilee, the other to the North of it; but the precise boundaries cannot now be traced out. 14. That it might be fulfilled which was spoken by Esaias the prophet (ch. 9. 1, 2, or, as in Hebrew, ch. 8. 23, and 9. 1), saying, 15. The land of Zabulon, and the land of Naphthaliim, [by] the way of the sea—the coast skirting the sea of Galilee westward—beyond Jordan—a phrase commonly meaning eastward of Jordan; but here and in several places it means westward of the Jordan. The word seems to have got the general meaning of "the other side;" the nature of the case determining which side that was. Galilee of the Gentiles—so called from its position, which made it "the frontier" between the Holy Land and the external world. While Ephraim and Judah, as STANLEY says, were separated from the world by the Jordan valley on one side and the hostile Philistines on another, the northern tribes were in the direct highway of all the invaders from the North, in unbroken communication with the promiscuous races who have always occupied the heights of Lebanon, and in close and peaceful alliance with the most commercial nation of the ancient world—the Phœnicians. Twenty of the cities of Galilee were actually annexed by Solomon to the adjacent kingdom of Tyre, and formed with their territory, the "boundary" or "offscouring" ("Gebul" or "Cabul") of the two dominions—at a later time still known by the general name of "the boundaries" ("coasts" or "borders") of Tyre and Sidon." In the first great transportation of the Jewish population, Naphthaliim and Galilee suffered the same fate as the trans-Jordanic tribes before Ephraim or Judah had been molested (2 Kings, 16. 29). In the time of the Christian era this original disadvantage of their position was still felt; the speech of the Galileans "bewrayed them" by its uncouth pronunciation (Matthew, 23. 73; and their distance from the seats of government and civilization at Jerusalem and Caesarea gave them their character for turbulence or independence, according as it was viewed by their friends or their enemies. 16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. The prophetic strain to which these words belong commences with Isaiah, 7., to which ch. 6. is introductory, and goes down to the end of ch. 12., which hymns the

an of prophecy. It belongs and turns upon the combined abouring kingdoms of Syria and Judah. In these critical border king were, by their ungod-

Lord to sell them into the s. What, then, is the burden rain, on to the passage here h shall not, cannot perish, be e Virgin's Son, is to come forth e. One of the invaders shall soon gdom of neither be enlarged. Lord will be the Sanctuary of ese promises and await their fulre to confusion, darkness, and detude of the nation who despised their anxiety and distress, betook ying oracles of the heathen. This e end of the eighth chapter. At a ninth chapter a sudden light is upon one particular part of the t which was to suffer most in these tions—"the land of Zebulun, and the all, the way of the sea, beyond Jor- the Gentiles." The rest of the pro- ver both the Assyrian and the Chal- ea, and terminates in the glorious shecy of ch. II., and the choral hymn ill, this is the point seized on by our By Messiah's taking up His abode in ons of Galilee, and shedding His glori- s them, this prediction, he says, of the prophet was now fulfilled; and if it was filled, we may confidently affirm it was in any age of the Jewish economy, and l no fulfillment at all. Even the most critics have difficulty in explaining it in way. 17. From that time Jesus began to say, Repent: for the kingdom of heaven is bus did our Lord not only take up the give forth the identical summons of His rrunner. Our Lord sometimes speaks of gdom as already come—in His own Person ry; but the economy of it was only "at l the blood of the cross was shed, and the e day of Pentecost opened the fountain for uncleanness to the world at large.

of Peter and Andrew, James and John 18. And Jesus, walking. (The word "Jesus" us not to belong to the text, but to have faced from those portions of it which were l to be used as Church Lessons; where it dly introduced as a connecting word at the ment of a Lesson.) by the sea of Galilee, ethren, Simon called Peter—for the reason in ch. 16. 18—and Andrew his brother, cast- to the sea: for they were fishers. 19. And he hem. Follow me—rather, as the same expres- sared in Mark, "Come ye after me"—and e you fishers of men—raising them from a higher fishing, as David was from a lower f feeding (Psalm 78. 70-72). 20. And they left their nets, and followed him. 21. And on thence, he saw other two brethren, James ebedee, and John his brother, in a ship- the ship, their fishing boat—with Zebedee mending their nets; and he called them. 22. immediately left the ship and their father. s an important clause: "They left their odee in the ship with the hired servants;" at the family were in easy circumstances. d him. Two harmonistic questions here s. Was this the same calling with that re- John, 1. 35-42? Clearly not. For, 1. That iven while Jesus was yet in Judea: this,

after His return to Galilee. 2. Here, Christ calls Andrew; there, Andrew solicits an interview with Christ. 3. Here, Andrew and Peter are called together; there, Andrew having been called, with an unnamed disciple, who was clearly the beloved disciple (see on John, 1. 40), goes and fetches Peter his brother to Christ, who then calls him. 4. Here, John is called along with James his brother; there, John is called along with Andrew, after having at their own request had an interview with Jesus: no mention being made of James, whose call, if it then took place, would not likely have been passed over by his own brother. Thus far nearly all are agreed. But on the next question opinion is divided—Was this the same calling as that recorded in Luke, 6. 1-11? Many able critics think so. But the following considerations are to us decisive against it. First, Here, the four are called separately, in pairs: in Luke, all together. Next, in Luke, after a glorious miracle: here, the one pair are casting their net, the other are mending theirs. Further, Here, our Lord had made no public appearance in Galilee, and so had gathered none around Him; He is walking solitarily by the shores of the lake when He accosts the two pairs of fisher- men: in Luke, "the multitude are lying upon Him, and hearing the word of God, as He stands by the lake of Gennesaret"—a state of things implying a some- what advanced stage of His early ministry, and some popular enthusiasm. Regarding these successive callings, see on Luke, 6. 1.

First Galilean Circuit (v. 23-25). 23. And Jesus went about all Galilee, teaching in their synagogues. These were houses of local worship. It cannot be proved that they existed before the Babylonish captivity; but as they began to be erected soon after it, probably the idea was suggested by the religious inconveniences to which the captives had been subjected. In our Lord's time, the rule was to have one wherever ten learned men, or professed students of the law re- sided; and they extended to Syria, Asia Minor, Greece, and most places of the dispersion. The larger towns had several, and in Jerusalem the number ap- proached 500. In point of officers and mode of wor- ship, the Christian congregations were modelled after the synagogue, and preaching the gospel—"proclaiming the glad tidings" of the kingdom, and healing all manner of sickness—"every disease"—and all manner of disease—"every complaint." The word means any incipient malady causing 'softness' among the people. 24. And his fame went throughout all Syria—reaching first to that part of it adjacent to Galilee, called Syrophenicia (Mark, 7. 31), and thence extending far and wide, and they brought unto him all sick people—"all that were ailing" or 'unwell.' (those) that were taken—for this is a distinct class, not an explanation of the "unwell" class, as our translators understood it: with divers diseases and torments—i.e., acute disorders; and those which were possessed with devils—"that were demonized" or 'possessed with demons,' and those which were lunatic—"moon-struck"—and those that had the palsy—"paralytics," a word not naturalized when our version was made—and he healed them. These heal- ings were at once His credentials and illustrations of "the glad tidings" which He proclaimed. After read- ing this account of our Lord's first preaching tour, can we wonder at what follows? 25. And there followed him great multitudes of people from Galilee, and from Deca- polis—a region lying to the East of the Jordan, so called as containing ten cities, founded and chiefly inhabited by Greek settlers, and from Jerusalem, and from beyond Jordan—meaning from there, but all the adja- cent regions. But the more immediate object for which this is here mentioned is, to give the reader some idea both of the vast concourse and of the

varied complexion of eager attendants upon the great Preacher, to whom the astonishing Discourses of the next three chapters was addressed. On the importance which our Lord Himself attached to this first preaching circuit, and the preparation which He made for it, see on Mark, I. 35-36.

CHAPTERS V.—VII.

SERMON ON THE MOUNT.

That this is the same Discourse with that in Luke, 6. 17-49—only reported more fully by Matthew, and less fully, as well as with considerable variation, by Luke—is the opinion of many very able critics (of the Greek commentators; of CALVIN, GROTIUS, MALDONATUS—who stands almost alone among Romish commentators; and of most moderns, as THOLUCK, MEYER, DE WETTE, TISCHENDORF, STIER, WIESLER, ROBINSON). The prevailing opinion of these critics is, that Luke's is the original form of the Discourse, to which Matthew has added a number of sayings, uttered on other occasions, in order to give at one view the great outlines of our Lord's ethical teaching. But that they are *two distinct Discourses*—the one delivered about the close of His first missionary tour, and the other after a second such tour and the solemn choice of the Twelve—is the judgment of others who have given much attention to such matters (of most Romish commentators, including ERASMUS; and among the moderns, of LANGE, GRESWELL, BIRKS, WEBSTER & WILKINSON). The question is left undecided by ALFORD. AUGUSTIN'S opinion—that they were both delivered on one occasion, Matthew's on the mountain, and to the disciples; Luke's in the plain, and to the promiscuous multitude—is so clumsy and artificial as hardly to deserve notice. To us the weight of argument appears to lie with those who think them two separate Discourses. It seems hard to conceive that Matthew should have put this Discourse before his own calling, if it was not uttered till long after, and was spoken in his own hearing as one of the newly-chosen Twelve. Add to this, that Matthew introduces his Discourse amidst very definite markings of time, which fix it to our Lord's first preaching tour; while that of Luke, which is expressly said to have been delivered immediately after the choice of the Twelve, could not have been spoken till long after the time noted by Matthew. It is hard, too, to see how either Discourse can well be regarded as the expansion or contraction of the other. And as it is beyond dispute that our Lord repeated some of His weightier sayings in different forms, and with varied applications, it ought not to surprise us that, after the lapse of perhaps a year—when, having spent a whole night on the hill in prayer to God, and set the Twelve apart, He found Himself surrounded by crowds of people, few of whom probably had heard the Sermon on the Mount, and fewer still remembered much of it—He should go over again its principal points, with just as much sameness as to show their enduring gravity, but at the same time with that difference which shows His exhaustless fertility as the great Prophet of the Church.

CHAPTER V.

Ver. 1-16. THE BEATITUDES, AND THEIR BEARING UPON THE WORLD. 1. And seeing the multitudes—those mentioned in ch. 4. 25—he went up into a mountain—one of the dozen mountains which ROBINSON says there are in the vicinity of the sea of Galilee, any one of them answering about equally well to the occasion. So charming is the whole landscape that the descriptions of it, from JOSEPHUS downwards (*J. W.*, 4. 10, 8), are apt to be thought a little coloured, and when he was set—'had sat' or 'seated Himself'—his disciples came unto him—already a large circle, more or less attracted and subdued by His preaching and miracles, in addition to the smaller band of devoted adherents.

Though the latter only answered to the subjects of His kingdom, described in this Discourse, there were drawn from time to time into this inner circle souls from the outer one, who, by the power of His matchless word, were constrained to forsake their all for the Lord Jesus. 2. And he opened his mouth—a solemn way of arousing the reader's attention, and preparing him for something weighty (*Job*, 3. 1; *Acts*, 8. 35; *10*. 34)—and taught them, saying, 3. Blessed, &c. Of the two words which our translators render "blessed," the one here used points more to what is *inward*, and so might be rendered "happy," in a lofty sense; while the other denotes rather what comes to us *from without* (as *Matthew*, 25. 34). But the distinction is not always nicely carried out. One Hebrew word expresses both. On these precious Beatitudes, observe that though eight in number, there are here but *seven* distinct features of character. The eighth one—the "persecuted for righteousness' sake"—denotes merely the possessors of the seven preceding features, on account of which it is that they are persecuted (*2 Timothy*, 3. 12). Accordingly, instead of any distinct promise to this class, we have merely a repetition of the first promise. This has been noticed by several critics, who by the *sevenfold* character thus set forth have rightly observed that a *complete* character is meant to be depicted, and by the *sevenfold* blessedness attached to it, a *perfect* blessedness is intended. Observe, again, that the language in which these beatitudes are couched is purposely fetched from the Old Testament, to show that the new kingdom is but the old in a new form; while the characters described are but the varied forms of that *spirituality* which was the essence of real religion all along, but had well-nigh disappeared under corrupt teaching. Further, the things here promised, far from being mere arbitrary rewards, will be found in each case to grow out of the characters to which they are attached, and in their completed form are but the appropriate coronation of them. Once more, as "the kingdom of heaven," which is the first and the last thing here promised, has two stages—a present and a future, an initial and a consummate stage—so the fulfilment of each of these promises has two stages—a present and a future, a partial and a perfect stage. 3. Blessed are the poor in spirit. All familiar with Old Testament phraseology know how frequently God's true people are styled "the poor"—the 'oppressed,' 'afflicted,' 'miserable'—"the needy," or both together (as in *Psalm* 40. 17; *Isaiah*, 41. 17). The explanation of this lies in the fact that it is generally "the poor of this world" who are "rich in faith" (*James*, 2. 5; cf. *2 Corinthians*, 6. 10, and *Revelation*, 2. 9); while it is often "the ungodly" who "prosper in the world" (*Psalm* 73. 12). Accordingly, in *Luke* (6. 20, 21), it seems to be this class—the literally "poor" and "hungry"—that are specially addressed. But since God's people are in so many places styled "the poor" and "the needy," with no evident reference to their temporal circumstances (as in *Psalm* 68. 10; *69*. 29-33; *132*. 15; *Isaiah*, 61. 1; *66*. 2), it is plainly a *frame of mind* which those terms are meant to express. Accordingly, our translators sometimes render such words "the humble" (*Psalm* 10. 12, 17), "the meek" (*Psalm* 22. 26), "the lowly" (*Proverbs*, 3. 24), as having no reference to outward circumstances. But here the explanatory words, "in spirit," fix the sense to 'those who in their deepest consciousness realize their entire need' (cf. the *Greek* of *Luke*, 10. 21; *John*, 11. 33; *12*. 21; *Acts*, 20. 22; *Romans*, 12. 11; *1 Corinthians*, 4. 3; *Philippians*, 3.). This self-emptying conviction, that 'before God we are void of everything,' lies at the foundation of all spiritual excellence, according to the teaching of Scripture. Without it we are inaccessible to the riches of Christ;

th it we are in the fitting state for receiving all
 ritual supplies (Revelation, 3. 17, 18; Matthew, 9.
 13). for theirs is the kingdom of heaven. See on ch.
 2. The poor in spirit not only shall have—their
 ready have—the kingdom. The very sense of their
 poverty is begun riches. While others "walk in a
 in shadow"—"in a shadow," an image—in an unreal
 world, taking a false view of themselves and all
 around them—the poor in spirit are rich in the
 knowledge of their real case. Having courage to
 look this in the face, and own it guilelessly, they feel
 strong in the assurance that "unto the upright there
 iseth light in the darkness" (Psalm 112. 4); and soon
 breaks forth as the morning. God wants nothing
 from us as the price of His saving gifts; we have but
 to feel our universal destitution, and cast ourselves
 on His compassion (Job, 33. 27, 28; 1 John, 1. 9).
 The poor in spirit are enriched with the fulness of
 spirit, which is the kingdom in substance; and when
 we shall say to them from His great white throne,
 Come, ye blessed of my Father, inherit the king-
 dom prepared for you." He will invite them merely
 the full enjoyment of an already possessed inheri-
 tance. 4. Blessed are they that mourn; for they shall
 be comforted. This "mourning" must not be taken
 only for that feeling which is wrong from men un-
 der pressure of the ills of life, nor yet strictly for sor-
 row on account of committed sins. Evidently it is
 an entire feeling which the sense of our spiritual
 poverty begets; and so the second beatitude is but
 the complement of the first. The one is the intellectual,
 the other the emotional aspect of the same thing. It
 is poverty of spirit that says, "I am undone;" and it
 is the mourning which this causes that makes it break
 forth in the form of a lamentation—"Woe is me, for
 I am undone." Hence this class are termed "mourn-
 ers in Zion," or, as we might express it, religious
 mourners, in sharp contrast with all other sorts
 of mourners, 61. 1-3; 66. 2). Religion, according to the Bible,
 is neither a set of intellectual convictions nor a bun-
 dle of emotional feelings, but a compound of both,
 the former giving birth to the latter. Thus closely do
 the first two beatitudes cohere. The mourners shall
 be comforted." Even now they get beauty for
 their faces, the oil of joy for mourning, the garment of
 praise for the spirit of heaviness. Sowing in tears,
 they reap even here in joy. Still all present comfort,
 even the best, is partial, interrupted, short-lived.
 In the days of our mourning shall soon be ended,
 and then God shall wipe away all tears from our eyes.
 Men, in the fullest sense, shall the mourners be
 comforted." 5. Blessed are the meek; for they shall
 inherit the earth. This promise to the meek is but a
 repetition of Psalm 37. 11; only the word which our
 angelist renders "the meek," after the LXX., is
 the same which we have found so often translated
 the poor," showing how closely allied these two
 sorts of character are. It is impossible, indeed,
 to be "the poor in spirit" and "the mourners" in
 spirit should not at the same time be "meek;" that
 to say, persons of a lowly and gentle carriage.
 In fitting, at least, it is that they should be so, may
 be seen by the following touching appeal: "Put them
 mind to be subject to principalities and powers,
 obey magistrates, to be ready to every good work,
 speak evil of no man, to be no brawlers, but gentle,
 meek, and lowly in spirit, as the Lord Jesus Christ,
 who, being in the form of God, did not count the
 equality with God a thing to be grasped, but
 emptied himself, and took the form of a servant,
 being made in the likeness of men; and being
 found in the fashion of a man, he humbled
 himself, and became obedient unto death, yea,
 unto the death of the cross. Wherefore God
 also hath highly exalted him, and given him
 a name which is above every name: that
 at the name of Jesus every knee should bow,
 of those in heaven, and of those on earth,
 and of those under the earth; and that
 every tongue should confess that the Lord
 Jesus Christ is the Son of God. And he
 shall sit on the throne of his Father, and
 shall reign with him for ever and ever. Amen."
 "My soul," says the sweet Psalmist, "breaketh for

and ye shall find rest unto your souls" (Matthew, 11.
 29); and the apostle besought one of the churches by
 "the meekness and gentleness of Christ" (2 Corin-
 thians, 10. 1). In what esteem this is held by Him
 who saith not as man saith, we may learn from
 1 Peter, 3. 4, where the true adorning is said to be that
 of "a meek and quiet spirit, which in the sight of
 God is of great price." Towards men this disposition
 is the opposite of high-mindedness, and a quarrel-
 some and revengeful spirit; it "rather takes wrong,
 and suffers itself to be defrauded" (1 Corinthians, 6.
 7); it "avenges not itself, but rather gives place unto
 wrath" (Romans, 12. 19); like the meek One, "when
 reviled, it reviles not again; when it suffers, it threat-
 ens not; but commits itself to Him that judgeth
 righteously" (1 Peter, 2. 19-22). "The earth" which
 the meek are to inherit might be rendered "the land"
 — bringing out the more immediate reference to
 Canaan as the promised land, the secure possession of
 which was to the Old Testament saints the evidence
 and manifestation of God's favour resting on them,
 and the ideal of all true and abiding blessedness.
 Even in the Psalm from which these words are taken
 the promise to the meek is not held forth as an
 arbitrary reward, but as having a kind of natural ful-
 filment. When they delight themselves in the Lord,
 He gives them the desires of their heart; when they
 commit their way to Him, He brings it to pass;
 bringing forth their righteousness as the light, and
 their judgment as the noon-day: The little that they
 have, even when despoiled of their rights, is better
 than the riches of many wicked, &c. (Psalm 37). All
 things, in short, are theirs—in the possession of that
 favour which is life, and of those rights which belong
 to them as the children of God—whether the world,
 or life, or death, or things present, or things to come;
 all are theirs (1 Corinthians, 3. 21, 22); and at length,
 overcoming, they "inherit all things" (Revelation,
 21. 7). Thus are the meek the only rightful occupants
 of a foot of ground or a crust of bread here, and heirs
 of all coming things. 6. Blessed are they which do
 hunger and thirst after righteousness: for they shall be filled
 — "shall be saturated." From this verse, says
 TROLUCK, "the reference to the Old Testament back-
 ground ceases." Surprising! On the contrary, none
 of these beatitudes is more manifestly dug out of the
 rich mine of the Old Testament. Indeed, how could
 any one who found in the Old Testament "the poor
 in spirit," and "the mourners in Zion," doubt that
 he would also find those same characters also craving
 that righteousness which they feel and mourn their
 want of? But what is the precise meaning of "right-
 eousness" here? Lutheran expositors, and some of
 our own, seem to have a hankering after that more
 restricted sense of the term in which it is used with
 reference to the sinner's justification before God,
 (See Jeremiah, 23. 6; Isaiah, 45. 24; Romans, 4. 6;
 2 Corinthians, 5. 21.) But, in so comprehensive a say-
 ing as this, it is clearly to be taken—as in v. 10 also—in
 a much wider sense, as denoting that spiritual and en-
 tire conformity to the law of God, under the want of
 which the saints groan, and the possession of which
 constitutes the only true sainthood. The Old Testa-
 ment dwells much on this righteousness, as that
 which alone God regards with approbation (Psalm 11.
 7, 23. 3; 106. 3; Proverbs, 12. 25; 16. 31; Isaiah, 64. 5, &c.).
 As hunger and thirst are the keenest of our appetites,
 our Lord, by employing this figure here, plainly
 means "those whose deepest cravings are after spiri-
 tual blessings." And in the Old Testament we find
 this craving variously expressed:—"Hearken unto
 me, ye that follow after righteousness, ye that seek
 the Lord" (Isaiah, 51. 1); "I have waited for thy salva-
 tion, O Lord," exclaimed dying Jacob (Genesis, 49. 18);
 "My soul," says the sweet Psalmist, "breaketh for

the longing that it hath unto thy judgments at all times" (Psalm 119. 50); and in similar breathings does he give vent to his deepest longings in that and other Psalms. Well, our Lord just takes up here this blessed frame of mind, representing it as the surest pledge of the coveted supplies, as it is the best preparative, and indeed itself the beginning of them. "They shall be saturated," He says; they shall not only have what they so highly value and long to possess, but they shall have their fill of it. Not here, however. Even in the Old Testament this was well understood. "Deliver me," says the Psalmist, in language which, beyond all doubt, stretches beyond the present scene, "from men of the world, which have their portion in this life: As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17. 13-16). The foregoing beatitudes—the first four—represent the saints rather as conscious of their need of salvation, and acting suitably to that character, than as possessed of it. The next three are of a different kind—representing the saints as having *now found salvation*, and conducting themselves accordingly. 7. Blessed are the merciful: for they shall obtain mercy. Beautiful is the connection between this and the preceding beatitude. The one has a natural tendency to beget the other. As for the words, they seem directly fetched from Psalm 18. 26. "With the merciful thou wilt show thyself merciful." Not that our mercifulness comes absolutely first. On the contrary, our Lord Himself expressly teaches us that God's method is to awaken in us compassion towards our fellow-men by His own exercise of it, in so stupendous a way and measure, towards ourselves. In the parable of the unmerciful debtor, the servant to whom his lord forgave ten thousand talents was naturally expected to exercise the small measure of the same compassion required for forgiving his fellow-servant's debt of a hundred pence; and it is only when, instead of this, he relentlessly imprisoned him till he should pay it up, that his lord's indignation was roused, and he who was designed for a vessel of mercy is treated as a vessel of wrath (ch. 18. 23-35; and see ch. 5. 23, 24; 6. 15; James, 2. 13). "According to the view given in Scripture," says TRINCH most justly, 'the Christian stands in a middle point, between a mercy received and a mercy yet needed. Sometimes the first is urged upon him as an argument for showing mercy—"forgiving one another, as Christ forgave you" (Colossians, 3. 13; Ephesians, 4. 32); sometimes the last—"Blessed are the merciful: for they shall obtain mercy;" "Forgive, and ye shall be forgiven" (Luke, 6. 37; James, 5. 9). And thus, while he is ever to look back on the mercy received as the source and motive of the mercy which he shows, he also looks forward to the mercy which he yet needs, and which he is assured that the merciful—according to what EXPOSITORS beautifully calls the *bestima talis* (the gracious requital: of the kingdom of God—shall receive, as a new provocation to its abundant exercise.' The forestates and beginnings of this judicial recompense are richly experienced here below: its perfection is reserved for that day when, from His great white throne, the King shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungry, and thirsty, and a stranger, and naked, and sick, and in prison, and ye ministered unto me." Yes, thus he acted towards us while on earth, even laying down His life for us; and He will not, He cannot disown, in the merciful, the image of Himself. 8. Blessed are the pure in heart: for they shall see God. Here, too, we are on Old Testament ground. There the difference between outward and inward purity, and the acceptableness of the latter only in the sight of God,

is everywhere taught. Nor is the 'vision of God' strange to the Old Testament; and though it was an understood thing that this was not possible in the present life (Exodus, 33. 20; and cf. Job, 19. 28, 27; Isaiah, 6. 5), yet spiritually it was known and felt to be the privilege of the saints even here (Genesis, 6. 24; 9. 9; 17. 1; 48. 15; Psalm 27. 4; 34. 9; 63. 2; Isaiah, 33. 3, 11, &c.). But, O with what grand simplicity, brevity, and power is this great fundamental truth here expressed! And in what striking contrast would such teaching appear to that which was then current, in which exclusive attention was paid to ceremonial purification and external morality? This heart-purity begins in a "heart sprinkled from an evil conscience," or a "conscience purged from dead works" (Hebrews, 10. 22; 9. 14; and see Acts, 15. 9); and this also is taught in the Old Testament (Psalm 51. 2; cf. Romans, 4. 5-8; and Isaiah, 4. 5-8). The conscience thus purged—the heart thus sprinkled—there is light within wherewith to see God. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with the other"—He with us and we with Him—"and the blood of Jesus Christ His Son cleanseth us"—"us who have this fellowship, and who, without such continual cleansing, would soon lose it again—"from all sin" (1 John, 1. 6, 7). "Whosoever sinneth hath not seen Him, neither known Him" (1 John, 3. 6): "He that doeth evil hath not seen God" (3 John, 11). The inward vision thus clarified, and the whole inner man in sympathy with God, each looks upon the other with complacency and joy, and we are "changed into the same image from glory to glory." But the full and beatific vision of God is reserved for that time to which the Psalmist stretches his views—"As for me, I shall behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psalm 17. 16). Then shall His servants serve Him: and they shall see His face; and His name shall be in their foreheads (Revelation, 22. 3, 4). They shall see Him as He is (1 John, 3. 2). But, says the apostle, expressing the converse of this beatitude—"Follow holiness, without which no man shall see the Lord" (Hebrews, 12. 14). 9. Blessed are the peacemakers—who not only study peace, but diffuse it—for they shall be called the children—shall be called sons—of God. Of all these beatitudes this is the only one which could hardly be expected to find its definite ground in the Old Testament; for that most glorious character of God, the likeness of which appears in the peacemakers, had yet to be revealed. His glorious name, indeed—as "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity and transgression and sin"—had been proclaimed in a very imposing manner (Exodus, 34. 6), and manifested in action with affecting frequency and variety in the long course of the ancient economy. And we have undeniable evidence that the saints of that economy felt its transforming and ennobling influence on their own character. But it was not till Christ "made peace by the blood of the cross" that God could manifest Himself as "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Hebrews, 12. 20)—could reveal Himself as "in Christ reconciling the world unto Himself, not imputing their trespasses unto them," and hold Himself forth in the astonishing attitude of beseeching men to be "reconciled to Himself" (2 Corinthians, 5. 19, 20). When this reconciliation actually takes place, and one has "peace with God through our Lord Jesus Christ"—even "the peace of God which passeth all understanding"—the peace-receivers be-

ground in the Old Testament, is evident including words where the encouragement to endure such persecutions consists in its continuation of what was experienced by the servant servants of God. But how, it may be asked, could such beautiful features of character be ascribed? To this the following answers are given: "Every one that doeth evil hateth the light, because his deeds are evil, and his deeds are evil." "The world cannot hate you; it hateth, because I testify of it, that the works are evil." "If ye were of the world, the world would love you: because ye are not of the world, therefore the world hateth you." "There is yet one man whom I have chosen you out of the world, therefore the world hateth you." "There is yet one man whom I have chosen you out of the world, therefore the world hateth you: he is Ahab the son of Zebulun; for he is the Lord's anointed: but I hate him; for he never did good unto me, but always evil" (John, 3. 19; 2 Chronicles, 18. 7). But more particularly the characters here described are all in the spirit of the world, inasmuch that the object of this Discourse as breathed that spirit has been startled, and had their whole system and action rudely dashed. Poverty of heart, counter to the pride of men's heart; a partition, in the view of one's universal deities, God, is ill relished by the callous, unfeeling, self-satisfied world; a meek and lowly disposition, regarded as pusillanimity against the proud, resentful spirit of that craving after spiritual blessings is too unpleasantly the lust of the flesh, the eye, and the pride of life; so does a merciful, hard-heartedness of the world; purity of life, and a life of prayer, with painted hypocrisy; and a life of prayer cannot easily be endured by the common, ungodly world. Thus does "righteousness" become "persecuted." But blessed are they that of this, dare to be righteous, for theirs is the reward of heaven. As this was the reward proposed to the poor in spirit—the leading one of these virtues—of course it is the proper portion proposed to be persecuted for exemplifying them. 11. When men shall revile you—or abuse you, in opposition to backbiting. (See Mark,

intimating that such characters were in existence, and that already they were before Him. Accordingly, from characters He comes to persons possessing them, saying, "Blessed are ye when men shall revile you," etc. And now, continuing this mode of direct personal address, He startles these humble, unknown men by pronouncing them the exalted benefactors of their whole species. 13. Ye are the salt of the earth—to preserve it from corruption, to season its insipidity, to freshen and sweeten it. The value of salt for these purposes is abundantly referred to by classical writers as well as in Scripture; and hence its symbolical significance in the religious offerings as well of those without as of those within the pale of revealed religion. In Scripture, mankind, under the unrestrained workings of their own evil nature, are represented as entirely corrupt. Thus, before the flood (Genesis, 4. 11, 12; after the flood (Genesis, 8. 21); in the days of David (Psalm 14. 2, 3); in the days of Isaiah (Isaiah, 1. 5, 6); and in the days of Paul (Ephesians, 2. 1-3; see also Job, 14. 4; 15. 15, 16; John, 3. 6; compared with Romans, 8. 3; Titus, 3. 2, 3). The remedy for this, says our Lord here, is the active presence of His disciples among their fellows. The character and principles of Christians, brought into close contact with it, are designed to arrest the festering corruption of humanity and season its insipidity. But how, it may be asked, are Christians to do this office for their fellow-men, if their righteousness only exasperate them, and recoil, in every form of persecution, upon themselves? The answer is, That is but the first and partial effect of their Christianity upon the world: though the great proportion would dislike and reject the truth, a small but noble band would receive and hold it fast; and in the struggle that would ensue, one and another even of the opposing party would come over to His ranks, and at length the Gospel would carry all before it. but if the salt have lost its savour—'become unsavoury' or 'insipid,' losing its saline or salting property. The meaning is, If that Christianity on which the health of the world depends, does in any age, region, or individual, exist only in name, or if it contain not those *saving elements* for want of which the world languishes, wherewith shall it be salted?—how shall the salting qualities be restored to it? (Cf. Mark, 9.

not. If a man lose his grace, how shall *that* grace be restored to him? but, since living Christianity is the only "salt of the earth," if men lose that, *what else* can supply its place? What follows is the appalling answer to this question. It is thenceforth good for nothing, but to be cast out—a figurative expression of indignant exclusion from the kingdom of God (cf. ch. 8. 12; 22. 13; John, 6. 37; 9. 34), and to be trodden under foot of men—expressive of contempt and scorn. It is not the mere want of a certain character, but the want of it in those whose *profession* and *appearance* were fitted to beget expectation of finding it. 14. Ye are the light of the world—This being the distinctive title which our Lord appropriates to Himself (John, 8. 12; 9. 5; and see John, 1. 4, 9; 3. 19; 12. 36, 36)—a title expressly said to be unsuitable even to the highest of all the prophets (John, 1. 9)—it must be applied here by our Lord to His disciples only as they shine with His light upon the world, in virtue of His Spirit dwelling in them, and the same mind being in them which was also in Christ Jesus. Nor are Christians anywhere else so called. Nay, as if to avoid the august title which the Master has appropriated to Himself, Christians are said to "shine"—not as "lights," as our translators render it, but—"as *luminaries* in the world" (Philippians, 2. 15); and the Baptist is said to have been "the burning and shining"—not "light," as in our translation, but—"lamp" of his day (John, 8. 35). Let it be observed, too, that while the two figures of salt and sunlight both express the same function of Christians—their blessed influence on their fellow-men—they each set this forth under a different aspect. Salt operates *internally*, in the mass with which it comes in contact; the sunlight operates *externally*, irradiating all that it reaches. Hence Christians are warily styled "the salt of the earth"—with reference to the masses of mankind with whom they are expected to mix; but "the light of the world"—with reference to the vast and variegated surface which feels its fructifying and gladdening radiance. The same distinction is observable in the second pair of those seven parables which our Lord spoke from the Galilean lake—that of the "mustard seed," which grew to be a great overshadowing tree, answering to the sunlight which invests the world, and that of the "leaven," which a woman took and, like the salt, hid in three measures of meal, till the whole was leavened (ch. 13. 31-33). A city that is set on an hill cannot be hid—nor can it be supposed to have been so built except to be seen by many eyes. 15. Neither do men light a candle—or 'lamp'—and put it under a bushel—a dry measure—but on a candlestick—rather, 'under the bushel, but on the lamp-stand.' The article is inserted in both cases to express the familiarity of every one with those household utensils, and it giveth light—'shineth'—unto all that are in the house. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. As nobody lights a lamp only to cover it up, but places it so conspicuously as to give light to all who need light, so Christians, being the light of the world, instead of hiding their light, are so to hold it forth before men that they may see what a life the disciples of Christ lead, and seeing this, may glorify their Father for so redeeming, transforming, and ennobling earth's sinful children, and opening to themselves the way to like redemption and transformation.

17-48. IDENTITY OF THESE PRINCIPLES WITH THOSE OF THE ANCIENT ECONOMY, IN CONTRAST WITH THE REIGNING TRADITIONAL TEACHING. *Exposition of Principles* (v. 17-20). 17. Think not that I am come—'that I came'—to destroy the Law, or the Prophets—*i. e.*, 'the authority and principles of the Old Testament.' (On the phrase, see ch. 7. 12; 22. 40; Luke, 16. 16; Acts, 13. 15.) This general way of taking the

phrase is much better than understanding "the Law" and "the Prophets" separately, and enquiring, as many good critics do, in what sense our Lord could be supposed to meditate the subversion of each. To the various classes of His hearers, who might view such supposed abrogation of the Law and the Prophets with very different feelings, our Lord's announcement would, in effect, be such as this—'Ye who "tremble at the word of the Lord," fear not that I am going to sweep the foundation from under your feet: Ye restless and revolutionary spirits, *hope* not that I am going to head any revolutionary movement: And ye who hypocritically affect great reverence for the Law and the Prophets, *pretend* not to find anything in my teaching derogatory to God's living oracles.' I am not come to destroy, but to fulfil. 'Not to subvert, abrogate, or annul, but to establish the Law and the Prophets—to unfold them, to embody them in living form, and to enshrine them in the reverence, affection, and character of men, am I come.' 18. For verily I say unto you. Here, for the first time, does that august expression occur in our Lord's recorded teaching, with which we have grown so familiar as hardly to reflect on its full import. It is the expression, manifestly, of *supreme legislative authority*; and as the subject in connection with which it is uttered is the Moral Law, no higher claim to an authority *strictly divine* could be advanced. For when we observe how jealously Jehovah asserts it as His exclusive prerogative to give law to men (Leviticus, 18. 1-5; 19. 37; 23. 1-4, 13-16, &c.), such language as this of our Lord will appear totally unsuitable, and indeed abhorrent, from any creature-lips. When the Baptist's words—"I say unto you" (ch. 3. 9)—are compared with those of his Master here, the difference of the two cases will be at once apparent. Till heaven and earth pass. Though even the Old Testament announces the ultimate "perdition of the heavens and the earth," in contrast with the immutability of Jehovah (Psalm 102. 24-27), the prevalent representation of the heavens and the earth in Scripture, when employed as a popular figure, is that of their *stability* (Psalm 119. 89-91; Ecclesiastes, 1. 4; Jeremiah, 33. 25, 26). It is the enduring stability, then, of the great truths and principles, moral and spiritual, of the Old Testament Revelation which our Lord thus expresses. one jot—the smallest of the Hebrew letters—or one tittle—one of those little strokes by which alone some of the Hebrew letters are distinguished from others like them—shall in no wise pass from the law, till all be fulfilled. The meaning is, that 'not so much as the smallest loss of authority or vitality shall ever come over the law.' The expression, "till all be fulfilled," is much the same in meaning as 'it shall be had in undiminished and enduring honour, from its greatest to its least requirements.' Again, this general way of viewing our Lord's words here seems far preferable to that *derisive* understanding of them which would require us to determine the different kinds of "fulfilment" which the *moral* and the *ceremonial* parts of it were to have. 19. Whosoever therefore shall break—rather, 'dissolve,' 'annul,' or 'make invalid'—one of these least commandments—an expression equivalent to 'one of the least of these commandments'—and shall teach men so—referring to the Pharisees and their teaching, as is plain from the next verse, but of course embracing all similar schools and teaching in the Christian Church—he shall be called the least in the kingdom of heaven. As the thing spoken of is not the practical breaking, or disobeying, of the law, but annulling or enervating its obligation by a vicious system of interpretation, and teaching others to do the same; so the thing threatened is not exclusion from heaven, and still less the lowest place in it, but a degraded and

contemptuous position in the present stage of the kingdom of God. In other words, 'they shall be re-duced by the retributive providence that overtakes them, to the same condition of dishonour to which, by their system and their teaching, they have brought down those eternal principles of God's law.' but whoever shall do and teach them—whose principles and teaching go to exalt the authority and honour of God's law, in its lowest as well as highest requirements—the same shall be called great in the kingdom of heaven—'shall, by that providence which watches over the honour of God's moral administration, be raised to the same position of authority and honour to which they exalt the law.' 20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees. The superiority to the Pharisaic righteousness here required is plainly in kind, not degree; for all Scripture teaches that entrance into God's kingdom, whether in its present or future stage, depends, not on the degree of our excellence in anything, but solely on our having the character itself which God demands. Our righteousness, then—if it is to contrast with the outward and formal righteousness of the scribes and Pharisees—must be inward, vital, spiritual. Some, indeed, of the scribes and Pharisees themselves might have the very righteousness here demanded; but our Lord is speaking, not of persons, but of the system they represented and taught. ye shall in no case enter into the kingdom of heaven. If this refer, as in the preceding verse, rather to the earthly stage of this kingdom, the meaning is, that without a righteousness exceeding that of the Pharisees, we cannot be members of it at all, save in name. This was no new doctrine (Romans, 2: 25, 26; 9: 6; Philippians, 3: 3). But our Lord's teaching here stretches beyond the present scene, to that everlasting stage of the kingdom, where without "purity of heart" none "shall see God."

The spirituality of the true righteousness, in contrast with that of the Scribes and Pharisees, illustrated from the Sixth Commandment (v. 21-26). 21. Ye have heard that it was said by them of old time—or, as in the margin, "to them of old time." Which of these translations is the right one has been much controverted. Either of them is grammatically defensible, though the latter—"to the ancients"—is more consistent with New Testament usage (see the Greek of Romans, 9: 12, 26; Revelation, 6: 11; 9: 4); and most critics decide in favour of it. But it is not a question of Greek only. Nearly all who would translate "to the ancients" take the speaker of the words quoted to be Moses in the law; "the ancients" to be the people to whom Moses gave the law; and the intention of our Lord here to be to contrast His own teaching, more or less, with that of Moses; either as opposed to it—as some go the length of affirming—or at least as modifying, enlarging, elevating it. But who can reasonably imagine such a thing, just after the most solemn and emphatic proclamation of the perpetuity of the law, and the honour and glory in which it was to be held under the new economy? To us it seems as plain as possible that our Lord's one object is to contrast the traditional perversions of the law with the true sense of it as expounded by Himself. A few of those who assent to this still think that "to the ancients" is the only legitimate translation of the words; understanding that our Lord is reporting what had been said to the ancients, not by Moses, but by the perverters of his law. We do not object to this; but we incline to think with BEZA, and after him with FRITZSCHE, OLBRACHEN, STEIGER, and BLOOMFIELD, that "by the ancients" must have been what our Lord meant here, referring to the corrupt teachers rather than the perverted people. Thou shalt not kill:—*q. d.*, "This being all that the law requires, whosoever has im-

brued his hands in his brother's blood, but he only, is guilty of a breach of this commandment; and whosoever shall kill shall be in danger of—'liable to'—the judgment—*i. e.*, of the sentence of those inferior courts of judicature which were established in all the principal towns, in compliance with Deuteronomy, 16: 16. Thus was this commandment reduced, from a holy law of the heart-searching God, to a mere criminal statute, taking cognizance only of outward actions, such as that which we read in Exodus, 21: 12; Leviticus, 24: 17, 22. But I say unto you. Mark the authoritative tone in which—as Himself the Lawgiver and Judge—Christ now gives the true sense, and explains the deep reach, of the commandment. That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca! shall be in danger of the council; but whosoever shall say, Thou fool! shall be in danger of hell fire. It is unreasonable to deny, as ALEXANDER does, that three degrees of punishment are here meant to be expressed, and to say that it is but a threefold expression of one and the same thing. But Romish expositors greatly err in taking the first two—"the judgment" and "the council"—to refer to degrees of temporal punishment with which lesser sins were to be visited under the Gospel, and only the last—"hell fire"—to refer to the future life. All three clearly refer to divine retribution, and that alone, for branches of this commandment; though this is expressed by an allusion to Jewish tribunals. The "judgment," as already explained, was the lowest of these; the "council," or 'Sanhedrim'—which sat at Jerusalem—was the highest; while the word used for "hell fire" contains an allusion to the "valley of the son of Hinnom" (Joshua, 18: 16). In this valley the Jews, when steeped in idolatry, went the length of burning their children to Moloch "on the high places of Tophet"—in consequence of which good Josiah defiled it, to prevent the repetition of such abominations (2 Kings, 23: 10); and from that time forward, if we may believe the Jewish writers, a fire was kept burning in it to consume the carrion, and all kinds of impurities, that collected about the capital. Certain it is, that while the final punishment of the wicked is described in the Old Testament by allusions to this valley of Tophet or Hinnom (Isaiah, 30: 33; 66: 24), our Lord Himself describes the same by merely quoting these terrible descriptions of the evangelical prophet (Mark, 9: 43-48). What precise degrees of unholiness towards our brother are indicated by the words "Raca" and "fool" it would be as useless as it is vain to enquire. Every age and every country has its modes of expressing such things; and, no doubt, our Lord seized on the then current phraseology of unholiness and contempt, merely to express and condemn the different degrees of such feeling when brought out in words, as He had immediately before condemned the feeling itself. In fact, so little are we to make of mere words, apart from the feeling which they express, that as anger is expressly said to have been borne by our Lord towards His enemies, though mixed with "grief for the hardness of their hearts" (Mark, 3: 5), and as the apostle teaches us that there is an anger which is not sinful (Ephesians, 4: 26); so in the Epistle of James (2: 20) we find the words, "O vain" or 'empty' man; and our Lord Himself applies the very word "fools" twice in one breath to the blind guides of the people (ch. 23: 17, 19)—although, in both cases, it is to false reasoners rather than persons that such words are applied. The spirit, then, of the whole statement may be thus given—"For ages ye have been taught that the sixth commandment, for example, is broken only by the murderer, to pass sentence upon whom is the proper business of the recognised tribunals; but I say unto

you that it is broken even by causeless anger, which is but hatred in the bud, as hatred is incipient murder: 1 John, 3. 15; and if by the feelings, much more by those words in which all ill feeling, from the slightest to the most envenomed, are wont to be cast upon a brother: and just as there are gradations in human courts of judicature, and in the sentences which they pronounce according to the degrees of criminality, so will the judicial treatment of all the breakers of this commandment at the divine tribunal be according to their real criminality before the heart-searching Judge.' O what holy teaching is this! 23. Therefore—to apply the foregoing, and show its paramount importance—if thou bring thy gift to the altar, and there rememberest that thy brother hath aught—of just complaint against thee; 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother. The meaning evidently is—not, 'dismiss from thine own breast all ill-feeling,' but 'set thy brother to dismiss from his mind all grudge against thee.' and then come and offer thy gift. 'The picture,' says THEOLUCK, 'is drawn from life. It transports us to the moment when the Israelite, having brought his sacrifice to the court of the Israelites, awaited the instant when the priest would approach to receive it at his hands. He waits with his gift at the rails which separate the place where he stands from the court of the priests, into which his offering will presently be taken, there to be slain by the priest, and by him presented upon the altar of sacrifice.' It is at this solemn moment, when about to cast himself upon divine mercy, and seek in his offering a seal of divine forgiveness, that the offerer is supposed, all at once, to remember that some brother has a just cause of complaint against him through breach of this commandment in one or other of the ways just indicated. What then? Is he to say, As soon as I have offered this gift I will go straight to my brother, and make it up with him? Nay: but before another step is taken—even before the offering is presented!—this reconciliation is to be sought, though the gift have to be left unoffered before the altar. The converse of the truth here taught is very strikingly expressed in Mark, 11. 25, 26. "And when ye stand praying (in the very act), forgive, if ye have aught of just complaint: against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you." Hence the beautiful practice of the early Church, to see that all differences amongst brethren and sisters in Christ were made up, in the spirit of love, before going to the Holy Communion; and the Church of England has a rubrical direction to this effect in her Communion service. Certainly, if this be the highest act of worship on earth, such reconciliation—though obligatory on all other occasions of worship—must be peculiarly so then. 25. Agree with thine adversary—thine opponent in a matter cognizable by law, quickly, while thou art in the way with him—"to the magistrate," as in Luke, 12. 58; lest at any time—here, rather, 'lest at all,' or simply 'lest' the adversary deliver thee to the judge, and the judge—having pronounced thee in the wrong, deliver thee to the officer—the official whose business it is to see the sentence carried into effect, and thou be cast into prison. 26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing—a fractional Roman coin, to which our "farthing" answers sufficiently well. That our Lord meant here merely to give a piece of prudential advice to his hearers, to keep out of the hands of the law and its officials by settling all disputes with one another privately, is not for a moment to be supposed, though there are critics of a school low enough

to suggest this. The concluding words—"Verily I say unto thee, Thou shalt by no means come out." &c.—manifestly show that though the language is drawn from human disputes and legal procedure, He is dealing with a higher than any human quarrel, a higher than any human tribunal, a higher than any human and temporal sentence. In this view of the words—in which nearly all critics worthy of the name agree—the spirit of them may be thus expressed:—"In expounding the sixth commandment, I have spoken of offences between man and man; reminding you that the offender has another party to deal with besides him whom he has wronged on earth, and assuring you that all worship offered to the Searcher of hearts by one who knows that a brother has just cause of complaint against him, and yet takes no steps to remove it, is vain: But I cannot pass from this subject without reminding you of One whose cause of complaint against you is far more deadly than any that man can have against man; and since with that Adversary you are already on the way to judgment, it will be your wisdom to make up the quarrel without delay, lest sentence of condemnation be pronounced upon you, and then will execution straightway follow, from the effects of which you shall never escape as long as any remnant of the offence remains unexpiated." It will be observed that as the principle on which we are to "agree" with this "Adversary" is not here specified, and the precise nature of the retribution that is to light upon the despisers of this warning is not to be gathered from the mere use of the word "prison," so, the remedilessness of the punishment is not in so many words expressed, and still less is its actual execution taught. The language on all these points is designedly general; but it may safely be said that the *unexpiated* denotation of future punishment—elsewhere so clearly and awfully expressed by our Lord Himself, as in v. 29 and 30, and Mark, 9. 43, 44—is the only doctrine with which His language here quite naturally and fully accords. (Cf. ch. 18. 30, 34.)

The same subject illustrated from the Seventh Commandment (v. 27-32). 27. Ye have heard that it was said. The words "by," or "to them of old time," in this verse are insufficiently supported, and probably were not in the original text. Thou shalt not commit adultery. Interpreting this seventh, as they did the sixth commandment, the traditional perverters of the law restricted the breach of it to acts of criminal intercourse between, or with, married persons exclusively. Our Lord now dissipates such delusions. 28. But I say unto you, That whosoever looketh on a woman to lust after her—with the intent to do so, as the same expression is used in ch. 6. 1; or, with the full consent of his will, to feed thereby his unholily desires, hath committed adultery with her already in his heart. We are not to suppose, from the word here used—"adultery"—that our Lord means to restrict the breach of this commandment to married persons, or to criminal intercourse with such. The expressions, "whosoever looketh," and "looketh upon a woman," seem clearly to extend the range of this commandment to all forms of impurity, and the counsels which follow—as they most certainly were intended for all, whether married or unmarried—seem to confirm this. As in dealing with the sixth commandment our Lord first expounds it, and then in the four following verses applies His exposition, so here, He first expounds the seventh commandment, and then in the four following verses applies His exposition. 29. And if thy right eye—the reader and the dearer of the two, offend thee—be a 'trap-spring,' or, as in the New Testament, be 'an occasion of stumbling' to thee, pluck it out, and cast it from thee—implying a certain indignant promptitude, heedless of what-

means that we are to *strike at the root* of evil dispositions, as well as cut off the occasions that tend to stimulate them. For it is probable that one of thy members should perish, and not whole body should be cast into hell. He who he warning to "cast from him," with in-romptitude, an offending member, will find body "cast," with a retributive prompt-ndignation, "into hell." Sharp language n the lips of Love incarnate! 30. And if hand—the organ of action, to which the eye send thee, cut it off, and cast it from thee: for able, &c. See on v. 20. The repetition, in terms, of such stern truths and awful lessons aracteristic of our Lord's manner of teach-ark, a 43-48. 31. It hath been said. This form was perhaps intentional, to mark a from the commandments of the Decalogue enactment on the subject of Divorce, quoted itonomy, 24. 1. The law of Divorce—ac- its strictness or laxity—has so intimate a pon purity in the married life, that nothing more natural than to pass from the seventh ment to the loose views on that subject ent. Whosoever shall put away his wife, let her a writing of divorcement—a legal check kless and tyrannical separation. The one s ground of divorce allowed by the enact- ; quoted was "some uncleanness"—in other nuzual infidelity. But while one school of ers (that of Shammai) explained this quite as prohibiting divorce in every case save adultery, another school (that of Hillel) the expression so far as to include every- he wife offensive or disagreeable to the hus- ew of the law too well fitted to minister to and depraved inclination not to find ex- vour. And, indeed, to this day the Jews ces on the most frivolous pretexts. It was his that our Lord uttered what follows: 32. unto you, That whosoever shall put away his ag for the cause of fornication, causeth her to nitery—i. e., drives her into it, in case she gain; and whosoever shall marry her that is for anything short of conjugal infidelity,

But so narrow was the circle of them that a man might swear, says LIGHTFOOT, a hundred thousand times and yet not be guilty of vainswearing. Hardly anything was regarded as an oath if only the name of God were not in it; just as among ourselves, as TRKNEH well remarks, a certain lingering reverence for the name of God leads to cutting off portions of His name, or uttering sounds nearly resembling it, or substituting the name of some heathen deity, in profane exclamations or asseverations. Against all this our Lord now speaks decisively; teaching His audience that every oath carries an appeal to God, whether named or not. neither by heaven; for it is God's throne: 35. Nor by the earth; for it is his footstool (quoting Isaiah, 66. 1); neither by Jerusalem; for it is the city of the great King (quoting Psalm 48. 2. 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. In the other oaths specified, God's name had been uttered, because it was instantly suggested by the mention of His "throne," His "footstool," His "city." But in swearing by our own head and the like, the objection lies in their being 'beyond our control,' and therefore profanely assumed to have a stability which they have not. 37. But let your communication—'your word,' in ordinary intercourse, be, Yes, yes; Nay, nay:—'Let a simple Yes and No suffice, in affirming the truth or the untruth of anything.' (See James, 5. 12, and 2 Corinthians, 1. 17, 18.) for whatsoever is more than these cometh of evil—not 'of the evil One,' though an equally correct rendering of the words, and one which some expositors prefer. It is true that all evil in our world is originally of the devil, that it forms a kingdom at the head of which he sits, and that, in every manifestation of it he has an active part. But any reference to this here seems unnatural, and the allusion to this passage in the Epistle of James (5. 12) seems to show that this is not the sense of it—'Let your yea be yea; and your nay, nay; lest ye fall into condemnation.' The untruthfulness of our corrupt nature shows itself not only in the tendency to deviate from the strict truth, but in the disposition to suspect others of doing the same; and as this is not diminished, but rather aggravated, by the

simple Yes and No come soon to be more relied on than the most solemn asseverations of others. Thus does the grace of our Lord Jesus Christ, like a tree cast into the bitter waters of human corruption, heal and sweeten them.

Some Subject—Retaliation (v. 38-42). We have here the converse of the preceding lessons. They were negative; these are positive. 38. Ye have heard that it hath been said (Exodus, 21. 23-25; Leviticus, 24. 19, 20; Deuteronomy, 19. 21). An eye for an eye, and a tooth for a tooth—i.e., whatever penalty was regarded as a proper equivalent for these. This law of retribution—designed to take vengeance out of the hands of private persons, and commit it to the magistrate—was abused in the opposite way to the commandments of the Decalogue. While they were reduced to the level of civil enactments, this judicial regulation was held to be a warrant for taking redress into their own hands, contrary to the injunctions of the Old Testament itself (Proverbs, 20. 22; 24. 29). 39. But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. Our Lord's own meek, yet dignified bearing, when smitten rudely on the cheek (John, 18. 22, 23), and not literally presenting the other, is the best comment on these words. It is the preparedness, after one indignity, not to invite but to submit meekly to another, without retaliation, which this strong language is meant to convey. 40. And if any man will sue thee at the law, and take away thy coat—the inner garment; in pledge for a debt (Exodus, 22. 26, 27)—let him have thy cloak also—the outer and more costly garment. This overcoat was not allowed to be retained over-night as a pledge from the poor, because they used it for a bed-covering. 41. And whosoever shall compel thee to go a mile, go with him twain—an allusion, probably, to the practice of the Romans and some eastern nations, who, when Government dispatches had to be forwarded, obliged the people not only to furnish horses and carriages, but to give personal attendance, often at great inconvenience, when required. But the thing here demanded is a readiness to submit to unreasonable demands of whatever kind, rather than raise quarrels, with all the evils resulting from them. What follows is a beautiful extension of this precept. 42. Give to him that asketh thee. The sense of *unreasonable* asking is here implied (cf. Luke, 6. 30). and from him that would borrow of thee turn not thou away. Though the word signifies classically 'to have money lent to one on security,' or 'with interest,' yet as this was not the original sense of the word, and as usury was forbidden among the Jews (Exodus, 22. 25. &c.), it is doubtless simple borrowing which our Lord here means, as indeed the whole strain of the exhortation implies. This shows that such counsels as "Owe no man anything" (Romans, 13. 8) are not to be taken absolutely; else the Scripture commendations of the righteous for "lending" to his necessitous brother (Psalm 37. 26; 112. 5; Luke, 6. 37) would have no application. Turn not thou away—a graphic expression of unfeeling refusal to relieve a brother in extremity.

Same Subject—Love to Enemies (v. 43-48). 43. Ye have heard that it hath been said (Leviticus, 19. 18). Thou shalt love thy neighbour. To this the corrupt teachers added, and hate thine enemy—as if the one were a legitimate inference from the other, instead of being a detestable gloss, as BENGEL indignantly calls it. LIGHTFOOT quotes some of the cursed maxims inculcated by those traditionists regarding the proper treatment of all Gentiles. No wonder that the Romans charged the Jews with hatred of the human race. 44. But I say unto you, Love your enemies. The word here used denotes *moral* love, as distinguished from the other word, which expresses *personal* affec-

tion. Usually, the former denotes 'complacency in the character of the person loved'; but here it denotes the benignant, compassionate outpouring of desire for another's good. bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. The best commentary on these matchless counsels is the bright example of Him who gave them. (See 1 Peter, 2. 21-24; and cf. Romans, 12. 20, 21; 1 Corinthians, 4. 12; 1 Peter, 3. 9.) But though such precepts were never before expressed—perhaps not even conceived—with such breadth, precision, and sharpness as here, our Lord is here only the incomparable Interpreter of a law in force from the beginning; and this is the only satisfactory view of the entire strain of this Discourse. 45. That ye may be like the children—that ye may be sons—of your Father which is in heaven. The meaning is, 'that ye may show yourselves to be such by resembling Him' (cf. v. 9 and Ephesians, 5. 1). for he maketh his sun—your Father's sun.' Well might BENGEL exclaim, 'Magnificent appellation!—to rise on the evil and on the good, and sendeth rain on the just and on the unjust—rather [without the article] on evil and good, and on just and unjust.' When we find God's own procedure held up for imitation in the law, and much more in the prophets (Leviticus, 19. 2; 20. 28; and cf. 1 Peter, 1. 15, 16), we may see that the principle of this surprising verse was nothing new; but the form of it certainly is that of One who spake as never man spake. 46. For if ye love them which love you, what reward have ye? do not even the publicans the same? The publicans, as collectors of taxes due to the Roman government, were even on this account obnoxious to the Jews, who sat uneasy under a foreign yoke, and disliked whatever brought this unpleasantly before them. But the extortion practised by this class made them hateful to the community, who in their current speech ranked them with "harlots." Nor does our Lord scruple to speak of them as others did, which we may be sure He never would if it had been calumnious. The meaning, then, is, 'In loving those who love you, there is no evidence of superior principle: the worst of men will do this: even a publican will go that length.' 47. And if ye salute your brethren only—of the same nation and religion with yourselves—what do ye more [than others]?—what do ye uncommon? or 'extraordinary?' i.e., wherein do ye excel? do not even the publicans so! The true reading here appears to be, 'Do not even the heathens the same?' Cf. ch. 18. 17, where the excommunicated person is said to be "as an heathen man and a publican." 48. Be ye therefore—rather, 'Ye shall therefore be,' or 'Ye are therefore to be,' as My disciples and in My kingdom—perfect, or 'complete.' Manifestly our Lord here speaks, not of *degrees* of excellence, but of the *kind* of excellence which was to distinguish His disciples and characterize His kingdom. When therefore He adds, even as your Father which is in heaven is perfect, He refers to that full-orbed glorious completeness which is in the great Divine Model, "their Father which is in heaven."

CHAPTER VI.

SERMON ON THE MOUNT—continued. Ver. 1-18. FURTHER ILLUSTRATION OF THE RIGHTEOUSNESS OF THE KINGDOM—ITS ORIENTATIONS. General Caution against Ostentation in Religious Duties (v. 1). 1. Take heed that ye do not your aims. But the true reading seems clearly to be 'your righteousness.' The external authority for both readings is pretty nearly equal; but internal evidence is decidedly in favour of 'righteousness.' The subject of the second verse being 'almsgiving,' that word—so like the other in Greek—might easily be substituted for it by the copyist: whereas the opposite would not be so likely. But it is still more in favour of "righteousness," that

d the first verse. It then becomes a general r this whole Section of the Discourse, unostentatiousness in all deeds of righteousness, Prayer, and Fasting being, in selected examples of this righteousness, if we read "Do not your *alms*," &c., we will have no reference but to that one "righteousness," in this case, we are to that same righteousness of the kingdom whose leading features—in opposition to perversions of it—it is the great object of use to open up; that righteousness of Lord says, "Except your righteousness (the righteousness of the scribes and Phari in no case enter into the kingdom of 1. 5. 20). To "do" this righteousness, was a well understood expression. Thus, he that doeth righteousness at all times" 31. It refers to the *actings* of righteousness—the outgoings of the gracious nature our Lord afterwards said to His disciples, my Father glorified, that ye bear much ill ye be my disciples" (John, 15. 8). before of them—"with the view" or 'intention held of them.'" See the same expression True, He had required them to let their ne before men that they might see their and glorify their Father which is in 5. 16. But this is quite consistent with a display of our righteousness for self. In fact, the doing of the former necesses our *not* doing the latter, otherwise ye id of your Father which is in heaven. When lone to God—as primarily enjoining and ing of it—He will take care that it be duly but when done purely for ostentation, own it, nor is His judgment of it even God accepts only what is done to Himch for the general principle. Now follow rations of it.

2. Therefore, when thou dost do not sound a trumpet before thee. The ex- to be taken figuratively for *blazoning* it, expression to 'trumpet,' as the hypocrites ord—of such frequent occurrence in Scrip- ring primarily 'one who acts a part'—de- who either *pretends* to be what he is not; *dissembles* what he really is (as in Luke, in the synagogues and in the streets—the religious and of secular resort—that they cry of men. Verily I say unto you. In such occasions, it is the Lawgiver and Judge Him- hear speaking to us. They have their re- they wanted was human applause, and t—and with it, all they will ever get. 3. you doest alms, let not thy left hand know th hand doeth. 'So far from making a dis- well not on it even in thine own thoughts, der to spiritual pride.' 4. That thine alms secret, and thy Father which seeth in secret all reward thee openly. The word "Him- to be an unauthorized addition to the sense no doubt suggested. See 1. 5. 25; Romans, 2. 16; 1 Corinthians, 4. 5. 2. 6). 5. And when thou prayest, thou shalt ing to the preferable reading, 'when ye if' not be as the hypocrites are: for they love ling in the synagogues and in the corners of see on v. 2), that they may be seen of men. unto you. They have, &c. The *standing* prayer was the ancient practice, alike in and in the early Christian Church, as is to be learned. But of course this con- sture opened the way for the ostentations, when thou prayest, enter into thy closet—a

'place of retirement'—and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Of course it is not the simple publicity of prayer which is here condemned. It may be offered in any circumstances, however open, if not prompted by the spirit of ostentation, but dictated by the great ends of prayer itself. It is the *retiring* character of true prayer which is here taught.

Supplementary Directions, and Model-Prayer (v. 7-15), 7. But when ye pray, use not vain repetitions. 'Babble not' would be a better rendering, both for the form of the word—which in both languages is intended to imitate the sound—and for the sense, which expresses not so much the repetition of the same words as a senseless multiplication of them; as appears from what follows, as the heathen do: for they think that they shall be heard for their much speaking. This method of heathen devotion is still observed by Hindu and Mohammedan devotees. With the Jews, says Lorr-root, it was a maxim, that 'Every one who multiplies prayer is heard.' In the Church of Rome, not only is it carried to a shameless extent, but, as TROLUCK justly observes, the very Prayer which our Lord gave as an antidote to vain repetitions is the most abused to this superstitious end; the number of times it is repeated counting for so much more merit. Is not this just that characteristic feature of heathen devotion which our Lord here condemns? But praying much, and using at times the same words, is *not* here condemned, and has the example of our Lord Himself in its favour. 8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him—and so needs not to be *informed* of our wants, any more than to be *roused* to attend to them by our incessant speaking. What a view of God is here given, in sharp contrast with the gods of the heathen! But let it be carefully noted that it is not as the *general Father of Mankind* that our Lord says, "Your Father" knoweth what ye need before ye ask it; for it is not men, as such, that He is addressing in this Discourse, but His own disciples—the poor in spirit, the mourners, the meek, hungry and thirsty souls, the merciful, the pure in heart, the peacemakers, who allow themselves to have all manner of evil said against them for the Son of Man's sake—in short, the new-born children of God, who, making their Father's interests their own, are here assured that their Father, in return, makes their interests His, and needs neither to be told nor to be reminded of their wants. Yet He will have His children pray to Him, and links all His promised supplies to their petitions for them; thus encouraging us to draw near and keep near to Him, to talk and walk with Him, to open our every case to Him, and assure ourselves that thus asking we shall receive—thus seeking we shall find—thus knocking it shall be opened to us. 9. After this manner—more simply, 'Thus,' therefore pray ye. The "ye" is emphatic here, in contrast with the heathen prayers. That this matchless prayer was given not only as a *model*, but as a *form*, might be concluded from its very nature. Did it consist only of hints or directions for prayer, it could only be used as a directory; but seeing it is an actual prayer—designed, indeed, to show how much real prayer could be compressed into the fewest words, but still, as a prayer, only the more incomparable for that—it is strange that there should be a doubt whether we ought to pray that very prayer. Surely the words with which it is introduced, in the second utterance and varied form of it which we have in Luke, 11. 2, ought to set this at rest: "When ye pray, say, Our Father." Nevertheless, since the second form of it varies considerably from the first, and since no example of its actual use, or express

quotation of its phraseology, occurs in the sequel of the New Testament, we are to guard against a superstitious use of it. How early this began to appear in the Church-services, and to what an extent it was afterwards carried, is known to every one versed in Church History. Nor has the spirit which bred this abuse quite departed from some branches of the Protestant Church, though the opposite and equally condemnable extreme is to be found in other branches of it.

Model-Prayer (v 9-13). According to the Latin fathers and the Lutheran Church, the petitions of the Lord's Prayer are seven in number: according to the Greek fathers, the Reformed Church, and the Westminster divines, they are only six; the two last being regarded—we think, less correctly—as one. The first three petitions have to do exclusively with God: "Thy name be hallowed"—"Thy kingdom come"—"Thy will be done." And they occur in a descending scale—from Himself down to the manifestation of Himself in His kingdom; and from His kingdom to the entire subjection of its subjects, or the complete doing of His will. The remaining four petitions have to do with OURSELVES: "Give us our bread"—"Forgive us our debts"—"Lead us not into temptation"—"Deliver us from evil." But these latter petitions occur in an ascending scale—from the bodily wants of every day up to our final deliverance from all evil.

Invocation: Our Father which art in heaven. In the former clause we express His nearness to us; in the latter, His distance from us. (See Ecclesiastes, 5: 2; Isaiah, 66: 1.) Holy, loving familiarity suggests the one; awful reverence the other. In calling Him "Father" we express a relationship we have all known and felt surrounding us even from our infancy; but in calling Him our Father "who art in heaven," we contrast Him with the fathers we all have here below, and so raise our souls to that "heaven" where He dwells, and that Majesty and Glory which are there as in their proper home. These first words of the Lord's Prayer—this Invocation with which it opens—what a brightness and warmth does it throw over the whole prayer, and into what a serene region does it introduce the praying believer, the child of God, as he thus approaches Him! It is true that the paternal relationship of God to His people is by no means strange to the Old Testament. (See Deuteronomy, 32: 6; Psalm 103: 13; Isaiah, 63: 16; Jeremiah, 3: 4, 19; Malachi, 1: 6; 2: 10.) But these are only glimpses—the "back parts" (Exodus, 33: 23), if we may so say, in comparison with the "open face" of our Father revealed in Jesus. (See on 2 Corinthians, 3: 18.) Nor is it too much to say, that the view which our Lord gives, throughout this His very first lengthened discourse, of "our Father in heaven," beggars all that was ever taught, even in God's own Word, or conceived before by His saints, on this subject.

First Petition: Hallowed be—i.e., 'be held in reverence'—regarded and treated as holy, thy name, God's name means 'Himself as revealed and manifested.' Everywhere in Scripture God defines and marks off the faith and love and reverence and obedience He will have from men by the disclosures which He makes to them of what He is; both to shut out false conceptions of Him, and to make all their devotion take the shape and hue of His own teaching. Too much attention cannot be paid to this.

Second Petition: 10. Thy kingdom come. The kingdom of God is that moral and spiritual kingdom which the God of grace is setting up in this fallen world, whose subjects consist of as many as have been brought into hearty subjection to His gracious sceptre, and of which His Son Jesus is the glorious Head. In the inward reality of it, this kingdom

existed ever since there were men who "walked with God" (Genesis, 5: 24), and "waited for His salvation" (Genesis, 49: 18); who were "continually with Him, hidden by His right hand" (Psalm 73: 23), and who, even in the valley of the shadow of death, feared no evil, when He was with them (Psalm 23: 4). When Messiah Himself appeared, it was, as a visible kingdom, "at hand." His death laid the deep foundations of it—His ascension on high, "loading captivity captive and receiving gifts for men, yea, for the rebellious, that the Lord God might dwell among them," and the Pentecostal effusion of the Spirit, by which those gifts for men descended upon the rebellious, and the Lord God was beheld, in the persons of thousands upon thousands, "dwelling" among men—was a glorious "coming" of this kingdom. But it is still to come, and this petition, "Thy kingdom come," must not cease to ascend so long as one subject of it remains to be brought in. But does not this prayer stretch further forward—to "the glory to be revealed," or that stage of the kingdom called "the everlasting kingdom of our Lord and Saviour Jesus Christ?" (2 Peter, 1: 11.) Not directly, perhaps, since the petition that follows this—"Thy will be done in earth, as it is in heaven"—would then bring us back to this present state of imperfection. Still, the mind refuses to be so bounded by stages and degrees, and in the act of praying "Thy kingdom come," it irresistibly stretches the wings of its faith, and longing, and joyous expectation out to the final and glorious consummation of the kingdom of God.

Third Petition: Thy will be done in earth, as it is in heaven—or, as the same words are rendered in Luke, 'as in heaven, so upon earth—as cheerfully, as contentedly, as perfectly.' But some will ask, Will this ever be? We answer, If the "new heavens and new earth" are to be just our present material system purified by fire and transfigured, of course it will. But we incline to think that the aspiration which we are taught in this beautiful petition to breathe forth has no direct reference to any such organic fulfilment, and is only the spontaneous and resistless longing of the renewed soul—put into words—to see the whole inhabited earth in entire conformity to the will of God. It asks not if ever it shall be—or if ever it can be—in order to pray this prayer. It has always its holy yearnings breathed forth, and this is just the bold yet simple expression of them. Nor is the Old Testament without prayers which come very near to this (Psalm 7: 9; 67: 72: 19; &c.).

Fourth Petition: 11. Give us this day our daily bread. The compound word here rendered "daily" occurs nowhere else, either in classical or sacred Greek, and so must be interpreted by the analogy of its component parts. But on this critics are divided. To those who would understand it to mean, "Give us this day the bread of to-morrow"—as if the sense thus slid into that of Luke, "Give us *day by day*" (as BENGEL, MEYER, &c.)—it may be answered that the sense thus brought out is scarcely intelligible, if not something less; that the expression "bread of to-morrow" is not at all the same as bread "from day to day," and that, so understood, it would seem to contradict v. 34. The great majority of the best critics (taking the word to be compounded of *ousia*, 'substance,' or 'being' understood by it the 'staff of life,' 'the bread of subsistence,' and so the sense will be, 'Give us this day the bread which this day's necessities require.' In this case, the rendering of our authorized version (after the *Vulgate*, LUTHER, and some of the best modern critics)—"our daily bread"—is, in sense, accurate enough. (See Proverbs, 30: 8.) Among commentators, there was early shown an inclination to understand this as a prayer for the heavenly bread, or spiritual nourishment; and in this

een followed by many superior expositors, to our own times. But as this is quite so it deprives the Christian of one of his privileges—to cast his bodily wants, in prayer, by one simple petition, upon his Father. No doubt the spiritual mind 'the meat that perisheth,' naturally rise to "that meat which endureth to ever." But let it be enough that the petition wants irresistibly suggests a higher petition not rob ourselves—out of a morbid—of our one petition in this prayer for provision which the immediate sequel verse shows that our heavenly Father has in heart. In limiting our petitions, how-
vision for the day, what a spirit of child-
 lence does the Lord both demand and

ition: 12. And forgive us our debts. A
 oriant view of sin this—as an offence
 l demanding reparation to His dishon-
 upon our absolute subjection. As the
 creditor's hand, so is the sinner in the
 od. This idea of sin had indeed come up
 his Discourse—in the warning to agree
 versary quickly, in case of sentence being
 us, adjudging us to payment of the last
 ad to imprisonment till then (ch. 5, 25, 26).
 es up once and again in our Lord's subse-
 quing—as in the parable of the Creditor
 s debtors (Luke, 7, 41, &c.), and in the
 Unmerciful debtor (ch. 18, 23, &c.),
 bodying it in this brief Model of accept-
 and as the first of three petitions more
 ing upon sin, our Lord teaches us, in the
 atic manner conceivable, to regard this
 as the primary and fundamental one,
 to this is the "forgiveness" which it dis-
 seeks—not the removal from our own
 stain of sin, nor yet the removal of our
 God's anger, or of unworthy suspicions
 which is all that some tell us we have to
 -but the removal from God's own mind
 nature against us on account of sin, or, to
 figure, the wiping or crossing out from
 of remembrance" of all entries against
 account, as we forgive our debtors—the
 of sin as before; only now transferred to
 of offences given and received between
 us. After what has been said on ch. 5, 7,
 be thought that our Lord here teaches
 ercise of forgiveness towards our offend-
 er absolutely precedes and is the proper
 od's forgiveness of us. His whole teach-
 -as of all Scripture—is the reverse of
 s no one can reasonably imagine him-
 self of Divine forgiveness who is delib-
 erately unforgiving towards his fellow-
 a beautiful provision to make our right
 expect daily forgiveness of our daily
 s, and our final absolution and acquittal
 day of admission into the kingdom, de-
 n our consciousness of a forgiving disposi-
 on our fellows, and our preparedness to
 re the Searcher of hearts that we do
 give them. (See Mark, 11, 25, 26.) God's
 image reflected in His forgiving chil-
 ask God for what we ourselves refuse
 insult Him. So much stress does our
 on this, that immediately after the close
 er, it is the one point in it which He
 upon (v. 14, 15), for the purpose of
 uring us that the Divine procedure in
 of forgiveness will be exactly what our

Sixth Petition: 13. And lead us not into temptation.
 He who honestly seeks, and has the assurance of,
 forgiveness for past sin, will strive to avoid commit-
 ting it for the future. But conscious that "when we
 would do good evil is present with us," we are taught
 to offer this sixth petition, which comes naturally
 close upon the preceding, and flows, indeed, instinc-
 tively from it in the hearts of all earnest Christians.
 There is some difficulty in the form of the petition, as
 it is certain that God does bring His people—as He
 did Abraham, and Christ Himself—into circum-
 stances both fitted and designed to try them, or test
 the strength of their faith. Some meet this by re-
 garding the petition as simply an humble expression
 of self-distrust and instinctive shrinking from dan-
 ger; but this seems too weak. Others take it as a
 prayer against yielding to temptation, and so equiva-
 lent to a prayer for 'support and deliverance when
 we are tempted,' but this seems to go beyond the
 precise thing intended. We incline to take it as a
 prayer against being *driven* or *sucked*, of our own
 will, into temptation, to which the word here used
 seems to lend some countenance—"Introduce us not."
 This view, while it does not put into our mouths a
 prayer against being tempted—which is more than
 the Divine procedure would seem to warrant—does
 not, on the other hand, change the sense of the peti-
 tion into one for support *under* temptation, which
 the words will hardly bear; but it gives us a subject
 for prayer, in regard to temptation, most *desirable*, and
 of all others most *needful*. It was precisely this
 which Peter needed to ask, but did not ask, when—
 of his own accord, and in spite of difficulties—he
 pressed for entrance into the palace-hall of the high
 priest, and where, once sucked into the scene and
 atmosphere of temptation, he fell so foully. And
 if so, does it not seem pretty clear that this was ex-
 actly what our Lord meant His disciples to pray
 against when He said in the garden—"Watch and
 pray, that ye enter not into temptation!" (ch. 26, 41.)

Seventh Petition: But deliver us from evil. We
 can see no good reason for regarding this as but the
 second half of the sixth petition. With far better
 ground might the second and third petitions be re-
 garded as one. The "but" connecting the two peti-
 tions is an insufficient reason for regarding them as
 one, though enough to show that the one thought
 naturally follows close upon the other. As the ex-
 pression "from evil" may be equally well rendered
 'from the evil one,' a number of superior critics think
 the devil is intended, especially from its following
 close upon the subject of "temptation." But the
 comprehensive character of these brief petitions, and
 the place which this one occupies, as that on which
 all our desires die away, seems to us against so con-
 tracted a view of it. Nor can there be a reasonable
 doubt that the apostle, in some of the last sentences
 which he penned before he was brought forth to suffer
 for his Lord, alludes to this very petition in the
 language of calm assurance—"And the Lord shall
 deliver me from every evil work (cf. the *Greek* of the
 two passages), and will preserve me unto his heavenly
 kingdom" (2 Timothy, 4, 18). This final petition,
 then, is only rightly grasped when regarded as a
 prayer for deliverance from all evil of whatever kind
 —not only from sin, but from all its consequences—
 fully and finally. Fitly, then, are our prayers ended
 with this. For what can we desire which this does
 not carry with it? For this is the kingdom, and the
 power, and the glory, for ever. Amen.—If any reliance
 is to be placed on external evidence, this doxology,
 we think, can hardly be considered part of the origi-
 nal text. It is wanting in all the most ancient MSS.;
 it is wanting in the *Old Latin* version and in the
Vulgate: the former mounting up to about the

middle of the second century, and the latter being a revision of it in the fourth century by JEROME, a most reverential and conservative as well as able and impartial critic. As might be expected from this, it is passed by in silence by the earliest Latin fathers; but even the Greek commentators, when expounding this Prayer, pass by the doxology. On the other hand, it is found in a majority of MSS., though not the oldest: it is found in all the Syriac versions, even the Peshito—dating probably as early as the second century—although this version wants the "Amen," which the doxology, if genuine, could hardly have wanted: it is found in the *Sahidic* or *Thebic* version made for the Christians of Upper Egypt, possibly as early as the Old Latin; and it is found in perhaps most of the later versions. On a review of the evidence, the strong probability, we think, is that it was no part of the original text. 14. For if ye forgive men, &c.: 15. But if ye forgive not, &c. See on v. 12.

Fasting (v. 16-18). Having concluded His supplementary directions on the subject of Prayer with this divine Pattern, our Lord now returns to the subject of *Unostentatiousness* in our deeds of righteousness, in order to give one more illustration of it, in the matter of Fasting. 16. Moreover, when ye fast—referring, probably, to private and voluntary fasting, which was to be regulated by each individual for himself; though in spirit it would apply to any fast. be not, as the hypocrites, of a sad countenance: for they disfigure their faces—*id.*, 'make unseem'; very well rendered "disfigure." They went about with a slovenly appearance, and ashes sprinkled on their head, that they may appear unto men to fast. It was not the deed, but reputation for the deed which they sought; and with this view those hypocrites multiplied their fasts. And are the exhausting fasts of the Church of Rome, and of Romanizing Protestants, free from this taint? Verily I say unto you. They have their reward. 17. But thou, when thou fastest, anoint thine head, and wash thy face—as the Jews did, except when mourning (Daniel, 10. 3); so that the meaning is, 'Appear as usual—appear so as to attract no notice. 18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly! The "openly" seems evidently a later addition to the text of this verse from v. 4, 7, though of course the idea is implied.

19-24. CONCLUDING ILLUSTRATIONS OF THE RIGHTROUSNESS OF THE KINGDOM—HEAVENLY-MINDEDNESS AND FILIAL CONFIDENCE. 19. Lay not up for ourselves—of hoard not—treasures upon earth, where moth—a clothes-moth. Eastern treasures, consisting partly in costly dresses stored up (Job, 27. 16), were liable to be consumed by moths (Job, 13. 28; Isaiah, 60. 9; 61. 8). In James, 5. 2 there is an evident reference to our Lord's words here, and rust—any 'eating into' or 'consuming'; here, probably, 'wear-and-tear.' doth corrupt—'cause to disappear.' By this reference to moth and rust our Lord would teach how *perishable* are such earthly treasures, and where thieves break through and steal. Treasures these, how *perishable!* 20. But lay up for yourselves treasures in heaven—The language in Luke (12. 33) is very bold—"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not," &c. where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Treasures these, *imperishable* and *unassailable!* (Cf. Colossians, 3. 2.) 21. For where your treasure is—that which ye value most, there will your heart be also. 1. Thy treasure—thy heart! is probably the true reading here: 'your,' in Luke, 12. 34, from which it seems to have come in here.] Obvious though this maxim be, by what multitudes who pro-

gress to bow to the teaching of Christ is it practically disregarded! 'What a man loves,' says LUTHER, quoted by THOLUCK, 'that is his God. For he carries it in his heart, he goes about with it night and day, he sleeps and wakes with it; be it what it may—wealth or pelf, pleasure or renown.' But because "laying up" is not in itself sinful, nay, in some cases enjoined (2 Corinthians, 12. 14), and honest industry and sagacious enterprise are usually rewarded with prosperity, many flatter themselves that all is right between them and God while their closest attention, anxiety, zeal, and time are exhausted upon these earthly pursuits. To put this right, our Lord adds what follows, in which there is profound practical wisdom. 22. The light—rather, 'The lamp'—of the body is the eye: if therefore thine eye be single—'simple,' 'clear.' As applied to the outward eye, this means general soundness; particularly, not looking two ways. Here, as also in classical Greek, it is used figuratively to denote the simplicity of the mind's eye, singleness of purpose, looking right at its object, as opposed to having two ends in view. (See Proverbs, 4. 25-27.) thy whole body shall be full of light—'illuminated.' As with the bodily vision, the man who looks with a good, sound eye walks in light, seeing every object clear; so a simple and persistent purpose to serve and please God in everything will make the whole character consistent and bright. 23. But if thine eye be evil—'distempered,' or, as we should say, 'If we have got a bad eye, thy whole body shall be full of darkness—'darkened.' As a vitiated eye, or an eye that looks not straight and full at its object, sees nothing as it is, so a mind and heart divided between heaven and earth is all dark. If therefore the light that is in thee be darkness, how great is that darkness! As the conscience is the regulative faculty, and a man's inward purpose, scope, aim in life, determines his character—if these be not simple and heavenward, but distorted and double, what must all the other faculties and principles of our nature be which take their direction and character from these, and what must the whole man and the whole life be, but a mass of darkness? In Luke (11. 36) the converse of this statement very strikingly expresses what pure, beautiful, broad perceptions the *clarity of the inward eye* imparts: "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." But now for the application of this. 24. No man can serve. The word means to 'belong wholly and be entirely under command to,' two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Even if the two masters be of one character and have but one object, the servant must *take law* from one or other: though he may do what is agreeable to both, he cannot, in the nature of the thing, be *servant* to more than one. Much less if, as in the present case, their interests are quite different, and even conflicting. In this case, if our affections be in the service of the one—if we "love the one"—we must of necessity "hate the other." If we determine resolutely to "hold to the one," we must at the same time disregard, and, if he insist on his claims upon us, even "despise the other." Ye cannot serve God and mammon. The word "mammon"—better written with one *m*—is a foreign one, whose precise derivation cannot certainly be determined, though the most probable one gives it the sense of 'what one trusts in.' Here, there can be no doubt it is used for *riches*, considered as an idol-master, or god of the heart. The service of this god and the true God together is here, with a kind of indignant curtness, pronounced impossible. But since the teaching of the preceding verses might seem to endanger our falling short of

shall drink: nor yet for your body, what ye shall
In Luke (12: 29) our Lord adds, "neither be ye
careful or full of doubtful mind," as in our version,
careful or full of care) about nothing," but
ing all in prayer and supplication with
vino; unto God, the apostle assures us that
ce of God, which passeth all understanding,
p our hearts and minds in Christ Jesus"
ians, 4 & 7; i. e., shall guard both our feelings
thoughts from undue agitation, and keep
a holy calm. But when we commit our
emporal condition to the wit of our own
we get into that "unsettled" state against
r Lord exhorts His disciples. Is not the life
meat—or 'food,' and the body than raiment?
then, give and keep up the greater—the life,
r—will He withhold the less, food to sustain
raiment to clothe the body? 28. Behold the
the air—in r. 28, 'observe well,' and in Luke,
onsider"—so as to learn wisdom from them,
saw not, neither do they reap, nor gather into
t your heavenly Father feedeth them. Are ye
better than they?—nobler in yourselves and
God. The argument here is from the greater
as; but how rich in detail! The brute crea-
d of reason—are incapable of sowing, reap-
storing; yet your heavenly Father suffers
st helplessly to perish, but sustains them
any of those processes: Will He see, then,
children using all the means which reason
for procuring the things needful for the body
r up to Himself at every step—and yet leave
starve? 27. Which of you, by taking thought
'solicitude', can add one cubit unto his stature?
r" can hardly be the thing intended here:
suse the subject is the *prolongation of life*,
pply of its necessities of food and clothing;
because no one would dream of adding a
a foot and a half—to his stature, while in
esponding passage in Luke (12. 26, 26), the
ended is represented as "that thing which
But if we take the word in its primary
age; for 'stature' is but a secondary sense!
rill be this, 'Which of you, however anxiously
yourselves about it, can add so much as a

to His disciples ch. 8: 26; 14: 31; 16: 8), can hardly be re-
garded as rebuking any actual manifestations of unbel-
ief at that early period, and before such an audience.
It is His way of gently chiding the *spirit* of unbelief,
so natural even to the best, who are surrounded by a
world of sense, and of kindling a generous desire to
shake it off. 31. Therefore take no thought ('solicitude'),
saying, What shall we eat? or, What shall we drink? or,
Wherewithal shall we be clothed? 32. (For after all these
things do the Gentiles seek)—rather, 'pursue.' Know-
ing nothing definitely beyond the present life to
kindle their aspirations and engage their supreme
attention, the heathen naturally pursue present ob-
jects as their chief, their only good. To what an
elevation above these does Jesus here lift His disci-
ples! for your heavenly Father knoweth that ye have
need of all these things. How precious this word!
Food and raiment are pronounced *needful* to God's
children; and He who could say, "No man knoweth
the Father but the Son, and he to whomsoever the
Son will reveal Him" (ch. 11. 27), says with an au-
thority which none but Himself could claim, "Your
heavenly Father *knoweth* that ye have need of all
these things." Will not that suffice you, O ye needy
ones of the household of faith? 33. But seek ye first
the kingdom of God, and his righteousness; and all these
things shall be added unto you. This is the great sum-
ming up. Strictly speaking, it has to do only with
the subject of the present Section—the right state of
the heart with reference to heavenly and earthly
things; but being couched in the form of a brief gen-
eral directory, it is so comprehensive in its grasp as
to embrace the whole subject of this Discourse.
And, as if to make this the more evident, the two
key-notes of this great Sermon seem purposely struck
in it—"the KINGDOM" and "the RIGHTEOUSNESS" of
the kingdom—as the grand objects, in the supreme
pursuit of which all things needful for the present
life will be added to us. The precise sense of every
word in this golden verse should be carefully weighed.
"The kingdom of God" is the primary subject of the
Sermon on the Mount—that kingdom which the God
of heaven is erecting in this fallen world, within
which are all the spiritually recovered and inwardly
subject portion of the family of Adam, under Mes-

shall have these as their proper and primary portion; the rest being their gracious reward for *not* seeking them. (See an illustration of the principle of this in 2 Chronicles, 1. 11, 12.) What follows is but a reduction of this great general direction into a practical and ready form for daily use. 34. Take therefore *no* thought ('anxious care') for the morrow; for the morrow shall take thought for the things of itself or, according to other authorities, 'for itself')—shall have its own causes of anxiety. Sufficient unto the day is the evil thereof. An admirable practical maxim, and better rendered in our version than in almost any other, not excepting the preceding English ones. Every day brings its own cares; and to anticipate is only to double them.

CHAPTER VII.

SERMON ON THE MOUNT—*conclud. d.*

VER. 1-12. MISCELLANEOUS SUPPLEMENTARY COUNSELS. That these verses are entirely supplementary is the simplest and most natural view of them. All attempts to make out any evident connection with the immediately preceding context are, in our judgment, forced. But, though supplementary, these counsels are far from being of subordinate importance. On the contrary, they involve some of the most delicate and vital duties of the Christian life. In the vivid form in which they are here presented, perhaps they could not have been introduced with the same effect under any of the foregoing heads; but they spring out of the same great principles, and are but other forms and manifestations of the same evangelical "righteousness."

Censorious Judgment (v. 1-5). 1. Judge not, that ye be not judged. To "judge" here does not exactly mean to pronounce condemnatory judgment, nor does it refer to simple judging at all, whether favourable or the reverse. The context makes it clear that the thing here condemned is that disposition to look unfavourably on the character and actions of others, which leads invariably to the pronouncing of rash, unjust, and unlovely judgments upon them. No doubt it is the judgments so pronounced which are here spoken of; but what our Lord aims at is the spirit out of which they spring. Provided we eschew this unlovely spirit, we are not only warranted to sit in judgment upon a brother's character and actions, but, in the exercise of a necessary discrimination, are often constrained to do so for our own guidance. It is the violation of the law of love involved in the exercise of a censorious disposition which alone is here condemned. And the argument against it—"that ye be not judged"—confirms this: 'that your own character and actions be not pronounced upon with the like severity; i.e., at the great day. 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete—whatever standard of judgment ye apply to others, it shall be measured to you again. This proverbial maxim is used by our Lord in other connections—as in Mark, 4. 24, and with a slightly different application in Luke, 6. 38—as a great principle in the divine administration. 'Tender judgment of others will be judicially returned upon ourselves, in the day when God shall judge the secrets of men by Jesus Christ. But, as in many other cases under the divine administration, such harsh judgment gets self-punished even here. For people shrink from contact with those who systematically deal out harsh judgment upon others—naturally concluding that they themselves may be the next victims—and feel impelled in self-defence, when exposed to it, to roll back upon the assaillant his own censures. 3. And why beholdest thou the mote—'splinter; here very well rendered "mote," denoting any small fault. that is in thy brother's eye, but considerest not the beam that is in thine own eye!—denoting the much greater fault

which we overlook in ourselves. 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye! 5. Thou hypocrite—"Hypocrite!" first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Our Lord uses a most hyperbolic, but not unfamiliar figure, to express the monstrous inconsistency of this conduct. The "hypocrisy" which, not without indignation, He charges it with, consists in the pretence of a zealous and compassionate charity, which cannot possibly be real in one who suffers worse faults to lie uncorrected in himself. He only is fit to be a reprover of others who jealously and severely judges himself. Such persons will not only be slow to undertake the office of censor on their neighbours, but, when constrained in faithfulness to deal with them, will make it evident that they do it with *reluctance* and *not* satisfaction, with *moderation* and not exaggeration, with *love* and not harshness.

Prostitution of Holy Things (v. 6). The opposite extreme to that of censoriousness is here condemned—want of discrimination of character. 6. Give not that which is holy unto the dogs—savage or snarling haters of truth and righteousness. neither cast ye your pearls before swine—the impure or coarse, who are incapable of appreciating the priceless jewels of Christianity. In the East dogs are wilder and more gregarious, and, feeding on carrion and garbage, are coarser and fiercer than the same animals in the West. Dogs and swine, besides being ceremonially unclean, were peculiarly repulsive to the Jews, and indeed to the ancients generally. lest they trample them under their feet—as swine do—and turn again and rend you—as dogs do. Religion is brought into contempt, and its professors insulted, when it is forced upon those who cannot value it and will not have it. But while the indiscriminately zealous have need of this caution, let us be on our guard against too readily setting our neighbours down as dogs and swine, and excusing ourselves from endeavouring to do them good on this poor plea.

Prayer (v. 7-11). Enough, one might think, had been said on this subject in ch. 6. 5-15. But the difficulty of the foregoing duties seems to have recalled the subject, and this gives it quite a new turn. 'How shall we ever be able to carry out such precepts as these, of tender, holy, yet discriminating love? might the humble disciple enquire. 'Go to God with it,' is our Lord's reply; but He expresses this with a fulness which leaves nothing to be desired, urging now not only confidence, but importunity in prayer. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Though there seems evidently a climax here, expressive of more and more importunity, yet each of these terms used presents what we desire of God in a different light. We ask for what we wish; we seek for what we miss; we knock for that from which we feel ourselves shut out. Answering to this threefold representation is the triple assurance of success to our believing efforts. 'But ah! might some humble disciple say, 'I cannot persuade myself that I have any interest with God.' To meet this, our Lord repeats the triple assurance He had just given, but in such a form as to silence every such complaint. 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Of course, it is presumed that he asks aright—i.e., in faith—and with an honest purpose to make use of what he receives. "If any of you lack wisdom, let him ask of God. But let him ask in faith, nothing wavering (undecided whether to be altogether on the Lord's side). For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James, 1. 5-7).

...of all fathers have towards His pleading in the corresponding passage in Luke 13. Instead of "good things," our Lord says that ask Him. At this early stage of His mission and before such an audience, He seems to have a sharp doctrinal teaching as was more in His plan at the later stage indicated in His addressing His own disciples exclu-

ve (v. 12). 12. Therefore—to say all in one words whatever ye would that men should do even so—the same thing and in the same way: for this is the Law and the Prophets, the substance of all relative duty; all Scriptural, 'Incomparable summary! How 'the royal law!' (James, 2:8; cf. Romans, 13:8) a true that similar maxims are found in the writings of the cultivated Greeks and not naturally enough in the Rabbinical as so expressed as it is here—in immediate with, and as the sum of such duties as had been joined, and such principles as had been set—it is to be found nowhere else. And immediately upon this fact is, that never did come down thus to teach did men and widely exemplify it in their practice. The sense of the maxim is best referred to use. It is not, of course, what—in our suspicious, grasping moods—we should wish to do to us, that we are to hold ourself to do to them; but only what—in the an impartial judgment, and putting ourself in their place—we consider it reasonable that to do us, that we are to do to them.

CONCLUSION AND EFFECT OF THE SERMON NEXT. We have here the application of preceding Discourses. *Conclusion of the Sermon on the Mount* (v. 13-17). "The righteousness cometh," so simply described, both in principle and detail, would be seen to involve self-sacrifice. Multitudes would never face this. To be faced, else the consequences will be would divide all within the sound of these

and leaves it with us. As to the other way, the disadvantage of it lies in its narrowness and solitude. Its very first step involves a revolution in our whole purposes and plans for life, and a surrender of all that is dear to natural inclination, while all that follows is but a repetition of the first great act of self-sacrifice. No wonder, then, that few find and few are found in it. But it has one advantage—it "leadeth unto life." Some critics take "the gate" here, not for the first, but the last step in religion; since gates seldom open into roads, but roads usually terminate in a gate, leading straight to a mansion. But as this would make our Lord's words to have a very inverted and unnatural form as they stand, it is better, with the majority of critics, to view them as we have done. But since such teaching would be as unpopular as the way itself, our Lord next forewarns His hearers that preachers of smooth things—the true heirs and representatives of the false prophets of old—would be rife enough in the new kingdom. 15. Beware—'But beware' of false prophets—i.e., of teachers coming as authorized expounders of the mind of God and guides to heaven. (See Acts, 20: 29, 30; 2 Peter, 2: 1, 2.) which come to you in sheep's clothing—with a bland, gentle, plausible exterior; persuading you that the gate is not strait nor the way narrow, and that to teach so is liberal and bigoted—precisely what the old prophets did (Ezekiel, 13: 1-10, 23). but inwardly they are ravening wolves—bent on devouring the flock for their own ends (2 Corinthians, 11: 2, 3, 13-15). 16. Ye shall know them by their fruits—not their doctrines—as many of the elder interpreters and some later ones explain it—for that corresponds to the tree itself; but the practical effect of their teaching, which is the proper fruit of the tree. Do men gather grapes of thorns—any kind of prickly plant, or figs of thistles—a three-pronged variety. The general sense is obvious—Every tree bears its own fruit. 17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Obvious as is the truth here expressed in different forms—that the heart determines and is the only proper interpreter of the actions of our life—no one who

I am" (John, 13. 13.) shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven—that will which it had been the great object of this Discourse to set forth. Yet our Lord says warily, not 'the will of your Father,' but "of My Father," thus claiming a relationship to His Father with which His disciples might not intermeddle, and which He never lets down. And He so speaks here, to give authority to His asseverations. But now He rises higher still—not formally announcing Himself as the Judge, but intimating what men will say to Him, and He to them, when He sits as their final judge. 22. Many will say to me in that day—What day? It is emphatically unnamed. But it is the day to which He had just referred, when men shall "enter" or not enter "into the kingdom of heaven." (See a similar way of speaking of "that day" in 2 Timothy, 1. 12; 4. 8.) Lord, Lord. The reiteration denotes surprise. 'What, Lord? How is this? Are we to be disowned? have we not prophesied—or 'publicly taught.' As one of the special gifts of the Spirit in the early Church, it has the sense of 'inspired and authoritative teaching,' and is ranked next to the apostleship. (See 1 Corinthians, 12. 28; Ephesians, 4. 11.) In this sense it is used here, as appears from what follows. in thy name!—or, 'to thy name,' and so in the two following clauses—'having reference to Thy name as the sole power in which we did it,' and in thy name have cast out devils! and in thy name done many wonderful works!—or 'miracles.' These are selected as three examples of the highest services rendered to the Christian cause, and through the power of Christ's own name, invoked for that purpose; Himself, too, responding to the call. And the threefold repetition of the question, each time in the same form, expresses in the liveliest manner the astonishment of the speakers at the view now taken of them. 23. And then will I profess unto them—'or, 'openly proclaim'—tearing off the mask—I never knew you. What they claimed—intimacy with Christ—is just what He repudiates, and with a certain scornful dignity. 'Our acquaintance was not broken off—there never was any,' depart from me (cf. ch. 23. 41). The connection here gives these words an awful significance. They claimed intimacy with Christ, and in the corresponding passage, Luke, 13. 26, are represented as having gone out and in with Him on familiar terms. 'So much the worse for you,' He replies: 'I bore with that long enough; but now—be gone! ye that work iniquity—not 'that wrought iniquity,' for they are represented as fresh from the scenes and acts of it as they stand before the Judge. (See on the almost identical, but even more vivid and awful, description of the scene in Luke, 13. 24-27.) That the apostle alludes to these very words in 2 Timothy, 2. 19, there can hardly be any doubt—"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 24. Therefore—to bring this Discourse to a close, whosoever heareth these sayings of mine, and doeth them. See James, 1. 22, which seems a plain allusion to these words; also Luke, 11. 28; Romans, 2. 13; 1 John, 3. 7. I will liken him unto a wise man—a shrewd, prudent, provident man, which built his house upon a rock—the rock of true discipleship, or genuine subjection to Christ. 25. And the rain—from above—descended, and the floods—from below—came, and the winds—sweeping across—blew, and—thus from every direction—beat upon that house; and it fell not: for it was founded upon a rock. See 1 John, 2. 17. 26. And every one that heareth these sayings of mine—in the attitude of discipleship, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand—denoting a loose foundation—that of an empty profession and mere external services. 27.

And the rain descended, and the floods came, and the winds blew, and beat upon—or 'struck against' that house; and it fell; and great was the fall of it—terrible the ruin! How lively must this imagery have been to an audience accustomed to the fierceness of an Eastern tempest, and the suddenness and completeness with which it sweeps everything unsteady before it!

Effect of the Sermon on the Mount (v. 28, 29). 29. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine—rather, 'His teaching,' for the reference is to the manner of it quite as much as to the matter, or rather more so. 29. For he taught them as [one] having authority. The word "one," which our translators have here inserted, only weakens the statement, and not as the scribes. The consciousness of divine authority, as Lawgiver, Expounder, and Judge, so beamed through His teaching, that the scribes' teaching could not but appear drivelling in such a light.

CHAPTER VIII.

Ver. 1-4. HEALING OF A LEPER. (=Mark, 1. 40-44; Luke, 5. 12-16.) The time of this miracle seems too definitely fixed here to admit of our placing it where it stands in Mark and Luke, in whose Gospels no such precise note of time is given. 1. [And] When he was come down from the mountain, great multitudes followed him. 2. And, behold, there came a leper—"a man full of leprosy," says Luke, 5. 12. Much has been written on this disease of leprosy, but certain points remain still doubtful. All that needs be said here is, that it was a cutaneous disease, of a loathsome, diffusive, and, there is reason to believe, when thoroughly pronounced, incurable character; that though in its distinctive features it is still found in several countries—as Arabia, Egypt, and South Africa—it prevailed, in the form of what is called white leprosy, to an unusual extent, and from a very early period, among the Hebrews; and that it thus furnished to the whole nation a familiar and affecting symbol of SIN, considered as (1) loathsome, (2) spreading, (3) incurable. And while the ceremonial ordinances for detection and cleansing prescribed in this case by the law of Moses (Leviticus, 13. 14) held forth a coming remedy "for sin and for uncleanness" (Psalm 51. 7; 2 Kings, 5. 1, 7, 10, 13, 14, the numerous cases of leprosy with which our Lord came in contact, and the glorious cures of them which He wrought, were a fitting manifestation of the work which He came to accomplish. In this view, it deserves to be noticed that the first of our Lord's miracles of healing recorded by Matthew is this cure of a leper, and worshipped him—in what sense we shall presently see. Mark says (1. 40), he came, "beseeching and kneeling to Him," and Luke says (5. 12), "he fell on his face," saying, Lord, if thou wilt, thou canst make me clean. As this is the only cure of leprosy recorded by all the three first Evangelists, it was probably the first case of the kind; and if so, this leper's faith in the power of Christ must have been formed in him by what he had heard of His other cures. And how striking a faith is it! He does not say he believed Him able, but with a brevity expressive of a confidence that knew no doubt, he says simply, "Thou canst." But of Christ's willingness to heal him he was not so sure. It needed more knowledge of Jesus than he could be supposed to have to assure him of that. But one thing he was sure of, that He had but to "will" it. This shows with what "worship" of Christ this leper fell on his face before Him. Clear theological knowledge of the Person of Christ was not then possessed even by those who were most with Him and nearest to Him. Much less could full insight into all that we know of the Only begotten of the Father be expected of this leper. But he who at that moment felt and owned that to heal an incurable disease needed but the fiat of the

al to the man's previous confession of that
l by assuring him of the one thing of which
doubt, and for which he waited—His need!
He makes a claim as divine as the cure
mediately followed it. And immediately his
s cleansed. Mark, more emphatic, says
id as soon as He had spoken, immediately
departed from him, and he was cleansed"
sly as instantaneously. What a contrast
ern pretended cures! & And Jesus ("straitly
m, and forthwith sent him away," Mark,
with unto him. See thou tell no man. A hard
this would seem to a grateful heart, whose
usage, in such a case, is, "Come, hear, all
ar God, and I will declare what He hath
y soul" (Psalm 65, 16). We shall presently
son for it, but go thy way, show thyself to
nd offer the gift that Moses commanded (Levi-
hr a testimony unto them—a palpable wit-
he Great Healer had indeed come, and
had visited His people." What the sequel
vangelist says not; but Mark thus gives it
it he went out, and began to publish it
to blaze abroad the matter, insomuch that
d no more openly enter into the city, but
it in desert places; and they came to Him
y quarter." Thus—by an over-zealous,
at natural and not very culpable, infringe-
s injunction to keep the matter quiet-
rd, to some extent, thwarted in His move-
; His whole course was sublimely noiseless
so we find Him repeatedly taking steps to
atters coming prematurely to a crisis with-
t see on Mark, 4, 10, 20.) "And He with-
self," adds Luke 4, 16; "into the wilder-
-rayed;" retreating from the popular excite-
he secret place of the Most High, and thus
th as dew upon the mown grass, and as
at water the earth (Psalm 72, 6). And this
t both of strength and of sweetness in the
d followers of Christ in every age.

ALING OF THE CENTURION'S SERVANT.
1-10. This incident belongs to a later
the exposition, see on Luke, 7, 1-10.
SALING OF PETER'S MOTHER-IN-LAW,

tached themselves to Jesus, it would appear, from
his calling Him "Teacher," that this one was a "disci-
ple" in that looser sense of the word in which it is
applied to the crowds who flocked after Him, with
more or less conviction that His claims were well
founded. But from the answer which he received
we are led to infer that there was more of transient
emotion—of temporary impulse—than of intelligent
principle in the speech. The preaching of Christ had
riveted and charmed him; his heart had swelled; his
enthusiasm had been kindled; and in this state of
mind he will go anywhere with Him, and feels im-
pelled to tell Him so. "Wilt thou?" replies the Lord
Jesus, "Knowest thou Whom thou art pledging thy-
self to follow, and whither haply He may lead thee?
No warm home, no downy pillow has He for thee:
He has them not for Himself. The foxes are not
without their holes, nor do the birds of the air want
their nests; but the Son of man has to depend on
the hospitality of others, and borrow the pillow
whereon He lays His head.' How affecting is this
reply! And yet He rejects not this man's offer, nor
refuses him the liberty to follow Him. Only He will
have him know what he is doing, and 'count the
cost.' He will have him weigh well the real nature
and the strength of his attachment, whether it be
such as will abide in the day of trial. If so, he will
be right welcome, for Christ puts none away. But it
seems too plain that in this case that had not
been done. And so we have called this The Rash or
Precipitate Disciple.

II. The Procrastinating or Entangled Disciple (v.
21, 22). As this is more fully given in Luke, we must
take both together. "And He said unto another of
his disciples, Follow me. But he said, 'Lord, suffer
me first to go and bury my father. But Jesus said unto
him, Follow me; and let the dead bury their dead—or, as
more definitely in Luke, "Let the dead bury their
dead; but go thou and preach the kingdom of God."
This disciple did not, like the former, volunteer his
services, but is called by the Lord Jesus, not only to
follow, but to preach Him. And he is quite willing;
only he is not ready just yet. "Lord, I will; but"—
"There is a difficulty in the way just now; but that
once removed, I am Thine.' What now is this diffi-

duty might call me.' This view of the case will explain the curt reply. "Let the dead bury their dead; but go thou and preach the kingdom of God." Like all the other paradoxical sayings of our Lord, the key to it is the different senses—a higher and a lower—in which the same word "dead" is used: 'There are two kingdoms of God in existence upon earth: the kingdom of nature, and the kingdom of grace: To the one kingdom all the children of this world, even the most ungodly, are fully alive; to the other, only the children of light: The reigning irreligion consists not in indifference to the common humanities of social life, but to things spiritual and eternal: Fear not, therefore, that your father will in your absence be neglected, and that when he breathes his last there will not be relatives and friends ready enough to do to him the last offices of kindness. Your wish to discharge these yourself is natural, and to be allowed to do it a privilege not lightly to be foregone. But the Kingdom of God lies now all neglected and needy: Its more exalted character few discern; to its paramount claims few are alive; and to "preach" it fewer still are qualified and called: But thou art: The Lord therefore hath need of thee: Leave, then, those claims of nature, high though they be, to those who are dead to the still higher claims of the kingdom of grace, which God is now erecting upon earth—Let the dead bury their dead: but go thou and preach the Kingdom of God.' And so have we here the genuine, but Procrastinating or Entangled Disciple. The next case is recorded only by Luke:

III. *The Irresolute or Wavering Disciple* (Luke, i. 61, 62). 61. "And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. 62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." But for the very different replies given, we should hardly have discerned the difference between this and the second case: the one man called, indeed, and the other volunteering, as did the first; but both seemingly alike willing, and only having a difficulty in their way just at that moment. But, by help of what is said respectively to each, we perceive the great difference between the two cases. From the warning given against "looking back," it is evident that this man's discipleship was not yet thorough, his separation from the world not entire. It is not a case of *going* back, but of *looking* back; and as there is here a manifest reference to the case of "Lot's wife" (Genesis, 19. 26; and see on Luke, 17. 32), we see that it is not *actual* return to the world that we have here to deal with, but a *reluctance to break with it*. The figure of putting one's hand to the plough and looking back is an exceedingly vivid one, and to an agricultural people most impressive. As ploughing requires an eye intent on the furrow to be made, and is marred the instant one turns about, so will they come short of salvation who prosecute the work of God with a distracted attention, a divided heart. The reference may be chiefly to ministers; but the application at least is general. As the image seems plainly to have been suggested by the case of Elijah and Elisha, a difficulty may be raised, requiring a moment's attention. When Elijah cast his mantle about Elisha—which the youth quite understood to mean appointing him his successor, he was ploughing with twelve yoke of oxen, the last pair held by himself. Leaving his oxen, he ran after the prophet, and said, "Let me, I pray thee, kiss my father and my mother, and [then] I will follow thee." Was this said in the same spirit with the same speech uttered by our disciple? Let us see. "And Elijah said unto him, Go back again: for what have I done to thee." Commentators take this to mean that Elijah had

really done nothing to hinder him from going on with all his ordinary duties. But to us it seems clear that Elijah's intention was to try what manner of spirit the youth was of:—'Kiss thy father and mother? And why not? By all means, go home and stay with them; for what have I done to thee? I did but throw a mantle about thee; but what of that?' If this was his meaning, Elisha thoroughly apprehended and nobly met it. "He returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen [the wood of his ploughing implements], and gave unto the people, and they did eat; then he arose, and went after Elijah, and ministered unto him" (1 Kings, 19. 19-21). We know not if even his father and mother had time to be called to this hasty feast. But this much is plain, that, though in affluent circumstances, he gave up his lower calling, with all its prospects, for the higher, and at that time perilous office to which he was called. What now is the bearing of these two cases? Did Elisha do wrong in bidding them farewell with whom he was associated in his earthly calling? Or, if not, would this disciple have done wrong if he had done the same thing, and in the same spirit, with Elisha? Clearly not. Elisha's doing it proved that he could *with safety* do it; and our Lord's warning is not against bidding them farewell which were at home at his house, but against the probable *fatal consequences* of that step; lest the embraces of earthly relationship should prove too strong for him, and he should never return to follow Christ. Accordingly, we have called this the Irresolute or Wavering Disciple.

25-27. JESUS, CROSSING THE SEA OF GALILEE, MIRACULOUSLY STILLS A TEMPEST. (=Mark, 4. 35-41; Luke, 8. 22-23.) For the exposition, see on Mark, 4. 35-41.

28-34. JESUS HEALS THE GEROZENE DEMONIAC. (=Mark, 5. 1-20; Luke, 8. 26-30.) For the exposition, see on Mark, 5. 1-20.

CHAPTER IX.

VER. 1-8. HEALING OF A PARALYTIC. (=Mark, 2. 1-12; Luke, 5. 17-26.) This incident appears to follow next in order of time to the cure of the leper, ch. 8. 1-4. For the exposition, see on Mark, 2. 1-12.

9-13. MATTHEW'S CALL AND FEART. (=Mark, 2. 14-17; Luke, 5. 27-32.) *The Call of Matthew* (v. 9. 9. And as Jesus passed forth from thence—i. e., from the scene of the paralytic's cure in Capernaum, towards the shore of the sea of Galilee, on which that town lay. Mark, as usual, pictures the scene more in detail, thus (2. 13. 1. "And He went forth again by the sea-side; and all the multitude resorted unto Him, and He taught them"—or, "kept teaching them," "And as he passed by" he saw a man, named Matthew—the writer of this precious Gospel, who here, with singular modesty and brevity, relates the story of his own calling. In Mark and Luke he is called *Levi*, which seems to have been his family name. In their lists of the twelve apostles, however, Mark and Luke give him the name of Matthew, which seems to have been the name by which he was known as a disciple. While he himself sinks his family name, he is careful not to sink his occupation, the obnoxious associations with which he would place over against the grace that called him from it, and made him an apostle. (See on ch. 10. 3.) Mark alone tells us (2. 14) that he was "the son of Alphaeus"—the same, probably, with the father of James the less. From this and other considerations it is pretty certain that he must at least have heard of our Lord before this meeting. Unnecessary doubts, even from an early period, have been raised about the identity of Levi and Matthew. No English jury, with the evidence before them which we have in the Gospels, would

testate in giving in a unanimous verdict of identity. sitting at the receipt of custom—as a publican, which Luke 9. 7. calls him. It means the place of receipt, the toll-house or booth in which the collector sat. Being in this case by the sea-side, it might be the ferry-tax, for the transit of persons and goods across the lake, which he collected. (See on ch. 5. 46.) and he waits unto him. Follow me. With such words these, from the lips of Him who never employed them without giving them restless efficacy in the hearts of those they were spoken to. And he "left all" (Luke. 9. 59. and followed him.

The Feast is, 19. 10. And it came to pass, as Jesus sat at meat in the house. The modesty of our Evangelist signally appears here. Luke says (v. 29) that "Levi made Him a great feast," or 'reception,' while Matthew merely says, "He sat at meat;" and Mark and Luke say that it was in Levi's "own house," while Matthew merely says, "He sat at meat in the house." Whether this feast was made now, or not 20 afterwards, is a point of some importance in the order of events, and not agreed among harmonists. The probability is that it did not take place till a considerable time afterwards. For Matthew, who ought surely to know what took place while his Lord was speaking at his own table, tells us that the visit of Jairus, the ruler of the synagogue, occurred at that moment (v. 18). But we know from Mark and Luke that this visit of Jairus did not take place till after our Lord's return, at a later period, from the country of the Gadarenes. (See Mark, 5. 21, &c., and Luke, 8. 40, &c.) We conclude, therefore, that the feast was not made in the novelty of his discipleship, but after Matthew had had time to be somewhat established in the faith: when, returning to Capernaum, his companions for old friends, of his own calling and character, led him to gather them together that they might have an opportunity of hearing the gracious words which proceeded out of His Master's mouth, if haply they might experience a like change. behold, many publicans and sinners—Luke says, "a great company" (v. 20, came and sat down with him and his disciples. In all such cases the word rendered 'sat' is 'meant' in allusion to the ancient mode of lying on couches at meals. 11. And when the Pharisees—"and scribes," add Mark and Luke, saw it, they "muttered" or 'muttered,' says Luke (5. 30), and said unto his disciples—not venturing to put their question to Jesus Himself. Why eateth your Master with publicans and sinners? (See on Luke, 15. 2.) 12. But when Jesus heard (that), he said unto them—to the Pharisees and scribes; addressing Himself to them, though they had shrunk from addressing Him. They that are whole need not a physician, but they that are sick—i.e., 'Ye deem yourselves whole; My mission, therefore, is not to you: The physician's business is with the sick; therefore eat I with publicans and sinners.' O, what myriads of broken hearts, of sick souls, have been bound up by this matchless saying! 13. But go ye and learn what that meaneth (Hosea, 6. 6. I will have mercy, and not sacrifice—i.e., the one rather than the other. "Sacrifice" the chief part of the ceremonial law, is here put for a religion of external observance to mere rules; while "Mercy" expresses such compassion for the fallen as seeks to lift them up. The duty of keeping aloof from the polluted, in the sense of "having no fellowship with the unfruitful works of darkness," is obvious enough; but to understand this as prohibiting such intercourse with them as is necessary to their recovery, is to place it. This was what these pharisaical representatives did, and this is what our Lord here exposes. For I am come to call the righteous, but sinners (to repentance). The words enclosed in brackets are of doubtful authority here, and more than doubtful

authority in Mark, 2. 17; but in Luke, 5. 32 they are undisputed. We have here just the former statement stripped of its figure. "The righteous" are the whole; "sinners," the sick. When Christ "called" the latter, as He did Matthew, and probably some of those publicans and sinners whom he had invited to meet with Him, it was to heal them of their spiritual maladies, or save their souls; "The righteous," like those miserable, self-satisfied Pharisees, "He sent empty away."

14-17. DISCOURSE ON FASTING. See on Luke, 5. 33-39.

18-26. THE WOMAN WITH THE ISSUE OF BLOOD HEALED.—THE DAUGHTER OF JAIRUS RAISED TO LIFE. (=Luke, 8. 40-56; Mark, 5. 21-43.) For the exposition, see on Mark, 5. 21-43.

27-34. TWO BLIND MEN, AND A DUMB DEMONIAK HEALED. These two miracles are recorded by Matthew alone. *Two Blind Men Healed* (v. 27-31). 27. And when Jesus departed thence, two blind men followed him—hearing, doubtless, as in a later case is expressed, "that Jesus passed by" (ch. 20. 30), crying, and saying, Thou son of David, have mercy on us. It is remarkable that in the only other recorded case in which the blind applied to Jesus for their sight, and obtained it, they addressed Him, over and over again, by this one Messianic title, so well known—"Son of David" (ch. 20. 30). Can there be a doubt that their faith fastened on such great Messianic promises as this, "Then the eyes of the blind shall be opened?" &c. (Isaiah, 35. 5); and if so, this appeal to Him, as the Consolation of Israel, to do His predicted office, would fall with great weight upon the ears of Jesus. 28. And when he came into the house. To try their faith and patience, He seems to have made them no answer. But the blind men came to Him—which, no doubt, was what He desired, and Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yea, Lord. Doubtless our Lord's design was not only to put their faith to the test by this question, but to deepen it, to raise their expectation of a cure, and so prepare them to receive it; and the cordial acknowledgment, so touchingly simple, which they immediately made to Him of His power to heal them, shows how entirely that object was gained. 29. Then touched he their eyes, saying, According to your faith be it unto you—Not, Receive a cure proportioned to your faith, but, Receive this cure as granted to your faith. Thus would they carry about with them, in their restored vision, a gracious seal of the faith which drew it from their compassionate Lord. 30. And their eyes were opened: and Jesus straitly charged them. The expression is very strong, denoting great earnestness. 31. But they, when they were departed, spread abroad his fame in all that country. (See on ch. 8. 4.)

A Dumb Demoniac Healed (v. 32-34). 32. As they went out, behold, they brought to him a dumb man possessed with a devil—"demonized." The dumbness was not natural, but was the effect of the possession. 33. And when the devil—or 'demon'—was cast out, the dumb spake. The particulars in this case are not given; the object being simply to record the instantaneous restoration of the natural faculties, on the removal of the malignant oppression of them, the form which the popular astonishment took, and the very different effect of it upon another class, and the multitudes marvelled, saying, It was never so seen in Israel—referring, probably, not to this case only, but to all those miraculous displays of healing power which seemed to promise a new era in the history of Israel. Probably they meant by this language to indicate, as far as they thought it safe to do so, their inclination to regard Him as the promised Messiah. 34. But the Pharisees said, He casteth out devils through the prince of the devils—the demons through the prince

of the demons.' This seems to be the first muttering of a theory of such miracles which soon became a fixed mode of calumniating them—a theory which would be ridiculous if it were not melancholy, as an outburst of the darkest malignity. (See on ch. 12, 24, &c.)

35—X. A. THIRD GALILEAN CIRCUIT—MISSION OF THE TWELVE APOSTLES. As the Mission of the Twelve supposes the previous Choice of them—of which our Evangelist gives no account, and which did not take place till a later stage of our Lord's public life—it is introduced here out of its proper place, which is after what is recorded in Luke, 4, 12-19.

Third Galilean Circuit (c. 35)—and probably the last. 35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease [among the people]. The bracketed words are of more than doubtful authority here, and were probably introduced from ch. 4, 23. The language here is so identical with that used in describing the first circuit (ch. 4, 23), that we may presume the work done on both occasions was much the same. It was just a further preparation of the soil, and a fresh sowing of the precious seed. (See on ch. 4, 21.) To these fruitful journeyings of the Redeemer, "with healing in His wings," Peter no doubt alludes, when, in his address to the household of Cornelius, he spoke of "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with Him" (Acts, 10, 38).

Jesus, Compassionating the Multitude, Asks Prayer for Help (c. 35-36). He had now returned from His preaching and healing circuit, and the result, as at the close of the first one, was the gathering of a vast and motley multitude around Him. After a whole night spent in prayer, He had called His more immediate disciples, and from them had solemnly chosen the Twelve; then, coming down from the mountain, on which this was transacted, to the multitudes that waited for Him below, He had addressed to them—as we take it—that Discourse which bears so strong a resemblance to the Sermon on the Mount that many critics take it to be the same. (See on Luke, 4, 12-49; and on ch. 4, Introductory Remarks.) Soon after this, it should seem, the multitudes still hanging on Him, Jesus is touched with their wretched and helpless condition, and acts as is now to be described. 36. But when he saw the multitudes, he was moved with compassion on them, because they fainted. This reading, however, has hardly any authority at all. The true reading doubtless is, 'were harassed,' and were scattered abroad—rather, 'lying about,' 'abandoned,' or 'neglected'—as sheep having no shepherd—their pitiable condition as wearied and couching under bodily fatigue, a vast disorganized mass, being but a faint picture of their wretchedness as the victims of Pharisaic guidance; their souls uncared for, yet drawn after and hanging upon Him. This moved the Redeemer's compassion. 37. Then saith he unto his disciples, The harvest truly is plenteous. His eye doubtless rested immediately on the Jewish field, but this he saw widening into the vast field of "the world" (ch. 13, 38), teeming with souls having to be gathered to Him, but the labourers—men divinely qualified and called to gather them in—are few: 38. Pray ye therefore the Lord of the harvest—the great Lord and Proprietor of all. Cf. John, 16, 1—"I am the true Vine, and my Father is the Husbandman." that he will send forth labourers into his harvest. The word properly means 'thrust forth'; but this emphatic sense disappears in some places, as in v. 25, and John, 10, 4—"When He putteth forth His own sheep." (See on ch. 4, 1.)

CHAPTER X.

Ver. 1-5. *Mission of the Twelve Apostles* (=Mark, 6, 7-13; Luke, 9, 1-6). The last three verses of ch. 9, form the proper introduction to the Mission of the Twelve; as is evident from the remarkable fact that the Mission of the Seventy was prefaced by the very same words. (See on Luke, 10, 2.) 1. And when he had called unto him his twelve disciples, he gave them power. The word signifies both 'power,' and 'authority' or 'right.' Even if it were not evident that here both ideas are included, we find both words expressly used in the parallel passage of Luke (9, 1)—"He gave them power and authority"—in other words, He both *qualified* and *authorized* them—against—or 'over'—unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. 2. Now the names of the twelve apostles are these. The other Evangelists enumerate the Twelve in immediate connection with their appointment (Mark, 3, 13-19; Luke, 4, 13-16). But our Evangelist, not intending to record the appointment, but only the Mission of the Twelve, gives their names here. And as in the Acts, i, 13, we have a list of the Eleven who met daily in the upper room with the other disciples after their Master's ascension until the day of Pentecost, we have four catalogues in all for comparison. The first, Simon, who is called Peter (see on John, 1, 42), and Andrew his brother; James the son of Zebedee, and John his brother—named after James, as the younger of the two. 3. Philip and Bartholomew. That this person is the same with "Nathanael of Cana in Galilee," is justly concluded for the three following reasons: First, because Bartholomew is not so properly a name as a family surname; next, because not only in this list, but in Mark's and Luke's, he follows the name of "Philip," who was the instrument of bringing Nathanael first to Jesus (John, 1, 45); and again, when our Lord, after His resurrection, appeared at the sea of Tiberias, "Nathanael of Cana in Galilee" is mentioned along with six others, all of them apostles, as being present (John, 21, 2). Matthew the publican. In none of the four lists of the Twelve is this apostle so branded but in his own one, as if he would have all to know how deep a debtor he had been to his Lord. (See on ch. 1, 3, 5, 6; 9, 9.) James the son of Alphaeus—the same person apparently who is called *Cleopas* or *Copas* (Luke, 24, 18; John, 19, 25; and as he was the husband of Mary, sister to the Virgin, James the less must have been our Lord's cousin, and Lebbeus, whose surname was Thaddeus—the same, without doubt, as "Judas the brother of James," mentioned in both the lists of Luke (6, 16; Acts, 1, 13), while no one of the name of Lebbeus or Thaddeus is so. It is he who in John (14, 22) is sweetly called "Judas, not Iscariot." That he was the author of the Catholic Epistle of "Jude," and not "the Lord's brother" (ch. 13, 65), unless these be the same, is most likely. 4. Simon the Cananite; rather 'Kananite,' but better still, 'the Zealot,' as he is called in Luke, 4, 15, where the original term should not have been retained as in our version ("Simon, called Zelotes"; but rendered 'Simon, called the Zealot.' The word "Kananite" is just the Aramaic, or Syro-Chaldaic, term for 'Zealot.' Probably before his acquaintance with Jesus, he belonged to the sect of the Zealots, who bound themselves, as a sort of voluntary ecclesiastical police, to see that the law was not broken with impunity, and Judas Iscariot—i. e., Judas of Kerioth, a town of Judah (Joshua, 15, 25); so called to distinguish him from "Judas the brother of James" (Luke, 4, 16), who also betrayed him—a note of infamy attached to his name in all the catalogues of the Twelve.

5-12. THE TWELVE RECEIVE THEIR INSTRUCTIONS. This Directory divides itself into three dis-

The first part—extending from v. 5 to 15—directions for the brief and temporary which they were now going forth, with the places they were to go to, the works to do, the message they were to bear, and in which they were to conduct themselves—part—extending from v. 16 to 23—directions of no such limited and temporary it opens out into the permanent exercise of ministry. The third part—extending from v. 24 to 42—of wider application still, reaching not to ministry of the Gospel in every age, but to the work of Christ in the widest sense. It is a division of this threefold division, that each with the words, "VERILY I SAY UNTO YOU" etc.

for the Present Mission (v. 5-15). 5. These are sent forth, and commanded them, saying, Go ye into the way of the Gentiles, and into every city whithersoever ye enter. The Samaritans were hated by blood; but being the descendants of the king of Assyria had transported from the place of the ten tribes carried away they had adopted the religion of the Jews, with admixtures of their own; and, as the neighbours of the Jews, they occupied a place between them and the Gentiles. And when this prohibition was to be taken off, the Spirit at Pentecost, the apostles said that they should be Christ's witnesses first in Jerusalem, and in all Judaea; then "in Samaria," and "unto the uttermost part of the earth." 6. But go rather to the lost sheep of Israel. Until Christ's death, which broke the wall of partition (Ephesians, 2: 14), the commission was to the Jews only, who were the visible people of God, were "lost sheep" in the sense in which all sinners are (Isaiah, 53: 6; with Luke, 19: 10), but as abandoned wanderers from the right way by faithless leaders (Jeremiah, 50, 6, 17; Ezekiel, 34: 2-6, &c.). 7. Ye shall say, The kingdom of heaven is at hand. [cast out devils.] The bracketed words "the dead"—is wanting in many MSS. 8. The first communication of super-natural gifts of Pentecost. And right he dispense it, freely ye have received, likewise give, divinely said! (cf. Deuteronomy, 32: 6)—an apple of gold in a sieve (Proverbs, 25: 11). It reminds us of the saying of our Lord, rescued from the sun. "It is more blessed to give than to receive." Who can estimate what the such sayings, and with what beautiful fruit such seeds have covered, and this earth! 9. Provide neither gold, nor silver, nor for your purses—i.e., your belts, kept their money. 10. Nor scrip for your wallets used by travellers for holding their two coats—or tunics, worn next the skin. Take no change of dress, no shoes, neither shoes—i.e., change of them. The received text here has 'a staff,' but follows another reading, 'staves,' found in the received text of Luke (9: 3), and, however, evidently is 'a staff'—they were not to procure even thus for this missionary journey, but to go forth as they had. No doubt it was the misunderstanding that gave rise to the reading "staves" MSS. Even if this reading were genuine, it means "more than one;" for who, as ALA, would think of taking a spare staff?

for the workman is worthy of his meat—his 'food' or 'maintenance'; a principle which, being universally recognised in secular affairs, is here authoritatively applied to the services of the Lord's workmen, and by Paul repeatedly and touchingly employed in his appeals to the churches (Romans, 15: 27; 1 Corinthians, 9: 11; Galatians, 6: 6), and once as "Scripture" (1 Timothy, 5: 18). 11. And into whatsoever city or town—or village—ye shall enter [carefully] enquire who in it is worthy—or 'meet' to entertain such messengers; not in point of rank, of course, but of congenial disposition. and there abide till ye go thence—not shifting about, as if discontented, but returning the welcome given them with a courteous, contented, accommodating disposition. 12. And when ye come into an house—or 'the house,' but it means not the worthy house, but the house ye first enter, to try if it be worthy. salute it—show it the usual civilities. 13. And if the house be worthy—showing this by giving you a welcome—let your peace come upon it. This is best explained by the injunction to the Seventy, "And into whatsoever house ye enter, first say, Peace be to this house" (Luke, 10: 5). This was the ancient salutation of the East, and it prevails to this day. But from the lips of Christ and his messengers, it means something far higher, both in the gift and the giving of it, than in the current salutation. (See on John, 14: 27.) but if it be not worthy, let your peace return to you. If your peace finds a shut instead of an open door in the heart of any household, take it back to yourselves, who know how to value it, and will taste the sweeter to you for having been offered, even though rejected. 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city—for possibly a whole town might not furnish one "worthy," shake off the dust of your feet—for a testimony against them," as Mark and Luke add. By this symbolical action they vividly shook themselves from all connection with such, and all responsibility for the guilt of rejecting them and their message. Such symbolical actions were common in ancient times, even among others than the Jews, as strikingly appears in Pilate (ch. 27: 24). And even to this day it prevails in the East. 15. Verily I say unto you, It shall be more tolerable—more bearable, for Sodom and Gomorrah in the day of judgment, than for that city. Those cities of the plain, which were given to the flames for their loathsome impurities, shall be treated as less criminal, we are here taught, than those places which, though morally respectable, reject the Gospel message and affront those that bear it.

Directions for the Future and Permanent Exercise of the Christian Ministry (v. 16-23). 16. Behold, I send you forth. The "I" here is emphatic, holding up Himself as the Fountain of the Gospel ministry, as He is also the Great Burden of it, as sheep—defenceless, in the midst of wolves—ready to make a prey of you (John, 10: 12). To be left exposed, as sheep to wolves, would have been startling enough; but that the sheep should be sent among the wolves would sound strange indeed. No wonder this announcement begins with the exclamation, "Behold," be ye therefore wise as serpents, and harmless as doves. Wonderful combination this! Alone, the wisdom of the serpent is mere cunning, and the harmlessness of the dove little better than weakness; but in combination, the wisdom of the serpent would save them from unnecessary exposure to danger; the harmlessness of the dove, from sinful expedients to escape it. In the apostolic age of Christianity, how harmoniously were these qualities displayed! Instead of the fanatical thirst for martyrdom, to which a later age gave birth, there was a manly combination of unflinching zeal and calm discretion, before which nothing was able

to stand. 17. But beware of men; for they will deliver you up to the councils—the local courts, used here for civil magistrates in general, and they will scourge you in their synagogues. By this is meant persecution at the hands of the ecclesiastics. 18. And ye shall be brought before governors—or provincial rulers, and kings—the highest tribunals—for my sake, for a testimony against them—rather, 'to them,' in order to bear testimony to the truth and its glorious effects—and [to] the Gentiles—a hint that their message would not long be confined to the lost sheep of the house of Israel. The Acts of the Apostles are the best commentary on these warnings. 19. But when they deliver you up, take no thought—'be not solicitous' or 'anxious.' (See on ch. 6. 25.) how or what ye shall speak—i. e., either in what manner ye shall make your defence, or of what matter it shall consist—for it shall be given you in that same hour what ye shall speak. (See Exodus, 4. 12; Jeremiah, 1. 7.) 20. For it is not ye that speak, but the Spirit of your Father which speaketh in you. How remarkably this has been verified, the whole history of persecution thrillingly proclaims—from the Acts of the Apostles to the latest martyrology. 21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death—for example, by lodging informations against them with the authorities. The deep and virulent hostility of the old nature and life to the new—as of Bellal to Christ—was to issue in awful wrenches of the dearest ties; and the disciples, in the prospect of their cause and themselves being launched upon society, are here prepared for the worst. 22. And ye shall be hated of all men for my name's sake. The universality of this hatred would make it evident to them, that since it would not be owing to any temporary excitement, local virulence, or personal prejudice, on the part of their enemies, so no amount of discretion on their part, consistent with entire fidelity to the truth, would avail to stifle that enmity—though it might soften its violence, and in some cases avert the outward manifestations of it, but he that endureth to the end shall be saved—a great saying, repeated, in connection with similar warnings, in the prophecy of the destruction of Jerusalem (ch. 24. 13); and often reiterated by the apostle as a warning against "drawing back unto perdition." (Hebrews, 3. 6. 13; 4. 4-6; 10. 23, 26-29, 38, 39; &c.) As "drawing back unto perdition" is merely the palpable evidence of the want of "root" from the first in the Christian profession (Luke, 8. 13, so "enduring to the end" is just the proper evidence of its reality and solidity. 23. But when they persecute you in this city, flee ye into another—into the other." This, though applicable to all time, and exemplified by our Lord Himself once and again, had special reference to the brief opportunities which Israel was to have of "knowing the time of his visitation." for verily I say unto you—what will startle you, but at the same time show you the solemnity of your mission, and the need of economizing the time for it—Ye shall not have gone over—Ye shall in no wise have completed" the cities of Israel, till the Son of man be come. To understand this—as LANGRISH and others do—in the first instance, of Christ's own peregrinations, as if He had said, "Waste not your time upon hostile places, for I myself will be after you ere your work be over"—seems almost trifling. "The coming of the Son of man" has a fixed doctrinal sense, here referring immediately to the crisis of Israel's history as the visible kingdom of God, when Christ was to come and judge it: when "the wrath would come upon it to the uttermost;" and when, on the ruins of Jerusalem and the old economy, He would establish His own kingdom. This, in the uniform language of Scripture, is more

immediately "the coming of the Son of man," "the day of vengeance of our God" (ch. 10. 28; 24. 27, 34; with Hebrews, 10. 26; James, 5. 7-9)—but only as being such a lively anticipation of His Second Coming for vengeance and deliverance. So understood, it is parallel with ch. 24. 14 (on which see).

Directions for the Service of Christ in its widest sense (v. 24-43). 24. The disciple is not above his master—'teacher,' nor the servant above his lord—another maxim which our Lord repeats in various connections (Luke, 6. 40; John, 13. 16; 15. 20'. 25. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the master of the house Beelzebub. All the Greek MSS. write "Beelzebub," which undoubtedly is the right form of this word. The other reading came in no doubt from the Old Testament "Baalzebub," the god of Ekron (3 Kings, 1. 2', which it was designed to express. As all idolatry was regarded as devil-worship (Leviticus, 17. 7; Deuteronomy, 32. 17; Psalm 106. 37; 1 Corinthians, 10. 20, so there seems to have been something peculiarly Satanic about the worship of this hateful god, which caused his name to be a synonym of Satan. Though we nowhere read that our Lord was actually called "Beelzebub," He was charged with being in league with Satan under that hateful name (ch. 12. 24, 26', and more than once Himself was charged with "having a devil" or "demon" Mark, 3. 30; John, 7. 20; 8. 49). Here it is used to denote the most opprobrious language which could be applied by one to another, how much more [shall they call] them of his household—the inmates." Three relations in which Christ stands to His people are here mentioned: He is their Teacher—they His disciples; He is their Lord—they His servants; He is the Master of the household—they its inmates. In all these relations, He says here, He and they are so bound up together that they cannot look to fare better than He, and should think it enough if they are no worse. 26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known—q. d., 'There is no use, and no need, of concealing anything; right and wrong, truth and error, are about to come into open and deadly collision; and the day is coming when all hidden things shall be disclosed, everything seen as it is, and every one have his due' (1 Corinthians, 4. 6). 27. What I tell you in darkness—in the privacy of a teaching for which men are not yet ripe—that speak ye in the light—for when ye go forth all will be ready—and what ye hear in the ear, that preach ye upon the house-tops:—Give free and fearless utterance to all that I have taught you while yet with you. *Objection:* But this may cost us our life? *Answer:* It may, but there their power ends: 28. And fear not them which kill the body, but are not able to kill the soul. In Luke, 12. 4, "and after that have no more that they can do," but rather fear him—in Luke this is peculiarly solemn, "I will forewarn you whom ye shall fear," even Him which is able to destroy both soul and body in hell. A decisive proof this that there is a hell for the body as well as the soul in the eternal world; in other words, that the torment that awaits the lost will have elements of suffering adapted to the material as well as the spiritual part of our nature, both of which, we are assured, will exist forever. In the corresponding warning contained in Luke, Jesus calls His disciples "My friends," as if He had felt that such sufferings constituted a bond of peculiar tenderness between Him and them. 29. Are not two sparrows sold for a farthing? In Luke (12. 6) it is "Five sparrows sold for two farthings;" so that, if the purchaser took two farthings' worth, he got one in addition—of such small value were they, and one of them shall not fall on the ground—exhausted or killed—without your Father—"Not one of them is forgotten

to God," as it is in Luke. 30. But the very hairs of his head are all numbered. See Luke, 21. 15 (and of the language I Samuel, 14. 45; Acts, 27. 34). 31. Ye are not therefore, ye are of more value than many swine. Was ever language of such simplicity felt by any such weight as this does? But here lies the charm and power of our Lord's teaching. Whoever therefore shall confess me before men—wearing the shame," him will I confess also before the Father which is in heaven—I will not be ashamed of him, but will own him before the most august of assembles. 32. But whosoever shall deny me before men will I also deny before my Father which is in heaven—before that same assembly; 'He shall have Me his own treatment of Me on the earth.' See ch. 16. 27. 34. Think not that I am come to save the world; I came not to send peace, but a sword, discord, conflict; deadly opposition between the hostile principles, penetrating into and agitating the dearest ties. 35. For I am come as a man at variance against his father, and the daughter-in-law against her mother, and the daughter-in-law against her mother-in-law. See on Luke, 12. 51-53. 36. A man's foes shall be they of his own household, saying, which is quoted, as is the whole verse, Micah, 7. 6. It is but an extension of the Psalmist's sentiment, Psalm 41. 9; 55. 12-14, which had its most striking illustration in the treason of Judas against Lord Himself (John, 13. 18; Matthew, 26. 48-50). It would arise the necessity of a choice between the nearest and the nearest relations, which would put it to the severest test. 37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. Deuteronomy, 33. 9. As the preference of the world, in the case supposed, necessitate the abandonment of the other, our Lord here, with a stern, yet awful self-respect, asserts His own claims of supreme affection. 38. And he that taketh not his cross, and followeth after me, is not worthy of me—a saying which our Lord once and again emphatically repeats (ch. 10. 14; Luke, 9. 23; 14. 27). We have become so accustomed to this expression—"taking up one's cross"—in the sense of 'being prepared for martyrdom in general for Christ's sake,' that we are apt to lose sight of its primary and proper sense here—"a willingness to go forth even to crucifixion," as when our Lord had to bear His own cross on His way to Calvary—saying the more remarkable as our Lord had not as yet given a hint that He would die this death, nor was crucifixion a Jewish mode of capital punishment. 39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it—another of those pregnant sayings which our Lord so often utters (ch. 10. 25; Luke, 17. 33; John, 12. 25). The pitch of such paradoxical maxims depends on the double sense attached to the word "life"—a lower and a higher, the natural and the spiritual, the temporal and eternal. An entire sacrifice of the lower, with all its relationships and interests—or, which is the same thing, a willingness to make it—is indispensable to the preservation of the higher life; and he who cannot bring himself to surrender the one for the sake of the other shall eventually lose both. 40. He that receiveth—or 'entertaineth' you, receiveth me; and he that receiveth me, receiveth him that sent me. As the treatment which an ambassador receives is understood and regarded as expressing the light in which he that sends him is viewed, so, says our Lord here, 'Your authority is mine, as mine is my Father's.' 41. He that receiveth a prophet—one divinely commissioned to deliver a message from heaven. Predicting future events was no necessary part of a prophet's office, especially as the word is used in the New Testament, in the name of a prophet—for his office'

sake and love to his Master. (See 2 Kings, 4. 9, 10.) shall receive a prophet's reward. What an encouragement to those who are not prophets! (See 3 John, 5-8.) and he that receiveth a righteous man in the name of a righteous man—from sympathy with his character and esteem for himself as such, shall receive a righteous man's reward—for he must himself have the seed of righteousness who has any real sympathy with it and placency in him who possesses it. 42. And whosoever shall give to drink unto one of these little ones. Beautiful epithet! originally taken from Zechariah, 13. 7. The reference is to their lowliness in spirit, their littleness in the eyes of an undiscerning world, while high in Heaven's esteem, a cup of cold water only—meaning, the smallest service, in the name of a disciple—or, as it is in Mark (9. 41), because ye are Christ's: from love to Me, and to him from his connection with Me, verily I say unto you, he shall in no wise lose his reward. There is here a descending climax—"a prophet," "a righteous man," "a little one;" signifying that however low we come down in our services to those that are Christ's, all that is done for His sake, and that bears the stamp of love to His blessed name, shall be divinely appreciated and owned and rewarded.

CHAPTER XI.

VER. 1-19. THE IMPRISONED BAPTIST'S MESSAGE TO HIS MASTER—THE REPLY, AND DISCOURSE, ON THE DEPARTURE OF THE MESSENGERS, REGARDING JOHN AND HIS MISSION. (=Luke, 7. 18-35.) 1. And it came to pass, when Jesus had made an end of commanding his—rather, 'the' twelve disciples, he departed thence to teach and to preach in their cities. This was scarcely a fourth circuit—if we may judge from the less formal way in which it is expressed—but, perhaps, a set of visits paid to certain places, either not reached at all, or too rapidly passed through before, in order to fill up the time till the return of the Twelve. As to their labours, nothing is said of them by our Evangelist. But Luke (9. 6) says, "They departed, and went through the towns," or 'villages,' "preaching the Gospel, and healing everywhere." Mark (6. 12, 13), as usual, is more explicit: "And they went out, and preached that men should repent. And they cast out many devils (or 'demons'), and anointed with oil many that were sick, and healed them." Though this "anointing with oil" was not mentioned in our Lord's instructions—at least in any of the records of them—we know it to have been practised long after this in the apostolic Church (see James, 5. 14, and cf. Mark, 6. 12, 13)—not *medicinally*, but as a sign of the healing virtue which was communicated by their hands, and a symbol of something still more precious. It was *unction*, indeed, but, as BENNETT remarks, it was something very different from what Romanists call *extreme unction*. He adds, what is very probable, that they do not appear to have carried the oil about with them, but, as the Jews used oil as a medicine, to have employed it just as they found it with the sick, in their own higher way. 2. Now when John had heard in the prison. For the account of this imprisonment, see on Mark, 6. 17-20. the works of Christ, he sent, &c. On the whole passage, see on Luke, 7. 18-35.

20-30. OUTBURST OF FEELING, SUGGESTED TO THE MIND OF JESUS BY THE RESULT OF HIS LABOURS IN GALILEE. The connection of this with what goes before it, and the similarity of its tone, makes it evident, we think, that it was delivered on the same occasion, and that it is but a new and more comprehensive series of reflections in the same strain. 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. 21. Woe unto thee, Chorazin!—not elsewhere mentioned, but it must have lain near Capernaum. woe unto

thee, Bethsaida! ['hunting' or 'fishing-house'—a fishing station']—on the western side of the sea of Galilee, and to the north of Capernaum; the birth-place of three of the apostles—the brothers Andrew and Peter, and Phillip. These two cities appear to be singled out to denote the whole region in which they lay—a region favoured with the Redeemer's presence, teaching, and works above every other, for if the mighty works—the miracles which were done in you had been done in Tyre and Sidon—ancient and celebrated commercial cities, on the north-eastern shores of the Mediterranean sea, lying north of Palestine, and the latter the northern-most. As their wealth and prosperity engendered luxury and its concomitant evils—irreligion and moral degeneracy—their overthrow was repeatedly foretold in ancient prophecy, and once and again fulfilled by victorious enemies. Yet they were rebuilt, and at this time were in a flourishing condition. They would have repented long ago in sackcloth and ashes. Remarkable language, showing that they had done less violence to conscience, and so, in God's sight, were less criminal than the region here spoken of. 22. But I say unto you, It shall be more tolerable—more 'endurable,' for Tyre and Sidon at the day of judgment, than for you. 23. And then, Capernaum (see on ch. 4. 13, which art exalted unto heaven. Not even of Chorazin and Bethsaida is this said. For since at Capernaum Jesus had His stated abode during the whole period of His public life which He spent in Galilee, it was the most favoured spot upon earth, the most exalted in privilege. shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom—destroyed for its pollutions, it would have remained until this day—having done no such violence to conscience, and so incurred unpeppably less guilt. 24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 'It has been indeed,' says Dr. STANLEY, 'more tolerable, in one sense, in the day of its earthly judgment, for the land of Sodom than for Capernaum; for the name, and perhaps even the remains, of Sodom are still to be found on the shores of the Dead Sea; whilst that of Capernaum has, on the Lake of Gennesareth, been utterly lost.' But the judgment of which our Lord here speaks is still future; a judgment not on material cities, but their responsible inhabitants—a judgment final and irretrievable. 25. At that time Jesus answered and said. We are not to understand by this, that the previous discourse had been concluded; and that this is a record only of something said about the same period. For the connection is most close, and the word "answered"—which, when there is no one to answer, refers to something just before said, or rising in the mind of the speaker in consequence of something said—confirms this. What Jesus here "answered" evidently was the melancholy results of His ministry, lamented over in the foregoing verses. It is as if He had said, 'Yes; but there is a brighter side of the picture; even in those who have rejected the message of eternal life, it is the pride of their own hearts only which has blinded them, and the glory of the truth does but the more appear in their inability to receive it; Nor have all rejected it even here; souls thirsting for salvation have drawn water with joy from the wells of salvation; the weary have found rest; the hungry have been filled with good things, while the rich have been sent empty away.' I thank thee—rather, 'I assent to thee.' But this is not strong enough. The idea of 'jud' or 'cordial' concurrence is conveyed by the preposition. The thing expressed is adoring acquiescence, holy satisfaction with that law of the divine procedure about to be mentioned. And as, when He afterwards uttered the same words, He "exulted in spirit"

(see on Luke, 10. 21), probably He did the same now, though not recorded. O Father, Lord of heaven and earth. He so styles His Father here, to signify that from Him of right emanate all such high arrangements. because thou hast hid these things—the knowledge of these saving truths—from the wise and prudent. The former of these terms points to the men who pride themselves upon their speculative or philosophical attainments; the latter to the men of worldly shrewdness—the clever, the sharp-witted, the men of affairs. The distinction is a natural one, and was well understood. (See 1 Corinthians, 1. 19; &c.) But why had the Father hid from such the things that belonged to their peace, and why did Jesus so emphatically set His seal to this arrangement? Because it is not for the offending and revolted to speak or to speculate, but to listen to Him from whom we have broken loose, that we may learn whether there be any recovery for us at all; and if there be, on what principles—of what nature—to what ends. To bring our own "wisdom and prudence" to such questions is impertinent and presumptuous; and if the truth regarding them, or the glory of it, be "hid" from us, it is but a fitting retribution, to which all the right-minded will set their seal along with Jesus. But, Thou hast revealed them unto babes—to babe-like men; men of unassuming docility, men who, conscious that they know nothing, and have no right to sit in judgment on the things that belong to their peace, determine simply to "hear what God the Lord will speak." Such are well called "babes." (See Hebrews, 5. 13; 1 Corinthians, 13. 11; 14. 20; &c.) 26. Even so, Father; for so it seemed good—the emphatic and chosen term for expressing any object of divine complacency; whether Christ Himself (see on ch. 3. 17) or God's gracious eternal arrangements (see on Philipians, 2. 13)—in thy sight. This is just a sublime echo of the foregoing words; as if Jesus, when He uttered them, had paused to reflect on it, and as if the glory of it—not so much in the light of its own reasonableness as of God's absolute will that so it should be—had filled His soul. 27. All things are delivered unto me of my Father. He does not say, They are revealed—as to one who knew them not, and was an entire stranger to them save as they were discovered to him—but, They are 'delivered over,' or 'committed, to me of my Father; meaning the whole administration of the kingdom of grace. So in John, 3. 35, "The Father loveth the Son, and hath given all things into His hand" (see on that verse). But though the "all things" in both these passages refer properly to the kingdom of grace, they of course include all things necessary to the full execution of that trust—that is, unlimited power. (So ch. 28. 18; John, 17. 2; Ephesians, 1. 22.) and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will—or "willeth" to reveal him. What a saying is this, that 'the Father and the Son are mutually and exclusively known to each other!' A higher claim to equality with the Father cannot be conceived. Either, then, we have here one of the most revolting assumptions ever uttered, or the proper Divinity of Christ should to Christians be beyond dispute. 'But alas for me!' may some burdened soul, sighing for relief, here exclaim. If it be thus with us, what can any poor creature do but lie down in passive despair, unless he could dare to hope that he may be one of the favoured class 'to whom the Son is willing to reveal the Father?' But nay. This testimony to the sovereignty of that gracious "will," on which alone men's salvation depends, is designed but to reveal the source and enhance the glory of it when once imparted—not to paralyse or shut the soul up in despair. Hear, accordingly, what follows: 28. Come unto me, all ye that labour and are

and I will give you rest. Incomparable, sounds these—if ever such were heard in groaning world! What gentleness, what is there in the very style of the invitation to Me? and in the words, 'All ye that toil burdened,' the universal wretchedness depicted, on both its sides—the *active* and the *passive* of it. 29. Take my yoke upon you—the objection to Jesus—and learn of me; for I am lowly in heart; and ye shall find rest unto your

Christ's willingness to empty Himself to meet of His Father's requirements was the ineffable repose to His own spirit, so in the end does He invite all to follow Him, with ease of the same experience. 30. For my yoke, and my burden is light. Matchless even amongst the paradoxically couched a which our Lord delights! That rest of soul experiences, when once safe under the yoke, makes all yokes easy, all burdens light.

CHAPTER XII.

PLUCKING CORN-EARS ON THE SABBATH (Mark, 2, 23-28; Luke, 6, 1-5.) The season of when this occurred is determined by the fact. Ripe corn-ears are only found in the before harvest. The barley harvest seemed ended here, at the close of our March and of our April. It coincided with the Passover, as the wheat harvest with Pentecost. (2, 1) we have a still more definite note we could be certain of the meaning of the term which he employs to express it. "It is as (he says) on the sabbath, which was the first—*for that is the proper rendering of the word*—the second sabbath after the first resurrection. Of the various conjectures what mean, that of SCALIGER is the most adopted, as we think, the freest from difficulty, that sabbath after the second day of the week, the first of the seven sabbaths which reckoned from the second day of the Passover itself a sabbath, until the next feast, of Pentecost (Leviticus, 23, 15, 16; Deuteronomy, 16, 10). In this case, the day meant by the text is the first of those seven sabbaths intervene Passover and Pentecost. And if we regard the "feast" mentioned in John, 6, 1, and consequently the second during public ministry (see on that passage), this of the ears of corn must have occurred only after the scene and the Discourse recorded in John, 6, which, doubtless, would induce to hasten His departure for the north, to the wrath of the Pharisees, which He had in Jerusalem. Here, accordingly, we find Jesus went on the sabbath day through the corn fields" (Mark, 2, 23; Luke, 6, 1). They were as hungry—not as one may be regular meals; but evidently from shortness; for Jesus defends their plucking and eating them on the plea of necessity. "pluck the ears of corn, and to eat—"rubbing their hands" (Luke, 6, 1). 2. But when they saw it, they said unto him, Behold, thy disciples do that is not lawful to do upon the sabbath day. It was expressly permitted (Deuteronomy, 10, 6) as being "servile work," which was prohibited sabbath day, it was regarded as sinful to do unto them. Have ye not read—or as Mark 2, 26 ye never read?—what David did (1 Samuel, 21, 6) he was an hungry, and they that were with him. How he entered into the house of God, and showed bread, which was not lawful for him to do for them which were with him, but only for

the priests? No example could be more apposite than this. The man after God's own heart, of whom the Jews ever boasted, when suffering in God's cause and straitened for provisions, asked and obtained from the high priest what, according to the law, it was illegal for any one save the priests to touch. Mark (2, 26) says this occurred "in the days of Abiathar the high priest." But this means not during his high priesthood—for it was under that of his father Ahimelech—but simply, in his time. Ahimelech was soon succeeded by Abiathar, whose connection with David, and prominence during his reign, may account for his name, rather than his father's, being here introduced. Yet there is not a little confusion in what is said of these priests in different parts of the Old Testament. Thus he is called both the son and the father of Ahimelech (1 Samuel, 22, 20; 2 Samuel, 8, 17); and Ahimelech is called Ahiah (1 Samuel, 14, 9), and Ahimelech (1 Chronicles, 18, 16). 5. Or have ye not read in the Law, how that on the sabbath days the priests in the temple profane the sabbath—by doing "servile work,"—and are blameless? The double offerings required on the sabbath day (Numbers, 28, 9) could not be presented, and the new-baked showbread (Leviticus, 24, 5; 1 Chronicles, 9, 32) could not be prepared and presented every sabbath morning, without a good deal of servile work on the part of the priests; not to speak of circumcision, which, when the child's eighth day happened to fall on a sabbath, had to be performed by the priests on that day. (See on John, 7, 22, 23.) 6. But I say unto you, That in this place is one greater than the temple—or rather, according to the reading which is best supported, 'something greater.' The argument stands thus: 'The ordinary rules for the observance of the sabbath give way before the requirements of the temple; but there are rights here before which the temple itself must give way.' Thus indirectly, but not the less decidedly, does our Lord put in His own claims to consideration in this question—claims to be presently put in even more nakedly. 7. But if ye had known what [this] meant, I will have mercy, and not sacrifice (Hosea, 6, 6; Micah, 6, 6-8, &c.). See on ch. 9, 13. ye would not have condemned the guiltless:—*q.d.* 'Had ye understood the great principle of all religion, which the Scripture everywhere recognises—that ceremonial observances must give way before moral duties, and particularly the necessities of nature—ye would have refrained from these captious complaints against men who in this matter are blameless.' But our Lord added a specific application of this great principle to the law of the sabbath, preserved only in Mark: "And he said unto them, the sabbath was made for man, and not man for the sabbath" (Mark, 2, 27). A glorious and far-reaching maxim, alike for the permanent establishment of the sabbath and the true freedom of its observance. 8. For the Son of man is Lord [even] of the sabbath day. In what sense now is the Son of man Lord of the sabbath day? Not surely to abolish it—that surely were a strange lordship, especially just after saying that it was made or instituted for MAN—but to own it, to interpret it, to preside over it, and to ennoble it, by merging it in "the Lord's Day" (Revelation, 1, 10), breathing into it an air of liberty and love necessarily unknown before, and thus making it the nearest resemblance to the eternal sabbatism.

9-21. THE HEALING OF A WITHERED HAND ON THE SABBATH DAY, AND RETIREMENT OF JESUS TO AVOID DANGER. (=Mark, 3, 1-12; Luke, 6, 6-11.) *Healing of a Withered Hand* (v. 9-14). 9. And when he was departed thence—but "on another sabbath" (Luke, 6, 6), he went into their synagogue—and taught." He had now, no doubt, arrived in Galilee; but this, it would appear, did not occur at Capernaum, for after

it was over He "withdrew Himself," it is said, "to the sea" (Mark, 3. 7), whereas Capernaum was at the sea. 10. And, behold, there was a man which had his hand withered—disabled by paralysis (as 1 Kings, 13. 4). It was his right hand, as Luke graphically notes. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. Matthew and Luke say they "watched Him whether He would heal on the sabbath day." They were now come the length of dogging His steps, to collect materials for a charge of impiety against Him. It is probable that it was to their *thoughts* rather than their words that Jesus addressed Himself in what follows. 11. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12. How much then is a man better than a sheep? Restless appeal! "A righteous man regardeth the life of his beast" (Proverbs, 12. 10), and would instinctively rescue it from death or suffering on the sabbath day; how much more his nobler fellow-man. But the reasoning, as given in the other two Gospels, is singularly striking: "But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life or to destroy it?" (Luke, 6. 8, 9) or as in Mark (3. 4) "to kill?" He thus shuts them up to this startling alternative: 'Not to do good, when it is in the power of our hand to do it, is to do evil; not to save life, when we can, is to kill'—and must the letter of the sabbath-rest be kept at this expense? This unexpected thrust shut their mouths. By this great ethical principle our Lord, we see, held Himself bound, as Man. But here we must turn to Mark, whose graphic details make the second Gospel so exceedingly precious. "When He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man" (Mark, 3. 5). This is one of the very few passages in the Gospel History which reveal our Lord's feelings. How holy this anger was, appears from the "grief" which mingled with it at "the hardness of their hearts." 13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth—the power to obey going forth with the word of command, and it was restored whole, like as the other. The poor man, having faith in this wonderful Healer—which no doubt the whole scene would singularly help to strengthen—disregarded the proud and venomous Pharisees, and thus gloriously put them to shame. 14. Then the Pharisees went out, and held a council against him, how they might destroy him. This is the first explicit mention of their murderous designs against our Lord. Luke (6. 11) says "they were filled with madness, and communed one with another what they might do to Jesus." But their doubt was not, whether to get rid of Him, but how to compass it. Mark (3. 6), as usual, is more definite: "The Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him." These Herodians were supporters of Herod's dynasty, created by Caesar—a political rather than religious party. The Pharisees regarded them as untrue to their religion and country. But here we see them combining together against Christ, as a common enemy. So on a subsequent occasion, ch. 22. 15, 16.

Jesus Retreats to Avoid Danger (v. 15-21). 15. But when Jesus knew it, he withdrew himself from thence—whither, our Evangelist says not; but Mark (3. 7) says "it was to the sea"—to some distance, no doubt, from the scene of the miracle, the madness, and the plotting just recorded, and great multitudes followed him, and he healed them all. Mark gives the following

interesting details: "A great multitude from Galilee followed Him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude when they had heard what great things he did, came unto Him. And he spake to His disciples, that small ship"—or "wherry"—"should wait on Him because of the multitude, lest they should throng Him. For He had healed many; inasmuch that they press upon Him for to touch Him, as many as had plagues and unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God. And He straightly charged them that they should not make Him known" (Mark, 3. 7-12). How glorious this extorted homage to the Son of God! But as it was not the time, so neither were they the fittest preachers, as BENGEL says. (See on Mark, 1. 28, as cf. James, 2. 19.) Healing back now to our Evangelist after saying "He healed them all," he continues, "And charged them—the healed—that they should not make Him known. (See on ch. 8. 4.) 17. That it might be fulfilled which was spoken by Esaias the prophet, as lying (Isaias, 42. 1), 18. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: will put my Spirit upon him, and he shall show judgment to the Gentiles. 19. He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory—"untruth," says the Hebrew original, and the LXX. also. But our Evangelist merely seizes the spirit, instead of the letter of the prediction in this point. The grandeur and completeness of Messiah's victory would prove, it seems, not more wonderful than the unobtrusive noiselessness with which they were to be achieved. And whereas one rough touch will break a bruised reed, and quench the flickering, smoking flax, His it should be, with matchless tenderness, love, and skill, to lift up the meek, to strengthen the weak hands and confirm the feeble knees, to comfort all that mourn, to say to them that are of a fearful heart, Be strong, fear not. 21. And in his name shall the Gentiles trust. Part of His present audience were Gentiles—from Tyre and Sidon—first-fruits of the great Gentile harvest, contemplated in the prophecy 22-27. A BLIND AND DUMB DEMONIAC HEALS AND REPLY TO THE MALIGNANT EXPLANATION UPON IT. (=Mark, 3. 20-30; Luke, 11. 14-23.) The precise time of this Section is uncertain. Judging from the statements with which Mark introduces it, we should conclude that it was when our Lord's popularity was approaching its zenith, and so, before the feeding of the five thousand. But, on the other hand, the advanced state of the charges brought against our Lord, and the plainness of His warnings and denunciations in reply, seem to favour the latter period at which Luke introduces it. "And the multitude," says Mark (3. 20, 21), "cometh together again referring back to the immense gathering which Mark had before recorded (ch. 2. 2)—"so that they could not so much as eat bread. And when His friends—or rather, 'relatives,' as appears from v. 31, and as on ch. 12. 46—"heard of it, they went out to lay hands on Him; for they said, He is beside Himself." (1 Cor. 14. 23) "For whether we be beside ourselves, it is to God." 22. Then was brought unto him one possessed with a devil—or 'a demonized person'—blind and dumb; and he healed him, inasmuch that the blind and the dumb both spake and saw. 23. And all the people were amazed, and said, Is not this the son of David? The form of the interrogative requires this to be rendered, 'Is this the Son of David?' And as questions put in this form (in Greek) suppose doubt, an expect rather a negative answer, the meaning is, 'Can it possibly be?—the people thus indicating the

10. 2;—the price of the devils. Two things placed—first, that the bitterest enemies of were unable to deny the reality of His aid next, that they believed in an *organized system of evil*, under one chief. This belief of small consequence, had not our Lord al to it; but His immediately does. the unsophisticated testimony of "all the key had no way of holding out against His s by the desperate shift of ascribing His s Satan. 28. And Jesus knew their thoughts them" (Mark, 3. 23), and said unto them, *How divided against itself is brought to desecrity or house—i.e., household—divided self shall not stand: 26. And if Satan cast out is divided against himself; how shall then his stand! The argument here is irresistible: dead society can stand—whether kingdom, household—when turned against itself; such war is suicidal: But the works I do are de- of Satan's kingdom; That I should be in h Satan, therefore, is incredible and absurd.' I by Beelzebub cast out devils, by whom do men—your sons; meaning here, the 'dis- pupils of the Pharisees, who were so termed similar language of the Old Testament in of the sons of the prophets. (1 Kings, 20. 35; 1. &c. Our Lord here seems to admit works were wrought by them; in which Pharisees stood self-condemned, as ex- Luke 11. 19, "Therefore shall they be m." 28. But if I cast out devils by the Spirit a Luke 11. 20) it is, "with (or 'by') the God." This latter expression is just a way of representing the power of God, while r tells us the living Personal Agent made the Lord Jesus in every exercise of that m—"no doubt" (Luke, 11. 20)—the kingdom s was you—rather 'upon you,' as the sion is rendered in Luke:—*q.d.*, 'If this of Satan is, and can be, by no other than of God, then is his Destroyer already in of his, is already rising on its ruins,' 29. Or an enter into a—or rather, 'the'—strong*

though very unusual reading, 'in danger of eternal guilt'—a guilt which he will underlie for ever. Mark has the important addition v. 30, "Because they said, He hath an unclean spirit." See on ch. 10. 25.) What, then, is this sin against the Holy Ghost—the unpardonable sin? One thing is clear: Its unpardonableness cannot arise from anything in the nature of the sin itself; for that would be a naked contradiction to the emphatic declaration of a 31st, that all manner of sin is pardonable. And what is this but the fundamental truth of the Gospel? (See Acts, 13. 38, 39; Romans, 3. 22, 24; 1 John, 1. 7; &c.) Then, again, when it is said (v. 32., that to speak against or blaspheme the Son of man is pardonable, but the blasphemy against the Holy Ghost is not pardonable, it is not to be conceived that this arises from any greater sanctity in the one blessed Person than the other. These remarks so narrow the question, that the true sense of our Lord's words seem to disclose themselves at once. It is a contrast between slandering "the Son of man" in *His veiled condition and unfinished work*—which might be done "ignorantly, in unbelief" (1 Timothy, 1. 13), and slandering the same blessed Person after the blaze of glory which the *Holy Ghost* was soon to throw around His claims, and in the full knowledge of all that. This would be to slander Him with eyes open, or to do it "presumptuously." To blaspheme Christ in the former condition—when even the apostles stumbled at many things—left them still open to conviction on fuller light; but to blaspheme Him in the latter condition would be to hate the light the clearer it became, and resolutely to shut it out; which, of course, precludes salvation. (See on Hebrews, 10. 26-29.) The Pharisees had not as yet done this; but in charging Jesus with being in league with hell they were displaying beforehand a malignant determination to shut their eyes to all evidence, and so, *bordering upon*, and *in spirit* committing the unpardonable sin. 33. Either make the tree good, &c. 34. O generation of vipers (see on ch. 3. 7). how can ye, being evil, speak good things! for out of the abundance of the heart the mouth speaketh—a principle obvious enough, yet of deepest significance and vast application. In Luke, 6. 45 we find it uttered as part of the Discourse delivered after the

ment. They might say, 'It was nothing; we meant no evil; we merely threw out a supposition, as one way of accounting for the miracle we witnessed: if it will not stand, let it go; why make so much of it, and bear down with such severity for it?' Jesus replies, 'It was not nothing, and at the great day will not be treated as nothing: Words, as the index of the heart, however idle they may seem, will be taken account of, whether good or bad, in estimating character in the day of judgment.'

35-40. A SIGN DEMANDED, AND THE REPLY—HIS MOTHER AND BROTHERS SEEK TO SPEAK WITH HIM, AND THE ANSWER. (=Luke, 11, 16, 24-36; Mark, 3, 31-36; Luke, 8, 19-21.) A Sign demanded, and the Reply (v. 38-45). The occasion of this Section was manifestly the same with that of the preceding. 35. Then certain of the scribes and of the Pharisees answered, saying, Master—'Teacher,' equivalent to 'Rabbi'—we would see a sign from thee—"a sign from heaven" (Luke, 11, 16); something of an immediate and decisive nature, to show, not that his miracles were real—that they seemed willing to concede—but that they were not from above, not from beneath. These were not the same class with those who charged Him with being in league with Satan (as we see from Luke, 11, 15, 16; but as the spirit of both was similar, the tone of severe rebuke is continued. 39. But he answered and said unto them—"when the people were gathered thick together" (Luke, 11, 29), an evil and adulterous generation. This latter expression is best explained by Jeremiah, 3, 20, "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." For this was the relationship in which He stood to the covenant people—"I am married unto you" (Jeremiah, 3, 14), seeketh after a sign. In the eye of Jesus this class were but the spokesmen of their generation, the exponents of the reigning spirit of unbelief, and there shall no sign be given to it, but the sign of the prophet Jonas: 40. For as Jonas—"a sign unto the Ninevites, so shall also the Son of man be to this generation" (Luke, 11, 30). For as Jonas was three days and three nights in the whale's belly (Jonah, 1, 17), so shall the Son of man be three days and three nights in the heart of the earth. This was the second public announcement of His resurrection three days after His death. (For the first, see John, 2, 19.) Jonah's case was analogous to this, as being a signal judgment of God; reversed in three days; and followed by a glorious mission to the Gentiles. The expression "in the heart of the earth," suggested by the expression of Jonah with respect to the sea (2, 3, in LXX.), means simply the grave, but this considered as the most emphatic expression of real and total entombment. The period during which He was to lie in the grave is here expressed in round numbers, according to the Jewish way of speaking, which was to regard any part of a day, however small, included within a period of days, as a full day. (See 1 Samuel, 30, 12, 13; Esther, 4, 16; & 1; ch. 27, 63, 64; &c.) 41. The men of Nineve shall rise in judgment with this generation, &c. The Ninevites, though heathens, repented at a man's preaching; while they, God's covenant people, repented not at the preaching of the Son of God—whose supreme dignity is rather implied here than expressed. 42. The queen of the south shall rise up in the judgment with this generation, &c. The queen of Sheba—a tract in Arabia, near the shores of the Red Sea—came from a remote country, "south" of Judea, to hear the wisdom of a mere man, though a gifted one, and was transported with wonder at what she saw and heard (1 Kings, 10, 1-9). They, when a Greater than Solomon had come to them, despised and rejected, slighted and slandered Him. 43-45. When the unclean spirit is gone out of a man, &c. On

this important parable, in connection with the corresponding one—v. 29—see on Luke, 11, 21-23. A charming little incident, given only in Luke, 11, 27, 28, seems to have its proper place here. "And it came to pass, as He spake these things, a certain woman of the company"—'out of the crowd'—'lifted up her voice and said unto Him, Blessed is the womb that bare thee, and the paps which Thou hast sucked.' With true womanly feeling, she envies the mother of such a wonderful Teacher. And a higher and better than she had said as much before her (see on Luke, 1, 28). 43. How does our Lord, then, treat it? He is far from condemning it. He only holds up as "blessed rather" another class; "But he said, Yea rather, blessed are they that hear the word of God, and keep it"—in other words, the humblest real saint of God. How utterly alien is this sentiment from the teaching of the Church of Rome, which would doubtless excommunicate any one of its members that dared to talk in such a strain!

His Mother and Brethren Seek to Speak with Him, and the Answer (v. 46-50). 46. While he yet talked to the people, behold, his mother and his brethren (see on ch. 13, 55, 56) stood without, desiring to speak with him—"and could not come at Him for the press" (Luke, 8, 19). For what purpose these came, we learn from Mark, 3, 20, 21. In His zeal and ardour He seemed indifferent both to food and repose, and "they went to lay hold of Him" as one "beside himself." Mark says graphically, "And the multitude sat about Him"—or 'around Him.' 47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee, &c. Absorbed in the awful warnings He was pouring forth, He felt this to be an unseasonable interruption, fitted to dissipate the impression made upon the large audience—such an interruption as duty to the nearest relatives did not require Him to give way to. But instead of a subtle rebuke, He seizes on the incident to convey a sublime lesson, expressed in a style of inimitable condescension. 49. And he stretched forth his hand toward his disciples. How graphic is this! It is the language evidently of an eye-witness, and said, Behold my mother and my brethren! 50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother;—&c. There stand here the members of a family transcending and surviving this of earth: Filial subjection to the will of my Father in heaven is the indissoluble bond of union between Me and all its members; and whosoever enters this hallowed circle becomes to Me brother, and sister, and mother!

CHAPTER XIII.

Ver. 1-52. JESUS TEACHES BY PARABLES. (=Mark, 4, 1-34; Luke, 8, 4-18; 13, 18-20.) Introduction (v. 1-34). 1. The same day went Jesus out of the house, and sat by the sea-side. 2. And great multitudes were gathered together unto him, so that he went into a ship—the article in the received text wants authority—and sat; and the whole multitude stood on the shore. How graphic this picture—no doubt from the pen of an eye-witness, himself impressed with the scene! It was "the same day" on which the foregoing solemn discourse was delivered, when His kindred thought Him "beside Himself" for His indifference to food and repose—that same day, retiring to the sea-shore of Galilee, and there seating Himself, perhaps for coolness and rest, the crowds again flock around Him, and He is fain to push off from them, in the boat usually kept in readiness for Him; yet only to begin, without waiting to rest, a new course of teaching by parables to the eager multitudes that lined the shore. To the parables of our Lord there is nothing in all language to be compared, for simplicity, grace, fulness, and variety of spiritual teaching. They are adapted to

stages of advancement, being understood according to the measure of his spirit. 3. And he spake many things unto them, etc. These parables are SEVEN in number, the first FOUR of them to the mixed multitude, while the FIVE were spoken to the Twelve in divisions, *two and three*, being three in the symbolical arithmetic of Scripture; the remarkable in the structure of which, that while the first of the Seven—*two*—is of the nature of an Introduction, the remaining Six consist of *three and four*, the Third and Fourth, and Sixth, corresponding to each other, setting forth the same general truths, but in diversity of aspect. All this can be seen.

10. THE SOWER (v. 3-9, 13-23). This is entitled, THE EFFECT OF THE WORD ON THE STATE OF THE HEART. For a full of this parable, see on Mark, 4. 1-9.

Teaching in Parables (v. 10-17). 10. And he said unto him—"they that were sent by me were alone" (Mark, 4, 10)—Why were they alone? Though before he had coached some things in the parabolic or vivid illustration, it would appear for the first time, formally employed of teaching. 11. He answered and said unto him, "it is given unto you to know the kingdom of heaven. The word 'mystery' is not used in its classical sense—'secret,' nor yet of 'things incomprehensible of their own nature difficult to be understood,' usually, 'things darkly announced and economy, and during all that period of time, but fully published under the prophets, 2. 6-10; Ephesians, 3. 3-6, 8, 9). 'the kingdom of heaven,' then, 'the Kingdom' to those who know and understand in never so small a degree, in a slight light; but to those who are insensible things yielding only, as so many temporary entertainments. 12. For whosoever heeth, as a thing which he values, to him, and he shall have more abundance—rewarded by an increase of what he so values; whosoever hath not—who lets this go as a thing on which he sets no value—'it is taken away even that he hath—or as 13. 19, "what he seemeth to have," or hath." This is a principle of immense value, like other weighty sayings, appears uttered by our Lord on more than one in different connections. (See on ch. 13. 12). This is a principle of immense value, under the general law of *habit*; in which moral principles become stronger by their exercise, or the exercise of their contraries, and at length expire. The principle remains in the intellectual world, and is confirmed—if not in the vegetable also—as physiology sufficiently prove. Here, howsoever as a divine ordination, as a judicial continual operation under the divine law. 13. Therefore speak I to them in

parables—which our Lord, be it observed, did not begin to do till His miracles were malignantly ascribed to Satan, because they seeing, see not. They "saw," for the light shone on them as never light shone before; but they "saw not," for they closed their eyes, and hearing, they hear not; neither do they understand. They "heard," for He taught them who "spoke as never man spake;" but they "heard not," for they took nothing in, apprehending not the soul-penetrating, life-giving words addressed to them. In Mark and Luke, what is here expressed as a human fact is represented as the fulfilment of a divine purpose—"that seeing they may see, and not perceive," &c. The explanation of this lies in the statement of the foregoing verse—that, by a fixed law of the divine administration, the duty men voluntarily refuse to do, and in point of fact do not do, they at length become morally incapable of doing. 14. And in them is fulfilled—rather, 'is fulfilling,' or is receiving its fulfilment—the prophecy of Isaiah, which saith (Isaiah, 6. 9, 10—here quoted according to the LXX.). By hearing ye shall hear, and shall not understand, &c. They were thus judiciously sealed up under the darkness and obduracy which they deliberately preferred to the light and healing which Jesus brought nigh to them. 16. But blessed are your eyes, for they see; and your ears, for they hear;—*g. d.* 'Happy ye, whose eyes and ears, voluntarily and gladly opened, are drinking in the light divine.' 17. For verily I say unto you, That many prophets and righteous men have desired—rather, 'coveted,' to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Not only were the disciples blessed above the blinded just spoken of, but favoured above the most honoured and the best that lived under the old economy, who had but glimpses of the things of the new kingdom, just sufficient to kindle in them desires not to be fulfilled to any in their day. In Luke, 10. 23, 24, where the same saying is repeated on the return of the Seventy—the words, instead of "many prophets and righteous men," are "many prophets and kings;" for several of the Old Testament saints were kings.

Second and Seventh Parables, or First Pair: THE WHEAT AND THE TARES, AND THE GOOD AND BAD FISH (v. 24-30; 36-43; and 47-50). The subject of both these Parables—which teach the same truth, with a slight diversity of aspect—is

THE MIXED CHARACTER OF THE KINGDOM IN ITS PRESENT STATE, AND THE FINAL ABSOLUTE SEPARATION OF THE TWO CLASSES.

The Tares and the Wheat (v. 24-30, 36-43). 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. Happily for us, these exquisite parables are, with like charming simplicity and clearness, expounded to us by the Great Preacher Himself. Accordingly, we pass to v. 36-38. Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field, &c. In the parable of the Sower, "the seed is the word of God" (Luke, 8. 11). But here that word has been received into the heart, and has converted him that received it into a new creature, a "child of the kingdom," according to that saying of James (1. 18), "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures." It is worthy of notice that this vast field of the world is here said to be *Christ's own*—"His field," says the parable. (See Psalm 2. 8.) 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way. 38. The tares are the children of the wicked one. As this sowing could only be "while men slept," no blame seems intended, and certainly none is charged upon "the servants;"

It is probably just the dress of the parable. 30. The enemy that sowed them is the devil—emphatically “His enemy” (v. 26). See Genesis, 3, 15; 1 John, 3, 8. By “tares” is meant, not what in our husbandry is so called, but some noxious plant, probably *darne*. “The tares are the children of the wicked one;” and by their being sown “among the wheat” is meant their being deposited within the territory of the visible Church. As they resemble the children of the kingdom, so they are produced, it seems, by a similar process of “sowing”—the seeds of evil being scattered and lodging in the soil of those hearts upon which falls the seed of the word. The enemy, after sowing his “tares,” “went his way”—his dark work soon done, but taking time to develop its true character. 28. But when the blade was sprung up, and brought forth fruit, then appeared the tares also—the growth in both cases running parallel, as antagonistic principles are seen to do. 27. So the servants of the householder came—i.e., Christ’s ministers—and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? This well expresses the surprise, disappointment, and anxiety of Christ’s faithful servants and people, at the discovery of “false brethren” among the members of the Church. 28. He said unto them, An enemy hath done this. Kind words these from a good Husbandman, honourably clearing His faithful servants of the wrong done to His field. The servants said unto him, Wilt thou then that we go and gather them up? Cf. with this the question of James and John (Luke, 9, 64), “Lord, wilt thou that we command fire to come down from heaven and consume” those Samaritans? In this kind of zeal there is usually a large mixture of carnal heat. (See James, 1, 20.) 29. But he said, Nay.—It will be done in due time, but not now, nor is it your business; lest, while ye gather up the tares, ye root up also the wheat with them. Nothing could more clearly or forcibly teach the difficulty of distinguishing the two classes, and the high probability that in the attempt to do so these will be confounded. 30, 39. Let both grow together—i.e., in the visible Church—until the harvest—till the one have ripened for full salvation, the other for destruction. The harvest is the end of the world—the period of Christ’s second coming, and of the judicial separation of the righteous and the wicked. Till then, no attempt is to be made to effect such separation. But to stretch this so far as to justify allowing openly scandalous persons to remain in the communion of the Church, is to wrest the teaching of this parable to other than its proper design, and go in the teeth of apostolic injunctions (1 Corinthians, 5), and in the time of harvest I will say to the reapers. And the reapers are the angels. But whose angels are they? “The Son of man shall send forth His angels” (v. 41). Cf. 1 Peter, 3, 22.—“Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.” Gather ye together first the tares, and bind them in bundles to burn them—“in the fire” (v. 40)—but gather the wheat into my barn. Christ, as the Judge, will separate the two classes (as in ch. 25, 32). It will be observed that the tares are burned *before* the wheat is housed; in the exposition of the parable (v. 41, 43) the same order is observed; and the same in ch. 25, 48—as if, in some literal sense, “with thine eyes shalt thou behold and see the reward of the wicked” (Psalm 91, 8). 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom—to which they never really belonged. They usurped their place and name and outward privileges; but “the ungodly shall not stand in the judgment, nor sinners [abide] in the congregation of the righteous” (Psalm 1, 5), all things that offend—all those who have proved a stumbling-block to others, and them which

do iniquity. The former class, as the worst, are mentioned first. 42. And shall cast them into a furnace—rather, ‘the furnace’ of fire: there shall be wailing and gnashing of teeth. What terrific strength of language—the “casting” or “flinging” expressive of indignation, abhorrence, contempt (cf. Psalm 9, 17; Daniel, 12, 2); “the furnace of fire” denoting the fierceness of the torment; the “wailing” signifying the anguish this causes; while the “gnashing of teeth” is a graphic way of expressing the despair in which its remedilessness issues (see on ch. 8, 12)! 43. Then shall the righteous shine forth as the sun in the kingdom of their Father—as if they had been under a cloud during their present association with ungodly pretenders to their character, and claimants of their privileges, and obstructors of their course. Who hath ears to hear, let him hear. (See on Mark, 4, 9.)

The Good and Bad Fish (v. 47-50). The object of this brief parable is the same with that of the Tares and Wheat. But as its details are fewer, so its teaching is less rich and varied. 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. The word here rendered “net” signifies, a large *drag-net*, which draws everything after it, suffering nothing to escape, as distinguished from a *casting-net*, Mark, 1, 16, 15. The far-reaching efficacy of the Gospel is thus denoted. This Gospel net “gathered of every kind,” meaning every variety of character. 48. Which, when it was full, they drew to shore—for the separation will not be made till the number of the elect is accomplished—and sat down—expressing the deliberateness with which the judicial separation will at length be made—and gathered the good into vessels, but cast the bad away—*lit.*, ‘the rotten,’ but here meaning, ‘the foul’ or ‘worthless’ fish: corresponding to the “tares” of the other parable. 49. So shall it be at the end of the world, &c. See on v. 42. We have said that each of these two parables holds forth the same truth under a slight diversity of aspect. What is that diversity? First, the *bad*, in the former parable, are represented as vile seed sown amongst the wheat by the enemy of souls; in the latter, as foul fish drawn forth out of the great sea of human beings by the Gospel net itself. Both are important truths—that the Gospel draws within its pale, and into the communion of the visible Church, multitudes who are Christians only in name; and that the injury thus done to the Church on earth is to be traced to the wicked one. But further, while the former parable gives chief prominence to the present mixture of good and bad, in the latter, the prominence is given to the future separation of the two classes.

Third and Fourth Parables, or Second Pair: THE MUSTARD SEED AND THE LEAVEN (v. 31-33). The subject of both these parables, as of the first pair, is the same, but under a slight diversity of aspect, namely,

THE GROWTH OF THE KINGDOM, FROM THE SMALLEST BEGINNINGS TO ULTIMATE UNIVERSALITY.

The Mustard Seed (v. 31, 32). 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32. Which indeed is the least of all seeds—not absolutely, but popularly and proverbially, as in Luke, 17, 6, “If ye had faith as a grain of mustard seed,” i.e., “never so little faith” but when it is grown, it is the greatest among herbs—not absolutely, but in relation to the small size of the seed, and in warm latitudes proverbially great, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. This is added, no doubt, to express the *amplitude* of the tree. But as this seed has a hot, fiery vigour, gives out its best virtues when bruised, and

is grahbed in the taste of birds, which are accordingly situated to its branches both for shelter and food, is in studying the parable, asks TRENCH, to suppose that, besides the wonderful growth of His kingdom, our Lord selected this seed to illustrate further the *dotter, repute, and blessedness* it is destined to afford to the nations of the world?

The *Leaven* (v. 33). 33. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman hid and hid in three measures of meal, till the whole was leavened. This parable, while it teaches the same general truth as the foregoing one, holds forth, perhaps, rather the *inspired growth* of the kingdom, while "the Mustard Seed" seems to point chiefly to the *outward*. It being a woman's work to knead, it seems a reference to say that "the woman" here represents the Church, as the instrument of depositing the leaven. Nor does it yield much satisfaction to understand the "three measures of meal" of that fruitful divison of our nature into "spirit, soul, and body," alluded to in 1 Thessalonians, 5. 23, or of the fruitful partition of the world among the three sons of Noah (Genesis, 10. 22), as some do. It yields more real satisfaction to see in this brief parable just the *assimilating and assimilating* quality of the Gospel, by virtue of which it will yet mould all institutions and tribes of men, and exhibit over the whole earth one "Kingdom of our Lord and of His Christ."

34. 34. These things spake Jesus unto the multitude in parables; and without a parable spake he not unto them;—on this occasion; refraining not only from all mixed discourse, but even from all interpretation of these parables to the mixed multitude. 35. That it might be fulfilled which was spoken by the prophet, saying (Psalms 78. 2 nearly as in LXX.), I will open my mouth in parables, &c. Though the Psalm seems to contain only a summary of Israelitish history, the Psalmist himself calls it "a parable," and "dark sayings born of old"—as containing, *underneath the history*, truths for all time, not fully brought to light till the Gospel-day.

Fifth and Sixth Parables, or Third Pair: THE HIDDEN TREASURE and THE PEARL OF GREAT PRICE (v. 44-46). The subject of this last Pair, as of the two former, is the same, but also under a slight diversity of aspect, namely,

THE PRICELESS VALUE OF THE BLESSINGS OF THE KINGDOM. And while the one parable represents the Kingdom as *found without seeking*, the other holds forth the Kingdom as *sought and found*.

The *Hidden Treasure* (v. 44). 44. Again, the kingdom of heaven is like unto treasure hid in a field—no uncommon thing in unsettled and half-civilized countries, even now as well as in ancient times, when there was no other way of securing it from the rapacity of robbers or marauders. (Jeremiah, 41. 8; Job, 3. 21; Proverbs, 2. 4) the which when a man hath found—*i. e.*, unexpectedly found—he hideth, and for joy thereof—*i. e.*, in perceiving what a treasure he had lighted on—*i. e.*, seeing the worth of all he possessed, goeth and selleth all that he hath, and buyeth that field—in which case, by Jeremiah, the treasure would become his own.

The *Pearl of Great Price* (v. 45, 46). 45. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: 46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it. The one pearl of great price, instead of being found by accident, as in the former case, is found by one whose business it is to seek for such, and who finds it just in the way of searching for such treasures. But in both cases the surpassing value of the treasure is alike recognized, and in both all is parted with for it. 47. Jesus saith unto them—*i. e.*, to the Twelve. He had spoken the first *four* in the hearing of the mixed multitude; the last *three* He reserved till, on the dis-

missal of the mixed audience, He and the Twelve were alone (v. 36, &c.). Have ye understood all these things? They say unto him, Yea, Lord. 52. Then said he unto them, Therefore—or as we should say, Well, then, every scribe—or Christian teacher: here so called from that well-known class among the Jews. (See ch. 23. 34.) which is instructed unto the kingdom of heaven—himself taught in the mysteries of the Gospel which he has to teach to others, is like unto a man that is an householder which bringeth forth—'turneth' or 'dealeth out'—out of his treasure—his store of divine truth, things new and old—old truths in ever new forms, aspects, applications, and with ever new illustrations.

53-58. HOW JESUS WAS REGARDED BY HIS RELATIVES. (=Mark, 6. 1-6; Luke, 4. 16-30.) 53. And it came to pass, that, when Jesus had finished these parables, he departed thence. 54. And when he was come into his own country—*i. e.*, Nazareth; as is plain from Mark, 6. 1. See on John, 4. 43, where also the same phrase occurs. This, according to the majority of Harmonists, was the *second* of two visits which our Lord paid to Nazareth during His public ministry; but in our view it was His *first* and *only* visit to it. See on ch. 4. 13; and for the reasons, see on Luke, 4. 16-30. Whence hath this man this wisdom, and these mighty works?—'these miracles.' These surely are not like the questions of people who had asked precisely the same questions before, who from astonishment had proceeded to rage, and in their rage had hurried Him out of the synagogue, and away to the brow of the hill whereon their city was built, to thrust Him down headlong, and who had been foiled even in that object by His passing through the midst of them, and going His way. But see on Luke, 4. 16, &c. 55. Is not this the carpenter's son? In Mark (6. 3) the question is, "Is not this the carpenter?" In all likelihood, our Lord, during His stay under the roof of His earthly parents, wrought along with His legal father. Is not his mother called Mary?—Do we not know all about His parentage? Has He not grown up in the midst of us? Are not all His relatives our own townfolk? Whence, then, such wisdom and such miracles? These particulars of our Lord's *human* history constitute the most valuable testimony, first, to His true and real humanity—for they prove that during all His first thirty years His townsmen had discovered nothing about Him different from other men; secondly, to the divine character of His mission—for these Nazarenes proclaim both the unparalleled character of His teaching and the reality and glory of His miracles, as transcending human ability; and, thirdly, to His wonderful humility and self-denial—in that when He was such as they now saw Him to be, He yet never gave any indications of it for thirty years, because "His hour was not yet come" and his brethren James, and Joseph, and Simon, and Judas? 56. And his sisters, are they not all with us? Whence then hath this [man] all these things? An exceedingly difficult question here arises—What were these "brethren" and "sisters" to Jesus? Were they, *First*, His full brothers and sisters? or, *Secondly*, Were they his step-brothers and step-sisters, children of Joseph by a former marriage? or, *Thirdly*, Were they His cousins, according to a common way of speaking among the Jews respecting persons of collateral descent? On this subject an immense deal has been written; nor are opinions yet by any means agreed. For the second opinion there is no ground but a vague tradition, arising probably from the wish for some such explanation. The first opinion undoubtedly suits the text best in all the places where the parties are certainly referred to (ch. 12. 46; and its parallels, Mark, 3. 31, and Luke, 8. 19; our present passage, and its parallel, Mark, 6. 3; John, 2. 12; 7. 3, 4, 10; Acts, 1. 14). But, in addition to other objec-

tions, many of the best interpreters, thinking it in the last degree improbable that our Lord, when hanging on the cross, would have committed His mother to John if He had had full brothers of His own then alive, prefer the third opinion; although, on the other hand, it is not to be doubted that our Lord might have good reasons for entrusting the guardianship of His doubly widowed mother to the beloved disciple in preference even to full brothers of His own. Thus dubiously we prefer to leave this vexed question, encompassed as it is with difficulties. As to the names here mentioned, the *first* of them, "JAMES," is afterwards called "the Lord's brother" (see on Galatians, 1. 19), but is perhaps not to be confounded with "James the son of Alphaeus," one of the Twelve, though many think their identity beyond dispute. This question also is one of considerable difficulty, and not without importance; since the James who occupies so prominent a place in the Church of Jerusalem, in the latter part of the Acts, was apparently the apostle, but is by many regarded as "the Lord's brother," while others think their identity best suits all the statements. The *second* of those here named, "JOSEPH" (or Joseph), who must not be confounded with "Joseph called Barsabas, who was surnamed Justus" (Acts, 1. 23); and the *third* here named, "SIMON," is not to be confounded with Simon the Kananite or Zealot (see on ch. 10. 4). These three are nowhere else mentioned in the New Testament. The *fourth* and last-named, "JUDAS," can hardly be identical with the apostle of that name—though the brothers of both were of the name of "James"—nor (unless the two be identical, was this Judas, with the author of the catholic Epistle so called. 68. And he did not many mighty works there, because of their unbelief—"save that He laid His hands on a few sick folk, and healed them" (Mark, 6. 6. See on Luke, 4. 16-30.

CHAPTER XIV.

Ver. 1-12. HEROD THINKS JESUS A RESURRECTION OF THE MURDERED BAPTIST—ACCOUNT OF HIS IMPRISONMENT AND DEATH. (=Mark, 6. 14-29; Luke, 9. 7-9.) The time of this alarm of Herod Antipas appears to have been during the mission of the Twelve, and shortly after the Baptist—who had lain in prison for probably more than a year—had been cruelly put to death.

Herod's Theory of the Works of Christ (v. 1, 2). 1. At that time Herod the tetrarch—Herod Antipas, one of the three sons of Herod the Great, and own brother of Archelaus (ch. 2. 22), who ruled as *Ethnarch* over Galilee and Perea, heard of the fame of Jesus—"for His name was spread abroad" (Mark, 6. 14). 2. And said unto his servants—his counsellors or court-ministers. This is John the Baptist: he is risen from the dead, &c. The murdered prophet haunted his guilty breast like a spectre, and seemed to him alive again and clothed with unearthly powers in the person of Jesus.

Account of the Baptist's Imprisonment and Death (v. 3-12). For the exposition of this portion, see on Mark, 6. 17-29.

12-21. HEARING OF THE BAPTIST'S DEATH, JESUS CROSSES THE LAKE WITH THE TWELVE, AND MIRACULOUSLY FEEDS FIVE THOUSAND. (=Mark, 6. 30-44; Luke, 9. 10-17; John, 6. 1-14.) For the exposition of this Section—one of the very few where all the four Evangelists run parallel—see on Mark, 6. 30-44.

22-36. JESUS CROSSES TO THE WESTERN SIDE OF THE LAKE WALKING ON THE SEA—INCIDENTS ON LANDING. (=Mark, 6. 45; John, 6. 15-24.) For the exposition, see on John, 6. 15-24.

CHAPTER XV.

Ver. 1-30. DISCOURSE ON CEREMONIAL POLLUTION. (=Mark, 7. 1-23.) The time of this Section was

after that Passover which was nigh at hand when our Lord fed the five thousand (John, 6. 4)—the third Passover, as we take it, since His public ministry began, but which He did not keep at Jerusalem for the reason mentioned in John, 7. 1. 1. Then came to Jesus scribes and Pharisees, which were of—or 'from' Jerusalem. Mark says they "came from" it; a deputation probably sent from the capital expressly to watch Him. As He had not come to them at the last Passover, which they had reckoned on, they now come to Him. "And," says Mark, "when they saw some of His disciples eat bread with defiled, that is to say, with unwashed hands"—hands not ceremonially cleansed by washing—"they found fault. For the Pharisees, and all the Jews, except they wash their hands oft"—*id.*, 'in' or 'with the fist,' *i.e.*, probably, washing the one hand by the use of the other—though some understand it, with our version, in the sense of 'diligently,' 'sedulously'—"eat not, holding the tradition of the elders;" acting religiously according to the custom handed down to them. "And when they come from the market"—"And after market," after any common business, or attending a court of justice, where the Jews, as WEBSTER & WILKINSON remark, after their subjection to the Romans, were especially exposed to intercourse and contact with heathens—"except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels and tables"—rather, 'couches,' such as were used at meals, which probably were merely sprinkled for ceremonial purposes. "Then the Pharisees and scribes asked Him," saying, 2. Why do thy disciples transgress the tradition of the elders! for they wash not their hands when they eat bread. 3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition! The charge is retorted with startling power: The tradition they transgress is but *man's*, and is itself the occasion of heavy transgression, undermining the authority of God's law. 4. For God commanded, saying (Exodus, 20. 12; &c.), Honour thy father and mother; and (Exodus, 21. 17; &c.), He that curseth father or mother, let him die the death. 5. But ye say, Whosoever shall say to his father or his mother, It is a gift—or simply, 'A gift' in Mark it is, 'Corban'! *i.e.*, "An oblation!" meaning, any unbloody offering or gift dedicated to sacred uses, by whatever thou mightest be profited by me; 6. And honour not his father or his mother, he shall be free.—*q.d.*, "It is true, father—mother—that by giving to thee this, which I now present, thou mightest be profited by me; but I have gifted it to pious uses, and therefore, at whatever cost to thee, I am not now at liberty to alienate any portion of it." "And," it is added in Mark, "ye suffer him no more to do ought for his father or his mother." To dedicate property to God is indeed lawful and laudable, but not at the expense of filial duty. Thus have ye made the commandment of God of none effect—"cancelled" or 'nullified' it—by your tradition. 7. Ye hypocrites, well did Isaiah prophecy of you, saying (Isaiah, 29. 13), 8. This people draweth nigh unto me with their mouth, &c. By putting the commandments of men on a level with the divine requirements, *their whole worship was rendered vain*—a principle of deep moment in the service of God. "For," it is added in Mark, 7. 8, "laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do." The drivelling nature of their multitudinous observances is here pointedly exposed, in contrast with the manly observance of "the commandment of God," and when our Lord says, "Many other such like things ye do," it is implied that He had but given a specimen of the hideous treatment which the divine law received, and the

tion which, under the mask of piety, d by the ecclesiastics of that day. 10. the multitude, and said unto them. The cure, though in the people's hearing, seems and the pharisaic cavaliers, whose disparage Him with the people. But put them down, turns to the multitude, we were prepared to drink in everything with admirable plainness, strength, and down the great principle of real pollution's world of bondage and uneasiness of soul be dissipated in a moment, and the reserved for deviations from the holy will of God. Hear and understand: 11. Not what enters into the mouth defileth a man; but what cometh out of the mouth, this defileth a man. Said even more emphatically in Mark 11 it is there added, "If any man have let him hear." As in ch. 13, & this so saying seems designed to call attention to the social and universal character of the 11. 12. Then came his disciples, and said unto them that the Pharisees were offended, of this saying? They had given vent to, and perhaps threats, not to our Lord whom they seem to have slunk away, of the disciples, who report it to their But he answered and said, Every plant, which my Father hath not planted, shall be they are offended, are they? Heed it that my teaching is already doomed; the Lord upon earth, too long cumbered sense, shall yet be purged of them and system; yea, and whatsoever is not of My heavenly Father, the great Hus- 13. 14. 15. shall share the same fate. 14. they be blind leaders of the blind. And of the blind, both shall fall into the ditch- 15. of the ruinous effects of erroneous Then answered Peter and said unto him— as entered into the house from the Mark—Declare unto us this parable. 16. Are ye also yet without understanding? spiritual apprehension in His genuine as the Saviour: from others He expects 17. 18. Do not ye yet understand, I entereth in at the mouth, &c. Familiar sayings have now become, what freedom to outward things do they proceed hand, and on the other, how search- 19. which they express—that nothing from without can really defile us; and evil that is in the heart, that is allowed to rise up in thought and affection, and its voluntary action, really defiles a man! of the heart proceed evil thoughts—evil referring here more immediately to the reasonings which had stealthily intro- 20. actually reared up that hideous fabric of which at length practically nullified the principles of the moral law. But the far broader than this, viz., that the first evil that is in the heart takes, when directly to stir, is that of 'considerations' 21. on certain suggested actions. murders, simulations, thefts, false witness, blasphemies 22. whether directed against God or his reference seems to be to the latter. "covetousnesses"—or desires after more: 23. here meaning, perhaps, 'malignant forms'; "deceit, lasciviousness"— 24. towns' or 'enormity of any kind, though more restricted to lewdness; "an evil eye" 25. all looks or glances of envy, jealousy, or 26. a neighbour; "pride, foolishness"—in

the Old Testament sense of "folly;" i.e., criminal senselessness, the folly of the heart. How appalling is this black catalogue! 30. These are the things which defile a man; but to eat with unwashed hands defileth not a man. Thus does our Lord sum up this whole searching Discourse.

21-28. THE WOMAN OF CANAAN AND HER DAUGHTER. For the exposition, see on Mark, 7. 24-30.

29-39. MIRACLES OF HEALING—FOUR THOUSAND MIRACULOUSLY FED. For the exposition, see on Mark, 7. 31-8. 10.

CHAPTER XVI.

Vers. 1-12. A SIGN FROM HEAVEN SOUGHT AND REFUSED—CAUTION AGAINST THE LEAVEN OF THE PHARISEES AND SADDUCEES. For the exposition, see on Mark, 8. 11-21.

13-28. PETER'S NOBLE CONFSSION OF CHRIST, AND THE BENEDICTION PRONOUNCED UPON HIM—CHRIST'S FIRST EXPLICIT ANNOUNCEMENT OF HIS APPROACHING SUFFERINGS, DEATH, AND RESURRECTION—HIS REBUKE OF PETER AND WARNING TO ALL THE TWELVE. (=Mark, 8. 27; 9. 1; Luke, 9. 18-27.) The time of this Section—which is beyond doubt, and will presently be mentioned—is of immense importance, and throws a touching interest around the incidents which it records. Peter's Confession and the Benediction pronounced upon him (v. 13-20).

13. When Jesus came into the coasts—'the parts'; i.e., the territory or region: In Mark (8. 27) it is 'the towns' or 'villages,' of Cesarea Philippi. It lay at the foot of mount Lebanon, near the sources of the Jordan, in the territory of Dan, and at the north-east extremity of Palestine. It was originally called *Panion* (from a cavern in its neighbourhood dedicated to the god *Pan*) and *Paneas*, Philip, the tetrarch, the only good son of Herod the Great, in whose dominions Paneas lay, having beautified and enlarged it, changed its name to *Cesarea*, in honour of the Roman emperor, and added *Philippi* after his own name, to distinguish it from the other Cesarea (Acts, 19. 1) on the north-east coast of the Mediterranean sea. (JOSEPHUS *Antiquities*, 15. 10, 3; 18. 2, 1.) This quiet and distant retreat Jesus appears to have sought, with the view of talking over with the Twelve the fruit of His past labours, and breaking to them for the first time the sad intelligence of His approaching death. He asked his disciples—"by the way," says Mark (8. 27), and "as He was alone praying," says Luke (9. 18)—saying, Whom—or more grammatically, "Who" do men say that I the Son of man am! (or, 'that the Son of man is'—recent editors omitting here the *me* of Mark and Luke; though the evidence seems pretty nearly balanced—*q.d.*, 'What are the views generally entertained of Me, the Son of man, after going up and down among them so long? He had now closed the first great stage of His ministry, and was just entering on the last dark one. His spirit, burdened, sought relief in retirement, not only from the multitude, but even for a season from the Twelve. He retreated into "the secret place of the Most High," pouring out His soul "in supplications and prayers, with strong crying and tears" (Hebrews, 5. 7). On rejoicing His disciples, and as they were pursuing their quiet journey, He asked them this question. 14. And they said, Some say that thou art John the Baptist—risen from the dead. So that Herod Antipas was not singular in his surmise (ch. 14. 1, 2). some, Elias—(cf. Mark, 6. 14.) and others, Jeremias. Was this theory suggested by a supposed resemblance between the "Man of Sorrows" and 'the weeping prophet' or one of the prophets—or, as Luke (9. 8) expresses it, "that one of the old prophets is risen again." In another report of the popular opinions which Mark (6. 15) gives us, it is thus expressed, "That it is a prophet, [or] as one of the prophets;"—

in other words, That he was a prophetic person, resembling those of old. 15. He saith unto them, But whom—rather, “Who” say ye that I am? He had never put this question before, but the crisis He was reaching made it fitting that He should now have it from them. We may suppose this to be one of those moments of which the prophet says, in His name, “Then I said, I have laboured in vain; I have spent my strength for nought, and in vain” (Isaiah, 49. 4): Lo, these three years I come seeking fruit on this fig tree; and what is it? As the result of all, I am taken for John the Baptist, for Elias, for Jeremias, for one of the prophets. Yet some there are that have beheld My glory, the glory as of the Only begotten of the Father, and I shall hear their voice, for it is sweet. 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God. He does not say, ‘Scribes and Pharisees, rulers and people, are all perplexed; and shall we, unlettered fishermen, presume to decide!’ But feeling the light of his Master’s glory shining in his soul, he breaks forth—not in a tame, prosaic acknowledgement, ‘I believe that thou art,’ &c.—but in the language of adoration—such as one uses in worship, “THOU ART THE CHRIST, THE SON OF THE LIVING GOD!” He first owns Him the promised Messiah (see on ch. I. 16); then he rises higher, echoing the voice from heaven—“This is my beloved Son, in whom I am well pleased;” and in the important addition—“Son of the LIVING GOD,”—he recognises the essential and eternal life of God as in this His Son—though doubtless without that distinct perception afterwards vouchsafed. 17. And Jesus answered and said unto him, Blessed art thou. Though it is not to be doubted that Peter, in this noble testimony to Christ, only ex-

French, as WERTEN & WILKINSON perfect, *Pierre—pierre*. I will build up on the man Simon Bar-jona; but on him taught Confessor of such a faith. “says our Lord, calling the Church His nificent expression, remarks BENGEL, r self—nowhere else occurring in the Gospels, the gates of hell—‘of Hades,’ or, the unseen ing, the gates of Death: in other words, ‘perish.’ Some explain it of ‘the as powers of darkness:’ but though the glorious truth, probably the former is t 19. And I will give unto thee the keys of heaven—the kingdom of God about to earth—and whatsoever thou shalt bind on earth shall be loosed in heaven. Whatever it was soon expressly *extended to all t* 18. 18); so that the claim of supreme au Church, made for Peter by the Church then arrogated to themselves by the legitimate successors of St. Peter, is impudent. As first in confessing Ch this commission before the rest; an “keys,” on the day of Pentecost, he the door of faith” to the Jews, and then, of Cornelius, he was honoured to do the *Gentiles*. Hence, in the lists of Peter is always first named. See on c thing is clear, that not in all the New there the vestige of any authority eith exercised by Peter, or conceded to h rest of the apostles—a thing conclusiv Romish claims in behalf of that apo charged he his disciples that they should t

er will save—is minded to save; or
his life shall lose it, and whosoever will
take shall find it. See on ch. 10: 38, 39,
and dying Messiah liketh you ill; but
rans shall meet the same fate? They
who follow Me must be prepared for

For what is a man profited, if he shall
gain the world, and lose—or 'forfeit' his own soul?
man give in exchange for his soul? In-
weighty words, which we find in Mark
expressed in Luke: "If he gain the
and lose himself, or be cast away,"
he gain the whole world, and destroy
elf." How awful is the stake as here
a man makes the present world—in its
of riches, honours, pleasures, and such
of supreme pursuit, be it that he
yet along with it he forfeits his own
& any ever did, or ever will gain the
very small portion of it, indeed, falls
most successful of the world's votaries
the extravagant concession, that by
entirely up to it, a man gains the
net, setting over against this gain the
is soul—necessarily following the sur-
whole heart to the world—what is he
if not the whole world, yet possibly
may be conceived as an equivalent for
it, what is it?—"Or what shall a man
give for his soul?" Thus, in language the
simplest, does our Lord shut
and all who shall read these words to
world, to the priceless value to every
soul. In Mark and Luke the fol-
lowing added: "Whosoever therefore shall
of Me and of My words"—shall be
belonging to Me, and ashamed of My
this adulterous and sinful generation"
3. "of him shall the Son of man be
as He cometh in the glory of His Father,
'angels': Mark, 8: 38; Luke, 9: 26. He
back to that man his own treatment,
before the most august of all assem-
bling him to "shame and everlasting con-
d. 12: 1. 'O shame,' exclaims BENOEL,
shame before God, Christ, and angels!"

1423. HEALING OF A DEMONIC BOY—SECOND
EXPLICIT ANNOUNCEMENT BY OUR LORD OF HIS
APPROACHING DEATH AND RESURRECTION: (Mark,
9: 14-22; Luke, 9: 37-43.) The time of this Section is
sufficiently denoted by the events which all the nar-
ratives show to have immediately preceded it—the
first explicit announcement of His death, and the
transfiguration—both being between His third and
His fourth and last Passover.

Healing of the Demonic and Lunatic Boy (v. 14-21).
For the exposition of this portion, see on Mark, 9,
14-32.

Second Announcement of His Death (v. 22, 23). 22.
And while they abode in Galilee, Jesus said unto them.
Mark, 9: 30), as usual, is very precise here: "And they
departed thence"—i. e., from the scene of the last
miracle—"and passed through Galilee; and He would
not that any man should know it." So this was not
a preaching, but a private journey through Galilee.
Indeed, His public ministry in Galilee was now all
but concluded. Though He sent out the Seventy
after this to preach and heal, Himself was little more
in public there, and He was soon to bid it a final
adieu. Till this hour arrived He was chiefly occupied
with the Twelve, preparing them for the coming
events. The Son of man shall be betrayed into the hands
of men. . . . And they were exceeding sorry. Though the
shock would not be so great as at the first announce-
ment (ch. 16: 21, 22), their "sorrow" would not be the
less, but probably the greater, the deeper the intelli-
gence went down into their hearts, and a new wave
dashing upon them by this repetition of the heavy
tidings. Accordingly, Luke (9: 43, 44), connecting it
with the scene of the miracle just recorded, and the
teaching which arose out of it—or possibly with all
His recent teaching—says our Lord forewarned the
Twelve that they would soon stand in need of all that
teaching: "But while they wondered every one at all
things which Jesus did, He said unto His disciples,
Let these sayings sink down into your ears; for the
Son of Man shall be delivered." &c.: 'Be not carried
off your feet by the grandeur you have lately seen in
Me, but remember what I have told you, and now
tell you again, that that Sun in whose beams ye now
rejoice is soon to set in midnight gloom.' Remark-
able that the attitude to these words of our Lord, pre-

34-37. THE TRIBUTE MONEY. The time of this Section is evidently in immediate succession to that of the preceding one. The brief but most pregnant incident which it records is given by our Evangelist alone—for whom, no doubt, it would have a peculiar interest, from its relation to his own town and his own familiar lake. 24. And when they were come to Capernaum, they that received tribute money—"the double drachma," a sum equal to two Attic drachmas, and corresponding to the Jewish "half-shekel," payable, towards the maintenance of the Temple and its services, by every male Jew of twenty years old and upwards. For the origin of this annual tax, see Exodus, 30. 13, 14; 2 Chronicles, 24. 6, 9. Thus, it will be observed, it was not a civil, but an ecclesiastical tax. The tax mentioned in the next verse was a civil one. The whole teaching of this very remarkable scene depends upon this distinction. came to Peter—at whose house Jesus probably resided while at Capernaum. This explains several things in the narrative, and said, Dost not your master pay tribute? The question seems to imply that the payment of this tax was voluntary, but expected; or what, in modern phrase, would be called a 'voluntary assessment.' 25. He saith, Yes—*g. d.* "To be sure He does; as eager to remove even the suspicion of the contrary. If Peter knew—as surely he did—that there was at this time no money in the bag, this reply must be regarded as a great act of faith in his Master. And when he was come into the house—Peter's, Jesus prevented him—anticipated him; according to the old sense of the word "prevent," saying, What thinkest thou, Simon?—using his family name for familiarity, of whom do the kings of the earth take custom—meaning custom on goods exported or imported—or tribute—

the coin was an Attic silver coin equal to two of fore-mentioned "didrachms" of half-a-shekel's value and so, was the exact sum required for both. Accordingly, the Lord adds, that take, and give unto them for me and thee—*lit.* 'instead of Me and thee;' perhaps because the payment was a redemption of the person paid for (Exodus, 30, 12)—in which view Jesus' coin certainly was "free." If the house was Peter's, it will account for payment being provided on that occasion, not for all the Twelve, but only for Jesus and His Lord. Observe, our Lord does not say "for us," but "for Me and thee;" thus distinguishing the Exempted One and His non-exempted disciple.

CHAPTER XVIII.

VER. 1-3. STRIFE AMONG THE TWELVE WHO SHOULD BE GREATEST IN THE KINGDOM OF HEAVEN WITH RELATIVE TEACHING. (=Mark, 9. 33-50; Luke, 9. 46-50.) For the exposition, see on Mark, 9. 33-50.

10-35. FURTHER TEACHING ON THE SAME SUBJECT, INCLUDING THE PARABLE OF THE UNMINDFUL DEBTOR.

Same Subject (v. 10-20). 10. Take heed that ye do not—'stumble'—not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. A difficult verse—perhaps the following may be more than an illustration:—Among men, those who nurse and rear royal children, however humble in themselves, are allowed free entrance with their charge, and a degree of familiarity which even the highest state ministers dare not assume. Probably our Lord means in virtue of their charge over His disciples (Hebrews, 1. 13; John, 1. 81), the angels have *errands* from His throne, a *welcome* there, and a *dear familiarity* in dealing with "His Father which is in Heaven,"

the church or congregation to which *loafly*. If even this fail, regard him as *other Christian*, but as one "without" in Gentiles and Publicans. 18. Verily *Whatsoever ye shall bind on earth shall*

be loosed on earth; and whatsoever ye shall loose on earth *shall be bound*. Here, what had been granted *before to Peter only* (see on ch. 16, extended to all the Twelve; so that *seems*, it means nothing peculiar to his pretended successors at Rome, with admission to and rejection from *of the Church*. But see on John, *as I say unto you*, That if two of you shall *be gathered together on earth*, I will be there; *if three be gathered together on earth*, I will be there; *if two or three be gathered together on earth*, I will be there; *in the midst of them*, there am I in the midst of *passage*—so full of sublime encouragement *in action and prayer*—ob- connection in which it stands. Our *speaking of church-meetings*, before *sinister perversion* of a brother was, in *to be brought*, and whose decision *such honour does the Lord of the* *in its lawful assemblies*. But not *is only does He deign to countenance*

For even two uniting to bring any *him shall find that they are not alone*, *is with them*, says Jesus. Next, *ob- sistent here put upon union in prayer*, *exist with fewer than two*, so by letting *at that number*. He gives the utmost *encouragement to union in this exercise*. *of union?* Not an agreement merely *cert*, but to pray for *some definite thing*, any thing which they shall ask," says *thing they shall agree to ask in con-* *sane time*. It is plain He had certain *moment in His eye*, as most fitting and *ets for such concerted prayer*. The *as "falling out by the way"* about the *tion of precedence in their Master's* *this*, as it stirred their corruptions, *er—or at least was in danger of giving* *sees" perilous to their souls*. The Lord *was directing them how to deal with* *about such matters*. "But now shows *as a more excellent way*." Let them *matters—yea, and everything whatso-* *either their own loving relationship to* *for the good of His kingdom at large*, *sted—to their Father in heaven; and if* *agreed in petitioning Him about that* *be done for them of His Father which*

But further, it is not merely union in *a same thing—for that might be with* *deas of the thing to be desired—but it is* *was prayer, to prayer by kindred spirits*, *one family, servants of one Lord, con-* *sane love, fighting under one banner*, *stances of the same victory; a living* *tion, whose voice in the Divine ear is as* *many waters*. Accordingly, what they *is done for them*, says Jesus, "of my *is in Heaven*." Not for nothing does He *FATHER*"—not "YOUR FATHER;" as *is* *what follows: "For where two or three* *together unto my name"—the "My" is* *here am I in the midst of them."* As *old prove a spell to draw together many* *is dear disciples, so if there should be* *re, that will attract Himself down into* *them; and related as He is to both the* *petitioners and the Petitioned—to the*

one on earth by the tie of His assumed flesh, and to the other in heaven by the tie of His eternal Spirit—their symphonious prayers on earth would thrill upwards through Him to heaven, be carried by Him into the holiest of all, and so reach the Throne. Thus will He be the living Conductor of the prayer upward and the answer downward.

Parable of the Unmerciful Debtor (v. 21-35). 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? In the recent dispute, Peter had probably been an object of special envy, and his forwardness in continually answering for all the rest would likely be cast up to him—and it so, probably by Judas—notwithstanding his Master's commendations. And as such insinuations were perhaps made once and again, he wished to know how often and how long he was to stand it, till seven times? This being the sacred and complete number, perhaps his meaning was, Is there to be a limit at which the needful forbearance will be full? 22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven—i. e., so long as it shall be needed and sought; you are never to come to the point of refusing forgiveness sincerely asked. (See on Luke, 17, 3, 4.) 23. Therefore—'with reference to this matter,' is the kingdom of heaven likened unto a certain king, which would take account of his servants—or, would scrutinise the accounts of his revenue-collectors. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. If *Attic* talents are here meant, 10,000 of them would amount to above a million and a half sterling; if Jewish talents, to a much larger sum. 25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. (See 2 Kings, 4, 1; Nehemiah, 5, 8; Leviticus, 25, 39.) 26. The servant therefore fell down, and worshipped him—or did humble obeisance to him, saying, Lord, have patience with me, and I will pay thee all. This was just an acknowledgment of the justice of the claim made against him, and a piteous imploration of mercy. 27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. Payment being hopeless, the Master is, first, moved with compassion; next, liberates his debtor from prison; and then cancels the debt freely. 28. But the same servant went out, and found one of his fellow-servants. Mark the difference here. The first case is that of master and servant; in this case, both are on a footing of equality. (See v. 33, below.) which owed him an hundred pence. If Jewish money is intended, this debt was to the other less than one to a million, and he laid hands on him, and took him by the throat—he seized and throttled him,' saying, Pay me that thou owest. Mark the mercilessness even of the tone. 29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. The same attitude, and the same words which drew compassion from his master are here employed towards himself by his fellow-servant. 30. And he would not; but went and cast him into prison, till he should pay the debt, &c. Jesus here vividly conveys the intolerable injustice and impudence which even the servants saw in this act, on the part of one so recently laid under the heaviest obligations to their common master. 31, 32. Then his lord, after that he had called him, said unto him, O thou wicked servant, &c. Before bringing down his vengeance upon him, he calmly points out to him how shamefully unreasonable and heartless his conduct was; which would give the punishment inflicted on him a double sting. 34. And his lord was wroth, and delivered him to the tormentors—more than *masters*; denoting the severity of the treatment which he thought such a case

demand. till he should pay all that was due unto him. 35. So likewise—in this spirit, or on this principle, shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

Ver. 1-12. FINAL DEPARTURE FROM GALILEE—DIVORCE. (=Mark, 10. 1-12; Luke, 9. 61.)

Forewell to Galilee. 1. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee. This marks a very solemn period in our Lord's public ministry. So slightly is it touched here, and in the corresponding passage of Mark (10. 1), that few readers probably note it as the Redeemer's *Forewell to Galilee*, which however it was. See on the sublime statement of Luke (9. 51), which relates to the same transition-stage in the progress of our Lord's work, and came into the coasts—or 'boundaries'—of Judea beyond Jordan—i.e., to the further, or east side of the Jordan, into Perea, the dominions of Herod Antipas. But though one might conclude from our Evangelist that our Lord went straight from the one region to the other, we know from the other Gospels that a considerable time elapsed between the departure from the one and the arrival at the other, during which many of the most important events in our Lord's public life occurred—probably a large part of what is recorded in Luke, 9. 51, onwards to ch. 18. 15, and part of John, 7. 2-11. 54. 2. And great multitudes followed him; and he healed them there. Mark says further (10. 1), that "as He was wont, He taught them there." What we now have on the subject of Divorce is some of that teaching.

Divorce (v. 3-12). 3. Is it lawful for a man to put away his wife for every cause? Two rival schools (as we saw on ch. 6. 31) were divided on this question—a delicate one, as DE WETTE pertinently remarks, in the dominions of Herod Antipas. 4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female—or better, perhaps, 'He that made them made them from the beginning a male and a female.' 5. And said, For this cause—to follow out this divine appointment, shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? &c. Jesus here sends them back to the original constitution of man as one pair, a male and a female; to their marriage, as such, by divine appointment; and to the purpose of God, expressed by the sacred historian, that in all time one man and one woman should by marriage become one flesh—so to continue as long as both are in the flesh. This being God's constitution, let not man break it up by causeless divorces. 7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8. He saith unto them, Moses—as a civil lawgiver, because of—or 'having respect to' the hardness of your hearts—looking to your low moral state, and your inability to endure the strictness of the original law, suffered you to put away your wives—tolerated a relaxation of the strictness of the marriage bond—not as approving of it, but to prevent still greater evils. but from the beginning it was not so. This is repeated, in order to impress upon His audience the temporary and purely civil character of this Mosaic relaxation. 9. And I say unto you, Whosoever shall put away his wife, except &c. See on ch. 5. 32. 10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry:—*q.d.*, 'In this view of marriage, surely it must prove a snare rather than a blessing, and had better be avoided altogether.' 11. But he said unto them, All men cannot receive this saying, save they to whom it is given:—*q.d.*, 'That the unmarried state is better, is a saying not for every one, and indeed only for such as it is divinely intended for.' But who are

these? they would naturally ask; and this our Lord proceeds to tell them in three particulars. 12. For there are some eunuchs, which were so born from their mother's womb—persons constitutionally either incapable of or indisposed to marriage; and there are some eunuchs, which were made eunuchs of men—persons rendered incapable by others; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake—persons who, to do God's work better, deliberately choose this state. Such was Paul (1 Corinthians, 7. 7). He that is able to receive it, let him receive it—'He who feels this to be his proper vocation, let him embrace it;' which, of course, is as much as to say—'he only.' Thus, all is left free in this matter.

13-15. LITTLE CHILDREN BROUGHT TO CHRIST. (=Mark, 10. 13-16; Luke, 18. 15-17.) For the exposition, see on Luke, 18. 15-17.

16-20. THE RICH YOUNG RULER. (=Mark, 10. 17-31; Luke, 18. 18-30.) For the exposition, see on Luke, 18. 18-30.

CHAPTER XX.

Ver. 1-16. PARABLE OF THE LABOURERS IN THE VINEYARD. This parable, recorded only by Matthew, is closely connected with the end of ch. 18, being spoken with reference to Peter's question, How it should fare with those who, like himself, had left all for Christ? It is designed to show that while they would be richly rewarded, a certain equity would still be observed towards *late* converts and workmen in His service. 1. For the kingdom of heaven is like unto a man that is an householder, &c. The figure of a Vineyard, to represent the rearing of souls for heaven, the culture required and provided for that purpose, and the care and pains which God takes in that whole matter, is familiar to every reader of the Bible. (Psalm 80. 5-16; Isaiah, 5. 1-7; Jeremiah, 2. 21; Luke, 20. 9-16; John, 15. 1-8.) At vintage-time, as WENSTER & WILKINSON remark, labour was scarce, and masters were obliged to be early in the market to secure it. Perhaps the pressing nature of the work of the Gospel, and the comparative paucity of labourers, may be incidentally suggested, ch. 8. 37, 38. The 'labourers,' as in ch. 9. 38, are first, the official servants of the Church, but after them and along with them all the servants of Christ, whom he has laid under the weightiest obligation to work in His service. 2. And when he had agreed with the labourers for a penny—a usual day's hire (the amount of which will be found in the margin of our Bible), he sent them into his vineyard. 3. And he went out about the third hour—about nine o'clock, or after a fourth of the working day had expired: the day of twelve hours was reckoned from six to six, and saw others standing idle—'unemployed'—in the market-place. 4. And said unto them, Go ye also into the vineyard; and whatsoever is right—'just,' 'equitable,' in proportion to their time—I will give you. And they went their way. 5. Again he went out about the sixth and ninth hour—about noon, and about three o'clock afternoon—and did likewise—hiring and sending into his vineyard fresh labourers each time. 6. And about the eleventh hour—but one hour before the close of the working day: a most unusual hour both for offering and engaging—and found others standing idle, and saith, Why stand ye here all the day idle? Of course they had not been there, or not been disposed to offer themselves at the proper time; but as they were now willing, and the day was not over, and "yet there was room," they also are engaged, and on similar terms with all the rest. 8. So when even was come—i.e., the reckoning time between masters and labourers (see Deuteronomy, 24. 15): pointing to the day of final account—the lord of the vineyard saith unto his steward—answering to Christ Himself, represented "as a Son

use" (Hebrews, 3, 6; see ch. 11, 27).

Call the labourers, and give them
ag from the last unto the first. Re-
10: this—'last hired, first paid.' 9,
as that were hired about the eleventh
1 every man a penny—a full day's
the first came, they supposed that
ceived more. This is that calculat-
1rit which had peeped out—though
1ly—in Peter's question (ch. 19, 27),
1arable was designed once for all
the servants of Christ. 11. And
1sted it, they murmured against the
1se—rather, 'the householder,' the
1me as in v. 1. 12. Saying, These last
1 one hour, and thou hast made them
1ch have borne the burden and heat—
1 of the day—who have wrought not
1uring a more trying period of the
1answered one of them—doubtless the
1complaining party—and said, Friend,
1: didst not thou agree with me for a
1 not lawful for me to do what I will
1 is thine eye evil, because I am good?
1eal to justice, and by that your
1 or the sum you agreed for is paid
1eing disposed of, with the terms I
1 labourers you have nothing to do;
1 he benevolence shown to others,
1 n admission you have been honour-
1 both unworthy envy of your neigh-
1 with the goodness that engaged
1 u in his service at all." 16. So the
1 and the first last—*q.d.* 'Take heed
1 the spirit of these "murmurers" at
1 en to the last hired, ye miss your
1 gh first in the vineyard; while the
1 having come in so late may inspire
1 such a humble frame, and such ad-
1 grace that has hired and rewarded
1 ill put them into the foremost place
1 may be called, but few chosen. This
1 Lord's terse and pregnant sayings,
1 e uttered in different connections.
1 14.) The "callings" of which the
1 almost invariably speaks is what
1eal calling, carrying with it a super-
1 on the will to secure its consent.
1 st be the meaning of it here: the
1 emphatically distinguished from the
1 can only mean here the 'invited,'
1e is. Many receive the invitations of
1om God has never "chosen to sal-
1sanctification of the Spirit and belief
1 2 Thessalonians, 2, 13). But what, it
1 has this to do with the subject of our
1 ably this—to teach us that men who
1 a Christ's service all their days may,
1 hich they manifest at the last, make it
1 hat, as between God and their own
1 were chosen workmen at all.

**EXPLICIT ANNOUNCEMENT OF HIS
SUFFERINGS, DEATH, AND RESUR-
AMBITION REQUEST OF JAMES AND
REPLY.** (=Mark, 10, 32-45; Luke,
the exposition, see on Mark, 10, 32-45.
BLIND MEN HEALED. (=Mark, 10,
1, 45-51.) For the exposition, see on

CHAPTER XXI.

**JESUS'S TRIUMPHAL ENTRY INTO JERU-
SALYM FIRST DAY OF THE WEEK.** (=Mark,
10, 32-46; John, 12, 12-19.) For the ex-
1 majestic scene—recorded, as will be
1 Evangelists—see on Luke, 19, 29-40.

10-32. **STIR ABOUT HIM IN THE CITY—SECOND
CLEANSING OF THE TEMPLE, AND MIRACLES THERE
—GLORIOUS VINDICATION OF THE CHILDREN'S
TESTIMONY—THE BARREN FIG TREE CURSED, WITH
LESSONS FROM IT.** (=Mark, 11, 11-30; Luke, 19, 45-48.)
For the exposition, see Luke, 19, after v. 44; and on
Mark, 11, 12-30.

23-40. **THE AUTHORITY OF JESUS QUESTIONED,
AND THE REPLY—THE PARABLES OF THE TWO SONS,
AND OF THE WICKED HUSBANDMEN.** (=Mark, 11,
27-12, 12; Luke, 20, 1-19.) Now commences, as AL-
FORD remarks, that series of parables and discourses
of our Lord with His enemies, in which He develops,
more completely than ever before, His hostility to
their hypocrisy and iniquity; and so they are stirred
up to compass His death.

The Authority of Jesus Questioned, and the Reply
(v. 23-27). 23. By what authority doest thou these things!
—referring particularly to the expulsion of the buyers
and sellers from the temple. And who gave thee this
authority? 24. And Jesus answered and said unto them,
I also will ask you one thing . . . 25. The baptism of John
—meaning, his whole mission and ministry, of which
baptism was the proper character, whence was it?
from heaven, or of men? What wisdom there was in
this way of meeting their question, will best appear
by their reply. If we shall say, From heaven; he will
say unto us, Why did ye not then believe him?—Why
did ye not believe the testimony which he bore to
Me, as the promised and expected Messiah? for that
was the burden of his whole testimony. 26. But if
we shall say, Of men; we fear the people—rather the
multitude. In Luke (20, 6) it is, "all the people will
stone us"—'stone us to death,' for all hold John as
a prophet. Crooked, cringing hypocrites! No wonder
Jesus gave you no answer. 27. And they answered
Jesus, and said, We cannot tell. Evidently their diffi-
culty was, how to answer, so as neither to shake their
determination to reject the claims of Christ nor
damage their reputation with the people. For the
truth itself they cared nothing whatever. Neither
tell I you by what authority I do these things. What
composure and dignity of wisdom does our Lord
here display, as He turns their question upon them-
selves, and, while revealing His knowledge of their
hypocrisy, closes their mouths! Taking advantage
of the surprise, silence, and awe, produced by this
reply, our Lord followed it immediately up by the
two following parables.

Parable of the Two Sons (v. 28-32). 28. But what think
ye? A certain man had two sons; and he came to the first
and said, Son, go work to-day in my vineyard—for true
religion is a practical thing, a "bringing forth fruit
unto God." 29. He answered and said, I will not.
TRENCH notices the rudeness of this answer, and the
total absence of any attempt to excuse such disobedi-
ence, both characteristic; representing careless, reck-
less sinners, resisting God to His face. 30. And he
came to the second, and said likewise. And he answered
and said, I (go), sir—'I, sir.' The emphatic "I,"
here, denotes the self-righteous complacency which
says, "God, I thank thee that I am not as other
men" (Luke, 18, 11), and went not. He did not "after-
ward repent" and refuse to go; for there was here no
intention to go. It is the class that "say and do
not" (ch. 23, 3)—a falsehood more abominable to God,
says STRIER, than any "I will not." 31. Whether of
them twain did the will of his Father? They say unto
him, The first. Now comes the application. Jesus
saith unto them, Verily I say unto you, That the publicans
and the harlots go—or 'are going'; even now entering,
while ye hold back, into the kingdom of God before
you. The publicans and the harlots were the first
son, who, when told to work in the Lord's vineyard,
said, I will not; but afterwards repented and went.

Their early life was a flat and flagrant refusal to do what they were commanded; it was one continued rebellion against the authority of God. "The chief priests and the elders of the people," with whom our Lord was now speaking, were the second son, who said, I go, Sir, but went not. They were early called, and all their life long professed obedience to God, but never rendered it; their life was one of continued disobedience. 32. For John came unto you in the way of righteousness—*i. e.*, 'calling you to repentance,' as Noah is styled 'a preacher of righteousness'; 2 Peter, 2. 5, when like the Baptist he warned the old world to "flee from the wrath to come," and ye believed him not—"They did not reject him;" nay, they "were willing for a season to rejoice in his light" (John, 5. 36); but they would not receive his testimony to Jesus, but the publicans and the harlots believed him. Of the publicans this is twice expressly recorded, Luke, 3. 12; 7. 29. Of the harlots, then, the same may be taken for granted, though the fact is not expressly recorded. These outcasts gladly believed the testimony of John to the coming Saviour, and so hastened to Jesus when He came. See Luke, 7. 37; 16. 1, &c. and ye, when ye had seen it, repented not afterward, that ye might believe him. Instead of being "provoked to jealousy" by their example, ye have seen them flocking to the Saviour and getting to heaven, unmoved.

Parable of the Wicked Husbandmen (v. 33-46). 33. Hear another parable: There was a certain householder, which planted a vineyard. See on Luke, 13. 6. and hedged it round about, and digged a winepress in it, and built a tower. These details are taken, as is the basis of the parable itself, from that beautiful parable of Isaiah, 6. 1-7, in order to fix down the application and sustain it by Old Testament authority, and let it out to husbandmen. These are just the ordinary spiritual guides of the people, under whose care and culture the fruits of righteousness are expected to spring up, and went into a far country—"for a long time" (Luke, 20. 9; leaving the vineyard to the laws of the spiritual husbandry during the whole time of the Jewish economy. On this phraseology, see on Mark, 4. 21. 34. And when the time of the fruit drew near, he sent his servants to the husbandmen. By these "servants" are meant the prophets and other extraordinary messengers, raised up from time to time. See on ch. 23. 37. that they might receive the fruits of it. See again on Luke, 13. 6. 35. And the husbandmen took his servants, and beat one—see Jeremiah, 37. 16; 38. 6. and killed another—see Jeremiah, 21. 20-23. and stoned another—see 2 Chronicles, 24. 21. Compare with this whole verse ch. 23. 37, where our Lord reiterates these charges in the most melting strain. 36. Again, he sent other servants more than the first; and they did unto them likewise—see 2 Kings 17. 13; 2 Chronicles, 34. 16, 18; Nehemiah, 9. 21. 37. But last of all he sent unto them his son, saying, They will reverence my son. In Mark (12. 6) this is most touchingly expressed: "Having yet therefore one son, His well-beloved, He sent Him also last unto them, saying, They will reverence my son." Luke's version of it too (20. 13) is striking: "Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence Him when they see Him." Who does not see that our Lord here severs Himself, by the sharpest line of demarcation, from all merely human messengers, and claims for Himself Sonship in its loftiest sense? (Cf. Hebrews, 3. 3-4.) The expression, "It may be they will reverence my son," is designed to teach the almost unimaginable guilt of not reverentially welcoming God's Son. 38. But when the husbandmen saw the son, they said among themselves—cf. Genesis, 37. 18-20; John, 11. 47-53. This is the heir. Sublime expression this of the great

truth, that God's inheritance was destined for, and in due time is to come into the possession of, His own Son in our nature (Hebrews, 1. 2). *come, let us kill him, and let us seize on his inheritance—that so, from mere servants, we may become lords.* This is the deep aim of the depraved heart; this is emphatically "the root of all evil." 39. And they caught him, and cast him out of the vineyard—cf. Hebrews, 12. 11-13 ("without the gate—without the camp"); 1 Kings, 21. 13; John, 10. 17, and slew him. 40. When the lord therefore of the vineyard cometh, This represents 'the settling time,' which, in the case of the Jewish ecclesiastics, was that judicial trial of the nation and its leaders which issued in the destruction of their whole state. what will he do unto these husbandmen? 41. They say unto him, He will miserably destroy these wicked men—an emphatic alliteration not easily conveyed in English: 'He will badly destroy those bad men,' or 'miserably destroy those miserable men,' is something like it, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. If this answer was given by the Pharisees, to whom our Lord addressed the parable, they thus unwittingly pronounced their own condemnation; as did David to Nathan the prophet (2 Samuel, 12. 5-7), and Simon the Pharisee to our Lord (Luke, 7. 43, &c.). But if it was given, as the two other Evangelists agree in representing it, by our Lord Himself, and the explicitness of the answer would seem to favour that supposition, then we can better explain the exclamation of the Pharisees which followed it, in Luke's report—"And when they heard it, they said, God forbid!"—His whole meaning now bursting upon them. 42. Jesus saith unto them, Did ye never read in the Scriptures (Psalm 118. 22, 23). The stone which the builders rejected, &c. A bright Messianic prophecy, which reappears in various forms (Isaiah, 28. 16, &c.), and was made glorious use of by Peter before the Sanhedrim (Acts, 4. 11). He recurs to it in his first epistle (1 Peter, 2. 4-6). 43. Therefore say I unto you, The Kingdom of God—God's visible Kingdom, or Church, upon earth, which up to this time stood in the seed of Abraham, shall be taken from you, and given to a nation bringing forth the fruits thereof—*i. e.*, the great Evangelical community of the faithful, which, after the extinction of the Jewish nation, would consist chiefly of Gentiles, until "all Israel should be saved" (Romans, 11. 25, 26). This vastly important statement is given by Matthew only. 44. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. The Kingdom of God is here a Temple, in the erection of which a certain stone, rejected as unsuitable by the spiritual builders, is, by the great Lord of the House, made the key-stone of the whole. On that Stone the builders were now "falling" and being "broken" (Isaiah, 4. 15). They were sustaining great spiritual hurt; but soon that Stone should "fall upon them" and "grind them to powder" (Daniel, 2. 34, 35; Zechariah, 12. 3)—in their corporate capacity, in the tremendous destruction of Jerusalem, but personally, as unbelievers, in a more awful sense still. 45. And when the chief priests and Pharisees had heard his parables—referring to that of the Two Sons and this one of the Wicked Husbandmen, they perceived that he spake of them. 46. But when they sought to lay hands on him—which Luke (20. 19) says they did "the same hour," hardly able to restrain their rage, they feared the multitude—rather 'the multitudes'—because they took him for a prophet—just as they feared to say John's baptism was of men, because the masses took him for a prophet (v. 26). Miserable creatures! So, for this time, "they left Him and went their way" (Luke, 12. 12).

tent history; and Christ is *rather* the last
 of the line of its prophets and teachers
 founder of a new kingdom. In that, God
is doing something *for* men; in this, a
 grace, God appears more as *acting* some-
 on. Thus, as often, the two complete each
 taking up the matter where the other
 is "marriage" of Jehovah to His people
 familiar to Jewish ears; and in Psalm 45,
 is seen consummated in the Person of
 THE KING; Himself addressed as 'God';
 anointed by 'His God' with the oil of
 love His fellows. These apparent contra-
 on Luke, 20, 41-44; are resolved in this
 d Jesus, in claiming to be this King's Son,
is His to all that the prophets and sweet
 Israel held forth as to Jehovah's infusibly
 cleaving union to His people. But observe
 hat THE BRIDE does not come into view
 rable; its design being to teach certain
 er the figure of guests at a wedding feast,
 ant of a wedding garment, which would
 armonised with the introduction of the
 And sent forth his servants—representing all
 f the Gospel, to call them that were bidden
 ning the Jews, who were "bidden," from
 oice of them onwards through every sum-
 sessed to them by the prophets to hold
 in readiness for the appearing of their
 he wedding—or the marriage festivities,
 reparations were all concluded, and they
 one—as the issue of the whole ministry of
 t, our Lord Himself, and His apostles
 too sadly showed. 4. my oxen and my fat-
 tled, and all things are ready; come unto the
 This points to those Gospel calls *after*
 ath, resurrection, ascension, and effusion
 it, to which the parable could not directly
 when only it could be said, with strict
 "that all things were ready." Cf. 1 Co-
 5, 7, 8. "Christ our passover is sacrificed
 refore, let us keep the feast;" also John,
 the living bread which came down from
 any man eat of this bread, he shall live
 of the bread which I will give is my flesh,
 it *is* for the life of the world." 5. But

to the marriage—i.e., just as they are. 10. So those ser-
 vants went out into the highways, and gathered together
 all as many as they found, both bad and good—i.e., with-
 out making any distinction between open sinners
 and the morally correct. The Gospel call fetched
 in Jews, Samaritans, and outlying heathen alike.
 Thus far the parable answers to that of 'the Great
 Supper,' Luke, 14, 15, &c. But the distinguishing
 feature of our parable is what follows: 11. And when
 the king came in to see the guests. Solemn expression
 this, of that conscientious inspection of every professed
 disciple of the Lord Jesus from age to age, in virtue of
 which his true character will hereafter be judicially
 proclaimed! he saw there a man. This shows that it
 is the judgment of individuals which is intended in
 this latter part of the parable: the first part repre-
 sents rather national judgment, which had not on a
 wedding garment. The language here is drawn from
 the following remarkable passage in Zephaniah, 1,
 7, 8:—"Hold thy peace at the presence of the Lord
 God; for the day of the Lord is at hand; for the Lord
 hath prepared a sacrifice, He hath hid His guests.
 And it shall come to pass in the day of the Lord's
 sacrifice, that I will punish the princes, and the
 king's children, and all such as are clothed with
 strange apparel." The custom in the East of pre-
 senting festival garments (see Genesis, 45, 22; 3 Kings,
 6, 22), even though not clearly proved, is certainly
 presupposed here. It undoubtedly means something
 which they bring not of their own—for how could
 they have any such dress who were gathered in from
 the highways indiscriminately?—but which they re-
 ceive as their appropriate dress. And what can that
 be but what is meant by "putting on the Lord Jesus,"
 as "THE LORD OUR RESURRECTION?" (See Psalm
 45, 13, 14.) Nor could such language be strange to
 those in whose ears had so long resounded those
 words of prophetic joy: "I will greatly rejoice in
 the Lord, my soul shall be joyful in my God; for He
 hath clothed me with the garments of salvation, He
 hath covered me with the robe of righteousness, as a
 bridegroom decketh himself with ornaments, and as
 a bride adorneth herself with her jewels" (Isaiah,
 61, 10). 12. Friend, how canst thou be hither not having
 a wedding garment? And how speechless—being self-
 condemned

that region and condition, shall be weeping and gnashing of teeth. See on ch. 13. 42. 14. For many are called, but few are chosen. So ch. 19. 30. See on ch. 20. 16.

15-40. ENTANGLING QUESTIONS ABOUT TRIBUTE, THE RESURRECTION, AND THE GREAT COMMANDMENT, WITH THE REPLIES. (=Mark, 12. 13-34; Luke, 20. 20-40.) For the exposition, see on Mark, 12. 13-34.

41-46. CHRIST RAFFLES THE PHARISEES BY A QUESTION ABOUT DAVID AND MESSIAH. (=Mark, 12. 35-37; Luke, 20. 41-44.) For the exposition, see on Mark, 12. 35-37.

CHAPTER XXIII.

Ver. 1-39. DENUNCIATION OF THE SCRIBES AND PHARISEES—LAMENTATION OVER JERUSALEM, AND FAREWELL TO THE TEMPLE. (=Mark, 12. 38-40; Luke, 20. 45-47.) For this long and terrible discourse we are indebted, with the exception of a few verses in Mark and Luke, to Matthew alone. But as it is only an extended repetition of denunciations uttered not long before at the table of a Pharisee, and recorded by Luke (11. 37-54), we may take both together in the exposition.

Denunciation of the Scribes and Pharisees (v. 1-39). The first twelve verses were addressed more immediately to the disciples, the rest to the scribes and Pharisees. 1. Then speaks Jesus to the multitude—to the multitudes, and to his disciples. 2. Saying, The scribes and the Pharisees sit. The Jewish teachers stood to read, but sat to expound the Scriptures, as will be seen by comparing Luke, 4. 16 with v. 20. in Moses' seat—i.e., as interpreters of the law given by Moses. 3. All therefore—i.e., all which, as sitting in that seat and teaching out of that law, they bid you observe, that observe and do. The word "therefore" is thus, it will be seen, of great importance, as limiting those injunctions which He would have them obey to what they fetched from the law itself. In requiring implicit obedience to such injunctions, He would have them to recognise the authority with which they taught over and above the obligation of the law itself—an important principle truly; but He who denounced the traditions of such teachers (ch. 15. 3) cannot have meant here to throw His shield over these. It is remarked by WEBSTER & WILKINSON that the warning to beware of the scribes is given by Mark and Luke without any qualification: the charge to respect and obey them being reported by Matthew alone, indicating for whom this Gospel was especially written, and the writer's desire to conciliate the Jews. 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them—"touch them not" (Luke, 11. 46); with one of their fingers—referring not so much to the irksomeness of the legal rites, though they were irksome enough (Acts, 15. 10), as to the heartless rigour with which they were enforced, and by men of shameless inconsistency. 5. But all their works they do for to be seen of men. Whatever good they do, or seal they show, has but one motive—human applause. They make broad their phylacteries—strips of parchment with Scripture-texts on them, worn on the forehead, arm, and side, in time of prayer, and enlarge the borders of their garments—fringes of their upper garments (Numbers, 15. 37-40). 6. And love the uppermost rooms. The word "room" is now obsolete in the sense here intended. It should be 'the uppermost place,' i.e., the place of highest honour. at feasts, and the chief seats in the synagogues. See on Luke, 14. 7, 8. 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi. It is the spirit rather than the letter of this that must be pressed; though the violation of the letter, springing from spiritual pride, has done incalculable evil in the Church of Christ. The reiteration of the word "Rabbi" shows how it tickled the ear and fed the spiritual pride of those ecclesiastics.

8. But be not ye called Rabbi: for one is your Master—your Guide, your Teacher.' 9. And call no man your father upon the earth: for one is your Father, which is in heaven, &c. To construe these injunctions into a condemnation of every title by which church rulers may be distinguished from the flock which they rule, is virtually to condemn that rule itself; and accordingly the same persons do both—but against the whole strain of the New Testament and sound Christian judgment. But when we have guarded ourselves against these extremes, let us see to it that we retain the full spirit of this warning against that itch for ecclesiastical superiority which has been the bane and the scandal of Christ's ministers in every age. (On the use of the word "Christ" here, see on ch. 1. 1.) 11. But he that is greatest among you shall be your servant. This plainly means, 'shall show that he is so by becoming your servant;' as in ch. 20. 27, compared with Mark, 10. 44. 12. And whosoever shall exalt himself shall be abased. See on Luke, 14. 14. What follows was addressed more immediately to the scribes and Pharisees. 13. But woe unto you, scribes and Pharisees, hypocrites!—for ye shut up the kingdom of heaven against men. Here they are charged with shutting heaven against men: in Luke, 11. 52, they are charged with what was worse, taking away the key—"the key of knowledge"—which means, not the key to open knowledge, but knowledge as the only key to open heaven. A right knowledge of God's revealed word is eternal life, as our Lord says (John, 17. 3, and 5. 39); but thus they took away from the people, substituting for it their wretched traditions. 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, &c. Taking advantage of the helpless condition and confiding character of "widows," they contrived to obtain possession of their property, while by their "long prayers" they made them believe they were raised far above "filthy lucre." So much "the greater damnation" awaits them. What a life-like description of the Romish clergy, the true successors of those scribes! 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte—from heathenism. We have evidence of this in JOSEPHUS, and when he is made, ye make him two-fold more the child of hell than yourselves—condemned, for the hypocrisy he would learn to practice, both by the religion he left and that he embraced. 16. Woe unto you, ye blind guides. Striking expression this of the ruinous effects of erroneous teaching. Our Lord, here and in some following verses, condemns the subtle distinctions they made as to the sanctity of oaths, distinctions invented only to promote their own avaricious purposes. which say, Whosoever shall swear by the temple, it is nothing—he has incurred no debt, but whosoever shall swear by the gold of the temple—meaning not the gold that adorned the temple itself, but the Corban, set apart for sacred uses (see on ch. 15. 5), he is a debtor!—i.e., it is no longer his own, even though the necessities of a parent might require it. We know who the successors of these men are, but whosoever sweareth by the gift that is upon it, he is guilty. It should have been rendered, "he is a debtor," as in v. 18. 19. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? (See Exodus, 29. 37.) 20-22. Whoso therefore shall swear by the altar, &c. See on ch. 5. 33-37. 23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise—rather, 'dill,' as in margin, and cummin. In Luke (11. 42) it is 'and rue, and all manner of herbs.' They grounded this practice on Leviticus, 27. 30, which they interpreted rigidly. Our Lord purposely names the most trifling products of the earth, as examples of what they punctiliously exacted the tenth of, and have omitted the weightier matters of the law, judgment, mercy, and faith. In Luke

ra. "Ye ought not to leave them undone." and guides, which strain at a gnat. The proper sense in the older English translations, and their own as it came from the translators' identically is, 'strain out.' It was the custom, such, of the stricter Jews to strain their beer, and other potables through linen or cloth; unawares they should drink down some lean insect therein, and thus transgress. 11. 30, 23, 41, 42.—just as the Buddhists do in *Ylon* and *Hindostan*—and to this custom of Lord here refers, and swallow a camel—the animal the Jews knew, as the "gnat" was not: both were by the law *unclean*. 25. without extortion. In Luke (11. 39) the same is rendered "ravening," i. e., 'rapacity.' 26. Pharisee, cleanse first that which is within the platter, that the outside of them may be clean. Luke (11. 40) it is, "Ye fools, did not he that which is without make that which is within?"—He to whom belongs the outer life, but demands its subjection to Himself, is the less His! A remarkable example this of power of drawing the most striking illustrations from the most familiar objects in life. To these words, recorded by adds the following, involving a principle of value: "But rather give alms of such things, and behold, all things are clean unto you" 41. As the greed of these hypocrites was most prominent features of their character 14, our Lord bids them exemplify the opposite, and then their *outside*, ruled by this, beautiful in the eye of God, and their meals eaten with clean hands, though never so the business of this worky world. (See ch. 9. 7.) 37. Woe unto you, scribes and Pharisees! for ye are like whited (or 'whitewashed' sepulchres (cf. Acts, 23. 3. The process of being the sepulchres, as LIGHTFOOT says, is to be done on a certain day every year, not for cleansing, but, as the following words are to imply, to beautify them. which indeed is outward, but are within full of dead men's filth of all uncleanness. What a powerful way

intimate that the only difference between their condemnation now and then was, that now they were ripe for their doom, which they were not then. 34. Wherefore, behold, I send unto you prophets, and wise men, and scribes. The *I* here is emphatic: 'I am sending.' etc., 'am about to send.' In Luke, 11. 49, the variation is remarkable: "Therefore also, said the wisdom of God, I will send them," &c. What precisely is meant by "the wisdom of God" here, is somewhat difficult to determine. To us it appears to be simply an announcement of a purpose of the Divine Wisdom, in the high style of ancient prophecy, to send a last set of messengers whom the people would reject, and rejecting, would fill up the cup of their iniquity. But, whereas in Luke it is 'I, the Wisdom of God, will send them,' in Matthew it is 'I, Jesus, am sending them,' language only befitting the one Sender of all the prophets, the Lord God of Israel now in the flesh. They are evidently Evangelical messengers, but called by the familiar Jewish names of "prophets, wise men, and scribes," whose counterparts were the inspired and gifted servants of the Lord Jesus; for in Luke (11. 49) it is "prophets and apostles," unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. As there is no record of any fresh murder answering to this description, probably the allusion is not to any recent murder, but to 2 Chronicles, 24. 20-22, as the *last* recorded and most suitable case for illustration. And as Zacharias' last words were, "The Lord require it," so they are here warned that of that generation it should be *required*. 36. Verily I say unto you, All these things shall come upon this generation. As it was only in the last generation of them that "the iniquity of the Amorites was full" (Genesis, 15. 16), and then the abominations of ages were at once completely and awfully avenged, so the iniquity of Israel was allowed to accumulate from age to age till in that generation it came to the full, and the whole collected vengeance of Heaven broke at once over its devoted head. In the first French Revolution the same awful principle was exemplified, and *Christendom has not done with it yet*.

Lamentation over Jerusalem, and Farewell to the Temple (v. 37-39). 37. O Jerusalem, Jerusalem, thou that

whither the tribes went up, to give thanks unto the name of the Lord;" and at this moment it was full of them. It is the whole family of God, then, which is here apostrophized, by a name dear to every Jew, recalling to him all that was distinctive and precious in his religion. The intense feeling that sought vent in this utterance comes out first in the redoubling of the opening word—"Jerusalem, Jerusalem!" but, next, in the picture of it which He draws—"that killest the prophets, and stonest them which are sent unto thee!"—not content with spurning God's messages of mercy, that canst not suffer even the messengers to live! When He adds, "How often would I have gathered thee!" He refers surely to something beyond the six or seven times that He visited and taught in Jerusalem while on earth. No doubt it points to "the prophets," whom they "killed" to "them that were sent unto her," whom they "stoned." But whom would He have gathered so often? "Thee," truth-hating, mercy-spurning, prophet-killing Jerusalem—how often would I have gathered Thee! Compare with this that affecting clause in the great ministerial commission, "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." (Luke, 24. 47). What encouragement to the heart-broken at their own long-continued and obstinate rebellion! But we have not yet got at the whole heart of this outburst. I would have gathered thee, He says, "even as a hen gathereth her chickens under her wings." Was ever imagery so homely invested with such grace and such sublimity as this, at our Lord's touch? And yet how exquisite the figure itself—of protection, rest, warmth, and all manner of conscious well-being in those poor, defenceless, dependent little creatures, as they creep under and feel themselves overshadowed by the capacious and kindly wing of the mother-bird! If, wandering beyond hearing of her peculiar call, they are overtaken by a storm or attacked by an enemy, what can they do but in the one case droop and die, and in the other submit to be torn in pieces? But if they can reach in time their place of safety, under the mother's wing, in vain will any enemy try to drag them thence. For rising into strength, kindling into fury, and forgetting herself entirely in her young, she will let the last drop of her blood be shed out and perish in defence of her precious charge, rather than yield them to an enemy's talons. How significant all this of what Jesus is and does for men! Under His great Mediatorial wing would He have "gathered" Israel. For the figure, see Deuteronomy, 32. 10-12; Ruth, 2. 12; Psalm 17. 8; 36. 7; 61. 4; 63. 7; 91. 4; Isaiah, 31. 5; Malachi, 4. 2. The ancient rabbins had a beautiful expression for proselytes from the heathen—that they had 'come under the wings of the Shechinah.' For this last word, see on v. 38. But what was the result of all this tender and mighty love? The answer is, "And ye would not." O mysterious word! mysterious the resistance of such patient Love—mysterious the liberty of self-undoing! The awful dignity of the will, as here expressed, might make the ears to tingle. 38. Behold, your house—the Temple, beyond all doubt; but their house now, not the Lord's. See on ch. 22. 7. Is left unto you desolate—'deserted,' i.e., of its Divine Inhabitant. But who is that? Hear the next words: 39. For I say unto you—and these were His last words to the impatient nation: see opening remarks on Mark, 13.—Ye shall not see me henceforth. What? Does Jesus mean that He was Himself the Lord of the temple, and that it became "deserted" when He finally left it? It is even so. Now is thy fate sealed, O Jerusalem, for the glory is departed from thee! That glory, once visible in the holy of holies, over the mercy-seat, when on the day of atonement the

blood of typical expiation was sprinkled on it and in front of it—called by the Jews the Shechinah, or the Dwelling, as being the visible pavilion of Jehovah—that glory, which Isaiah (ch. 6.) saw in vision, the beloved disciple says was the glory of Christ (John, 12. 41). Though it was never visible in the second temple, Haggai foretold that "the glory of that latter house should be greater than of the former" (ch. 2. 9), because "the Lord whom they sought was suddenly to come to His temple" (Malachi, 3. 1), not in a mere bright cloud, but enshrined in living Humanity! Yet brief as well as "sudden" was the manifestation to be; for the world He was now uttering were to be HIS VERY LAST within its precincts. till ye shall say, Blessed is he that cometh in the name of the Lord: i.e., till those "Hosannas to the Son of David" with which the multitude had welcomed Him into the city—instead of "sore displeasing the chief priests and scribes" (ch. 21. 15)—should break forth from the whole nation, as their glad acclaim to their once pierced but now acknowledged Messiah. That such a time will come is clear from Zechariah, 12. 10; Romans, 11. 26; 2 Corinthians, 3. 15, 16, &c. In what sense they shall then "see Him," may be gathered from Zechariah, 2. 10-13; Ezekiel, 37. 23-28; 38. 23, 26, &c.

CHAPTER XXIV.

VER. 1-51. CHRIST'S PROPHECY OF THE DESTRUCTION OF JERUSALEM, AND WARNINGS SUGGESTED BY IT TO PREPARE FOR HIS SECOND COMING. (= Mark, 13. 1-37; Luke, 21. 5-36.) For the exposition, see on Mark, 13. 1-37.

CHAPTER XXV.

VER. 1-13. PARABLE OF THE TEN VIRGINS. This and the following parable are in Matthew alone. 1. Then—at the time referred to at the close of the preceding chapter, the time of the Lord's Second Coming to reward His faithful servants and take vengeance on the faithless. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. This supplies a key to the parable, whose object is, in the main, the same as that of the last parable—to illustrate the vigilant and expectant attitude of faith, in respect of which believers are described as "they that look for Him" (Hebrews, 9. 28), and "love His appearing" (2 Timothy, 4. 8). In the last parable it was that of servants waiting for their absent Lord; in this it is that of virgin-attendants on a Bride, whose duty it was to go forth at night with lamps, and be ready on the appearance of the Bridegroom to conduct the Bride to his house, and go in with him to the marriage. This entire and beautiful change of figure brings out the lesson of the former parable in quite a new light. But let it be observed that, just as in the parable of the Marriage Supper, so in this—the Bride does not come into view at all in this parable; the Virgins and the Bridegroom holding forth all the intended instruction: nor could believers be represented both as Bride and Bridal Attendants without incongruity. 2. And five of them were wise, and five were foolish. They are not distinguished into good and bad, as TRFNCH observes, but into "wise" and "foolish"—just as in ch. 7. 25-27, those who reared their house for eternity are distinguished into "wise" and "foolish builders," because in both cases a certain degree of good-will towards the truth is assumed. To make any thing of the equal number of both classes would, we think, be precarious, save to warn us how large a portion of those who, up to the last, so nearly resemble those that love Christ's appearing will be disowned by Him when He comes. 3. They that were foolish took their lamps, and took no oil with them: 4. But the wise took oil in their vessels with their lamps. What are these

"lamps" and this "oil?" Many answers have been given. But since the foolish as well as the wise took their lamps and went forth with them to meet the bridegroom, these lighted lamps, and this advance a certain way in company with the wise, must denote that Christian profession which is common to all who bear the Christian name: while the insufficiency of this without something else, of which they never possessed themselves, shows that "the foolish" mean those who, with all that is common to them with real Christians, lack the essential preparation for meeting Christ. Then, since the wisdom of "the wise" consisted in their taking with their lamps a supply of oil in their vessels, keeping their lamps burning till the bridegroom came, and so fitting them to go in with Him to the marriage—this supply of oil must mean that inward reality of grace which alone will stand when He appeareth whose eyes are as a flame of fire. But this is too general; for it cannot be for nothing that this inward grace is here set forth by the familiar symbol of oil, by which the Spirit of all grace is so constantly represented in Scripture. Beyond all doubt, this was what was symbolised by that precious anointing oil with which Aaron and his sons were consecrated to the priestly office (Exodus, 30, 23-25, 30); by "the oil of gladness above His fellows" with which Messiah was to be anointed (Psalm 45, 7; Hebrews, 1, 9, even as it is expressly said, that "God giveth not the Spirit by measure unto Him" (John, 3, 34); and by the bowl full of golden oil, in Zechariah's vision, which, receiving its supplies from the two olive-trees on either side of it, poured it through seven golden pipes into the golden lamp-stand to keep it continually burning bright (Zechariah, 4, 1)—for the prophet is expressly told that it was to proclaim the great truth, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts [shall this temple be built]. Who art thou, O great mountain [of opposition to this issue]? Before Zerubbabel thou shalt become a plain [or, be swept out of the way], and he shall bring forth the head-stone [of the temple], with shoutings [crying], GRACE, GRACE unto it." This supply of oil, then, representing that inward grace which distinguishes the wise, must denote, more particularly, that "supply of the Spirit of Jesus Christ," which, as it is the source of the new spiritual life at the first, is the secret of its enduring character. Everything short of this may be possessed by "the foolish," while it is the possession of this that makes "the wise" to be "ready" when the Bridegroom appears, and fit to "go in with Him to the marriage." Just so in the parable of the Sower, the stony ground hearers, "having no deepness of earth" and "no root in themselves," though they spring up and get even into ear, never ripen, while they in the good ground bear the precious grain. 5. While the bridegroom tarried. So in ch. 24, 48, "My Lord delayeth His coming;" and so Peter says sublimely of the ascended Saviour, "Whom the heaven must receive until the times of restitution of all things" (Acts, 3, 21, and cf. Luke, 12, 11, 12). Christ "tarries," among other reasons, to try the faith and patience of His people. They all slumbered and slept—the wise as well as the foolish. The word "slumbered" signifies, simply, "dodged," or, "became drowsy;" while the word "slept" is the usual word for 'lying down to sleep,' denoting two stages of spiritual declension—first, that half-involuntary lethargy or drowsiness which is apt to steal over one who falls into inactivity; and then a conscious, deliberate yielding to it, after a little vain resistance. Such was the state alike of the wise and the foolish virgins, even till the cry of the Bridegroom's approach awoke them. So likewise in the parable of the Importunate Widow: "When the Son of man cometh, shall He find faith on the earth?"

(Luke, 18, 8.) 6. And at midnight—i.e., the time when the Bridegroom will be least expected; for "the day of the Lord so cometh as a thief in the night" (1 Thessalonians, 5, 2), there was a cry made, Behold, the bridegroom cometh; go ye out to meet him—i.e., 'Be ready to welcome Him.' 7. Then all those virgins arose, and trimmed their lamps—the foolish virgins as well as the wise. How very long do both parties seem the same—almost to the moment of decision! Looking at the mere form of the parable, it is evident that the folly of "the foolish" consisted not in having no oil at all; for they must have had oil enough in their lamps to keep them burning up to this moment; their folly consisted in not making provision against its exhaustion, by taking with their lamp an oil-vessel wherewith to replenish their lamp from time to time, and so have it burning until the bridegroom should come. Are we, then—with some even superior expositors—to conclude that the foolish virgins must represent true Christians as well as the wise, since only true Christians have the Spirit; and that the difference between the two classes consists only in the one having the necessary watchfulness which the other wants! Certainly not. Since the parable was designed to hold forth the prepared and the unprepared to meet Christ at His coming, and how the unprepared might, up to the very last, be confounded with the prepared—the structure of the parable behoved to accommodate itself to this, by making the lamps of the foolish to burn, as well as those of the wise, up to a certain point of time, and only then to discover their inability to burn on for want of a fresh supply of oil. But this is evidently just a structural device; and the real difference between the two classes who profess to love the Lord's appearing is a radical one—the possession by the one class of an enduring principle of spiritual life, and the want of it by the other. 8. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out—rather, as in the margin, 'are going out; for oil will not light an extinguished lamp, though it will keep a burning one from going out. Ah! now at length they have discovered not only their own folly, but the wisdom of the other class, and they do homage to it. They did not perhaps despise them before, but they thought them righteous overmuch; now they are forced, with bitter mortification, to wish they were like them. 9. But the wise answered, [Not so]; lest there be not enough for us and you. The words "Not so," it will be seen, are not in the original, where the reply is very elliptical—"In case there be not enough for us and you." A truly wise answer this. 'And what, then, if we shall share it with you? Why, both will be undone,' but go ye rather to that sell, and buy for yourselves. Here again it would be straining the parable beyond its legitimate design to make it teach that men may get salvation even after they are supposed and required to have it already gotten. It is merely a friendly way of reminding them of the proper way of obtaining the needed and precious article, with a certain reflection on them for having it now to seek. Also, when the parable speaks of "selling" and "buying" that valuable article, it means simply, 'Go, get it in the only legitimate way.' And yet the word "buy" is significant; for we are elsewhere bidden "buy wine and milk without money and without price," and "buy of Christ gold tried in the fire," &c. (Isaiah, 55, 1; Revelation, 3, 18). Now, since what we pay the demanded price for becomes thereby our own property, the salvation which we thus take gratuitously at God's hands, being bought in His own sense of that word, becomes ours thereby in inalienable possession. (Cf. for the language, Proverbs, 23, 23; ch. 13, 44.) 10. And while they went to buy, the bridegroom came; and

they that were ready went in with him to the marriage; and the door was shut. They are sensible of their past folly; they have taken good advice; they are in the act of getting what alone they lacked: a very little more, and they also are ready. But the Bridegroom comes; the ready are admitted; "the door is shut," and they are undone. How graphic and appalling this picture of one almost saved—but lost! 11. Afterward came also the other virgins, saying, Lord, Lord, open to us. In ch. 7, 22, this reiteration of the name was an exclamation rather of surprise; here it is a piteous cry of urgency, bordering on despair. Ah! now at length their eyes are wide open, and they realise all the consequences of their past folly. 12. But he answered and said, Verily I say unto you, I know you not. The attempt to establish a difference between "I know you not" here, and "I never knew you" in ch. 7, 23—as if this were gentler, and so implied a milder fate, reserved for "the foolish" of this parable—is to be resisted, though advocated by such critics as OLSHAUSEN, STIER, and ALFORD. Besides being inconsistent with the general tenor of such language, and particularly the solemn moral of the whole (v. 13), it is a kind of criticism which tampers with some of the most awful warnings regarding the future. If it be asked why unworthy guests were admitted to the marriage of the King's Son, in a former parable, and the foolish virgins are excluded in this one, we may answer, In the admirable words of GENHARD, quoted by TRENCH, that those festivities are celebrated in this life, in the Church militant; these at the last day, in the Church triumphant; to those, even they are admitted who are not adorned with the wedding-garment; but to these, only they to whom it is granted to be arrayed in fine linen clean and white, which is the righteousness of saints (Revelation, 19, 8); to those, men are called by the trumpet of the Gospel; to these by the trumpet of the Archangel; to those, who enters may go out from them, or be cast out; who is once introduced to these never goes out, nor is cast out, from them any more; wherefore, it is said, "The door is shut." 13. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. This, the moral or practical lesson of the whole parable, needs no comment.

14-30. PARABLE OF THE TALENTS. This parable, while closely resembling it, is yet a different one from that of THE POUNDS, in Luke, 19, 11-27; though CALVIN, OLSHAUSEN, MEYER, &c., identify them—but not DE WETTE and NEANDER. For the difference between the two parables, see the opening remarks on that of The Pounds. While—as TRENCH observes with his usual felicity—"the virgins were represented as waiting for their Lord, we have the servants working for Him: there the inward spiritual life of the faithful was described; here his external activity. It is not, therefore, without good reason that they appear in their actual order—that of the Virgins first, and of the Talents following—since it is the sole condition of a profitable outward activity for the Kingdom of God, that the life of God be diligently maintained within the heart." 14. For (the kingdom of heaven is) as a man. The ellipsis is better supplied by our translators in the corresponding passage of Mark 13, 34, "[For the Son of man is] as a man," &c., travelling into a far country—or more simply, 'going abroad.' The idea of long "tarrying" is certainly implied here, since it is expressed in v. 19, who called his own servants, and delivered unto them his goods. Between master and slaves this was not uncommon in ancient times. Christ's "servants" here mean all who, by their Christian profession, stand in the relation to Him of entire subjection. His "goods" mean all their gifts and endowments, whether original or acquired, natural or spiritual.

As all that slaves have belongs to their master, so Christ has a claim to everything which belongs to His people, everything which may be turned to good, and He demands its appropriation to His service, or, viewing it otherwise, they first offer it up to Him; as being "not their own, but bought with a price" (1 Corinthians, 6, 19, 20), and He "delivers it to them" again to be put to use in His service. 15. And unto one he gave five talents, to another two, and to another one. While the proportion of gifts is different in each, the same ability is required of all, and equally rewarded. And thus there is perfect equity, to every man according to his several ability—his natural capacity as enlisted in Christ's service, and his opportunities in providence for employing the gifts bestowed on him, and straightway took his journey. Cf. ch. 21, 23, where the same departure is ascribed to God, after setting up the ancient economy. In both cases, it denotes the leaving of men to the action of all those spiritual laws and influences of Heaven under which they have been graciously placed for their own salvation and the advancement of their Lord's kingdom. 16. Then he that had received the five talents went and traded with the same—expressive of the activity which he put forth, and the labour he bestowed, and made them other five talents. 17. And likewise he that had received two—rather, 'the two'—he also gained other two—each doubling what he received, and therefore both equally faithful. 18. But he that had received one went and digged in the earth, and hid his lord's money—not mispending, but simply making no use it. Nay, his action seems that of one anxious that the gift should not be misused or lost, but ready to be returned, just as he got it. 19. After a long time the lord of those servants cometh and reckoneth with them. That any one—within the life-time of the apostles at least—with such words before them, should think that Jesus had given any reason to expect His Second Appearing within that period, would seem strange, did we not know the tendency of enthusiastic, ill-regulated love of His appearing ever to take this turn. 20. Lord, thou deliverest unto me five talents; behold, I have gained besides them five talents more. How beautifully does this illustrate what the beloved disciple says of "boldness in the day of judgment," and his desire that "when He shall appear we may have confidence, and not be ashamed before Him at His coming?" (1 John, 4, 17; 2, 28.) 21. His lord said unto him, Well done—a single word, not of bare satisfaction, but of warm and delighted commendation. And from what lips! thou hast been faithful over a few things, I will make thee ruler over many things... 22. He also that had received two talents came... good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Both are commended in the same terms, and the reward of both is precisely the same. (See on v. 15.) Observe also the contrasts: 'Thou hast been faithful as a servant; now be a ruler—thou hast been entrusted with a few things; now have dominion over many things.' enter thou into the joy of thy lord—thy Lord's own joy. (See John, 15, 11; Hebrews, 12, 2.) 24. Then he which had received the one talent came and said, Lord, I knew thee that thou art as hard—or 'harsh,' man. The word in Luke (18, 21) is "austero," reaping where thou hast not sown, and gathering where thou hast not strawed. The sense is obvious: 'I knew thou wast one whom it was impossible to serve, one whom nothing would please; exacting what was impracticable, and dissatisfied with what was attainable.' Thus do men secretly think of God as a hard Master, and virtually throw on Him the blame of their fruitlessness. 25. And I was afraid—of making matters worse by meddling with it at all, and went and hid thy talent in the earth. This depicts the conduct of all those who shut up

their gifts from the active service of Christ, without actually prostituting them to unworthy uses. Fitly, therefore, may it, at least, comprehend those, to whom TRENCH refers, who, in the early Church, leaped that they had enough to do with their own souls and were afraid of losing them in trying to do others'; and so, instead of being the salt of the earth, thought rather of keeping their own saltiness, withdrawing sometimes into caves and wildernesses, from all those active ministries of love by which they might have served their brethren. Thou skest and slothful servant. "Wicked" or "bad" means "false-hearted," as opposed to the others, who are emphatically styled "good servants." The addition of "slothful" is to mark the precise nature of the wickedness: it consisted, it seems not in his doing anything against, but simply nothing for his Master. Thou knowest that I reap where I sowed not, I gather where I have not sown. He takes the want's own account of his demands, as expressing emphatically enough, not the "hardness" which he had selfishly imputed to him, but simply his demand of 'a suitable return for the gift entrusted.' 27. thou knowest therefore to have put my money to the exchangers or, "the bankers," and thou at my coming I should have received mine own with usury—or 'interest.' 29. I unto every one that hath shall be given, &c. See ch. 13. 12. 30. And cast ye—'cast ye out' the unprofitable servant—the useless servant, that does his Master no service, into outer darkness—the darkness which is outside.' On this expression see on ch. 22. 13. we shall be weeping and gnashing of teeth. See on p. 13. 42.

THE LAST JUDGMENT. The close connection between this sublime scene—peculiar to Matthew and the two preceding parables is too obvious to need pointing out. 31. When the Son of man shall be in his glory—His personal glory, and all the holy angels with him. See Deuteronomy, 33. 2; Daniel, 7. 13; Jude, 14; with Hebrews, 1. 6; 1 Peter, 3. 22. then all be sit upon the thrones of his glory—the glory of judicial authority. 32. And before him shall be gathered all nations—or, 'all the nations.' That this could be understood to mean the heathen nations, all except believers in Christ, will seem amazing to every simple reader. Yet this is the exposition of BRAUSEN, STEE, KEIL, ALFORD (though latterly with some diffidence), and of a number, though not all, of those who hold that Christ will come the Second time before the Millennium, and that the saints will be caught up to meet Him in the air before His Appearing. Their chief argument is, the impossibility of any that ever knew the Lord Jesus wondering, at the Judgment Day, that they should be thought to be done—or left undone—anything "unto Christ," or that we shall advert when we come to it. But we may just say, that if this scene do not denote a personal, public, final judgment on men, according to the treatment they have given to Christ—and consequently men within the Christian pale—we shall have to consider again whether our Lord's teaching on the greatest themes of human interest does indeed possess that incomparable simplicity and transparency of meaning which, by universal consent, has been ascribed to it. If it be said, But we can see this be the General Judgment, if only those within the Christian pale be embraced by it?—we answer, What is here described, as it certainly does of meet the case of all the family of Adam is of mere so far not general. But we have no right to conclude that the whole "Judgment of the great day" will be limited to the points of view here presented. Other explanations will come up in the course of our exposition, and he shall separate them for the first time; the two classes having been

mingled all along up to this awful moment—as a shepherd divideth his sheep from the goats (see Ezekiel, 34. 17). 33. And he shall set the sheep on his right hand—the side of honour (1 Kings, 2. 15; Psalm 45. 9; 110. 1, &c.)—but the goats on the left—the side consequently of dishonour. 34. Then shall the King. Magnificent title, here for the first and only time, save in parabolical language, given to Himself by the Lord Jesus, and that on the eve of His deepest humiliation! It is to intimate that in then addressing the heirs of the kingdom He will put on all His royal majesty, say unto them on his right hand, Come—the same sweet word with which He had so long invited all the weary and heavy laden to come unto Him for rest. Now it is addressed exclusively to such as have come and found rest. It is still "Come," and to "rest" too; but to rest in a higher style, and in another region. ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. The whole story of this their blessedness is given by the apostle, in words which seem but an expansion of these: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." They were chosen from everlasting to the possession and enjoyment of all spiritual blessings in Christ, and so chosen in order to be holy and blameless in love. This is the holy love whose practical manifestations the King is about to recount in detail; and thus we see that their whole life of love to Christ is the fruit of an eternal purpose of love to them in Christ. 35. For I was hungry . . . thirsty . . . a stranger . . . Naked . . . sick . . . prison, and ye came unto me. 37-39. Then shall the righteous answer him, &c. 40. And the King shall answer and say unto them, Verily I say unto you, &c. Astonishing dialogue this between the King, from the Throne of His glory, and His wondering people! "I was hungry, and ye gave Me meat," &c.—"Not we," they reply. "We never did that, Lord: We were born out of due time, and enjoyed not the privilege of ministering unto Thee." "But ye did it to these My brethren, now beside you, when ye pursued your love." "Truth, Lord, but was that doing it to Thee? Thy name was indeed dear to us, and we thought it an honour too great to suffer shame for it. When among the destitute and distressed we discerned any of the household of faith, we will not deny that our hearts leapt within us at the discovery, and when their knock came to our dwelling, "our bowels were moved," as though "our Beloved Himself had put in His hand by the hole of the door." Sweet was the fellowship we had with them, as if we had "entertained angels unawares;" all difference between giver and receiver somehow melted away under the beams of that love of Thine which knit us together; may rather, as they left us with gratitude for our poor gifts, we seemed the debtors—not they. But, Lord, were we all that time in company with Thee?" "Yes, that scene was all with Me," replies the King—"Me in the disguise of My poor ones. The door shut against Me by others was opened by you"—"Ye took Me in." Apprehended and imprisoned by the enemies of the truth, ye whom the truth had made free sought Me out diligently and found Me; visiting Me in My lonely cell at the risk of your own lives, and cheering My solitude; ye gave Me a coat, for I shivered; and then I felt warm. With cups of cold water ye moistened My parched lips; when famished with hunger ye supplied Me with crusts, and My spirit revived—"YE DID IT UNTO ME." What thoughts crowd upon us as we listen to such a description of the scenes of the Last Judgment! And in the light

of this view of the heavenly Dialogue, how bald and wretched, not to say unscriptural, is that view of it to which we referred at the outset, which makes it a Dialogue between Christ and *heathens* who never heard of His name, and of course never felt any stirrings of His love in their hearts! To us it seems a poor, superficial objection to the *Christian* view of this scene, that Christians could never be supposed to ask such questions as the "blessed of Christ's Father" are made to ask here. If there were any difficulty in explaining this, the difficulty of the other view is such as to make it, at least, insufferable. But there is no real difficulty. The surprise expressed is not at their being told that they acted from love to Christ, but that *Christ Himself* was the *Personal Object* of all their deeds—that they found *Him* hungry, and supplied *Him* with food; that they brought water to *Him*, and slaked *His* thirst; that seeing *Him* naked and shivering, they put warm clothing upon *Him*, and *Him* visits when lying in prison for the truth, and sat by *His* bedside when laid down with sickness. This, this is the astonishing interpretation which Jesus says "the King" will give to them of their own actions here below. And will any Christian reply, 'How could this astonish them? Does not every Christian know that He does these very things, when He does them at all, just as they are here represented? Nay, rather, is it conceivable that they should not be astonished, and almost doubt their own ears, to hear such an account of their own actions upon earth from the lips of the Judge? And remember, that Judge has come in His glory, and now sits upon the Throne of His glory, and all the holy angels are with Him; and that it is from those glorified lips that the words come forth, 'Ye did all this unto Me.' O can we imagine such a word addressed to ourselves, and then fancy ourselves replying, 'Of course we did—To whom else did we anything? It must be others than we that are addressed, who never knew, in all their good deeds, what they were about? Rather, can we imagine ourselves not overpowered with astonishment, and scarcely able to credit the testimony borne to us by the King? 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, &c. "As for you on the left hand, ye did nothing for Me. I came to you also, but ye knew Me not: ye had neither warm affections nor kind deeds to bestow upon Me: I was as one despised in your eyes." In *our* eyes, Lord? We never saw Thee before, and never, sure, behaved we so to Thee.' "But thus ye treated these little ones that believe in Me and now stand on My right hand. In the disguise of these poor members of Mine I came soliciting your pity, but ye shut up your bowels of compassion from Me: I asked relief, but ye had none to give Me. Take back therefore your own coldness, your own contemptuous distance: Ye bid Me away from your presence, and now I bid you from Mine—Depart from Me, ye cursed!" 46. And these shall go away—these "cursed" ones. Sentence, it should seem, was first pronounced—in the hearing of the wicked—upon the *righteous*, who thereupon sit as assessors in the judgment upon the wicked: 1 Corinthians, 6: 2; but sentence is first *executed*. It should seem, upon the *wicked*, in the sight of the righteous—whose glory will thus not be beheld by the wicked, while *their* descent into "their own place" will be witnessed by the righteous, as BENJEL notes, into everlasting punishment—or, as in v. 41, "everlasting fire, prepared for the devil and his angels." Cf. ch. 13: 42; 2 Thessalonians, 1: 9, &c. This is said to be "prepared for the devil and his angels," because they were "first in transgression." But both have one doom, because one unholiness character, but the righteous into life eternal—"life everlasting." The word in both clauses, being in the

original the same, should have been the same in the translation also. Thus the decisions of this awful day will be final, irreversible, unending.

CHAPTER XXVI.

VER. 1-16. CHRIST'S FINAL ANNOUNCEMENT OF HIS DEATH, AS NOW WITHIN TWO DAYS, AND THE SIMULTANEOUS CONSPIRACY OF THE JEWISH AUTHORITIES TO COMPASS IT—THE AGONY AT BETHANY—JUDAS AGREES WITH THE CHIEF PRIESTS TO BETRAY HIS LORD. (=Mark, 14: 1-11; Luke, 22: 1-6; John, 12: 1-11.) For the exposition, see on Mark, 14: 1-11.

17-30. PREPARATION FOR AND LAST CELEBRATION OF THE PASSOVER, ANNOUNCEMENT OF THE TRAITOR, AND INSTITUTION OF THE SUPPER. (=Mark, 14: 12-26; Luke, 22: 7-23; John, 13: 1-3, 10, 11, 18-30.) For the exposition, see on Luke, 22: 7-23.

31-36. THE DESERTION OF JESUS BY HIS DISCIPLES, AND THE FALL OF PETER FORETOLD. (=Mark, 14: 27-31; Luke, 22: 31-38; John, 13: 26-32.) For the exposition, see on Luke, 22: 31-38.

36-46. THE AGONY IN THE GARDEN. (=Mark, 14: 32-42; Luke, 22: 39-46.) For the exposition, see on Luke, 22: 39-46.

47-56. BETRAYAL AND APPREHENSION OF JESUS—FLIGHT OF HIS DISCIPLES. (=Mark, 14: 43-52; Luke, 22: 47-54; John, 18: 1-12.) For the exposition, see on John, 18: 1-12.

57-75. JESUS ARRANGED BEFORE THE SANHEDRIM, CONDEMNED TO DIE, AND SHAMEFULLY ENTREATED—THE FALL OF PETER. (=Mark, 14: 53-72; Luke, 22: 54-71; John, 18: 13-18, 24-27.) For the exposition, see on Mark, 14: 53-72.

CHAPTER XXVII.

VER. 1-10. JESUS LED AWAY TO PILATE—REMOSS AND SUICIDE OF JUDAS. (=Mark, 16: 1; Luke, 23: 1; John, 18: 28.)

Jesus Led Away to Pilate (v. 1, 2). For the exposition of this portion, see on John, 18: 28, &c.

Remorse and Suicide of Judas (v. 3-10). This portion is peculiar to Matthew. On the progress of guilt in the traitor, see on Mark, 14: 1-11; and on John, 12: 21-30. 3. Then Judas, which had betrayed him, when he saw that he was condemned. The condemnation, even though not unexpected, might well fill him with horror. But perhaps this unhappy man expected that, while he got the bribe, the Lord would miraculously escape, as He had once and again done before, out of His enemies' power; and if so, his remorse would come upon him with all the greater keenness, repented himself—but, as the issue too sadly showed, it was "the sorrow of the world, which worketh death" (2 Corinthians, 7: 10), and brought again the thirty pieces of silver to the chief priests and elders. A remarkable illustration of the power of an awakened conscience. A short time before, the promise of this sordid pelf was temptation enough to his covetous heart to outweigh the most overwhelming obligations of duty and love; now, the possession of it so lashes him that he cannot use it, cannot even keep it! 4. Saying, I have sinned in that I have betrayed the innocent blood. What a testimony this to Jesus! Judas had been with Him in all circumstances for three years; his post, as treasurer to Him and the Twelve (John, 12: 6), gave him peculiar opportunity of watching the spirit, disposition, and habits of his Master; while his covetous nature and thievish practices would incline him to dark and suspicious, rather than frank and generous, interpretations of all that He said and did. If, then, he could have fastened on one questionable feature in all that he had so long witnessed, we may be sure that no such speech as this would ever have escaped his lips, nor would he have been so stung with remorse as not to be able to keep the money and survive his crime. And they

ensary—the **CORONAL**, or **CREST** CONTAINING
dedicated to sacred purposes (see on
-because it is the price of blood. How scrup-
ow! But those punctilious scruples made
sensibly fulfil the Scripture. 9. Then was
at which was spoken by Jeremy the prophet,
echariah, 11, 12, 13. Never was a compli-
cacy, otherwise hopelessly dark, more
sely fulfilled. Various conjectures have
ned to account for Matthew's ascribing to
a prophecy found in the book of Zechariah.
; with this book he was plainly familiar,
noted one of its most remarkable prophecies
but a few chapters before (ch. 21, 4, 5), the
is one more of critical interest than real
ce. Perhaps the true explanation is the
from **LIGHTFOOT**:—"Jeremiah of old had
place among the prophets, and hereby he
be mentioned above all the rest in ch. 14, 14;
so stood first in the volume of the prophets
ives from the learned **DAVID KIMCHI** there-
is first named. When, therefore, Matthew
h a text of Zechariah under the name of
he only cites the words of the volume of the
under his name who stood first in the
of the prophets. Of which sort is that also
aviour (Luke, 24, 44), "All things must be
which are written of me in the Law, and the
and the Psalms," or the Book of Hagio-
which the Psalms were placed first."
**JESUS AGAIN BEFORE PILATE—HE SEEKS
ASK HIM, BUT AT LENGTH DELIVERS HIM
SUFFERED.** (=Mark, 15, 1-15; Luke, 23, 1-25;
25-42.) For the exposition, see on Luke,
nd on John, 18, 29-40.
**JESUS, SCORNFULLY AND CRUELLY EN-
OF THE SOLDIERS, IS LED AWAY TO BE
ED.** (=Mark, 15, 16-22; Luke, 23, 26-31; John,
For the exposition, see on Mark, 15, 16-22.
CAUCTION AND DEATH OF THE LORD
=Mark, 15, 25-37; Luke, 23, 33-46; John, 19,
x the exposition, see on John, 19, 18-30.
**SCENES AND CIRCUMSTANCES FOLLOWING THE
OF THE LORD JESUS—HE IS TAKEN DOWN
A CROSS, AND BURIED—THE SEPULCHRE**
=Mark, 15, 38-46; Luke, 23, 43-55; John,

symbol of separation between good and guilty men was,
without a hand touching it, mysteriously "rent in
twain from top to bottom;"—"the Holy Ghost thus
signifying, that the way into the holiest of all was
now made manifest!" How emphatic the statement,
"from top to bottom;" as if to say, "Come boldly now
to the Throne of Grace; *the veil is clean gone*; the
Mercyseat stands open to the gaze of sinner, and
the way to it is sprinkled with the blood of Him—
"who through the eternal Spirit hath offered Him-
self without spot to God!" Before, it was death to
go in, now it is death to stay out. See more on this
glorious subject on Hebrews, 10, 19-22.

An Earthquake—The Rocks Rent—The Graves Opened,
that the Saints which slept in them might Come Forth
after their Lord's Resurrection (r. 51-53). 51. and the
earth did quake. From what follows it would seem
that this earthquake was local, having for its object
the rending of the rocks and the opening of the
graves. and the rocks rent ('were rent')—the physical
creation thus sublimely proclaiming, at the bidding
of its Maker, the *concussion* which at that moment
was taking place in the moral world at the most
critical moment of its history. Extraordinary rents
and fissures have been observed in the rocks near
this spot. 52. And the graves were opened; and many
bodies of the saints which slept arose. These sleeping
saints (see on 1 Thessalonians, 4, 14; were Old Testa-
ment believers, who—according to the usual pene-
tration in our version—were quickened into resur-
rection-life at the moment of their Lord's death, but
lay in their graves till His resurrection, when they
came forth. But it is far more natural, as we think,
and consonant with other scriptures, to understand
that only the graves were opened, probably by the
earthquake, at our Lord's death, and this only in pre-
paration for the subsequent exit of those who slept
in them, when the Spirit of life should enter into
them from their risen Lord, and along with Him
they should come forth, trophies of His victory over
the grave. Thus, in the opening of the graves at the
moment of the Redeemer's expiring, there was a
glorious symbolical proclamation that the Death
which had just taken place had "swallowed up death
in victory;" and whereas the saints that slept in
them were awakened only by their risen Lord to

however, that the resurrection of these sleeping saints was not like those of the widow of Nain's son, of Jairus' daughter, of Lazarus, and of the man who "revived and stood upon his feet," on his dead body touching the bones of Elisha (2 Kings, 13. 21)—which were mere temporary recallings of the departed spirit to the mortal body, to be followed by a final departure of it "till the trumpet shall sound." But this was a resurrection *once for all, to life everlasting*; and so there is no room to doubt that they went to glory with their Lord, as bright trophies of His victory over death.

The Centurion's Testimony (v. 54). 54. Now when the centurion—the military superintendent of the execution, and they that were with him watching Jesus, saw the earthquake—or felt it and witnessed its effects, and those things that were done—reflecting upon the entire transaction, they feared greatly—convinced of the presence of a Divine Hand, saying, Truly this was the Son of God. There cannot be a reasonable doubt that this expression was used in the Jewish sense, and that it points to the claim which Jesus made to be the Son of God, and on which His condemnation expressly turned. The meaning, then, clearly is, that He must have been what He professed to be; in other words, that He was no impostor. There was no medium between those two. See, on the similar testimony of the penitent thief—"This man hath done nothing amiss"—on Luke, 23. 41.

The Galilean Women (v. 55, 56). 55. And many women were there beholding afar off, which followed Jesus. The sense here would be better brought out by the use of the plurimot, "which had followed Jesus," from Galilee, ministering unto him. As these dear women had ministered to Him during His glorious missionary tours in Galilee (see on Luke, 8. 1-3), so from this statement it should seem that they accompanied Him and ministered to His wants from Galilee on His final journey to Jerusalem. 56. Among which was Mary Magdalene (see on Luke, 8. 2), and Mary the mother of James and Joseph—the wife of Cleophas, or rather Clopas, and sister of the Virgin (John, 19. 25). See on ch. 13. 55, 56, and the mother of Zebedee's children—i.e., Salome; cf. Mark, 15. 40. All this about the women is mentioned for the sake of what is afterwards to be related of their purchasing spices to anoint their Lord's body.

The Taking Down from the Cross and the Burial (v. 57-60). For the exposition of this portion, see on John, 19. 38-42.

The Women mark the Sacred Spot, that they might recognise it on coming thither to Anoint the Body (v. 61). 61. And there was Mary Magdalene, and the other Mary—"the mother of James and Joseph," mentioned before (v. 56), sitting over against the sepulchre. See on Mark, 16. 1.

The Sepulchre Guarded (v. 62-64). 62. Now the next day, that followed the day of the preparation—i.e., after six o'clock of our Saturday evening. The crucifixion took place on the Friday, and all was not over till shortly before sunset, when the Jewish Sabbath commenced; and "that sabbath day was an high day" (John, 19. 31), being the first day of the feast of Unleavened Bread. The day being over at six on Saturday evening, they hastened to take their measures. 63. Saying, Sir, we remember that that deceiver—Never, remarks LINGGOL, will you find the heads of the people calling Jesus by His own name. And yet here there is betrayed a certain uneasiness, which one almost fancies they only tried to stifle in their own minds, as well as crush in Pilate's, in case he should have any lurking suspicion that he had done wrong: in yielding to them, said, while he was yet alive. Important testimony this, from the lips of His bitterest enemies, to the reality of *Christ's death*; the corner-

stone of the whole Christian religion. After three days—which, according to the customary Jewish way of reckoning, need signify no more than 'after the commencement of the third day.' I will rise again—'I rise,' in the present tense, thus reporting not only the fact that this prediction of His had reached their ears, but that they understood Him to look forward confidently to its occurring on the very day named.

64. Command therefore that the sepulchre be made sure—by a Roman guard, until the third day—after which, if He still lay in the grave, the imposture of His claims would be manifest to all, and say unto the people, He is risen from the dead. Did they really fear this? so the last error shall be worse than the first—the imposture of His pretended resurrection worse than that of His pretended Messiahship. 65. Pilate said unto them, Ye have a watch. The guards had already acted under orders of the Sanhedrim, with Pilate's consent; but probably they were not clear about employing them as a night-watch without Pilate's express authority, go your way, make it as sure as ye can—as ye know how, or in the way ye deem securest. Though there may be no irony in this speech, it evidently insinuated that if the event should be contrary to their wish, it would not be for want of sufficient human appliances to prevent it. 66. So they went, and made the sepulchre sure, sealing the stone—which Mark (16. 4) says was "very great," and setting a watch—to guard it. What more could man do! But while they are trying to prevent the resurrection of the Prince of Life, God makes use of their precautions for His own ends. Their stone-covered, seal-secured sepulchre shall preserve the sleeping dust of the Son of God free from all indignities, in undisturbed, sublime repose; while their watch shall be His guard of honour until the angels shall come to take their place!

CHAPTER XXVIII.

VER. 1-15. GLOUBIOUS ANGELIC ANNOUNCEMENT ON THE FIRST DAY OF THE WEEK, THAT CHRIST IS RISEN—HIS APPEARANCE TO THE WOMEN—THE GUARDS BRIBED TO GET A FALSE ACCOUNT OF THE RESURRECTION. (—Mark, 16. 1-8; Luke, 24. 1-8; John, 20. 1.)

The Resurrection Announced to the Women (v. 1-8).

1. In the end of the sabbath, as it began to dawn, After the Sabbath, as it grew toward daylight, toward the first day of the week. Luke (24. 1) has it, "very early in the morning"—properly, 'at the first appearance of day-break;' and corresponding with this, John (20. 1) says, "when it was yet dark." See on Mark, 16. 2. Not an hour, it would seem, was lost by those dear lovers of the Lord Jesus. came Mary Magdalene, and the other Mary—"the mother of James and Joseph" (see on ch. 27. 56, 61), to see the sepulchre—with a view to the anointing of the body, for which they had made all their preparations. See on Mark, 16. 1. 2. And, behold, there was—i.e., there had been, before the arrival of the women, a great earthquake: for the angel of the Lord descended from heaven, &c. And this was the state of things when the women drew near. Some judicious critics think all this was transacted while the women were approaching; but the view we have given, which is the prevalent one, seems the more natural. All this august preparation—recorded by Matthew alone—bespoke the grandeur of the exit which was to follow. The angel sat upon the huge stone, to overawe, with the lightning-lustre that darted from him, the Roman guard, and do honour to his rising Lord. 3. His countenance—or, 'appearance,' was like lightning, and his raiment white as snow—the one expressing the glory, the other the purity of the celestial abode from which he came. 4. And for fear of him the keepers did shake, and became as dead men. Is the sepulchre "sure" now, O ye chief

but steth in the heavens doth laugh at the angel answered and said unto it ye. The "ye" here is emphatic, to case with that of the guards. 'Let restures, sent to keep the Living One ad, for fear of Me shake and become as 4; but ye that have come hither on d, fear not ye,' for I know that ye seek as crucified—'Jesus the Crucified.' 6. for he is risen, as he said. See on Luke, as in ch. 11. 25, see the place where the rning invitation! 'Come, see the spot of glory lay: now it is an empty grave: as He lay there. Come, feast your eyes on John, 20. 12. 7. And go quickly, 13. 7. that he is risen from the dead; and, 1 before you into Galilee—to which those and ch. 27. 65. there shall ye see him. or to those more public manifestations) large numbers of disciples at once, ased only in Galilee; for individually of some of those very women almost after this (v. 9. 10). 10. I have told you, as this word from the world of light! ned quickly. Mark (16. 8) says "they agulate with fear and great joy. How mination of feelings! See on a similar Mark, 16. 11. and did run to bring his "Neither said they anything to any yl; for they were afraid" (Mark, 16. 8); to the Women (v. 9. 10). This appear- ed only by Matthew. 9. And as they disciples, behold, Jesus met them, saying, usual salute, but from the lips of Jesus or signification. And they came and fet. How truly womanly! and wor- 10. Then said Jesus unto them, Be not dear associations would these familiar tered in a higher style, but by the ng rushing back to their recollection! iren that they go into Galilee, and there me. The brethren here meant must brethren after the flesh (ch. 13. 55); for n the higher sense (see on John, 20. 17) settings with Him at Jerusalem before alilee, which they would have missed an the persons ordered to Galilee to

1. 11-13. The whole of this tion is peculiar to Matthew. 11. Now going—while the women were on their r to His brethren the message of their me of the watch came into the city, and which priests all the things that were done. 12. And when they were assembled. But Joseph at least was absent; 13. Saying, Say ye, His disciples and stole him away while we slept—which, served, was a capital offence for soldiers. 1. And if this come to the governor's ear- his case before the governor; i.e., not mere report, but for judicial investiga-

tion, we will persuade him, and secure you. The "we" and the "you" are emphatic here—'We shall (take care to) persuade him and keep you from trouble,' or 'save you harmless.' The grammatical form of this clause implies that the thing supposed was expected to happen. The meaning then is, 'If this come before the governor—as it likely will—we shall see to it that,' &c. The "persuasion" of Pilate meant, doubtless, quieting him by a bribe, which we know otherwise he was by no means above taking (like Felix afterwards, Acts, 24. 29. 15. So they took the money, and did as they were taught—thus consenting to brand themselves with infamy—and this saying is commonly reported among the Jews until this day—to the date of the publication of this Gospel. The wonder is that so clumsy and incredible a story lasted so long. But those who are resolved not to come to the light will catch at straws. JUSTIN MARTYR, who flourished about A.D. 170, says, in his "Dialogue with Trypho the Jew," that the Jews dispersed the story by means of special messengers sent to every country.

16-20. JESUS MEETS WITH THE DISCIPLES ON A MOUNTAIN IN GALILEE, AND GIVES FORTH THE GREAT COMMISSION. 16. Then the eleven disciples went away into Galilee—but certainly not before the second week after the resurrection, and probably somewhat later, into a mountain where Jesus had appointed them. It should have been rendered 'the mountain,' meaning some certain mountain which He had named to them—probably the night before He suffered, when He said, "After I am risen, I will go before you into Galilee" (ch. 26. 32; Mark, 14. 28). What it was can only be conjectured; but of the two between which opinions are divided—the Mount of the Beatitudes or Mount Tabor—the former is much the more probable, from its nearness to the sea of Tiberias, where last before this the Narrative tells us that He met and dined with seven of them. (John, 21. 1, &c.) That the interview here recorded was the same with that referred to in one place only—1 Corinthians, 15. 6—when "He was seen of above five hundred brethren at once; of whom the greater part remained unto that day, though some were fallen asleep," is now the opinion of the ablest students of the Evangelical History. Nothing can account for such a number as five hundred assembling at one spot but the expectation of some promised manifestation of their risen Lord; and the promise before His resurrection, twice repeated after it, best explains this immense gathering. 17. And when they saw him, they worshipped him; but some doubted—certainly none of "the Eleven," after what took place at previous interviews in Jerusalem. But if the five hundred were now present, we may well believe this of some of them. 19. Go ye therefore, and teach all nations—rather, 'make disciples of all nations;' for "teaching," in the more usual sense of that word, comes in afterwards, and is expressed by a different term, baptizing them in the name. It should be, 'into the name:' as in 1 Corinthians, 10. 2, "And were all baptized unto for rather '(into)' Moses;" and Galatians, 3. 27, "For as many of you as have been baptized into Christ," of the Father, and of the Son, and of the Holy Ghost; 20. Teaching them. This is teaching in the more usual sense of the term; or instructing the converted and baptized disciples, to observe all things whatsoever I have commanded you; and, lo, I. The "I" here is emphatic. It is enough that I am with you always—all the days; i.e., till making converts, baptizing, and building them up by Christian instruction, shall be no more, even unto the end of the world. Amen. This glorious Commission embraces two primary departments, the *Missionary* and the *Pastoral*, with two sublime and comprehensive

Encouragements to undertake and go through with them.

First, The MISSIONARY department (v. 18): "Go, make disciples of all nations." In the corresponding passage of Mark (16. 15), it is, "Go ye into all the world, and preach the Gospel to every creature." The only difference is, that in this passage the *sphere*, in its world-wide compass and its universality of objects, is more fully and definitely expressed; while in the former the great aim and certain result is delightfully expressed in the command to "make disciples of all nations." "Go, conquer the world for Me; carry the glad tidings into all lands and to every ear, and deem not this work at an end till all nations shall have embraced the Gospel and enrolled themselves My disciples." Now, Was all this meant to be done by the Eleven men nearest to Him of the multitude then crowding around the risen Redeemer? Impossible. Was it to be done even in their lifetime? Surely not. In that little band Jesus virtually addressed Himself to all who, in every age, should take up from them the same work. Before the eyes of the Church's risen Head were spread out, in those Eleven men, all His servants of every age; and one and all of them received His commission at that moment. Well, what next? Set the seal of visible discipleship upon the converts, by "baptizing them into the name," i.e., into the whole fulness of the grace "of the Father, and of the Son, and of the Holy Ghost," as belonging to them who believe. (See on 2 Corinthians, 13. 14.) This done, the Missionary department of your work, which in its own nature is tem-

porary, must merge in another, which is per-
This is.

Second, The PASTORAL department (v. 20): them"—teach these baptised members of the visible—"to observe all things whatsoever I commanded you." My apostles, during 34 years ye have been with Me.

What must have been the feelings which Commission awakened? "We conquer the world. Thee, Lord, who have scarce conquered our givings—we, fishermen of Galilee, with no means, no influence over the humblest of us. Nay, Lord, do not mock us." "I mock you send you a warfare on your own charges. For we are brought to

Third, The ENCOURAGEMENTS to undertake through with this work. These are two; or van, the other in the rear of the Commission

First Encouragement: "All power in Heaven whole power of Heaven's love and wisdom strength, "and all power in earth"—power persons, all passions, all principles, all motives to bend them to this one high object, the evan-
tion of the world: All this "is given unto Me risen Lord of all, to be by Me placed at your c
—"Go ye therefore." But there remains a

Second Encouragement: "And lo! I am 'all the days"—not only to perpetuity, but one day's interruption, "even to the end world." The "Amen" is of doubtful genuin this place. If, however, it belongs to the Evangelist's own closing word.

12, 13. TEMPTATION OF CHRIST. (=Matthew, 4. 1-11; Luke, 4. 1-13.) See on Matthew, 4. 1-11.

14-20. CHRIST BEGINS HIS GALILEAN MINISTRY—CALLING OF SIMON AND ANDREW, JAMES AND JOHN. See on Matthew, 4. 12-22.

21-26. HEALING OF A DEMONIAC IN THE SYNAGOGUE OF CAPERNAUM, AND THEREAFTER OF JESUS'S MOTHER-IN-LAW AND MANY OTHERS—JESUS, NEXT DAY, IS FOUND IN A SOLITARY PLACE AT MORNING PRAYERS, AND IS ENTRATED TO RETURN, BUT DECLINES, AND GOES FORTH ON HIS FIRST MISSIONARY CIRCUIT. (=Luke, 4. 31-44; Matthew, 8. 14-17; 4. 23-25.) 21. And went into Capernaum—see on Matthew, 4. 13—and straightway on the sabbath day he entered into the synagogue and taught. This should have been rendered, 'straightway on the sabbaths He entered into the synagogue and taught,' or 'continued to teach.' The meaning is, that as He began this practice on the very first Sabbath after coming to settle at Capernaum, so He continued it regularly thereafter. 22. And they were astonished at his doctrine—or 'teaching'—referring quite as much to the manner as the matter of it, for he taught them as one that had authority, and not as the scribes. See on Matthew, 7. 28, 29. 23. And there was in their synagogue a man with (*lit.* 'in') an unclean spirit—*i.e.*, so entirely under demonical power that his personality was sunk for the time in that of the spirit. The frequency with which this character of 'impurity' is ascribed to evil spirits—some twenty times in the Gospels—is not to be overlooked, and he cried out, 24. Saying, Let us alone—or rather, perhaps, 'ah!' expressive of mingled astonishment and terror. what have we to do with thee—an expression of frequent occurrence in the Old Testament. (1 Kings, 11. 18; 2 Kings, 3. 13; 2 Chronicles, 35. 21, &c.) It denotes "entire separation of interests"—*q.d.*, 'Thou and we have nothing in common: we want not Thee: what wouldst thou with us?' For the analogous application of it by our Lord to His mother, see on John, 2. 4. (thou) Jesus of Nazareth!—'Jesus, Nazareth' an epithet originally given to express contempt, but soon adopted as the current designation by those who held our Lord in honour (Luke, 18. 37; ch. 18. 6; Acts, 2. 22)—art thou come to destroy us? In the case of the Gadarene demoniac the question was, "Art thou come hither to torment us before the time?" (Matthew, 8. 29.) Themselves tormentors and destroyers of their victims, they discern in Jesus their own destined Tormentor and Destroyer, anticipating and dreading what they know and feel to be awaiting them! Conscious, too, that their power was but permitted and temporary, and perceiving in Him, perhaps, the Woman's Seed that was to bruise the head and destroy the works of the devil, they regard His approach to them on this occasion as a signal to let go their grasp of this miserable victim. I know thee who thou art, the Holy One of God. This and other even more glorious testimonies to our Lord were given, as we know, with no good will, but in hope that by the acceptance of them He might appear to the people to be in league with evil spirits—a calumny which His enemies were ready enough to throw out against Him. But a Wiser than either was here, who invariably rejected and silenced the testimonies that came to Him from beneath, and thus was able to rebut the imputations of His enemies against Him (Matthew, 12. 24-30). The expression, "Holy One of God," seems evidently taken from that Messianic Psalm (16. 10), in which He is styled "Thine Holy One." 25. And Jesus rebuked him, saying, Hold thy peace, and come out of him. A glorious word of command. BENGEL remarks that it was only the testimony borne to Himself which our Lord meant to silence. That he should afterwards cry out for fear

or rage (v. 26) He would right willingly permit. 26. And when the unclean spirit had torn him. Luke (4. 35) says, "When he had thrown him in the midst." Malignant cruelty—just showing what he would have done, if permitted to go further: it was a last fling and cried with a loud voice—the voice of enforced submission and despair—he came out of him. Luke (4. 35) adds, "and hurt him not." Thus impotent were the malignity and rage of the impure spirit when under the restraint of "the Stronger than the strong one armed" (Luke, 11. 21, 22). 27. What thing is this? what new doctrine ('teaching') is this? The audience, rightly apprehending that the miracle was wrought to illustrate the teaching and display the character and glory of the Teacher, begin by asking what novel kind of teaching this could be, which was so marvellously attested. 28. And immediately his fame spread abroad throughout all the region round about Galilee—rather, 'the whole region of Galilee'; though some, as MAYER and ELTCOTT, explain it of the country surrounding Galilee. 29. And forthwith, when they were come out of the synagogue—so also in Luke, 4. 38, they entered into the house of Simon and Andrew, with James and John. The mention of these four—which is peculiar to Mark—is the first of those traces of Peter's hand in this Gospel, of which we shall come to many more. The house being his, and the disease and cure so nearly affecting himself, it is interesting to observe this minute specification of the number and names of the witnesses; interesting also as the first occasion on which the sacred triumvirate of Peter and James and John are selected from amongst the rest, to be a threefold cord of testimony to certain events in their Lord's life (see on ch. 5. 37)—Andrew being present on this occasion, as the occurrence took place in his own house. 30. But Simon's wife's mother lay sick of a fever. Luke, as was natural in "the beloved physician" (Colossians, 4. 14), describes it professionally; calling it a "great fever," and thus distinguishing it from that lighter kind which the Greek physicians were wont to call "small fevers," as GALEN, quoted by WESTSTEIN, tells us. and anon—or 'immediately' they tell him of her—naturally hoping that His compassion and power towards one of His own disciples would not be less signally displayed than towards the demonized stranger in the synagogue. 31. And he came and took her by the hand—rather, 'and advancing, He took her,' &c. The beloved physician again is very specific: "And He stood over her," and lifted her up. This act of condescension, much felt doubtless by Peter, is recorded only by Mark, and immediately the fever left her, and she ministered unto them—preparing their Sabbath-meal; in token both of the perfectness and immediateness of the cure, and of her gratitude to the glorious Healer. 32. And at even, when the sun did set—so Matthew, 8. 16. Luke (4. 40) says it was setting. they brought unto him all that were diseased, and them that were possessed with devils—the demonized.' From Luke, 13. 14, we see how unlawful they would have deemed it to bring their sick to Jesus for a cure during the Sabbath hours. They waited, therefore, till these were over, and then brought them in crowds. Our Lord afterwards took repeated occasion to teach the people by example, even at the risk of His own life, how superstitious a straining of the Sabbath-rest this was. 33. And all the city was gathered together at the door—of Peter's house; *i.e.*, the sick and those who brought them, and the wondering spectators. This bespeaks the presence of an eye-witness, and is one of those lively specimens of word-painting so frequent in this Gospel. 34. And he healed many that were sick of divers diseases, and cast out many devils. In Matthew, 8. 16, it is said, "He cast out the spirits with His word;" or rather, 'with a word'—a word of command. and

suffered not the devils to speak, because they knew him. Evidently they would have spoken, if permitted, proclaiming His Messiahship in such terms as in the synagogue; but once in one day, and that testimony immediately silenced, was enough. See on v. 24. After this account of His miracles of healing, we have in Matthew, 8. 17, this pregnant quotation, "That it might be fulfilled which was spoken by Esaias the prophet, saying (52. 4), Himself took our infirmities, and bare our sicknesses." 35. And in the morning—i.e., of the day after this remarkable Sabbath; or, on the *First day of the week*. His choosing this day to inaugurate a new and glorious stage of His public work, should be noted by the reader, rising up a great while before day—"while it was yet night," or long before day-break, he went out—from Peter's house, where He slept, all unperceived, and departed into a solitary place, and there prayed—or, 'continued in prayer.' He was about to begin His first preaching and healing Circuit; and as on similar solemn occasions (Luke, 6. 10; 8. 12; 9. 18, 29; ch. 6. 46), He spent some time in special prayer, doubtless with a view to it. What would one not give to have been, during the stillness of those grey morning-hours, within hearing—not of His "strong crying and tears," for He had scarce arrived at the stage for that—but of His calm, exalted anticipations of the work which lay immediately before Him, and the outpourings of His soul about it into the bosom of Him that sent Him! He had doubtless enjoyed some uninterrupted hours of such communings with His heavenly Father ere His friends from Capernaum arrived in search of Him. As for them, they doubtless expected, after such a day of miracles, that the next day would witness similar manifestations. When morning came, Peter, loath to break in upon the repose of his glorious Guest, would await His appearance beyond the usual hour; but at length, wondering at the stillness, and gently coming to see where the Lord lay, he finds it—like the sepulchre afterwards—empty! Speedily a party is made up to go in search of Him, Peter naturally leading the way. 36. And Simon and they that were with him followed after him—rather, 'pressed after Him.' Luke (4. 42) says, "The multitudes sought after Him;" but this would be a party from the town. Mark, having his information from Peter himself, speaks only of what related directly to him. "They that were with him" would probably be Andrew his brother, James and John, with a few other choice brethren. 37. And when they had found him—evidently after some search. They said unto him, All men seek for thee. By this time, "the multitudes" who, according to Luke, "sought after Him"—and who, on going to Peter's house, and there learning that Peter and a few more were gone in search of Him, had set out on the same errand—would have arrived, and "came unto Him and stayed Him, that He should not depart from them" (Luke, 4. 42); all now urging His return to their impatient townsmen. 38. And he said unto them, Let us go—or, according to another reading, 'Let us go elsewhere.' into the next towns—rather, 'unto the neighbouring village-towns,' meaning those places intermediate between towns and villages, with which the western side of the sea of Galilee was studded, that I may preach there also; for therefore came I forth—not from Capernaum, as DE WETTE miserably interprets, nor from His privacy in the desert place, as MEYER, no better; but from the Father. Cf. John, 16. 29, "I came forth from the Father, and am come into the world," &c.—another proof, by the way, that the lofty phraseology of the Fourth Gospel was not unknown to the authors of the others, though their design and point of view are different. The language in which our Lord's reply is given by Luke (4. 43) expresses the high necessity under which, in this as

in every other step of His work, He acted—"I must preach the kingdom of God to other cities also; for therefore"—or, 'to this end'—"am I sent." An act of self-denial it doubtless was, to resist such pleadings to return to Capernaum. But there were overwhelming considerations on the other side.

40-45. HEALING OF A LEPER. (=Matthew, 8. 1-4; Luke, 5. 12-16.) See on Matthew, 8. 1-4.

CHAPTER II.

Ver. 1-12. HEALING OF A PARALYTIC. (=Matthew, 9. 1-8; Luke, 5. 17-26.) This incident, as remarked on Matthew, 9. 1, appears to follow next in order of time after the cure of the Leper (ch. 1. 40-45). 1. And again he entered into Capernaum—"His own city" (Matthew, 9. 1), and it was noted that he was in the house—no doubt of Simon Peter (ch. 1. 29). 2. And straightway many were gathered together, inasmuch that there was no room to receive them, no, not so much as about the door. This is one of Mark's graphic touches. No doubt in this case, as the scene occurred at his informant's own door, these details are the vivid recollections of that honoured disciple. and he preached the word unto them—i.e., in-doors; but in the hearing, doubtless, of the multitude that pressed around. Had He gone forth, as He naturally would, the paralytic's faith would have had no such opportunity to display itself. Luke (5. 17) furnishes an additional and very important incident in the scene—as follows: "And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town, or 'village,' of Galilee, and Judea, and Jerusalem." This was the highest testimony yet borne to our Lord's growing influence, and the necessity increasingly felt by the ecclesiastics throughout the country of coming to some definite judgment regarding Him. "And the power of the Lord was (present) to heal them"—or, 'was efficacious to heal them,' i.e., the sick that were brought before Him. So that the miracle that is now to be described was only the most glorious and worthy to be recorded of many then performed; and what made it so was doubtless the faith which was manifested in connection with it, and the proclamation of the forgiveness of the patient's sins that immediately preceded it. 3. And they came unto him—i.e., towards the house where He was, bringing one sick of the palsy—"lying on a bed" (Matthew, 9. 2), which was borne of four—a graphic particular of Mark only. 4. And when they could not come nigh unto him for the press—or, as in Luke, "when they could not find by what way they might bring him in because of the multitude," they "went upon the house-top"—the flat or terrace-roof, universal in eastern houses—and uncovered the roof where he was; and when they had broken it up, they let down the bed—or portable couch, wherein the sick of the palsy lay. Luke says, they "let him down through the tiling with his couch into the midst before Jesus." Their whole object was to bring the patient into the presence of Jesus; and this not being possible in the ordinary way, for the multitude that surrounded Him, they took for the very unusual method here described of accomplishing their object, and succeeded. Several explanations have been given of the way in which this was done; but unless we knew the precise plan of the house, and the part of it from which Jesus taught—which may have been a quadrangle or open court, within the buildings of which Peter's house was one, or a gallery covered by a verandah—it is impossible to determine precisely how the thing was done. One thing, however, is clear, that we have both the accounts from an eye-witness. 5. When Jesus saw their faith. It is remarkable that all the three narratives call it "their faith" which Jesus saw. That the patient himself had faith, we know from the pro-

oned state as a believer. And yet, as the understood our Lord to be *denouncing* par- saying, and Jesus not only acknowledges ere right, but founds His whole argument rrectness of it, we must regard the saying roclamation of the man's forgiveness by om it belonged to dispense it; nor could of address be justified on any lower sup- ee on Luke, 7. 41, &c.) 6. But there were scribes—"and the Pharisees" (Luke, 8. 21), —those Jewish ecclesiastics who, as Luke as come out of every village of Galilee, and Jerusalem," to make their observa- this wonderful Person, in anything but spirit, though as yet their venomous and feeling had not showed itself; and reason- hearts. 7. Why doth this man thus speak who can forgive sins but God only? In this tion they expressed a great truth. (See s; Micah, 7. 18; Exodus, 34. 6, 7, &c.) Nor at question altogether unnatural, though F's sole case it was unfounded. That a appearance like one of themselves should rity and power to forgive sins, they could first blush of it, but regard as in the last line; nor were they entitled even to weigh a, as worthy of a hearing, save on suppo- dless evidence afforded by Him in sup- claim. Accordingly, our Lord deals with a entitled to such evidence, and supplies me time chiding them for rashness, in rah conclusions regarding Himself. 8. ye these things—or, as in Matthew, s think ye evil—in your hearts? 9. t easier to say to the sick of the palsy, Thy re? forgiven thee; or to say, Arise, and take ad walk? 'Is it easier to command away to bid away sin? If, then, I do the one can see, know thus that I have done the you cannot see.' 10. But that ye may know of man hath power on earth to forgive sins— ing power dwells in the Person of this s exercised by Him while on this earth t and in with you'—he saith to the sick of L. I say unto thee. Arise, and take up thy

ON THE SABBATH DAY, AND RETIREMENT OF JESUS TO AVOID DANGER. (=Matthew, 12. 9-21; Luke, 6. 6-11.) See on Matthew, 12. 9-21.

11-19. THE TWELVE APOSTLES CHOSEN. See on Luke, 6. 12-19.

20-26. JESUS IS CHARGED WITH MADNESS AND DEMONIAL POSSESSION—HIS REPLY. (=Matthew, 12. 23-37; Luke, 11. 14-23.) See on Matthew, 12. 23-37, and on Luke, 11. 21-23.

31-35. HIS MOTHER AND BRETHREN SEEK TO SPEAK WITH HIM, AND THE REPLY. (=Matthew, 12. 46-50; Luke, 8. 19-21.) See on Matthew, 12. 46-50.

CHAPTER IV.

Ver. 1-29. PARABLE OF THE SOWER—REASON FOR TEACHING IN PARABLES—PARABLE OF THE SEED (GROWING WE KNOW NOT HOW, AND OF THE MUSTARD SEED. =Matthew, 13. 1-23, 31, 32; Luke, 8. 4-18.) 1. And he began again to teach by the sea-side; and there was gathered unto him a great multitude—or, according to another well-supported reading, 'a mighty,' or 'immense multitude,' so that he entered into a ship—rather, 'into the ship,' meaning the one mentioned in ch. 3. 9. (See on Matthew, 12. 15.) and sat in the sea; and the whole multitude was by the sea on the land—crowded on the sea-shore to listen to Him. See on Matthew, 13. 1, 2. 2. And he taught them many things by parables, and said unto them in his doctrine—or 'teaching.'

Parable of the Sower (v. 3-9, 13-20). After this parable is recorded, the Evangelist says, v. 10. And when he was alone, they that were about him with the twelve—probably those who followed Him most closely and were firmest in discipleship, next to the Twelve, asked of him the parable. The reply would seem to intimate that this parable of the Sower was of that fundamental, comprehensive, and introductory character which we have assigned to it (see on Matthew, 13. 1). 13. Know ye not this parable? and how then will ye know all parables? Probably this was said not so much in the spirit of rebuke, as to call their attention to the exposition of it which He was about to give, and so train them to the right apprehension of His future parables. As in the parables which we have endeavoured to explain in Matthew, 13., we shall take this parable and the Lord's own

his agents among men themselves; and Christ's agents in the sowing of the good seed are the *preachers* of the word. Thus, as in all the cases about to be described, the Sower is the same, and the seed is the same, while the result is entirely different, the whole difference must lie in the *soils*, which mean the *different states of the human heart*. And so, the great general lesson held forth in this parable of the Sower is, That however faithful the preacher, and how pure soever his message, *the effect of the preaching of the word depends upon the state of the hearer's heart*. Now follow the cases.

First Case: THE WAY-SIDE. 4. And it came to pass, as he sowed, some fell by the wayside—by the side of the hard path through the field, where the soil was not broken up; and the fowls (of the air) came and devoured it up. Not only could the seed not get beneath the surface, but "it was trodden down" (Luke, 8, 6), and afterwards picked up and devoured by the fowls. What means this? 15. And these are they by the way-side, where the word is sown; but, when they have heard, &c.—or, more fully, Matthew, 13, 19, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." The great truth here taught is, that *Hearts all unbroken and hard are no fit soil for sowing truth*. They apprehend it not (Matthew, 13, 19), as God's means of restoring them to Himself; it penetrates not, makes no impression, but lies loosely on the surface of the heart, till the wicked one—afraid of losing a victim by his "believing to salvation" (Luke, 8, 12)—finds some frivolous subject by whose greater attractions to draw off the attention, and straightway it is gone. Of how many hearers of the word is this

and the lusts of other things entering in—or "asures of this life" (Luke, 8, 14), choke the way becometh unfruitful. First, "The cares of this—*anxious, unrelaxing attention to the bus this present life*; second, "The deceitful riches"—of those riches which are the fruit worldly "care;" third, "The pleasures of it or "the lusts of other things entering in"—*thments, in themselves it may be innocent worldly prosperity enables one to indulge, "choke" or "smother" the word, drawing off of one's attention, absorbing so much of interest, and using up so much of one's tin only the dregs of these remain for spiritual, and a fagged, hurried, and heartless formal length all the religion of such persons. What picture is this of the mournful condition of especially in great commercial countries, w promised much fruit! "They bring no fruit fection" (Luke, 8, 14); indicating how much there may be, in the early stages of such a e promise of fruit—which after all never ripens.*

Fourth Case: THE GOOD GROUND. 8. And on good ground, and did yield fruit, &c. The of this last soil consists in its qualities be cisely the reverse of the other three soils: f softness and tenderness, receiving and cheris seed; from its depth, allowing it to take fir and not quickly losing its moisture; and f cleanness, giving its whole vigour and sap plant. In such a soil the seed "brings forth fr all different degrees of profusion, accordi measure in which the soil possesses those qu So 20. And these are they which are sown on good such as hear the word, and receive it, and bring for

is to teach the *Imperceptible Growth* of the in the heart, from its earliest stage of nt to the ripest fruits of practical righteousness is the kingdom of God, as if a man should to the ground: 27. And should sleep, and rise ay—go about his other ordinary occupying it to the well-known laws of vegetation genial influences of heaven. This is the the earth bringing forth fruit of herself," -verse. 28. For the earth bringeth forth fruit first the blade, then the ear, after that the the ear. Beautiful allusion to the succes- silar stages, though not definitely-marked the Christian life, and generally in the f God. 29. But when the fruit is brought usurity, immediately he putteth in the sickle, harvest is come. This charmingly points to ion from the earthly to the heavenly one- Christian and the Church.

of the Mustard Seed (v. 30-32). For the ex- this portion, see on Matthew, 13. 31, 32. rith many such parables spake he the word as they were able to hear it. Had this been ; corresponding passage of Matthew, we e concluded that what that Evangelist as but a specimen of other parables spoken e occasion. But Matthew (13. 34) says, "All ; spake Jesus unto the multitude in par- as Mark records only some of the par- ; Matthew gives, we are warranted to infer many such parables" alluded to here mean an the full complement of them which Matthew. 34. But without a parable spake them. See on Matthew, 13. 34. and when here, he expounded all things to his disciples.

JESUS, CROSSING THE SEA OF GALILEE, JULY STILLS A TEMPEST—HE CURES THE OF GADARA. (=Matthew, 8. 23-34; Luke, the time of this Section is very definitely our Evangelist, and by him alone, in the rds.

to a Tempest on the Sea of Galilee (v. 35-41). same day—on which He spoke the memor- of the preceding Section, and of Mat-

was covered with the waves; BUT THIS IS TOO STRONG. It should be, 'so that the ship was getting covered by the waves.' So we must translate the word used in Luke (8. 23)—not as in our version—"And there came down a storm on the lake, and they were filled [with water]"—but 'they were getting filled,' i. e., those who sailed; meaning, of course, that their ship was so. 38. And he was in the hinder—or stern, part of the ship, asleep on a pillow—either a place in the vessel made to receive the head, or a cushion for the head to rest on. It was evening; and after the fatigues of a busy day of teaching under the hot sun, having nothing to do while crossing the lake, He sinks into a deep sleep, which even this tempest raging around and tossing the little vessel did not disturb. and they awake him, and say unto him, Master—or 'Teacher.' In Luke (8. 24) this is doubled—in token of their life-and-death-earnestness—"Master, Master." carest thou not that we perish? Unbelief and fear made them sadly forget their place, to speak so. Luke has it, "Lord, save us, we perish." When those accus- tomed to fish upon that deep thus spake, the danger must have been imminent. They say nothing of what would become of *Him*, if they perished; nor think whether, if He could not perish, it was likely He would let this happen to them; but they hardly know what they said. 39. And he arose, and rebuked the wind—"and the raging of the water" (Luke. 8. 24), and said unto the sea, Peace, be still—two sublime words of command, from a Master to His servants, the elements. And the wind ceased, and there was a great calm. The sudden hushing of the wind would not at once have calmed the sea, whose commotion would have settled only after a considerable time. But the word of command was given to both elements at once. 40. And he said unto them, Why are ye so fearful? There is a natural apprehension under danger; but there was unbelief in their fear. It is worth, of notice how considerably the Lord defers this rebuke till He had first removed the danger, in the midst of which they would not have been in a state to listen to anything. how is it that ye have no faith!—next to none, or none in present exercise. In Luke it is, "Why are ye fearful, O ye of little faith?" Faith they had, for they applied to Christ for relief; but little for they were afraid, though Christ was in the

howling tempest, and we had to awake Him with the cry of our terror: but rising at our call, His majesty was felt by the raging elements, for they were instantly hushed—"WILK MANNER OF MAN IS THIS!"

CHAPTER V.

Glorious Cure of the Gadarene Demoniae (v. 1-20).
1. And they came over unto the other side of the sea, into the country of the Gadarenes. 2. And when he was come out of the ship, immediately (see v. 6) there met him a man with an unclean spirit—"which had devils for 'demons' long time" (Luke, 8:27). In Matthew (8:28), "there met Him two men possessed with devils." Though there be no discrepancy between these two statements—more than between two witnesses, one of whom testifies to something done by one person, while the other affirms that there were two—it is difficult to see how the principal details here given could apply to more than one case. 3. Who had his dwelling among the tombs. Luke says, "He ware no clothes, neither abode in any house." These tombs were hewn out of the rocky caves of the locality, and served for shelters and lurking places (Luke, 8:26). 4. Because that he had been often bound with fetters and chains, &c. Luke says (8:29) that "often times it (the unclean spirit) had caught him:" and after mentioning how they had vainly tried to bind him with chains and fetters, because "he brake the bands," he adds, "and was driven of the devil (or 'demon') into the wilderness." The dark tyrant-power by which he was held clothed him with super-human strength, and made him scorn restraint. Matthew (8:28) says he was "exceeding fierce, so that no man might pass by that way." He was the terror of the whole locality. 5. And always, night and day, he was in the mountains, and in the tombs, crying, and

by entreating so earnestly not to l the country! Their next petition that clear enough. 11. Now there w the mountains—rather, "to the mou to what is clearly the true readin 8:30, they are said to have been " But these expressions, far from be only confirm, by their precision, the of the narrative, a great herd of swi can hardly be any doubt that the were Jews, since to them our Lor to proffer His services. This will exp 12. And all the devils besought him, cast us out" (Matthew, 8:31). Send : that we may enter into them. Had th their mind, perhaps this would hav must quit our hold of this man, suff our work of mischief in another fo ing these swine and thus destroy property, we may steel their heart 13. And forthwith Jesus gave them les this is given with majestic brevit owners, if Jews, drove an illegal to they insulted the national religio the permission was just. And the u out (of the man), and entered into : herd ran violently—or 'rushed' dow 'down the hanging cliff,' into the se two thousand). The number of the graphic Evangelist alone, and were or "perished in the waters" (Mat And they that fed the swine fled, and to thing, and what was befallen to th devils" (Matthew, 8:33), in the city. And they went out to see what it was th had then the evidence both of the

throughout that considerable region did this of mercy proclaim his new-found Lord: it is to be hoped, did more than "marvel." THE DAUGHTER OF JAIRUS RAISED TO LIFE MAN WITH AN ISSUE OF BLOOD HEALED. 9. 15-28; Luke, 8. 41-56.) The occasion of will appear presently.

daughter (v. 21-24). 21. And when Jesus was again by ship unto the other side—from the side of the lake, where He had parted with demoniac, to the west side, at Capernaum He gathered unto him—who "gladly received say were all waiting for Him" (Luke, 8. 40). and teaching of that day (ch. 4. 1. &c., and 2.) had only whetted the people's appetite; ointed, as would seem, that He had left a evening to cross the lake, they remain out the beach, having got a hint, probably me of His disciples, that He would be back evening. Perhaps they witnessed at a dis-sudden calming of the tempest. The tide d's popularity was now fast rising, and ante the sea. 22. And, behold, there cometh slers of the synagogue—of which class there w who believed in Jesus (John, 7. 48). One ose from this that the ruler had been with nde on the shore, anxiously awaiting the 'esus, and immediately on His arrival had im as here related. But Matthew (9. 18) at the ruler came to Him while He was f speaking at his own table on the subject and as we must suppose that this converted ight to know what took place on that ; occasion when he made a feast to his onclude that here the right order is indi- be First Evangelist alone. Jairus by name us.' It is the same name as *Jair*, in the sent (Numbers, 32. 41; Judges, 10. 3; Esther, when he saw him, he fell at his feet—in Mat- . "worshipped Him." The meaning is the oth. 23. And besought him greatly, saying, sughter. Luke (8. 42) says, "He had one ster, about twelve years of age." Accord- all-known rabbin, quoted by LIGHTFOOT, : till she had completed her twelfth year.

This was the right experiment at last. What had she "heard of Jesus?" No doubt it was His marvellous cures she had heard of; and the hearing of these, in connection with her bitter experience of the vanity of applying to any other, had been blessed to the kindling in her soul of a firm confidence that He who had so willingly wrought such cures on others was able and would not refuse to heal her also. In the press behind—shrinking, yet seeking, and touched his garment. According to the ceremonial law, the touch of any one having the disease which this woman had would have defiled the person touched. Some think that the recollection of this may account for her stealthily approaching Him in the crowd behind, and touching but the hem of His garment. But there was an instinct in the faith which brought her to Jesus, which taught her, that if that touch could set her free from the defiling disease itself, it was impossible to communicate defilement to Him, and that this wondrous Healer must be above such laws. 28. For she said—"within herself" (Matthew, 9. 21). If I may touch but his clothes, I shall be whole—i.e., if I may but come in contact with this glorious Healer at all. Remarkable faith this! 29. And straightway the fountain of her blood was dried up. Not only was "her issue of blood stanch'd" (Luke, 8. 44), but the cause of it was thoroughly removed, inasmuch that by her bodily sensations she immediately knew herself perfectly cured. 30. And Jesus immediately knowing in himself that virtue—or 'efficacy'—had gone out of him. He was conscious of the forth-going of His healing power, which was not—as in prophets and apostles—something *foreign to Himself* and imparted merely, but what He had *dwelling within Him* as "His own fulness." turned him about in the press—or 'crowd'—and said, Who touched my clothes? 31. And his disciples said unto him. Luke says (8. 46), "When all denied, Peter and they that were with Him, said, Master," Thou seest the multitude thronging thee, and sayest thou, Who touched me? 'Askest thou, Lord, who touched Thee? Rather ask who touched Thee not in such a throng.' "And Jesus said, Somebody hath touched me"—"a certain person hath touched Me," "for I perceive that virtue is gone out of Me" (Luke, 8. 46). Yes, the multitude

but, as we shall presently see, to obtain from the healed one a testimony to what He had done for her. 33. But the woman, fearing and trembling, knowing what was done in her—alarmed, as a humble, shrinking female would naturally be, at the necessity of so public an exposure of herself, yet conscious that she had a tale to tell which would speak for her, came and fell down before him, and told him all the truth. In Luke (8. 47) it is, "When the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately." This, though it tried the modesty of the believing woman, was just what Christ wanted in dragging her forth, her public testimony to the facts of her case—the disease with her abortive efforts at a cure, and the instantaneous and perfect relief which her touching the Great Healer had brought her. 34. And he said unto her, Daughter—"be of good comfort" (Luke, 8. 48), thy faith hath made thee whole; go in peace, and be whole of thy plagues. Though healed as soon as she believed, it seemed to her a stolen cure—she feared to acknowledge it. Jesus therefore sets His royal seal upon it. But what a glorious dismissal from the lips of Him who is "our Peace" is that "Go in peace!"

Jairus' Daughter Raised to Life (v. 35-43). 35. Thy daughter is dead: why troublest thou the Master—the Teacher—any further? 36. he saith unto the ruler of the synagogue, Be not afraid, only believe. Jesus knowing how the heart of the agonized father would sink at the tidings, and the reflections at the delay which would be apt to rise in his mind, hastens to reassure him, and in His accustomed style: "Be not afraid, only believe"—words of unchanging preciousness and power! How vividly do such incidents bring out Christ's knowledge of the human heart and tender sympathy! (Hebrews, 4. 15.). 37. And he suffered no man to follow him, save Peter, and James, and John the brother of James. See on ch. 1. 29. 38. And he cometh—rather 'they come'—to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly—"the minstrels and the people making a noise" (Matthew, 9. 23)—lamenting for the dead. (See 2 Chronicles, 36. 26; Jeremiah, 9. 20; Ainos, 6. 16.) 39. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth—so brief her state of death as to be more like a short sleep. 40. And they laughed him to scorn—rather, simply, 'laughed at him'—"knowing that she was dead" (Luke, 8. 53): an important testimony this to the reality of her death. But when he had put them all out. The word is strong—"when he had put, or 'turned them all out,' meaning all those who were making this noise, and any others that may have been there from sympathy, that only those might be present who were most nearly concerned, and those whom He had Himself brought as witnesses of the great act about to be done. He taketh the father and the mother of the damsel, and them that were with him (Peter, and James, and John), and entereth in where the damsel was lying. 41. And he took the damsel by the hand—as He did Peter's mother-in-law (ch. 1. 31)—and said unto her, Talitha cumi. The words are Aramaic, or Syro-Chaladic, the then language of Palestine. Mark loves to give such wonderful words just as they were spoken. See ch. 7. 34; 14. 36. 42. And straightway the damsel. The word here is different from that in v. 29, 40, 41, and signifies 'young maiden,' or 'little girl,' arose, and walked—a vivid touch evidently from an eye-witness—for she was of the age of twelve years. And they were astonished with a great astonishment. The language here is the strongest. 43. And he charged them straitly—or strictly, that no man should know it. The only reason we can assign

for this is His desire not to let the public feeling regarding Him come too precipitately to a crisis, and commanded that something should be given her to eat—in token of perfect restoration.

CHAPTER VI.

V-T. 1-4. CHRIST REJECTED AT NAZARETH. (=Matthew, 13. 54-58; Luke, 4. 16-30.) See on Luke, 4. 16-30.

7-13. MISSION OF THE TWELVE APOSTLES. (=Matthew, 10. 1, 5-15; Luke, 9. 1-6.) See on Matthew, 10. 1, 5-15.

14-29. HEROD THINKS JESUS A RESURRECTION OF THE MURDERED BAPTIST—ACCOUNT OF HIS DEATH. (=Matthew, 14. 1-12; Luke, 9. 7-9.)

Herod's View of Christ (c. 14-16). 14. And king Herod—i.e., Herod Antipas, one of the three sons of Herod the Great, and older brother of Archelaus (Matthew, 2. 23, who ruled as Ethnarch over Galilee and Perea, heard of him; for his name was spread abroad; and he said—"unto his servants" (Matthew, 14. 2), his counsellors or court-ministers, That John the Baptist was risen from the dead. The murdered prophet haunted his guilty breast like a spectre, and seemed to him alive again and clothed with unearthly powers, in the person of Jesus. 15. Others said, That it is Elias. And others, That it is a prophet, or as one of the prophets. See on Matthew, 16. 14. 16. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead—"Himself has risen": as if the innocence and sanctity of his faithful reprobator had not suffered that he should lie long dead.

Account of the Baptist's Imprisonment and Death (c. 17-20). 17. For Herod himself had sent forth, and laid hold upon John, and bound him in prison—in the castle of Machærus, near the southern extremity of Herod's dominions, and adjoining the Dead Sea. (JOSEPHUS, *Antiquities*, 18. 5. 2, for Herodias' sake. She was the grand-daughter of Herod the Great, his brother Philip's wife—and therefore the niece of both brothers. This Philip, however, was not the tetrarch of that name mentioned in Luke, 3. 1 (see there), but one whose distinctive name was 'Herod Philip,' another son of Herod the Great, who was disinherited by his father. Herod Antipas' own wife was the daughter of Aretas, king of Arabia; but he prevailed on Herodias, his half-brother Philip's wife, to forsake her husband and live with him, on condition, says JOSEPHUS (*Antiquities*, 18. 5. 1), that he should put away his own wife. This involved him afterwards in war with Aretas, who totally defeated him and destroyed his army, from the effects of which he was never able to recover himself. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Noble fidelity! It was not lawful, because Herod's wife and Herodias' husband were both living; and further, because the parties were within the forbidden degrees of consanguinity (see Leviticus, 20. 21); Herodias being the daughter of Aristobolus, the brother of both Herod and Philip (JOSEPHUS, 18. 5. 4). 19. Therefore Herodias had a quarrel against him—rather, as in the margin, 'had a grudge against him.' Probably she was too proud to speak to him; still less would she quarrel with him, and would have killed him; but she could not: 20. For Herod feared John—but, as BENOEZ notes, John feared not Herod, knowing that he was a just man and an holy. Cf. the case of Elijah with Ahab, after the murder of Naboth (1 Kings, 21. 20), and observed him—rather, as in the margin, 'kept' or 'saved him,' i.e., from the wicked designs of Herodias, who had been watching for some pretext to get Herod entangled and committed to despatch him, and when she heard him, he did many things—many good things under the influence of the Baptist on his conscience; and heard him gladly—a striking statement this, for which we are indebted

aphic Evangelist alone; illustrating the contrary principles in the slaves of passion only shows how far Herodias must fight upon him, as Jezebel upon Ahab, that at length agree to what his awakened conscience long from executing. 21. And when that day (for the purposes of Herodias) was Herod—rather, 'A convenient day being a Herod,' on his birth day, made a supper to high captains, and chief (estates) of Galilee. The minuteness of detail adds much to the tragic narrative. 22. And when the said Herodias—*i.e.*, her daughter by husband, Herod Philip; Her name was *SEPHUS*, *Ib.*) came in, and danced, and seduced them that sat with him, the king said unto her—'the girl' (See on ch. 6. 43.) Ask of me thou wilt, and I will give it thee. 23. The king, so called, but only by courtesy (see verse unto her. Whosoever thou shalt ask of a half of my kingdom. Those in whom passion have destroyed self-command will in its moment say and do what in their cool they bitterly regret. 24. And she said, The Baptist. Abandoned women are more and heartless than men. The Baptist's word the pleasures of Herodias, and this offered an opportunity of getting rid of him. 25. I will that thou give me by and by—'in a charger—or large flat 'trencher' of John the Baptist. 26. And the king was sorry. With his feelings regarding John, the king so told upon his conscience from her's lips, and after so often and carefully from his paramour's gaze, it must have ailing to find himself at length entrapped; rash folly, yet for his sake. See if no principle, but troublesome conscience, at breaking a rash oath, while yielding to passion of the worst crimes! and for their sake sat with him—under the influence of that oath, which could not brook being thought of with religious or moral scruples. To do this has proved a fatal snare! he would regret. 27. And immediately the king sent an officer—one of the guards in attendance. The man, denoting one of the Imperial Guard, ordered his head to be brought; and he went and was in the prison—after, it would seem, more than months' imprisonment. Blessed martyr! cheerless was the end reserved for thee: on hast thy Master's benediction, "Blessed never shall not be offended in Me" (Matthew, 23. 12). But where are they in whose hands thy blood? 28. And brought his head and gave it to the damsel; and the damsel gave it to Herodias; and she did shed the blood of reprover; she only got it done, and then regret it, as it streamed from the trunkless head. And when his disciples heard of it—*i.e.*, the seven disciples, they came and took up his head and laid it in a tomb—'and went and told the brethren, 14. 12. If these disciples had, up to now, stood apart from Him, as adherents of the law, 11. 2, perhaps they now came to without some secret reflection on Him for neglect of their master; but perhaps, too, to cast in their lot henceforth with the apostles. How Jesus felt, or what He said, regarding this intelligence, is not recorded; but in it was said, as He stood by the grave of Lazarus, "Jesus wept," was not likely much intelligence without deep emotion. Reason why He might not be unwilling that

a small body of John's disciples should cling to him to the last, might be to provide some attached friends who should do for his precious body, on a small scale, what was afterwards to be done for His own.

30-56. THE TWELVE, ON THEIR RETURN, HAVING REPORTED THE SUCCESS OF THEIR MISSION, JESUS CROSSES THE SEA OF GALILEE WITH THEM, TEACHES THE PEOPLE, AND MIRACULOUSLY FEEDS THEM TO THE NUMBER OF FIVE THOUSAND—HE SENDS HIS DISCIPLES BY SHIP AGAIN TO THE WESTERN SIDE, WHILE HIMSELF RETURNS AFTERWARDS WALKING ON THE SEA—INCIDENTS ON LANDING. (=Matthew, 14. 13-36; Luke, 9. 10-17; John, 6. 1-24.) Here, for the first time, all the four streams of sacred text run parallel. The occasion, and all the circumstances of this grand Section are thus brought before us with a vividness quite remarkable.

Five Thousand Miraculously Fed (v. 30-44). 30. And the apostles gathered themselves together—probably at Capernaum, on returning from their mission (v. 7-13)—and told him all things, both what they had done, and what they had taught. Observe the various reasons He had for crossing to the other side. First, Matthew (14. 13) says, that "when Jesus heard" of the murder of His faithful forerunner—from those attached disciples of his who had taken up his body and laid it in a sepulchre (see on v. 20)—"He departed by ship unto a desert place apart;" either to avoid some apprehended consequences to Himself, arising from the Baptist's death (Matthew, 10. 23), or more probably to be able to indulge in those feelings which that affecting event had doubtless awakened, and to which the bustle of the multitude around Him was very unfavourable. Next, since He must have heard the report of the Twelve with the deepest interest, and probably with something of the emotion which He experienced on the return of the Seventy (see on Luke, 10. 17-23). He sought privacy for undisturbed reflection on this begun preaching and progress of His kingdom. (Once more, He was wearied with the multitude of "comers and goers"—depriving Him even of leisure enough to take His food—and wanted rest: "Come ye yourselves apart into a desert place, and rest a while," &c. Under the combined influence of all these considerations, our Lord sought this change. 32. And they departed into a desert place by ship privately—"over the sea of Galilee, which is the sea of Tiberias," says John (6. 1), the only one of the Evangelists who so fully describes it; the others having written when their readers were supposed to know something of it, while the last wrote for those at a greater distance of time and place. This "desert place" is more definitely described by Luke (9. 10) as "belonging to the city called Bethsaida." This must not be confounded with the town so called on the western side of the lake (see on Matthew, 11. 21). This town lay on its north-eastern side, near where the Jordan empties itself into it; in Gaulonitis, out of the dominions of Herod Antipas, and within the dominions of Philip the Tetrarch (Luke, 3. 1), who raised it from a village to a city, and called it *Julias*, in honour of Julia, the daughter of Augustus (*Josephus, Antiquities*, 18. 2. 1). 33. And the people—the multitudes—saw them departing, and many knew him. The true reading would seem to be: "And many saw them departing, and knew or recognised them!"—and ran afoot. Here, perhaps, it should be rendered "by land"—running round by the head of the lake, and taking one of the fords of the river, so as to meet Jesus, who was crossing with the Twelve by ship, thither out of all cities, and overtook them—got before them, and came together unto him. How exceedingly graphic is this! every touch of it betokening the presence of an eye-witness. John (6. 3) says, that "Jesus went up into a mountain"—somewhere in that hill

range, the green table-land which skirts the eastern side of the lake. 34. And Jesus, when he came out of the ship—'having gone on shore.' saw much people—a great multitude, and was moved with compassion toward them, because they were as sheep not having a shepherd. At the sight of the multitudes who had followed Him by land and even got before Him, He was so moved, as was His wont in such cases, with compassion, because they were like shepherdless sheep, as to forego both privacy and rest that He might minister to them. Here we have an important piece of information from the Fourth Evangelist (John, 6, 4). "And the passover, a feast of the Jews, was nigh"—rather, 'Now the passover, the feast of the Jews, was nigh.' This accounts for the multitudes that now crowded around Him. They were on their way to keep that festival at Jerusalem. But Jesus did not go up to this festival, as John expressly tells us (ch. 7, 1)—remaining in Galilee, because the ruling Jews sought to kill Him. 35. And when the day was now far spent—"began to wear away" or "decline," says Luke (8, 12). Matthew (14, 16) says, "when it was evening;" and yet he mentions a later evening of the same day (v. 23). This earlier evening began at three o'clock P.M.; the later began at sunset. 36. Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. John tells us (6, 5, 6) that "Jesus said to Philip, Whence shall we buy bread, that these may eat? (And this He said to prove him: for He Himself knew what He would do.)" The subject may have been introduced by some remark of the disciples; but the precise order and form of what was said by each can hardly be gathered with precision, nor is it of any importance. 37. He answered and said unto them, "They need not depart" (Matthew, 14, 16). Give ye them to eat—doubtless said to prepare them for what was to follow. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? "Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little" (John, 6, 7). 38. He saith unto them, How many loaves have ye? go and see. And when they know, they say, Five, and two fishes. John is more precise and full. "One of his disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?" (John, 6, 8, 9) Probably this was the whole stock of provisions then at the command of the disciples—no more than enough for one meal to them—and entrusted for the time to this lad. "He said, Bring them hither to me" (Matthew, 14, 18). 39. And he commanded them to make all sit down by companies upon the green grass—or "green hay;" the rank grass of those bushy wastes. For, as John (6, 10) notes, "there was much grass in the place." 40. And they sat down in ranks, by hundreds, and by fifties. Doubtless this was to show at a glance the number fed, and to enable all to witness in an orderly manner this glorious miracle. 41. And when he had taken the five loaves and the two fishes, he looked up to heaven. Thus would the most distant of them see distinctly what He was doing, and blessed. John says, "And when He had given thanks." The sense is the same. This thanksgiving for the meat, and benediction of it as the food of thousands, was the crisis of the miracle, and broke the loaves, and gave them to his disciples to set before them—thus virtually holding forth these men as His future ministers, and the two fishes divided he among them all. 42. And they did all eat, and were filled. All the four Evangelists mention this; and John (6, 11) adds, "and likewise of the fishes, as much as they would"—to show that vast as was the multitude, and

scanty the provisions, the meal to each and all of them was a plentiful one. "When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost" (John, 6, 12). This was designed to bring out the whole extent of the miracle. 43. And they took up twelve baskets full of the fragments, and of the fishes. "Therefore (says John, 6, 13), they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." The article here rendered "baskets" in all the four narratives was part of the luggage taken by Jews on a journey—to carry, it is said, both their provisions and hay to sleep on, that they might not have to depend on Gentiles, and so run the risk of ceremonial pollution. In this we have a striking corroboration of the truth of the four narratives. Internal evidence renders it clear, we think, that the first three Evangelists wrote independently of each other, though the fourth must have seen all the others. But here, each of the first three Evangelists uses the same word to express the apparently insignificant circumstance, that the baskets employed to gather up the fragments were of the kind which even the Roman satirist JUVENAL, knew by the name of *capitanea*; while in both the narratives of the feeding of the Four Thousand the baskets used are expressly said to have been of the kind called *spuria*. (See on ch. 8, 12, 30.) 44. And they that did eat of the loaves were (about) five thousand men—"besides women and children" (Matthew, 14, 21). Of these, however, there would probably not be many; as only the males were obliged to go to the approaching festival.

Jesus Re-crosses to the Western Side of the Lake, Walking on the Sea (v. 45-50). One very important particular given by John alone (6, 15) introduces this portion: "When Jesus therefore perceived that they would take Him by force, to make Him a king, He departed again into a mountain Himself alone." 45. And straightway he constrained his disciples to get into the ship, and to go to the other side before—Him—unto Bethsaida—Bethsaida of Galilee (John, 12, 21). John says they "went over the sea towards Capernaum"—the wind, probably, occasioning this slight deviation from the direction of Bethsaida, while he sent away the people—the multitude." His object in this was to put an end to the misdirected excitement in His favour (John, 6, 15), into which the disciples themselves may have been somewhat drawn. The word "constrained" implies reluctance on their part, perhaps from unwillingness to part with their Master and embark at night, leaving Him alone on the mountain. 46. And when he had sent them away, he departed into a mountain to pray—thus at length getting that privacy and rest which He had vainly sought during the earlier part of the day; opportunity also to pour out His soul in connection with the extraordinary excitement in His favour that evening—which appears to have marked the zenith of His reputation, for it began to decline the very next day; and a place whence He might watch the disciples on the lake, pray for them in their extrinuity, and observe the right time for coming to them, in a new manifestation of His glory, on the sea. 47. And when even was come—the latter evening (see on v. 35). It had come even when the disciples embarked (Matthew, 14, 22; John, 6, 16), the ship was in the midst of the sea, and he alone on the land. John says (6, 17), "It was now dark, and Jesus was not come to them." Perhaps they made no great effort to push across at first, having a lingering hope that their Master would yet join them, and so allowed the darkness to come on. "And the sea arose (told the beloved disciple, 6, 18), by reason of a great wind that blew." 48. And he saw them toiling in rowing; for the wind was contrary

to them—putting forth all their strength to buffet the waves and bear on against a head-wind, but to little effect. He "saw" this from His mountain-top, and through the darkness of the night, for His heart was all with them: yet would He not go to their relief till His own time came. And about the fourth watch of the night, the Jews, who used to divide the night into three watches, latterly adopted the Roman division into four watches, as here. So that, if the rate of three hours to each, the fourth watch, reckoning from six P.M., would be three o'clock in the morning. "So when they had rowed about five or twenty or thirty furlongs" (John, 6, 19)—rather more than half-way across. The lake is about seven miles broad at its widest part. So that in eight or ten hours they had only made some three and a-half miles. By this time, therefore, they must have been in a state of exhaustion and despondency bordering on despair; and now at length, having tried their best enough, he cometh unto them, walking upon the sea—"and drawing nigh unto the ship" (John, 6, 19). It would have passed by them—but only in the sense of Luke, 24, 25; Genesis, 32, 30; cf. Genesis, 18, 3, 5; 42, 7. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out—"for fear" Matthew, 14, 26. He would appear to them at first like a dark moving speck upon the waters; then as a vague figure; but in the dark tempestuous sky, and as dreading that it could be their Lord, they take it for a spirit. Cf. Luke, 24, 37, 50. For they all saw him, and were troubled. And immediately he talked with them, and said unto them, Be of good cheer: It is I; be not afraid, here is something in these two little words—given by Matthew, Mark, and John—"This I," which from its mouth that spake it and the circumstances in which it was uttered, passes the power of language to express. Here were they in the midst of a raging sea, their little bark the sport of the elements, and with as much of light to desecrate an object on the waters as high only aggravated their fears. But Jesus deems enough to dispel all apprehension to let them know that He was there. From other lips that "I am" could have merely meant that the person speaking as such a one and not another person. That, surely, could have done little to calm the fears of men existing every minute, it may be, to go to the bottom. It spoken by One who at that moment was "treading upon the waves of the sea," and was about to dash the raging elements with His word, what was it that the Voice which cried of old in the ears of Israel, even from the days of Moses, "I AM;" "I, EVEN I, & HE!" Cf. John, 18, 5, 6; 8, 58. Now, that word "made flesh, and dwells among us," uttering itself on beside us in dear familiar tones—"It is the Voice of my Beloved!" How far was this apprehended by the frightened disciples? There was one, we know, the boat who outstripped all the rest in susceptibility to such sublime appeals. It was not the depressed writer of the Fourth Gospel, who, though he used to soar beyond all the apostles, was as yet too young for prominence, and all unripe. It was Simon-peter. Here follows a very remarkable and instructive episode, recorded by Matthew alone:—*Peter ventures to Walk upon the Sea* (Matthew, 14, 29, 30). "And Peter answered Him, and said, Lord, if thou wilt, bid me come unto thee on the water:" "It let me, but 'give me the word of command'—'command,' or 'order me to come unto Thee upon the waters.'" "And He said, Come." Sublime word, issuing from One conscious of power over the living element, to bid it serve both Himself and himsoever else He pleased! "And when Peter was some down out of the ship, he walked upon the water"—"waters"—"to come to Jesus." "It was a old spirit," says BISHOP HALL, "that could wish it,

more bold that could act it—not fearing either the softness or the roughness of that uncouth passage." 30. "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me." The wind was as boisterous before, but Peter "saw" it not; seeing only the power of Christ, in the lively exercise of faith. Now he "sees" the fury of the elements, and immediately the power of Christ to bear him up fades before his view, and this makes him "afraid"—as how could he be otherwise, without any felt power to keep him up? He then "begins to sink;" and finally, conscious that his experiment had failed, he casts himself, in a sort of desperate confidence, upon his "Lord" for deliverance! 31. "And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" *This rebuke was not administered while Peter was sinking, nor till Christ had him by the hand; first re-invigorating his faith and then with it enabling him again to walk upon the crested wave. Bootless else had been this loving reproof, which owns the faith that had ventured on the deep upon the bare word of Christ, but asks why that distrust which so quickly marred it?* 32. "And when they were come into the ship (Jesus and Peter), the wind ceased." 51. And he went up unto them into the ship. John (6, 21) says, "Then they willingly received him into the ship"—or rather, "Then were they willing to receive Him" (with reference to their previous terror); but implying also a glad welcome, their first fears now converted into wonder and delight. "And immediately," adds the beloved disciple, "they were at the land whither they went," or 'were bound.' This additional miracle, for as such it is manifestly related, is recorded by the Fourth Evangelist alone. As the storm was suddenly calmed, so the little bark—propelled by the secret power of the Lord of nature now sailing in it—glided through the now unruffled waters, and, while they were wrapt in wonder at what had happened, not heeding their rapid motion, was found at port, to their still further surprise.

"Then are they glad, because at rest

And quiet now they be;

So to the haven He them brings

Which they desired to see."

Matthew (14, 33) says, "Then they that were in the ship came (i.e., ere they got to land) and worshipped him, saying, Of a truth Thou art the Son of God." But our Evangelist is wonderfully striking, and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered. The Evangelist seems hardly to find language strong enough to express their astonishment. 52. For they considered not the miracle of the leaves; for their heart was hardened. What a singular statement! The meaning seems to be that if they had but "considered (or reflected upon) the miracle of the leaves," wrought but a few hours before, they would have wondered at nothing which He might do within the whole circle of power and grace.

Incidents on Landing (v. 53-59). The details here are given with a rich vividness quite peculiar to this charming Gospel. 53. And when they had passed over, they came into the land of Gennesaret—from which the lake sometimes takes its name, stretching along its western shore. Capernaum was their landing-place (John, 6, 24, 25), and drew to the shore—a nautical phrase, nowhere else used in the New Testament. 54. And when they were come out of the ship, straightway they knew him—"immediately they recognised Him;" i.e., the people did. 55. and began to carry about in beds those that were sick, where they heard he was. At this period of our Lord's ministry the popular enthusiasm in His favour was at its height.

56. and besought him that they might touch if it were but the border of his garment—having heard, no doubt, of what the woman with the issue of blood experienced on doing so (ch. 5, 25-29), and perhaps of other unrecorded cases of the same nature, and as many as touched [him]—or 'it'—the border of His garment, were made whole. All this they *continued* to do and to experience while our Lord was in that region. The *time* corresponds to that mentioned (John, 7, 1), when He "walked in Galilee," instead of appearing in Jerusalem at the Passover, "because the Jews," i.e., *the rulers*, "sought to kill Him"—while *the people* sought to enthroned Him!

CHAPTER VII.

VER. 1-23. DISCOURSE ON CEREMONIAL POLLUTION. (=Matthew, 15, 1-20.) See op Matthew, 15, 1-20.

24-37. THE SYROPHENICIAN WOMAN AND HER DAUGHTER—A DEAF AND DUMB MAN HEALED. (=Matthew, 15, 21-31.)

The Syrophenician Woman and her Daughter (v. 24-30). The first words of this narrative show that the incident followed, in point of time, immediately on what precedes it. 24. And from thence he arose, and went into, or 'unto,' the borders of Tyre and Sidon—the two great Phœnician sea-ports, but here denoting the territory generally, to the frontiers of which Jesus now came. But did Jesus actually enter this heathen territory? The whole narrative, we think, proceeds upon the supposition that He did. His immediate object seems to have been to avoid the wrath of the Pharisees at the withering exposure He had just made of their traditional religion, and entered into an house, and would have no man know it—because He had not come there to minister to heathens. But though not, *sent* but to the lost sheep of the house of Israel" (Matthew, 15, 24). He hindered not the lost sheep of the vast Gentile world from coming to Him, nor put them away when they did come—as this incident was designed to show, but he could not be hid. Christ's fame had early spread from Galilee to this very region (ch. 3, 8; Luke, 6, 17). 25. For a certain woman, whose young daughter had an unclean spirit—or, as in Matthew, "was badly demonized," heard of him—one wonders how; but distress is quick of hearing; and fell at his feet: 26. The woman was a Greek—i.e., 'a Gentile,' as in the margin; a Syrophenician by nation—so called as inhabiting the Phœnician tract of Syria. JUVENAL uses the same term, as was remarked by JUSTIN MARTYR and TERTULLIAN. Matthew calls her "a woman of Canaan"—a more intelligible description to his Jewish readers (cf. Judges, 1, 30, 32, 33), and she besought him that he would cast forth the devil out of her daughter—"She cried unto him, saying, Have mercy on me, O Lord, Son of David; my daughter is grievously vexed with a devil" (Matthew, 15, 25). Thus, though no Israelite herself, she salutes Him as Israel's promised Messiah. Here we must go to Matthew, 15, 23-25, for some important links in the dialogue omitted by our Evangelist. 23. "But he answered her not a word." The design of this was first, perhaps, to show that He was *not sent* to such as she. He had said expressly to the Twelve, "Go not into the way of the Gentiles" (Matthew, 10, 5); and being now amongst them Himself, He would, for consistency's sake, let it be seen that He had not gone thither for *missionary* purposes. Therefore He not only kept silence, but had actually left the house and—as will presently appear—was proceeding on His way back, when this woman accosted Him. But another reason for keeping silence plainly was to try and to whet her faith, patience, and perseverance. And it had the desired effect: "She *cried after* them," which shows that He was already on His way from

the place. "And His disciples came and besought Him, saying, Send her away; for she crieth after us." They thought her troublesome with her importunate cries, just as they did the people who brought young children to be blessed of Him, and they ask their Lord to "send her away," i.e., to grant her request and be rid of her; for we gather from His reply that they meant to solicit favour for her, though not for her sake so much as their own. 24. "But He answered and said, I am not sent but unto the lost sheep of the house of Israel"—a speech evidently intended for the disciples themselves, to satisfy them that, though the grace He was about to show to this Gentile believer was *beyond His strict commission*, He had not gone *spontaneously* to dispense it. Yet did even this speech open a gleam of hope, could she have discerned it. For thus might she have spoken: 'I am not sent, did He say? Truth, Lord, Thou comest not hither in quest of us, but I come in quest of Thee; and must I go empty away? So did not the woman of Samaria, whom when Thou foundest her on Thy way to Galilee, Thou sentest away to make many rich? But this our poor Myrophenician could not attain to. What, then, can she answer to such a speech? Nothing. She has reached her lowest depth, her darkest moment; she will just utter her last cry: 25. "Then came she and worshipped Him, saying, Lord, help me!" This appeal, so artless, wrung from the depths of a believing heart, and reminding us of the Publican's "God be merciful to me a sinner," moved the Redeemer at last to break silence—but in what style? Here we return to our own Evangelist. 27. But Jesus said unto her, Let the children first be filled. 'Is there hope for me here?' 'Filled first?' 'Then my turn, it seems, is coming!—but then, "THE CHILDREN first!" Ah! when, on that rule, shall my turn ever come? But ere she has time for these ponderings of His word, another word comes to supplement it, for it is not meet to take the children's bread, and to cast it unto the dogs. Is this the death of her hopes? Nay, but it is life from the dead. Out of the eater shall come forth meat (Judges, 14, 14). At evening time it shall be light (Zechariah, 14, 7). 'Hail! I have it now. Had He kept silence, what could I have done but go unblest? but He hath spoken, and the victory is mine.' 28. And she answered and said unto him, Yes, Lord—or, as the same word is rendered in Matthew, 15, 27, "Truth, Lord," yet the dogs eat of the children's crumbs—"which fall from their master's table" (Matthew). 'I thank Thee, O blessed One, for that word! That's my whole case. Not of the children? True. A dog? True also: Yet the dogs under the table are allowed to eat of the children's crumbs—the droppings from their master's full table: Give me that, and I am content: One crumb of power and grace from Thy table shall cast the devil out of my daughter.' O what lightning-quickness, what reach of instinctive ingenuity, do we behold in this heathen woman! 29. And he said unto her—"O woman, great is thy faith" (Matthew, 15, 28). As BENJEL beautifully remarks, Jesus "marvelled" only at two things—*faith and unbelief* (see on Luke, 7, 9). For this saying go thy way; the devil is gone out of thy daughter. That moment the deed was done. 30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. But Matthew is more specific: "And her daughter was made whole from that very hour." The wonderfulness of this case in all its features has been felt in every age of the Church, and the balm it has administered, and will yet administer, to millions will be known only in that day that shall reveal the secrets of all hearts.

Deaf and Dumb Man Healed (v. 31-37). 31. And again, departing from the coasts of Tyre and Sidon, he

of Galilee—or, according to what has to be regarded as the true text, departing from the coasts of Tyre, Sidon to the sea of Galilee.' The of this reading, though not the most sightly, while the versions agreeing are the most ancient; and all the and commentators adopt it. In understand that our Lord, having the Holy Land the length of Tyre, north as Sidon, though without as appears, in those parts, and steps in a south-easterly direction. y a difficulty in the supposition of without any missionary object; and this sufficient to cast the balance veolved reading. Be this as it may, these coasts of Tyre, He passed of the coasts—or frontiers—of Deca-Jordan, therefore, and approaching side. Here Matthew, who omits cure of this deaf and dumb man, particulars, from which we learn one of a great number. "And Evangelist (15. 29-31), "departed came nigh unto the sea of Galilee, a mountain"—the mountain-range on the north-east, in Decapolis; ludes came unto Him, having with dumb, maimed"—not 'mutilated,' onary sense of the word, but 'de-ay others, and cast them down at e healed them: inasmuch that the e multitudes"—"wondered, when mb to speak, the maimed to e to walk, and the blind to see; and d God of Israel"—who, after so long eence of visible manifestation, had s His people as of old (cf. Luke. is it not clear from the Evangelist's e people saw into the claims of Jesus. es Mark here singles out one, whose e peculiar in it. 32. And they bring was deaf. . . and they beseech him to im. In their eagerness they appear what too officious. Though usually egested, He will deal with this case e. 33. And he took him aside from the urther case He "took the blind man ed him out of the town" (ch. 8. 23), his undistracted attention on Him- and of certain actions He was about and direct his attention to the e relief, and put his fingers into his distinct articulation arose from his ord addresses Himself to this first, man He said, "Wilt thou be made blind men, "What will ye that I out?" and "Believe ye that I am able hn. 5. 6; Matthew, 20. 32; 9. 28.) But ould hear nothing, our Lord substi- d actions upon each of the organs ept and touched his tongue—moisten- rched tongue with saliva from His f to lubricate the organ or facilitate ; thus indicating the source of the e be His own person. (For similar e. 2; John, 9. 6.) 34. And looking up e acknowledging His Father, even was seen to flow from Himself e, he signed—"over the wreck," says e sin had brought about, and the eved in deforming the fair features of eation." But, we take it, there was ul impression of that "evil thing

and bitter" whence all our ills have sprung, and which, when "Himself took our infirmities and bare our sicknesses" (Matthew, 8. 17), became mysteriously His own.

"In thought of these His brows benign,
Not even in healing, doubtless shine."—*Kabb.*

and saith unto him, Ephphatha, that is, Be opened. Our Evangelist, as remarked on ch. 8. 41, loves to give such wonderful words just as they were spoken. 35. And straightway his ears were opened. This is mentioned first, as the source of the other derangement, and the string of his tongue was loosed, and he spake plain. The cure was thus alike instantaneous and perfect. 36. And he charged them that they should tell no man. Into this very region He had sent the man out of whom had been cast the legion of devils, to proclaim "what the Lord had done for him" (ch. 8. 19). Now He will have them "tell no man." But in the former case there was no danger of obstructing His ministry by "blazing the matter" (ch. 1. 45), as He Himself had left the region; whereas now He was sojourning in it, but the more he charged them, so much the more a great deal they published it. They could not be restrained; nay, the prohibition seemed only to whet their determination to publish His fame. 37. And were beyond measure astonished, saying, He hath done all things well—reminding us, says TRENCH, of the words of the first creation (Genesis, 1. 31, LXX.), upon which we are thus not unsuitably thrown back, for Christ's work is in the truest sense "a new creation." he maketh both the deaf to hear, and the dumb to speak—"and they glorified the God of Israel" (Matthew, 15. 31). See on p. 31 of this chapter.

CHAPTER VIII.

VER. 1-26. FOUR THOUSAND MIRACULOUSLY FED—A SIGN FROM HEAVEN SOUGHT AND REFUSED—THE LEAVENS OF THE PHARISEES AND SADDUCEES—A BLIND MAN AT BETHSAIDA RESTORED TO SIGHT. (=Matthew, 15. 32-16. 12.) This Section of miscellaneous matter evidently follows the preceding one in point of time, as will be seen by observing how it is introduced by Matthew.

Feeding of the Four Thousand (v. 1-9). 1. In those days the multitude being very great. . . 2. I have compassion on the multitude—an expression of that deep emotion in the Redeemer's heart which always preceded some remarkable interposition for relief. (See Matthew, 14. 14; 20. 34; Mark, 1. 41; Luke, 7. 13; also Matthew, 9. 36, before the mission of the Twelve; cf. Judges, 2. 18; 10. 16.) because they have now been with me, in constant attendance, three days, and have nothing to eat: 3. And if I send them away fasting to their own houses, they will faint by the way. In their eagerness they seem not to have thought of the need of provisions for such a length of time; but the Lord thought of it. In Matthew (15. 32) it is, "I will not send them away fasting"—or rather, "To send them away fasting I am unwilling." 4. From whence can a man satisfy these men with bread here in the wilderness? Though the question here is the same as when He fed the five thousand, they evidently now meant no more by it than that they had not the means of feeding the multitude; modestly leaving the Lord to decide what was to be done. And this will the more appear from His not now trying them, as before, by saying, "They need not depart, give ye them to eat;" but simply asking what they had, and then giving His directions. 5. And he asked them, How many loaves have ye? And they said, Seven. It was important in this case, as in the former, that the precise number of the loaves should be brought out. Thus also does the distinctness of the two miracles appear. 9. And they that had eaten were about four thousand; and he sent them away. Had not our Lord distinctly referred, in this very chapter and in two

successive sentences to the feeding of the Five and of the Four Thousand, as two distinct miracles, many critics would have insisted that they were but two different representations of one and the same miracle, as they do of the two expulsions of the buyers and sellers from the temple, at the beginning and end of our Lord's ministry. But even in spite of what our Lord says, it is painful to find such men as NEANDER endeavouring to identify the two miracles. The localities, though both on the eastern side of the lake, were different: the time was different: the preceding and following circumstances were different: the period during which the people continued fasting was different—in the one case not one entire day, in the other three days: the number fed was different—five thousand in the one case, in the other four thousand: the number of the loaves was different—five in the one case, in the other seven: the number of the fishes in the one case is definitely stated by all the four Evangelists—two; in the other case both give them indefinitely—"a few small fishes:" in the one case the multitude were commanded to sit down "upon the green grass;" in the other, "on the ground;" in the one case the number of the baskets taken up filled with the fragments was twelve; in the other seven: but more than all, perhaps, because apparently quite incidental, in the one case the name given to the kind of baskets used is the same in all the four narratives—the *cophinus* (see on ch. 6. 43); in the other case the name given to the kind of baskets used, while it is the same in both the narratives, is quite different—the *spuria*, a basket large enough to hold a man's body, for Paul was let down in one of these from the wall of Damascus (Acts, 9. 25). It might be added, that in the

abounds, are more precious than rub of the Pharisaic heart, which prompt for a fresh sign, went to His very s Why doth this generation—"this wicked generation" (Matthew, 16. 4), see when they have had such abundant ev There shall no sign be given unto this ; ' If there shall be given to this gen a Jewish way of expressing a solemn i determination to the contrary (cf. Psalm 95. 11, *Marginal*). 'A generation appreciating such demonstrations shs fled with them.' In Matthew, 16. 4, I the sign of the prophet Jonas." See 12. 39, 40. 13. And he left them—no do of displeasure, and entering into the sh; to the other side.

The Leaven of the Pharisees and Sadd
14. Now the disciples had forgotten to ta had they in the ship with them more tha is another example of that graphic cr which gives such a charm to this bri Gospels. The circumstance of the " remaining, as WESTER & WILKINS more suggestive of their Master's ; than the entire absence of provision charged them, saying, Take heed, bewi of the Pharisees—"and of the Sadduc 16. 6, and of the leaven of Herod. 7 "doctrine" (Matthew, 16. 12) of the P the Sadducees was quite different. equally pernicious; and the Herodian a political party, were equally enveno Lord's spiritual teaching. See on 2 The penetrating and *apostolic* qual

at kind of baskets used at the two miracles, so carefully noted in the two narratives also referred to; the one smaller, of no more twelve, the other much larger, of no more seven.

Was Restored to Sight (c. 22-29).
 Bethsaida—Bethsaida-Julias, on east side of the lake, whence after this He to Caesarea Philippi (c. 27)—and they bring in unto him, and besought him to touch him. 22. 23. And he took the blind man by and led him out of the town. Of the deaf man it is merely said that "He took him" (c. 22); but this blind man He led by the of the town, doing it Himself rather than another—great humility, exclaims BERT. He might gain his confidence and raise tation, and when he had spit on his eyes—advised. See on ch. 7. 33. and put his hands asked him if he saw ought. 24. And he and said, I see men as trees, walking. This is cases in which one edition of what is received text differs from another. That decidedly the best supported, and has also evidence on its side is this: 'I see men; (them) as trees walking'—i.e., he could sh them from trees only by their motion; a mark of truth in the narrative, as ALFORD describing how hazy objects had appeared being that gradual failing of sight which had blindness. 25. After that he put his hands on his eyes, and made him look up; and he was and saw every man clearly. Perhaps the one a perfectly restored the eyes, while the other d immediately the faculty of using them. It sily recorded example of a progressive cure, usually illustrates similar methods in the Kingdom. Of the four recorded cases of cured, all the patients saw one either come to the Physician. In the case of the s blind, the Physician came to the patient, seek and find Christ; of others He is found & Him not. 26. Neither go into the town, nor say in the town. Besides the usual reasons going about "blazing the matter," retirement was would be salutary to himself.

PETER'S NOBLE CONFESSION OF CHRIST—JESUS'S FIRST EXPLICIT ANNOUNCEMENT OF APPROACHING SUFFERINGS, DEATH, AND RESURRECTION—HIS REBUKE OF PETER, AND WARNING ALL THE TWELVE. (=Matthew, 16. 13-27; 16. 28-29.) For the exposition, see on Matthew, 16.

CHAPTER IX.

1. JESUS IS TRANSFIGURED—CONVERSATION WITH ELIAH. (=M. 16. 28-17. 13; Luke, 9. 30-35; See on Luke, 9. 27-36.)

2. HEALING OF A DEMONIAK BOY—SECOND EXPLICIT ANNOUNCEMENT OF HIS APPROACHING DEATH AND RESURRECTION. (=Matthew, 17. 14-23; 17. 24-27.)

Healing of the Demoniac Boy (c. 14-29). 14. And as he came to his disciples, he saw a great multitude about him, and the scribes questioning with them. This "on the next day, when they were come down from the hill" (Luke, 9. 37). The Transfiguration appears to have taken place at night. In the morning, he came down from the hill on which it took with Peter, and James, and John—on approaching the other nine, He found them surrounded great multitude, and the scribes disputing or asking with them. No doubt these cavillers tempting the apostles of Jesus with their inability to cure the demoniac boy of whom we are told to bear, and insinuating doubts even of

their Master's ability to do it; while they, zealous for their Master's honour, would no doubt refer to His past miracles in proof of the contrary. 15. And straightway all the people—"the multitude"—when they beheld him, were greatly amazed—or "were astounded"—and running to him saluted him. The singularly strong expression of surprise, the sudden arrest of the discussion, and the rush of the multitude towards Him, can be accounted for by nothing less than something amazing in His appearance. There can hardly be any doubt that His countenance still retained traces of His transfiguration-glory. (See Exodus, 34. 29, 30.) So BENGEL, DE WETTE, MEYER, TRENCH, ALFORD. No wonder, if this was the case, that they not only ran to Him, but saluted Him. Our Lord, however, takes no notice of what had attracted them, and probably it gradually faded away as He drew near; but addressing Himself to the scribes, He demands the subject of their discussion, ready to meet them where they had pressed hard upon His half-instructed, and as yet timid apostles. 16. And he asked the scribes, What question ye with them? Ere they had time to reply, the father of the boy, whose case had occasioned the dispute, himself steps forward and answers the question; telling a piteous tale of deafness, and dumbness, and fits of epilepsy—ending with this, that the disciples, though entreated, could not perform the cure. 17. And one of the multitude answered and said, Master, I have brought unto thee my son—"mine only child" (Luke, 9. 38), which bath a dumb spirit—a spirit whose operation had the effect of rendering his victim speechless, and deaf also (c. 25). In Matthew's report of the speech (17. 15), the father says "he is lunatic;" this being another and most distressing effect of the possession. 18. And whosoever he taketh him, he teach him; and he foameth, and gnasheth with his teeth, and pineth away—rather, 'becomes withered,' 'dried up,' or 'paralyzed;' as the same word is everywhere else rendered in the New Testament. Some additional particulars are given by Luke, and by our Evangelist below. "Lo," says he in Luke, 9. 39, "a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly (or with difficulty) departeth from him." and I spake to thy disciples that they should cast him out; and they could not. Our Lord replies to the father by a severe rebuke to the disciples. As if wounded at the exposure before such a multitude, of the weakness of His disciples' faith, which doubtless He felt as a reflection on Himself, He puts them to the blush before all, but in language fitted only to raise expectation of what Himself would do. 19. He answereth him, and saith, O faithless generation—"and perverse," or 'perverted' (Matthew, 17. 17; Luke, 9. 41), how long shall I be with you? how long shall I suffer you?—language implying that it was a shame to them to want the faith necessary to perform this cure, and that it needed some patience to put up with them. It is to us surprising that some interpreters, as CHRYSOSTOM and CALVIN, should represent this rebuke as addressed, not to the disciples at all, but to the scribes who disputed with them. Nor does it much, if at all, mend the matter to view it as addressed to both, as most expositors seem to do. With BENGEL, DE WETTE, and MEYER, we regard it as addressed directly to the nine apostles who were unable to expel this evil spirit. And though, in ascribing this inability to their 'want of faith' and the 'perverted turn of mind' which they had drunk in with their early training, the rebuke would undoubtedly apply, with vastly greater force, to those who twitted the poor disciples with their inability; it would be to change the whole nature of the rebuke to suppose it addressed to those who had no faith at all, and were wholly perverted. It was because faith

sufficient for curing this youth was to have been expected of the disciples, and because they should by that time have got rid of the perversity in which they had been reared, that Jesus exposes them thus before the rest. And who does not see that this was fitted, more than anything else, to impress upon the bystanders the severe loftiness of the training He was giving to the Twelve, and the unsophisticated footing He was on with them? Bring him unto me. The order to bring the patient to Him was instantly obeyed; when, lo! as if conscious of the presence of his divine Tormentor, and expecting to be made to quit, the foul spirit rages and is furious, determined to die hard, doing all the mischief he can to this poor child while yet within his grasp. 20. And they brought him unto him; and when he saw him, straightway the spirit tare him. Just as the man with the legion of demons, "when he saw Jesus, ran and worshipped Him" (ch. 5. 6), so this demon, when he saw Him, immediately "tare him." The feeling of terror and rage was the same in both cases, and he fell on the ground, and wallowed foaming. Still Jesus does nothing, but keeps conversing with the father about the case—partly to have its desperate features told out by him who knew them best, in the hearing of the spectators; partly to let its virulence have time to show itself; and partly to deepen the exercise of the father's soul, to draw out his faith, and thus to prepare both him and the bystanders for what He was to do. 21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child, &c. Having told briefly the affecting features of the case, the poor father, half dispirited by the failure of the disciples and the aggravated virulence of the malady itself in presence of their Master, yet encouraged too by what he had heard of Christ, by the severe rebuke He had given to His disciples for not having faith enough to cure the boy, and by the dignity with which He had ordered him to be brought to Him—in this mixed state of mind, he closes his description of the case with these touching words: but if thou canst do any thing, have compassion on us, and help us—"us," says the father: for it was a sore family affliction. (Y. the language of the Myrophenician woman regarding her daughter, "Lord, help me." Still, nothing is done; the man is but *struggling into faith*: it must come a step farther. But he had to do with Him who breaks not the bruised reed, and who knew how to inspire what He demanded. The man had said to Him, "If Thou canst do." 23. Jesus—retorting upon him, said unto him, If thou canst believe: The man had said, "If Thou canst do any thing;" Jesus replies, all things are possible to him that believeth—"My doing all depends on thy believing." To impress this still more, He redoubles upon the believing: "If thou canst believe, all things are possible to him that believeth." Thus the Lord helps the birth of faith in that struggling soul; and now, though with pain and sore travail, it comes to the birth, as TRENCH, borrowing from OLIVARIAN, expresses it. Seeing the case stood still, waiting not upon the Lord's power but his own faith, the man becomes immediately conscious of conflicting principles, and rises into one of the noblest utterances on record. 24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief;—*q. d.*, "Tis useless concealing from Thee, O Thou mysterious, mighty Healer, the unbelief that still struggles in this heart of mine; but that heart bears me witness that I do believe in Thee; and if distrust still remains, I disown it, I wrestle with it, I seek help from Thee against it." Two things are very remarkable here: First, *The felt and owned presence of unbelief*, which only the strength of the man's faith could have so revealed to his own consciousness.

Second, *His appeal to Christ for help against his felt unbelief*—a feature in the case quite unparalleled, and showing, more than all protestations could have done, the insight he had attained into the existence of a power in Christ more glorious than any he had besought for his poor child. The work was done; and as the commotion and confusion in the crowd was now increasing, Jesus at once, as Lord of spirits, gives the word of command to the dumb and deaf spirit to be gone, never again to return to his victim. 25. And the spirit cried, and rent him sore, and came out of him; and he was as one dead; inasmuch that many said, He is dead. The malignant, cruel spirit, now conscious that his time was come, gathers up his whole strength, with intent by a last stroke to kill his victim, and had nearly succeeded. But the Lord of life was there; the Healer of all maladies, the Friend of sinners, the Seed of the woman, "the Stronger than the strong man armed," was there. The very faith which Christ declared to be enough for everything being now found, it was not possible that the serpent should prevail. Fearfully is he permitted to bruise the heel, as in this case; but his own heel shall go for it—his works shall be destroyed (1 John, 3. 8. 37. But Jesus took him by the hand, and lifted him up; and he arose. 28. Why could not we cast him out? 29. And he said unto them, This kind can come forth by nothing but by prayer and fasting;—*i. e.*, as nearly all good interpreters are agreed, 'this kind of evil spirits cannot be expelled, or so desperate a case of demoniacal possession cannot be cured, but by prayer and fasting.' But since the Lord Himself says that His disciples could not fast while He was with them, perhaps this was designed, as ALFORD hints, for their after guidance—unless we take it as but a definite way of expressing the general truth, that great and difficult duties require special preparation and self-denial. But the answer to their question, as given by Matthew (17.), is more full: "And Jesus said unto them, Because of your unbelief. For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you" (c. 20). See on ch. 11. 23. "Howbeit this kind goeth not out but by prayer and fasting" (c. 21); *i. e.*, though nothing is impossible to faith, yet such a height of faith as is requisite for such triumphs is not to be reached either in a moment or without effort—either with God in prayer or with ourselves in self-denying exercises. Luke (9. 43) adds, "And they were all amazed at the mighty power of God"—at the majesty or 'mightiness of God,' in this last miracle, in the transfiguration, &c.; or, at the divine grandeur of Christ rising upon them daily.

Second Explicit Announcement of His Approaching Death and Resurrection (v. 30-32). 30. And they departed thence, and passed—were passing along through Galilee; and he would not that any man should know it. By comparing Matthew, 17. 23, 24, and Luke, 9. 43, 44, with this, we gather, that as our Lord's reason for going through Galilee more privately than usual on this occasion, was to reiterate to them the announcement which had so shocked them at the first mention of it, and thus familiarize them with it by little and little, so this was His reason for enjoining silence upon them as to their present movements. 31. For he taught his disciples, and said unto them—"Let these sayings sink down into your ears" (Luke, 9. 44): not what had been passing between them as to His grandeur, but what He was now to utter, "for" The Son of man is delivered. The use of the present tense expresses how near at hand He would have them to consider it. As BENZEL says, steps were already in course of being taken to bring it about. into the

This remarkable antithesis—"the Son will be delivered into the hands of men"—of notice, is in all the three Evangelists. It kills him—*q. d.* 'Be not carried off your feet that grandeur of Mine which ye have used, but bear in mind what I have said, and now distinctly repeat, that whose beams ye now rejoice is soon to night gloom;' and after he is killed, he is buried. 32. But they understood not—and it was hid from them, (so) that "it was hid from them, (so) that they did not" (Luke, 9. 49), and were afraid to hear their most cherished ideas were so combed by such announcements, that they of laying themselves open to rebuke by any questions. But "they were exceedingly faithful, 17. 23." While the other Evangelists & WILKINSON remark, notice note and their fear, St. Matthew, who was 12, retains a vivid recollection of their

LIFE AMONG THE TWELVE WHO SHOULD STAY IN THE KINGDOM OF HEAVEN, WITH TEACHING—INCIDENTAL REBUKE OF EXCLUSIVENESS. (=Matthew, 18. 1-9; 6.)

Among the Twelve, with Relative Teaching 13. What was it that ye disputed among ye the way? From this we gather that sinful communication He had made to Redeemer had allowed them to travel so a way by themselves; partly, no doubt, might have privacy for Himself to dwell on fore Him, and partly that they might be weigh together and prepare themselves these events which He had announced to if so, how different was their occupation! 'held their peace: for by the way they had engaged themselves, who should be the greatest. 18. 1. we should infer that the subordinated, not by our Lord, but by the disciples, who came and asked Jesus who rearest. Perhaps one or two of them held the matter to Jesus, who put them off until all be assembled together at Capernaum all the while "perceived the thought not" (Luke, 9. 47; but now that they were "in the house." He questions them if they are put to the blush, conscious of towards each other which it had kindled. the whole question afresh, and at this Evangelist takes it up. The subject was the recent announcement of the Kingdom, 16. 19-28, the transfiguration of their especially the preference given to three that scene. 35. If any man desire to be a shall be last of all, and servant of all—*i. e.*, 'such: he must be prepared to take the rear place. See on ch. 10. 42-45. 36. And did—"a little child" (Matthew, 18. 2); but the same in both places, as also in Luke, 14. 10, him in the midst of them; and when he had his arms. This beautiful trait is men- tioned by the Evangelist alone. he said unto them, "let us go to Matthew (18. 3, 4) for the first answer:—"Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven:"—*q. d.*, "must be thorough; not only must the need to God in general, and from earthly things, but in particular, except ye be born that carnal ambition which still dwells in you, into that freedom from all such things ye see in this child, ye have neither part nor lot in it." in the kingdom at all; and he who in

this feature has most of the child, is highest there.' Whosoever, therefore, shall "humble himself as this little child, the same is greatest in the kingdom of heaven;" for he that is (willing to be) least among you all, the same shall be great" (Luke, 9. 49). And Whosoever shall receive one of such children—so manifesting the spirit unconsciously displayed by this child, in my name—from love to Me, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me. See on Matthew, 10. 40.

Incidental Rebuke of John for Exclusiveness (v. 38-41). 38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us: The link of connection here with the foregoing context lies, we apprehend, in the emphatic words which our Lord had just uttered, "in My name." 'O, interposes John—young, warm, but not sufficiently apprehending Christ's teaching in these matters—'that reminds me of something that we have just done, and we should like to know if we did right. We saw one casting out devils "in Thy name," and we forbade him, because he followeth not us. Were we right, or were we wrong?' Answer—'Ye were wrong! 'But we did it because he followeth not us?' 'No matter.' 39. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly—or, 'soon,' *i. e.*, 'readily,' speak evil of me. 40. For he that is not against us is on our part. Two principles of immense importance are here laid down: 'First, No one will readily speak evil of Me who has the faith to do a miracle in My name; and Second, If such a person cannot be supposed to be against us, ye are to hold him for us.' Let it be carefully observed that our Lord does not say this man should not have "followed them," nor yet that it was indifferent whether he did or not; but simply teaches how such a person was to be regarded, although he did not—*viz.*, as a reverer of His name and a promoter of His cause. 41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. See on Matthew, 10. 42.

Continuation of Teaching suggested by the Disciples' Strife (v. 42-50). What follows appears to have no connection with the incidental reproof of John, immediately preceding. As that had interrupted some important teaching, our Lord hastens back from it, as if no such interruption had occurred. 42. And whosoever shall offend one of these little ones that believe in me—or, shall cause them to stumble; referring probably to the effect which such unsavoury disputes as they had held would have upon the inquiring and hopeful who came in contact with them, leading to the belief that after all they were no better than others, it is better for him that a millstone were hanged about his neck. The word here is simply 'millstone,' without expressing of which kind. But in Matthew, 18. 6. it is the 'ass-turned' kind, far heavier than the small hand-mill turned by female slaves, as in Luke, 17. 35. It is of course the same which is meant here, and he were cast into the sea—meaning, that if by such a death that stumbling were prevented, and so its eternal consequences averted, it would be a happy thing for them. Here follows a striking verse in Matthew, 18. 7, "Woe unto the world because of offences!"—"There will be stumblings and falls and loss of souls enough from the world's treatment of disciples, without any addition from you; dreadful will be its doom in consequence; see that ye share not in it." "For it must needs be that offences come; but woe to that man by whom the offence cometh!" 'The struggle between light and darkness will inevitably cause stumblings, but not less guilty is he who wilfully makes any to

stumble.' 43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell. See Matthew, 5. 29, 30. The only difference between the words there and here is, that there they refer to impure inclinations; here, to an ambitious disposition, an irascible or quarrelsome temper, and the like: and the injunction is, to strike at the root of such dispositions and cut off the occasions of them. 47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire: 48. Where their worm dieth not, and the fire is not quenched. See on Matthew, 5. 20; and on the words "hell" and "hell-fire," or 'the hell of fire:' see on Matthew, 5. 22. The "unquenchableness" of this fire has already been brought before us, see on Matthew, 3. 12; and the awfully vivid idea of an undying worm, everlastingly consuming an unconsumable body, is taken from the closing words of the Evangelical prophet, Isaiah, 66. 24, which seem to have furnished the later Jewish Church with its current phraseology on the subject of future punishment (see LIGHTFOOT). 49. For every one shall be salted with fire, and every sacrifice shall be salted with salt. A difficult verse, on which much has been written—some of it to little purpose. "Every one" probably means 'Every follower of mine;' and the "fire" with which he "must be salted" probably means 'a fiery trial' to season him. (Y. Malachi, 3. 2. &c.) The reference to salting the sacrifice is of course to that maxim of the Levitical law, that every acceptable sacrifice must be sprinkled with salt, to express symbolically its soundness, sweetness, wholesomeness, acceptability. But as it had to be *roasted* first, we have here the further idea of a salting with fire. In this case, "every sacrifice," in the next clause, will mean, 'Every one who would be found an acceptable offering to God;' and thus the whole verse may perhaps be paraphrased as follows: 'Every disciple of Mine shall have a fiery trial to undergo, and every one who would be found an odour of a sweet smell, a sacrifice acceptable and well-pleasing to God, must have such a *salting*, like the Levitical sacrifices.' Another, but, as it seems to us, far-fetched as well as harsh, interpretation—suggested first, we believe, by MICHAELIS, and adopted by ALEXANDER—takes the "every sacrifice which must be salted with fire" to mean those who are "cast into hell," and the preservative effect of this salting to refer to the preservation of the lost not only in but by means of the fire of hell. Their reason for this is that the other interpretation changes the meaning of the "fire," and the characters too, from the lost to the saved, in these verses. But as our Lord confessedly ends His discourse with the case of His own true disciples, the transition to them in the preceding verse is perfectly natural; whereas to apply the preservative salt of the sacrifice to the preserving quality of hell-fire, is equally contrary to the symbolical sense of salt and the Scripture representations of future torment. Our Lord has still in His eye the unseemly jarrings which had arisen among the Twelve, the peril to themselves of allowing any indulgence to such passions, and the severe self-sacrifice which salvation would cost them. 50. Salt is good; but if the salt have lost his saltiness—its power to season what it is brought into contact with, wherewith will ye season it? How is this property to be restored? See on Matthew, 5. 13. Have salt in yourselves—'See to it that ye retain in yourselves those precious qualities that will make you a blessing to one another, and to all around you;' and—with respect to the miserable strife out of which all this discourse has sprung, in one concluding word—have peace one with another. This is repeated in 1 Thessalonians, 5. 13.

CHAPTER X.

Ver. 1-12. FINAL DEPARTURE FROM GALILEE—DYVORCK (=Matthew, 13. 1-13; Luke, 9. 51.) See on Matthew, 13. 1-12.

13-16. LITTLE CHILDREN BROUGHT TO CHRIST. (=Matthew, 19. 13-15; Luke, 18. 15-17.) See on Luke, 18. 15-17.

17-31. THE RICH YOUNG RULER (=Matthew, 19. 16-30; Luke, 18. 18-30.) See on Luke, 18. 18-30.

32-45. THIRD EXPLICIT AND STILL FULLER ANNOUNCEMENT OF HIS APPROACHING SUFFERING, DEATH, AND RESURRECTION—THE AMBITIOUS REQUEST OF JAMES AND JOHN, AND THE REPLY. (=Matthew, 20. 17-28; Luke, 18. 31-34.)

Third Announcement of His approaching Suffering, Death, and Resurrection (v. 32-34). 32. And they were in the way—or on the road, going up to Jerusalem—in Perea, and probably somewhere between Ephraim and Jericho, on the farther side of the Jordan, and to the north-east of Jerusalem. and Jesus went before them—as GROTIUS says, in the style of an intrepid Leader, and they were amazed—or 'struck with astonishment' at His courage in advancing to certain death, and as they followed, they were afraid—for their own safety. These artless, life-like touches—not only from an eye-witness, but one whom the noble carriage of the Master struck with wonder and awe—are peculiar to Mark, and give the second Gospel a charm all its own; making us feel as if we ourselves were in the midst of the scenes it describes. Well might the poet exclaim,

'The Saviour, what a noble fame

Was kindred in His breast,

When, hastening to Jerusalem,

He march'd before the rest!—*Comper.*

And he took again the twelve—referring to His previous announcements on this sad subject, and began to tell them what things should happen unto him—'were going to befall Him.' The word expresses something already begun but not brought to a head, rather than something wholly future. 33. Saying, Behold, we go up to Jerusalem—for the last time, and—"all things that are written by the prophets concerning the Son of man shall be accomplished" (Luke, 18. 31. the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles. This is the first express statement that the Gentiles would combine with the Jews in His death; the two grand divisions of the human race for whom He died thus taking part in crucifying the Lord of Glory, as WEBSTER & WILKINSON observe. 34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again. Singularly explicit as this announcement was, Luke (18. 34) says "they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." The meaning of the words they could be at no loss to understand, but their import in relation to His Messianic kingdom they could not penetrate; the whole prediction being right in the teeth of their preconceived notions. That they should have clung so tenaciously to the popular notion of an un suffering Messiah, may surprise us; but it gives inexpressible weight to their after-testimony to a suffering and dying Saviour.

Ambition Request of James and John—The Reply (v. 35-45). 35. And James and John, the sons of Zebedee, come unto him, saying, Matthew (20. 20) says their "mother came to Him with her sons, worshipping Him and desiring." &c. (Cf. Matthew, 27. 56, with ch. 18. 40) Salome was her name (ch. 18. 1). We cannot be sure with which of the parties the movement originated; but as our Lord, even in Matthew's

as the two places of highest honour in the Kingdom. The semblance of a plea for so royal a request might possibly have been in the fact that one of the two usually leaned east of Jesus, or sat next Him at meals, other was one of the favoured three. 38. said unto them, Ye know not what ye ask, is the reply to such a request, preferred at once, after the sad announcement just made of the cup that I drink of? To 'drink of' in Scripture a figure for getting one's fill good (Psalm 16. 6; 23. 5; 114. 13; Jeremiah, 31. 13; Revelation, 17. 6; John, 18. 11; Revelation, 19. 10; Revelation, 22. 17; Revelation, 22. 17). Cf. for the baptism that I am baptised with? (Cf. for the Psalm 42. 7.) The object of this question have been to try how far those two men were of the dignity to which they aspired; in the principle that he who is able to suffer his sake will be the nearest to Him in His Kingdom. And they said unto him, We can. Here we own their mother's petition for them; and doubtless they were perfectly professing their willingness to follow their Lord, they shall have to do it. As for James, he was of the apostles who was honoured, and was able to be baptised with his Master's blood (Acts, 12. 1. 3; while John, after all the persecutions to which the church was exposed from the Jews, and the struggles and sufferings occasioned by the triumph of the Gospel among the Gentiles, was the victim, after all the rest had got to bitter persecution in the evening of his life, the word of God and for the testimony of Christ. Yes, they were dear believers and knew it; and perhaps the foresight of would have to pass through, and the testimony He would yet receive from the cause of that gentleness which we wonder at in His reproof. And Jesus said Ye shall indeed drink of the cup that I drink of the baptism that I am baptised withal shall

is not Mine to give, save to them for whom it is prepared.' When therefore He says, "It is not mine to give" the meaning is, "I cannot give it as a favour to whomsoever I please, or on a principle of favouritism; it belongs exclusively to those for whom it is prepared," &c. And if this be His meaning, it will be seen how far our Lord is from disclaiming the right to assign to each his proper place in His Kingdom; that on the contrary, He expressly asserts it, merely announcing that the principle of distribution is quite different from what these petitioners supposed. Our Lord, it will be observed, does not deny the petition of James and John, or say they shall not occupy the place in His Kingdom which they now improperly sought:—for aught we know, that may be their true place. All we are sure of is, that their asking it was displeasing to Him "to whom all judgment is committed," and so was not fitted to gain their object, but just the reverse. (See what is taught in Luke, 14. 8-11.) One at least of these brethren, as ALFORD strikingly remarks, saw on the right and on the left hand of their Lord, as He hung upon the tree, the crucified thieves; and bitter indeed must have been the remembrance of this ambitious prayer at that moment. 41. And when the ten heard it, they began to be much displeased with James and John—or "were moved with indignation," as the same word is rendered in Matthew, 20. 24. The expression "began to be," which is of frequent occurrence in the Gospels, means that more passed than is expressed, and that we have but the result. And can we blame the ten for the indignation which they felt? Yet there was probably a spice of the old spirit of rivalry in it, which in spite of our Lord's recent lengthened, diversified and most solemn warnings against it, had not ceased to stir in their breasts. 42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule—are recognised or acknowledged as rulers, over the Gentiles exercise lordship over them; and their great ones exercise authority upon them—as superiors exercising an acknowledged authority over inferiors. 43. But so shall it not be among you; but whosoever will be great among you, shall be your minister—a subordinate servant. 44. And whosoever of you will be the chiefest—or

of right a place above all! As "the Word in the beginning with God." He was ministered unto; and as the risen Redeemer in our nature He now is ministered unto, "angels and authorities and powers being made subject unto Him" (1 Peter, 3. 22); but not for this came He hither. The Servant of all came to be the Servant of all; and His last act was the grandest Service ever beheld by the universe of God—"HE GAVE HIS LIFE A RANSOM FOR MANY!" "Many" is here to be taken, not in contrast with few or with all, but in opposition to one—the one Son of man for the many sinners.

46-52. BLIND BARTIMEUS HEALED. (=Matthew, 23. 29-34; Luke, 18. 35-43.) See on Luke, 18. 25-43.

CHAPTER XI.

Ver. 1-11. CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM, ON THE FIRST DAY OF THE WEEK. (=Matthew, 21. 1-9; Luke, 19. 29-40; John, 12. 12. 19.) See on Luke, 19. 29-40.

11-22. THE BARREN FIG TREE CURSED, WITH LESSONS FROM IT—SECOND CLEANSING OF THE TEMPLE, ON THE SECOND AND THIRD DAYS OF THE WEEK. (=Matthew, 21. 12-22; Luke, 19. 45-48.) 11. And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon—or 'surveyed' all things, and now the even-tide was come, he went out unto Bethany with the twelve. Thus briefly does our Evangelist dispose of this His first day in Jerusalem, after the triumphal entry. Nor do the Third and Fourth Gospels give us more light. But from Matthew (21. 19, 11, 14-16) we learn some additional and precious particulars, for which see on Luke, 19. 45-48. It was not now safe for the Lord to sleep in the City, nor, from the day of His Triumphal Entry, did He pass one night in it, save the last fatal one.

13-16. And his disciples heard it—and marked it. This is introduced as a connecting link, to explain plain what was afterwards to be said on the subject, as the narrative has to proceed to the other transactions of this day.

Second Cleansing of the Temple (v. 15-18). For exposition of this portion, see on Luke, 19. 45-48.

Lessons from the Cursing of the Fig Tree (v. 19-20). And in the morning—of Tuesday, the third of the week; He had slept, as during all this week at Bethany, as they passed by—going into Jerusalem again, they saw the fig tree dried up from the root; no partial blight, leaving life in the root; it was now dead, root and branch. In Matthew, it is said it withered away as soon as it was cursed. But the full blight had not appeared probably at once; and in the dusk perhaps, as they returned to Bethany, they had not observed it. The period with which Mark distinguishes the days is not served by Matthew, intent only on holding up truths which the incident was designed to teach. Matthew the whole is represented as taking place at once, just as the two stages of Jairus' daughter—dying and dead—are represented by him as one. The only difference is between a more summary and more detailed narrative, each of which only contrasts the other. 21. And Peter calling to remembrance unto him—satisfied that a miracle so very peculiar, not of blessing, as all His other miracles of cursing, could not have been wrought but some higher reference, and fully expecting to something weighty on the subject: Master, behold the fig tree which thou cursedst is withered away—connecting the two things as to show that he traced the death of the tree entirely to the curse of his

ICES THE SCRIBES. (=Matthew, 22, 15-46; 26-47.) The time of this Section appears to be the third day of Christ's last week—Tuesday, and introduces the subject by saying (22, 15), went the Pharisees and took counsel how they might entangle Him in His talk." 13. And they are to Him certain of the Pharisees—"their disciples; Matthew; probably young and zealous in that hardening school, and of the Herodians. See on Matthew, 23, 16. In Luke, 20, 20, the tools are called "spies, which should smother themselves just for 'righteous' men, that they might hold of His words, that so they might entangle Him unto the power and authority of the Law." Their plan, then, was to entrap Him in an expression which might be construed as an affront to the Roman government; and so themselves being notoriously discontented with the Roman yoke.

14. And when they were saying unto him, Master—or 'teacher'—we know thee to be a Jew, and carest for no man; for thou regardest the person of men, but teachest the way of God in vain. By such flattery—though they said only that they hoped to throw Him off His guard. Is it a tribute to Caesar, or not? It was the civil tax paid by all enrolled in the 'Census.' See on Matthew, 17, 25. 15. Shall we give, or shall we not give? knowing their hypocrisy—"their wickedness" (Matthew, 22, 18; "their craftiness" Luke, 20, 23). The wiles of their hearts took the form of craft, and they did not feel—an anxious desire to avoid a matter which to a scrupulous Jew seemed a question of some difficulty. See Luke through this, He said unto them, Why say ye me—"hypocrites!" bring me a penny that I may give thee the tribute money" (Matthew, 22, 19). They brought it. And he saith unto them, Whose image is stamped upon the coin, and superscribed words encircling it on the obverse side? He said unto him, Caesar's. 17. And Jesus answered them, Render to Caesar the things that are Caesar's.

Putting it in this general form, it was intended for sedition itself to dispute it, and yet it was the snare, and to God the things that are His. How much is there in this profound but to the tantalizing addition to the maxim, and how arguable is the whole for fulness, brevity, clearness! and they marvelled at him—"at His wisdom, and held their peace" (Luke, 20, 26, "and they went their way" (Matthew, 22, 22).

18. Then come unto him Sadducees, which say there is no resurrection—nor angel nor spirit" (Acts, 23, 7). They were materialists of the day. See on Acts, 23, 7, and read him saying, 19-22. Master, Moses wrote unto Aaron, saying, 23, 5, If a man's brother die, and he have no wife, thou shalt marry unto him, and he shall beget unto him, that his name may not be blotted out of Israel. And the seven had her, as seed; last of all the woman died also. 23. In resurrection therefore when they shall rise... 24. Do not therefore err, because ye know not the Scriptures—nor the power of God? For in the resurrection, neither is marriage, nor is given in marriage—neither can they be married (Luke, 20, 36). Marriage is ordained to continue the human family, but as there will be no more death in the future state, this too will cease. But as are the angels which are spirits. In Luke it is "equal unto the angels;" but subject to death and resurrection, we are not equal to extend the equality here taught between one point—the immortality of their nature. The final clause is added in Luke—"and are the children of God"—not in respect of character, which

is not here spoken of, but of nature—"being the children of the resurrection," as rising to an undecaying existence (Romans, 8, 21, 23), and so being the children of their Father's immortality (1 Timothy, 6, 16). 26. And as touching the dead, that they rise; have ye not read in the book of Moses—"even Moses" (Luke, 20, 37), whom they had just quoted for the purpose of entangling Him, how in the bush God spake unto him—either 'at the bush,' as the same expression is rendered in Luke, 20, 37, i.e., when he was there; or 'in the (section of his history regarding the) bush.' The structure of our verse regarding the latter sense, which is not unusual, saying (Exodus, 3, 6, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27. He is not the God of the dead, but (the God) of the living—not 'the God of dead but (the God) of living persons.' The word in brackets is almost certainly an addition to the genuine text, and critical editors exclude it. "For all live unto Him" (Luke, 20, 38)—'in His view,' or 'in His estimation.' This last statement—found only in Luke—though adding nothing to the argument, is an important additional illustration. It is true, indeed, that to God no human being is dead or ever will be, but all mankind sustain an abiding conscious relation to Him; but the "all" here mean "those who shall be accounted worthy to obtain that world." These sustain a gracious covenant-relation to God which cannot be dissolved. (Of Romans, 6, 10, 11.) In this sense our Lord affirms that for Moses to call the Lord the "God" of His patriarchal servants, if at that moment they had no existence, would be unworthy of Him. He "would be ashamed to be called their God, if He had not prepared for them a city" (Hebrews, 11, 16). It was concluded by some of the early Fathers, from our Lord's resting His proof of the Resurrection on such a passage as this, instead of quoting some much clearer testimonies of the Old Testament, that the Sadducees, to whom this was addressed, acknowledged the authority of no part of the Old Testament but the Pentateuch; and this opinion has held its ground even till now. But as there is no ground for it in the New Testament, so Josephus is silent upon it; merely saying that they rejected the Pharisaic traditions. It was because the Pentateuch was regarded by all classes as the fundamental source of the Hebrew Religion, and all the succeeding books of the Old Testament but as developments of it, that our Lord would show that even there the doctrine of the Resurrection was taught. And all the rather does He select this passage, as being not a bare annunciation of the doctrine in question, but as expressive of that glorious truth out of which the Resurrection springs. "And when the multitude heard this (says Matthew, 22, 33), they were astonished at His doctrine." "Then (adds Luke, 20, 36, 40) certain of the scribes answering said, Master—"Teacher," "thou hast well said"—enjoying His victory over the Sadducees. "And after that they durst not ask Him any [question at all]—neither party could; both being for the time utterly foiled.

The Great Commandment (v. 28-34). "But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together" (Matthew, 22, 34). 28. And one of the scribes—"a lawyer," says Matthew (22, 35); i.e., a teacher of the law, came, and having heard them reasoning together, and perceiving that he had answered them well, asked him—manifestly in no bad spirit. When Matthew therefore says he came "tempting," or "trying him," as one of the Pharisaic party who seemed to enjoy the defeat He had given to the Sadducees, we may suppose that though somewhat priding himself upon his insight into the law, and not indisposed to measure his knowledge with One in whom he had not yet learned

to believe, he was nevertheless an honest-hearted, fair disputant. Which is the first commandment of all—first in importance; the primary, leading commandment, the most fundamental one. This was a question which, with some others, divided the Jewish teachers into rival schools. Our Lord's answer is in a strain of respect very different from what He showed to cavillers—ever observing His own direction. "Give not that which is holy to the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you" (Matthew, 7. 6). 29. And Jesus answered him, The first of all the commandments is. The readings here vary considerably. TISCHENDORF and TREVELLER read simply, 'the first is' and they are followed by MEYER and ALFORD. But though the authority for the precise form of the received text is slender, a form almost identical with it seems to have most weight of authority. Our Lord here gives His explicit sanction to the distinction between commandments of a more *fundamental* and *primary* character, and commandments of a more *dependent* and *subordinate* nature; a distinction of which it is confidently asserted by a certain class of critics that the Jews knew nothing, that our Lord and his apostles nowhere lay down, and which has been invented by Christian divines. (Cf. Matthew, 23. 23.) Hear, O Israel; the Lord our God is one Lord. This every devout Jew recited twice every day, and the Jews do it to this day; thus keeping up the great ancient national protest against the polytheisms and pantheisms of the heathen-world: it is the great utterance of the national faith in One Living and Personal God—"ONE JEHOVAH!" 30. And thou shalt. We have here the language of law, expressive of God's claims. What then are we here bound down to do? One word is made to express it. And what a word! Had the essence of the divine law consisted in *deeds*, it could not possibly have been expressed in a single word; for no one deed is comprehensive of all others embraced in the law. But as it consists in an *affection of the soul*, one word suffices to express it—but only one. *Fear*, though due to God and enjoined by Him, is limited in its sphere and distant in character. *Trust*, *Hope*, and the like, though essential features of a right state of heart towards God, are called into action only by *personal necessity*, and so are—in a good sense, it is true, but still are properly—*selfish* affections; that is to say, they have respect to *our own well-being*. But LOVE is an *all-inclusive* affection, embracing not only every other affection proper to its Object, but all that is proper to be done to its Object; for as love spontaneously seeks to please its Object, so, in the case of men to God, it is the native well-spring of a voluntary obedience. It is, besides, the most *personal* of all affections. One may fear an *event*, one may hope for an *event*, one may rejoice in an *event*; but one can love only a *Person*. It is the *tenderest*, the most *useful*, the most *divine* of all affections. Such, then, is the affection in which the essence of the divine law is declared to consist—Thou shalt love. We now come to the glorious Object of that demanded affection. Thou shalt love the Lord, thy God—*i. e.* Jehovah, the Self-Existent One, who has revealed Himself as the "I AM," and there is "none else;" who, though by his name JEHOVAH apparently at an unapproachable distance from His finite creatures, yet bears to *Thee* a real and definite relationship, out of which arises *His claim* and *Thy duty*—of LOVE. But with what are we to love Him? Four things are here specified. First, "Thou shalt love the Lord thy God" with thy heart. This sometimes means 'the whole inner man' (as Proverbs, 4. 23); but that cannot be meant here; for then the other three particulars would be superfluous. Very

often it means 'our emotional nature'—the seat of *feeling* as distinguished from our intellectual nature or the seat of *thought*, commonly called the "mind" (as in Philipians, 4. 7). But neither can this be the sense of it here; for here the heart is distinguished both from the "mind" and the "soul." The "heart," then, must here mean the *sincerity* of both the thoughts and the feelings; in other words, '*uprightness*' or '*true-heartedness*,' as opposed to a hypocritical or *divided* affection. But next, "Thou shalt love the Lord thy God" with thy soul. This is designed to command our emotional nature: 'Thou shalt put *feeling* or *strength* into thine affection.' Further, "Thou shalt love the Lord thy God" with thy mind. This commands our intellectual nature: 'Thou shalt put *intelligence* into thine affection'—in opposition to a blind devotion, or mere *devotionism*. Lastly, "Thou shalt love the Lord thy God" with thy strength. This commands our energies: 'Thou shalt put *industry* into thine affection'—"Do it with thy might" (Ecclesiastes, 9. 10). Taking these four things together, the command of the Law is, 'Thou shalt love the Lord thy God with *all thy powers*—with a *sincere*, a *fervent*, an *intelligent*, an *energetic* love.' But this is not all that the Law demands. God will have all these qualities in their most perfect exercise. "Thou shalt love the Lord thy God," says the Law, "with *all thy heart*," or, with perfect sincerity; "Thou shalt love the Lord thy God with *all thy soul*," or, with the utmost fervour; "Thou shalt love the Lord thy God with *all thy mind*," or, in the fullest exercise of an enlightened reason; and "Thou shalt love the Lord thy God with *all thy strength*," or, with the whole energy of our being! So much for the First Commandment. 31. And the second is like—"unto it" (Matthew, 22. 39); as demanding the same affection, and only the extension of it, in its proper measure, to the creatures of Him whom we thus love—our *brethren* in the participation of the same nature, and *neighbours*, as connected with us by ties that render each dependent upon and necessary to the other. Thou shalt love thy neighbour as thyself. Now, as we are not to love ourselves supremely, this is virtually a command, in the first place, *not to love* our neighbour with all our heart and soul and mind and strength. And thus it is a condemnation of the idolatry of the creature. Our supreme and uttermost affection is to be reserved for God. But as *accuracy* as ourselves we are to love all mankind, and with the *same readiness* to do and suffer for them as we should reasonably desire them to show to us. The golden rule Matthew, 7. 12 is here our best interpreter of the nature and extent of these claims. There is none other commandment greater than these—or, as in Matthew, 22. 40, "On these two commandments hang all the Law and the Prophets" (see on Matthew, 5. 17). It is as if He had said, "This is all Scripture in a nutshell; the whole law of human duty in a portable, pocket form." Indeed, it is so simple that a child may understand it, so brief that all may remember it, so *comprehensive* as to embrace all possible cases. And from its very nature it is *unchangeable*. It is inconceivable that God should require from his rational creatures anything *less*, or in substance anything *else*, under any *dispensation*, in any *world*, at any *period* throughout eternal duration. He cannot but claim this—all this—alike in *heaven*, on *earth*, and in *hell*! And this incomparable summary of the Divine Law belonged to the *Jewish Religion*! As it shines in its own self-evidencing splendour, so it reveals its own true source. The Religion from which the world has received it could be none other than a *God-given Religion*! 32. And the scribes said unto him, Well, Master—Teacher, thou hast said the truth: for there is one [God]; and there is none other but he.

line text here seems clearly to have been, is one." without the word "God," and so all critical editors and expositors read. 33. We give him with all the heart... and to love his name as himself, is more than all whole burnt offerings—more, &c., than all positive institutions—hereby showing insight into the essential difference between what is *moral* and in its own *enjoyable*, and what is obligatory only *enjoined* and only so long as *enjoined*. 34. And Jesus saw that he answered discreetly—rather, *ably*, or "sensibly;" not only in a good spirit, a promising measure of insight into spiritual things said unto him, Thou art not far from the kingdom—for he had but to follow out a little further seemed sincerely to own, to find his way to the Kingdom. He needed only the experience of eminent scribe who at a later period said, *now that the law is spiritual, but I am carnal, fleshly*: who exclaimed, "O wretched man that I am! Who shall deliver me?" but who added, "O God through Jesus Christ!" (Romans, 7, 14). Perhaps among the "great company of the Jews and other Jewish ecclesiastics who were gathered to the faith," almost immediately after the Pentecost (Acts, 2, 7) this upright lawyer was one of the first to enter the Kingdom of God. It may be never entered it. And no man after that time asked any question—all feeling that they were asking for Him, and that it was vain to enter the Kingdom of God without Him.

Rebukes the Pharisees regarding David (v. 25-37). Jesus answered and said, while he taught in the temple, "while the Pharisees were gathered round him." (Matthew, 22, 41). How say the scribes that the son of David?—How come they to give it to the Messiah is to be the son of David? In 27, Jesus asks them, "What think ye of the son of the promised and expected Messiah? son is He (to be)? They say unto Him, of David." The sense is the same. "He to whom, How then doth David in spirit call him?" (Matthew, 22, 42, 43.) 36. For David said by the Holy Ghost (Psalm 110, 1), The Lord said, Sit thou on my right hand, till I make thine enemies thy footstool. 37. David therefore himself inquired, and whence is he then his son? There is no solution of this difficulty. Messiah is superior to David as his son according to the Kingdom of God; David is himself a subject, not the sovereign. The Human and Divine natures of Christ, spirituality of His kingdom—of which the earthly sovereigns are honoured if they be worthy to be its subjects—furnish the only solution of this puzzle. And the common people—or, 'the crowd,' heard Him gladly. "And no man would answer Him a word; neither durst any man that day forth ask Him any more question." (Matthew, 22, 46).

Rebukes Denounced (v. 38-40). 38. And he said in his doctrine—rather, 'in His teaching;' that this was but a specimen of an extended series, which Matthew gives in full (ch. 23, 1-36). (29, 45) this was "in the audience of all he said unto his disciples." Beware of the high love—or 'like' to go in long clothing (see Rev. 19, 8), and (love) salutations in the market. And the chief seats in the synagogues, and the chief rooms, or positions, at feasts. See on distinction, Luke, 14, 7; and on Matthew, 23, 6-7. Which devour widows' houses, and for a pretence long prayers: these shall receive greater damnation. They took advantage of their helpless condition, of a confident character, to obtain possession

of their property, while by their "long prayers" they made them believe they were raised far above "filthy lucre." So much the "greater damnation" awaited them. (Cf. Matthew, 23, 33.) A life-like description of the Roman clergy, the true successors of "the scribes."

41-44. THE WIDOW'S TWO MITES. (=Luke, 21, 1-4.) See on Luke, 21, 1-4.

CHAPTER XIII.

Ver. 1-37. CHRIST'S PROPHECY OF THE DESTRUCTION OF JERUSALEM, AND WARNINGS SUGGESTED BY IT TO PREPARE FOR HIS SECOND COMING. (=Matthew, 24, 1-51; Luke, 21, 5-36.) Jesus had uttered all His mind against the Jewish ecclesiastics, exposing their character with withering plainness, and denouncing, in language of awful severity, the judgments of God against them for that unfaithfulness to their trust which was bringing ruin upon the nation. He had closed this His last public Discourse (Matthew, 23,) by a passionate Lamentation over Jerusalem, and a solemn Farewell to the Temple. "And (says Matthew, 24, 1) Jesus went out, and departed from the temple"—never more to re-enter its precincts, or open His mouth in public teaching. *With this act ended His public ministry.* As He withdrew, says OLSHAUSEN, the gracious presence of God left the sanctuary; and the Temple, with all its service, and the whole theocratic constitution, was given over to destruction. What immediately followed is, as usual, most minutely and graphically described by our Evangelist. 1. And as he went out of the temple, one of his disciples said unto him. The other Evangelists are less definite. "As some spake," says Luke: "His disciples came to Him," says Matthew. Doubtless it was the speech of one, the mouth-piece, likely, of others. Master—'Teacher,' see what manner of stones and what buildings are here—wondering, probably, how so massive a pile could be overthrown, as seemed implied in our Lord's last words regarding it. JOSEPHUS, who gives a minute account of the wonderful structure, speaks of stones forty cubits long (*Jewish War*, v. 5, 1.), and says the pillars supporting the porches were twenty-five cubits high, all of one stone, and that the whitest marble (*ib.*, v. 5, 2). Six days' battering at the walls, during the siege, made no impression upon them (*ib.*, vi. 4, 1). Some of the under-building, yet remaining, and other works, are probably as old as the first temple. 2. And Jesus answering said unto him, Seeest thou these great buildings? 'Ye call my attention to these things? I have seen them. Ye point to their massive and durable appearance: now listen to their fate.' there shall not be left—"left here" (Matthew, 24, 2). one stone upon another, that shall not be thrown down. Titus ordered the whole city and temple to be demolished (*JOSEPHUS, J. W.*, vii. 1, 1.); Eleazar wished they had all died before seeing that holy city destroyed by enemies' hands, and before the temple was so profanely dug up (*ib.*, vii. 8, 7). 3. And as he sat upon the mount of Olives, over against the temple. On their way from Jerusalem to Bethany they would cross mount Olivet; on its summit He seats Himself, over against the temple, having the city all spread out under His eye. How graphically is this set before us by our Evangelist. Peter and James and John and Andrew asked him privately. The other Evangelists tell us merely that "the disciples" did so. But Mark not only says it was four of them, but names them; and they were the first *quaternion* of the Twelve. 4. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?—"and what shall be the sign of thy coming, and of the end of the world?" They no doubt looked upon the date of all these things as one and the same, and their notions of the things themselves were as confused as of the times

of them. Our Lord takes His own way of meeting their questions.

Prophecies of the Destruction of Jerusalem v. 1-31: 5. And Jesus answering them began to say, Take heed lest any man deceive you: 6. For many shall come in my name, saying, I am [Christ] (see Matthew, 24. 5:—"and the time draweth nigh" Luke, 21. 8:—"that is, the time of the kingdom in its full splendour. and shall deceive many." "Go ye not therefore after them" (Luke, 21. 8). The reference here seems not to be to pretended Messiahs, deceiving those who rejected the claims of Jesus, of whom indeed there were plenty—for our Lord is addressing His own genuine disciples—but to persons pretending to be Jesus Himself, returned in glory to take possession of His kingdom. This gives peculiar force to the words, "Go ye not therefore after them." 7. And when ye shall hear of wars and rumours of wars, be ye not troubled—see on v. 13. and compare Isaiah, 8. 11-14, for such things must needs be; but the end shall not be yet. In Luke (21. 9:—"the end is not by and by," or 'immediately.' Worse must come before all is over. 8. These are the beginnings of sorrows—"of travail-pangs," to which heavy calamities are compared. (See Jeremiah, 4. 31, &c.) The annals of Tacitus tell us how the Roman world was convulsed, before the destruction of Jerusalem, by rival claimants of the imperial purple. 9. But take heed to yourselves: for—"before all these things" (Luke, 21. 12; i.e., before these public calamities come, they shall deliver you up to councils; and in the synagogues ye shall be beaten. These refer to ecclesiastical proceedings against them, and ye shall be brought before rulers and kings—before civil tribunals next, for my sake, for a testimony against them—rather "unto them"—to give you an opportunity of bearing testimony to Me before them. In the Acts of the Apostles we have the best commentary on this announcement. (Cf. Matthew, 10. 17, 18.) 10. And the gospel must first be published among all nations—"for a witness, and then shall the end come" (Matthew, 24. 14:—"God never sends judgment without previous warning; and there can be no doubt that the Jews, already dispersed over most known countries, had nearly all heard the Gospel "as a witness," before the end of the Jewish state. The same principle was repeated and will repeat itself "the end." 11. But when they shall lead you, and deliver you up, take no thought beforehand—"be not anxious beforehand," what ye shall speak, neither do ye premeditate: "Be not filled with apprehension, in the prospect of such public appearances for Me, lest ye should bring discredit upon My name, nor think it necessary to prepare beforehand what ye are to say," but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. See on Matthew, 10. 19, 20. 13. And ye shall be hated of all men for my name's sake. Matthew 24. 12 adds this important intimation: "And because iniquity shall abound, the love of many"—of the many, or "of the most," i.e., of the generality of professed disciples—"shall wax cold." Sad illustrations of the effect of abounding iniquity in cooling the love even of faithful disciples we have in the *Epistle of James*, written about the period here referred to, and too frequently ever since, but he that shall endure unto the end, the same shall be saved. See on Matthew, 10. 21, 22; and cf. Hebrews, 10. 35, 39, which is a manifest allusion to these words of Christ; also Revelation, 2. 10. Luke adds these re-assuring words: "But there shall not an hair of your heads perish" 3. 18. Our Lord had just said (Luke, 21. 16) that they should be *put to death*; showing that this precious promise is far above immunity from mere bodily harm, and furnishing a key to the right interpretation of Psalm 91, and such like. 14. But when ye shall see—"Jerusalem compassed by armies"—by encamped armies; in other words, when

ye shall see it besieged, and the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not—i.e., as explained in Matthew (24. 15), "standing in the holy place," (let him that readeth—readeth that prophecy, understand.) That "the abomination of desolation" here alluded to was intended to point to the Roman ensigns, as the symbols of an idolatrous, and so unclean Pagan power, may be gathered by comparing what Luke says in the corresponding verse (21. 20; and commentators are agreed on it. It is worthy of notice, as confirming this interpretation, that in 1 Maccabees, 1. 54—which, though Apocryphal Scripture, is authentic history—the expression of Daniel is applied to the idolatrous profanation of the Jewish altar by Antiochus Epiphanes, then is: them that be in Judaea flee to the mountains. The ecclesiastical historian, Eusebius, early in the fourth century, tells us that the Christians fled to Pella, at the northern extremity of Perea, being "prophetically directed"—perhaps by some prophetic intimation more explicit than this, which would be their chart—and that thus they escaped the predicted calamities by which the nation was overwhelmed. 15. And let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house:—i.e., let him take the outside flight of steps from the roof to the ground; a graphic way of denoting the extreme urgency of the case, and the danger of being tempted, by the desire to save his property, to delay till escape should become impossible. 16. And let him that is in the field not turn back again for to take up his garment. 17. But was to them—or, 'alas for them,' that are with child, and to them that give suck in those days—in consequence of the aggravated suffering which those conditions would involve. 18. And pray ye that your flight be not in the winter—making escape perilous, or tempting you to delay your flight. Matthew (24. 20) adds, "neither on the Sabbath day," when, from fear of a breach of its sacred rest, they might be induced to remain. 19. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. Such language is not unusual in the Old Testament with reference to tremendous calamities. But it is matter of literal fact, that there was crowded into the period of the Jewish War an amount and complication of suffering perhaps unparalleled; as the narrative of JOSEPHUS, examined closely and arranged under different heads, would show. 20. And except that the Lord and shortened these days, no flesh—i.e., no human life—should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days. But for this merciful "shortening," brought about by a remarkable concurrence of causes, the whole nation would have perished, in which there yet remained a remnant to be afterwards gathered out. This portion of the prophecy closes, in Luke, with the following vivid and important glance at the subsequent fortunes of the chosen people: "And they shall fall by the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" Luke, 21. 24). The language as well as the idea of this remarkable statement is taken from Daniel, 9. 10, 13. What, then, is its import here? It implies, first, that a time is coming when Jerusalem shall cease to be "trodden down of the Gentiles;" which it was then by Pagan, and since and till now is by Mohammedan unbelievers; and next, it implies that the period when this treading down of Jerusalem by the Gentiles is to cease will be when "the times of the Gentiles are fulfilled" or "completed." But what does this mean? We may gather the meaning of it from Romans, 11. in which the divine purposes and procedure towards the chosen people from first to last are treated in detail. In v. 25 of that chapter, these words of our

Lord are thus reproduced: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." See the exposition of that verse, from which it will appear that—"till the fulness of the Gentiles be come in"—or, in our Lord's phraseology, "till the times of the Gentiles be fulfilled"—does not mean 'till the general conversion of the world to Christ,' but 'till the Gentiles have had their full time of that place in the Church which the Jews had before them.' After that period of *Gentilium*, as before of *Judæiam*, "Jerusalem" and Israel, no longer "trodden down by the Gentiles" but "grafted into their own olive tree," shall constitute, with the believing Gentiles one Church of God, and fill the whole earth. What a bright vista does this open up! 21. And thus, if any man shall say to you, lo, here is Christ: or, lo, [he is] there; believe him not. So Luke, 17. 23. No one can read *Josephus's* account of what took place before the destruction of Jerusalem without seeing how strikingly this was fulfilled. To assume, if it were possible, even the elect—implying that this, though all but done, will prove impossible. What a precious assurance! *1. Thessalonians*, 2. 9-12. 23. But take ye heed: behold, I have foretold you all things. He had just told them that the seduction of the elect would prove impossible; but since this would be all but accomplished, He bids them be on their guard, as the proper means of averting that catastrophe. In *Matthew* (24. 26-28) we have some additional particulars: "Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." See on Luke, 17. 24, 25. "For wheresoever the carcass is, there will the eagles be gathered together." See on Luke, 17. 37. 24. But in those days, after that tribulation—"Immediately after the tribulation of those days" (*Matthew*, 24. 29); the sun shall be darkened, and the moon shall not give her light. 25. And the stars of heaven shall fall—"and upon the earth distress of nations, with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (*Luke*, 21. 25, 26), and the powers that are in heaven shall be shaken. Though the grandeur of this language carries the mind over the head of all periods but that of Christ's Second Coming, nearly every expression will be found used of the Lord's coming in terrible national judgments: as of Babylon (*Isaiah*, 13. 9-13); of Idumea (*Isaiah*, 34. 1, 2, 4, 8-10); of Egypt (*Ezekiel*, 32. 7, 8); compare also *Psalms* 18. 7-15; *Isaiah*, 24. 1, 17-19; *Joel*, 2. 10, 11, &c. We cannot therefore consider the mere strength of this language a proof that it refers exclusively or primarily to the precursors of the final day, though of course in "that day" it will have its most awful fulfilment. 26. And then shall they see the Son of man coming in the clouds with great power and glory. In *Matthew*, 24. 30, this is given most fully: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man," &c. That this language finds its highest interpretation in the Second Personal Coming of Christ, is most certain. But the question is, whether that be the primary sense of it as it stands here? Now if the reader will turn to *Daniel*, 7. 13, 14, and connect with it the preceding verses, he will find, we think, the true key to our Lord's meaning here. There the powers that oppressed the Church—symbolized by rapacious wild beasts—are summoned to the bar of the great God, who as the Ancient of days seats Himself, with His scepter, on a burning Throne; thousand thousands

ministering to Him, and ten thousand times ten thousand standing before Him. "The judgment is set, and the books are opened." Who that is guided by the mere words would doubt that this is a description of the Final Judgment? And yet nothing is clearer than that it is not, but a description of a vast temporal judgment, upon organized bodies of men, for their incurable hostility to the kingdom of God upon earth. Well, after the doom of these has been pronounced and executed, and room thus prepared for the unobstructed development of the kingdom of God over the earth, what follows? "I saw in the night visions, and behold, one like the SON OF MAN came with the clouds of heaven, and came to the Ancient of days, and they (the angelic attendants) brought Him near before Him." For what purpose? To receive investiture in the kingdom, which, as Messiah, of right belonged to Him. Accordingly, it is added, "And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Comparing this with our Lord's words, He seems to us, by "the Son of man" (on which phrase, see on *John*, 1. 51) coming in the clouds with great power and glory," to mean, that when judicial vengeance shall once have been executed upon Jerusalem, and the ground thus cleared for the unobstructed establishment of His own kingdom, His true royal claims and rights would be visibly and gloriously asserted and manifested. See on *Luke*, 9. 28 (with its parallels in *Matthew* and *Mark*), in which nearly the same language is employed, and where it can hardly be understood of anything else than the full and free establishment of the kingdom of Christ on the destruction of Jerusalem. But what is that "sign of the Son of man in heaven?" Interpreters are not agreed. But as before Christ came to destroy Jerusalem some appalling portents were seen in the air, so before His Personal appearing it is likely that something analogous will be witnessed, though of what nature it would be vain to conjecture. 27. And then shall he send his angels—"with a great sound of a trumpet" (*Matthew*, 24. 31), and shall gather together his elect, &c. As the tribes of Israel were anciently gathered together by sound of trumpet *Exodus*, 19. 15, 16, 19; *Leviticus*, 23. 24; *Psalms* 81. 3-5), so any mighty gathering of God's people, by divine command, is represented as collected by sound of trumpet (*Isaiah*, 27. 13; cf. *Revelation*, 11. 15); and the ministry of angels, employed in all the great operations of Providence, is here held forth as the agency by which the present assembling of the elect is to be accomplished. LIGHTFOOT thus explains it: "When Jerusalem shall be reduced to ashes, and that wicked nation cut off and rejected, then shall the Son of man send His ministers with the trumpet of the Gospel, and they shall gather hither the several nations, from the four corners of heaven: so that God shall not want a Church, although that ancient people of His be rejected and cast off; but that ancient Jewish Church being destroyed, a new Church shall be called out of the Gentiles." But though something like this appears to be the primary sense of the verse, in relation to the destruction of Jerusalem, no one can fail to see that the language swells beyond any gathering of the human family into a Church upon earth, and forces the thoughts onward to that gathering of the Church "at the last trump," to meet the Lord in the air, which is to wind up the present scene. Still, this is not in our judgment, the direct subject of the prediction; for the next verse limits the whole prediction to the generation then existing. 28. Now learn a parable of the fig tree—"Now from the fig tree learn the parable," or the high lesson which this teaches: When her branch is yet tender, and putteth forth leaves—"its

leaves.' 29. So ye, in like manner, when ye shall see these things come to pass—rather, 'coming to pass,' know that it—"the kingdom of God" (Luke, 21. 31), is nigh, even at the doors—that is, the full manifestation of it; for till then, it admitted of no full development. In Luke (21. 28) the following words precede these: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh"—their redemption, in the first instance certainly, from Jewish oppression (1 Thessalonians, 2. 14-16; Luke, 11. 52); but in the highest sense of these words, redemption from all the oppressions and miseries of the present state at the Second Appearing of the Lord Jesus. 30. Verily I say unto you, that this generation shall not pass till all these things be done—or "fulfilled" (Matthew, 24. 34; Luke, 21. 32). Whether we take this to mean that the whole would be fulfilled within the limits of the generation then current, or, according to a usual way of speaking, that the generation then existing would not pass away without seeing a *beginning* fulfilment of this prediction, the facts entirely correspond. For either the whole was fulfilled in the destruction accomplished by Titus, as many think; or if we stretch it out, according to others, till the thorough dispersion of the Jews a little later, under Adrian, every requirement of our Lord's words seems to be met. 31. Heaven and earth shall pass away; but my words shall not pass away—the strongest possible expression of the divine authority by which He spake; not as Moses or Paul might have said of their own inspiration, for such language would be unsuitable in any merely human mouth.

Warnings to Prepare for the Coming of Christ Suggested by the foregoing Prophecy (v. 32-37). It will be observed that, in the foregoing prophecy, as our Lord approaches the crisis of the day of vengeance on Jerusalem, and redemption for the Church—at which stage the analogy between that and the day of final vengeance and redemption waxes more striking—His language rises and swells beyond all temporal and partial vengeance, beyond all earthly deliverances and enlargements, and ushers us resistlessly into the scenes of the final day. Accordingly, in these six concluding verses it is manifest that preparation for "THAT DAY" is what our Lord designs to inculcate. 32. But of that day and that hour—i.e., the precise time, knoweth no man—*it*, 'no one,' no, not the angels which are in heaven, neither the Son, but the Father. This very remarkable statement regarding "the Son" is peculiar to Mark. Whether it means that the Son was *not* at that time in possession of the knowledge referred to, or simply that it was not among the things which He had received to communicate—has been matter of much controversy even amongst the firmest believers in the proper Divinity of Christ. In the latter sense it was taken by some of the most eminent of the ancient Fathers, and by LUTHER, MELANCTHON, and most of the elder Lutherans; and it is so taken by BENGL, LANGE, WEBSTER & WILKINSON, CHRYSOSTOM, and others understood it to mean that as *Man* our Lord was ignorant of this. It is taken literally by CALVIN, GROTIUS, DE WETTE, MEYER, FRITZSCHE, STIER, ALFORD, and ALEXANDER. 33. Take ye heed, watch and pray; for ye know not when the time is. 34. [For the Son of man is] as a man taking a far journey, &c. The idea thus far is similar to that in the opening part of the parable of the talents (Matthew, 25. 14, 16), and commanded the porter—or 'the gate-keeper,' to watch—pointing to the official duty of the ministers of religion to give warning of approaching danger to the people. 35. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning—an allusion to the four Roman watches of the night. 36. Last, coming suddenly, he find you sleeping. See on Luke, 12.

35-40, 42-46. 37. And what I say unto you—this Discourse, it will be remembered, was delivered in private, I say unto all, Watch—anticipating and requiring the diffusion of His teaching by them amongst all His disciples, and its perpetuation through all time.

CHAPTER XIV.

Ver. 1-11. THE CONSPIRACY OF THE JEWISH AUTHORITIES TO PUT JESUS TO DEATH—THE SUFFER AND THE ANOINTING AT BETHANY—JUDAS AGREES WITH THE CHIEF PRIESTS TO BETRAY HIS LORD. (= Matthew, 26. 1-16; Luke, 22. 1-6; John, 12. 1-11.) The events of this Section appeared to have occurred on the fourth day of the Redeemer's Last Week—the Wednesday.

Conspiracy of the Jewish Authorities to Put Jesus to Death (v. 1, 2). 1. After two days was the feast of the passover, and of unleavened bread. The meaning is, that two days after what is about to be mentioned the Passover would arrive; in other words, what follows occurred two-days before the feast, and the chief priests and the scribes sought how they might take him by craft, and put him to death. From Matthew's fuller account (ch. 26.) we learn that our Lord announced this to the Twelve as follows, being the first announcement to them of the precise time: "And it came to pass, when Jesus had finished all these sayings"—referring to the contents of ch. 24., 25., which He delivered to His disciples; His public ministry being now closed: from His prophetic He is now passing into His Priestly office, although all along Himself took our infirmities and bare our sicknesses—"He said unto His disciples, Ye know that after two days is [the feast of] the Passover, and the Son of man is betrayed to be crucified." The first and the last steps of his final sufferings are brought together in this brief announcement of all that was to take place. The Passover was the first and the chief of the three great annual festivals, commemorative of the redemption of God's people from Egypt, through the sprinkling of the blood of a lamb divinely appointed to be slain for that end; the destroying angel, "when he saw the blood, passing over" the Israelitish houses, on which that blood was seen, when he came to destroy all the first born in the land of Egypt (Exodus, 12.)—bright typical foreshadowing of the great sacrifice, and the Redemption effected thereby. Accordingly, "by the determinate counsel and foreknowledge of God, who is wonderful in counsel and excellent in working," it was so ordered that precisely at the Passover-season, "Christ our Passover should be sacrificed for us." On the day following the Passover commenced "the feast of unleavened bread," so called because for seven days only unleavened bread was to be eaten (Exodus, 12. 18-20). See on 1 Corinthians, 5. 6-8. We are further told by Matthew (23. 3) that the consultation was held in the palace of Caiaphas the high priest, between the chief priests, (the scribes), and the elders of the people, how "they might take Jesus by subtlety and kill Him." 2. But they said, Not on the feast [day]—rather, 'not during the feast'; not until the seven days of unleavened bread should be over. lest there be an uproar of the people. In consequence of the vast influx of strangers, embracing all the male population of the land who had reached a certain age, there were within the walls of Jerusalem at this festival some two millions of people; and in their excited state, the danger of tumult and bloodshed among "the people," who for the most part took Jesus for a prophet, was extreme. (See JOSEPHUS, *Antiquities*, xx. 6. 3.) What plan, if any, these ecclesiastics fixed upon for seizing our Lord, does not appear. But the proposal of Judas being at once and eagerly gone into, it is probable they were till then at some loss for a plan sufficiently quiet and yet effectual. So, just at the least time shall it be

Solomon, 1. 12.) very precious—"very costly" (2. 3), and she brake the box, and poured it on his head and anointed," adds John, "the feet of Jesus, and His feet with her hair: and the house was th the odour of the ointment." The only use as to refresh and exhilarate—a grateful com- in the East, amidst the closeness of a heated ere, with many guests at a feast. Such was in which Mary's love to Christ, at so much herself, poured itself out. 4. And there were had indignation within themselves and said, says (22. 8), "But when His disciples saw it, indignation, saying." The spokesman, how- is none of the true-hearted Eleven—as we see John (12. 4): "Then saith one of His dis- Iscariot, Simon's son, which should be- n." Doubtless the thought stirred first in his and issued from his base lips; and some of agnomant of his true character and feelings, ted away by his plausible speech, might for and feel some chagrin at the apparent waste. ; this waste of the ointment made! 5. For it ve been sold for more than three hundred pence in nine and ten pounds sterling, and have been e year. And they murmured against her. e said," remarks John, and the remark is of e importance, "not that he cared for the poor ase he was a thief, and had the bag"—the treasure chest; "and bare what was put —not 'bare it off' by theft, as some under- It is true that he did this; but the expres- ms simply that he had charge of it and its or was treasurer to Jesus and the Twelve, remarkable arrangement was this, by which does and dishonest person was not only taken number of the Twelve, but entrusted with ody of their little property! The purposes is served are obvious enough; but it is farther n, that the remotest hint was never given to m of his true character, nor did the disciples caused with the intimacy of Jesus ever suspect a few minutes before he voluntarily separated hemn their company—for ever! 6. And Jesus her alone; why trouble ye her! she hath wrought ck on me. It was good in itself, and so was

world, in this "Verily I say unto you." 10. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them—i.e., to make his proposals, and to bargain with them, as appears from Matthew's fuller statement (ch. 26), which says, he "went unto the chief priests, and said, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver" (v. 16). The thirty pieces of silver were thirty shekels, the fine paid for man or maid-servant accidentally killed (Exodus, 21. 32), and equal to between four and five pounds sterling—"a goodly price that I was prized at of them" (Zechariah, 11. 13.) 11. And when they heard it, they were glad, and promised to give him money. Matthew alone records the precise sum, because a remarkable and complicated prophecy, which he was afterwards to refer to, was fulfilled by it. And he sought how he might conveniently betray him—or, as more fully given in Luke (22. 6), "And he promised, and sought opportunity to betray Him unto them in the absence of the multitude." That he should avoid an "uproar" or "riot" among the people, which probably was made an essential condition by the Jewish authorities, was thus assented to by the traitor; into whom, says Luke (22. 3), "Satan entered," to put him upon this hellish deed.

12-26. PREPARATION FOR AND LAST CELEBRATION OF THE PASSOVER—ANNOUNCEMENT OF THE TRAITOR—INSTITUTION OF THE SUPPER. (= Matthew, 26. 17-30; Luke, 22. 7-23, 30; John, 13. 21-30.) See on Luke, 22. 7-23, 29; and on John, 13. 10, 11, 19, 21-30.

27-31. THE DESERTION OF JESUS BY HIS DISCIPLES, AND THE FALL OF PETER, FORETOLD. (= Matthew, 26. 31-35; Luke, 22. 31-35; John, 13. 36-38.) See on Luke, 22. 31-46.

32-42. THE AGONY IN THE GARDEN. (= Matthew, 26. 39-46; Luke, 22. 39-46.) See on Luke, 22. 39-46.

43-62. BETRAYAL AND APPREHENSION OF JESUS—FLIGHT OF HIS DISCIPLES. (= Matthew, 26. 47-56; Luke, 22. 47-62; John, 18. 1-12.) See on John, 18. 1-12.

63-72. JESUS ARRIGNED BEFORE THE SANHE- DRIM, CONDEMNED TO DIE, AND SHAMEFULLY EN- TREATED—THE FALL OF PETER. (= Matthew, 26. 67-75; Luke, 22. 64-71; John, 18. 19-18, 24-27.) Had we only the first three Gospels, we should have concluded that our Lord was led immediately to Caiaphas, and

Jesus is brought privately before Annas, the Father-in-law of Caiaphas (John, 18, 13, 14). "And they led Him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year." This successful Annas, as ELLICOTT remarks, was appointed high priest by Quirinus A. D. 12, and after holding the office for several years, was deposed by Valerius Gratus, Pilate's predecessor in the procuratorship of Judea (JOS. ANT. *Antiquities*, xvii. 2, 1, &c). He appears, however, to have possessed vast influence, having obtained the high priesthood, not only for his son Eleazar, and his son-in-law Caiaphas, but subsequently for four other sons, under the last of whom James, the brother of our Lord, was put to death (ib., xx. 9, 1). It is thus highly probable that, besides having the title of "high priest," merely as one who had filled the office, he to a great degree retained the powers he had formerly exercised, and came to be regarded practically as a kind of rightful high priest. 14. "Now Caiaphas was he which gave counsel to the Jews that it was expedient that one man should die for the people." See on John, 11, 60. What passed between Annas and our Lord during this interval the beloved disciple reserves till he has related the beginning of Peter's fall. To this, then, as recorded by our own Evangelist, let us meanwhile listen.

Peter obtains Access within the Quadrangle of the High Priest's Residence, and Warns Himself at the Fire (v. 53, 54, 55). And they led Jesus away to the high priest; and with him were assembled—or rather, "there gathered together unto him," all the chief priests and the scribes and the scribes. It was then a full and formal meeting of the Sanhedrim. Now, as the first three Evangelists place all Peter's denials of his Lord after this, we should naturally conclude that they took place while our Lord stood before the Sanhedrim. But besides that the natural impression is that the scene around the fire took place *over-night*, the *second crowing of the cock*, if we are to credit ancient writers, would occur about the beginning of the fourth watch, or between three and four in the morning. By that time, however, the Council had probably convened, being warned, perhaps, that they were to prepare for being called at any hour of the morning, should the Prisoner be successfully secured. If this be correct, it is pretty certain that only the *last* of Peter's three denials would take place while our Lord was under trial before the Sanhedrim. One thing more may require explanation. If our Lord had to be transferred from the residence of Annas to that of Caiaphas, one is apt to wonder that there is no mention of His being marched from the one to the other. But the building, in all likelihood, was one and the same; in which case He would merely have to be taken, perhaps across the court, from one chamber to another. 54. And Peter followed him afar off, even into—or from afar, even to the interior of, the place of the high priest. "An Oriental house," says ROBINSON, "is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for scribe persons, kept by a porter. The interior court, often paved or flagged, and open to the sky, is the *hall*, which our translators have rendered "palace," where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *porch*. The place where Jesus stood before the high priest may have been an open room, or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court, for Jesus heard all that was going on around the fire, and turned and looked upon Peter—Luke, 22, 61. And he sat with the servants, and warmed himself at the fire. The graphic details, here omitted, are sup-

plied in the other Gospels. John, 18, 18. "And the servants and officers stood there (that is, in the hall, within the quadrangle, open to the sky), who had made a fire of coals," or "charcoal" (in a brazier probably), "for it was cold." John alone of all the Evangelists mentions the *material*, and the *coldness* of the night, as WEBSTER & WILKINSON remark. The elevated situation of Jerusalem, observes THOLUCK, renders it so cold about Easter, as to make a watch-fire at night indispensable. "And Peter stood with them and warmed himself." "He went in (says Matthew, 26, 68), and sat with the servants to see the end." These two minute statements throw an interesting light on each other. His wishing to "see the end," or issue of these proceedings, was what led him into the palace, for he evidently feared the worst. But once in, the serpent-evil is drawn closer; it is a cold night, and why should not he take advantage of the fire as well as others? Besides, in the talk of the crowd about the all-engrossing topic, he may pick up something which he would like to hear. Poor Peter! But now, let us leave him warming himself at the fire, and listening to the hum of talk about this strange case by which the subordinate officials, passing to and fro and crowding around the fire in this open court, would while away the time; and, following what appears the order of the Evangelical Narrative, let us turn to Peter's Lord.

Jesus is Interrogated by Annas—His Dignified Reply—Is Treated with Indignity by one of the Officials—His Mock Rebuke (John, 18, 19-23). We have seen that it is only the Fourth Evangelist who tells us that our Lord was sent to Annas first, over-night, until the Sanhedrim could be got together at earliest dawn. We have now, in the same Gospel, the deeply instructive scene that passed during this non-official interview. 19. "The high priest (Annas) then asked Jesus of His disciples and of His doctrine"—probably to entrap Him into some statements which might be used against Him at the trial. From our Lord's answer it would seem that "His disciples" were understood to be some secret party. 20. "Jesus answered him, I spake openly to the world"—cf. ch. 7, 4. He speaks of His public teaching as now a past thing—as now all over. "I ever taught in the synagogue and in the temple, whither the Jews always resort," courting publicity, though with sublime noiselessness, "and in secret have I said nothing"—rather, "spoke I nothing;" that is, nothing different from what He taught in public; all His private communications with the Twelve being but explanations and developments of His public teaching. (Cf. Isaiah, 45, 19; 45, 16; 21. "Why askest thou Me? ask them which heard Me what I have said to them"—rather, "what I said unto them: "behold, they know what I said." From this mode of replying, it is evident that our Lord saw the attempt to draw Him into self-implication, and resented it by falling back upon the right of every accused party to have some charge laid against Him by competent witnesses. 22. "And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?" (see Isaiah, 50, 6.) It would seem, from Acts, 23, 2, that this summary and unadorned way of punishing what was deemed insolence in the accused had the sanction even of the high priests themselves. 23. "Jesus answered him, If I have spoken evil"—rather, "If I spake evil," in reply to the high priest, "bear witness of the evil; but if well, why smitest thou Me?" He does not say, "if not evil," as if His reply had been merely unobjectionable; but "if evil," which seems to challenge something altogether fitting in the remonstrance He had addressed to the high priest. From our Lord's procedure here, by the way, it is evident enough that His own precept in the Sermon on the Mount—that when smitten on the one

YEK, LUCKE, THOLUCK. But there are objections to this view. First, We cannot at the *natural* sense of the whole passage, 13, 14 and 19-21, is that of a preliminary hearing before "Annas first," the particulars are accordingly recorded; and then of a second hearing before "Annas and Caiaphas." The other view, it is not easy to see why it should not have inserted v. 24 immediately; or rather, how he could well have inserted it. As it stands, it is not only quite out of place, but comes in most perplexingly. We take it as a simple statement of fact, Annas had finished his interview with Jesus, recorded in v. 19-23, he transferred him to be formally tried, all is clear and natural. The pluperfect sense "had sent" is in the only; the sense of the original word being "sent." And though there are cases where the pluperfect has the sense of an English pluperfect, it is not to be put upon it unless it be indisputable. Here that is so far from being the case, that the pluperfect 'had sent' is rather a stable interpretation than a simple translation; informing the reader that, according to our translators, our Lord "had been" sent before the interview just recorded by us; whereas, if we translate the verse as it stands, we get just the information we expect, having merely 'preannounced' the prisoner, and sent something out of Him. "sent Him to be formally tried before the proper trial is the view of CHRYSOSTOM and AUGUSTINE the Fathers; and of the moderns, of SCHLEIERMACHER, NEANDER, EBERARD, LANGER, LUTHERARDT. This brings us back to our second Gospel, and in it to the *trial and Condemnation of the Lord* Sanhedrim (s. 55-64). But let the reader though this is introduced by the Evangelists, the denials of Peter are recorded, and reasons for concluding that probably denials took place while our Lord was in the temple, and the last only during the trial before

him, for there is no record of any trial before him. He whose Witness He was and whose work He was doing was keeping him as the apple of His eye, and while He was making the wrath of man to praise Him, was restraining the remainder of that wrath. (Psalm 76: 10. 57. And there arose certain, and bare false witness against him. Matthew 26: 69) is more precise here: "At the last came two false witnesses." As no two had before agreed in anything, they felt it necessary to secure a duplicate testimony to something, but they were long of succeeding. And what was it, when at length it was brought forward, saying, 59. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. On this charge, observe, first, that eager as His enemies were to find criminal matter against our Lord, they had to go back to the outset of His ministry, His first visit to Jerusalem, more than three years before this. In all that He said and did after that, though ever increasing in boldness, they could find nothing: Next, that even then, they fix only on one speech, of two or three words, which they dared to adduce against Him: Further, they most manifestly pervert the speech of our Lord. We say not this because in Mark's form of it, it differs from the report of the words given by the Fourth Evangelist (John, 2: 18-22)—the only one of the Evangelists who reports it all, or mentions even any visit paid by our Lord to Jerusalem before his last—but because the one report bears truth, and the other falsehood, on its face. When our Lord said on that occasion, "Destroy this temple, and in three days I will raise it up" they might, for a moment, have understood Him to refer to the temple out of whose courts He had swept the buyers and sellers. But after they had expressed their astonishment at His words, in that sense of them, and reasoned upon the time it had taken to rear the temple as it then stood, since no answer to this appears to have been given by our Lord, it is hardly conceivable that they should continue in the persuasion that this was really His meaning. But finally, even if the more ignorant among them had done so, it is next to certain that the ecclesiastics, who were the prosecutors in this case, did not believe that this was His meaning. For in less than three days after this they went to Pilate, saying, "Sir, we remember that that deceiver said, while

see that a very slight turn, either way, given to such words, would make them either something like *indictable matter*, or else a *ridiculous ground for a criminal charge*—would either give them a colourable pretext for the charge of impiety which they were bent on making out, or else make the whole saying appear, on the worst view that could be taken of it, as merely some mystical or empty boast. 60. Answerest thou nothing? what is it which these witness against thee? Clearly, they felt that *their case had failed*, and by this artful question the high priest hoped to get *from his own mouth* what they had in vain tried to obtain from their false and contradictory witnesses. But in this, too they failed. 61. But he held his peace, and answered nothing. This must have nonplussed them. But they were not to be easily balked of their object. Again the high priest—arose (Matthew, 26, 62), matters having now come to a crisis, and asked him, and said unto him, Art thou the Christ, the Son of the Blessed? Why our Lord should have answered this question, when He was silent as to the former, we might not have quite seen, but for Matthew, who says (26, 63) that the high priest *put Him upon solemn oath*, saying, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Such an adjuration was understood to render an answer legally necessary (Leviticus, 5, 1). 62. And Jesus said, I am—or, as in Matthew, 26, 64, "Thou hast said [it]." In Luke, however (22, 70), the answer, "Ye say that I am," should be rendered—as DE WETTE, MEYER, ELLIOTT, and the best critics agree that the preposition requires—"Ye say [it], for I am [so]." Some words, however, were spoken by our Lord before giving His answer to this solemn question. These are recorded by Luke alone (22, 67, 68): "Art thou the Christ (they

though noble, was not of such primary but to that sublime confession which administration, He witnessed before a competent tribunal on such occasions, the Ecumenical Council of God's chosen nation THE MESSIAH, and THE SON OF THE BLESSED; the former word owning His Supreme Dignity, the latter His Supreme Personal Dignity, high priest rent his clothes. On this *horror at blasphemy*, see 2 Kings, 18. What need we any further witnesses? 64. In the blasphemy. (See John, 10, 33.) In "For we ourselves have heard of his *ostentatious affectation of religious horror*, what a verdict is to be." And they all to be guilty of death—or of a capital *crimes* against God was according to the law (Leviticus, 24, 16). Yet *not absolutely* of Arimathæus, "a good man and a just man that Council, and 'he was not a counsellor of the counsel and deed of them,'" for the sense of the words of Luke, 23, 50, 51, absented himself, and Nicodemus also, being of the Council, the temper of which I know too well to expect their voice to add in that case, the words of our Lord taken strictly, that, without one dissenting voice, "all (present) condemned Him to be crucified."
The Blessed One is now Shamefully Executed.
 Every word here must be carefully observed, several accounts put together, that we of the awful indignities about to be done to our Lord. And some began to spit on him—or, as in Luke, "to spit in [or 'into'] His face." Luke adds, "And the men that held Jesus

areth— with Jesus the Nazarene, or, Galilee" (Matthew, 26. 69). The sense in John's report of it (18. 17), "Art not of this man's disciples?" i.e. thou as their disciple," whom she knew to be; challenge, perceiving that he was a man. In Luke (22. 66) it is given as a maid to one of the bystanders—also with Him." If so expressed in—drawing upon him the eyes of every it (as we know it did, Matthew, 26. 70), him to answer to it—that would extent forms of the report naturally; such a case this is of no real importance denied—"before all" (Matthew, 26. saw not, neither understand I what thou, "I know Him not." And he went to—the vestibule leading to the street—g the fire-place too hot for him; possible hope of escaping—but that was not as he dreaded that too. Doubtless, mind would be getting into a sea of would fluctuate every moment in its THE COCK CREW. See on Luke, 22. was the First Denial.

D DENIAL of his Lord (v. 69. 70). There is difference among the Evangelists; some information which has been of be quite extricated. 69. And a maid or, 'a girl.' It might be rendered 'the would not necessarily mean the same but might, and probably does, mean who had charge of the door or gate or now was. Accordingly, in Matthew, readily called "another [maid]." But *was* servant: "And after a little while of the first denial another"—i.e., as *is*, 'another male' servant. But there ulty, as the challenge, probably, after y one was reiterated by another. John, it is, "They said therefore unto if more than one challenged him at a to say to them that stood by. This is one n Matthew, 26. 71—"This [fellow] was the Nazarene." 70. And he denied it

accused if what he was now to say was not true, and to swear—or to take a solemn oath, saying, I know not this man of whom ye speak. 72. And THE SECOND TIME THE COCK CREW. The other three Evangelists, who mention but one crowing of the cock—and that not the first, but the second and last one of Mark—all say the cock crew "immediately," but Luke says, "Immediately, while he yet spake, the cock crew" (22. 60). Alas!—But now comes the wonderful sequel.

The Redeemer's Look upon Peter, and Peter's Bitter Tears (v. 73; Luke, 22. 61, 62). It has been observed that while the beloved disciple is the only one of the four Evangelists who does not record the repentance of Peter, he is the only one of the four who records the affecting and most beautiful scene of his complete restoration. (John, 21. 16-17.) Luke, 22. 61: "And the Lord turned and looked upon Peter." How it will be asked. We answer, From the chamber in which the trial was going on, in the direction of the court where Peter then stood—in the way already explained. See on v. 63. Our Second Evangelist makes no mention of this look, but dwells on the warning of his Lord about the double crowing of the cock, which would announce his triple fall, as what rushed stingingly to his recollection and made him dissolve in tears. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. To the same effect is the statement of the First Evangelist (Matthew, 26. 75), save that like "the beloved physician," he notices the "bitterness" of the weeping. The most precious link, however, in the whole chain of circumstances in this scene is beyond doubt that "look" of deepest, tenderest import reported by Luke alone. Who can tell what lightning flashes of wounded love and piercing reproach shot from that "look" through the eye of Peter into his heart! "And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out and wept bitterly." How different from the sequel of Judas's act! Doubtless the hearts of the two men towards the Saviour were perfectly different from the first: and the treason of Judas was but the

to work in it "repentance unto salvation not to be repented of," and at length, under other healing touches, to "restore his soul?" (See on Mark, 16. 7.)

CHAPTER XV.

VER. 1-20. JESUS IS BROUGHT BEFORE PILATE—AT A SECOND HEARING, PILATE, AFTER SEEKING TO RELEASE HIM, DELIVERS HIM UP—AFTER BEING CRUELLY ENTREATED, HE IS LED AWAY TO BE CRUCIFIED. (=Matthew, 26. 1, 2, 11-31; Luke, 23. 1-6, 13-25; John, 18. 28—19. 16.) See on John, 18. 28—19. 16.

21-27. CRUCIFIXION AND DEATH OF THE LORD JESUS. (=Matthew, 27. 32-50; Luke, 23. 26-46; John, 19. 17-30.) See on John, 19. 17-30.

38-47. SIGNS AND CIRCUMSTANCES FOLLOWING THE DEATH OF THE LORD JESUS.—HE IS TAKEN DOWN FROM THE CROSS AND BURIED—THE SEPULCHRE IS GUARDED. (=Matthew, 27. 51-66; Luke, 23. 45, 47-56; John 19. 31-42.) See on Matthew, 27. 51-56; and on John, 19. 31-42.

CHAPTER XVI.

VER. 1-20. ANGELIC ANNOUNCEMENT TO THE WOMEN ON THE FIRST DAY OF THE WEEK, THAT CHRIST IS RISEN—HIS APPEARANCES AFTER HIS RESURRECTION—HIS ASCENSION—TRIONPHANT PROCLAMATION OF HIS GOSPEL. (=Matthew, 28. 1-10. 16-20; Luke, 24. 1-51; John, 20. 1, 2, 11-29.)

The Resurrection Announced to the Women (v. 1-8).
1. And when the sabbath was past—that is, at sunset of our Saturday, Mary Magdalene—see on Luke, 8. 2, and Mary the mother of James—James the Less see on ch. 15. 40, and Salome—the mother of Zebedee's sons cf. ch. 16. 40 with Matthew, 27. 56, had bought sweet spices, that they might come and anoint him. The word is simply 'bought.' But our translators are perhaps right in rendering it here 'had bought,' since it would appear, from Luke, 23. 56, that they had purchased them immediately after the Crucifixion, on the *Friday* evening, during the short interval that remained to them before sunset, when the Sabbath rest began; and that they had only deferred using them to anoint the body till the Sabbath rest should be over. On this "anointing," see on John, 19. 40. 2. And very early in the morning—see on Matthew, 28. 1, the first day of the week, they came unto the sepulchre at the rising of the sun—not quite literally, but 'at earliest dawn' according to a way of speaking not uncommon, and occurring sometimes in the Old Testament. Thus our Lord rose on the third day; having lain in the grave part of Friday, the whole of Saturday, and part of the following First day. 3. And they said among themselves—as they were approaching the sacred spot, Who shall roll us away the stone from the door of the sepulchre?...for it was very great. 4. In reaching it they find their difficulty gone—the stone already rolled away by an unseen hand. *And are there no others who, when advancing to duty in the face of appalling difficulties, find their stone also rolled away?* 5. And entering into the sepulchre, they saw a young man. In Matthew, 28. 2, he is called "the angel of the Lord;" but here he is described as he appeared to the eye, in the bloom of a life that knows no decay. In Matthew he is represented as sitting on the stone outside the sepulchre; but since even there he says, "Come, see the place where the Lord lay" (28. 6., he seems, as ALFORD says, to have gone in with them from without; only awaiting their arrival to accompany them into the hallowed spot, and instruct them about it. Sitting on the right side—having respect to the position in which His Lord had lain there. This trait is peculiar to Mark; but cf. Luke, 1. 11. clothed in a long white garment. On its length, see Isaiah, 6. 1; and on its whiteness, see on Matthew, 28. 3. and they were all afraid. 6. And he saith unto them, Be not affrighted—a stronger word than "Fear not" in Matthew. Ye seek

Jesus of Nazareth, which was crucified—the Nazarene, the Crucified,' he is risen; he is not here. See on Luke, 24. 5, 6, behold the place where they laid him. See on Matthew, 28. 6, 7. But go your way, tell his disciples and Peter. This Second Gospel, being drawn up—as all the earliest tradition states—under the eye of Peter, or from materials chiefly furnished by him, there is something deeply affecting in the preservation of this little clause by Mark alone, that he goeth before you into Galilee: there shall ye see him, as he said unto you. See on Matthew, 26. 7. 8. And they went out quickly, and fled from the sepulchre: for they trembled and were amazed—'for tremor and amazement seized them,' neither said they any thing to any man: for they were afraid. How intensely natural and simple is this!

Appearances of Jesus After His Resurrection (v. 9-18).
9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. There is some difficulty here, and different ways of removing it have been adopted. She had gone with the other women to the sepulchre v 1., parting from them, perhaps, before their interview with the angel, and on finding Peter and John she had come with them back to the spot; and it was at this second visit, it would seem, that Jesus appeared to this Mary, as detailed in John, 20. 11-18. *To a woman was this honour given to be the first that saw the risen Redeemer; and that woman was NOT his virgin-mother.* 11. And they, when they had heard that he was alive, and had been seen of her, believed not. This, which is once and again repeated of them all, is most important in its bearing on their subsequent testimony to His resurrection at the risk of life itself. 12. After that he appeared in another form (cf. Luke, 24. 16) unto two of them, as they walked, and went into the country. The reference here, of course, is to His manifestation to the two disciples going to Emmaus, so exultantly told by the third Evangelist (see on Luke, 24. 13, &c.). 13. And they went and told it unto the residue: neither believed them...15. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. See on John, 20. 19-23; and on Luke, 24. 36-49. 16. He that believeth and is baptized. Baptism is here put for the external signature of the inner faith of the heart, just as "confessing with the mouth" is in Romans, 10. 10; and there also as here this outward manifestation, once mentioned as the proper fruit of faith, is not repeated in what follows. Romans, 10. 11). shall be saved; but he that believeth not shall be damned. These awful issues of the reception or rejection of the Gospel, though often recorded in other connections, are given in this connection only by Mark. 17. And these signs shall follow them that believe... 18. They shall take up serpents, &c. These two verses also are peculiar to Mark.

The Ascension and Triumphant Proclamation of the Gospel there after (v. 19-20). 19. So then, after the Lord—an epithet applied to Jesus by this Evangelist only in the two concluding verses, when He comes to His glorious Ascension and its subsequent fruits. It is most frequent in Luke, had spoken unto them, he was received up into heaven. See on Luke, 21. 50, 51. and sat on the right hand of God. This great truth is here only related as a fact in the Gospel History. In that exalted attitude He appeared to Stephen (Acts, 7. 55, 56); and it is thereafter perpetually referred to as His proper condition in glory. 20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. We have in this closing verse a most important link of connection with the Acts of the Apostles, where He who directed all the movements of the infant Church is perpetually styled "THE LORD;" thus illustrating His own promise for the founding and building up of the Church. "Lo, I AM WITH YOU always!"

THE GOSPEL ACCORDING TO

S. LUKE.

CHAPTER I.

appears from the Acts of the Apostles and the Epistles, that the earliest preaching consisted of a brief summary of the facts of earthly history, with a few words of exhortation to the parties addressed. Of these facts, notes would naturally be taken and circulated. It is to such that Luke refers in terms of studied respect, as narrations "believed surely," or "on sure ground," by Christians, and drawn up from the eye-witnesses and ministering servants.

But when he adds that "it seemed good to write in order, having traced down exactness from their first rise," it is as if for his own gospel to supersede these narratives. Accordingly, while not one of them is traced to the wreck of time, this and the other gospels live, and shall live, the only ones of those life-bringing facts which have never been renewed. Apocryphal or spurious gospels, which are unfriendly to the truths exhibited in the true gospels, have not perished; but those which are substantially correct narratives here and only while better were not to be had, were consented to be allowed to merge in the four canonical gospels which from age to age, and with increasing unanimity, have been accepted as the true record of all Christianity. 1. to set forth in simple, "to draw up a narrative," from that is, of His public ministry, as it is at follows, from the very first—that is, the earliest events; referring to those preceding the birth and early life, not only of our Lord's forerunner, which we owe to Luke 1:—or "consecutively"—in contrast, precise and disjointed productions to which he refers. But this must not be pressed too far; referring it with the other gospels, we see that the strict chronological order is not observed in this gospel. Most excellent—or a title of rank applied by this same Luke to Felix and once to Festus (Acts, 25: 26); it is likely, therefore, that "Theophilus" (the name of some city in Greece or Asia) is the name of some city in Greece or Asia (see WEBSTER & WILKINSON) that thou mightest know thoroughly. has been instructed—teaching—*ML.*, "catechized" or "catechetical" first as a catechumen or candidate for baptism.

ASCENTMENT OF THE FORERUNNER. 5. Matthew, 2, 1. course of a day—or Abiathar of the twenty-four orders or courses which divided the priests. See 1 Chron. 24. Of these courses only four returned to the temple (Exra, 2, 36-39), which were again of twenty-four—retaining the ancient name of each. They took the whole temple-charge each. his wife was of the daughters of priests might marry into any tribe, but commendable of all to marry one of the (LIGHTFOOT.) 6. commandments and ordinances expressing their *moral*—the other *obedience*. [CALVIN & BENGL.] 20; Hebrews, 9, 1. It has been denied that distinction was known to the Jews and their writers. But Mark, 12, 33, and other passages beyond all reasonable doubt. 7. So and Sarah, Isaac and Rebekah, Elkah, Manoah and his wife. 9. his lot to

burn incense—The part assigned to each priest in his week of service was decided by lot. Three were employed at the offering of incense—to remove the ashes of the former service; to bring in and place on the golden altar the pan filled with hot burning coals taken from the altar of burnt-offering; and to sprinkle the incense on the hot coals; and, while the smoke of it ascended, to make intercession for the people. This was the most distinguished part of the service (Revelation, 8, 3), and this was what fell to the lot of Zacharias at this time. [LIGHTFOOT.] 10. praying without—outside the court in front of the temple, where stood the altar of burnt-offering; the men and women in separate courts, but the altar visible to all. the time of incense—which was offered along with the morning and evening sacrifice of every day; a beautiful symbol of the acceptableness of the *sacrifice* offered on the altar of burnt-offering, with coals from whose altar the incense was burnt (Leviticus, 16, 12, 13). This again was a symbol of the "living sacrifice" of themselves and their services offered daily to God by the worshippers. Hence the language of Psalm 141, 2; Revelation, 8, 3. But that the acceptance of this daily offering depended on the *expiatory virtue* pre-supposed in the burnt-offering, and pointing to the one "sacrifice of a sweet-smelling savour" (Ephesians, 5, 2), is evident from Isaiah, 6, 6, 7. 11. right side—the south side, between the altar and the candlestick, Zacharias being on the north side, in front of the altar, while offering incense. [WEBSTER & WILKINSON] But why there? The right was the favourable side, Matthew, 25, 33 [SCHOTTGEN & WETSTEIN in MAYER], cf. Mark, 16, 5. 13. thy prayer is heard—doubtless for *offspring*, which by some presentiment he even yet had not despaired of. John—the same as "Johanan," so frequent in the Old Testament, meaning "Jehovah's gracious gift." 14. shall rejoice—so they did (v. 55, 66; but the meaning rather is, shall have cause to rejoice—it would prove to many a joyful event. 15. great in the sight of the Lord—nearer to Him in official standing than all the prophets. See on Matthew, 11, 10, 11. drink neither wine, &c.—*i.e.*, shall be a *Nazarite*, or "separated one," Numbers, 6, 2, &c. As the leper was the living symbol of *sin*, so was the Nazarite of *holiness*: nothing inflaming was to cross his lips; no razor to come on his head; no ceremonial defilement to be contracted. Thus was he to be "holy to the Lord (ceremonially) all the days of his separation." This separation was in ordinary cases temporary and voluntary: only *Samson* (Judges, 13, 7), *Samuel* (1 Samuel, 1, 11), and *John Baptist*, were Nazarites from the womb. It was fitting that the utmost severity of legal consecration should be seen in Christ's forerunner. He was the REALITY and PERFECTION of the Nazarite without the symbol, which perished in that living realization of it—"Such an High Priest became us, who was SEPARATE FROM SINNERS" (Hebrews, 7, 26), filled with the Holy Ghost from...womb—a holy vessel for future service. 16, 17. A religious and moral reformer, Elijah-like, he should be (Malachi, 4, 5, where the "turning of the people's heart to the Lord" is borrowed from 1 Kings, 18, 37). In both cases their success, though great, was *partial*—the nation was not gained. before him—before "the Lord their God," v. 16. By comparing this with Malachi, 3, 1, and Isaiah, 40, 3, it is plainly "Jehovah" in the flesh of Messiah [CALVIN & OLSHAUSEN] before whom John was to go as a herald to announce his approach, and a pioneer to prepare his way, in the spirit—after the model, and power of Elias—not his miraculous power, for "John did no miracle" (John, 10, 41), but his power

in "turning the heart," or with like success in his ministry. Both fell on degenerate times; both witnessed fearlessly for God; neither appeared much save in the direct exercise of their ministry; both were at the head of schools of disciples: the success of both was similar. fathers to the children—taken *literally*, this denotes the *restoration of parental fidelity* [MEYER, &c.], the decay of which is the beginning of religious and social corruption—one prominent feature of the coming revival being put for the whole. But what follows, explanatory of this, rather suggests a *figurative sense*. If "the disobedient" be "the children," and to "the fathers" belongs "the wisdom of the just" [BENGEL], the meaning will be, "he shall bring back the ancient spirit of the nation into their degenerate children." [CALVIN, &c.] So Elijah invoked "the God of Abraham, Isaac, and Israel," when seeking to "turn their heart back again" (1 Kings, 18, 36, 37). to make ready, &c.—more clearly, 'to make ready for the Lord a prepared people,' to have in readiness a people prepared to welcome Him. Such preparation requires, in every age and every soul, an operation corresponding to the Baptist's ministry. 18, whereby, &c.—Mary believed what was far harder without a sign. Abraham, though older, and doubtless Sarah too, when the same promise was made to him, "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." This was what Zacharias failed in. 19. Gabriel—signifying 'man of God,' the same who appeared to Daniel at the time of incense (Daniel, 9, 21), and to Mary, v. 26. stand, &c.—as his attendant, cf. 1 Kings, 17, 1. 20. dumb—speechless.—not able—deprived of the power of speech, v. 24. He asked a sign, and now he got it. until the day, &c.—see on v. 64. 21. waited—to receive from him the

harshly and without all ground, nor deny what is plainly expressed, the connection between His birth and His proper personal Sonship. 36. thy &c.—'relative,' but how near the word says not.ceived, &c.—this was to Mary an *unsought* sign, 1 ward of her faith. 37. for, &c.—referring to what said by the angel to Abraham in like case, Genesis 14, to strengthen her faith. 38. Marvellous fall such circumstances!

39-56. VISIT OF MARY TO ELIZABETH. 39 country—the mountainous tract running along middle of Judea, from North to South. [WESSE WILKINSON] with haste—transported with the announcement to herself and with the tidings, now made known to her, of Elizabeth's condition. a c Juda—probably Hebron (see Joshua, 20, 7; 21, 10). saluted Elizabeth—now returned from her seclusion. 24. 41. babe leaped—From v. 44, it is plain that maternal sensation was something extraordinary sympathetic emotion of the unconscious babe, at presence of the mother of his Lord. 42-44. V beautiful superiority to any have we here! His was the distinction conferred upon herself, Elizabeth loses sight of it altogether, in presence of one so honoured still; upon whom, with her unborn Babe an ecstasy of inspiration, she pronounces a benediction, feeling it to be a wonder unaccountable that mother of her Lord should come to her. "Turn as we will, we shall never be able to see the prospect of calling an unborn child "Lord," but by supposing Elizabeth, like the prophets of old, enlightened to receive the Messiah's *Divine nature*." [OLSHAUSEN] "The mother of my Lord"—but not "My Lady" ch. 20, 42; John, 20, 28; [BENGEL] 45. AD ADDITION benediction on the Virgin for her implicit faith, see

ben struck dumb (v. 13, 20). 65. fear—under the impression that God's hand in these events (cf. ch. 5, 26; 7, 16; 8, 37). Lord was with him—by special tokens as one destined to some great work; 2 Kings, 3, 15; Acts, 11, 21). 69-79. Lord in this noble burst of divine song child; like Elizabeth losing sight in the glory of a Greater than both. 80.—the ancient covenant-God of the visited and redeemed—i.e., in order to be after long absence, and broken his on Matthew, 16, 31). In the Old Testament to "visit" chiefly for judgment, in sent for mercy. Zacharias would, as perfect views of such "visiting and saving from and delivering out of the" (v. 71, 74). But this Old Testament id at first with a lower reference, is the light of a loftier and more comprehensive of God, equally adapted to express al conceptions of the redemption that s. hour of salvation—i.e., 'strength of ighty Salvation,' meaning the Saviour Simeon calls "Thy Salvation" (ch. 2. or is taken from those animals whose str Aornis (Psalm 18, 3; 76, 10; 132, 17). id—This shows that Mary must have s of the royal line, independent of m Zacharias, if he knew anything. r that after this he would recognise a world began—or, 'from the earliest ery promised...his holy covenant...the —The whole work and kingdom of sent as a mercy pledged on oath to is seed, to be realised at an appointed length, in "the fulness of the time," good. Hence, not only "grace," or the but "truth," or *Adelity* to the promise, ne by Jesus Christ" (John, 1, 17). that, &c.—How comprehensive is the view The purpose of all redemption—"that Him"—i.e., "the Lord God of Israel" signifies religious service distinctively of the New Testament" (Brewer 1

necessity, of all salvation for sinners. day-spring from on high, &c.—either *Christ Himself*, as the "Sun of righteousness" (Malachi, 4, 2, arising on a dark world [BEZA, GROTIUS, CALVIN, DE WETTE, OLSHAUSKES, &c.], or the light which He sheds. The sense, of course, is one. 79. (Cf. Isaiah, 9, 2; Matthew, 4, 13-17). "That St. Luke, of all the Evangelists, should have obtained and recorded these inspired utterances of Zacharias and Mary—is in accordance with his character and habits, as indicated in v. 1-4." [WERNER & WILKINSON.] 80. And the child, &c.—"a concluding paragraph, indicating, in strokes full of grandeur, the bodily and mental development of the Baptist; and bringing his life up to the period of his public appearance." [OLSHAUSKES.] in the deserts—probably "the wilderness of Judaea" (Matthew, 3, 1), whither he had retired early in life, in the Nazarite spirit, and where, free from rabbinical influences and alone with God his spirit would be educated, like Moses in the desert, for his future high vocation. his showing unto Israel—the presentation of himself before his nation, as Messiah's forerunner.

CHAPTER II.

Ver. 1-7. BIRTH OF CHRIST. 1. Cesar Augustus—the first of the Roman emperors. all the world—so the vast Roman Empire was termed. taxed—"enrolled," or 'register themselves.' 2. first...when Cyrenius, &c.—a very perplexing verse. Inasmuch as Cyrenius, or Quirinus, appears not to have been governor of Syria for about ten years after the birth of Christ, and the "taxing" under his administration was what led to the insurrection mentioned in Acts, 5, 37. That there was a taxing, however, of the whole Roman Empire under Augustus, is now admitted by all; and candid critics, even of sceptical tendency, are ready to allow that there is not likely to be any real inaccuracy in the statement of our evangelist. Many superior scholars would render the words thus, 'This registration was previous to Cyrenius being governor of Syria'—as the word "first" is rendered in John, 1, 15; 16, 18. In this case, of course, the difficulty vanishes. But it is perhaps better to suppose, with others, that the registration may have been ordered with a view to the taxation, about the time of our Lord's birth, though the taxing itself—an obnoxious measure in Palestine—was not carried out till the time of Caligula. 3. went to

from Nazareth to Bethlehem, and at that nick of time her period arrives, and her Babe is born (Psalm 118. 23. "Every creature walks blindfold; only He that dwells in light knows whether they go." [BISHOP HALL.] 7. first-born—So Matthew, 1. 25, 26, yet the law, in speaking of the first-born, regardeth not whether any were born *after* or no, but only that none were born *before*. [LIGHTFOOT.] wrapt him...laid him—the mother herself did so. Had she then none to help her? It would seem so (2 Co. 5. 9. a manger—the manger, the bench towards which the horses' heads were tied, on which their food could rest. [WEBSTER & WILKINSON.] no room in the inn—a square erection, open inside, where travellers put up, and whose back parts were used as stables. The ancient tradition, that our Lord was born in a grotto or cave, is quite consistent with this, the country being rocky. In Mary's condition the journey would be a slow one, and ere they arrived the inn would be pre-occupied—affecting anticipation of the reception He was throughout to meet with (John, 1. 11).

Wrapt in His swaddling bands,
And in His manger laid,
The hope and glory of all lands
Is come to the world's aid.

No peaceful home upon His cradle smiled,
Guests rudely went and came where slept the royal Child.
—Kale.

But some 'guests went and came,' not 'rudely,' but reverently. God sent visitors of his own to pay court to the new-born King.

8-20. ANGELIC ANNUNCIATION TO THE SHEPHERDS—THEIR VISIT TO THE NEW-BORN BABE. 8. Abiding in the fields—staying there, probably in huts or tents.

10. to all people—to the whole people to be by them afterwards opened a world. (See on v. 14.) 11. unto you i shepherds, Israel, mankind. [BENSON.] 9. 6. "Unto us a Child is born." It is "Word is made flesh." When? "This "In the city of David"—in the right right spot; where prophecy bade us to faith accordingly expected Him. I should be these *historic moorings* of the loss of them all substantial Chr By means of them how many have making shipwreck, and attained to admiration of Him, ere yet they hav his glory." a Saviour—not One who sh but "born a Saviour." Christ the Lo appellation! [BENSON.] "This is the these words come together; and I see standing this "Lord" but as corre Hebrew JEHOVAH.' [ALFORD.] 12. a the babe—a Babe, a manger—the m was to consist, it seems, solely in t contrast between the things just said, lowly condition in which they would whose goings forth have been from of lasting. "ye shall find a Babe:" W of heavens cannot contain, "wrap bands;" the "Saviour, Christ the Lord, ger." Thus early were these amazing are His chosen style, held forth. (Se s. 9.) 13. suddenly—as if only waiting had done. with the angel—who retire ed by others, come to seal and to celel he has brought, heavenly host—or ';

Him "with the circumcision made with-
n the putting off of the body [of the sins]
by the circumcision of Christ" (Colossians,
at He only "suffered it to be so, because
came Him to fulfil all righteousness"
15. Still the circumcision of Christ had
bearing on His own work—by few rightly
1. For since "he that is circumcised is a
the whole law" (Galatians, 4, 3), Jesus
out with Him in his very flesh the seal of
obligation to do the whole law—by Him
in the flesh since the fall. And as He
under the law" for no ends of His own, but
deem them that were under the law, that
ceive the adoption of sons" (Galatians, 4,
dience to which His circumcision pledged
willing obedience—that of a "Saviour,"
as "Christ hath redeemed us from the
law" by "being made a curse for us" (Ga-
), we must regard Him, in His circum-
sought under a palpable pledge to be
sue death, even the death of the cross"
. 2, 8).

REGISTRATION OF THE VIRGIN.—PRESENTA-
TION OF THE BABE IN THE TEMPLE.—SCENE THREE
IN ANNA. 22, 24, her purification—
most and best copies read "their," it was
only who needed purifying from the legal
of child-bearing. "The days" of this pu-
a male child were forty in all (Leviticus,
the expiry of which the mother was re-
a lamb for a burnt-offering, and a turtle-
dove pigeon for a sin-offering. If she could
a lamb, the mother had to bring another
or young pigeon; and, if even this was be-
cause, then a portion of fine flour, but with-
out fragrant accompaniments of oil and
salt, as it represented a sin-offering (Leviti-
5, 7-11). From the intermediate offering of
turtle-doves or two young pigeons," we
Joseph and the Virgin were in poor cir-
(2 Corinthians, 8, 9), though not in abject
sing a first-born male, they "bring him to
to present him to the Lord." All such had
d as "holy to the Lord," or set apart to

nearly 400 years, returning to the Church, to quicken
expectation, and prepare for coming events, revealed
by the Holy Ghost—implying, beyond all doubt, the
personality of the Spirit. should see death till he had
seen—sweet antithesis! [BENNETT.] How would the
one sight gild the gloom of the other! He was, prob-
ably, by this time, advanced in years. 27, 28. The
Spirit guided him to the temple at the very moment
when the Virgin was about to present Him to the
Lord. 29, took him up in his arms—immediately recog-
nizing in the child, with unhesitating certainty, the
promised Messiah, without needing Mary to inform
him of what had happened to her. [ORAUERS.] The
remarkable act of taking the babe in his arms must
not be overlooked. It was as if he had said, "This is
all my salvation and all my desire" (Samuel, 23, 5). 29.
Lord—"master, a word rarely used in the New Testa-
ment, and selected here with peculiar propriety, when
the aged saint, feeling that his last object in wishing to
live had now been attained, only awaited his Master's
word of command to "depart," now lettest, &c.—more
clearly, 'now thou art releasing thy servant; a patient
yet reverential mode of expressing a desire to depart.
30, see thy Salvation—many saw this child, nay, the
full-grown "man, Christ Jesus," who never saw in
him "God's Salvation." This estimate of an object of
sight, an unconscious, helpless babe, was pure faith.
He "beheld his glory" (John, 1, 14). In another view,
it was prior faith rewarded by present sight. 31, 32,
all people—"all the peoples, mankind at large, a light
to the Gentiles—then in thick darkness, glory of thy
Israel—already thine, and now, in the believing por-
tion of it, to be so more gloriously than ever. It will
be observed that this 'swan-like song, bidding an eter-
nal farewell to this terrestrial life' [OLSHAWSEN], takes
a more comprehensive view of the kingdom of Christ
than that of Zacharias, though the kingdom they sing
of is one. 34, 35, set—appointed, fall and rising again
of many in Israel, and for a sign spoken against—perhaps
the former of these clauses expresses the two stages of
temporary "fall of many in Israel" through unbelief,
during our Lord's earthly career, and the subsequent
"rising again" of the same persons after the effusion of
the Spirit at Pentecost threw a new light to them on
the whole subject; while the latter clause describes

that "the last times" in which God was to "pour out his Spirit upon all flesh" were at hand. of the tribe of Aser—one of the ten tribes, of whom many were not carried captive, and not a few re-united themselves to Judah after the return from Babylon. The distinction of tribes, though practically destroyed by the captivity, was well enough known up to their final dispersion (Romans, 11. 1; Hebrews, 7. 14); nor is it now entirely lost. lived, &c.—she had lived seven years with her husband, and been a widow eighty-four years; so that if she married at the earliest marriageable age, twelve years, she could not at this time be less than 103 years old. departed not from the temple—was found there at all stated hours of the day, and even during the night-services of the temple watchmen (Psalm 134. 1, 2, "serving God with fastings and prayer." (See 1 Timothy, 4. 5, suggested by this.) coming in—'presenting herself.' She had been there already, but now is found 'standing by,' as Simeon's testimony to the blessed Babe died away, ready to take it up 'in turn' (as the word rendered "likewise" here means). to all them, &c.—the sense is, 'to all them in Jerusalem that were looking for redemption'—saying in effect, In that Babe are wrapt up all your expectations. If this was at the hour of prayer, when numbers flocked to the temple, it would account for her having such an audience as the words imply. [ALFORD.] 39. Nothing is more difficult than to fix the precise order in which the visit of the Magi, with the flight into and return from Egypt (Matthew, 2), are to be taken, in relation to the circumcision and presentation of Christ in the temple, here recorded. It is perhaps best to leave this in the obscurity in which we find it, as the result of two independent, though, if we knew all, easily recon-

great King: Out of Zion, the perfection of beauty doth shine" (Psalm 48. 2; 60. 2). Of his feelings during all the eight days of the feast: He said. As a devout child, in company with his parents, He would go through the services, like thoughts to himself. But methinks I hear the sublime services of that feast, saying to himself: "He brought me to the banqueting house, and never over me was love. I sat down under his shadow with great delight, and his fruit was sweet to my taste." (Song of Solomon, 2. 3, 4). 43. as they return to their duties of life must give place to worship, and its turn, must give place to them. Jerusalem but Nazareth is good too; let him who neglects on pretext of attending to the other, ponder 43. tarried behind. . . Joseph and his mother accustomed to the discretion and obedience [OLSHAUSEN], they might be thrown off by 44. sought him among their kinsfolk and acquaintances: On these sacred journeys, whole villages are travelled in groups together, partly for company, partly for the sake of the well-disposed to beguile the tediousness of the way by good conversation, to which the child Jesus would be no alien; they expect to find him in such a group. 45. three sorrowing days, they find him still in Jerusalem, not gazing on its architecture, or surveying the works of busy life, but in the temple—not the temple as in ch. 1. 9), to which only the priests, the scribes, the rabbins, or "doctors" taught their scholars, asking—the method of question and answer being the customary form of rabbinical teaching; the learner becoming by turns questioner and

is father and she had sought Him. He speaks her but one, saying, in effect, 'My Father has seeking me; I have been with Him all this a King hath brought me into His chambers, hand is under my head, and His right hand trace me (Song of Solomon, 1. 4; 2. 6). How is e do not understand?' (Mark, 8. 21.) 50, 51, e not—probably He had never expressly said and so confounded them, though it was but interpretation of many things which they had heard from him at home. (See on John, 14. e lest it should be thought that now He threw ial yoke, and became his own Master hence- theirs too, it is purposely added, "And He m with them, and was subject unto them." vel of this condescension lies in his coming a scene, and such an assertion of His higher and the words are evidently meant to con- From this time we have no more mention The next we hear is of his "mother and" (John, 2. 12; whence it is inferred, that be- time and the commencement of our Lord's e. Joseph died' [ALFORD], having now served le end of being the protector of our Lord's other, and affording Himself the opportunity ting a matchless pattern of subjection to both 52. See on v. 40. stature—or better, perhaps, margin, 'age,' which implies the other. This record we have of the next eighteen years of from life. What seasons of tranquil medi- the lively oracles, and holy fellowship with er; what inlets, on the one hand, of light, and power from on high, and outgoings of ulation, freedom, love, and joy on the other, ese eighteen years contain! And would they "but a few days," if they were so passed, ardently he might long to be more directly His Father's business!"

CHAPTER III.

30. PREACHING, BAPTISM, AND IMPRISON- JOHN. See on Matthew, 3. 1-12; Mark, 6. 17. e. Here the curtain of the New Testament is, e drawn up, and the greatest of all epochs of eb commences. Even our Lord's own age determined by it. [BENGEL.] No such elabo- rations of precision is to be found elsewhere few Testament, and it comes fitly from him as it as the peculiar recommendation of his nat he had 'accurately traced down all things first' (ch. 1. 3). Here, evidently, commences er narrative, the fifteenth year of Tiberius— g from the period when he was admitted, ars before Augustus' death, to a share of the WEBSTER & WILKINSON], about the end of of Rome 779, or about four years before the coming. Pilate—governor of Judæa—his proper Procurotor, but with more than the usual d that office. After holding it about ten years edered to Rome, to answer to charges brought im, but ere he arrived Tiberius died (A. D. 35), after Pilate committed suicide. Herod—See on s. Philip—a different and very superior Philip me whose wife Herodias went to live with asipale. See Mark, 6. 17. Iturea—to the North Palestine; so called from Ishmael's son Itur (II Chronicles, 1. 3), and anciently belonging ff tribe of Manasseh. Trachonitis—farther to h East, between Iturea and Damascus; a rocky infested by robbers, and committed by Augus- trod the Great to keep in order. Abilene—still the North East, so called from Abila, eighteen m Damascus. [ROBINSON.] Anas and Cai- priests—the former, though deposed, retained his influence, and, probably, as Sagan or de- ceased much of the power of the high priest-

hood along with Caiaphas (John, 18. 15; Acts, 4. 6). Both Zadok and Abiathar acted as high priests in David's time (2 Samuel, 15. 35), and it seems to have become the fixed practice to have two (2 Kings, 25. 18), word of God came unto John—Such formulas, of course, are never used when speaking of Jesus, because the Divine nature manifested itself in Him not at certain isolated moments of his life. He was the one ever- lasting manifestation of the Godhead—THE WORD. [OLSHAUSEN.] 5. every valley, &c.—levelling and smoothing, obvious figures, the sense of which is in the first words of the proclamation, "Prepare ye the way of the Lord." all flesh, &c.—(Quoted literally from the Septuagint of Isaiah, 40. 5.) The idea is that every obstruction shall be so removed as to reveal to the whole world the Salvation of God in Him whose name is the "Saviour." (Cf. Psalm 98. 3; Isaiah, 11. 10; 49. 6; 52. 10; Luke, 2. 31, 32; Acts, 13. 47.) 10-14. What shall we do then?—to show the sincerity of our repentance. two coats, &c.—directed against the reigning avarice, publicans—exact no more, &c.—directed against that extortion which made the publicans a bye-word. See on ch. 19. 2. 8. soldiers...do violence to none—the word signifies to 'shake thoroughly,' and so to 'intimidate,' probably in order to extort money or other property. accuse falsely—acting as informers vexatiously, on frivolous or false grounds. content with your wages—'rations.' We may take this as a warning against mutiny, which the officers attempted to suppress by largesses and donations. [WEBSTER & WILKINSON.] And thus the "fruit" which would evidence their repentance were just resistance to the reigning sin, particularly of the class to which the penitent belonged, and the manifestation of an opposite spirit. 15-17. whether he were the Christ—showing both how successful he had been in awakening the expectation of Messiah's immediate appearing, and the high estimation, and even reverence, which his own character commanded. John answered, &c.—either to the deputation from Jerusalem (see John, 1. 19, &c.), or on some other occasion, simply to remove impressions derogatory to his blessed Master which he knew to be taking hold of the popular mind, saying unto them all, &c.—in solemn protestation. So far from entertaining such a thought as laying claim to the honours of Messiahship, the meaneast services I can render to that "Mightier than me that is coming after me," are too high an honour for me. Beautiful spirit, distinguishing this servant of Christ throughout! one mightier than I—the Mightier than I! 18. many other things, &c.—such as we read in John, 1. 29, 33, 34; 3. 27-36. 19, 20. but Herod, &c.—See on Mark, 6. 14, &c. and for all the evils which Herod had done—important fact here only mentioned, showing how thorough-going was the fidelity of the Baptist to his royal hearer, and how strong must have been the workings of conscience in that slave of passion when, notwithstanding such plainness, he "did many things and heard John gladly" (Mark, 6. 20, 26).

21, 22. BAPTISM OF AND DESCENT OF THE SPIRIT UPON JESUS. See on Matthew, 3. 13-17. when all the people were baptized—that He might not seem to be merely one of the crowd. Thus, as He rode into Jerusalem upon an ass, "scherone yet never man sat" (ch. 19. 30), and lay in a sepulchre "scherone yet never man yet laid" (John, 19. 41), so in His baptism He would be "separate from sinners."

23-28. GENEALOGY OF JESUS. 23. he began to be about thirty—i. e., 'was about entering on his thirtieth year.' So our translators have taken the word (and so CALVIN, BEZA, BLOOMFIELD, WEBSTER & WILKINSON, &c.); but 'was about thirty years of age when he began [his ministry],' makes better Greek, and is probably the true sense. [BENGEL, OLSHAUSEN, DE WETTE, MEYER, ALFORD, &c.] At this age the priests entered on their office (Numbers, 4. 3). being, as was supposed,

the son of Joseph, &c.—Have we in this genealogy, as well as Matthew's, the line of *Joseph*? or is this the line of *Mary*?—a point on which there has been great difference of opinion and much acute discussion. Those who take the *former* opinion contend that it is the natural sense of this verse, and that no other would have been thought of but for its supposed improbability and the uncertainty which it seems to throw over our Lord's real descent. But it is liable to another difficulty, viz., that in this case Matthew makes "*Jacob*," while Luke makes "*Heli*," to be Joseph's father; and though the same man had often more than one name, we ought not to resort to that supposition, in such a case as this, without necessity. And then, though the descent of Mary from David would be liable to no real doubt, even though we had no table of her line preserved to us (see, for example, ch. 1, 2-32, and on ch. 2, 5), still it does seem unlikely—we say not incredible—that two genealogies of our Lord should be preserved to us, neither of which gives his real descent. Those who take the *latter* opinion, that we have here the line of *Mary*, as in Matthew that of *Joseph*—here his *real*, there his *reputed* line—explain the statement about Joseph, that he was "*the son of Heli*," to mean that he was his *son-in-law*, as the husband of his daughter Mary (as in Ruth, 1, 11, 12), and believe that Joseph's name is only introduced instead of Mary's, in conformity with the Jewish custom in such tables. Perhaps this view is attended with fewest difficulties, as it certainly is the best supported. However we decide, it is a satisfaction to know that not a doubt was thrown out by the bitterest of the early enemies of Christianity as to our Lord's real descent from David. On comparing the two genealogies, it will be found that Matthew, writing more immediately

Mark, 6, 1-6), we take to be not a late same with this first one; because we see the Nazarenes, after being so enraged by the play of wisdom as to attempt His death on a second display of the same, would how He came by it, as if they had never before, as his custom was—Cf. Acts, 17 to read—Others besides rabbins were dress the congregation. See Acts, 13 have fixed on any passage announcing (as Isaiah, 53.) would have been in early stage of His ministry. But He announcing the sublime object of His its Divine character, and His special it; expressed in the first person, an adapted to the first opening of the prophetic capacity, that it seems as if on this occasion. It is from the well-known Isaiah's prophecies whose burden is "SERVANT OF THE LORD," despised of of the nation, but before Whom kings are to arise, and princes to worship; marred than any man and His form of men, yet sprinkling many nations; being in vain, and spending His strength in vain, yet Jehovah's Servant to raise Jacob and be His Salvation to the end (Isaiah, 49, &c.). The quotation is in Septuagint version, used in the synoptic year—an allusion to the Jubilee (Lev. 25, 10), a year of universal release from property. See also Isaiah, 49, 8; 2 Corin the maladies under which humanity set forth under the names of poverty, war, bondage, blindness, &c.

familiar with his every-day demeanour in life. A most important principle, to which will pay due regard. (See also Matthew 7, 6, on our Lord himself ever acted.) 25-27. But I tell falling back for support on the well-known of Elijah and Elisha (Eliaseus), whose miracle, passing by those who were near, exacted on those at a distance, yea on heathens, great prophets who stand at the commencement of prophetic antiquity, and whose miracles prefigured those of our Lord. As He intended us to feed the poor and cleanse the lepers, He shows these miracles of mercy, and not to the five lepers and the bears that tore the mockers.' 28. three years and six months.—So James, 5, 17, perhaps the six months after the last fall of Jerusalem there would be little or none at any rate; (in 1 Kings, 18, 1, which says the rain returned the third year, that period is probably not reckoned... saying—"but only." (cf. Mark, 15, 32, "Septuaginta" Zarephath, 1 Kings, 17, 9, a heathen between Tyre and Sidon. (See Mark, 7, 26, when they heard these things—these allude to the heathens, just as afterwards with Paul 1 Cor. 10, 18, rose up—broke up the service irreverently of roused forth, thrust him—with violence, as were in their hands. brow, &c.—Nazareth, not built on the ridge of a hill, is in part surely one to the west, having several such precipices; 1 Chronicles, 25, 12; 2 Kings, 9, 33. It was a punishment not unusual among the Jews and others.) This was the first insult which was of God received, and it came from "them of a household" (Matthew, 10, 36.) 30, passing the midst, &c.—evidently in a miraculous way, perhaps quite noiselessly, leading them to afterwards what spell could have come over them they allowed him to escape. (Similar (however, in times of persecution are not unlike) 21, down to Capernaum—it lay on the sea See Matthew, 4, 13; whereas Nazareth lay

DEMONIAC HEALED.—unclean—the frequency with this character of impurity is applied to which is worthy of notice, cried out, &c.—see on Mark, 1, 23; Mark 3, 11, rebuked them, &c.—see on Mark, 6, 7, turns him, &c.—see on Mark, 9, 20, what a word from the Lord of spirits.

PETER'S MOTHER-IN-LAW, AND MANY HEALED. See on Matthew, 8, 14-17. 41, of them set to speak—the marginal reading here is "Our Lord ever refused testimony from devils, a very reason why they were eager to give it, because and they would thus seem to be one interest, enemies actually alleged. (See on Matthew, 12, 10. See also Acts, 16, 16-18.)

JESUS, SOUGHT OUT AT MORNING PRAYER, OBSTINATE TO STAY, DECLINES FROM THE DEUTY OF HIS WORK. See on Mark, 1, 35-39, where we see how early He retired, and how He was endeavoured when they came seeking Him, stayed with them staying him, or sought to do it. What a mission to the Gadarenes! The nature of His mission of Him to keep moving, that all might hear the Gospel. (Matthew, 8, 34.) I must, &c.—but duty will move Him to deny entreaties so grateful to us.

CHAPTER V.

THE MIRACULOUS DRAUGHT OF FISHERY.—PETER, JAMES, AND JOHN.—Not their first ever, recorded John, 1, 35-42; nor their second, Matthew, 4, 18-22; but their third and last ever appointment to the apostleship. That they were all distinct and progressive, seems quite similar stages are observable in other eminent

servants of Christ.) 3, taught out of the ship—see on Matthew, 13, 2, 4, for a draught—munificent recompense for the use of his boat. 5, Master—betokening not surely a first acquaintance, but a relationship already formed, all night—the usual time of fishing then (John, 21, 3), and even now Peter, as a fisherman, knew how hopeless it was to "let down his net" again, save as a mere act of faith, "at His word" of command, which carried in it, as it ever does, assurance of success. (This shows he must have been already and for some time a follower of Christ.) 6, net brake—rather "was breaking," or "beginning to break," as v. 7, "beginning to sink." 8, depart, &c.—Did Peter then wish Christ to leave him? Verily no. His all was wrapt up in Him. (John, 6, 68.) 'Twas rather, 'Woe is me, Lord! How shall I abide this blaze of glory? A sinner such as I am is not fit company for Thee.' (cf. Isaiah, 6, 5.) 10, fear not, Simon—this shows how the Lord read Peter's speech. The more highly they deemed of Him, ever the more grateful it was to the Redeemer's spirit. Never did they pain Him by manifesting too lofty conceptions of Him. from henceforth—marking a new stage of their connection with Christ. The last was simply, "I will make you fishers." fishers of men—'What wilt thou think, Simon, overwhelmed by this draught of fishes, when I shall bring to thy net what will beggar all this glory?' See on Matthew, 4, 18. 11, forsok all—They did this before (Matthew, 4, 20; now they do it again; and yet after the Crucifixion they are at their boats once more. (John, 21, 3.) In such a business this is easily conceivable. After Pentecost, however, they appear to have finally abandoned their secular calling.

12-16, LEPER HEALED.—See on Matthew, 8, 2-4. 15, but so, &c.—See on Mark, 1, 45.

17-26, PARALYTIC HEALED.—See on Matthew, 9, 1-8, 17. Pharisees and doctors, sitting by—the highest testimony yet borne to our Lord's growing influence, and the necessity increasingly felt by the ecclesiastics throughout the country of coming to some definite judgment regarding Him. power of the Lord present—with Jesus, to heal them—the sick people. 18, house-top—the flat roof, through the tiling... before Jesus—See on Mark, 2, 2, 24, take up thy couch—sweet saying! The bed had borne the man; now the man shall bear the bed.' [BENJEL.]

27-32, LEVI'S CALL AND FEAST.—See on Matthew, 9, 9-13; and Mark, 2, 14, 30, their scribes—a mode of expression showing that Luke was writing for Gentiles.

33-39, FASTING.—See on Matthew, 9, 14-17. The incongruities mentioned in v. 36-38 were intended to illustrate the difference between the *genius* of the old and the new economies, and the danger of mixing up the one with the other. As, in the one case supposed, "the rent is made worse," and in the other, "the new wine is spilled," so by a mongrel mixture of the ascetic ritualism of the old with the spiritual freedom of the new economy, both are disfigured and destroyed. The additional parable in v. 39, which is peculiar to Luke, has been variously interpreted. But the "new wine" seems plainly to be the evangelical freedom which Christ was introducing; and the old, the opposite spirit of Judaism; men long accustomed to the latter could not be expected "straightway"—all at once—to take a liking for the former. q. d., "These inquiries about the difference between my disciples and the Pharisees," and even John's, are not surprising; they are the effect of a natural revulsion against sudden change, which time will cure; the new wine will itself in time become old, and so acquire all the added charms of antiquity. What lessons does this teach, on the one hand, to those who unreasonably cling to what is getting antiquated; and, on the other, to hasty reformers who have no patience with the timidity of their weaker brethren!

CHAPTER VI.

Ver. 1-5. **FLOCKING CORN EARS ON SABBATH.** See on Matthew, 12. 1-8; and Mark, 2. 23-28. 1. Second sabbath after the first—an obscure expression, occurring here only, generally understood to mean, the first Sabbath after the second day of unleavened bread. The reasons cannot be stated here, nor is the opinion itself quite free from difficulty. 5. Lord also—rather 'even,' as Matthew, 12. 8. of the Sabbath—as naked a claim to *all the authority of Him who gave the law at Mount Sinai* as could possibly be made. *q.d.* 'I have said enough to vindicate the men ye carp at on my account; but in this place is the Lord of the law, and they have His sanction.' See on Mark, 2. 28.

6-11. **WITHERED HAND HEALED.** See on Matthew, 12. 9-16; and Mark, 3. 1-7. watched whether, &c.—in Matthew this is put as an ensnaring question of theirs to our Lord, who accordingly speaks to the state of their hearts, v. 9, just as if they had spoken it out. 9. good or evil, save or destroy—By this novel way of putting His case, our Lord teaches the great ethical principle, that to neglect any opportunity of doing good is to incur the guilt of doing evil; and by this law He bound His own spirit. (See on Mark, 3. 4.) 11. filed with madness—the word denotes senseless rage—at the confusion to which our Lord had put them, both by word and deed. what to do with Jesus—not so much whether to get rid of Him, but how to compass it. (see on Matthew, 3. 6.)

12-19. **THE TWELVE APOSTLES CHOSEN—GATHERING MULTITUDES—GLORIOUS HEALINGS.** 12, 13. went out—probably from Capernaum all night in prayer... and when day, as called, &c.—the work with which the next day began shows what had been the burden of this night's devotions. As He directed His disciples to pray for "labourers" just before sending themselves forth (see on Matthew, 9. 37; 10. 1), so here we find the Lord Himself in prolonged communion with His Father in preparation for the solemn appointment of those men who were to give birth to His Church, and from whom the world in all time was to take a new mould. How instructive is this! 13-16. See on Matthew, 10. 2-4. 17. in the pain—by some rendered 'on a level place,' i.e., a piece of high table-land, by which they understand the same thing, as "on the mountain," where our Lord delivered the sermon recorded by Matthew (6. 1), of which they take this following discourse of Luke to be but an abridged form. But as the sense given in our version is the more accurate, so there are weighty reasons for considering the discourses different. This one contains little more than a fourth of the other; it has *verses* of its own, as well as the beatitudes common to both; but, above all, that of Matthew was plainly delivered a good while *before*, while this was spoken *after* the choice of the twelve, and as we know that our Lord delivered some of His weightiest sayings more than once, there is no difficulty in supposing this to be one of His more extended repetitions; nor could anything be more worthy of it. 19. healed—kept healing, denoting successive acts of mercy till it went over "all" that needed. There is something unusually grand and pictorial in this touch of description. 20, 21. In the Sermon on the Mount the benediction is pronounced upon the "poor in spirit" and those who "hunger and thirst after righteousness." (Matthew, 5. 3, 6.) Here it is simply on the "poor" and the "hungry now." In this form of the discourse, then, our Lord seems to have had in view "the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him," as these very beatitudes are paraphrased by James (2. 5). laugh—how charming is the liveliness of this word, to express what in Matthew is called being "comforted" separate you—whether from their Church, by excommunication, or from their society; both hard

to flesh and blood. 23. for the Son of Man's sake—cf. Matthew, 6. 11. "for MY SAKE"; and immediately before, "for righteousness' sake" (v. 10.) Christ thus binds up the cause of righteousness in the world with the redemption of Himself. 23. leap for joy—a livelier word than "be exceeding glad" or 'exult.' Matthew, 6. 12. 24, 25. rich... full... laugh—who have all their good things and joyous feelings here and now, in perishable objects, received your consolation—see on ch. 16. 25. shall hunger—their inward craving strong as ever, but the materials of satisfaction for ever gone. 26. all speak well of you—alluding to the court paid to the false prophets of old. (Micah, 2. 11.) For the principle of this woe, and its proper limits, see John, 15. 19. 27-36. See on Matthew, 5. 44-48; 7. 19; and 14. 12-14. 37, 38. See on Matthew, 7. 1. 2; but this is much fuller and more graphic. 39. can the blind, &c.—not in the Sermon on the Mount, but recorded by Matthew in another and very striking connection, ch. 14. 14. 40. the disciple, &c.—*q.d.* 'The disciple's aim to come up to his master, and he thinks himself complete when he does so: if you then be blind leaders of the blind, the perfection of one's training under you will only lead him the more certainly in one common ruin with yourselves.' 41-49. See on Matthew, 7. 2-6, 18-27.

CHAPTER VII.

Ver. 1-10. **CENTURION'S SERVANT HEALED.** See on Matthew, 8. 5-13. 4. he was worthy, &c.—a testimony most precious, coming from those who probably were strangers to the principle from which he acted. (Ecclesiastes, 7. 1.) loveth our nation—having found that "salvation was of the Jews," he loved them for it, built, &c.—his love took this practical and appropriate form.

11-17. **WIDOW OF NAIN'S SON RAISED TO LIFE.** (In Luke only.) 11. Nain—a small village not elsewhere mentioned in scripture, and only this once probably visited by our Lord; it lay a little to the south of mount Tabor, about twelve miles from Capernaum. 12. carried out—was being carried out; dead bodies, being ceremonially unclean, were not allowed to be buried within the cities (though the kings of David's house were buried in the city of David), and the funeral was usually on the same day as the death. only son, &c.—affecting particulars, told with delightful simplicity. 13, 14. the Lord—This sublime appellation is more usual with Luke and John than Matthew; Mark holds the mean. (BENGEL.) saw her, had compassion, &c.—What consolation to thousands of the bereaved has this single verse carried from age to age. 14, 15. What mingled majesty and grace shines in this scene! The Resurrection and the Life in human flesh, with a word of command, bringing back life to the dead body; Incarnate Compassion summoning its absolute power to dry a widow's tears! 16. visited his people—more than bringing back the days of Elijah and Elisha. (1 Kings, 17. 17-24; 2 Kings, 4. 32-37; and see on Matthew, 15. 31.)

18-35. **THE BAPTIST'S MESSAGE, THE REPLY, AND CONSEQUENT DISCOURSE.** See on Matthew, 11. 2-14. 29, 30. and all the people that heard—on bearing this; These are the observations of the evangelist, not of our Lord, and the publicans—a striking clause. justified God, being baptized, &c.—rather, 'having been baptized.' The meaning is, They acknowledged the Divine wisdom of such a preparatory ministry as John's, in leading them to Him who now spake to them (see ch. 1. 16, 17); whereas the Pharisees and lawyers, true to themselves in refusing the baptism of John, set at naught also the merciful design of God in the Saviour himself, to their own destruction. 31-35. the Lord said, &c.—As cross, capricious children, invited by their playmates to join them in their amusements, will play with them neither at weddings nor funerals (juvenile imitations of the joyous and mournful scenes of life, so that gene-

him rejected both John and his Master: the one cause he was too unsocial—more like a demonic or a rational man; the other, because he was too rich the reverse, given to animal indulgences, and sporting with the lowest classes of society. But the Disciples of Wisdom recognise and honour her whether the austere carb of the Baptist or in the more attractive style of his Master, whether in the Law or in the Gospel, whether in rags or in royalty: for "the full soul flesh as honeycomb, but to the hungry soul every her thing is sweet." (Proverbs, 27. 7.)

650. CHRIST'S FEET WASHED WITH TEARS. 37, a sinner—one who had led a profligate life. N.B.—there is no ground whatever for the popular notion that the woman was Mary Magdalene, nor do we know at her name was. See on ch. 8. 2. an alabaster box ointment—a perfume-vessel, in some cases very costly (see 12. 5). The ointment has here a peculiar interest, as the offering by a penitent of what had been an accessory in her unhalloved work of sin. [ALFORD.] His feet beside him—the posture at meals being a sitting one, with the feet out behind. began to wash,—to "water with a shower." The tears, which were the *evangelical*, poured down in a flood upon His feet, as she bent down to kiss them; and deeming him rather fouled than washed by this, she hastened to wipe them off with the only towel she had, the long sash of her own hair, "with which slaves were wont to wash their masters' feet." (STIER.) Kissed—the *oil* signifies "to kiss fondly," to caress, or to "kiss sin and again," which v. 45 shows is meant here. Had prompted this? Much love, springing from a sense of much forgiveness. So says He who knew her art, v. 47. Where she had met with Christ before, what words of His had brought life to her dead heart of a sense of Divine pardon to her guilty soul, we do not. But probably she was of the crowd of publicans and sinners "whom Incarnate Compassion saw so often around Him, and heard from His lips one of those words such as never man spake, "Come ye all ye that labour, &c. No personal interview of up to this time taken place between them; but she did keep her feelings no longer to herself, and having said her way to Him and entered along with him, 48, they burst forth in this surpassing yet most artistic style, as if her whole soul would go out to Him. The Pharisee—who had formed no definite opinion of our Lord, and invited Him apparently to obtain materials for a judgment, spoke within himself, &c.—that I have Him now; He plainly knows nothing of the error He allows to touch Him, and so, He can be no prophet. Not so fast, Simon; thou hast not seen enough thy Guest yet, but He hath seen through thee. 43. Like Nathan with David, our Lord conceals His message thrust under the veil of a parable, and makes his host himself pronounce upon the case. The two sisters are the woman and Simon; the criminality of the one was ten times that of the other (in the proportion of "500" to "50"); but both being equally insolent, both are with equal frankness forgiven; and *mercy* is made to own that the greatest debtor to *redemptive* mercy will cling to her Divine Benefactor with the deepest gratitude. Does our Lord then admit that Simon was a forgiven man? Let us see. 45-47. I started, *no water*—a compliment to guests. Was this much love? Was it any? no kiss—of salutation, low much love was here? Any at all? with oil...not saint—even common olive-oil in contrast with the woman's "ointment" or aromatic balsam. What evidence was thus afforded of *active* feeling which forgiveness prompts? Our Lord speaks this with delicate delicateness, as if hurt at these inattentions of His host, rich though not *invariably* shown to guests, were customary marks of studied respect and regard. The inference is plain—only one of the debtors was really

forgiven, though in the first instance, to give room for the play of withheld feelings, the forgiveness of both is supposed in the parable. Her sins which are many—'those many sins of hers,' our Lord, who admitted how much more she owed than the Pharisee, now proclaims in naked terms the forgiveness of her guilt. *for—not because*, as if love were the cause of forgiveness, but 'inasmuch as,' or 'in proof of which.' The latter clause of the verse, and the whole structure of the parable, plainly shows this to be the meaning. little forgiven—loveth little—delicately ironical intimation of *no love and no forgiveness* in the present case. 48. said unto her, &c.—an unsought assurance, usually springing up unexpected in the midst of active duty and warm affections, while often it flies from those who hope and are paralyzed for want of it. 49, 50. they that sat...who is this? &c.—no wonder they were startled to hear One who was reclining at the same couch, and partaking of the same hospitalities with themselves, assume the awful prerogative of 'even forgiving sins.' But so far from receding from this claim, or softening it down, our Lord only repeats it, with two precious additions: one, announcing what was the one secret of the "forgiveness" she had experienced, and which carried "salvation" in its bosom; the other, a glorious dismissal of her in that "peace" which she had already felt, but is now assured she has His full warrant to enjoy! This wonderful scene teaches two very weighty truths: (1.) *though there be degrees of guilt, insolency, or inability to wipe out the dishonour done to God, is common to all sinners.* (2.) *As Christ is the Great Creditor to whom all debt, whether great or small, contracted by sinners is owing, so to Him belongs the prerogative of forgiving it.* This latter truth is brought out in the structure and application of the present parable as it is no where else. Either then Jesus was a blasphemous deceiver, or He is God manifest in the flesh.

CHAPTER VIII.

Ver. 1-3. A GALILEAN CIRCUIT, WITH THE TWELVE AND CERTAIN MINISTERING WOMEN. (In Luke only.) went—'travelled,' 'made a progress,' throughout every city and village—'through town and village,' preaching, &c.—the Prince of itinerant Preachers scattering far and wide the seed of the Kingdom. certain women healed, &c.—on whom He had the double claim of having brought healing to their bodies and new life to their souls. Drawn to Him by an attraction more than magnetic, they accompany Him on this tour as His *ministering*—ministering unto Him of their substance. Blessed Saviour! it melts us to see Thee living upon the love of Thy ransomed people. That they bring Thee their poor offerings we wonder not. Thou hast sown unto them spiritual things, and they think it, as well they might, a small thing that Thou shouldst reap their carnal things. (1 Corinthians, 9. 11.) But dost Thou take it at their hand, and subside upon it? 'O the depth of the riches'—of this poverty of His. Mary Magdalene—i.e., probably, of *Magdala*, on which see Matthew, 15. 39. went—rather 'had gone.' seven days—Mark, 16. 9.) It is a great wrong to this honoured woman to identify her with the once profligate woman of ch. 7. 37, and to call all such penitents *Magdalenes*. The mistake has arisen from confounding unhappy demoniacal possession with the conscious entertainment of diabolic impurity, or supposing the one to have been inflicted as a punishment for the other—for which there is not the least scriptural ground. Joanna, wife of Chusa, Herod's steward—If the steward of such a godless, cruel, and licentious wretch as Herod Antipas (see on Mark, 6. 14, &c.) differed greatly from himself, his post would be no easy or enviable one. That he was a disciple of Christ is very improbable, though he might be favourably disposed towards Him. But what we know not of him, and may fear he wanted, we are sure his wife possessed. Healed either of 'evil spirits'

or of some one of the "infirmities" here referred to—the ordinary diseases of humanity—she joins in the Saviour's train of grateful, clinging followers. Of "Susanna" next mentioned, we know nothing but the name, and that here only. But her services on this memorable occasion have immortalized her name. "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done," in ministering to the Lord of her substance on His Galilean tour, "shall be spoken of as a memorial of her." (Mark, 14. 9.) many others—i. e., many other *healed* women. What a train! and all ministering unto Him of their substance, and He allowing them to do it and subsisting upon it! He who was the support of the spiritual life of His people disdained not to be supported by them in the body. He was not ashamed to penetrate so far into the depths of poverty as to live upon the alms of love. He only fed others miraculously; for Himself, He lived upon the love of His people. He gave all things to men, His brethren, and received all things from them, enjoying thereby the pure blessing of love; which is then only perfect when it is at the same time both giving and receiving. Who could invent such things as these? *It was necessary to live in this manner that it might be so recorded.* [OLSHAUSEN.]

4-16. PARABLE OF THE SOWER.—See on Mark, 4. 3-9, 14-20. 16. No man, &c.—See on Matthew, 6. 15, of which this is nearly a repetition. 17. for nothing, &c.—See on ch. 12. 2. 18. how ye—in Mark, 4. 24, "what ye hear." The one implies the other. The precept is very weighty, seemeth to have—or, "thinketh that he hath." (Margin,) this "having" of Matthew, 13. 12 (on which see), and this "thinking he hath," are not different. Hanging loosely on him, and not appropriated, it is and is not his.

19-21. HIS MOTHER AND BRETHREN DESIRE TO SPEAK WITH HIM.—See on Mark, 12. 46-50.

22-25. JESUS, CROSSING THE LAKE, STILLS THE STORM.—See on Matthew, 8. 23-27, and Mark, 4. 35-41. 23. filled—fit., 'were getting filled,' i. e., those who sailed; meaning that their ship was so.

26-29. DEMONIAK OF GADARA HEALED.—See on Matthew, 8. 28-34; and Mark, 5. 1-20.

40-36. JAIRUS' DAUGHTER RAINED, AND ISSUE OF BLOOD HEALED.—See on Matthew, 9. 18-26; and Mark, 5. 21-41. 40. gladly received him, for... all waiting him.—The abundant teaching of that day in Matthew, 13; and see Mark, 4. 36.) had only whetted the people's appetite; and disappointed, as would seem, that He had left them in the evening to cross the lake, they remain hanging about the beach, having got a hint probably through some of His disciples that He would be back the same evening. Perhaps they witnessed at a distance the sudden calming of the tempest. Here at least they are, watching for His return, and welcoming Him to the shore. The tide of His popularity was now fast rising. 45. Who touched me?—'Askest Thou, Lord, who touched Thee? Father ask who touched Thee not in such a throne.' 46. somebody touched—yes, the multitude "around and pressed Him"—"they *soiled* against Him, but all involuntarily; they were merely *carried along*;" but one, one only—somebody—TOUCHED HIM," with the conscious, voluntary, dependent touch of faith, reaching forth its hand expressly to have contact with Him. This and this only Jesus acknowledges and seeks out. Even so, as the Church father AUGUSTIN long ago said, *multitudes still come similarly close to Christ in the means of grace, but all to no purpose, being only sucked into the crowd.* The voluntary, living contact of faith is that electric conductor which alone draws virtue out of Him. 47. declared before all—this, though a great trial to the shrinking modesty of the believing woman, was just what Christ wanted in drawing her forth, her public testimony to the facts of her case—both her disease, with her abortive efforts at

a cure, and the instantaneous and perfect relief which her touch of the Great Healer had brought her. 55. give her meat—See on Mark, 6. 43.

CHAPTER IX.

VER. 1-6. MISSION OF THE TWELVE APOSTLES. See on Matthew, 10. 1-15. 1. power and authority—He both *qualified* and *authorized* them.

7-9. HEROD TROUBLED AT WHAT HE HEARS OF CHRIST, DESIRES TO SEE HIM. See on Mark, 6. 16-29. 7. perplexed—"at a loss," 'embarrassed,' said of some that John was risen—among many opinions, this was the one which Herod himself adopted, for the reason, no doubt, mentioned on Mark, 6. 14. desired to see him—but did not, till as a prisoner He was sent to him by Pilate just before His death, as we learn from ch. 23. 8. 10-17. ON THE RETURN OF THE TWELVE, JESUS RETIRES WITH THEM TO BETSaida, AND THERE MIRACULOUSLY FEEDS FIVE THOUSAND. See on Mark, 6. 31-44.

18-27. PETER'S CONFESSIOIN OF CHRIST—OUR LORD'S FIRST EXPLICIT ANNOUINCMENT OF HIS APPROACHING DEATH, AND WARNING ARISING OUT OF IT. See on Matthew, 16. 13-26; and Mark, 8. 24. 24. will save—"is minded to save," bent on saving. The pith of this maxim depends—as often in such weighty sayings (for example, "Let the dead bury their dead," Matthew, 8. 21)—on the double sense attached to the word "life," a lower and a higher, the natural and the spiritual, temporal and eternal. An entire sacrifice of the lower, or a willingness to make it, is indispensable to the preservation of the higher life; and he who cannot bring himself to surrender the one for the sake of the other shall eventually lose both. 26. ashamed of me and of my words—the sense of *shame* is one of the strongest in our nature, one of the social affections, founded on our love of *reputation*, which causes instinctive aversion to what is fitted to lower it, and was given us as a preservative from all that is properly *shameful*. When one is, in this sense of it, *lost to shame*, he is nearly past hope. (Zechariah, 3. 5; Jeremiah, 6. 15; 3. 3.) But when Christ and "His words"—Christianity, especially in its more spiritual and uncompromising features—is unpopular, the same instinctive desire to *stand well with others* begets the temptation to be ashamed of Him which only the "expulsive power" of a higher affection can effectually counteract. Son of Man be ashamed when he cometh, &c.—He will render to that man his own treatment; He will disgrace him before the most august of all assemblies, and put him to "shame and everlasting contempt." (Daniel, 12. 2.) "O shame, to be put to shame before God, Christ, and angels." (BENGER.) 27. not taste of death till they see the kingdom of God—"see it come with power" (Mark, 9. 1.); or see "the Son of Man coming in His kingdom" (Matthew, 16. 28). The reference, beyond doubt, is to the firm establishment and victorious progress, in the life-time of some then present, of that new Kingdom of Christ, which was destined to work the greatest of all changes on this earth, and be the grand pledge of His final coming in glory.

28-36. JESUS TRANSFIGURED. 28. as eight days after these sayings—including the day on which this was spoken and that of the Transfiguration. Matthew and Mark say "after six days," *excluding* these two days. As the "sayings" so definitely connected with the Transfiguration scene are those announcing His death—at which Peter and all the Twelve were so startled and scandalised, so this scene was designed to show to the eyes as well as the heart how *glorious* that death was in the view of Heaven. Peter, James, and John—partners before in secular business; now sole witnesses of the resurrection of Jairus' daughter (Mark, 6. 27), the transfiguration, and the agony in the garden (Mark, 14. 33). a mountain—not *Tabor*, according to long tradition, with which the facts ill comport, but some one

to pray—for the period He had now
 critical and anxious one. (See on Mat-
 thew who can adequately translate those
 "sweat and tears?" Methinks, as I steal by
 it from Him these plaintive sounds,
 "thou believed Our report? I am come
 and Mine own receive Me not; I am
 sent unto My brethren, an alien to My
 men: Consider Mine enemies, for they
 hate Me with cruel hatred. Arise,
 O man prevail. Thou that dwellest be-
 hind, shine forth: Show Me a token for
 glorify Thy name." 29. as He prayed, the
 store He cried He was answered, and
 yet speaking He was heard. Blessed
 prayer this! Thanks to God, trans-
 formations are not quite strangers here.
 In deepest depths, out of groanings which
 red, God's dear children are suddenly
 a kind of heaven upon earth, and their
 is the chariot of Amminadab. Their
 own such light, strength, holy gladness,
 face to shine, putting a kind of celestial
 light. (2 Corinthians, 3, 18., with Exodus,
 and white, &c.—Matthew says "His face
 the sun" (17, 2.), and Mark says "His
 as shining, exceeding white as snow, so
 as earth can white them" (9, 2). The
 would seem, shone not upon Him from
 of Him from within; He was all irradi-
 one blaze of celestial glory. What a
 at "visage more marred than men, and
 the sons of men" (Isaiah, 52, 14.) 30.
 of with him two men—Moses and Elias...
 ary.—Who would have believed these
 he had not their human names been sub-
 ject. (cf. Acts, 1, 10; Mark, 16, 5.) Moses
 "the law," Elijah "the prophets," and
 the whole testimony of the Old Testa-
 ment, and the Old Testament saints, to
 as borne in a book but by living men, not
 as a name Messiah, visibly, for they "ap-
 peared, for they "spoke." spoke—"were
 decessed"—departure; beautiful euphem-
 isms) for death, which Peter, who wit-
 nesses, uses to express his own expected
 use of which single term seems to have
 whole by a sudden rush of recollection,
 of that delightful allusion to this scene
 of Peter, 1, 16-18, which he should accom-
 plish' at Jerusalem — Mark the his-
 torical local features which Christ's death
 has glorified men—as important as it is
 it see on ch. 2, 11. What now may be
 a this statement? (1.) That a dying
 great article of the true Jewish theology.
 the Church had fallen clean away from
 its article, and even from a preparedness
 But here we have that jewel raked out
 of Jewish traditions, and by the true
 of the Church of old made the one
 with Christ himself. (2.) The adoring
 loved men for His undertaking to ac-
 cepted; their felt dependence upon it
 in which they appeared; their profound
 progress of it; their humble solaces and
 to go through with it; and their sense
 and overwhelming glory. "Go, match-
 a Lamb to the slaughter! rejected of
 us of God and precious; dishonoured,
 soon to be slain by men, but worshipped
 sady to be greeted by all heaven. In
 because we are here; our all is suspended
 up in it. Thine every step is watched
 stable interest; and though it were too

high an honour to be permitted to drop a word
 of cheer into that precious but now clouded spirit, yet,
 as the first-fruits of harvest, the very joy set before
 Him, we cannot choose but tell Him that what is the
 depth of shame to Him is covered with glory in the
 eyes of heaven, that the Cross to Him is the Crown to
 us, that that "decease" is all our salvation and all our
 desire.' And who can doubt that such a scene did
 minister deep cheer to that spirit? 'Tis said they
 "talked" not to Him but "with Him," and if they told
 Him how glorious His decease was, might He not fitly
 reply, 'I know it, but your voice, as messengers from
 heaven come down to tell it me, is music in mine ears.'
 32. and when they were awake—so, certainly, the most
 commentators; but if we translate literally, it should
 be 'but having kept awake.' [MEYER, ALFORD.] Per-
 haps 'having roused themselves up' (OLAHUSEN) may
 come near enough the literal sense; but from the word
 used we can gather no more than that they shook off their
 drowsiness. It was night, and the Lord seems to have
 spent the whole night on the mountain (v. 37, saw his
 glory, &c.—the emphasis lies on "saw," qualifying them
 to become 'eye-witnesses' of His majesty" (2 Peter, 1, 16).
 33, they departed—Ah! bright manifestations in this vale
 of tears are always "departing" manifestations. 34,
 35. a cloud—not one of our watery clouds, but the
 Shechinah-cloud (see on Matthew, 23, 39), the pavilion of
 the manifested presence of God with His people,
 what Peter calls "the excellent" or "magnificent glory"
 (2 Peter, 1, 17), a voice—"such a voice," says Peter
 emphatically; "and this voice [he adds] we heard when
 we were with Him in the holy mount." (2 Peter, 1, 17,
 18.) my beloved Son... hear Him—reverentially, impli-
 cately, alone. 36. Jesus found alone—Moses and Elias
 are gone. Their work is done, and they have disap-
 peared from the scene, feeling no doubt with their
 fellow-servant the Baptist, "He must increase, but I
 must decrease." The cloud too is gone, and the naked
 majestic Christ, braced in spirit, and enshrined in the
 reverent affection of His disciples, is left—to suffer!
 kept it close—feeling, for once at least, that such things
 were unmeet as yet for the general gaze.

37-45. DEMONIC AND LUNATIC BOY HEALED—
 CHRIST'S SECOND EXPLICIT ANNOUNCEMENT OF HIS
 DEATH AND RESURRECTION.—See on Mark, 9, 14-32.
 43-45. the mighty power of God—"the majesty" or
 'mightiness' of God in this last miracle, the Trans-
 figuration, &c.; the divine grandeur of Christ rising
 upon them daily. By comparing Matthew, 17, 22, and
 Mark, 9, 30, we gather that this had been the subject
 of conversation between the twelve and their Master
 as they journeyed along. these sayings—not what was
 passing between them about His grandeur (MEYER,
 &c.), but what He was now to repeat for the second
 time about His sufferings. [DE WETTE, STRIET, AL-
 FORD, &c.] q. d. 'Be not carried off your feet by all
 this grandeur of Mine, but bear in mind what I have
 already told you, and now distinctly repeat, that that
 Sun in whose beams ye now rejoice is soon to set in
 midnight gloom.' "The Son of man," says Christ,
 "into the hands of men"—a remarkable antithesis (also
 in Matthew, 17, 22, and Mark, 9, 31), and they feared
 —"inasmuch that they feared." Their most cherished
 ideas were so completely dashed by such announce-
 ments, that they were afraid of laying themselves open
 to rebuke by asking Him any questions.

46-48. STRIFE AMONG THE TWELVE, WHO SHOULD
 BE GREATEST—JOHN REBUKED FOR EXCLUSIVENESS.
 46-48.—See on Matthew, 18, 1-5. 49, 50. John answered,
 &c.—The link of connection here with the foregoing
 context lies in the words "in My name" (v. 48). 'O, as
 to that [said John, young, warm, but not sufficiently
 apprehending Christ's teaching in these things], We
 saw one casting out devils "in Thy name," and we
 forbade him; Were we wrong?' 'Ye were wrong.'

'But we did "because he followeth not us." 'No matter. For (1.) "There is no man which shall do a miracle in my name that can lightly (or 'soon') speak evil of Me." Mark, 9, 39. And (2.) If such a person cannot be supposed to be "against us," you are to hold him "for us." Two principles of immense importance. Christ does not say this man should not have followed "with them," but simply teaches how he was to be regarded *though he did not*—as a reverer of His name and a promoter of His cause. Surely this condemns not only those horrible attempts by force to shut up all within one visible pale of discipleship, which have deluged Christendom with blood in Christ's name, but the same spirit in its milder form of proud ecclesiastic scowl upon all who "after the form which they call a sect as the word signifies, Acts, 24, 14, do so worship the God of their fathers." Visible unity in Christ's Church is devoutly to be sought, but this is not the way to it. See the noble spirit of Moses, Numbers, 11, 34-29.

51-6. THE PERIOD OF HIS ASSUMPTION APPROACHING, CHRIST TAKES HIS LAST LEAVE OF GALILEE—THE SAMARITANS REFUSE TO RECEIVE HIM. 51. the time was come—rather, 'the days were being fulfilled,' or approaching their fulfilment, that he should be received up—'of His assumption,' meaning His exaltation to the Father; a sublime expression, taking the sweep of His whole career, as if at one bound He was about to vault into glory. The work of Christ in the flesh is here divided into (see great stages; all that preceded this belonging to the one, and all that follows it to the other. During the one, He formally "came to His own," and "would have gathered them;" during the other, the awful consequences of "His own receiving Him not" rapidly revealed themselves. he steadfastly set his face—the "He" here is emphatic—'He Himself then.' See His own prophetic language, "I have set my face like a flint," Isaiah, 50, 7. go to Jerusalem—as His goal, but including His preparatory visits to it at the feasts of Tabernacles and of Dedication John, 7, 2, 10; and 22, 23, and all the intermediate movements and events. 52. messengers before his face—to make ready for him—He had not done this before; but now, instead of avoiding, He seems to court publicity—all now hastening to maturity. 53. did not receive Him, because, &c.—the Galileans, in going to the festivals at Jerusalem, usually took the Samaritan route JOSEPHUS, *Antiquities*, xx. 6, 1), and yet seem to have met with no such inhospitality. But if they were asked to prepare quarters for the *Messiah*, in the person of one whose "face was as though he would go to Jerusalem," their national prejudices would be raised at so marked a slight upon their claims. (See on John, 4, 20.) 54. James and John—not Peter, as we should have expected, but the "sons of thunder" Mark, 3, 17, who afterwards would have all the highest honours of the Kingdom to themselves, and the younger of whom had been rebuked already for his exclusiveness e. 19, 50. Yet this was "the disciple whom Jesus loved," while the other willingly drank of His Lord's bitter cup. See on Mark, 10, 38-40, and Acts, 12, 2. That same fiery zeal, in a mellowed and hallowed form, in the beloved disciple, we find in 2 John, 10, and 3 John, 10. *fr.* as Euseb.—a plausible case, occurring also in *Samarita*. (2 Kings, 1, 10-12, 55, 56, know not what spirit, &c.—The thing ye demand, though in keeping with the *legal*, is unsuited to the genius of the *evangelical* dispensation. The sparks of unholy indignation would seize readily enough on this example of Elias, though our Lord's rebuke (as is plain from v. 56, is directed to the principle involved rather than the animal heat which doubtless prompted the reference. "It is a golden sentence of Tillotson, Let us never do anything for religion which is contrary to religion." [WILKINSON & WILKINSON,] for the Son

of man, &c.—a saying truly Divine, of which all His miracles—for salvation, never destruction—were one continued illustration. went to another—illustrating His own precept, Matthew, 10, 23.

57-62. INCIDENTS ILLUSTRATIVE OF DISCIPLESHIP. 57, 58. THE PRECIPITATE DISCIPLE.—See on Matthew, 8, 19, 20, 59, 60. THE PROCASTINATING DISCIPLE.—See on Matthew, 8, 21, 22, 51, 62. THE IRRESOLUTE DISCIPLE. I will follow...but—The second disciple had a "but" too—a difficulty in the way just then. Yet the different treatment of the two cases shows how different was the spirit of the two, and to that our Lord addressed Himself. The case of Eliab (1 Kings, 19, 19-21), though apparently similar to this, will be found quite different from the "looking back" of this case, the best illustration of which is that of those Hindu converts of our day who, when once persuaded to leave their spiritual fathers in order to "bid them farewell which are at home at their house," very rarely return to them. no man, &c.—As ploughing requires an eye intent on the furrow to be made, and is marred the instant one turns about, so will they come short of salvation who prosecute the work of God with a distracted attention, a divided heart. Though the reference seems chiefly to ministers, the application is general. The expression "looking back" has a manifest reference to "Lot's wife." (Genesis, 19, 26; and see on ch. 17, 32.) It is not actual return to the world, but a reluctance to break with it.

CHAPTER X.

Ver. 1-24. MISSION OF THE SEVENTY DISCIPLES, AND THEIR RETURN. AS OUR Lord's end approaches, the preparations for the establishment of the coming Kingdom are quickened and extended. 1. the Lord—a becoming title here, as this appointment was an act truly *lordly*. [BERGEL.] other seventy also—rather 'others (also in number), 70,' probably with allusion to the seventy elders of Israel on whom the Spirit descended in the wilderness. (Numbers, 11, 24, 26.) The mission, unlike that of the Twelve, was evidently quite *temporary*. All the instructions are in keeping with a brief and hasty *pioneering* mission, intended to supply what of general preparation for coming events the Lord's own visit afterwards to the same "cities and places" (v. 1) would not, from want of time now suffice to accomplish; whereas the instructions to the Twelve, besides embracing all those to the seventy, contemplate *world-wide* and *permanent* effects. Accordingly, after their return from this single missionary tour, we never again read of the seventy. 2. the harvest, &c.—see on Matthew, 9, 37, 38. 3-12. See on Matthew, 10, 7-16. son of peace—inwardly prepared to embrace your message of peace. See note on "worthy," Matthew, 10, 13. 12-15. See on Matthew, 11, 20-24. *fr.* Socom—Tyre and Sidon were ruined by commercial prosperity; Sodom sank through its vile pollutions; but the doom of otherwise correct persons who, amidst a blaze of light, reject the Saviour shall be *less endurable* than that of any of these. 16. he that, &c. See on Matthew, 10, 40. 17. returned—evidently not long away. Lord, &c.—Thou hast exceeded Thy promise, for "even the devil," &c. The possession of such power, not being expressly in their commission, as in that to the Twelve (ch. 9, 1), filled them with more astonishment and joy than all else. in thy name—taking no credit to themselves, but feeling lifted into a region of unimagined superiority to the powers of evil simply through their connexion with Christ. 18. I behold—As much of the force of this glorious statement depends on the nice shade of sense indicated by the *imperfect tense* in the original, it should be brought out in the translation:—"I was beholding Satan as lightning falling from heaven:" q. d., 'I followed you on your mission, and watched its triumphs; while you were

ly from the particular to the general, but temporary form of satanic operation to the man of evil. (See John, 12. 31; and cf. Isaiah, 49. 1.) I give you, &c.—not for any renewal on, though probably many of them afterwards ministers of Christ; but simply as disintegrators and scorpions—the latter more veno- mous former; literally, in the first instance 18; Acts, 26. 6; but the next words, "and power of the enemy, and nothing shall by- pass you," show that the glorious power overcame the world and "quench all the wicked one," by the communication of which to his people He makes one, in what is meant. (1 John, 6. 4; Ephe- 3. 12.) Rejoice not, &c.—i.e., not so much. So adding it, He takes occasion from it to what had been passing in His own mind. But the demon was after all intoxicating. He higher joy to balance it, the joy of having in heaven's register. (Philippians, 4. 3.) said, &c.—The very same sublime words by our Lord on a former similar occasion, 26-27 (on which see note); but (1.) there He "answered and said" thus; rejoiced in spirit and said. (2.) There it "at that time (or season)" that he spoke with a general reference to the rejection by the self-sufficient; here, "In that hour with express reference probably to the hour from which He had had to draw the similar class that had chiefly wel- come. "Rejoice" is too weak a word. "Rejoice in spirit"—evidently giving visible ex- pression to unusual emotions, while, at the same time "in spirit" are meant to convey to the hearers the fact. This is one of those rare instances where the veil is lifted from off the Redeemer's face, as, angel-like, we may "look into it" for (1 Peter, 1. 12.) Let us gaze on it with re- verence, and as we perceive what it was that brought about this mysterious ecstasy, we shall find rising in our hearts a still rapture—"O the depths!" 23, 24. Heb. 12. 16, 17.

QUESTION OF A LAWYER, AND PARABLE OF

law expressly required the opposite treatment even of the beast not only of their brethren, but of their enemy, Deuteronomy, 22. 4; Exodus, 23. 4, 5. (Cf. Isaiah, 58. 7.) 33. Samaritan—one excommunicated by the Jews, a bye-word among them, synonymous with heretic and devil (John, 8. 48). See on ch. 17. 18. had compassion—His best is mentioned first; for 'He who gives outward things gives something eternal to himself, but he who imparts compassion and tears gives him something from his very self.' (GREGORY the Great, in TRENCH.) No doubt the Priest and Levite had their excuses—'Tisn't safe to be lingering here; besides, he's past recovery; and then, mayn't suspicion rest upon ourselves? So might the Samaritan have reasoned, but did not.' (TRENCH.) Nor did he say, He's a Jew, who would have had no dealings with me (John, 4. 9), and why should I with him? oil and wine—the remedies used in such cases all over the East (Isaiah, 1. 6), and else- where; the wine to cleanse the wounds, the oil to assuage their smartings, on his own beast—himself going on foot. 35. two pence—equal to two days' wages of a labourer, and enough for several days' support. 36. Which was neighbour?—a most dexterous way of putting the question: (1.) Turning the question from 'Whom am I to love as my neighbour?' to 'Who is the man that shows that love?' (2.) Compelling the lawyer to give a reply very different from what he would like—not only condemning his own nation, but those of them who should be the most exemplary. (3.) Making him commend one of a deeply-hated race. And he does it, but it is almost extorted. For he does not answer, 'The Samaritan'—that would have sounded heterodox, heretical—but "He that showed mercy on him." It comes to the same thing, no doubt, but the circumlocution is significant. 37. Go, &c.—O exquisite, match- less teaching! What new fountains of charity has not this opened up in the human spirit—rivers in the wil- derness, streams in the desert! what noble Christian Institutions have not such words founded, all un- dreamed of till that wondrous One came to bless this heartless world of ours with His incomparable love—first in words, and then in deeds which have trans- lated His words into flesh and blood, and poured the life of them through that humanity which He made His own! Was this Parable, now, designed to mag-

but He saves him that went down from Jerusalem and fell among thieves." &c.

39-42. MARTHA AND MARY. 38. certain village—Bethany (John, 11. 1), which Luke so speaks of, having no farther occasion to notice it. received him...her house—the house belonged to her, and she appears throughout to be the elder sister. 39. which also—'who for her part,' in contrast with Martha. sat—'seated herself.' From the custom of sitting beneath an instructor, the phrase 'sitting at one's feet' came to mean being a disciple of any one (Acts, 22. 3). heard—rather, 'kept listening' to His word. 40. cumbered—'distracted.' came to him—'presented herself before him,' as from another apartment, in which her sister had "left her to serve (or make preparation) alone." carest thou not...my sister, &c.—'Lord, here am I with everything to do, and this sister of mine will not lay a hand to anything; thus I miss something from thy lips, and Thou from our hands.' bid her, &c.—She presumes not to stop Christ's teaching by calling her sister away, and thus leaving Him without His one auditor, nor did she hope perhaps to succeed if she had tried. Martha, Martha—Emphatically redoubling upon the name, careful and cumbered—the one word expressing the inward worrying anxiety that her preparations should be worthy of her Lord; the other, the outward bustle of those preparations. many things—"much service" (v. 40); too elaborate preparation, which so engrossed her attention that she missed her Lord's teaching. 42. one thing, &c.—The idea of 'short work and little of it suffices for Me' is not so much the lower sense of these weighty words, as supposed in them, as the basis of something far loftier than any precept on economy. Underneath that idea is couched another, as to the littleness both of elaborate preparation for the present life and of that life itself, compared with another. chosen the good part—not in the general sense of Moses' choice. Hebrews, 11. 25), and Joshua's (Joshua, 24. 15, and David's (Psalm 119. 30), i. e., of good in opposition to bad; but, of two good ways of serving and pleasing the Lord, choosing the better. Wherein, then, was Mary's better than Martha's? Hear what follows. not to be taken away—Martha's choice would be taken from her, for her services would die with her; Mary's sever, being spiritual and eternal. Both were true-hearted disciples, but the one was absorbed in the higher, the other in the lower of two ways of honouring their common Lord. Yet neither despised, or would willingly neglect, the other's occupation. The one represents the contemplative, the other the active style of the Christian character. A church full of Marias would perhaps be as great an evil as a church full of Marthas. Both are needed, each to be the complement of the other.

CHAPTER XI.

Ver. 1-13. THE DISCIPLES TAUGHT TO PRAY. 1. one, &c.—struck with either the matter or the manner of our Lord's prayers. as John, &c.—From this reference to John, it is possible that disciple had not heard the Sermon on the mount. Nothing of John's inner teaching (to his own disciples) has been preserved to us, but we may be sure he never taught his disciples to say, "Our Father." 2-4. See on Matthew, 6. 9-13. day by day, &c.—an extension of the petition in Matthew for "this day's" supply, to every successive day's necessities. The closing doxology, wanting here, is wanting also in all the best and most ancient copies of Matthew's gospel. Perhaps our Lord purposely left that part open; and as the grand Jewish doxologies were ever resounding, and passed immediately and naturally, in all their hallowed familiarity into the Christian Church, probably this Prayer was never used in the Christian assemblies but in its present form, as we find it in Matthew, while in Luke it has been allowed to stand as originally uttered. 5-8, at midnight...for a

friend is come—the heat in warm countries makes evening preferable for travelling to day; but "midnight" is every where a most unreasonable hour of call, and for that very reason it is here selected. trouble me not—the trouble making him insensible both to the urgency of the case and the claims of friendship. I cannot—without exertion which he would not make, importunity—the word is a strong one—'shamelessness'; persisting, in the face of all that seemed reasonable, and refusing to take a denial. as many, &c.—his reluctance once overcome, all the claims of friendship and necessity are felt to the full. The sense is obvious: If the churlish and self-indulgent—deaf both to friendship and necessity—can after a positive refusal, be won over, by sheer persistency, to do all that is needed, how much more may the same determined perseverance in prayer be expected to prevail with Him whose very nature is "rich unto all that call upon Him" (Romans, 10. 12). 9-13. See on Matthew, 7. 7-11. the Holy Spirit—in Matthew (7. 11), "good gifts" the former, the Gift of gifts descending on the Church through Christ, and comprehending the latter.

14-26. BLIND AND DUMB DEMONIC HEALED—CHANGE OF BEING IN LEAGUE WITH HELL, AND REPLY—DEMAND OF A SIGN, AND REPLY. See on Matthew, 12. 22-45. 14. dumb—blind also, Matthew, 12. 22. 20. the finger of God—"the Spirit of God," Matthew, 12. 28; the former figuratively denoting the power of God, the latter the living Personal Agent in every exercise of it. 21. 22. strong man—meaning Satan, armed—pointing to all the subtle and varied methods by which he wields his dark power over men. keepeth—"guardeth." his palace—man, whether viewed more largely or in individual souls—how significant of what men are to Satan! in peace—undisturbed, secure in his possession. a stronger than he—Christ; Glorious title, in relation to Satan! comes upon him and overcomes him—sublimely expressing the Redeemer's approach, as the Seed of the woman, to bruise the Serpent's head, taken from him all his armour—"his panoply," "his complete armour." Vain would be the victory, were not the means of repaying his lost power wrested from him. It is this that completes the triumph and ensures the final overthrow of his kingdom. The parable that immediately follows—v. 24-26—is just the reverse of this. See on Matthew, 12. 43-45. In the one case, Satan is dislodged by Christ, and so finds, in all future assemblies, the house pre-occupied; in the other, he merely goes out and comes in again, finding the house "EMPTY" (Matthew, 12. 44), of any rival, and all ready to welcome him back. This explains the important saying that comes in between the two parables, v. 23. *Neutrality in religion there is none.* The absence of positive attachment to Christ involves hostility to Him. gathereth...scattereth—Referring probably to gleaners. The meaning seems to be, Whatever in religion is disconnected from Christ comes to nothing. 27, 28, as he spake these things, a woman of the company—"of the multitude," the crowd. A charming little incident and profoundly instructive. With true womanly feeling, she envies the mother of such a wonderful Teacher. Well, and higher and better than she had said as much before her, ch. 1. 28, 49; and our Lord is far from condemning it. He only holds up—as "blessed rather"—the hearers and keepers of God's word; in other words, the humblest real saint of God. See on Matthew, 12. 49, 50. How utterly alien is this sentiment from the teaching of the Church of Rome, which would communicate any one of its members that dared to talk in the spirit of this glorious saying! 29-32. See on Matthew, 12. 30-42. 33-36. See on Matthew, 6. 14-16; 6. 22, 23. But v. 36 here is peculiarly vivid, expressing what pure, beautiful, broad perceptions the clarity of the inward eye imparts.

37-54. DENUNCIATION OF THE PHARISEE, 38, mar-

se on Mark, 7. 2-4. 39-41. cup and platter example of our Lord's way of drawing illustrations of great truths from the objects and incidents in life, ravening that which is without, &c.—*q. d.*, "He to the outer life, and right to demand its; Himself—is the inner man less His?" d all clean—a principle of immense value. of these hypocrites was one of the most astures of their character (ch. 16. 14; 14), our Lord bids them exemplify the acter, and then their *outside*, ruled by e beautiful in the eye of God, and their e eaten with clean hands, though never a the business of this worky world. (See 8. 7.) 42. mist, rue, &c.—founding on Le- 0, which they interpreted rigidly. Our lymnames the most trifling products of the nplies of what they punctiliously exacted judgment, mercy, and the love of God—in 25. "judgment, mercy, and *faith*." The o Micah, 6. 6-8, whose third element of religion, "walking humbly with God," both "love" and "faith." See on Mark.

The same tendency to merge greater besets us still, *but it is the characteris-* es, these ought ye, &c.—There is no need duties to jostle out another; but of the ord says, "Ye ought to have done" them; only "ye ought not to leave them undone." eants—See on ch. 14. 7-11. greetings—See . 28. 7-10. 44. appear so, &c.—As one ciously walk over a grave concealed from is contract ceremonial defilement, so the erior of the Pharisees kept people from a pollution they contracted from coming th such corrupt characters. See Psalm s, 3. 13. (A different illustration from 27.) 46. burdens grievous, &c.—Referring to the irksomeness of the legal rites were irksome, Acts, 15. 10; as to the ur with which they were enforced, and eless inconsistency. 47, 48. ye build, pretended respect and honour, they re-sanctified the sepulchres of the prophets, ning hypocrisy said, "If we had been in ur fathers, we should not have been par- hem in the blood of the prophets," while they "were witnesses to themselves that e children of them that killed the pro- hew, 23. 29. 30; convicting themselves act a resemblance in spirit and character asses over whose deeds they pretended to ld to parent. 49-51. said the Wisdom, &c. ie variation of the words in Matthew, 23. 'SEYD.' As there seems plainly an allu- warnings of what God would do with e a people, so here Christ, stepping ma- the place of God, so to speak, says, 'Now carry all that out.' *Could this be other I God of Israel in the flesh?* all required ign—As it was only in the last generation —the iniquity of the Amorites was full' g) and then the abominations of ages were etely and awfully avenged, so the iniquity allowed to accumulate from age to age nation it came at the full, and the whole geance of Heaven broke at once over its . In the first French Revolution the same ie was exemplified, and *Christendom has it yet*. prophets—in the New Testament: w. 23. 34; see 1 Corinthians, 12. 28. blood probably the allusion is not to any recent to 2 Chronicles, 24. 29-22, as the last rest suitable case for illustration. And as

Zacharias' last words were, "The Lord require it," so they are warned that "of that generation it should be required." 53. key of knowledge—not the key to open knowledge, but knowledge, the only key to open heaven. In Matthew, 23. 13, they are accused of *shutting heaven*; here of *taking away the key*, which was worse. A right knowledge of God's word is eternal life (John, 17. 3); but this they took away from the people, substituting for it their wretched traditions. 53, 54. Exceedingly vivid and affecting. They were stung to the quick—and can we wonder?—yet had not materials for the charge they were preparing against him. provokes him, &c.—to harass Him with questions.

CHAPTER XII.

Ver. 1-12. WARNING AGAINST HYPOCRISY. 1-3. meantime—in close connexion, probably, with the foregoing scene. Our Lord had been *speaking* out more plainly than ever before, as matters were coming to a head between Him and His enemies, and this seems to have suggested to His own mind the warning here. He had just Himself illustriously exemplified His own precepts, his disciples first of all—afterwards to "the multitudes," v. 54. covered—from the view, hid—from knowledge. "Tis no use concealing anything, for all will one day come out: Give fire and fearless utterance then to all the truth." (cf. 1 Corinthians, 4. 3. 5.) 4, 5. I say, &c.—"You will say, That may cost us our life." "Be it so;" but, "my friends," there their power ends." He calls them "friends" here, not in any loose sense, but, as we think, from the feeling He then had that in this "killing of the body" *He and they* were going to be affectingly one with each other. Fear Him...fear Him—*bold striking the repetition here. Only the one fear would effectually expel the other.* after he hath killed, &c.—Learn here. (1.) To play false with one's convictions to save one's life, may fall of its end after all, for God can inflict a violent death in some other and equally formidable way. (2.) There is a *hell*, it seems, for the body as well as the soul; consequently, sufferings adapted to the one as well as the other. (3.) *Fear of hell* is a divinely authorised and needed motive of action even to Christ's "friends." (4.) As Christ's "meekness and gentleness" were not compromised by such harsh notes as these, so those servants of Christ want their Master's spirit who soften down all such language to please "ears polite." See on Mark, 9. 43-48. 6, 7. five for two farthings—in Matthew, 10. 29, it is "two for one farthing;" so if one took two farthings' worth, he got one 'in addition'—of such small value were they. than many sparrows—not 'than millions of sparrows; the charm and power of our Lord's teaching (is) very much in this simplicity. 8, 9. confess... deny, &c. The point lies in doing it "before men," because one has to do it "despising the *shame*." But when done, the Lord holds Himself bound to repay it in *kind* by confessing such "before the angels of God." For the rest, see on ch. 9. 28. 10. Son of man... Holy Ghost. See on Matthew, 12. 31, 32.

13-53. COVERTNESS—WATCHFULNESS—SUPERIORITY TO EARTHLY TIES. 13. Master, &c.—*q. d.*, 'Great Preacher of righteousness, help; there is need of Thee in this rapacious world; here am I the victim of injustice, and that from my own brother, who withholds from me my rightful share of the inheritance that has fallen to us.' In this most inopportune intrusion upon the solemnities of our Lord's teaching, there is a mixture of the absurd and the irreverent, the one however occasioning the other. The man had not the least idea that his case was not of as urgent a nature, and as worthy the attention of our Lord, as any thing else He could deal with. 14. Man, &c.—*Contrast this style of address with "my friends," v. 4. Who, &c.*—a question literally repudiating the office which Moses assumed. (Exodus, 2. 14.) *The influence of religious teachers in the external relations of life has ever*

been immense, when only the INDIRECT effect of their teaching; but whenever they intermeddle DIRECTLY with secular and political matters, the spell of that influence is broken. 15. unto them—The multitude around Him, v. 1. of covetousness—The best copies have "all," i.e., "every kind of covetousness;" because as this was one of the more plausible forms of it, so He would strike at once at the root of the evil. a man's life, &c.—a singularly weighty maxim, and not less so because its meaning and its truth are equally evident. 16-19. a certain man, &c.—Why is this man called a "fool?" (1.) Because he deemed a life of secure and abundant earthly enjoyment the summit of human felicity. (2.) Because, possessing the means of this, through prosperity in his calling, he flattered himself that he had a long lease of such enjoyment, and nothing to do but give himself up to it. Nothing else is laid to his charge. 20, 21. this night, &c.—This sudden cutting short of his career is designed to express not only the folly of building securely upon the future, but of throwing one's whole soul into what may at any moment be gone. "His soul being required of him" is put in opposition to his own treatment of it. "I will say to my soul, Soul," &c. whose shall these things be, &c.—cf. Psalm 39. 6. "He heapeth up riches and knoweth not who shall gather them." so is he, &c.—Such is a picture of his folly here, and of its awful issue. is not rich, &c.—Lives to amass and enjoy riches which terminate on self, but as to the riches of God's favour, which is life (Psalm 30. 5), of "precious" faith (2 Peter, 1. 1; James, 2. 5), of good works (1 Timothy, 6. 18), of wisdom which is better than rubies (Proverbs, 8. 11)—Lives and dies a beggar! 22-31.—See on Matthew, 6. 25-33. 25, 26. which of you, &c.—Corroding solicitude

his master knocks, he can open to him and hail his "return"—that is the "blessed" servant of all. 41-45. the Twelve, or all this vast audience answering the question indirectly from which they were left to gather: "To you certainly in the first instance" "stewards" of the "household" I am; but generally to all "servants" in Me and wise—Fidelity is the first requisite (wisdom (discretion, and judgment in functions), the next. steward—how it was to distribute to the several portion of food, shall make—will I made him ruler over all he hath—will I highest post, referring to the world to them, 25. 21, 23.) begin to beat, &c.—that his Lord's return will not be the servant and plays the master. faithful servants who refuse to join in revelling in the fulness of his mastering, when he has got his fill, to re-fidelity ere his master appear, cut his isment not unknown in the East; c. "Sawn asunder;" 1 Samuel, 15. 33; D. believers—"the unfaithful," those u Matthew, 24. 51. "the hypocrites"—to selves "servants." knew not—i.e., k for some knowledge is pre supposed "servant" of Christ, and his being lia at all. many...few stripes—degrees ment proportioned to the knowledge; Even heathens are not without know future judgment; but the reference I

some twenty years before this, taught
 did not pay tribute to the Romans, and
 urn. from Acts, 5. 37, that he drew after
 le of followers who on his being slain
 ed. About this time that party would
 t, and if Pilate caused this detachment
 waylaid and put to death as they were
 sacrifices as one of the festivals, that
 ging their blood with their sacrifices."
 FRYER & WILKINSON, but doubted by
 FRYER. ALFORD. &c.] News of this
 to our Lord, to draw out His views of
 her it was not a judgment of Heaven,
 its them to the practical view of the
 men are not signal examples of divine
 v suppose; but every impenitent sinner
 except ye repent—shall be like monu-
 ment of Heaven, and in a more awful
 'wence here to the impending destruc-
 tion is far from exhausting our Lord's
 they manifestly point to a "perdition"
 kind—*future, personal, remediless.* 4.
 sm—probably one of the towers of the
 the pool of Siloam. Of its fall nothing
 fig-tree—Israel, as the visible witness
 world, but generally all within the pale
 Church of God: a familiar figure, cf.
 John, 14. 1-5; &c. vineyard—a spot se-
 verity, separated from the surrounding
 rived with special care, with a view
 came and sought fruit—a heart turned
 into of righteousness; cf. Matthew, 21.
 ch. 32. "He looked that it should bring
 e has a right to it, and will require it.
 our enough trial for a fig-tree, and so
 by just a sufficient period of culture for
 The supposed allusion to the duration
 industry is precarious. cut it down—in-
 pa. chambereth—not only doing no good,
 vund. He answering, &c.—Christ, as
 th to see it cut down so long as there
 see v. 34. fig, &c.—loosen the earth
 rich it with manure; pointing to changes
 the divine treatment of the impenitent,
 th spiritual culture. if fruit, well—

growth of the kingdom, while "the Mustard-seed"
 seems to point chiefly to the *outward*. It being a wo-
 man's work to knead, it seems a refinement to say that
 "the woman" here represents the *Church*, as the instru-
 ment of depositing the leaven. Nor does it yield much
 satisfaction to understand the "three measures of
 meal" of that three-fold division of our nature into
 "spirit, soul, and body," alluded to in 1 Thessalonians,
 5. 23, or of the threefold partition of the world among
 their three sons of Noah (Genesis, 10. 32), as some do. It
 yields more real satisfaction to see in this brief parable
 just the *all-penetrating and assimilating* quality of the
 Gospel, by virtue of which it will yet mould all insti-
 tutions and tribes of men, and exhibit over the whole
 earth one "Kingdom of our Lord and of His Christ."
 (See on Revelation, 11. 15.) 23. Lord, &c.—one of those
 curious questions by talking of which some flatter
 themselves they are *religious*, said unto them—the
 multitude; taking no notice of the man or his ques-
 tion, save as furnishing the occasion of a solemn warn-
 ing not to trifle with so momentous a matter as "sal-
 vation" strive—The word signifies to 'contend' as for
 the mastery, to 'struggle,' expressive of the *difficulty*
 of being saved, as if one would have to *force his way in*,
 strait gate—another figure of the same. See note on
 Matthew, 7. 13, 14. for many will seek—*desire*, i. e., with
 a mere wish or slothful endeavour, and shall not be
 able—because it must be made a *life-and-death*
struggle. Master of the house is risen up and hath shut
 to the door—awfully sublime and vivid picture! At
 present He is represented as in a *sitting* posture, as if
 calmly looking on to see who will "strive," while en-
 trance is practicable, and who will merely "seek" to
 enter in. But this is to have an end, by the great
 Master of the house Himself rising and shutting the
 door, after which there will be *no admittance*. Lord,
 Lord—emphatic reduplication, expressive of the
 earnestness now felt, but too late. See on Matthew,
 7. 21, 22. 26, 27. See on the similar passage, Matthew, 7.
 22, 23, eaten and drunk, &c.—we have sat with Thee at
 the same table, taught in our streets—Do we not re-
 member listening in our own streets to Thy teaching?
 Surely we are not to be denied admittance? But he
 shall say, &c.—*No nearness of external communion with*
Christ will avail at the great day, in place of that



for His own safety. Our Lord saw through both of them, and sends the cunning ruler a message couched in dignified and befitting irony. that fox—that crafty, cruel enemy of God's innocent servants. Behold I cast out devils and I do cures—*q. d.*, 'Plot on and ply thy wiles; I also have My plans; My works of mercy are nearing completion, but some yet remain; I have work for to-day and to-morrow too, and the third day; by that time I shall be where his jurisdiction reaches not; the guilt of My blood shall not lie at his door; that dark deed is reserved for others.' He does not say, I preach the Gospel—that would have made little impression upon Herod—in the light of the merciful character of Christ's actions the malice of Herod's snares is laid bare. [BENGEL.] to-day, to-morrow, the third day—remarkable language expressive of successive steps of His work yet remaining, the calm deliberateness with which He meant to go through with them, one after another, to the last, unmoved by Herod's threat, yet the rapid march with which they were now hastening to completion. (cf. John, 22. 18.) I shall be perfected—I finish My course.' 'I attain completion.' It cannot be that a prophet, &c.—*q. d.*, 'It would never do that.' &c.—awful severity of satire thus upon "the bloody city!" 'He seeks to "Kill Me," does he? Ah! I must be out of Herod's jurisdiction for that. Go tell him I neither fly from him nor fear him, but Jerusalem is the prophet's slaughter-house.' 34, 35. O Jerusalem, &c.—See on Matthew, 23. 37, 39.

CHAPTER XIV.

Ver. 1-94. HEALING OF A DROPSICAL MAN, AND MANIFOLD TEACHINGS AT A SABBATH FEAST, 2, MAR before him—Not one of the company, since this was apparently before the guests sat down, and probably the

feast, notwithstanding, shall not was guests; but not one of its present so shall yet come to sue for admission—to taste of it.' This shows what was seemingly pious exclamation of this Balsam's, "Let me die the death of the let my last end be like his" (Numbers, any anxiety about living his life; fond all were right with him at last, while the precious present, a great supper—bade many—historically, the Jews (see 22. 3); generally, those within the pale of cipleship. supper time... all now read, doubtedly to the now ripening prepa great Gospel call. See on Matthew, 22. make excuse—Cf. Matthew, 22. 6. Three as specimens of the rest, answer to "I world" (v. 13); "the deceitfulness of riches" "the pleasures of this life" (v. 20, whi word" (Matthew, 13. 22, and ch. 8. 14 from the other, and each has its own p all come to the same result: 'We have attend to, more pressing just now.' N sented as saying, I will not come; nay, I imply that but for certain things they and when these are out of the way they it certainly is in the case intended, for clearly imply that the refusers will of petitioners, came and told, &c.—saying 23. 1. 'It is the part of ministers to rep in their prayers the compliance or hearers.' [BENGEL.] angry—in one r tations (Ezekiel, 33. 11). But it is the

are seeing to it that, despite formalism, he be able to stand his ground; but to make the best terms he can, our Lord, "in the warfare you will see as my disciples, despise not your odds for the odds are all against you; and as to it that, despite every disadvantage wherewithal to hold out and win not begin at all and make the best you circumstances." In this simple sense **STICKS, ALFORD, &c.**, go wide of the mark the enemy to be God, because of peace." s. 32—two things are taught: **Revelation, 3. 16**, than begin and though the contest for salvation be on ally unequal one, *the human will*, in that "faith which overcometh the (4), and nerved by power from above, makes it strong" (Hebrews, 11, becomes heroidal and will come off queror." But without *absolute sur-* contest is hopeless, s. 33, 34, 35, salt, **shaw, 4. 13-16**; and Mark, 9. 50.

CHAPTER XV.

MILKERS AND SINNERS WELCOMED SEE PARABLES TO EXPLAIN THIS, the publicans and sinners, &c.—drawn the extraordinary adaptation of His case, who, till He appeared—at least might well say, "No man careth for swared, saying, &c.—took it ill, were Him, and insinuated (on the principle down by the company he keeps) that me secret sympathy with their charac-; a truth of unspeakable preciousness s on other occasions, unconsciously flow three parables representing the *stupidity*; (2.) *as all-unconscious of* (3.) *knowingly and willingly* (4.) **THE LOST SHEEP**—occurring 13, 13-14; but there to show how pre-sheep is to the good Shepherd, here,

Shepherd, the Great Owner Himself, is He whose the joy properly is over His own recovered property; but so vast and exultant is it (Zechariah, 3. 17), that as if He could not keep it to Himself, He "calletH His friends and neighbours together"—His whole celestial family—saying, "Rejoice WITH ME, for I have found MY sheep—MY piece," &c. In this sublime sense it is "joy," before "or in the presence of the angels;" they only "catch the flying joy," sharing it with Him! The application of this to the reception of those publicans and sinners that stood around our Lord is grand in the extreme: "Ye turn from these lost ones with disdain, and because I do not the same, ye murmur at it; but a very different feeling is cherished in heaven: There, the recovery of even one such outcast is watched with interest and hailed with joy; nor are they left to come home of themselves or perish; for lo! even now the great Shepherd is going after His lost sheep, and the Owner is making diligent search for the lost property; and He is finding it too, and bringing it back with joy, and all heaven is full of it." (Let the reader mark what sublime claims for Himself our Lord covertly puts in here—as if in Him they beheld, all unknown to themselves, nothing less than heaven in the habiliments of earth, the Great Shepherd above, clothed in a garment of flesh, come "to seek and to save that which was lost!"; 11-33. III. **THE PRODIGAL SON, 12**, the younger—as the more thoughtless, said, &c.—weary of restraint, panting for independence, unable longer to abide the check of a father's eye. *This is man*, impatient of divine control, desiring to be independent of God, seeking to be his own master; that "sin of sins, in which all subsequent sins are included as in their germ, for they are but the unfolding of this one." [TRENCH.] he divided, &c.—Thus "God, when His service no longer appears a perfect freedom, and man promises himself something far better elsewhere, allows him to make the trial; and he shall discover, if need be by saddest proof, that to depart from Him is not to throw off the yoke, but to exchange a light yoke for a heavy one, and one gracious Master for a thousand imperious tyrants and lords." [TRENCH.] 13, not many days—intoxicated with his new-found resources, and eager for the luxury of using them at will, a far country—beyond all danger of in-



against" him (Judges, 5, 20). in want—the first stage of his bitter experience, and preparation for a change. 15. joined himself, &c.—his pride not yet humbled, unable to brook the shame of a return. "to feed swine—Glad to keep life in any how, behold the son sunk into a swine-herd, among the Jews, on account of the prohibition of swine's flesh, emphatically vile! He who begins by using the world as a servant, to minister to his pleasure, ends by reversing the relationship. [TRENCH.] 16. would fain have filled—rather, 'was fain to fill,' ate greedily of the only food he could get. the husks—'the hulls of a leguminous plant which in the East is the food of cattle and swine, and often the nourishment of the poorest in times of distress.' [STER.] no man gave him—not this food, for that he had, but *anything better* (Jeremiah, 30, 14). 'This was his lowest depth—*perishing unpitied, alone in the world, and ready to disappear from it unmissed!* But this is just the blessed turning-point; midnight before dawn of day (2 Chronicles, 12, 8; 33, 11-13; Jeremiah, 2, 19). came to himself—Before, he had been "beside himself" (Ecclesiastes, 9, 3), in what sense will presently appear! how many hired, &c.—What a testimony to the *nature* of the home he had left! But did he not know all this ere he departed and every day of his voluntary exile? He did, and he did not. His heart being wholly estranged from home and steeped in selfish gratifications, his father's house never came within the range of his vision, or but as another name for bondage and gloom. Now empty, desolate, withered, perishing *home*, with all its peace, plenty, freedom, dignity, starts into view, fills all his visions as a warm and living reality, and breaks his heart. 18. "I WILL ARISE AND GO TO MY FATHER!" The change has come at last,

4, 5. "Take away the filthy garments from I have clothed thee with change of raim clothed him with garments" (Isaiah, 61, 1 & 18). a ring—Cf. Genesis, 41, 42; James slaves went barefoot. Thus, we have his symbol of *freedom* and *honour*, restore of *perfect reconciliation*. 23. the fatted festive occasions. 24. my son—now I dead...lost—to me; to *himself*—to my ser faction; to his own dignity, peace, profit...found—to all these. merry—See on v. field—engaged in his father's business: many years do I *serve* thee." 28. came and entreated him—"Like as a father p dren, so the Lord pitieth them that fear 103, 13). As it is the elder brother who *nc the same paternal compassion* which had neck of the younger that comes forth an the elder. 29. these many years...neith at any time. &c.—The words are not to l far. He is merely contrasting *his con and service* with the conduct of his bro Job, resenting the charge of *hypocrisy* l speaks as if nothing could be laid to hi 23, 10-12), and David too (Psalm 18, 20-24 *attests the truth of all he says*, never a a *calf*, but not even a kid. that I mig with my friends—Here lay his misappr was no entertainment for the gratificatio gal: it was a *father's* expression of the r recovery. thy son...thy living—How unu tion on the common father of both, for it to disown the other, but fling him a o father, as if he should say, Take him, at

receive what a critical period that was for Church, why not of yourselves, &c.—They do this requires more knowledge of Scripture than we possess; but He sends it to His own conscience, as enough to show them, and win them to immediate discipleship next, &c.—See on Matthew, 6, 25, 28. *The case with them, and the necessity, for His, of immediate decision, was the object of His words.*

CHAPTER XIII.

THE LESSON, 'REPENT OR PERISH,' SUGGESTS TWO RECENT INCIDENTS, AND ILLUSTRATES THE PARABLE OF THE BARREN FIG-TREE—possibly the followers of Judas Iscariot, some twenty years before this, taught would not pay tribute to the Romans, and to learn, from Acts, 5, 37, that he drew after a multitude of followers who on his being slain perished. About this time that party would fight, and if Pilate caused this detachment to be waylaid and put to death as they were in sacrifices at one of the festivals, that mingling their blood with their sacrifices." WHESTER & WILKINSON, but doubted by MEYER, ALFORD, &c.] News of this fight to our Lord, to draw out His views of whether it was not a judgment of Heaven, points them to the practical view of the case men are not signal examples of divine as ye suppose; but every impenitent sinner sees, except ye repent—shall be like monum. judgment of Heaven, and in a more awful reference here to the impending destruction of Jerusalem is far from exhausting our Lord's words; they manifestly point to a "perdition" of a kind—*future, personal, remediless.* 4. *Siloam*—probably one of the towers of the wall the pool of Siloam. Of its fall nothing is said. 5. *Fig-tree*—Israel, as the visible witness of the world, but generally all within the pale of the Church of God: a familiar figure, cf. 7; John, 15, 1-8; &c. *vineyard*—a spot of fertility, separated from the surrounding cultivated with special care, with a view that it came and sought fruit—a heart turned to fruits of righteousness; cf. Matthew, 21, 33-41, 5, 2. "He looked that it should bring forth fruit." He has a right to it, and will require it. A long enough trial for a fig-tree, and so probably just a sufficient period of culture for it. The supposed allusion to the duration of the ministry is precarious. cut it down—*language, unambiguously—not only doing no good, but ground.* He answering, &c.—Christ, as loath to see it cut down so long as there is any fruit, see v. 34. *dig, &c.*—loosen the earth to enrich it with manure; pointing to changes in the divine treatment of the impenitent, fresh spiritual culture. if fruit, well-merited, however late, avails to save, (ch. that, &c.—The final perdition of such as utmost limits of reasonable forbearance, fruitless, will be pre-eminently and certainly. (Proverbs, 1, 24-31; Ezekiel, 24, 13.)

MAN OF EIGHTEEN YEARS' INFIRMITY AT THE SABBATH. 11. spirit of infirmity from Satan hath bound." From this it is not certain, that her protracted infirmity effect of some milder form of possession; "a daughter of Abraham," in the same sense, no doubt, as Zaccheus, after his conversion, "a son of Abraham." (ch. 19, v. 12, 13, &c.) and laid—both at once. 14 with indignation much at the Sabbath violation as at the

glorification of Christ. Cf. Matthew 21, 15. (TRENCHARD) said to the people—"not daring directly to find fault with the Lord, he seeks circuitously to reach Him through the people, who were more under his influence, and whom he feared less." (TRENCHARD) 16. the Lord—see on ch. 10, 1. hypocrite!—How "the faithful and true Witness" tears off the masks which men wear! his ex. &c.—see on Matthew, 12, 9-13; and ch. 6, 9. ought not, &c.—How gloriously the Lord vindicates the superior claims of His woman, in consideration of the sadness and long duration of her suffering, and of her dignity notwithstanding, as an heir of the promise!

18-30. MISCELLANEOUS TEACHINGS. 18-21. *mustard-seed, leaves*—see on Mark, 4, 30-32. The parable of "The Leaven" sets forth, perhaps, rather the inward growth of the kingdom, while "the Mustard-seed" seems to point chiefly to the outward. It being a woman's work to knead, it seems a refinement to say that "the woman" here represents the Church, as the instrument of depositing the leaven. Nor does it yield much satisfaction to understand the "three measures of meal" of that three-fold division of our nature into "spirit, soul, and body," alluded to in 1 Thessalonians, 5, 23, or of the threefold partition of the world among the three sons of Noah (Genesis, 10, 32), as some do. It yields more real satisfaction to see in this brief parable just the all-penetrating and assimilating quality of the Gospel, by virtue of which it will yet mould all institutions and tribes of men, and exhibit over the whole earth one "Kingdom of our Lord and of His Christ." (see on Revelation, 11, 15.) 23. *Lord, &c.*—one of those curious questions by talking of which some flatter themselves they are religious, said unto them—the multitude; taking no notice of the man or his question, save as furnishing the occasion of a solemn warning not to trifle with so momentous a matter as "salvation" strive—The word signifies to 'contend' for the mastery, to 'struggle,' expressive of the difficulty of being saved, as if one would have to force his way in, straight gate—another figure of the same. See note on Matthew, 7, 13, 14, for many will seek—*desire, i.e., with a mere wish or slothful endeavour, and shall not be able*—because it must be made a *life-and-death struggle*. Master of the house is risen up and hath shut to the door—awfully sublime and vivid picture! At present He is represented as in a sitting posture, as if calmly looking on to see who will "strive," while entrance is practicable, and who will merely "seek" to enter in. But this is to have an end, by the great Master of the house Himself rising and shutting the door, after which there will be no admittance. Lord, Lord—emphatic reduplication, expressive of the earnestness now felt, but too late. See on Matthew, 7, 21, 22, 26, 27. See on the similar passage, Matthew, 7, 22, 23, eaten and drunk, &c.—we have sat with Thee at the same table, taught in our streets—Do we not remember listening in our own streets to Thy teaching? Surely we are not to be denied admittance? But he shall say, &c.—No nearness of external communion with Christ will avail at the great day, in place of that "holiness without which no man shall see the Lord." Observe the style which Christ intimates that He will then assume, that of absolute Disposer of men's eternal destinies, and contrast it with His "despised and rejected" condition at that time. 28, 29. See on Matthew, 5, 11, 12.

31-35. MESSAGE TO HEROD. 31. and depart hence—and 'go forward,' push on. He was on His way out of Perea, East of Jordan, and in Herod's dominions, "journeying towards Jerusalem" (v. 22). Haunted by guilty fears, probably, Herod wanted to get rid of Him (see on Mark, 6, 14), and seems, from our Lord's answer, to have sent these Pharisees, under pretence of a friendly hint, to persuade Him that the sooner He got beyond Herod's jurisdiction the better it would be

ing spirit than the "seventy-times seven" enjoined on Peter, which was occasioned by his asking if he was to stop at seven times. 'No,' is the virtual answer, 'though it come to seventy times that number, if only he ask forgiveness in sincerity.' 5. Lord—See on ch. 10. 1. Increase our faith—moved by the difficulty of avoiding and forgiving 'offences.' This is the only instance in which a *spiritual operation upon their souls* was solicited of Christ by the Twelve; but a kindred and higher prayer had been offered before, by one with far fewer opportunities. See on Mark. 9. 24. 6. sycamine—mulberry. See on Mark. 11. 22-24. 7-10. say unto him by and by—The "by and by" (or rather 'directly') should be joined not to the *saying* but the *going*:—"Go directly." The connection here is: 'But when your faith *has* been so increased as both to avoid and forgive offences, and do things impossible to all but faith, be not puffed up as though you had laid the Lord under any obligations to you. I throw as:—or, as we say, when much more is meant, "I should think not." unprofitable—a word which, though usually denoting the *opposite* of profit, is here used simply in its *negative* sense. 'We have not, as his servants, profited or benefited God at all.' (cf. Job, 22. 3. 3; Romans, 11. 35.)

11-19. TEN LEPROUS CLEANSSED. 11-13. through midst of Samaria and Galilee—probably on the *confines* of both. stood afar off—cf. Leviticus, 13. 45. 46. they lifted up—their common misery drawing these poor outcasts together (2 Kings, 7. 3); nay, making them forget the fierce national antipathy of Jew and Samaritan. [TRENCH.] Jesus, &c.—cf. Matthew, 20. 50-53. How quick a teacher is felt misery, even though as here the teaching may be soon forgotten! 14. show yourselves—as cleansed persons. See on Matthew, 8. 4. Thus too would the Samaritan be taught that "salva-

breaks out or revolutions occur.' [A]ring...so the Son of Man—i.e., it will 'The Lord speaks here of His coming in a prophetically indefinite manner preparatory words *blends into one epochs.*' (STRICK.) When the whole political and ecclesiastical alike, was broken and its continuance rendered impossible by the destruction of Jerusalem, it became as if the lightning of heaven that the Kingdom ceased to exist in its old, and had entered and perfectly different form. So it is its final and greatest chance at the of Christ, of which the words in the are alone true. But first...suffer, &c.—the more immediate reference of this is to an event soon to follow the design was designed to withdraw the attention from the *glare* in which His had invested the approaching established kingdom. 26-30. eat...married, play ordinary occupations and enjoyments the antediluvian world and the city were awfully wicked, it is not their *wickedness*, their unbelief and in future, their *unpreparedness*, that is the warning. *N.B.*—These recorded events by not a few—are referred to here as *take it away...remember, &c.*—a warning *lingering reluctance to part with* which induces some to remain in the hopes of saving this and that precious summed and buried in its ruins. The posed, though different, are similar.

(two to one), he be able to stand his ground has no hope of this, he will feel that nothing for him but to make the best terms he can," says our Lord, "in the warfare you will wage as my disciples, despise not your strength, for the odds are all against you; and better see to it that, despite every disadvantage, still have wherewithal to hold out and win or else not begin at all and make the best you can of your circumstances." In this simple sense—**STRONG, ALFORD, &c.**, go wide of the mark in making the enemy to be God, because of "visions of peace," v. 32—two things are taught: first not begin (Revelation, 3. 16., than begin and win. (2.) Though the contest for salvation be on an awfully unequal one, *the human will*, in case of that "faith which overcometh the world," (John, 5. 4), and nerved by power from above, *as of weakness makes it strong*" (Hebrews, 11. vs. 1. 5), becomes heroic and will come off as conqueror." But without *absolute success*, the contest is hopeless, v. 33. 34. 35. said, on Matthew, 6. 13-16; and Mark, 9. 50.

CHAPTER XV.

32. PUBLICANS AND SINNERS WELCOMED BY JESUS—THREE PARABLES TO EXPLAIN THIS. Hear all the publicans and sinners, &c.—drawn from him by the extraordinary adaptation of His to their case, who, till He appeared—at least *unner*—might well say, "No man careth for me," 2. murmured, saying, &c.—took it ill, were not at Him, and insinuated (on the principle as is known by the company he keeps) that have some secret sympathy with their *character*. O what a truth of unspeakable preciousness! As, on other occasions, unconsciously they follow three parables representing the 1.) *in His stupidity*; (2.) *as all-unconscious of His condition*; (3.) *knowingly and willingly from God.* [BENNETT.] The first two set forth the love of God; the last, His receiving love. 1.) 3-7. I. THE LOST SHEEP—occurring elsewhere, 18. 13-14; but there to show how precious His sheep is to the good Shepherd, here, that the shepherd, though it stray never so

far, *by property is over His own recovered property*; but so vast and exuberant is it (Zechariah, 3. 17., that as if He could not keep it to Himself, He "calletH His friends and neighbours together"—His whole celestial family—saying, "Rejoice WITH ME, for I have found MY sheep—MY piece," &c. In this sublime sense it is "joy," before "or in the presence of the angels;" they only "catch the flying joy," sharing it with Him! The application of this to the reception of those publicans and sinners that stood around our Lord is grand in the extreme: 'Ye turn from these lost ones with disdain, and because I do not the same, ye murmur at it; but a very different feeling is cherished in heaven: There, the recovery of even one such outcast is watched with interest and hailed with joy; nor are they left to come home of themselves or perish; for lo! even now the great Shepherd is going after His lost sheep, and the Owner is making diligent search for the lost property; and He is finding it too, and bringing it back with joy, and all heaven is full of it.' (Let the reader mark what sublime claims for Himself our Lord covertly puts in here—as if in Him they beheld, all unknown to themselves, nothing less than heaven in the habiliments of earth, the Great Shepherd above, clothed in a garment of flesh, come "to seek and to save that which was lost!") 11-32. III. THE PRODIGAL SON. 12. the younger—as the more thoughtless, said, &c.—weary of restraint, panting for independence, unable longer to abide the check of a father's eye. This is man, impatient of divine control, desiring to be independent of God, seeking to be his own master; that 'sin of sins, in which all subsequent sins are included as in their germ, for they are but the unfolding of this one.' [TRENCH.] he divided, &c.—Thus 'God, when His service no longer appears a perfect freedom, and man promises himself something far better elsewhere, allows him to make the trial; and he shall discover, if need be by saddest proof, that to depart from Him is not to throw off the yoke, but to exchange a light yoke for a heavy one, and one gracious Master for a thousand imperious tyrants and lords.' [TRENCH.] 13. not many days—intoxicated with his new-found resources, and eager for the luxury of using them at will, a far country—beyond all danger of interference from home, wasted, &c.—So long as it lasted,

only "good." This indeed is but distantly hinted; but unless this is seen in the *back-ground* of our Lord's words, nothing worthy of Him can be made out of them. (Hence, *Socinianism*, instead of having any support here, is only baffled by it.) 20. thou knowest, &c. —Matthew is more full here: "But if thou wilt enter into life, keep the commandments. He saith unto him, Which?—as if he had said, 'Point me out one of them which I have not kept?'—Jesus said, Thou shalt," &c. (Matthew, 19, 17, 18.) Our Lord purposely confines Himself to the *second table*, which He would consider easy to keep, enumerating them all—for in Mark 10, 19, "'Defraud not" stands for the *tenth* else the eighth is twice repeated." In Matthew the *sum* of this second table of the law is added, "Thou shalt love thy neighbour as thyself," as if to see if he would venture to say he had kept *that*. 21. all these, &c.—"what lack I yet," asks Matthew. Ah! this gives us a glimpse of his heart. Doubtless he was perfectly sincere; but something within whispered to him that his keeping of the commandments was *too easy* a way of getting to heaven. He felt something beyond this to be necessary; after keeping all the commandments he was at a loss to know what that could be; and he came to Jesus just upon that point. "Then," says Mark (10, 21), "Jesus beholding him loved him," or 'looked lovingly upon him.' His sincerity, frankness, and nearness to the kingdom of God, in themselves most winning qualities, won our Lord's regard even though he turned his back upon Him—a lesson to those who can see nothing lovable save in the regenerate. 22. lackest one thing—Ah! but that a fundamental, fatal lack, sell, &c.—As riches were his idol, our Lord, who knew it from the first, lays His great authoritative grasp at once upon it, saying, 'Now give Me that and all is right.'

in every form of self-sacrifice, for the king sake—in Mark, "for my sake and the Gospel's sake," in Matthew, "for my sake and the Gospel's sake," in Luke, "for my sake and the Gospel's sake." On ch. 6, 22, manifold more in this sense Matthew (19, 29) "an hundred-fold," to v (10, 36) gives this most interesting addition to this present time, houses, and brethren, and mothers, and children, and lands, with all things." We have here the blessed promise of *adjustment of all human relationships as on a Christian basis and in a Christian being sacrificed, in their natural form, of love to Christ*. This he calls "manifold more"—"an hundred-fold more"—than what Our Lord was Himself the first to exemplify in His own relationships. Matthew, 12, 49, 50; and on 2 Corinthians, 6, 10, "with persecutions;" for how could we ever take place without the most cruel wrongs and blood; but the persecution would be theirs into their new and higher circle. But up too! But best of all, "in the world that is to come." And

When the shore is won at last.

Who will count the billows past?—Ke These promises are for every one who forsakes all for Christ. But in Matthew (19, 28) this is a special promise to the Twelve: "Verily I say unto you, That ye which have followed me in this generation, when the Son of Man shall sit in the glory of His Father, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Ye who have followed me shall, in the new kingdom, rule, or govern, the great Christian world, here set forth as the twelve tribes, presided over by the twelve Apostles on so many judicial thrones.

—Observe his one object—when cast out secure another. This is the key to the high there have been many differing keys...—deducting a half from the 8, and a fifth from that of the other. 8, nity the steward's lord, so called in v. 3, 5. —not for his "injustice," but "because

...or prudently; with commend- and *skillful adaptation of means to ends*. world—so ch. 20. 34; of, Psalm 17. 14 on in this life"; Philippians, 3. 19 by things"; Psalm 4. 6, 7. in (or for) s—i.e., for the purposes of the ' world'. The greater wisdom (or shrewdness) of *adaptation of means to ends*, and in enered prosecution of them, is none of it *harshness*—a region they were never in, an they never breathed, an undiscovered sorn existence to them—but all for the air own groveling and fleeting genera- of light—so John, 12. 36; Ephesians, 6. 5; s, 5. 5. Yet this is only 'as night-birds re dark than those of the day—owls than rans and *treacher*.] But we may learn hem, as our Lord now shows, and " be s." 9, make heads of—turn to your own , as the steward did, "by showing mercy Daniel, 4. 27; cf. 12. 33; 14. 13, 14. mam- nessness—treacherous, precarious. (See t. 24.) ye fail—in respect of life. they u—not generally, 'ye may be received,' hail men give), but 'those ye have re- e up as witnesses for you' at the great ke the steward, when turned out of one secure another; but better than he, a , earthly, an everlasting for a temporary toney is not here made the key to hea- : "the deeds done in the body"—in gen- to which, as a test of character—but not of which—men are to be judged (2 Co-), and see Matthew, 25. 34-40. 10. Hs. of great pregnancy and value; rising enes which the steward had to the *steward* not, the "harmlessness of the dove, pient" with all his "wisdom" is a total sity depends not on the amount ena the sense of responsibility. He that lie will feel it in much, and conversely, sous mammon—To the whole of this He garaging term "what is least," in cons true riches," another man's...your own , turn to the subject. Here all we have wards, who have an account to render, at the faithful have will be *their own* ; no longer on probation but in secure, ignifit, everlasting possession and en- that is craciously bestowed on us. Thus er to be idolised nor despised; we must id use it for God's glory. 13. can serve t the command of; and this is true even ces are not opposed. Late...love—show- to be intended are in uncompromising a other—an awfully searching principle! ...deserted him—sneered at him; their ng too plainly struck at for them to re- was easier to run down than to refute

justly yourselves—make a show of highly esteemed among men—generally y plausible appearances. (See 1 Samuel, 4. 11.) The Law, &c.—See on Matthew, man presseth, &c.—Publicans and sin- rminately, are eagerly pressing into it; ted adherents of the mere forms of an it is passing away, "discerning not the me," will allow the tide to go past you

and be found a stranded monument of blindness and obstinacy. it is easier, &c.—See on Matthew, 5. 17, 18. puteth away his wife, &c.—See on Matthew, 19. 3-9. Far from intending to weaken the force of the law, in these allusions to a new economy, our Lord, in this unexpected way, sends home its high requirements with a pungency which the Pharisees would not fail to feel. 19. purple and fine linen, &c.—cf. Esther, 8. 15; Revelation, 18. 12, wanting nothing which taste and appetite craved and money could procure. 20, 21. laid—having to be carried and put down. full of sores—open, running," not closed, nor bound up, nor mollified with ointment." (Isaiah, 1. 6.) desiring to be fed with —but was not. (GROTIVS, BENGEI, MEYER, TRENCH, &c.); the words may mean indeed 'was lain to feed on,' or 'gladly fed on,' as ch. 15. 16. [ALFORD, WEBSTER & WILKINSON, &c.] But the context rather favours the former. Liked, &c.—a touching act of brute pity, in the absence of human relief. It is a case of heartless indifference, amidst luxuries of every kind, to one of God's poorest and most afflicted ones, presented daily before the eye. 22. dead—his burial was too unimportant to mention; while "the rich man died and was buried"—his carcase carried in pomp to its earthly resting-place, in Abraham's bosom—as if seen reclining next to him at the heavenly feast. (Matthew, 8. 11.) 23 in hell—not the final place of the lost (for which another word is used), but as we say 'the unseen world.' But as the object here is certainly to depict the *whole torment* of the one and the *perfect bliss* of the other, it comes in this case to much the same, seeth Abraham—not God, to whom therefore he cannot cry. (BENGEI.) Father Abraham—a well-founded, but unavailing, claim of natural descent (ch. 3. 5; John, 8. 37). 24. mercy on me—who never showed any. (James, 2. 13.) send Lazarus—the pining victim of his merciless neglect. that as may—take me hence! No; that he dares not to ask. dip...tongue—i.e., the least conceivable and the most momentary abatement of his torment; that is all. But even this he is told is (1.) *unreasonable*. 25, 26. San—stinging acknowledgment of the claimed relationship. *tsou...Lazarus, &c.*—As it is a great law of God's kingdom, that *the nature of our present desires shall rule that of our future bliss*, so by that law, he whose "good things," craved and enjoyed, were all bounded by time, could look for none after his connection with time had come to an end. (ch. 8. 24.) But by the same law, he whose "evil things," all crowded into the present life, drove him to seek, and find, consolation in a life beyond the grave, is by death released from all evil and ushered into unmixed and uninterrupted good (ch. 6. 21). (2.) It is *impossible*, besides all this—'independently of this consideration.' a great gulf fixed—by an *irreversible decree* there has been placed a vast impassable abyss between the two states, and the occupants of each. 27-31. Then he said—now abandoning all hope for himself. send him to my father's house, &c.—no waking up of good in the heart of the lost, but bitter reproach against God and the old economy, as not warning him sufficiently. [TRENCH] The answer of Abraham is, They are sufficiently warned. nay—giving the lie to Abraham. 11, &c.—a principle of awful magnitude and importance. The greatest miracle will have no effect on those who are determined not to believe. A *real* Lazarus soon "rose from the dead," but the sight of him by crowds of people, incited thereby to Christ, only crowned the unbelief and hastened the murderous plots of the Pharisees against the Lord of glory; nor has His own resurrection, far more overpowering, yet won over that "crooked and perverse nation."

CHAPTER XVII.

Ver. 1-10. OFFENCES—FAITH—HUMILITY. 1, 2. See on Matthew, 18. 6, 7. 3, 4.—See on Matthew, 18. 15-17, 21-22. seven times—not a lower measure of the forgiv-

ing spirit than the "seventy-times seven" enjoined on Peter, which was occasioned by his asking if he was to stop at seven times. 'No,' is the virtual answer, 'though it come to seventy times that number, if only he ask forgiveness in sincerity.' 5. Lord—See on ch. 10. 1. Increase our faith—moved by the difficulty of avoiding and forgiving "offences." This is the only instance in which a *spiritual operation upon their souls* was solicited of Christ by the Twelve; but a kindred and higher prayer had been offered before, by one with far fewer opportunities. See on Mark, 9. 24. 6. sycamine—mulberry. See on Mark, 11. 22-24. 7-10. say unto him by and by—The "by and by" (or rather 'directly') should be joined not to the *saying* but the *going*:—'Go directly.' The connection here is: 'But when your faith has been so increased as both to avoid and forgive offences, and do things impossible to all but faith, be not puffed up as though you had laid the Lord under any obligations to you. I trust no;—or, as we say, when much more is meant, 'I should think not.' unprofitable—a word which, though usually denoting the opposite of profit, is here used simply in its *secular* sense. 'We have not, as his servants, profited or benefited God at all.' cf. Job, 22. 2, 3; Romans, 11. 35.)

11-19. TEN LEVITICUS CLEANSED. 11-13. through midst of Samaria and Galilee—probably on the confines of both. stood afar off—cf. Leviticus, 13. 45, 46. they lifted up—their common misery drawing these poor outcasts together. 2 Kings, 7. 3; nay, making them forget the fierce national antipathy of Jew and Samaritan. [TRENCH.] Jesus, &c.—cf. Matthew, 20. 29-31. How quick a teacher is felt misery, even though as here the teaching may be soon forgotten! 14. show yourselves—as cleansed persons. See on Matthew, 5. 4. Thus too would the Samaritan be taught that "salvation is of the Jews." [John, 4. 22.] as they went, were cleansed. In how many different ways were our Lord's cures wrought, and this different from all the rest. 17. 14. We: there not ten cleansed—rather, 'Were not the ten cleansed?' i. e., the whole of them—an example by the way of Christ's omniscience. [HENGEL.] this stranger—'this alien' literally, 'of another race'. The language is that of wonder and admiration, as is expressly said of another exhibition of gentle faith, Matthew, 8. 10. 19. arise—for he had "fallen down on his face at His feet," v. 16, and there lain prostrate. faith made these whole—not as the others, merely in body, but in that higher spiritual sense with which His constant language has so familiarised us.

19-27. COMING OF THE KINGDOM OF GOD AND OF THE SON OF MAN. 20-25. When, &c.—To meet the erroneous views not only of the Pharisees, but of the disciples themselves, our Lord addresses both, announcing the coming of the kingdom under different aspects. "It cometh not with observation"—'with watching' or 'lying in wait,' as for something outwardly imposing; and at once revealing itself. Lo here! lo there!—Shut up within *this* or *that* sharply defined and visible geographical or ecclesiastical limit. within you—is of an internal and *spiritual* character as contrasted with their *outward* views of it. But it has its *external* side too. the days—rather 'days' will come—as ch. 19. 43—when, amidst calamities, &c., you will anxiously look for a deliverer, and deceivers will put themselves forward in this character. one of the days of the Son of Man—Himself again amongst them but for one day; as we say when all seems to be going wrong and the one person who could keep them right is removed. [NEANDER IN STIER, &c.] 'This is said to guard against the mistake of supposing that His visible presence would accompany the manifestation and establishment of His kingdom.' [WEBSTER & WILKINSON.] I say shall say. See here...Go not, &c.—a warning to all so-called expositors of prophecy and their followers, who cry. Lo there and see here, every time that war

breaks out or revolutions occur.' [ALFORD.] as lighting...so the Son of Man—i. e., it will be as manifest. 'The Lord speaks here of His coming and manifestation in a prophetically indefinite manner, and in these preparatory words blends into one the distinct *epochs*.' [STRICK.] When the whole polity of the Jews, civil and ecclesiastical alike, was broken up at once, and its continuance rendered impossible, by the destruction of Jerusalem, it became as manifest to all as the lightning of heaven that the Kingdom of God had ceased to exist in its old, and had entered on a new and perfectly different form. So it may be again, ere its final and greatest change at the personal coming of Christ, of which the words in their highest sense are alone true. But first...suffer, &c.—This shows that the more immediate reference of the previous verse is to an event soon to follow the death of Christ. It was designed to withdraw the attention of "His disciples" from the *glare* in which His foregoing words had invested the approaching establishment of His kingdom. 26-30. eat...married, planted, &c.—all the ordinary occupations and enjoyments of life. Though the antediluvian world and the cities of the plain were awfully wicked, it is not their wickedness, but their *worldliness*, their unbelief and indifference to the future, their *unpreparedness*, that is here held up as a warning. N. B.—These recorded events of Old Testament history—denied or explained away now-a-days by a few—are referred to here as *facts*. 31-33. to take it away—remember, &c.—a warning against that *lingering reluctance to part with present treasures* which induces some to remain in a burning house, in hopes of saving this and that precious article, till consumed and buried in its ruins. The cases here supposed, though different, are similar. L.'s wife—her "look back," for that is all that is said of her, and her recorded doom. Her heart was in Sodom still, and her "lo-k" just said, "And must I bid it adieu?" whosever, &c.—See on ch. 9. 27-27. 34. two in one bed—the prepared and unprepared mingled in closest intercourse together in the ordinary walks and fellowships of life, when the moment of severance arrives. Awful truth! realised before the destruction of Jerusalem, when the Christians found themselves forced by their Lord's directions, ch. 21. 21) at once and for ever away from their old associates; but most of all when the second coming of Christ shall burst upon a heedless world. 37. where—shall this occur? whereever, &c.—'As birds of prey scent out the carrion, so wherever is found a mass of incurable moral and spiritual corruption, there will be seen alighting the ministers of Divine judgment,' a proverbial saying, terrifically verified at the destruction of Jerusalem, and many times since, though its most tremendous illustration will be at the world's final day.

CHAPTER XVIII.

Ver. 1-8. PARABLE OF THE IMPOTENT WIDOW. 15. always—cf. v. 7. "night and day." iaint—'lose heart,' or 'slacken.' feared not, nor regarded—defying the vengeance of God and despising the opinion of men. widow—weak, desolate, defenceless. O Timothy, &c., which is taken from this) came—'kept coming.' See v. 5. 'her continual coming.' avenge me—i. e., rid me of the oppression of. continual coming—'coming for ever.' 6-8. the Lord—a name expressive of the *authoritative* style in which He interprets His own parables. shall no: God—not unjust, but the infinitely righteous Judge. avenge—redeem from oppression, his own; i. e.,—not like this widow, the object of indifference and contempt, but dear to Him as the apple of the eye. Zechariah, 2. 8. cry day and night—whose every cry enters into the ears of the Lord of Sabaoth (James, 5. 4), and how much more their incessant and persevering cries! bear long with them—rather, 'in their case,' or 'on their account,' as James, 5. 7, "for it". [GROTIUS,

De Werra, &c.] speedily—as if pained at the long stay, impatient for the destined moment to interpose. Cf. Proverbs, 29, 1.) nevertheless, &c.—*q. d.*, 'Yet are the Son of Man comes to redress the wrongs of His Church, so low will the hope of relief sink, through the length of the delay, that one will be fain to ask, will He find any faith of a coming avenger left on the earth? From this we learn, (1.) That the primary and historical reference of this parable is to the Church *like widowed, desolate, oppressed, defenceless condition during the present absence of her Lord in the heavens;* (2.) That in these circumstances importunate, answering prayer for deliverance is the Church's *king exercise;* (3.) That notwithstanding every encouragement to this, so long will the answer be delayed, while the need of relief continues the same, that all hope of deliverance will have nearly died out, and "faith" of Christ's coming scarcely be found. But be application of the parable to prayer in general is so obvious as to have nearly hidden its more direct allusion, and so precious that one cannot allow it to disappear in any public and historical interpretation.

94. PARABLE OF THE PHARISEE AND THE PUBLICAN. 11, 12. stood—as the Jews in prayer. (Mark, 11, 21.) God, &c.—To have been kept from gross indignities was undoubtedly a just cause of thankfulness to God; but instead of the devoutly humble, admiring frame which this should inspire, he arrogantly severs himself from the rest of mankind, as quite above them, and with a contemptuous look at the poor publican thanks God that he has not to stand afar off like him, is hang down his head like a bulrush and beat his breast like him. But these are only his moral exultations. His religious merits complete his grounds for magnification. Not confining himself to the one heavily prescribed annual fast (Leviticus, 16, 29), he was not behind the most rigid, who fasted on the second and fifth days of every week (LIGHTFOOT), and ate the tenth not only of what the law laid under his hand, but of "all his gains." Thus, besides doing all his duty, he did works of supererogation; while ours to confess and spiritual wants to be supplied he seems to have felt none. What a picture of the Pharisaic character and religion! 13. standing afar off—as unworthy to draw near; but that was the way to get near. (Psalm 34, 18; Isaiah, 57, 15.) would not lift up—"blushing and ashamed" to do so. (Ezra, 9, 6.) note, &c.—"kept smiting;" to anguish (ch. 23, 48), and self-reproach (Jeremiah, 31, 19). be merciful—"be protected," a very unusual word in such a sense, only now also used in the New Testament, in the sense of "making reconciliation" by sacrifice, Hebrews, 2, 17. There may, therefore, be some allusion to this here, though not likely. a sinner—literally, 'the sinner;' *q. d.*, 'If ever there was one, I am he.' 14. rather than the other—the meaning is, 'and not the other;' for the Pharisee was not seeking justification, and felt no need of it. This great law of the Kingdom of God is, in the teaching of Christ, inscribed, as in letters of gold, over its entrance-gate. And in how many different forms it is repeated. (Psalm 138, 6; 147, 6; ch. 1, 63.) To be self-complacent, or, "poor in spirit," is the fundamental and indispensable preparation for the reception of the "grace which bringeth salvation;" wherever this exists, be "mourning" for it which precedes "comfort" and be earnest "hungerings and thirstings after righteousness" which are rewarded by the "fulness" of it, as we see here, be surely found. Such, therefore, and such only, are the justified ones. (Job, 33, 27, 28; Psalm 64, 18; Isaiah, 57, 15.)

15-17. LITTLE CHILDREN BROUGHT TO CHRIST. stands—showing that some, at least, of those called in Matthew (19, 13) and Mark (10, 13) simply "little" or "young children" were literally "babes," teach them—as more fully in Matthew, "put his hands on them

and pray," or invoke a "blessing" on them (Mark, 10, 16), according to venerable custom (Genesis, 48, 14, 15), rebuked them—Repeatedly the disciples thus interposed, to save annoyance and interruption to their Master, but, as the result showed, *always against the mind of Christ.* (Matthew, 18, 23; ch. 18, 29, 40.) Here, it is plain from our Lord's reply, that they thought the intrusion a useless one, as *infants* were not capable of receiving anything from Him. His ministrations were for grown people. But Jesus—"much displeased," says Mark (10, 14); an invaluable addition, said—"SUFFER THE LITTLE CHILDREN TO COME UNTO ME"—"AND FORBID THEM NOT," is the important addition of Matthew (19, 14) and Mark (10, 14). What words are these from the lips of Christ! The price of them is above rubies. But the reason assigned, "FOR OF SUCH IS THE KINGDOM OF GOD," or "of heaven," as in Matthew, 19, 14, completes the previous information here conveyed; especially as interpreted by what immediately follows:—"AND HE TOOK THEM UP IN HIS ARMS, PUT HIS HANDS UPON THEM, AND BLESSED THEM," Mark, 10, 16. It is surely not to be conceived that all our Lord meant was to inform us, that seeing grown people must become childlike in order to be capable of the Kingdom of God, therefore they should not hinder infants from coming to Him, and therefore He took up and blessed the infants themselves. Was it not just the grave mistake of the disciples that infants should not be brought to Christ, because only grown people could profit by Him, which "much displeased" our Lord? And though he took the irresistible opportunity of lowering their pride of reason, by informing them that, in order to enter the Kingdom, 'instead of the children first becoming like them, they must themselves become like the children' (RICHTER ID STIER), this was but by the way; and returning to the children themselves, He took them up in His gracious arms, put His hands upon them and blessed them, for no conceivable reason, but to show that they were thereby made capable, as INFANTS, of the Kingdom of God. And if so, then "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" (Acts, 10, 47.) But such application of the baptismal water can have no warrant here, save where the infants have been previously brought to Christ Himself for His benediction, and only as the sign and seal of that benediction.

18-30. THE RICH YOUNG RULER, AND DISCOURSE THEREON. This case presents some remarkable points. (1.) The man was of irreproachable moral character; and this amidst all the temptations of youth, for he was a "young man" (Matthew, 19, 22), and wealth, for "he was very rich" (v. 23; Matthew, 19, 22; Mark, 10, 22). But (2.) restless notwithstanding, his heart craves eternal life. (3.) Unlike the "rulers," to whose class he belonged (v. 18), he so far believed in Jesus as to be persuaded He could authoritatively direct him on this vital point. (4.) So earnest is he that he comes "running" and even "kneeling before Him," and that when He was gone forth into the way (Mark, 10, 17)—the highroad, by this time crowded with travellers to the Passover; undeterred by the virulent opposition of the class he belonged to as a "ruler" and by the shame he might be expected to feel at broaching such a question in the hearing of a crowd and on the open road, 19. why, &c.—Did our Lord mean then to teach that God only ought to be called "good?" Impossible; for that had been to contradict all Scripture teaching, and His own too. (Psalm 112, 5; Matthew, 25, 21; Titus, 1, 8.) Unless therefore we are to ascribe captiousness to our Lord, he could have had but one object—to raise the youth's ideas of Himself, as not to be classed merely with other "good masters," and declining to receive this title apart from the "One" who is essentially and

rather than be withheld (Habakkuk, 2. 11). 41-44. was beheld, wept, &c.—Cf. Lamentations, 3. 51. "Mine eye affecteth mine heart;" the heart again affecting the eye. Under this sympathetic law of the relation of mind and body Jesus, in His beautiful, tender humanity, was constituted even as we. What a contrast to the immediately preceding profound joy! He yielded Himself alike freely to both. See on Matthew, 23. 37. at least in this, &c.—even at this moving moment. See on ch. 11. 9. thy peace—'glancing perhaps at the name of the city,' Hebrews, 7. 2. [WEBSTER & WILKINSON.] How much is included in this word! now his—It was His among His last open efforts to "gather them," but their eyes were judicially closed, a trench—rampart: first of wood, and when this was burnt, a built wall, four miles circuit, built in three days—so determined were they. This "cut off all hope of escape," and consigned the city to unparalleled horrors. (See JOSEPHUS, *Jewish War*, v. 6. 2; and 12. 3. 4.) All here predicted was with dreadful literality fulfilled.

45-48. SECOND CLEANSING OF THE TEMPLE, AND SUBSEQUENT TEACHING. 45, 46. As the first cleansing was on His first visit to Jerusalem (John, 2. 13-22), so this second cleansing was on His last. den of thieves—banded together for plunder, reckless of principle. The mild term "house of merchandise," used on the former occasion, was now unsuitable. sought—'continued seeking,' i. e., "daily," as He taught. were very attentive to hear him—'hung upon His words.'

CHAPTER XX.

Ver. 1-19. THE AUTHORITY OF JESUS QUESTIONED, AND HIS REPLY—PARABLE OF THE WICKED HUSBANDMEN. See on Matthew, 21. 23. 2. these things—particularly the clearing of the temple. 4. baptism of

[See on ch. 19. 38.] The Kingdom of God Temple, in the erection of which a certain projected as unsuitable by the spiritual bulk the great Lord of the House, made the key-stone whole. On that Stone the builders were now and being "broken" (Isaiah, 8. 16), "sustained spiritual hurt; but soon that stone should them" and grind them to powder" (Daniel Zechariah, 12. 3)—in their corporate capacity tremendous destruction of Jerusalem, but p as unbelievers, in a more awful sense still, hour—hardly able to restrain their rage.

20-40. ENTANGLING QUESTIONS ABOUT AND THE RESURRECTION—THE REPLIES. 21. 21. forth—After consulting (Matthew, 22. 15) of plan. spies—'of the Pharisees and Herodians' 12. 13.) See on Mark, 3. 6. we know, &c.—flattery to throw Him off His guard. tribu Matthew, 17. 24. things which be Caesar's— in this general form, it was impossible for itself to dispute it, and yet it dissolved the s to God—How much there is in this profan them startling addition to the maxim, and he parable is the whole for fulness, brevity, weight! 27-34. no resurrection—"nor angel n Acts, 23. 8; the materialists of the day. said —In Matthew, 22. 29, the reply begins with th tant statement—"Ye do err, not knowin tures," regarding the future state, "nor the God," before which a thousand such diffcult (also Mark, 12. 24). 36. neither die any more is ordained to perpetuate the human fami there will be no branches by death in the fu this ordinance will cease. equal—or 'like'

CHAPTER XXI.

1. THE WIDOW'S TWO MITES, looked up—
sat down over against the treasury" (Mark,
robably to rest, for He had continued long
on foot in the temple court (Mark, 11, 27),
king up He saw"—as in Zacchens' case, not
sally. the rich, &c.—"the people says Mark,
st money into the treasury, and many rich
sch;" i.e., into chests deposited in one of the
the temple to receive the offerings of the
wards its maintenance. (2 Kings, 12, 9; John,
o mites—"which make a farthing" (Mark, 12,
allest Jewish coin. "She might have kept
EGGEL.) And he said—"to His disciples,"
e "called to Him" (Mark, 12, 43), to teach
great future lesson. more than all—in pro-
her means, which is God's standard. 2 Co-
8, 12. of their abundance—"their superfluity";
had "to spare," or beyond what they needed,
try—"or want" (Mark, 12, 44)—"her deficiency,"
as less than her own wants required, "all the
had." Mark still more emphatically, "all
had, her whole substance." Note, (1.) *As*
crings are needed still, for the service of
home and abroad, so "looking down" now, as
He "sees" who "cast in" and how much.
Standard of commendable offering is not our
y but our deficiency—not what will never be
at what costs us some real sacrifice, and just
tion to the relative amount of that sacrifice.
nthians, 8, 1-3.

HEIR'S PROPHECY OF THE DESTRUCTION
SALEM, AND WARNINGS TO PREPARE FOR
ND COMING, SUGGESTED BY IT—HIS DAYS
URING HIS LAST WEEK, 5-7. See on
24, 1-3. 8. the time—of the Kingdom, in its
go not after them—"I come not so very soon,"
nthians, 2, 1, 2. [STIER.] 9-11. not terrified—
; Isaiah, 8, 11-14. end not by and by—or
jely: "not yet." Matthew, 24, 6; Mark,
1. "Worse must come before all is over."
— Matthew and Mark add, "All these
eginning of sorrows," or "travail-pangs," to
ry calamities are compared. (Jeremiah, 4,
12. brought before, &c.—The book of Acts
f this. 13. for a testimony—an opportunity
; testimony. 19. not a hair perish—He had
e, 16, they should be put to death; showing
recious promise is far above immunity from
ly harm, and furnishing a key to the right
sion of Psalm 91, and such like. Matthew
following: "And because iniquity shall
be love of many" ("the many or the most")
uality of professed disciples—"shall wax
it be that endureth to the end shall be saved,
nations of the effect of abounding iniquity in
a love even of faithful disciples, we have in
e of James, written about this period re-
and too frequently ever since (Hebrews, 10,
relation, 2, 19). "And this gospel of the king-
d shall be preached in all the world for a witness,
shall the end come" (Matthew, 24, 14). God
is judgment without previous warning; and
be no doubt that the Jews, already dispersed
known countries, had nearly all heard the
s a witness," before the end of the Jewish
s same principle was repeated and will re-
to the end. 20, 21. by armies—"encamped
t, besieged; "and the abomination of desolating
the Roman ensigns, as the symbols of
ous Pagan, unclean power) spoken of by
; prophet (Daniel, 8, 27) stand in the holy
here it ought not," Mark, 13, 14—whose
at prophecy) let him understand," Matthew,
en see, &c.—EUSEBIUS says the Christians

fled to Pella, at the North extremity of Perea, being
"prophetically directed," perhaps by some prophetic
intimation still more explicit than this, which still
would be their *chart*. 23. was unto—"alas for," with
child, &c.—from the greater suffering it would involve;
as also "flight in winter, and on the Sabbath," which
they were to "pray" against (Matthew, 24, 20, the one
as more trying to the body, the other to the soul.
"For then shall be tribulation such as was not since
the beginning of the world, nor ever shall be"—lan-
guage not unusual in the Old Testament for tremen-
dous calamities, though of this it may perhaps be
literally said, "And except those days should be short-
ened, there should no flesh be saved, but for the elects'
sake those days shall be shortened" (Matthew, 24, 21,
22). But for this merciful "shortening," brought
about by a remarkable concurrence of causes, the
whole nation would have perished, in which there yet
remained a remnant to be afterwards gathered out.
Here in Matthew and Mark are some particulars
about "false Christs," who should, "if possible"—a
precious clause—"deceive the very elect." Cf. 2 The-
salonians, 2, 9-11; Revelation, 13, 13.) 24. Jerusalem,
trodden down until, &c.—Implying (1.) that one day
Jerusalem shall cease to be "trodden down by the
Gentiles" (Revelation, 11, 2, as then by Pagan as now
by Mohammedan unbelievers; (2.) that this shall be at
the "completion" of "the times of the Gentiles,"
which from Romans, 11, 25 (taken from this) we con-
clude to mean till the Gentiles have had their *full*
time of that place in the Church which the Jews in
their time had before them—after which, the Jews be-
ing again "grafted into their own olive tree," one
Church of Jew and Gentile together shall fill the earth
(Romans, 11). What a vista this opens up! 25-28.
signs, &c.—Though the grandeur of this language
carries the mind over the head of all periods but that
of Christ's second coming, nearly every expression
will be found of the Lord's coming in terrible national
judgments, as of Babylon, &c.; and from v. 25-32, it
seems undeniable that its *immediate* reference was to
the destruction of Jerusalem, though its *ultimate*
reference beyond doubt is to Christ's final coming,
redemption—from the oppression of ecclesiastical des-
potism and legal bondage by the total subversion of
the Jewish state and the firm establishment of the
evangelical kingdom (v. 31). But the words are of far
wider and more precious import. Matthew 24, 30
says, "And then shall appear the sign of the Son of
Man in heaven," evidently something distinct from
Himself, mentioned immediately after. What this
was intended to mean, interpreters are not agreed.
But as before Christ came to destroy Jerusalem some
appalling portents were seen in the air, so before His
personal appearing it is likely that something *analogous*
will be witnessed, though of what nature it is vain
to conjecture. 32. this generation—"not 'this nation,'"
as some interpreters, which, though admissible in it-
self, seems very unnatural here. It is rather as in
ch. 9, 27. 34-37. surfeiting and drunkenness—All animal
excesses, quenching spirituality, cares of this life—See
on Mark 4, 7, 19. watch... pray, &c.—the two great
duties which in prospect of trial are constantly en-
joined. These warnings, suggested by the need of
preparedness for the tremendous calamities approach-
ing, and the total wreck of the existing state of things,
are the *general improvement* of the whole discourse,
carrying the mind forward to Judgment and Vengeance
of another kind and on a grander and more awful
scale—not ecclesiastical or political but personal, not
temporal but eternal—when all safety and blessedness
will be found to lie in being able to "STAND BEFORE
THE SON OF MAN" in the glory of His personal appear-
ing. 37, 38. in the day time—of this His last week,
abode in the mount—i.e., at Bethany (Matthew, 21, 17,

CHAPTER XXII.

Ver. 1-6. CONSPIRACY OF THE JEWISH AUTHORITIES TO PUT JESUS TO DEATH—COMPACT WITH JUDAS. 1, 2. See on Matthew, 26. 1-5. 3. Then entered Satan, &c.—but not yet in the full sense. The awful stages of it were these: (1.) *Cocetousness* being his master-passion, the Lord let it reveal itself and gather strength by entrusting him with "the bag" (John. 12. 6), as Treasurer to Himself and the Twelve. (2.) In the discharge of that most sacred trust he became "a thief," appropriating its contents from time to time to his own use. Satan, seeing this door into his heart standing wide open, determines to enter by it, but cautiously (2 Corinthians, 2. 11); first merely "putting it into his heart to betray Him" (John, 13. 2), suggesting the thought to him that by this means he might enrich himself. (3.) This thought was probably converted into a settled purpose by what took place in Simon's house at Bethany. See on Matthew, 26. 6, and John, 12. 4-8. (4.) Starting back, perhaps, or mercifully held back, for some time, the determination to carry it into immediate effect was not consummated till, sitting at the Paschal supper, "*Satan entered into him*" (see on John, 13. 27), and conscience, effectually stifled, only rose again to be his tormentor. What lessons in all this for every one (Ephesians, 4. 27; James, 4. 7; 1 Peter, 5. 8, 9). 5. money—"thirty pieces of silver" (Matthew, 26. 15); thirty shekels, the fine payable for man or maid-servant accidentally killed (Exodus, 21. 32), and equal to between four and five pounds of our money—"a goodly price that I was prized at of them" (Zechariah, 11. 13). See on John, 19. 16. 8. in the absence, &c.—See on Matthew, 26. 5.

7-33. LAST PASSEVER—INSTITUTION OF THE SUPPER

31-33. Simon, Simon—See on ch. have—rather, hath obtained you, obtained; alluding to Job (1. 6-12; 2. cited and obtained that he might insinuating as "the accuser of the nation, 12. 10., that he would find chaff in you—not Peter only, but them all. I have been doing it already, for thee—See on v. 61, 62. fail not—i. e. entire did fail. converted—brought back a disciple. strengthen, &c.—q. d., make experience for the fortifying of thy I am ready, &c.—honest-hearted, war ciple, thinking thy present feelings rock, thou shalt find them in the unstable as water: "I have been therefore thy faith shall not perish; superfluous, thou shalt find that his own heart is a fool" (Proverbs, —"twice." Mark, 14. 30. 35-38. but going forth not as before on a temple provided for without purse or scrip, I continued and severe trial, your me ferent; for purse and scrip will n support, and the usual means of de concealing me—decreed and written, rapidly drawing to a close. two swc thinking He referred to present d answer showed He meant somethin

39-46. AGONY IN THE GARDEN. John, 18. 2. the place—the Garden (the West or city side of the mount. accounts of this mysterious scene, t

ing spirit" and the "weak flesh," (7.) Once arising to His solitary spot, the surges rise eat more tempestuously, and seem ready to eat Him. To fortify Him for this, "there ap-
 angel unto Him from heaven strengthening it to minister light or comfort; (He was to have hat, and they were not needed nor fitted to , but purely to sustain and brace up sinking ; a yet hotter and fiercer struggle. And now, an agony, and prays more earnestly—even rayer, it seems, admitted of and now de-
 tch increase—and His sweat was as it were ps (literally) clots of blood falling down to und." What was this? *Not His proper sacri-
 ficing*, though essential to it. It was just the struggle, apparently hushing itself before, but ling up again, convulsing His whole inner this so affecting His animal nature that the led out from every pore in thick drops of ting to the ground. It was just *shuddering* d *irresistible will* struggling together. But cry, if it must be. *Thy will be done*, issues lips, and all is over. "The bitterness of ast." He has anticipated and rehearsed His led and won the victory—now on the theatre *visible will*, as then on the arena of the Cross. fer," is the grand result of Gethsemane: "It l" is the shout that bursts from the Cross, without the Deed had been all in vain; but was consummated when He carried the now d Will into the palpable Deed, "by the which are sanctified THROUGH THE OFFERING OF Y OF JESUS CHRIST ONCE FOR ALL" (He- 10. 8.) At the close of the whole scene, em still sleeping (worn out with continued d racking anxiety). He bids them, with an eep emotion, "sleep on now and take their our is come, the Son of Man is betrayed into of sinners, rise, let us be going, the traitor l." And while He snake, Judas approached rmed band. Thus they proved "miserable s," broken reeds; and thus in His whole work ase, and "of the people there was none with

ETRAYAL AND APPREHENSION OF JESUS—
 HIS DISCIPLES.

ESUS BEFORE CAIAPHAS—FALL OF PETER,
 ulars of these two sections require a comf-
 f all the narratives, for which see on John,

ESUS CONDEMNED TO DIE AND SHAME-
 TREATED. See on Mark, 14, 53-63; John, 18,
 28-38.

CHAPTER XXIII

JESUS BEFORE PILATE. See on Mark, 15,
 1-20, 25, &c.

SUS BEFORE HEROD. See on Mark, 15, 6.
 Herod—hoping thus to escape the dilemma
 at condemnation or an unpopular release.
 sm . . . at that time—to keep the Passover.
 is—Fine sport thou expectedst, as the Philis-
 Samson (Judges, 16, 25.) O coarse, crafty,
 (1) But thou hast been baulked before (see
 I-32), and shalt be again, answered nothing
 hew, 7, 6. stood and vehemently accused him
 both of treason before the king, and of blas-
 the king was a Jew, and his men of war-
 ard, set him at naught, &c.—stung with
 ment at His refusal to amuse him with
 'answer any of his questions, gorgeous robe
 obe.' If this mean (as sometimes) of shin-
 his being the royal colour among the Jews,
 ve been in derision of His claim to be
 he Jews." But if so, He is really honoured
 d Pilate with His true title blazoned on the

cross! (BENGEL.) sent him again to Pilate—in-
 sted of releasing Him as he ought, having established
 nothing against Him (v. 14, 16). 'Thus he implicated
 himself with Pilate in all the guilt of His condemna-
 tion, and with him accordingly he is classed' (Acts, 4,
 27). [BENGEL.] at samty—perhaps about some point
 of disputed jurisdiction, which this exchange of the
 Prisoner might tend to heal.

13-23. JESUS AGAIN BEFORE PILATE—DELIVERED
 UP—LED AWAY TO BE CRUCIFIED. See on Mark, 15,
 6-15; and John, 19, 2, &c. 25. Cyrenian—of Cyrene, in
 Libya, on the North coast of Africa, where were many
 Jews who had a synagogue at Jerusalem (Acts, 6, 9,
 and see 2, 10). He was "the father of Alexander and
 Rufus" (Mark, 15, 21), probably better known after-
 wards than himself, as disciples. See Romans, 16, 13,
 out of the country—and casually drawn into that part
 of the crowd, laid the cross—"Him they compel to
 bear His cross" (Matthew, 27, 32—sweet compulsion,
 if it issued in him or his sons *voluntarily* "taking up
 their cross!" It would appear that our Lord had first
 to bear His own cross (John, 19, 17), but being from
 exhaustion unable to proceed, it was laid on another
 to bear it "after Him," 27, 31. women—not the pre-
 cious Galilean women (v. 49), but part of the crowd,
 set for me, &c.—noble spirit of compassion, rising
 above His own dread endurance, in tender commis-
 seration of sufferers yet in the distance and far
 lighter, but *without His supports and consolations!*
 mountains, hills, &c.—(Hosea, 10, 8.) flying hither and
 thither as they did in despair for shelter, during the
 siege; a very slight premonition of cries of another
 and more awful kind (Isaiah, 2, 10, 19, 21; Revelation,
 6, 16, 17). green tree—that naturally resists the fire,
 the dry—that attracts the fire, being its proper fuel.
 The proverb here plainly means: 'If such sufferings
 alight upon the innocent One, the very Lamb of God,
 what must be in store for those who are provoking
 the flames!'

32-35, 44-46. CRUCIFIXION AND DEATH OF THE
 LORD JESUS. See on John, 19, 17-30.

39-43. THE TWO THIEVES. 39. railed on him—
 catching up the universal derision, but with a turn of
 his own. Jesus, "reviled, reviles not again;" but
 another voice from the cross shall nobly wipe out this
 dishonour and turn it to the unspeakable glory of the
 dying Redeemer. D at not thou—"Thou" is emphatic:
 'Let others jeer, but dost thou?' fear God—"Hast thou
 no fear of meeting Him so soon as thy righteous
 Judge! Thou art within an hour or two of eternity,
 and dost thou spend it in reckless disregard of coming
 judgment? in the same condemnation—He has been
 condemned to die, but is it better with thee? Doth
 even a common lot kindle no sympathy in thy breast?
 we justly, &c.—He owns the worst of his crimes and
 deserts, and would fain shame his fellow into the same,
 nothing amiss—*lit.*, 'out of place'; hence 'unnatural';
 a striking term here. Our Lord was not charged with
 ordinary crime, but only with laying claim to office
 and honours which amounted to blasphemy. The
 charge of treason had not even a show of truth, as
 Pilate told His enemies. In this defence then there
 seems more than meets the eye. 'He made Himself
 the promised Messiah, the Son of God; but in this He
 "did nothing amiss." He ate with publicans and sin-
 ners, and bid all the weary and heavy laden come and
 rest under His wing; but in this He "did nothing
 amiss;" He claimed to be Lord of the Kingdom of God,
 to shut it at will, but also to open it at pleasure even
 to such as we are; but in this He "did nothing amiss!"
 Does His next speech imply less than this? Observe
 (1.) His frank confession and genuine self-condemna-
 tion. (2.) His astonishment and horror at the very
 different state of his fellow's mind. (3.) His anxiety
 to bring him to a better mind while yet there was hope.

(1) His noble testimony not only to the innocence of Jesus but to all that this implied of the rightfulness of His claims. Said to Jesus, &c.—Observe here (1.) The "kingdom" referred to was one *beyond the grave*; for it is inconceivable that he should have expected Him to come down from the cross to erect any *temporal* kingdom. (2.) This he calls Christ's own *thy* kingdom. (3.) As such, he sees in Christ the absolute right to dispose of that kingdom to whom He pleased. (4.) He does not presume to *ask* a place in that kingdom though that is what he means, but with a humility quite affecting, just says "Lord, remember me when," &c. Yet was there mighty faith in that word. If Christ will but "think upon him" (Nehemiah, 5. 19., at that august moment when He "cometh into His kingdom," it will do. "Only assure me that then Thou wilt not forget such a wretch as I, that once hung by thy side, and I am content." Now contrast with this bright act of faith the darkness even of the apostles' minds, who could hardly be got to believe that their Master would die at all, who now were almost despairing of Him, and who when dead had almost buried their hopes in His grave. Consider, too, the man's previous *disadvantages* and *bad life*. And then mark how his faith comes out—not in protestations, "Lord I cannot doubt, I am firmly persuaded that Thou art Lord of a kingdom, that death cannot disannul thy title nor impeach the assumption of it in due time," &c.—but as having no shadow of doubt, and rising above it as a question altogether, he just says, "Lord, remember me when thou comest," &c. Was ever faith like this exhibited upon earth? It looks as if the brightest crown had been reserved for the Saviour's head at His darkest moment! Jesus said, &c. The dying Redeemer speaks as if He Himself viewed it in this light. It was a "song in the night." It ministered cheer to His spirit in the midnight gloom that now enveloped it. *verily I say unto thee*—"Since thou speakest as to the king, with kindly authority speak I to thee," to-day—Thou art prepared for a long delay before I come into my Kingdom, but not a day's delay shall there be for thee; thou shalt not be parted from me even for a moment, but together we shall go, and with Me, ere this day expire, shalt thou be in paradise! future bliss, 2. Corinthians, 12. 4.; Revelation, 2. 7.; Learn 1.; How "One is taken and another left;" (2.) How easily divine teaching can raise the rudest and worst above the best instructed and most devoted servants of Christ; 3., How *presumption* and *despair* on a death hour are equally discountenanced here, the one in the impatient thief, the other in his penitent fellow.

47-56. SIGNS AND CIRCUMSTANCES FOLLOWING HIS DEATH—HIS BURIAL. See on Matthew, 27. 51-56, 62-66; John, 19. 31-42.

CHAPTER XXIV.

VER. 1-12. ANGELIC ANNOUNCEMENT TO THE WOMEN THAT CHRIST IS RISEN—PETER'S VISIT TO THE EMPTY SEPULCHRE. See on Mark, 16. 1-8; and Matthew, 28. 1-5. 5. why, &c.—Aptoulishing question if not "the risen," but "the Living One" (cf. Revelation, 1. 18; and the surprise expressed in it implies an *incongruity* in His being there at all, as if, though he might submit to it, "it was impossible He should be *holden* of it" (Acts, 2. 24). 6. in Galilee—to which these women themselves belonged, ch. 23. 55. 7. saying, &c.—How remarkable it is to hear angels quoting a whole sentence of Christ's to the disciples, mentioning where it was uttered, and wondering it was not fresh on their memory, as doubtless it was in theirs! 1 Timothy, 3. 16., "seen of angels," and 1 Peter, 1. 12. 10. Joanna—See on ch. 8. 1-3. 12. Peter, &c.—See on John, 20. 1. &c.

13-25. CHRIST APPEARS TO THE TWO GOING TO EMMAUS. 13. Two of them—one was Cleopas (18., who the other was is mere conjecture, Emmaus—about

seven and a half miles from Jerusalem. They probably lived there and were going home after the Passover. 14-16. command and reasoned—exchanged views and feelings, weighing afresh all the facts, as detailed in v. 18-24. drew near—coming up behind them as from Jerusalem. eyes holden—Partly He was "in another form" (Mark, 16. 12., and partly there seems to have been an operation on their own vision; though certainly, as they did not believe that He was alive, His company as a fellow-traveller was the last thing they would expect. 17-24. communications, &c.—The words imply the earnest discussion that had appeared in their manner. 18. knowest not, &c.—If he knew not the events of the last few days in Jerusalem, he must be a mere sojourner; if he did, how could he suppose they would be talking of anything else? How artless all this! concerning Jesus, &c.—As if feeling it a relief to have some one to unburden his thoughts and feelings to, this disciple goes over the main facts in his own desponding style, and this was just what our Lord wished. we trusted, &c.—They expected the promised Deliverance at His hand, but in the current sense of it, not by His death. besides all this—not only did His death seem to give the fatal blow to their hopes, but He had been two days dead already, and this was the third. It is true, they add, some of our women gave us a surprise, telling us of a vision of angels they had at the empty grave this morning that said He was alive, and some of ourselves who went thither confirmed their statement; but then, Himself they saw not. A doleful tale truly, told out of the deepest despondency. 25-27. fools—senseless, without understanding. ought not Christ—the Christ, 'the Messiah,' to suffer...and enter—i.e., through the gate of suffering and suffering "these things," or such a death: to enter into His glory. "Ye believe in the glory; but these very sufferings are the predicted gate of entrance into it." Moses and all the prophets, &c.—Here our Lord both teaches us the reverence due to Old Testament Scripture, and the great burden of it—"Himself." 28-31. made as though, &c.—cf. Mark, 4. 48; Genesis, 18. 3. 5; 32. 21-26. constrained, &c.—But for this, the whole design of the interview had been lost; but it was not to be lost, for He who only wished to be constrained had kindled a longing in the hearts of His travelling companions which was not to be so easily put off. And does not this still repeat itself in the interviews of the Saviour with His loving, longing disciples? Else why do they say,

Abide with me from morn to eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I cannot die.—*Killa*.

he took, and blessed...and their eyes were opened—The stranger first startles them by taking the place of master at their own table, but on proceeding to that act which reproduced the whole scene of the last Supper, a rush of associations and recollections disclosed their guest, and he stood confessed before their astonished gaze—THEIR KINGS LORD! They were going to gaze on Him, perhaps embrace Him, but that moment He is gone! It was enough. 32-34. They now tell each to the other how their hearts burned—were dried—within them at His talk and His expositions of Scripture. 'Ah! this accounts for it: We could not understand the glow of self-evidencing light, love, glory that ravished our hearts; but now we do.' They cannot rest—how could they?—they must go straight back and tell the news. They find the eleven, but ere they have time to tell their tale, their ears are saluted with the thrilling news, "The Lord is risen indeed, and hath appeared to Simon." Most touching and precious intelligence this. The only one of the Eleven to whom He appeared *alone* was he, it seems, who had so shamefully denied Him. What passed at that interview we

er know here. Probably it was too sacred for a. See on Mark, 16. 7. The two from Emmaus a what had happened to them, and while thus g notes of their Lord's appearances, lo! Him- is in the midst of them. What encourage- loubting, dark, true-hearted disciples!

JESUS APPEARS TO THE ASSEMBLED DIS- HIS ASCENSION. 36. Jesus stood—See on 29. 37. 39. a spirit—the ghost of their dead s not Himself in the body. (Acts, 12. 15; 14. 26.) thoughts—rather 'reasonings;' i.e., He were risen or no, and whether this was His

39-43. Behold, &c.—lovingly offering them ar and tangible demonstration of the reality surrection, a spirit hath not—an important t regarding "spirits," flesh and bones—He "flesh and blood;" for the blood is the life of al and corruptible body (Genesis, 9. 4), which lberit the kingdom of God." 1 Corinthians, it "flesh and bones," implying the *identity, diversity of laws, of the resurrection-body.* (ohn, 20. 24-28. believed not for joy, &c.—They e, else they had not rejoiced. [BENJEL.] But t too good to be true. (Psalm, 116. 1, 2. honey- mmon frugal fare, anciently. eat before them see Him doing it; not for His own neces- their conviction. 44-49. These are the words,

"Now you will understand what seemed so on when I told you about " the Son of Man; to death and rising again" (ch. 18. 31-34), with you—a striking expression, implying that now, as the dead and risen Saviour, virtually d from this scene of mortality, and from all intercourse with His mortal disciples. law... _pains—The three Jewish divisions of the ament Scriptures. then opened he, &c.—a t of unspeakable value; expressing, on the d, Christ's *immediate access to the human i absolute power over it, to the adjustment of a, and permanent rectification for spiritual end (than which it is impossible to conceive r evidence of His proper divinity); and, on the rd, making it certain that the manner of inter-) the Old Testament which the apostles after-)plied (see the Acts and Epistles), has the ction of Christ Himself. behoved Christ—See beginning at Jerusalem—(1.) As the metropo- art of the then existing kingdom of God— low first," Romans, 1. 16; Acts, 13. 46; Isaiah, 2. Matthew, 10. 6. (2.) As the great reservoir and y of all the sin and crime of the nation, thus*

proclaiming for all time that there is mercy in Christ for the chief sinners. (See on Matthew, 23. 37.) wit- ness—Cf. Acts, 1. 5, 22. I send—the present tense, to intimate its nearness. promise of my Father—i.e., "what my father hath promised;" the Holy Ghost, of which Christ is the authoritative Dispenser. (John, 14. 7; Revelation, 3. 1; 5. 6.) endued—"invested," or "clothed with;" implying, as the parallels show (Romans, 13. 14; 1 Corinthians, 15. 53; Galatians, 3. 27; Colossians, 3. 9, 10), their being *so penetrated and acted upon by conscious supernatural "power"* (in the full sense of that word) *as to stamp with divine authority the whole exercise of their apostolic office*, including, of course, their pen as well as their mouth. 50-53. to Bethany—not to the village itself, but on the *descent* to it from Mount Olivet. while he blessed... parted, &c.—Sweet intimation! Incarnate Love, Crucified Love, Risen Love, now on the wing for heaven, waiting only those odorous gales which were to waft Him to the skies, goes away in benedictions, that in the character of Glorified, Enthroned Love, He might continue His benedictions, but in yet higher form, until He come again! And O if angels were so transported at His birth into this scene of tears and death, what must have been their ecstasy as they welcomed and attended Him "far above all heavens" into the presence-cham- ber, and conducted Him to the right hand of the Ma- jesty on High! Thou hast an everlasting right, O my Saviour, to that august place. The Brightness of the Father's glory, enshrined in our nature, hath won it well, for He poured out His soul unto death, and led captivity captive, receiving gifts for men, yea for the rebellious, that the Lord God might dwell among them. "Thou art the King of glory, O Christ." Lift up your heads, O ye gates, be lifted up, ye everlasting doors, that the King of glory may come in! Even so wilt thou change these vile bodies of ours, that they may be like unto thine own glorious body; and then, with gladness and rejoicing shall they be brought, they shall enter into the King's palace! worshipped him—certainly in the strictest sense of adoration. returned to Jerusalem—as instructed to do; but not till after gazing, as if entranced, up into the blue vault in which he had disappeared, they were gently checked by two shin- ing ones, who assured them He would come again to them in the like manner as He had gone into heaven. (See on Acts, 1. 10, 11.) This made them return, not with disappointment at His removal, but "with great joy," were continually in the temple—i.e., every day at the regular hours of prayer till the day of Pentecost.

THE GOSPEL ACCORDING TO

S. JOHN.

CHAPTER I.

34. THE WORD MADE FLESH. 1. In the be- of all time and created existence, for this ve it being (v. 3, 10; therefore, "before the m" (ch. 17. 5, 24); or, from all eternity. was —He who is to God what man's word is to him- nifestation or expression of himself to those him. (See on v. 18.) On the origin of this y and now for ever consecrated title, of Christ, at the place to speak. It occurs only in the of this seraphic apostle. was with God—hav- sious personal existence *distinct from God's from the person he is "with"*, but insepar- l Him and associated with Him (v. 18; ch. 17. 1. 2, where "THE FATHER" is used in the ase as "GOD" here. was God—in substance

and essence God; or was possessed of essential or proper divinity. Thus, each of these brief but pre- gnant statements is the complement of the other, cor- recting any misapprehensions which the others might occasion. Was the Word Eternal? It was not the eternity of "the Father," but of a conscious personal existence *distinct from Him and associated with Him.* Was the Word thus "with God?" It was not the distinctness and the fellowship of another being, as if there were more Gods than one, but of One who was Himself God—in such sense that the *absolute unity of the God- head, the great principle of all religion, is only trans- ferred from the region of shadowy abstraction to the region of essential life and love.* But why all this definition? Not to give us any abstract information about certain mysterious distinctions in the Godhead,

but solely to let the reader know *Who it was that in the fulness of time "was made flesh."* After each verse, then, the reader must say, "It was He who is thus, and thus, and thus described, Who was made flesh." 2. The same, &c.—See what property of the Word the stress is laid upon—His *eternal distinctness*, in unity, from God—the Father. (John, 1, 2: 3. All things, &c.—all things *absolutely*, as is evident from v. 10; 1 Corinthians, 8, 6; Colossians, 1, 16, 17; but put beyond question by what follows. "Without Him was *not one thing made* (brought into being) *that was made.*" This is a denial of the *eternity* and *non-creation* of matter, which was held by the whole thinking world *outside of Judaism and Christianity*; or rather, its proper *creation* was never so much as dreamt of save by the children of *revealed religion*. 4. In Him was *life—essentially and originally*, as the previous verses show to be the meaning. Thus He is *the Living Word*, or, as He is called in 1 John, 1, 1, 2, "the Word of Life," the life the light of men—all that in men which is *true light*—knowledge, integrity, intelligent, willing subjection to God, love to Him and to their fellow-creatures, wisdom, purity, holy joy, rational happiness—all this "light of men" has its fountain in the essential original "life" of "the Word." (1 John, 1, 5-7; Psalm 36, 9.) 5, shineth in darkness, &c.—in this dark, fallen world, or in mankind "sitting in darkness and the shadow of death," *with no ability to find the way either of truth or of holiness*. In this thick darkness, and consequent intellectual and moral obliquity, "the light of the Word" shineth—*by all the rays whether of natural or revealed teaching which men* (apart from the Incarnation of the Word) *are favoured with*. the darkness comprehended it not—"did not take it in," a brief summary of the effect of all the strivings of this unen-

by substances to which Himself Creator of the very men whom. But the most vivid commentary will be got by tracing (in tory: Him of whom it speaks will elements of nature, the diseases itself, the secrets of the human rulers of the darkness of this number, subtlety, and malignity, lute ease as their conscious Lord say, with full consciousness on the ence of their Maker, whose will to was law. And this is He of whom world knew Him not?" his own- or possession, for the word is in: It means His own land, city, temp and possessions. and his own— for now the word is *masculine*. It the "peculiar people." Both *they* all that this included, were "his as part of "the world which was as "THE HEIR" of the inheritance, I on Matthew, 22, 1.) received him: God's chosen witnesses, but as the "disobedient and gainsaying power—The word signifies both as and both are certainly meant here these words: Jesus is the Son of G to have BECOME such. "the sons—o of God," in name and in nature.) a phrase never used in Scripture o, to express the credit given to hun of prophets or apostles, inasmuch idea of TRUST proper only towards of supreme faith, as due to Him sel

mission of Grace and Truth, the teaching
ds of years was at once transcended and
nd the family of God sprang into Manhood.
ld his glory—not by the eye of *sense*, which
in only "the creature." His glory was
y discerned" (1 Corinthians, 2: 7-15; 2 Corin-
th: 4: 4, 8; 5: 16)—the glory of surpassing
tenderness, wisdom, purity, spirituality;
d meekness, richness and poverty, power
ess, meeting together in unique contrast;
sing and at times ravishing the "babes"
nd and forsook all for Him. the glory as of
potem of the Father—See on Luke, 1: 35—
t "such as (belongs to); such as became or
g the only-begotten of the Father (CHRIST-
LUCKE, CALVIN, &c.), according to a well-
of the word "as."

TIME OF THE BAPTIST CONFIRMATORY OF
me—in official manifestation, before me—
d dignity, for he was before me—in exist-
goings forth being; from of old, from ever-
cah, 6: 2). (Anything lower than this His
of mean.) *q. d.* "My Successor is my Supe-
was my Predecessor." This enigmatic play
ferent senses of the words "before" and
s doubtless employed by the Baptist to
tion, and rivet the thought; and the evan-
gels is just to clinch his own statements.
THE SUBJECT CONTINUED. of his fullness—
me—i. e., grace upon grace (as all the bat-
s, in successive communications and larger
each was able to take it in. Observe, the
s" is here dropped. GRACE being the chosen
sent word for the whole fullness of the new
l that dwells in Christ for men. For, &c.—
icts the consciousness of sin and the need
m; it only typifies the reality. The Con-
ontrary, actually communicates reality
rom above (cf. Romans, 6: 14). Hence Paul
d Testament "shadow," while he calls the
sent "substance," Colossians, 2: 17. (O!
No man—'No one,' in the widest sense.
s—by immediate gaze, or direct intuition,
of the Father—A remarkable expression,

you—the one God-ordained, God-gifted sacrificial offer-
ing, that taketh away — *take th up and tak th away*.
The word signifies both, as does the corresponding
Hebrew word. Applied to sin, it means to be charge-
able with the guilt of it; (Exodus, 28: 38; Leviticus, 4:
1; Ezekiel, 18: 20, and to bear it away as often. In
the Levitical victims both ideas met, as they do in
Christ, the people's guilt being viewed as transferred
to them, atoned in their death, and so borne away by
them (Leviticus, 4: 15; 16: 15, 21, 22; and cf. Isaiah, 53:
6-12; 2 Corinthians, 5: 21). the sin—The singular num-
ber being used to mark the collective burden and all-
embracing efficacy, of the world—not of Israel only,
for whom the typical victims were exclusively offered.
Wherever there shall live a sinner throughout the wide
world, sinking under that burden too heavy for him
to bear, he shall find in this "Lamb of God," a
shoulder equal to the weight. The right note was
struck at the first—balm, doubtless, to Christ's own
spirit; nor was ever after, or ever will be, a more glo-
rious utterance. 31-34. knew him not—Living mostly
apart, the one at Nazareth, the other in the Judean
desert—to prevent all appearance of collusion, John
only knew that at a definite time after his own call, his
Master would show Himself. As He drew near for
baptism one day, the last of all the crowd, the spirit of
the Baptist heaving under a divine presentiment that
the moment had at length arrived, and an air of un-
wonted serenity and dignity, not without traits, prob-
ably, of the family features, appearing in this Stranger,
the Spirit said to him as to Samuel of his youthful
type, "Arise, anoint Him, for this is He!" (1 Samuel,
16: 12). But the sign which he was told to expect was
the visible descent of the Spirit upon Him as He
emerged out of the baptismal water. Then, catching
up the voice from heaven, "he saw and bare record
that this is the Son of God." 35, 36. John stood—"was
standing," at his accustomed place, looking—"having
fixed his eyes," with significant gaze, on Jesus, as he
walked—but not now to Him. To have done this once
(see on v. 29), was humility enough. [BENCKL.] Behold,
&c.—The repetition of that wonderful proclamation,
in identical terms and without another word, could
only have been meant as a gentle hint to go after Him
—as they did.

self. 'His great sensitiveness is touchingly shown in his representation of this first contact with the Lord; the circumstances are present to him in the minutest details; he still remembers the very hour.' But 'he reports no particulars of those discourses of the Lord by which he was bound to Him for the whole of his life; he allows every thing personal to retire.' [OLSHAUSEN.] Peter's brother—and the elder of the two, 41. have found the Messiah—The previous preparation of their simple hearts under the Baptist's ministry, made quick work of this blessed conviction, while others hesitated till doubt settled into obduracy. *So it is still.* 42. brought him to Jesus—Happy brothers that thus do to each other! beheld him—'fixed his eyes on him,' with significant gaze (as v. 36). Caphas... stones—(See on Matthew, 16. 18.) 43. 44. would go into Galilee—for from His baptism He had sojourned in Judaea (showing that the calling at the sea of Galilee (Matthew, 4. 18) was a subsequent one, see on Luke, 5. 1). follow me—the first express call given, the former three having come to Him spontaneously, the city of Andrew and Philip—of their birth probably, for they seem to have lived at Capernaum (Mark, 1. 29). 45. Nathanael—(See on Matthew, 10. 3.) Moses—(See ch. 5. 46.) son of Joseph—the current way of speaking. (See Luke, 3. 23.) any good out of Nazareth—remembering Bethlehem, perhaps, as Messiah's predicted birth-place, and Nazareth having no express prophetic place at all, besides being in no repute. The question sprang from mere dread of mistake in a matter so vital. Come and see—Noble remedy against preconceived opinions. [BEN-GEL.] Philip, though he could not perhaps solve his difficulty, could show him how to get rid of it. (See on ch. 6. 65.) 47, 48. an Israelite indeed... no guile—not only no hypocrite, but with a guileless simplicity not

CHAPTER II.

Ver. 1-12. FIRST MIRACLE, WATER :
—BRIEF VISIT TO CAPERNAUM. 1. It would take two days to reach Galilee, and third. mother there—it being probably so marriage. John never names her. [BEN-GEL.] wine—evidently expecting some display (and hinting that now was His time. 4. 5 term of disrespect in the language of the 26. what...to do with thee—*q d.*, 'In my mess I have to do with Him only.' 'I rebuke for officious interference, entering which all creatures were excluded (cf. Amine hour, &c—hinting that He would do but at His own time; and so she under 6. firkins—about seven and a half gallons nine in Attic measure; each of these huz therefore, holding some twenty or more washings at such feasts; (Mark, 7. 4.) 7, 8. bear, &c—directing all, but Himself touch to prevent all appearance of collusion, drunk—'drunk abundantly' (as Song of Se speaking of the general practice. the ge thus testifying, while ignorant of the sour not only that it was real wine, but better the feast. 11. manifested forth his glory—the least like this is said of the miracles of apostle nor could without manifest bias of any mere creature. Observe, (1.) At a made His first public appearance in a and at a marriage He wrought His first noblest sanction that could be given t given institution. (2.) As the miracle d bad good, but good better, so Christianity c sanctifies, and annobles the beneficent

not endure. eaten me up—a glorious feature in elicited character of the suffering Messiah (Psalm and rising high even in some not worthy to loose sheet of His shoes. (Exodus, 32, 19, &c.) 18-23. sign, &c.—Though the act and the words of taken together, were sign enough, they were unneeded; yet they were used, and though at His very appearance at Jerusalem they "sought to kill him" taking of "His Father" just as He did now (ch. 5, &c.) at this early stage, only ask a sign. Destroy temple, &c.—See on Mark, 14, 58, 59. forty-six—From the eighteenth year of Herod till then was fifty-six years. (JOSEPHUS, *Antiquities*, xv. 11. 1.) of His body—in which was enshrined the glory of eternal Word. (See on ch. 1, 14.) By its resurrection true Temple of God upon earth was reared up, in the stone one was but a shadow; so that the sign is not quite exclusively to Himself, but takes of Temple of which He is the foundation, and all are the "lively stones." (1 Peter, 2, 4, 5.) by the Scriptures—on this subject, i. e., what was which was hid from them till then. Mark (1, 1) by which Christ signified His first public appearance in the Temple; Taking "His fan in His hand, urges His floor," not thoroughly indeed, but to foreshadow His last act towards that faith-ful people—to sweep them out of God's house. (2, 17) of His authority to do this is the announcement of His first outset of His ministry, of that commission by their hands, and resurrection by His own, were to pave the way for their judicial ejection. In the feast-day—the foregoing things occurring before the feast began, many believed—super-stitious, struck merely by "the miracles He did." Of we have no record. did not commit—entrust, or as self down familiarly to them, as to His genuine les. knew what was in man—It is impossible for us more clearly to ascert of Christ what in Jeru-alem, 9, 10, and elsewhere, is denied of all mere men.

CHAPTER III.

1-21. NIGHT-INTERVIEW OF NICODEMUS. JESUS, 1, 2. Nicodemus—in this member of the firm sincerity and timidity are seen struggling side. One of those superficial "believers" mentioned in ch. 2, 23, 24, yet inwardly craving further vision, he comes to Jesus in quest of it, but "by night" (see ch. 19, 38, 39; 12, 42); he avows a conviction that He was "come from God"—an ex-pression never applied to a merely human messenger, probably meaning more here—but only as "a man," and in His miracles he sees a proof merely God is with him." Thus, while unable to resist convictions he is afraid of committing himself. 3. Except, &c. This blunt and curt reply was meant to shake the whole edifice of the man's faith, in order to lay a deeper and more enduring foundation. Nicodemus probably thought he had gone far, and expected, perhaps, to be complimented and caressed. Instead of this, he is virtually told he has raised a question which he is not in a capacity, and that before approaching it, his spirit-uality required to be rectified by an entire revolu-tion in his man. Had the man been less sincere, and certainly have repelled him; but with per-plexed mixed state of mind—to which Jesus was eager (ch. 2, 25)—such methods speed better over honeyed words and gradual approaches. As of a Jew merely; the necessity is a universal one again—or, as it were, *begin life anew*, in re-ference to God; his manner of thinking, feeling, and with reference to spiritual things, undergoing mental and permanent revolution. cannot see any more part in (just as one is said to "see life," &c.), the kingdom of God—whether in its

beginnings here (Luke, 16, 16), or its consummation hereafter. (Matthew, 23, 34; Ephesians, 5, 3.) 4. How, &c.—The figure of the new birth, if it had been meant only of *Gentile proselytes* to this Jewish religion, would have been intelligible enough to Nicodemus, being quite in keeping with the language of that day; but that *Jews themselves* should need a new birth was to him incomprehensible. 5. of water and of the Spirit—A twofold explanation of the "new birth," so startling to Nicodemus. To a Jewish ecclesiastic, so familiar with the symbolical application of water, in every variety of way and form of expression, this language was fitted to show that the thing intended was no other than a *thorough spiritual purification by the operation of the Holy Ghost*. Indeed this element of water and operation of the Spirit are brought together in a glorious evangelical prediction of Ezekiel (36, 25-27), which Nicodemus might have been reminded of had such spiritualities not been almost lost in the reigning formalism. Already had the symbol of water been embodied in an initiatory ordinance, in the baptism of the Jewish expectants of Messiah by the Baptist, not to speak of the baptism of Gentile proselytes before that; and in the Christian Church it was soon to become the great visible door of entrance into "the kingdom of God," the reality being the sole work of the Holy Ghost. (Titus, 3, 5.) 6-8. That which is born, &c.—A great universal proposition; "That which is begotten carries within itself the nature of that which begets it." [OLSHAUSEN.] flesh—Not the mere material body, but all that comes into the world by birth, the entire man; yet not humanity simply, but in its corrupted, depraved condition, in complete subjection to the law of the fall (Romans, 5, 1-9). So that though a man "could enter a second time into his mother's womb and be born," he would be no nearer this "new birth" than before (Job, 14, 4; Psalm 51, 5). is spirit—Partakes of and possesses His spiritual nature. Marvel not, &c.—If a spiritual nature only can see and enter the kingdom of God; if all we bring into the world with us be the reverse of spiritual; and if this spiritual-ity be solely of the Holy Ghost, no wonder a new birth is indispensable. ye must—Ye, says Jesus, not yet. [BENGOEL.] After those universal propositions, about what "a man" must be, to "enter the king- dom of God,"—this is remarkable, showing that our Lord meant to hold himself forth as "separate from sinners." The wind, &c.—Breath and spirit (one word both in Hebrew and Greek), are constantly brought together in Scripture as analogous (Job, 27, 3; 33, 4; Ezekiel, 37, 9-14). cannot tell, &c.—The laws which govern the motion of the winds are even yet but partially discovered; but the risings, fallings, and change in direction many times in a day, of those gentle breezes here referred to will probably ever be a mystery to us; So of the operation of the Holy Ghost in the new birth, 9, 10. How, &c.—Though the subject still confounds him, the necessity and possibility of the new birth is no longer the point with him, but the nature of it and how it is brought about. [LUTHARDE.] "From this moment Nicodemus says nothing more, but has sunk into a disciple who has found his true teacher. Therefore the Saviour now graciously advances in his communications of truth, and once more solemnly brings to the mind of this teacher in Israel, now become a learner, his own not guiltless ignorance, that He may then proceed to utter, out of the fulness of His divine knowledge, such farther testimonies both of earthly and heavenly things as his docile scholar may to his own profit receive." [STRICK.] master—teacher. The question clearly implies that the doctrine of regenera- tion is so far disclosed in the Old Testament that Nicodemus was culpable in being ignorant of it. Nor is it merely as something that should be experienced under the Gospel that the Old Testament holds it forth—as

many distinguished critics allege, denying that there was any such thing as regeneration before Christ. For our Lord's proposition is universal, that no fallen man is or can be spiritual without a regenerating operation of the Holy Ghost, and the necessity of a *spiritual obedience*, under whatever name, in opposition to mere mechanical services, is proclaimed throughout all the Old Testament. 11-13. We speak that we know, and... have seen—i.e., by *absolute knowledge* and *immediate vision* of God, which "the only-begotten Son in the bosom of the Father" claims as exclusively His own, ch. 1. 18. The "we" and "our" are here used, though Himself only is intended, in emphatic contrast, probably, with the opening words of Nicodemus, "Rabbi, we know," &c. ye receive not, &c.—referring to the *class* to which Nicodemus belonged, but from which he was beginning to be separated in spirit. earthly things—such as *regeneration*, the gate of entrance to the kingdom of God *on earth*, and which Nicodemus should have understood better, as a truth even of that more *earthly* economy to which he belonged. heavenly things—The things of the new and more heavenly evangelical economy, only to be fully understood after the effusion of the Spirit from heaven through the exalted Saviour. no man hath ascended, &c. There is something paradoxical in this language—"No one has gone up but he that came down, even he who is at once both up and down." Doubtless it was intended to startle and constrain His auditor to think that there must be mysterious elements in His Person. The old Socinians, to subvert the doctrine of the pre-existence of Christ, seized upon this passage as teaching that the man Jesus was secretly caught up to heaven to receive his instructions, and then "came down from heaven" to deliver them. But the sense

In both cases, it is by *directing* the *Remedy* that the cure is effected bodily eye, in the other the gaze of the soul in Him, as in that glorious:—"Look unto me and be ye saved earth," &c. (Isaiah, 45. 22). Both being to human reason. What, to could seem more unlikely than should be dried up in his body by reptile of brass? Such a stumbling and to the Greeks foolishness would Nazarene, as a way of delirious. Yet was the warrant in a cure equally rational and we serpent was *God's ordinance* for ten Israelite, so is Christ for the perishing sinner—the one however ordinance, the other divinely appointed malady. In both cases same. As one simple look at distant and however weak, brought cure, even so, real faith in the tremulous, however distant—both brings certain and instant healing soul. In a word, the consequence the same in both. Doubtless to galling as *speculate* on the absurdity of a living serpent to be cured of dead metal in the shape of one they died. Alas! is not salvific deceiver subjected to like treatment of the cross? yet ceased? For God so loved, &c.—What protocol has been so set on the lips

and do what will bear the light. Therefore "comes to the light," that all he is doing thus thoroughly tested, may be seen in it but what is divinely wrought and proved. This is the "Israelite, indeed, in rille."

US IN THE NEIGHBOURHOOD OF THE NOBLE TESTIMONY TO HIS MASTER. Judæa—The rural parts of that province, conversation being held in the capital, he sense explained in ch. 4. 2. *Æon*... West of Jordan. (cf. v. 26 with ch. 1. 25.) east into prison—Hence it is plain that industry did not commence with the imprisonment, though, but for this, we should have inference from Matthew, 4. 12, &c., and express statement, 25. 28, between some on the part of' and the Jews—rather the best MSS. 'and a Jew.' about puritanism, the symbolical meaning of washing, being put (as in ch. 2. 6) for the act and Jesus were the only teachers who discussions might easily arise between disciples and such Jews as declined to at rite. Rabbi, &c.—'Master, this man be to whom thou barest such generous of Jordan is requiting thy generosity by re people away to himself. At this rate, on have no disciples at all.' The reply of the noblest and most affecting utterer came from the lips of man, 27-30. A so my heaven-prescribed work, and that me. Would you have me mount into my e? Said I not unto you, I am not the Bride is not mine, why should the people? Mine it is to point the burdened to the that taketh away the sin of the world, to re is balm in Gilead, and a Physician shall I grudge to see them, in obedience lying as a cloud, and as doves to their those is the Bride but the Bridgroom's: ne to be the Bridgroom's Friend, sent gotiate the match, privileged to bring avour and those He is come to seek and joicing with joy unspeakable if I may d hear the Bridgroom's voice," witness d espousals. Say, ye, then, they go from Ye bring me glad tidings of great joy, ese, but I must decrease: this, my joy, 'filled.' A man can receive, &c.—'can ng,' &c., lawfully and with any success; an has his work and sphere appointed ove. Even Christ Himself came under rews, 5. 4. 31-34. He that, &c.—Here why He must increase while all human e decrease. The Master "cometh from ending from His proper element, the e "heavenly things" which He came to, although mingling with men and things a not "of the earth," either in Person or

had said, "All come to Him" (v. 26). The Baptist here virtually says, Would it were so, but alas! they are next to "none." (BENGEL.) They were far readier to receive himself, and obliged him to say, I am not the Christ, and he seems pained at this, hath set to His seal, &c.—gives glory to God whose words Christ speaks, not as prophets and apostles by a partial communication of the Spirit to them, for God giveth not the Spirit by measure—Here, again, the sharpest conceivable line of distinction is drawn between Christ and all human-inspired teachers: 'They have the Spirit in a limited degree; but God giveth not (to Him) the Spirit by measure.' It means 'the entire fullness of divine life and divine power.' The present sense "giveth," very aptly points out the permanent communication of the Spirit by the Father to the Son, so that a constant flow and re-flow of living power is to be understood.' (cf. ch. 1. 51.) (OLMHAUSEN.) 35, 36. The Father loveth, &c.—See on Matthew, 11. 27, where we have the "delivering over of all things into the hands of the Son," while here we have the deep spring of that august act in the Father's ineffable "love of the Son," hath everlasting life—already hath it. See on v. 18, and ch. 5. 24. shall not see life—The contrast here is striking: The one has already a life that will endure for ever—the other not only has it not now, but shall never have it—never see it, abideth on him—It was on Him before, and not being removed in the only possible way, by "believing on the Son," it necessarily remaineth on him! N.B.—How flatly does this contradict the teaching of many in our day, that there neither was, nor is, any thing in God against sinners which needed to be removed by Christ, but only in men against God.

CHAPTER IV.

Ver. 1-42. CHRIST AND THE WOMAN OF SAMARIA—THE SAMARITANS OF SYCHAR. 1. 4. the Lord knew—not by report, but in the sense of ch. 2. 25, for which reason He is here styled "the Lord," Jesus baptized not—John being a servant baptized with his own hand; Christ as the Master, "baptizing with the Holy Ghost," administered the outward symbol only through His disciples. left Judæa—to avoid persecution, which at that early stage would have marred His work, departed into Galilee—by which time John had been cast into prison (Mark, 1. 14), must needs go through Samaria—for a geographical reason, no doubt, as it lay straight in his way, but certainly not without a higher design. 5. cometh to—i.e., as far as; for He remained at some distance from it. Sychar—the "Shechem" of the Old Testament, about thirty-four miles from Jerusalem, afterwards called "Neapolis," and now "Nablous." 6-8. wearied, sat thus—i.e., 'as you might fancy a weary man would'; an instance of the graphic style of St. John, (WENSTER & WILKINSON.) In fact, this is perhaps the most human of all the scenes of our Lord's earthly history. We seem to be beside Him, overhearing all that is here recorded, nor could any painting of the scene on canvass, however perfect, do other than lower the conception which this exquisite

patriarchal stone. But what music is that which I hear from His lips, "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matthew, 11. 28). Give me to drink—for the heat of a noon-day sun had parched His lips. But "in the last, that great day of the feast," Jesus stood and cried, saying, "If any man thirst let him come unto me and drink" (ch. 7. 37). 9-12. How is it that thou—not altogether refusing, yet wondering at so unusual a request from a Jew, as his dress and dialect would at once discover him to be, to a Samaritan. For, &c.—It is this national antipathy that gives point to the parable of the good Samaritan (Luke, 10. 30, &c.), and the thankfulness of the Samaritan leper (Luke, 17. 16, 18). If thou knewest, &c.—*q. d.*, 'In me thou seest only a petitioner to thee; but if thou knewest Who that Petitioner is, and the Gift that God is giving to men, thou wouldst have changed places with Him, gladly suing of Him living water—nor shouldst thou have sued in vain' (scently reflecting on her for not immediately meeting His request. Art thou greater, &c.—already perceiving in this Stranger a claim to some mysterious greatness, our father Jacob—for when it went well with the Jews they claimed kindred with them, as being descended from Joseph, but when misfortunes befel the Jews they disowned all connexion with them. [JOSEPHUS, 9. 14, 3.] 13. 14. thirst again... never thirst, &c.—The contrast here is fundamental and all comprehensive. "This water" plainly means "this natural water and all satisfactions of a like earthly and perishable nature." Coming to us from without, and reaching only the superficial parts of our nature, they are soon spent, and need to be anew supplied as much as if we had never experienced them before, while the deeper wants of our being are not reached by them at all; whereas the "water" that "Christ gives—spiritual life—is struck out of the very depths of our being, making the soul not a cistern, for holding water poured into it from without, but a fountain, the word had been better so rendered, to distinguish it from the word rendered "well" in v. 11), springing, gushing, bubbling up and flowing forth from within us, ever fresh, ever living. The unbellying of the Holy Ghost as the Spirit of Christ is the secret of this life with all its enduring energies and satisfactions, as is expressly said (ch. 7. 27-29). "Never thirsting," then, means simply that such souls have the supplies at home, into everlasting life—carrying the thoughts up from the eternal freshness and vitality of these waters to the great ocean in which they have their confluence." "Thither may I arrive!" [BENOIST.] 15-18. give me this water, &c.—This is not obtuseness—that is giving way—it expresses a wondering desire after she scarce knew what from this mysterious Stranger, call thy husband—now proceeding to arouse her slumbering conscience by laying bare the guilty life she was leading, and by the minute details which that life furnished not only bringing her sin vividly up before her, but preparing her to receive in His true character that wonderful Stranger to whom her whole life, in its minutest particulars, evidently lay open. 19. 20. Sir, I perceive, &c.—Seeing herself all revealed, does she now break down and ask what hopes there might be for one so guilty? Nay, her convictions have not reached that point yet. She ingeniously shifts the subject from a personal to a public question. It is not, 'Alas, what a wicked life am I leading!' but 'Lo, what a wonderful prophet I got into conversation with: He will be able to settle that interminable dispute between us and the Jews: Sir, you must know all about such matters—our fathers hold to this mountain here,' pointing, to Gerizim in Samaria, 'as the divinely consecrated place of worship, but ye Jews say that Jerusalem is the proper place—which of us is right?' How slowly does the human heart submit to thorough humiliation! (com-

pare the prodigal; see on Luke, 15. 16.) Doubtless our Lord saw through the fetch; but does He say, 'That question is not the point just now, but Have you been living in the way described, yea or nay? Till this is disposed of I cannot be drawn into theological controversies.' The Prince of preachers takes another method: He humours the poor woman, letting her take her own way, allowing her to lead while He follows—but thus only the more effectually gaining His object. He answers her question, pours light into her mind on the spirituality of all true worship, as of its glorious Object, and so brings her insensibly to the point at which He could disclose to her wondering mind Whom she was all the while speaking to. 21-24. Woman, &c.—Here are three weighty pieces of information: (1.) 'The point raised will very soon cease to be of any moment, for a total change of dispensation is about to come over the church.' (2.) 'The Samaritans are wrong, not only as to the place, but the whole grounds and nature of their worship, while in all these respects the truth lies with the Jews.' (3.) 'As God is a Spirit, so He both invites and demands a spiritual worship, and already all is in preparation for a spiritual economy, more in harmony with the true nature of acceptable service than the ceremonial worship by consecrated persons, place, and times, which God for a time has seen meet to keep up till fulness of the time should come,' neither in this mountain nor at Jerusalem—*i. e.*, exclusively. (Malachi, 1. 11; 1 Timothy, 2. 8.) worship the Father—She had talked simply of "worship;" our Lord brings up before her the great OBJECT of all acceptable worship—"THE FATHER." Ye worship ye know not what—without any revealed authority, and so very much in the dark. In this sense, the Jews knew what they were about. But the most glorious thing here is the reason assigned, "FOR SALVATION IS OF THE JEWS," intimating to her that Salvation was not a thing left to be reached by any one who might vaguely desire it of a God of mercy, but something that had been revealed, prepared, deposited with a particular people, and must be sought in connexion with, and as issuing from them; and that people "the Jews" hour cometh and now is—evidently meaning her to understand that this new economy was in some sense being set up while He was talking to her, a sense which would in a few minutes so far appear, when He told her plainly He was the Christ. 25, 26. I know Messias cometh, when He is come, &c.—If we take our Lord's immediate disclosure of Himself, in answer to this, as the proper key to its meaning to His ear, we can hardly doubt that the woman was already all but prepared for even this startling announcement, which indeed she seems (from v. 29) to have already begun to suspect by His revealing her to herself. Thus quickly, under so matchless a Teacher, was she brought up from her sunken condition to a frame of mind and heart capable of the noblest revelations. Tell us all things—an expectation founded probably on Deuteronomy, 18. 15. I that speak am he—He scarce ever said anything like this to His own people, the Jews. He had magnified them to the woman, and yet to themselves He is to the last far more reserved than to her—proving rather than plainly telling them He was the Christ. But what would not have been safe among them was safe enough with her, whose simplicity at this stage of the conversation appears from the sequel to have become perfect. What now will the woman say? We listen, the scene has changed, a new party arrives, the disciples have been to Sychar, at some distance, to buy bread, and on their return are astonished at the company their Lord has been holding in their absence. 27. marvelled that he talked with the woman—It never probably occurred to them to marvel that He talked with *themselves*; yet in His eye, as the sequel shows, He was quite as nobly employed. How poor, if not

was a water of wondrous virtue that above meat and drink, and the vessels, and all human things. In short, she ed, forgot every thing but one; and her over with the tale she had to tell, she and pour-it out. Is not this the Christ the question in the Greek is a distant, f only half insinuating what it seemed for her to affirm; nor does she refer to of Himself, but solely to His disclosure articulars of her own life. they went out, ferent from the Jews! and richly was ; to conviction rewarded. 31-33. mean- le the woman was away. Master, eat— hirst we saw He felt; here is revealed r common infirmities to which the Lord usager. meat ye know not of—What splnd! 'I have been eating all this while, as ye dream not of.' What can that be? other; have any supplies been brought sence? He knows what they are saying as it not. My meat is, &c.—'A Servant a prescribed work, to do and to finish t" to Me; and of this, while you were and my fill.' And of what does He speak condensation, pity, patience, wisdom aying out upon one soul—a very humble ; some respects repulsive too! But He ; and through her was going to gain more, as the foundations of a great work in the maria; and this filled His whole soul, im above the sense of natural hunger 4). yet four months, and then harvest— nt speech, ye say thus at this season; ir eyes and look upon those fields in the r husbandry, for lo! in that sense, they white to harvest, ready for the sickle. anty of this language is only surpassed f holy emotion in the Redeemer's own expresses. It refers to the ripeness of es for accession to Him, and the joy of rd of the reapers over the anticipated D could we but so "lift up our eyes and any fields abroad and at home, which to ear unpromising, as He beheld those of

pointment to the apostleship, though it has reference only to their future discharge of it, for they had nothing to do with the present ingathering of the Sycarites. ye bestowed no labour—meaning that much of their future success would arise from the *preparation already made* for them. See on v. 42. others laboured—Referring to the Old Testament labourers, the Baptist, and by implication Himself, though He studiously keeps this in the background, *that the line of distinction between Himself and all His servants might not be lost sight of.* "Christ represents Himself as the Husbandman (rather the Lord of the labourers) who has the direction both of the sowing and of the harvest, who commissions *all* the agents—those of the Old Testament as well as of the New—and therefore does not stand on a level with either the sowers or the reapers." [OLSHAUSEN.] 39-42. many believed, &c.—'The truth of v. 35 begins to appear. These Samaritans were the foundation of the church afterwards built up there. No miracle appears to have been wrought there [but unparalleled supernatural knowledge displayed]: "we have heard him ourselves" sufficed to raise their faith to a point never attained by the Jews, and hardly as yet by the disciples—that He was "the Saviour of the world." [ALFORD.] 'This incident is farther remarkable as a rare instance of the Lord's ministry producing an *awakening on a large scale.*' [OLSHAUSEN.] abode two days — Two precious days, surely, to the Redeemer Himself! Unought, He had come to His own, yet His own received Him not: now those who were not His own had come to Him, been won by Him, and invited Him to their town that others might share with them in the benefit of His wonderful ministry. Here, then, would He solace His already wounded spirit, and have in this outfield village-triumph of His grace a sublime foretaste of the ingathering of the whole Gentile world into the church. 43-54. SECOND GALILEAN MIRACLE—HEALING OF THE COURTIER'S SON. 43, 44. After two days—*lit.*, 'the two days' of His stay at Sychar. For Jesus testified, &c.—This verse has occasioned much discussion. For it seems strange, if "His own country," here means *Nazereth*, which was in Galilee, that it should be said He came to Galilee *because* in one of its towns He expected no good reception. But all will be simple and natural if we fill up the statement thus: "He

Manen (Acts, 13, 1), heard that Jesus was come out of Judea—where he had doubtless seen or heard what things Jesus had done at Jerusalem (v. 44). [BETHGAL.] come down—for Capernaum was down on the North West shore of the sea of Galilee. 48-54. Except ye see signs, &c.—He did believe, both as his coming and his urgent entreaty show; but how imperfectly we shall see; and our Lord would deepen his faith by such a blunt and seemingly rough answer as He made to Nicodemus. Come down ere my child die—'While we talk, the case is at its crisis, and if thou come not instantly, all is over.' This was faith, but partial, and our Lord would perfect it. The man cannot believe the cure could be wrought without the Physician coming to the patient—the thought of such a thing evidently never occurred to him. But Jesus will in a moment bring him up to this. Go thy way; thy son liveth—Both effects instantaneously followed.—'The man believed the word, and the cure, shooting quicker than lightning from Cana to Capernaum, was felt by the dying youth. In token of faith, the father takes his leave of Christ—in the circumstances this evidenced full faith. The servants hasten to convey the joyful tidings to the anxious parent, whose faith now only wants one confirmation. "If thou beganst to amend?" "Yesterday, at the seventh hour, the fever left him—the very hour in which was uttered that great word, "Thy Son liveth!" So "himself believed and his whole house." He had believed before this, first very imperfectly; then with assured confidence of Christ's word; but now with a faith crowned by "sight." And the wave rolled from the head to the members of his household. "To-day is salvation come to this house" (Luke, 10, 9); and no mean house this! second miracle Jesus did—i. e., in Cana; done "after he came out of Judea," as the former before.

CHAPTER V.

Ver. 1-47. THE IMPOTENT MAN HEALED—DISCOURSE OCCASIONED BY THE PERSECUTION ARISING THEREUPON. 1. A feast of the Jews—*What feast!* No question has more divided the Harmonists of the Gospels, and the duration of our Lord's ministry may be said to hinge on it. For if, as the majority have thought (until of late years) it was a *Passover*, His ministry lasted three-and-a-half years; if not, probably a year less. Those who are dissatisfied with the *Passover* view all differ among themselves what other feast it was, and some of the most acute think there are no grounds for deciding. In our judgment the evidence is in favour of its being a *Passover*, but the reasons cannot be stated here. 2, 3. sheep [market]—The supplement should be (as in *Margyn*) 'sheep [gate]', mentioned Nehemiah, 3, 1, 32. Bethesda—i. e., 'house [place] of mercy', from the cures wrought there. five porches—for shelter to the patients, impotent—or infirm. 4. An angel, &c.—This miracle differed in two points from all other miracles recorded in Scripture: (1.) It was not one but a succession of miracles periodically wrought; (2.) As it was only wrought "when the waters were troubled," so only upon one patient at a time, and that the patient "who first stepped in after the troubling of the waters." But this only the more undeniably fixed its miraculous character. We have heard of many waters having a medicinal virtue; but what water was ever known to cure *instantaneously* a single disease? And who ever heard of any water curing all, even the most diverse diseases—"blind, halt, withered"—alike? Above all, who ever heard of such a thing being done "only at a certain season," and most singularly of all, doing it only to the first person who stepped in after the moving of the waters? Any of these peculiarities—much more all taken together—must have proclaimed the supernatural character of the cures wrought. (If the text here be genuine, there can be no doubt of the miracle, as

there were multitudes living when this gospel was published who, from their own knowledge of Jerusalem, could have exposed the falsehood of the evangelist, if no such cure had been known there. The want of v. 4 and part of v. 2, in some good MSS., and the use of some unusual words in the passage, are more easily accounted for than the evidence in their favour if they were not originally in the text. Indeed v. 7 is unintelligible without v. 4. The internal evidence brought against it is merely the *unlikelihood* of such a miracle—a principle which will carry us a great deal farther if we allow it to weigh against positive evidence.) 5-9. thirty-eight years—but not all that time at the pool. This was probably the most pitiable of all the cases, and therefore selected. saw him lie and knew, &c.—As He doubtless visited the spot just to perform this cure, so He knows where to find His patient, and the whole previous history of his case (ch. 2, 23). Will then be made whole!—Could any one doubt that a sick man would like to be made whole, or that the patients came thither, and this man had returned again and again, just in hope of a cure? But our Lord asked the question. (1.) To fasten attention upon Himself; (2.) By making him detail his case, to deepen in him the feeling of entire helplessness; (3.) By so singular a question, to begot in his desponding heart the hope of a cure. (Cf. Mark, 10, 51.) Sir, I have no man, &c.—Instead of saying he wished to be cured, he just talks with piteous simplicity how fruitless had been all his efforts to obtain it, and how *helpless* and all but *hopeless* he was. Yet not quite. For here he is at the pool, waiting on. It seemed of no use; nay, only tantalizing—"While I am coming another stepped down before me"—the fruit was snatched from his lips. Yet he will not go away. He may get nothing by staying, he may drop into his grave ere he get into the pool; but by going from the appointed, divine way of healing, he can get nothing. Wait therefore he will, wait he does, and when Christ comes to heal him, lo! he is waiting his turn. *What an attitude for a sinner at Mercy's gate!* The man's hopes seemed low enough ere Christ came to him. He might have said, just before "Jesus passed by that way." "This is no use; I'll never get in; let me die at home." Then all had been lost. But he *held on*, and his perseverance was rewarded with a glorious cure. Probably some rays of hope darted into his heart as he told his tale before those Eyes whose glance measured his whole case. But the word of command consummates his preparation, to receive the cure, and instantaneously works it. Rise, take up thy bed, &c.—"Immediately" he did so. "He spake and it was done." The slinging of his portable couch over his shoulders was designed to show the perfection of the cure. the same day was the Sabbath—beyond all doubt this was intentional, as in so many other healings, in order that when opposition arose on this account men might be compelled to listen to His claims and His teaching. 10-16. The Jews—i. e., those in authority. See on ch. 1, 19. It is not lawful to carry thy bed—a glorious testimony to the cure, as *instantaneous* and *complete*, from the lips of the most prejudiced! (And what a contrast does it, as all our Lord's miracles, present to the bungling miracles of the Church of Rome?) In ordinary circumstances, the rulers had the law on their side. (Nehemiah, 12, 12; Jeremiah, 17, 21.) But when the man referred them to "Him that had made him whole" as his authority, the argument was resistless. Yet they ingeniously parried the thrust, asking him, not who had "made him whole"—that would have condemned themselves and defeated their purpose—but who had *told* him "take up his bed and walk" in other words, who had dared to order a breach of the Sabbath? The time we were looking after him—thus hoping to shake the man's faith in his Healer. he that was healed went

be one, with unparalleled generosity, power, had done it, the man knew well he had never heard of Him before, so do too quickly for any inquiries. away—or 'slipped out' of the crowd that to avoid both hasty popularity and pre- (Matthew, 12, 14-19.) findeth him in the, perhaps, "I will go into thy house erings, I will pay my vows which my and my mouth hath spoken when I" (Psalm 66, 13, 14.) Jesus, there Him ends, "findeth him there"—not all assured. Sin no more, &c.—a glimpse less life he had probably led before his ar's infirmity had come upon him, and probably had brought on, in the just, his chronic complaint. Fearful illu- "the severity of God," but glorious our Lord's insight into "what was in e departed and told, &c.—little thinking e his grateful and eager testimony e darkness received not the light which e rays upon it," John, 1, 5, 11. (O- cause he had done these things on the Sab- to these hypocritical religionists was e most glorious and beneficent miracles, e atrocity of doing them on the Sab- ving given them this handle, on purpose e public controversy with them, and tting opportunity of laying His claims e rises at once to the whole height of e ment which for grandeur and terseness t any thing that ever afterwards fell e to His enemies. 17, 18. My Father e and I work. The "I" is emphatic, *q. d.*, e and conservative activity of my Fa- e no Sabbath-cessation from the begin- e, and that is the law of My working.' God e—*i. e.*, 'his own (or peculiar) Father,' as e. The addition is their own, but a very eaking himself equal with God—rightly e to His meaning, not from the mere e," but from His claim of right to act e did in the like high sphere, and by the eless activity in that sphere. And as, e antly disclaiming any such meaning—as e done if it was false—He positively sets e the following verses, merely explaining e such claim was with the prerogatives of e beyond all doubt that we have here e of peculiar personal Sonship, or parti- e Father's essential nature. 19, 20. the e hing of himself—*i. e.*, apart from and in e Father, as they supposed. The meaning e have no separate interest or action e.' for what things, &c.—*q. d.*, 'On e ver the Father doeth that same doeth e—'in the like manner.' What claim to e with the Father could exceed this; e the same things, but to do them as the e me? Father loveth. . . and showeth him e has no concealments, so it results e fellowship and mutual endearment of e the Son see on ch. 1, 1, 15), whose in- e, even as their nature, that the Father e to the Son all His counsels, and what e shown to the Son is by Him executed in e character. "With the Father, doing is e only the Son who acts in Time." [A- things here are clear: (1.) The personal e the Godhead. (2.) Unity of action e sons results from unity of nature. (3.) e of interest is no unconscious or invo- e but a think of glorious consciousness, e of which the Persons themselves are

the proper Objects, show him greater things, &c.—re- referring to what He goes on to mention (v. 21-31), com- prised in two great words, LIFE and JUDGMENT, which STRICK beautifully calls God's *Regalia*. Yet these Christ says the Father and He do in common. 21-23. raiseth the dead and quickeneth them—one act in two stages. This is His absolute prerogative as God, so the son quickeneth—*i. e.*, raiseth up and quickeneth, whom He will—not only doing the same divine act, but doing it as the result of His own will, even as the Fa- ther does it. This statement is of immense impor- tance in relation to the miracles of Christ, distin- guishing them from similar miracles of prophets and apostles, who as human instruments were employed to perform supernatural actions, while Christ did all as the Father's commissioned Servant indeed, but in the exercise of His own absolute right of action. For the Father judgeth no man, &c.—rather, 'For neither doth the Father judge any man,' implying that the same "thing was meant in the former verse of the quicken- ing of the dead"—both acts being done, not by the Father and the Son, as though twice done, but by the Father through the Son as His voluntary Agent. all judgment—judgment in its most comprehen- sive sense, or as we should say, all administration, honour the Son as...the Father.—As he who believes that Christ in the foregoing verses has given a true account of His relation to the Father must of necessity hold Him entitled to the same honour as the Father, so He here adds that it was the Father's express intention to making over all judgment to the Son, that men should thus honour Him, honoureth not the Father, &c.—does not do it in fact, whatever he may imagine, and will be held as not doing it by the Father Himself, who will accept no homage which is not accorded to His own Son. 24. believeth on Him that sent me—*i. e.*, be- lieveth in him as having sent Me. *q. d.*, I have spoken of the Son's right not only to heal the sick but to raise from the dead, and quicken whom He will: And now I say unto you, That life-giving operation has already passed upon all who receive my words as the Sent of the Father on the great errand of mercy, hath everlasting life—immediately on his believing (cf. ch. 3, 18; 1 John, 5, 12, 13). is passed—"hath passed over" "from death unto life." What a transition! cf. 1 John, 2, 14, 25-29. the hour cometh—in its whole fulness, at Pente- cost, and now is—in its beginnings, the dead—the spiritually dead, as is clear from v. 28. Here He rises from the calmer phrase "hearing his word" (v. 24), to the grander expression, "hearing the voice of the Son of God," to signify that as it finds men in a dead condition, so it carries with it a resurrection-power, shall live—in the sense of v. 24. given to the Son, &c.—Does this refer to the essential life of the Son before all time (ch. 1, 4) [as most of the Fathers, and OLSHAUSEN, STIER, ALFORD, &c., among the moderns], or to the purpose of God that this essential life should reside in the Person of the incarnate Son, and be manifested thus to the world? [CALVIN, LUCKE, LUTHER, &c.] The question is as difficult as the subject is high. But as all that Christ says of His essential relation to the Father is intended to explain and exalt his mediatorial functions, so the one seems in our Lord's own mind and language mainly the starting-point of the other, because he is the Son of Man—This seems to confirm the last remark, that what Christ had properly in view was the indwelling of the Son's essential life in humanity as the great theatre and medium of divine display, in both the great departments of His work—life-giving and judgment. The appointment of a Judge in our own nature is one of the most beautiful arrangements of divine wisdom in redemption. Marvel not at this—this committal of all judgment to the Son of Man. for the hour is coming, —He adds not in this case (as in v. 25, "and now is,"

because this was not to be till the close of the whole dispensation of mercy, resurrection of life—i.e., 'to life' everlasting. (Matthew, 26, 46.) of damnation—It would have been harsh to say 'the resurrection of death,' though that is meant, for sinners rise from *death to death*. [BENGL.] The resurrection of both classes is an exercise of *sovereign authority*; but in the one case it is an act of *grace*, in the other of *justice*. (cf. Daniel, 12, 2, from which the language is taken.) How awfully grand are these unfoldings of His dignity and authority from the mouth of Christ Himself! And they are all in the *third person*; in whose follows He resumes the *first person*. 30-32. of mine own self do nothing—i.e., apart from the Father, or in any interest of my own. See on v. 19) as I hear—*q.d.*, 'My judgments are all anticipated in the bosom of my Father, to which I have immediate access, and by me only responded to and referred. They cannot therefore err, as I live for one end only, to carry into effect the will of Him that sent me. If I witness of myself—standing alone, and setting up any separate interest. There is another—i.e., the Father, as is plain from the connection. How brightly the distinction of the Persons shines out here! and I know that the witness, &c.—'This is the Son's testimony to the Father's truth (see ch. 7, 28; 8, 26, 55). It testifies to the full consciousness on the part of the Son, even in the days of His humiliation of the righteousness of the Father.' [ALFORD.] And thus he cheered His spirit under the cloud of human opposition which was already gathering over His head. 33-35. Ye sent unto John—(see ch. 1, 19, &c.) receive not testimony from men—i.e., depend not on human testimony. but...that ye may be saved—'I refer to him merely to aid your faith, in order to your salvation.' He was a burning and a shining light—*lit.*, 'the burning and shining lamp' (or torch)—*q.d.*, 'the great light of his day.' Christ is never called by the humble word here applied to John—a *light-bearer*—studiously used to distinguish him from his Master, but over the *Light* in the most absolute sense. See on ch. 1, 9, willing for a season—*i.e.*, till they saw that it pointed whether they were not prepared to go, to reject in his light—There is a play of irony here, referring to the hollow delight with which his testimony tickled them. 36-38. I have greater witness—*i.e.*, The witness which I have is greater.' The works...bear witness of me—not simply as *miracles* nor even as miracles of *mercy*, but these miracles, as He did them, with a will and a power, a *holiness* and a *grace* manifestly *His own*. The Father himself hath borne witness of me—not referring, probably, to the voice of His baptism, but as seems from what follows: to the testimony of the Old Testament Scripture. [CALVIN, LUCKE, MEYER, LUTHER, &c.] neither heard his voice, &c.—never recognised him in this character. The words are 'designated mysterious, like many others which our Lord uttered.' [STER.] not his word abiding in you—passing now from the *Witness* to the *testimony* borne by him in 'the lively oracles,' both were alike strangers to their breasts, as was evidenced by their rejecting Him to whom all that witness was borne. 39-42. Search the Scriptures, &c.—*q.d.*, 'In the Scriptures ye find your charter of eternal life; go search them then, and you will find that I am the Great Burden of their testimony; yet ye will not come to Me for that life eternal which you profess to find there, and of which they tell you I am the appointed Dispenser.' (cf. Acts, 17, 11, 12.) How touching and gracious are these last words! Observe here 1). The honour which Christ gives to the Scriptures, as a record which all have a right and are bound to search—the reverse of which the Church of Rome teaches; 2). The opposite extreme is, resting in the mere *Book*, without the *living Christ*, to direct the soul to Whom is its main use and chiefest glory. I receive not honour from men—contrasting His own end

with theirs, which was to obtain *human applause*, not the love of God in you—which would inspire you with a single desire to know His mind and will, and yield yourselves to it, in spite of prejudice and regardless of consequences. 42-47. If another snail come, &c.—How strikingly has this been verified in the history of the Jews! 'From the time of the true Christ to our time, sixty-four false Christs have been reckoned by whom they have been deceived.' [BENGL.] How can ye believe! &c.—(See on v. 40, 41.) The "*scit not*" of v. 40, and "*cannot*" here are just different features of the same awful state of the human heart. Do not think I will accuse you—*q.d.*, 'My errand hither is not to collect evidence to condemn you at God's bar.' See that judgeth you, Moses, &c.—*q.d.*, 'Alas! that will be too well done by another, and him the object of all your religious boastings—Moses,' here put for 'the Law,' the basis of the Old Testament Scriptures. He wrote of me—an important testimony to the subject of the whole Pentateuch—"of Me" [ALFORD.] If ye believe not, &c. (See on Luke, 16, 31.) His writings...my words—a remarkable contrast, not *absolutely* exalting Old Testament Scripture above His own words, but pointing to the office of those venerable documents to prepare Christ's way, to the necessity universally felt for *documentary* testimony in revealed religion, and perhaps as STRICK adds: to the relation which the comparative "*letter*" of the Old Testament holds to the more flowing "*words*" of "*spirit and life*" which characterise the New Testament.

CHAPTER VI.

Ver. 1-13. FIVE THOUSAND MIRACULOUSLY FED. (See on Mark, 6, 31-34, 3, a mountain—somewhere in that hilly range which skirts the East side of the lake. 4. passover...was night—but for the reason mentioned, ch. 7, 1, Jesus kept away from it, remaining in Galilee. 11-21. JESUS WALKS ON THE SEA. See also on Mark, 6, 45-56. 14-15, that prophet—(see on ch. 1, 21.) 15, departed to a mountain himself alone—[1] to rest, which He came to this "*desert place*" on purpose to do before the miracle of the loaves, but could not for the multitude that followed Him—see on Mark, 6, 31; and [2] "*to pray*," Matthew, 14, 23; Mark, 6, 46. But from His mountain-top He kept watching the ship (see on c. 18), and doubtless prayed both for them, and with a view to the new manifestation which He was to give them of His glory. 16, 17, when even was come—(See on Mark, 6, 35.) entered into a ship—"constrained" to do so by their Master (Matthew, 14, 22; Mark, 6, 46), in order to put an end to the miscreed excitement in His favour v. 15, into which the disciples themselves may have been somewhat drawn. The word "*constrained*" implies reluctance on their part, perhaps from unwillingness to part with their Master and embark at night, leaving Him alone on the mountain. *went*—rather, '*were proceeding*,' towards Capernaum—Mark says 6, 45, "*unto Bethsaida*," meaning "*Bethsaida of Galilee*" (ch. 12, 21, on the West side of the lake. The place they left was of the same name (see on Mark, 6, 31.) Jesus was not come to them—They probably lingered in hopes of His still joining them, and so let the darkness come on. 18, 19, sea arose, &c.—and they were "*now in the midst of it*," Matthew, 14, 24. Mark adds the graphic and touching particular, "*He saw them toiling in rowing*" (6, 48, putting forth all their strength to buffet the waves and bear on against a head wind, but to little effect, He saw this from His mountain-top, and through the darkness of the night, for His heart was all with them; yet would He not go to their relief till His own time came. they see Jesus—"*about the fourth watch of the night*" (Matthew, 14, 25; Mark, 6, 48), or between three and six in the morning, walking on the sea—What Job 9, 8; celebrates as the distinguishing prerogative of God, "*WHO ALONE*

radeth out the heavens, and treadeth upon the waves of the sea"—what Agur challenges as God's approachable prerogative, to "GATHER THE WIND HIS FEET, and BIND THE WATERS IN A GARMENT" (verbs, 30, 4)—lo! this is here done in *flesh*, by "THE SON OF MAN," drawing nigh to the ship—yet as though "would have passed by them" (Mark, 6, 45 (cf. 8, 24, 25; Genesis, 18, 3, 5; 32, 24-26,)) they were stricken—"cried out for fear" (Matthew, 14, 26), "supposing it had been a spirit" (Mark, 6, 49). He would appear to them at first like a dark moving speck upon the waters; then as a human figure, but—in the dark, pestilential sky, and not dreaming that it could be the Lord—they take it for a spirit. (How often thus miscall our chiefest mercies—not only thinking of a distant when they are near, but thinking the best worst!) 20. It is I: be not afraid—Matthew and Mark give before these exhilarating words, that to a well-known one, "Be of good cheer!" 21. willingly drew him into the ship—their first fears being now perturbed into wonder and delight, and immediately the ship was as the land—This additional miracle, for as it is manifestly related, is recorded here alone. All that is meant seems to be that as the storm suddenly calmed, so the little bark—propelled by secret power of the Lord of nature now sailing in it sped through the now unruffled waters, and, while they were wrapt in wonder at what had happened, not feeling their rapid motion, was found at port, to their further surprise.

21. JESUS, FOLLOWED BY THE MULTITUDES TO CAPERNAUM, DISCOURSES TO THEM IN THE SYNAGOGUE OF THE BREAD OF LIFE—EFFECT OF THIS TWO CLASSES OF THE DISCIPLES. 22-24. These two are a little involved, from the Evangelist's desire to mention every circumstance however minute that might call up the scene as vividly to the reader as stood before his own view. The day following—the acie of the loaves, and the stormy night; the day which they landed at Capernaum, the people which drew on the other side of the sea—not the whole multitude that had been fed, but only such of them as remained over night about the shore, &c., on the east side of the lake; for we are supposed to have come, in Jesus and his disciples in the ship, to the west side, to Capernaum, saw that there was none other there, &c.—The meaning is, the people had observed that there had been only one boat on the East side where they were, namely, the one in which the disciples had crossed at night to the other, the West side, & they had also observed that Jesus had not gone on that boat, but His disciples had put off without him: "Howbeit," adds the Evangelist, in a lively metaphor, "there came other boats from Tiberias' side lay near the south-west coast of the lake, some passengers were part of the multitude that had followed Jesus to the East side, and were miraculously fed: these boats were fastened somewhere (says the Evangelist) nigh unto the place where they did eat and sleep, after that the Lord had given thanks"—thus refers to the glorious "miracle of the loaves"—and as they were put in requisition to convey the people back again to the West side. For when "the people saw that Jesus was not there, neither his disciples, they took shipping (in these boats) and came to Capernaum, seeking for Jesus." 25. when they found him on the other side (at Capernaum) they said, &c.—astonished His being there, and wondering how he could have accomplished it, whether by land or water, and taken care: for being quite unaware of His having walked on the sea and landed with the disciples in the ship, they could not see how, unless He had travelled all the way round the head of the lake alone, he could have reached Capernaum, and even then, how he could have stood before themselves. 26. Ye seek me, &c.—Jesus

does not pass them through their difficulty, says nothing of His treading on the waves of the sea, nor even notices their question, but takes advantage of the favourable moment for pointing out to them how forward, flippant, and superficial were their views, and how low their desires. "Ye seek me not because ye saw the miracles"—*i. e.*, 'the signs,' *i. e.*, supernatural tokens of a higher presence, and a divine commission, "but because ye did eat of the loaves and were filled." From this He proceeds at once to that *other Bread*, just as, with the woman of Samaria, to that *other Water* (ch. 4.). We should have supposed all that follows to have been delivered by the way-side, or wherever they happened first to meet. But from v. 59 we gather that they had probably met about the door of the synagogue—for that was the day in which they assembled in their synagogues (LIGHTFOOT)—and that on being asked, at the close of the service, if He had any word of exhortation to the people, He had taken the two breads, the *perishing* and the *living bread*, for the subject of His profound and extraordinary discourse. 27. which the Son of Man—taking that title of Himself which denoted His incarnate life, shall give unto you—in the sense of v. 51. Him hath God the Father sealed—marked out and authenticated for that transcendent office, to impart to the world the bread of an everlasting life, and this in the character of "the Son of Man." 28-31. What shall we do... the works of God—such works as God will approve. Different answers may be given to such a question, according to the spirit which prompts the inquiry. (See Hosea, 6, 6-8; Luke, 3, 12-14.) Here our Lord, knowing whom he had to deal with, shapes His reply accordingly. This is the work of God, &c.—That lies at the threshold of all acceptable obedience, being not only the pre-requisite to it, but the proper spring of it—in that sense, the work of works, emphatically "the work of God." What sign shewest thou, &c.—But how could they ask "a sign," when many of them scarce a day before had witnessed such a "sign" as had never till then been vouchsafed to men; when after witnessing it, they could hardly be restrained from making Him a king; when they followed Him from the one side of the lake to the other; and when, in the opening words of this very discourse, He had bid for seeking Him, "not because they saw the signs," but for the loaves? The truth seems to be, that they were confounded by the novel claims which our Lord had just advanced. In proposing to make Him a king, it was for far other purposes than dispensing to the world the bread of an everlasting life; and when He seemed to raise His claims even higher still, by representing it as the grand "work of God," that they should believe on Himself as his Sent One, they saw very clearly that He was making a demand upon them beyond any thing they were prepared to accord to Him, and beyond all that man had ever before made. Hence their question, "What dost thou *work*?" Our fathers did eat manna, &c.—insinuating the inferiority of Christ's miracle of the loaves to those of Moses; *q. d.*, "When Moses claimed the confidence of the fathers, 'he gave them bread from heaven to eat'—not for a few thousands but for millions, and not once only, but daily throughout their wilderness journey" 32, 33. Moses gave you not, &c.—*q. d.*, 'it was not Moses that gave you the manna, and even it was but from the lower heavens: "but My Father giveth you the true bread," and that "from heaven." The bread of God is He, &c.—This verse is perhaps best left in its own transparent grandeur—holding up the Bread Itself as divine, spiritual, and eternal; its ordained Fountain and essential Substance, "Him who came down from heaven to give it" (that Eternal Life which was with the Father and was manifested unto us.) 1 John, 1, 2; and its designed objects, "the world." 34. Lord evermore give us this bread—speaking now with a certain reverence (as

at v. 25, the perpetuity of the manna floating perhaps in their minds, and much like the Samaritan woman, when her eyes were but half opened. "Sir, give me this water," &c. (ch. 4. 15.) 35. I am the Bread of Life—Henceforth the discourse is all in the *first person*. "I," "Me," which occurs in one form or other, as STRICK reckons, thirty-five times. He that cometh to me—to obtain what the soul craves, and as the only all-sufficient and ordained source of supply, hunger... thirst—shall have conscious and abiding satisfaction. 36. But ye have seen me and believe not—seen Him not in his mere bodily presence, but in all the majesty of His life, His teaching, His works. 37-40. All that, &c.—This comprehensive and very grand passage is expressed with a peculiar artistic precision. The opening general statement (v. 37), consists of two members: (1.) "ALL THAT THE FATHER GIVETH ME SHALL COME TO ME"—*q.d.*, "Though ye, as I told you, have no faith in me, my errand into the world shall in no wise be defeated; for all that the Father giveth me shall infallibly come to me." Observe, what is given Him by the Father is expressed in the *singular number* and *neuter gender*—*it*, "everything"; while those who come to Him are put in the *masculine gender* and *singular number*—"every one." The whole mass, so to speak, is gifted by the Father to the Son as a *unity*, which the Son evolves, one by one, in the execution of His trust. So, ch. 17. 2, "that he should give eternal life to all that which thou hast given him." [BENGEL.] This "shall" expresses the glorious certainty of it, the Father being pledged to see to it that the gift be no empty mockery. (2.) "AND HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT." As the former was the *divine*, this is just the *human* side of the same thing. True, the "coming" ones of the second clause are just the "given" ones of the first. But had our Lord merely said, "When those that have been given me of my Father shall come to me, I will receive them,—besides being very fast, the impression conveyed would have been quite different, sounding as if there were no other laws in operation, in the movement of sinners to Christ, but such as are wholly *divine* and *invariable* to us; whereas, though He does speak of it as a sublime certainty which men's refusals cannot frustrate, He speaks of that certainty as taking effect only by their *voluntary advances* to Him and acceptance of Him—"Him that cometh to me," "whosoever will," throwing the door wide open. Only it is not the *simply willing*, but the *actually coming*, whom He will not cast out; for the word here employed usually denotes *arrival*, as distinguished from the ordinary word, which rather expresses the *act of coming*; see ch. 8. 42. *Greek*. [WEBSTER & WILKINSON.] "In no wise" is an emphatic negative, to meet the fears of the timid as in Revelation, 21. 27, to meet the presumption of the hardened. These, then, being the two members of the general opening statement, what follows is meant to take in both. "For I came down from heaven not to do mine own will"—to play an independent part—"but (in respect to both the foregoing things, the *divine* and the *human* side of salvation) the will of him that sent me." What this two-fold will of him that sent Him is, we are next sublimely told (v. 39, 40): "And this"—in the *first place*—"is the will of Him that sent me, that of all ('every thing') which he hath given me (taking up the identical words of v. 37), I should lose nothing, but should raise it up at the last day." The meaning is not, of course, that He is charged to keep the objects entrusted to Him as He received them, so as they should merely suffer nothing in His hands. For as they were just "perishing" sinners of Adam's family, to let "nothing" of such "be lost," but "raise them up at the last day," must involve, *first*, "giving his flesh for them" (v. 51), that they "might not perish but have everlasting life," and then, after "keep-

ing them from falling," raising their sleeping dust in incorruption and glory, and presenting them, body and soul, perfect and entire, wanting nothing, to Him who gave them to Him, saying, "Behold I and the children which God hath given me." So much for the *first will* of Him that sent Him, the *divine* side of man's salvation, whose every stage and movement is inscrutable to us but infallibly certain. "And this"—in the *second place*—"is the will of Him that sent me, that every one which seeth the Son and believeth (or 'seeing the Son believeth') on Him, may have everlasting life, and I will raise him up at the last day." This is the *human* side of the same thing as in the foregoing verse, and answering to "Him that cometh unto me I will in no wise cast out" *q.d.*, "I have it expressly in charge that every one that so 'beholdeth' ('so vieweth') the Son as to believe on Him shall have everlasting life; and that none of him be lost, 'I will raise him up at the last day.'" See on v. 64. 41-46. Jews murmured—or 'muttered,' not in our Lord's hearing, but He knew it, v. 43. (ch. 2. 24.) he said, I am the bread, &c.—Missing the sense and glory of this, and having no relish for such sublimities, they harp upon the "Bread from heaven." "What oost this mean? Do we not know all about him—where, when, and of whom he was born? And yet he says he came down from heaven? Murmur not... No man—*q.d.*, 'Be not either startled or stumbled at these sayings; for it needs divine teaching to understand them, divine drawing to submit to them.'—as come to me—in the sense of v. 35. except the Father which hath sent me—*i.e.*, the Father as the *Sender of Me* and to carry out the design of my mission. draw him—by an *internal* and *efficacious* operation; though by all the means of rational conviction, and in a way altogether consonant to their moral nature (Sons of Solomon, 1. 4; Jeremiah, 31. 3; Hosea, 11. 3. 4). raise him up, &c.—See on v. 64. written in the prophets—In Isaiah, 64. 13; Jeremiah, 31. 33, 54; or other similar passages may also have been in view. Our Lord thus falls back upon Scripture authority for this seemingly hard saying, all taught of God—not by *external* revelation merely, but by *internal illumination*, corresponding to the "drawing" of v. 44. every man therefore, &c.—*i.e.*, who hath been thus efficaciously taught of him. cometh unto me—with *absolute certainty*, yet in the sense above given of "drawing" *q.d.*, "As none can come to me but as divinely drawn, so none thus drawn shall fail to come." Not that any man hath seen, &c.—*Less* they should confound that "hearing and learning of the Father," to which believers are admitted by *divine teaching*, with His own immediate access to Him. He here throws in a parenthetical explanation; stating as explicitly as words could do it, how totally different the two cases were, and that only He who is "from God" hath this naked, immediate access to the Father. (See ch. 1. 19.) 47-51. He that believeth, &c.—See on ch. 3. 30; 5. 24. I am the bread of life—As he that believeth in Me hath everlasting life, so I am Myself the everlasting *Sustenance* of that life. (Repeated from v. 36.) Your fathers—of whom ye speak (v. 31); not 'ours,' by which He would hint that He had a higher descent, of which they dreamt not. [BENGEL.] I did eat manna... and are dead—recurring to their own point about the manna, as one of the noblest of the *ordained* preparatory illustrations of His own office: "Your fathers, ye say, ate manna in the wilderness; and ye say well, for so they did, but they are dead—even they whose carcasses fell in the wilderness did eat of that bread; the Bread whereof I speak cometh down from heaven, which the manna never did, that man, eating of it, may live for ever." I am, &c.—Understand, it is of MYSELF I now speak as the Bread from heaven; of ME if a man eat he shall live for ever; and THE BREAD WHICH I WILL GIVE IS MY FLESH WHICH I WILL GIVE FOR THE LIFE OF THE WORLD." See,

me in this high discourse, our Lord ex-
 duces His sacrificial death—for only
 a doubt this—not only as that which
 in the Bread of life to men, but as THAT
 IN HIM WHICH POSSESSES THE LIFE-
 FULNESS.—From this time we hear no more
 use of "Bread;" this figure is dropped,
 it takes its place. [STRICK.] The words
 may be compared with the words of the
 Supper, "This is my body which is"
 (Luke, 22, 19), or in Paul's report of it,
 "I Corinthians, 11, 24.)" Jews
 themselves—arguing the point together.
 -q.d., "Give us his flesh to eat? Absurd."
 ye eat the flesh...and drink the blood...no
 harsher word He had yet uttered in their
 asked how it was possible to eat his flesh,
 with great solemnity, "It is indispensable."
 e a thoughtful hearer might find some-
 the harshness. He says they must
 His flesh" but "drink His blood," which
 suggest the idea of His death—implied
 tion of one's flesh from his blood. And
 ready hinted that it was to be something
 from a natural death, saying, "My flesh
 the life of the world" (v. 51), it must
 retty plain to candid hearers that He
 ting above the gross ideas which the bare
 sed. And farther, when he added that
 life in them unless they thus ate and
 impossible they should think He meant
 poral life they were then living was de-
 their eating and drinking, in this gross
 and blood. Yet the whole statement
 confounding, and beyond doubt was
 a. Our Lord had told them that in spite
 "seen" in Him they "did not believe"
 heir conviction therefore he does not here
 ut; but having the ear not only of them
 re candid and thoughtful in the crowded
 of the miracle of the loaves having led up
 exalted of all views of His Person and
 its advantage of their very difficulties and
 announce, for all time, those most pro-
 which are here expressed, regardless of
 f the unteachable, and the prejudices
 most sincere, which His language would
 agned to deepen. The truth really con-
 no other than that expressed in v. 51,
 re emphatic terms—that Himself, in the
 sacrificial death, is the spiritual and
 f men; and that unless men voluntarily
 o themselves this death, in its sacrificial
 o become the very life and nourishment
 man, they have no spiritual and eternal
 at as if His death were the only thing of
 what gives all else in Christ's Incarnate
 and Office, their whole value to us sinners.
 . . . hath, &c.—The former verse said that
 took of Him they had no life; this adds,
 lees so "hath eternal life." And I will
 at the last day—For the fourth time
 ted (see v. 39, 40, 44),—showing most
 he "eternal life" which such a man
 ot be the same with the future resur-
 om which it is carefully distinguished
 a life communicated here below imme-
 dying (ch. 3, 26; 5, 24, 25); and giving to
 m of the body, as that which consump-
 tion of the entire man, a prominence
 urrent theology, it is to be feared, it has
 See Romans, 8, 23; 1 Corinthians, 15,
 He that eateth . . . dwelleth in me and I in
 food becomes incorporated with our-
 at and those who eat His flesh and drink

His blood become spiritually one life, though person-
 ally distinct. As the living Father hath sent me—to
 communicate His own life, and I live by the Father—
 -it., "because of the Father; My life and his being one,
 but Mine that of a Son, whose it is to be "of the Father."
 (See ch. 1, 18; 5, 26.) he that eateth me shall live by me
 -it., "because of me; So that though one spiritual life
 with Him, "the Head of every man is Christ, as the
 head of Christ is God." (1 Corinthians, 11, 3; 3, 23.)
 This is that bread, &c.—a sort of summing up of the
 whole discourse, on which let this one further remark
 suffice—that as our Lord, instead of softening down
 His figurative sublimities, or even putting them in
 naked phraseology, leaves the great truths of His Per-
 son and Office, and our participation of Him and it,
 enshrined for all time in those glorious forms of
 speech, so when we attempt to strip the truth of these
 figures, figures though they be, it goes away from
 us, like water when the vessel is broken, and our wis-
 dom lies in raising our own spirit, and attuning our
 own ear, to our Lord's chosen modes of expression.
 (It should be added that although this discourse has
 nothing to do with the Sacrament of the Supper, the
 Sacrament has every thing to do with it, as the visible
 embodiment of these figures, and, to the believing part-
 taker, a real, yes, and the most lively and affecting
 participation of His flesh and blood, and nourishment
 thereby of the spiritual and eternal life, here below.)
 59. These things said he in the synagogue—which seems
 to imply that what follows took place after the con-
 gregation had broken up. 60-65. Many of his disciples—
 His pretty constant followers, though an outer circle
 of them, hard saying—not merely harsh, but insup-
 ferable, as the word often means in the Old Testament,
 who can hear—submit to listen to it. Doth this offend...
 What and if, &c.—q.d., 'If ye are stumbled at what I
 have said, how will ye bear what I now say.' Not that
 His ascension itself would stumble them more than
 His death, but that after recoiling from the mention
 of the one they would not be in a state of mind to take
 in the other. the flesh profiteth nothing—Much of His
 discourse was about "flesh;" but flesh as such, mere
 flesh, could profit nothing, much less impart that life
 which the Holy Spirit alone communicates to the soul,
 the words I speak are spirit and life—the whole burden
 of the discourse is "spirit," not mere flesh, and "life"
 in its highest, not its lower sense, and the words I
 have employed are to be interpreted solely in that
 sense. But there are some, &c.—q.d., 'But it matters
 little to some of you in what sense I speak, for ye be-
 lieve not.' This was said, adds the Evangelist, not
 merely of the outer but of the inner circle of His dis-
 ciples; for He knew the traitor, though it was not yet
 time to expose him. Therefore said I, &c.—q.d., 'That
 was why I spoke to you of the necessity of divine
 teaching, which some of you are strangers to,' except
 it were given him—plainly showing that by the Father's
 "drawing" (v. 44) was meant an internal and efficacious
 operation, for in recalling the statement here He says,
 it must be "given to a man to come" to Christ. 66-71.
 From that time, &c.—or, in consequence of this. Those
 last words of our Lord seemed to have given them the
 finishing stroke—they could not stand it no longer,
 walked no mere—Many a journey, it may be, they had
 taken with Him, but now they gave Him finally up! the
 Twelve—the first time they are thus mentioned in this
 gospel. Will ye also go away!—Affecting appeal! Evi-
 dent Christ felt the desertion of Him even by those
 miserable men who could not abide His statements;
 and seeing a disturbance even of the wheat by the vio-
 lence of the wind which blew away the chaff (not yet
 visibly showing itself, but open to His eyes of fire),
 He would nip it in the bud by this home question.
 Then Simon Peter—whose forwardness in this case was
 noble, and to the wounded spirit of His Lord doubt-

less very grateful. Lord, to whom, &c.—*q.d.*, "We cannot deny that we have been staggered as well as they, and seeing so many go away who, as we thought, might have been retained by teaching a little less hard to take in, our own endurance has been severely tried, nor have we been able to stop short of the question, Shall we follow the rest, and give it up? But when it came to this, our light returned and our hearts were re-assured. For as soon as we thought of going away, there rose upon us that awful question, "To whom shall we go?" To the lifeless formalism and wretched traditions of the elders? to the gods many and lords many of the heathen around us? or to blank unbelief? Nay, Lord, we are shut up. They have none of that "ETERNAL LIFE" to offer us whereof Thou hast been discoursing, in words rich and ravishing as well as in words staggering to human wisdom. That life we cannot want; that life we have learnt to crave as a necessity of the deeper nature which Thou hast awakened; "the words of that eternal life" (the authority to reveal it and the power to confer it: Thou hast: Therefore will we stay with Thee—we must.) And we believe, &c.—(see on Matthew, 16. 16.) Peter seems to have added this not merely—probably not so much—as an assurance to his Lord of his heart's belief in Him, as for the purpose of fortifying himself and his faithful brethren against that recoil from his Lord's harsh statements which he was probably struggling against with difficulty at that moment. N. B.—There are seasons when one's faith is tried to the utmost, particularly by speculative difficulties: the spiritual eye then swims, and all truth seems ready to depart from us. At such seasons, a clear perception that to abandon the faith of Christ is to face blank desolation, ruin and death; and on recollecting from this, to be able to fall back, not merely on first principles, and unmovable foundations, but on personal experience of a Loving Lord in whom all truth is wrapped up and made flesh for our very benefit—this is a relief unspcakable. Under that blessed Wing taking shelter, until we are again fit to grapple with the questions that have staggered us, we at length either find our way through them, or attain to a calm satisfaction in the discovery that they lie beyond the limits of present apprehension. Have not I chosen, and one of you is a devil;—*q.d.*, "Well said, Simon-Barjona, but that "we" embraces not so wide a circle as in the simplicity of thine heart thou thinkest; for though I have chosen you but twelve, one even of these is a "devil" (the temple, the tool of that wicked one).

CHAPTER VII.

VET. 1-73. CHRIST AT THE FEAST OF TABERNACLES.

1. 2. After these things—*i.e.*, all that is recorded after ch. 6. 18. waiked in Galilee—continuing His labours there, instead of going to Judea, as might have been expected, sought to kill him, &c.—referring back to ch. 5. 18. Hence it appears that our Lord did not attend the Passover mentioned at ch. 6. 4.—being the third since His ministry began, if the feast mentioned in ch. 6. 1, was a Passover, feast of tabernacles at hand—This was the last of the three annual festivals, celebrated on the 15th of the 7th month (September). See Leviticus, 23, 33, &c.; Deuteronomy, 16. 13, &c.; Nehemiah, 8. 14-18. 35. His brethren said—See on Matthew, 13. 54-56. Depart into Judea, &c.—In r. 5 this speech is ascribed to their unbelief. But as they were in the "upper room" among the one hundred and twenty disciples who waited for the descent of the Spirit after the Lord's ascension (Acts, 1. 14), they seem to have had their prejudices removed, perhaps after His resurrection. Indeed here their language is more that of strong prejudice and suspicion (such as near relatives, even the best, too frequently show in such cases), than formed unbelief. There was also, probably, a tincture of enmity in it. "Thou hast many disciples in Judea; here in Galilee they are fast dropping off; it is not like

one who advances the claims thou dost to linger so long here, away from the city of our solemnities, where surely "the kingdom of our father David" is to be set up: "seeking," as thou dost, "to be known openly," those miracles of thine ought not to be confined to this distant corner, but submitted at head-quarters to the inspection of "the world." (See Psalm 68. 2, "I am become a stranger to my brethren, an alien unto my mother's children.") 6. 10 My time not yet come—*i.e.*, for "showing Himself to the world." your time always ready, &c.—*q.d.*, "It matters little when ye go up, for ye have no great plan in life, and nothing hangs upon your movements: With Me it is otherwise: on every movement of Mine there hangs what ye know not: The world has no quarrel with you, for ye bear no testimony against it, and so draw down upon yourselves none of its wrath; but I am here to lift up My voice against its hypocrisy, and denounce its abominations; therefore it cannot endure Me, and one false step might precipitate its fury on its Victim's head before the time: Away, therefore, to the feast as soon as it suits you; I follow at the fitting moment, but "My time is not yet full come." tear went ha...not openly—not "in the (caravan) company." [MEYER.] (See on Luke, 2. 44.) as it were in secret—rather, 'in a manner secretly' perhaps by some other route, and in a way not to attract notice. 11-13. Jews (the rulers) sought him—for no good end. Where is he?—He had not been at Jerusalem for probably a year and a half, much murmuring—"buzzing" among the Jews—"the multitudes;" the natural expression of a Jewish writer, indicating without design the crowded state of Jerusalem at this festival.' [WEBSTER & WILKINSON.] a good man...Nay...deserveth, &c.—the two opposite views of His claims, that they were honest, and that they were an imposition, none spoke openly of him—*i.e.*, in His favour, "for fear of the ruling Jews." 14, 15. about the midst of the feast—the fourth or fifth day of the eight, during which it lasted, went up into the temple and taught—the word denotes formal and continuous teaching, as distinguished from mere casual sayings. This was probably the first time that He did so thus openly in Jerusalem. He had kept back till the feast was half through, to let the stir about Him subside, and entering the city unexpectedly, had begun His "teaching" at the temple, and created a certain awe, before the wrath of the rulers had time to break it. How knoweth...letters—learning. (Acts, 28. 34.) having never learned—at any rabbinical school, as Paul under Gamaliel. These rulers knew well enough that He had not studied under any human teacher—an important admission against ancient and modern attempts to trace our Lord's wisdom to human sources. [MEYER.] Probably His teaching on this occasion was expository, manifesting that unrivalled faculty and depth which in the Sermon on the mount had excited the astonishment of all. 16-18. doctrine...not mine, &c.—*i.e.*, from Myself unauthorised; I am here by commission. If any man will do the will, &c.—"is willing," or "wishes to do," whether of God or... of myself—from above or from beneath; is divine or an imposture of mine. A principle of immense importance, showing, on the one hand, that singleness of desire to please God is the grand inlet to light on all questions vitally affecting one's eternal interests, and, on the other, that the want of this, whether perceived or not, is the chief cause of infidelity amidst the light of revealed religion. seeketh his own glory, &c.—see on ch. 6. 41-44. 19, 20. Did not Moses, &c.—*q.d.*, "In opposing Me ye pretend zeal for Moses, but to the spirit and end of that law which he gave ye are total strangers, and in "going about to kill Me," ye are its greatest enemies." The people answered, Thou hast a devil: who goeth about to kill thee?—This was said by "the multitude," who as yet had no bad feeling to Jesus.

the secret of the plot hatching, as our
 1st Him. 21-24. I have done one work,
 voice of the popular appeal, as there
 as who knew well enough what He
 as His curs of the impotent man, and
 age it had kindled (ch. 6, 9, 16, 18.) It
 e that He should refer to an event a
 old, as if but newly done. But their
 "to kill Him" brought the past scene
 only to Him, but without doubt to
 ed they had ever forgotten it; and by
 ed to it, exposing their hypocrisy
 s, He gave His position great moral
 gave you circumcision, &c.—Though
 forbidden on the Sabbath, the cir-
 es on that day (which certainly was a
 counted no infringement of the law;
 ight fault to be found with One who
 a "every whit whole"—or rather, 'a
 y whole'—on the Sabbath-day? What
 e reality of the miracle, none daring
 l appeal. Judge not, &c.—g. d.. 'Rise
 to the spirit of the law.' 25-27, some-
 lem—the citizens, who, knowing the
 ouse of the rulers to put Jesus to
 t they were now letting Him teach
 ulers know, &c.—Have they got some
 ur of His claims? Howbeit we know
 His seems to refer to some current
 ssiah's origin would be mysterious
 roof, from which they concluded that
 be He, since they knew all about His
 etu. 25, 29. Jesus cried—in a louder
 lend, witnessing style than usual. Ye
 Yes, ye know both myself and my local
 (yet I am not come of myself." He
 a, &c.—Probably the meaning is, 'He
 is only real Sender of any one.' 30-32.
 one and bands—their impotence being
 igitally. When Christ cometh, will he,
 s be not the Christ, what can the
 he does come, which has not been
 ecused by this man? This was evi-
 ge of friendly persons, overborne by
 rrors, but unable to keep quite silent,
 mured—that masterings to this effect,
 and thought it high time to stop Him
 be allowed to carry away the people.
 e while, &c.—g. d.. 'Your desire to be
 for you all too soon fulfilled: Yet a
 ve part company—for ever; for I go
 om come, nor, even when ye at length
 m now ye despise, shall ye be able to
 rring not to any penitential, but to
 es in their time of desperation. 35, 36,
 y, &c.—They cannot comprehend him,
 y the solemn grandeur of His warn-
 o notice, however, of their questions,
 he great day of the feast—the eighth
 y. It was a Sabbath, the last feast-
 and distinguished by very remarkable
 be generally joyous character of this
 on this day into loud jubilation, par-
 solemno moment when the priest,
 every day of this festival, brought
 vessels, water from the stream of
 wed under the temple-mountain, and
 t upon the altar. Then the words
 were sung, "With joy shall ye draw
 cells of Salvation," and thus the sym-
 of this act, intimated in v. 39, was ex-
 TENSEN.] So ecstatic was the joy with
 nomy was performed—accompanied
 mpets—that it used to be said, 'Who
 eceased it had never seen rejoicing at

all.' [LIGHTFOOT.] On this high occasion, then, He
 who had already drawn all eyes upon Him by His
 supernatural power and unrivalled teaching—"JESUS
 stood," probably in some elevated position, "and
 cried," as if making proclamation in the audience of
 all the people, "IF ANY MAN THIRST LET HIM COME
 UNTO ME AND DRINK!" What an offer! The
 deepest cravings of the human spirit are here, as in
 the Old Testament, expressed by the figure of "thirst,"
 and the eternal satisfaction of them by "drinking."
 To the woman of Samaria He had said almost the
 same thing, and in the same terms, John, 4, 13, 14. But
 what to her was simply affirmed to her as a fact is here
 turned into a world-wide proclamation; and whereas
 there, the gift by Him of the living water is the most
 prominent idea—in contrast with her hesitation to give
 Him the perishable water of Jacob's well—here, the
 prominence is given to Himself as the Well-spring
 of all satisfaction. He had in Galilee invited all the
 WEARY AND HEAVY-LADEN of the human family
 to come under His wing and they should find REST
 (Matthew, 11, 28, which is just the same deep want,
 and the same profound relief of it, under another and
 equally grateful figure. He had in the synagogue of
 Capernaum (ch. 6.) announced Himself, in every var-
 iety of form, as "the BREAD of Life," and as both
 able and authorized to appease the "HUNGER," and
 quench the "THIRST," of all that apply to Him. There
 is, and there can be, nothing beyond that here. But
 what was on all those occasions uttered in private, or
 addressed to a provincial audience, is here sounded
 forth in the streets of the great religious metropolis,
 and in language of surpassing majesty, simplicity, and
 grace. It is just Jehovali's ancient proclamation now
 sounding forth through human flesh, "HO, EVERY
 ONE THAT THIRSTETH, COME YE TO THE WATERS,
 AND HE THAT HATH NO MONEY!" (Isaiah, 55, 1.) In
 this light we have but two alternatives; either to say
 with Calaphas of Him that uttered such words, "He is
 guilty of death," or falling down before Him to exclaim
 with Thomas, "MY LORD AND MY GOD!" as the
 Scripture hath said—These words belong to what fol-
 lows, "Out of his belly, as the Scripture hath said, shall
 flow," &c., referring not to any particular passage, but
 to such as Isaiah, 58, 11; Joel, 3, 18; Zechariah, 14, 8;
 Ezekiel, 47, 1-12; in most of which the idea is that of
 waters issuing from beneath the Temple, to which our
 Lord compares Himself and those who believe in Him,
 out of his belly—i.e., his inner man, his soul, as in Pro-
 verbs, 20, 27. rivers of living water—See on ch. 4, 13,
 14. It refers primarily to the copiousness, but indi-
 rectly also to the diffusiveness, of this living water to
 the good of others. This spake he of the spirit—Who,
 by His direct personal agency, opens up this spring of
 living waters in the human spirit (ch. 3, 6), and by His
 indwelling in the renewed soul ensures their unfailling
 flow, they that believe, &c.—As the Holy Ghost is, in
 the redemption of man, entirely at the service of Christ,
 as His Agent, so it is only in believing connexion with
 Christ that any one "receives" the Spirit. For the
 Holy Ghost was not yet [given]—Beyond all doubt the
 word "given," or some similar word, is the right sup-
 plement. In ch. 16, 7, the Holy Ghost is represented
 not only as the gift of Christ, but a Gift the communica-
 tion of which was dependent upon His own departure
 to the Father. Now as Christ was not yet gone, so the
 Holy Ghost was not yet given. Jesus not yet glorified
 —the word "glorified" is here used advisedly, to teach
 the reader not only that the departure of Christ to the
 Father was indispensable to the giving of the Spirit,
 but that this illustrious Gift, direct from the hands of
 the ascended Saviour, was God's intimation to the
 world that He whom it had cast out, crucified, and
 slain, was "His Elect, in whom His soul delighted,"
 and that it was through the smiting of that Rock that

the waters of the spirit—for which the Church was waiting and with pomp at the feast of Tabernacles proclaiming its expectation—had gushed forth upon a thirsty world. 40-43. Many . . . when they heard this . . . said, O a truth, &c.—The only wonder is they did not all say it. "But their rulers were blinded." Others, This is the Christ—See on ch. 1. 21. Saai Christ come out of Galilee. . . Scripture said . . . of the seed of David and out of Bethlehem, &c.—We accept this spontaneous testimony to our David-descended, Bethlehem-born Saviour. Had those who gave it made the inquiry which the case demanded, they would have found that Jesus "came out of Galilee" and "out of Bethlehlem" both, alike in fulfilment of prophecy as in point of fact. (Matthew. 2. 23; 4. 13-15.) 44-49. would have taken him but, &c.—See on v. 30. Then came the officers—"sent to take him." v. 32. Why not brought him?—already thirsting for their Victim, and thinking it an easy matter to seize and bring Him. Never man spake like this man—Noble testimony of unsophisticated men! Doubtless they were strangers to the profound intent of Christ's teaching, but there was that in it which by its mysterious grandeur and transparent purity and grace, held them spell-bound. No doubt it was of God that they should so feel, that their arm might be paralysed, as Christ's hour was not come;" but even in human teaching there has sometimes been felt such a divine power, that men who came to kill them (e.g. ROWLAND HILL) have confessed to all that they were unmanned, ye also deceived?—In their own servants this seemed intolerable. . . any of the rulers and Pharisees believed?—"Many of them" did, including Nicodemus and Joseph, but not one of these had openly "confessed him" (ch. 12. 42), and this appeal must have struck such of them as heard it to the quick

see why what is recorded in Luke, even thus early have taken place; i the Lord's ordinary custom from the the brilliant misery of the city ever might compose His sorrowful and and collect His energies for new labouring for His resting-place Bethan O'aires, the scene thus consecrated tory prayers for His final humiliati (STRICK.) 3-6. Scribes and Pharisee yesterday's attempt, and hoping in this woman . . . is adultery. . . Moses be stoned—simply put to death (De but in aggravated cases, at least was probably by stoning (Ezekiel, sayest thou—hoping, whatever He put Him in the wrong—if He said would seem a stepping out of His i bade it, that would hold Him up i public morals. But these cunning overmsted, stooped down—It wi was "sitting" when they came to H finger on the ground—The words of Italics (" as though he heard them improved the sense, for it is scar could wish that to be thought. He show them His aversion to enter on as this did not suit them, they "con pressing for an answer. At last, r said,—He that is without sin—not i together; nor yet, guiltless of a lit Seventh Commandment; but pro science acquits him of any such sin. stone," meaning the first one (De again stooped down and wrote—The (e

FURTHER DISCOURSES OF JESUS—ATTEMPT HIM.—12. I am the light of the world—As the references to water (ch. 4. and 7.) and to bread are occasioned by outward occurrences, so this is. In "the Treasury" where it was spoken stood two colossal golden lamp-stands, on each a multitude of lamps, lighted after the sacrifice (probably every evening) during the Tabernacles, diffusing their brilliancy, it is said, all the city. Around these the people danced and rejoiced. Now as amidst the festivities of the Feast of Tabernacles Jesus cried, saying, "If any man come unto me and drink," so now amidst the joyousness of this illumination, He says, "I AM THE LIGHT OF THE WORLD"—plainly not absolute sense. For though He gives his name the same title, they are only "light in the phylacteria, &c.," and though He calls the Baptist "the light" and "the lamp" of his day, yet "he was not that Light, but was sent to witness of that Light: THAT WAS THE TRUE LIGHT coming into the world, lighteth every man," (ch. 1. under this magnificent title Messiah was proclaimed, Isaiah, 42. 6; Malachi, 4. 2, &c. he that comes—as one does a light going before him, and realities did the pillar of bright cloud in the desert—shall have the light of life—the light, the new world, a newly awakened spiritual and so forth. 13-19. bearest record of thyself; thy record is—How does He meet this specious cavil? disputing the wholesome human maxim that 'no man can be praised,' but by affirming that He was sent to the rule, or rather, that it had no application. For I know whence I came, and whither I go on ch. 7. 25, 29. Ye judge after the flesh—withal apprehension. I judge no man...yet if I judge is true, &c.—q.d. 'Ye not only formal and warped judgments of Me, but are bending them into effect; I, though I form and judgment of you, am not here to carry this notion—that is reserved to a future day; yet sent I now pronounce and the witness I now not mine only, as ye suppose, but His also me. (See on ch. 5. 31, 32.) And these are the essences to any fact which your law requires,' words spake he in the treasury—a division, so the fore-court of the temple, part of the court women (Josephus' Antiquities, xix. 6. 2, &c.), they confirm the genuineness of v. 2-11, as the man the woman was brought, no man laid hands &c.—See on ch. 7. 30. In the dialogue that he conflict waxed sharper on both sides, till its climax, they take up stones to stone him. He said Jesus again unto them, I go my way, on ch. 7. 34. then said the Jews, Will he be seeing something more in his words than before? 25.) but their question more malignant still. Ye are from beneath...I from above—himself, not as in ch. 3. 31, simply with earth-servers of God, but with men sprung from things an opposite element from His, which it is impossible that He and they should have sent fellowship, or dwell eternally together. (on ch. 7. 34; also v. 44. If ye believe not that shall die in your sins—They knew well enough meant. (Mark, 13. 6, Gr. cf. Matthew, 24. 5.) could not, by speaking it out, give them the for a charge for which they were watching. so time, one is irresistibly reminded by such far transcending what is becoming in men, ancient declarations of the God of Israel, &c. (Deuteronomy, 32. 29; Isaiah, 43. 10, 48. 12.) See on ch. 6. 29. Who art thou— to extort an explicit answer; but they are told. 26, 27. I have many things to say and to

judge of you; but he that sent me is true, &c.—q.d. I could, and at the fitting time, will say and judge many things of you, (referring perhaps to the work of the Spirit, which is for judgment as well as salvation, ch. 16. 8.) but what I do say is just the message my Father hath given me to deliver.' 28-30. When ye have lifted up the Son of Man—The plainest intimation He had yet given in public of the manner and the authors of His death, ye shall know that I am he, &c.—i.e., find out, or have sufficient evidence, how true was all He said, though they would be far from owning it. The Father hath not left me alone; for I do always those things that please him, &c.—q.d., To you, who gnash upon me with your teeth, and frown down all open appearance for me, I seem to stand uncountenanced and alone; but I have a sympathy and support transcending all human applause; I came hither to do my Father's will, and in the doing of it have not ceased to please Him: therefore is He ever by Me with His approving smile, His cheering words, His supporting arm.' As he spake these words, many believed on him—Instead of wondering at this, the wonder would be if words of such unearthly, surpassing grandeur could be uttered without captivating some that heard them. And just as "all that sat in the council" to try Stephen "saw his face"—though expecting nothing but death—"as it had been the face of an angel" (Acts, 6. 15.) so may we suppose that, full of the sweet supporting sense of His Father's presence, amidst the rage and scorn of the rulers, a divine benignity beamed from His countenance, irradiated the words that fell from Him, and won over the candid "many" of His audience. 31-33. Then said Jesus to those who believed, If ye continue in my word, then are ye my disciples indeed, &c.—The impression produced by the words of our Lord may have become visible by some decisive movement, and here He takes advantage of it to press on them "continuance" in the faith, since then only were they "his real disciples," (cf. ch. 15. 3-8.) and then should they experimentally "know the truth," and "by the truth be made spiritually free." They answered him, We be Abraham's seed, and were never in bondage to any man, &c.—Who said this? Not surely the very class just spoken of as won over by His divine words, and exhorted to continue in them. Most interpreters seem to think so; but it is hard to ascribe such a petulant speech to newly-gained disciples, even in the lowest sense, much less persons so gained as they were. It came, probably, from persons mixed up with them in the same part of the crowd, but of a very different spirit. The pride of the Jewish nation, even now after centuries of humiliation, is the most striking feature of their character. 'Talk of freedom to us! Pray when or to whom were we ever in bondage!' This bluster sounds almost ludicrous from such a nation. Had they forgotten their long and bitter bondage in Egypt their dreary captivity in Babylon! their present bondage to the Roman yoke, and their restless eagerness to throw it off? But probably they saw that our Lord pointed to something else—freedom, perhaps, from the leaders of sects or parties—and were not willing to allow their subjection even to these. Our Lord, therefore, though He knew what slaves they were in this sense, drives the ploughshare somewhat deeper than this, to a bondage they little dream of. 34, 35. Whosoever committeth sin—i.e., liveth in the commission of it. (cf. 1 John, 3. 8; Matthew, 7. 23.) is the servant of sin—i.e., the bond-servant, or slave of it; for the question is not about free-service, but who are in bondage? (cf. 2 Peter, 2. 19; Revelation, 6. 16.) The great truth here expressed was not unknown to heathen moralists; but it was applied only to vice, for they were total strangers to what in revealed religion is called sin. The thought of slaves and freemen in the house suggests to our Lord a wider idea. And the servant abideth not in the house for ever, but the son abideth ever—q.d., 'And

if your connexion with the family of God be that of BOND-SERVANTS, ye have no natural tie to the house; your tie is essentially *uncertain and precarious*. But THE SON'S relationship to the FATHER is a *natural and essential* one; it is an *indefeasible* tie; His abode in it is *perpetual and of right*: That is My relationship, My tie: If, then, ye would have your connection with God's family made *real, rightful, permanent*, ye must by the Son be *manumitted and adopted* as sons and daughters of the Lord Almighty. In this sublime statement there is no doubt a *subordinate* allusion to Genesis, 21. 10, "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, with Isaac." (cf. Galatians, 4. 22-30.) 37-41, ye seek to kill me—He had said this to their face before; He now repeats it, and they do not deny it; yet are they held back, as by some marvellous spell—it was the awe which His combined dignity, courage, and benignity struck into them. because *my word hath no place in you*—When did ever *human prophet* so speak of his words? They tell us of "the word of the Lord" coming to them. But here is One who holds up "His word" as that which ought to find entrance and abiding room for itself in the souls of all who hear it. *my father...your father*—See on v. 23. If ye were Abraham's children, ye would do the works of Abraham—He had just said He "knew they were Abraham's children," *i.e.*, according to the *flesh*; but the children of his *faith and holiness* they were not, but the reverse. this did not Abraham—In so doing ye act in direct opposition to him. we be not born of fornication...we have one father, God—meaning, as is generally allowed, that they were not an illegitimate race in point of *religion*, pretending only to be God's people, but were descended from his own chosen

It holds up the devil, (1.) as the murderer; but as this is meant here in the sense of *spiritual* death, it holds his spiritual parent of this fallen human communicating to his offspring his own universal obliquity, and stimulating exercise. But as there is "a storm comes upon him and overcomes him" it is only such as "love the darkness" ed as children of the devil. *Matth. 2. 8-10.* 45-47. And because I tell you to believe—not *although*, but just *because* the reason given in the former verse *less* true they would have hailed Him which of you convinceth me of sin—'Ceth home a charge of sin. Glorious denials of sin, and reject me: If not, ye against my claims? Of course, they supposed to impeach his *(if)*; but already passed through unparalleled and had continually to deal with friends. sort and degree, such a challenge through his bitterest enemies, can amount to a claim to *absolute sinlessness*. 48-51 that thou art a Samaritan, and hast intense and virulent scorn! (See Hel "say we not well" refers to ch. 7. 20, means more than 'no Israelite at a who pretended, but had no manner of—retorting, perhaps, this denial of it from Abraham. Jesus answered, I 1 What calm dignity is here! Verily, "reviled not again." (1 Peter, 2. 23.) cf. "I am not mad" &c. He adds up

Asks the reference is to some unrecorded: be the meaning, all that follows is quite 9. then said the Jews unto him, Thou art ears old — 'No inference can be drawn the age of our Lord at the time as man, with the Jews the completion of man- [rd.] and hast thou seen Abraham?—He abraham saw *Him*, as being his peculiar eye give the opposite turn to it—"Hast *abraham*" as an honour too great for Him Before Abraham was, I am.—The words *is* and "*am*" are quite different. The *ans*, 'Abraham was brought into being,' *rist*. The statement therefore is not that *to existence before Abraham did*, (as Ari- meaning), but that He never came into it existed before Abraham had a being; *s, existed before creation, or eternally,* *s that cease the Jews plainly understood* *men took they up stones to cast at him,* *before done when they saw that He made with God, ch. 5. 13. hid himself—See on*

CHAPTER IX.

THE OPENING OF THE EYES OF ONE BORN DEAF THAT FOLLOWED ON IT. 1-5. As Jesus was a man which was blind from his birth it begging," v. 8. who did sin, this man or t he was born blind, &c.—not in a former ice, in which, as respects the wicked, the alieve; but, perhaps, expressing loosely *here* had surely been the cause of this *ther* this man, &c.—*q.d.*, "The cause was *self* nor his parents, but, in order to ion of "the works of God," in his cure," works of him that sent me, &c.—a most *terment* from the mouth of Christ; inti- at He had a precise work to do upon ry particular of it arranged and laid out s all He did upon earth was just "the —particularly "going about *doing good*," *insively* by miracles; (3) that each work e *time* and *place* in His programme of to speak; hence, (4) that as His period *definite* termination, so by letting any one

The neighbours therefore . . . said, Is not this he that sat and begged—Here are a number of details to identify the newly seeing with the long-known blind-beggar, they brought to the Pharisees—sitting probably in council, and chiefly of that sect, (ch. 7. 47. 48.) 16, 17, this man is not of God, &c.—See on ch. 5. 9, 16. Others said, &c.—as Nicodemus, and Joseph. the blind man said, He is a prophet—rightly viewing the miracle as but a "sign" of his prophetic commission. 18-23, the Jews did not believe he had been born blind... till they called the parents of him that had received his sight.—Folled by the testimony of the young man himself, they hope to throw doubt on the fact by close-questioning his parents, who, perceiving the snare laid for them, ingeniously escape it by testifying simply to the identity of their son, and his birth-blindness, leaving it to himself, as a competent witness, to speak to the cure. They prevaricated, however, in saying they "knew not who had opened his eyes," for "they feared the Jews," who had come to an understanding, (probably after what is recorded, ch. 7. 50, &c., but by this time pretty well known,) that whoever owned him as the Christ should be put out of the synagogue—*i.e.*, not simply *excluded*, but *communicated*. 24-34. Give God the praise, we know that this man is a sinner—not wishing him to own, even to the praise of God, that a miracle had been wrought upon him, but to show more regard to the honour of God than ascribe any such act to one who was a sinner. He answered and said, Whether a sinner or no, &c.—Not that the man meant to insinuate any doubt in his own mind on the point of his being "a sinner," but as his *opinion* on such a point would be of no consequence to others, he would speak only to what he *knew as fact* in his own case. then said they again, What did he to thee, &c.—hoping by repeated questions to ensnare him, but the youth is more than a match for them. I have told you already... will ye also be his disciples?—In a vein of keen irony he treats their questions as those of anxious enquirers, almost ready for discipleship! Stung by this, they retort upon *him* as the disciple, (and here they plainly were not wrong); for themselves, they fell back upon Moses; about *him* there could be no doubt; but who knew about this upstart? The man answered, Here- in is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes, &c.—He had no

to his being "born in sins" seems a tacit admission of his being blind from birth—the very thing they had been so unwilling to own. But rage and enmity to truth are seldom consistent in their outbreaks. The friends of this excommunicated youth, crowding around him with their sympathy, would probably express surprise that one who could work such a cure should be unable to protect his patient from the persecution it had raised against him, or should possess the power without using it. Nor would it be wonderful if such thoughts should arise in the youth's own mind. But if they did, it is certain, from what follows, that they made no lodgment there, conscious as he was that "whereas he was blind, now he saw," and satisfied that if his Benefactor "were not of God he could do nothing." (v. 33.) There was a word for him too, which, if whispered in his ear from the oracles of God, would seem expressly designed to describe his case, and prepare him for the coming interview with his gracious Friend. "Hear the word of the Lord ye that tremble at His word. *Your brethren that hated you, that cast you out for my name sake, said, Let the Lord be glorified; BUT HE SHALL APPEAR TO YOUR JOY, and they shall be ashamed.*" (Isaiah, 62. 5.) But how was He engaged to whom such noble testimony had been given, and for whom such persecution had been borne? Uttering, perhaps, in secret, "with strong crying and tears," the words of the prophetic psalm, "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let none that seek thee be confounded for my sake, O God of Israel; because for thy sake I have borne reproach . . . and the reproaches of them that reproached thee are fallen upon me," (Psalm 69. 6, 7, 9.) 35-38. Jesus heard—*s. c.* by intelligence brought Him, that they had cast out

Jeremiah, 23; Ezekiel, 34; Zechariah, 11, creature (the sheep) has this special animals, that it quickly hears the voice of the shepherd, follows no one else, depends entirely on the shepherd, seeks help from him alone, cannot be shut up to another's aid.' [LUTHER in that entereth not in by the door—the legitimate way—into the sacred enclosure of God's true people, some other way—not referring to the ecclesiastical office without an external Jewish rulers, specially aimed at, had 23. 2.), but to the want of a true spirit the seal of heaven going along with the rity: it is the assumption of the spirit the people *without this* that is meant. in by the door is the shepherd of the sheep ly-recognised shepherd. 3. to him the per right of *free access* is given, by order of the sheep belong; for it is better not to sion a more specific interpretation. [C. LUTHARDT.] and the sheep hear his voice that follows, though it admits of import to every faithful shepherd of God's flock and highest sense true only of "the gra the sheep," who in the first five verses under the simple character of a true drawing His own portrait. [LAMP 7-14. I am the door of the sheep—*i. e.*, the fold, with all its blessed privileges, bot and sheep. (cf. ch. 14. 6; Ephesians, 2. 1 came before me—the false prophets; not prerogatives of Messiah, but as pervert from the way of life, all pointing to Him

own house." (Hebrews, 3, 6.) aseth the wolf of the devil distinctively, as some take it FORD, &c.), but generally whoever comes back with hostile intent, in whatever form: "wicked one, no doubt, is at the bottom of tents. [LUTHERARD.] I am the good Shepherd my sheep—in the peculiar sense of 2 19. an *known of mine*—the soul's response that has inwardly and efficaciously called it; mutual loving acquaintance ours is the *effect* He Redeemer's knowledge of us is the *active* mediating us with His power and life; that is the *passive* principle, the reception of His life. In this reception, however, an assimilation soul to the sublime Object of its knowledge takes place; and thus an activity, though *me*, is unfolded, which shows itself in obedient commands." [OLSHAUSEN.] From this knowledge Jesus rises to another and loftier of knowledge. 15-18. As my Father knoweth know I the Father.—What claim to absolute the Father could exceed this? (See on 1, 27.) and I lay down my life for the sheep—this, immediately following the lofty preceding clause! 'Tis the riches and of "the Word made flesh"—one glorious thing at once up to the Throne and down dust of death, "that we might live through and interpretation of the words, "for the he to go far to establish the special relation focus death of Christ to the Church. other s, not of this fold; them also I must bring— the perishing Gentiles, already His "sheep" of His heart and the purpose of His grace them" in due time, they shall hear my voice at the language of mere foresight that they re, but the expression of a purpose to draw me off an inward and efficacious call, I infallibly issue in their spontaneous access, and there shall be one fold—rather "one be word for 'fold,' as in the foregoing verses, ferent). Therefore doth my Father love me, r down my life, &c.—As the highest act of the o the Father was the laying down of His life at His "commandment," so the Father's n as His incarnate Son reached its consummation finds its highest justification, in that sub-most affecting of all acts, that I might —His resurrection-life being indispensable mpishment of the fruit of His death. No my life from me, but I lay it down myself: I to lay it down, and I have power to take it impossible for language more plainly and ly to express the absolute voluntariness of ath, such a voluntariness as it would be umption in any mere creature to affirm leath. It is beyond all doubt the language e was conscious that His life was His own resture's is), and, therefore, His to surren- n at will. Here lay the glory of His sacrifice, purely voluntarily. The claim of "power to e" is no less important, as showing that His a, though ascribed to the Father, in the all presently see, was nevertheless His own t His own right to life as soon as the pur- voluntary death were accomplished. This ut—to "lay down His life, that He might n." have I received of my Father—So that at once by "command" of His Father, and voluntary obedience to that command as Him (so to speak) infinitely dear to the e necessity of Christ's death, in the light of und sayings, must be manifest to all but dial student. 19-21. There was a division ; the Jews for these sayings—the light and

the darkness revealing themselves with increasing clearness in the separation of the teachable from the obstinately prejudiced. The one saw in Him only "a devil and a madman," the other revolted at the thought that such words could come from one possessed, and sight be given to the blind by a demoniac; showing clearly that a deeper impression had been made upon them than their words expressed.

22-42. DISCOURSE AT THE FEAST OF DEDICATION—FROM THE FURY OF HIS ENEMIES JESUS ESCAPES BEYOND JORDAN, WHERE MANY BELIEVE ON HIM. 22, 23. It was . . . the Feast of Dedication—Celebrated rather more than two months, after the feast of tabernacles, during which intermediate period our Lord seems to have remained in the neighbourhood of Jerusalem. It was instituted by Judas Maccabeus, to commemorate the purification of the temple from the profanations to which it had been subjected by Antiochus Epiphanes (B.C. 165), and kept for eight days, from the 25th Chisleu (December), the day on which Judas began the first joyous celebration of it. (1 Maccabees, 4, 52, 56, 59; and JOSEPHUS Antiquities, xii, 7, 7.) It was winter—implying some inclemency. Therefore, Jesus walked in Solomon's porch—for shelter. This portico was on the east side of the temple, and Josephus says it was part of the original structure of Solomon. (Antiquities, xx, 9, 7.) 24. Then came the Jews—the rulers, (See on ch. 1, 19.) how long dost thou make us to doubt—"hold us in suspense," (margin.) If thou be the Christ, tell us plainly.—But when the plainest evidence of it was resisted, what weight could a mere assertion of it have? 25, 26. Jesus answered them, I told you—i.e., in substance, what I am, (e.g. ch. 7, 37, 38; 8, 12, 35, 36, 58.) ye believe not, because ye are not of my sheep, as I said—referring to the whole strain of the parable of the sheep, v. 1, &c. 27-30. My sheep hear my voice, &c.—(See on v. 8.) I give unto them eternal life—not "will give them;" for it is a present gift. (See on ch. 3, 20; 5, 24.) It is a very grand utterance, couched in the language of majestic authority. My Father, which gave them me—(See on ch. 6, 37-39.) is greater than all—with whom no adverse power can contend. It is a general expression of an admitted truth, and what follows shows for what purpose it was uttered, "and none is able to pluck them out of my Father's hand." "The impossibility of true believers being lost, in the midst of all the temptations which they may encounter, does not consist in their fidelity and decision, but is founded upon the power of God. Here the doctrine of predestination is presented in its sublime and sacred aspect; there is a predestination of the holy, which is taught from one end of the Scriptures to the other; not, indeed, of such a nature that an "irresistible grace" compels the opposing will of man (of course not), but so that that will of man which receives and loves the commands of God is produced only by God's grace." [OLSHAUSEN—a testimony all the more valuable, being given in spite of Lutheran prejudice.] I and my Father are one—Our language admits not of the precision of the original in this great saying. "Are" is in the masculine gender—"we two persons are;" while "one" is neuter—"one thing." Perhaps "one interest" expresses, as nearly as may be, the purport of the saying. There seemed to be some contradiction between His saying they had been given by His Father into His own hands, out of which they could not be plucked, and then saying that none could pluck them out of His Father's hands, as if they had not been given out of them. Neither they have," says He; "Though He has given them to me, they are as much in His own almighty hands as ever—they cannot be, and when given to me they are not, given away from Himself; for HE AND I HAVE ALL IN COMMON." Thus it will be seen, that, though oneness of essence is not the precise thing here affirmed, that truth is the basis of what is affirmed, without which

it would not be true. And Augustin was right in saying the "Ye are" condemns the *Sabelians* (who denied the distinction of Persons in the Godhead), while the "one" (as explained) condemns the *Arians* (who denied the unity of their essence). 31-33, then the Jews took up stones again to stone Him—and for precisely the same thing as before, (ch. 8, 58, 59.) Many good works have I showed you—i.e., works of pure benevolence (as Acts, 10, 38, "Who went about doing good," &c.; see Mark, 7, 37.) from my Father—not so much by His power, but as directly commissioned by Him to do them. This He says to meet the imputation of unwarrantable assumption of the divine prerogatives. [LUTHARDT.] for which of these works do ye stone me?—"are ye stoning (i.e., going to stone) me?" for blasphemy—whose legal punishment was stoning (Leviticus, 24, 11-16.) then, being a man—i.e., a man only, maketh thyself God—Twice before they understood Him to advance the same claim, and both times they prepared themselves to avenge what they took to be the insulted honour of God, as here, in the way directed by their law, (ch. 5, 18; 8, 58.) 34-36. It is written in your law—in Psalm 82, 6, respecting Judges or magistrates, ye are gods—being the official representatives and commissioned agents of God. If he called them gods to whom the word of God came, say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest—The whole force of this reasoning, which has been but in part seized by the commentators, lies in what is said of the two parties compared. The comparison of Himself with mere men, divinely commissioned, is intended to show, (as NEANDER well expresses it,) that the idea of a communication of the Divine Majesty to human nature was by no means foreign to the revelations of the Old Testament; but there is also a contrast between Himself and all merely human representatives of God—the one "sanctified by the Father and sent into the world;" the other, "to whom the word of God merely came," which is expressly designed to prevent His being massed up with them as only one of many human officials of God. It is never said of Christ that "the word of the Lord came to Him;" whereas this is the well-known formula by which the divine commission even to the highest of mere men, is expressed, as John the Baptist, (Luke, 3, 2.) The reason is that given by the Baptist himself, (See on ch. 3, 31.) The contrast is between those "to whom the word of God came"—men of the earth, earthy, who were merely privileged to get a divine message to utter (if prophets, or a divine office to discharge if judges)—and "Him whom (not being of the earth at all, the Father sanctified (or set apart), and sent into the world," an expression never used of any merely human messenger of God, and used only of Himself, because I said, I am the Son of God—it is worthy of special notice that our Lord had not said, in so many words that He was the Son of God, on this occasion. But He had said what beyond doubt amounted to it—namely, that He gave His sheep eternal life, and none could pluck them out of His hand; that He had got them from His Father, in whose hands, though given to Him, they still remained, and out of those hand none could pluck them; and that they were the *indefeasible property of both*, inasmuch as "He and His Father were one." Our Lord considers all this as just saying of Himself, "I am the Son of God"—One nature with Him, yet mysteriously of Him. The parenthetical (v. 35), "and the Scripture cannot be broken," referring to the terms used of magistrates in the 82nd Psalm, has an important bearing on the authority of the living oracles. "The Scripture, as the expressed will of the unchangeable God, is itself unchangeable and indissoluble." [OLSHAUSEN.] (cf. Matthew, 5, 17.) 37-39. Though ye believe not me, believe the works—There was in Christ's words, independently of any miracles, a self-evidencing truth, majesty, and grace, which those who had any spiritual susceptibility were unable to

resist. (ch. 7, 46; 8, 30. But, for those who wanted this, "the works" were a mighty help. When those failed, the case was desperate indeed, that ye may know and believe that the Father is in me, and I in Him—thus reiterating His claim to essential oneness with the Father, which He had only seemed to soften down, that He might calm their rage and get their ear again for a moment, therefore they sought again to take Him—true to their original understanding of His words, for they saw perfectly well that He meant to "make Himself God" throughout all this dialogue. He escaped out of their hand—See on Luke, 4, 30; ch. 8, 59.) 40-42, went away again beyond Jordan . . . the place where John at first baptised—See on ch. 1, 28. Many resorted to him—on whom the ministry of the Baptist had left permanent impressions. John did no miracle, but all things John spake of this man were true—what they now heard and saw in Jesus only confirming in their minds the divinity of His forerunner's mission, though unaccompanied by any of His Master's miracles. And thus, "many believed on him there."

CHAPTER XI.

Ver. 1-46. LAZARUS RAISED FROM THE DEAD—THE CONSEQUENCES OF THIS, 1, 2, OF Bethany—at the east side of mount Olivet, the town of Mary and her sister Martha—thus distinguishing it from the other Bethany "beyond Jordan." (See on ch. 1, 28; 10, 40.) It was that Mary who anointed the Lord with ointment, &c.—This, though not recorded by our evangelist till ch. 12, 3, &c., was so well known in the teaching of all the churches, according to our Lord's prediction (Matthew, 26, 13.), that it is here alluded to by anticipation, as the most natural way of identifying her; and she is first named, though the younger, as the more distinguished of the two. She "anointed the Lord," says the evangelist—let doubtless to the use of this term here, as he was about to exhibit Him illustriously as the Lord of Life, 3-6. His sister sent unto him, saying, Lord, he whom thou lovest is sick—a most womanly appeal, yet how reverential, to the known affection of her Lord for the patient. (See v. 6, 11.) "Those whom Christ loves are no more exempt than others from their share of earthly trouble and anguish; rather are they bound over to it more surely." [TRENCH.] When Jesus heard that, he said, This sickness is not unto death—to result in death, but for the glory of God, that the Son of God may be glorified thereby—i.e., by this glory of God. (See Gr.) Remarkable language this, which from creature lips would have been intolerable. It means that the glory of God manifested in the resurrection of dead Lazarus would be shown to be the glory, personally and immediately, of THE SON. Jesus loved Martha and her sister and Lazarus—What a picture! one that in every age has attracted the admiration of the whole Christian Church. No wonder that those miserable sceptics who have carped at the ethical system of the Gospel, as not embracing private friendships in the list of its virtues, have been referred to the Saviour's peculiar regard for this family as a triumphant refutation, if such were needed, when he heard he was sick, he abode two days still where he was—at least twenty-five miles off. Beyond all doubt this was just to let things come to their worst, in order to the display of His glory. But how trying, meantime, to the faith of his friends, and how unlike the way in which love to a dying friend usually shows itself, on which it is plain that Mary reckoned. But the way of divine are not as the ways of human love. Often they are the reverse. When His people are sick, in body or spirit; when their case is waxing more and more desperate every day; when all hope of recovery is about to expire—just then and therefore it is that "He abides two days still in the same place where He is." Can they still hope against hope? Often they do not; but "this is their infirmity." For it is His chosen style of acting. We have been well taught it, and should not now have the lesson to learn. From the days of Moses

to light in him." 11-16. Our friend Lazarus
at I go that I may awake him out of sleep—illus-
tration of "our friend Lazarus." To "find an equi-
valent in the Old Testament, and not till after
Christ's 29; Isaiah, 41, 8, to which our
is called in the New Testament. James, 2,
in Jesus came in the flesh. His forerunner
his name, in a certain sense, to himself, ch.
into the same fellowship the Lord's chosen
are declared to have come, ch. 15, 13-16. "The
re employed, "our friend Lazarus," means
"he whom thou lovest" in c. 3, for it implies
his affection was reciprocated by Lazarus.

"Our Lord had been told only that Lazarus
c." But the change which his two days' delay
is here tenderly alluded to. Doubtless,
was all the while with His dying, and now
dead." The symbol of "sleep" for death is
to all languages, and familiar to us in the Old
it. In the New Testament, however, a higher
is put into it, in relation to believers in Jesus,
Thessalonians, 4, 14., a sense hinted at, and
arly, in Psalm 17, 16, [LUTHARDT.]; and the
out of sleep" acquires a corresponding sense
ending bare resurrection. If he sleep, he shall
it., 'be preserved,' i.e., 'recover.' q.d., 'Why
, Judea?' then said Jesus unto them plainly,
, dead—"Sleep [says BENJEL, beautifully] is
of the saints, in the language of heaven; but
are the disciples here understood not: incom-
generosity of the Divine manner of dis-
but such is the slowness of men's apprehen-
Scripture often has to descend to the more
style of human discourse; cf. Matthew, 10,
am glad for your sakes I was not there—This
implies that if He had been present, Lazarus
have died; not because He could not have
be importunities of the sisters, but because,
as of the personal life, death could not have
his friend. [LUTHARDT.] 'It is beautifully
as of Life no one is ever said to have died.'
] that ye may believe—This is added to explain
ness" at not having been present. His friend's
such could not have been to Him "loves."

most natural way, so many witnesses of the glorious
miracle that was to follow, as to put the fact beyond
possible question. 20-22. Martha, as soon as she heard
that Jesus was coming, went and met him—true to the
energy and activity of her character, as seen in Luke,
10, 38-42. See notes there; but Mary sat in the house—
equally true to her placid character. These undesigned
touches not only charmingly illustrate the minute
historic fidelity of both narratives, but their inner har-
mony. then said Martha, Lord, if thou hadst been here,
my brother had not died—As Mary afterwards said the
same thing (v. 32), it is plain they had made this very
natural remark to each other, perhaps many times
during these four sad days, and not without having
their confidence in His love at times overclouded.
Such trials of faith, however, are not peculiar to them,
but I know that even now, &c.—Energetic characters are
usually sanguine, the rainbow of hope peering through
the drenching cloud. whatever thou wilt ask of God,
God will give it thee—i.e., 'even to the restoration of my
dead brother to life,' for that plainly is her meaning, as
the sequel shows. 23-27. Jesus saith unto her, Thy brother
shall rise again—purposely expressing Himself in gen-
eral terms, to draw her out. Martha saith, I know that he
shall rise again at the last day—q. d., 'But are we never
to see him in life till then?' Jesus said, I am the Resur-
rection and the Life—q.d., 'The whole power to restore,
impart, and maintain life, resides in Me.' (See on ch.
1, 4; 5, 21.) What higher claim to supreme divinity than
this grand saying can be conceived? he that believeth
in me though dead . . . shall live—q.d., 'The believer's
death shall be swallowed up in life, and his life shall
never sink into death.' As death comes by sin, it is His
to dissolve it; and as life flows through His righteous-
ness, it is His to communicate and eternally maintain
it. Revelation, 5, 21.; The temporary separation of
soul and body is here regarded as not even interrupt-
ing, much less impairing, the new and everlasting life
imparted by Jesus to His believing people. Believest
thou this?—(Canst thou take this in? Yes, I believe that
thou art the Christ, the Son of God, &c.—q. d., And hav-
ing such faith in Thee, I can believe all which that
comprehends. While she had a dimming perception
that Resurrection, in every sense of the word, belonged
to the Messianic office and Sonship of Jesus, she

sister, though her words were fewer. (See on v. 31.)
 32-38. When Jesus saw her weeping, and the Jews weeping,
 he grieved in spirit—the tears of Mary and her friends
 acting sympathetically upon Jesus, and drawing forth
 His emotions. What a vivid and beautiful outcoming
 of His real humanity! The word here rendered
 “grieved” does not mean “sighed” or “grieved,” but
 rather “powerfully checked his emotion”—made a visible
 effort to restrain those tears which were ready to
 gush from His eyes, and was troubled—rather, “troubled
 himself” (margin); referring probably to this visible
 difficulty of repressing His emotions. Where have ye
 laid him? Lord, come and see—Perhaps it was to retain
 composure enough to ask this question, and on receiving
 the answer to proceed with them to the spot, that
 He checked Himself. Jesus wept—This beautifully conveys
 the sublime brevity of the two original words;
 else “shed tears” might have better conveyed the difference
 between the word here used and that twice employed
 in v. 32, and there properly rendered “weeping,”
 denoting the loud wail for the dead, while that of
 Jesus consisted of silent tears. Is it for nothing that
 the evangelist, some sixty years after it occurred, holds
 up to all ages with such touching brevity the sublime
 spectacle of the Son of God in tears? What a seal of
 His perfect oneness with us in the most redeeming
 feature of our stricken humanity! But was there
 nothing in those tears beyond sorrow for human suffering
 and death? Could these effects move Him without
 suggesting the cause? Who can doubt that in His ear
 every feature of the scene proclaimed that stern law of
 the Kingdom, “The wages of sin is death,” and that
 this element in His visible emotion underlay all the rest?
 then said the Jews, Behold here he loved him!—We
 thank you, O ye visitors from Jerusalem, for this spontaneous
 testimony to the human softness of the Son of
 God. And—rather ‘But,’ some said, Could not this man,
 which opened the eyes of the blind, have caused that this
 man should not have died?—The former exclamation came
 from the better-feeling portion of the spectators; this
 betokens a measure of suspicion. It hardly goes the
 length of atesting the miracle on the blind man; but
 ‘if (as everybody says) He did that, why could He not
 also have kept Lazarus alive? As to the restoration
 of the dead man to life, they never so much as thought
 of it. But this disposition to dictate to Divine power,
 and almost to peril our confidence in it upon its doing
 our bidding, is not confined to men of no faith. Jesus
 again groaning in himself—i.e., as at v. 33, checked or
 repressed His rising feelings, in the former instance, of
 sorrow, here of righteous indignation at their unreasonable
 unbelief. (cf. Mark, 3. 6.) [WIKSTEDT & WILKINSON.]
 But here, too, struggling emotion was deeper,
 now that His eye was about to rest on the spot where
 lay, in the still horrors of death, His Friend, a cave—
 the cavity, natural or artificial, of a rock. This, with
 the number of condoling visitors from Jerusalem, and
 the costly ointment with which Mary afterwards
 anointed Jesus at Bethany, all go to show that the
 family were in good circumstances. 39-44. Jesus said,
 Take ye away the stone—spoken to the attendants of
 Martha and Mary; for it was a work of no little labour.
 [GROTIUS.] According to the Talmudists, it was forbidden
 to open a grave after the stone was placed upon it.
 Besides other dangers, they were apprehensive of legal
 impurity by contact with the dead. Hence they avoided
 coming nearer a grave than four cubits. [MAIMONIDES
 in LAMPA.] But He who touched the leper, and the
 bier of the widow of Nain’s son, rises here also above
 these Judaic memorials of evils, every one of which
 He had come to roll away. Observe here what our Lord
 did Himself, and what He made others do. As Elijah
 himself repaired the altar on Carmel, arranged the
 wood, cut the victim, and placed the pieces on the
 fuel, but made the bystanders fill the surrounding

trench with water, that no suspicion might arise of fire
 having been secretly applied to the pile (1 Kings, 18.
 30-36); so our Lord would let the most sceptical see
 that, without laying a hand on the stone that covered
 His friend, He could recal him to life. But what could
 be done by human hand He orders to be done, reserving
 only to Himself what transcended the ability of all
 creatures. Martha, sister of the dead—and as such the
 proper guardian of the precious remains; the relationship
 being here mentioned to account for her venturing
 gently to remonstrate against their exposure, in a
 state of decomposition, to eyes that had loved him so
 tenderly in life. Lord, by this time he stinketh, for he
 hath been dead four days—(See on v. 17.) It is wrong to
 suppose from this (as LAMPS and others do) that, like
 the bystanders, she had not thought of His restoration
 to life. But the glimmerings of hope which she cherished
 from the first (v. 22), and which had been brightened
 by what Jesus said to her (v. 28-27), had suffered
 a momentary eclipse on the proposal to expose the
 now sightless corpse. To such fluctuations all real faith
 is subject in dark hours. (See, for example, the case
 of Job.) Jesus saith unto her, Said I not unto thee, that
 if thou wouldest believe, thou shouldst see the glory of God?
 —He had not said those very words, but this was the
 scope of all that He had uttered to her about His life-
 giving power (v. 23, 25, 26); a gentle yet emphatic and
 most instructive rebuke: “Why doth the restoration
 of life, even to a decomposing corpse, seem hopeless in
 presence of the Resurrection and the Life? Hast thou
 yet to learn that “if thou canst believe, all things are
 possible to him that believeth?” (Mark, 9. 23.) Jesus
 lifted up his eyes—an expression marking His calm
 solemnity. (cf. ch. 17. 1.) Father, I thank thee that thou
 hast heard me—rather, ‘hardest me,’ referring to a
 specific prayer offered by Him, probably on intelligence
 of the case reaching Him (v. 3, 4.); for His living and
 loving oneness with the Father was maintained and
 manifested in the flesh, not merely by the spontaneous
 and uninterrupted outpouring of Each to Each in spirit,
 but by specific actings of faith and exercises of prayer
 about each successive case as it emerged. He prayed
 [says LUTHER, well] not for what He wanted, but for
 the manifestation of what He had; and having the
 bright consciousness of the answer in the felt liberty to
 ask it, and the assurance that it was at hand, He gives
 thanks for this with a grand simplicity before performing
 the act. And—rather ‘Yet,’ I knew that thou heardest
 me always, but because of the people that stand by I said
 it, that they might believe that thou hast sent me—instead
 of praying now, He simply gives thanks for answer to
 prayer offered ere He left Perez, and adds that His doing
 even this, in the audience of the people, was not from
 any doubt of the prevalence of His prayers in any case,
 but to show the people that He did nothing without His
 Father, but all by direct communication with Him. 43,
 44, and when he had thus spoken, he cried with a loud voice
 —On one other occasion only did He this—on the cross.
 His last utterance was a “loud cry” (Matthew, 27. 50.)
 “He shall not cry,” said the prophet, nor, in His ministry,
 did He. What a sublime contrast is this “loud cry”
 to the magical “whisperings” and “mutterings” of
 which we read in Isaiah, 8. 19; 29. 4, [as GROTIUS
 remarks.] It is second only to the grandeur of that voice
 which shall raise all the dead, ch. 6. 28, 29; 1 Thessalonians,
 4. 16. Jesus saith unto them, Loose him and let him
 go—Jesus will no more do this Himself than roll away
 the stone. The one was the necessary preparation for
 resurrection, the other the necessary sequel to it. THE
 LIFE-GIVING ACT ALONE HE RESERVES TO HIMSELF.
 So in the quickening of the dead to spiritual life, human
 instrumentality is employed first to prepare the way, and
 then to turn it to account. 45, 46. Many . . . which had
 seen . . . believed, but some went to the Pharisees and told
 what Jesus had done—The two classes which continually

In the Gospel history; nor is there ever any of God which does not produce both. 'It is that on each of the three occasions on which raised the dead, a large number of persons died. In two instances, the resurrection of (son and of Lazarus, these were all witnesses else; in the third (of Jairus' daughter) they arily comitant of it. Yet this important cir- is in each case only incidentally noticed by us, not put forward or appealed to as a proof acity. In regard to this miracle, we observe agree of preparation, both in the provident it of events, and in our Lord's actions and in any other. The preceding miracle (cure born blind) is distinguished from all others and formal investigation of its facts. And miracles, the most public and best attested le, are related by St. John, who wrote long her Evangelists.' [WENSTER & WILKIN- l. What do we for this man doeth many mira- ed., "While we trifle, "this man," by his acies," will carry all before him; the popular will bring on a revolution, which will pre- Romans upon us, and our all will go down non ruin." What a testimony to the reality f's miracles, and their resistless effect, from st enemies! Calaphas . . . prophesied that die far that nation, &c.—He meant nothing that the way to prevent the apprehended nation was to make a sacrifice of the Dis- seir peace. But in giving utterance to his if political expediency, he was so guided as h a Divine prediction of deep significance;

ordered it that it should come from the high priest for that memorable year, the head of God's visible people, whose ancient olised by the Urin and Thummim, was to e last resort, all vital questions as the orcle se will. and not for that nation only, &c.— e Evangelist's words, not Calaphas, they together to put him to death—Calaphas but hat the party were secretly wishing, but pose. Jesus walked no more openly among the could He, unless He had wished to die time? near the wilderness—of Judea, a city im—between Jerusalem and Jericho, 55-57, and . . . many went up before the passover to selves—from any legal uncleanness which disqualified them from keeping the feast, stioned to introduce the graphic statement vs. sought for Jesus, and spake among them- stood in the temple—giving forth their vari- and speculations about the probability ng to the feast. that he will not come!—The question implies the opinion that He rather chief priests and Pharisees had given com- at if any knew where he were, they should they might take him—This is mentioned to the conjectures whether He would come, is determination to seize Him.

CHAPTER XII.

THE ANOINTING AT BETHANY.—See on l. 6-13. 1-8. Six days before the passover— th day before it; probably after sunset on ing, or the commencement of the Jewish eding the Passover. Martha served—This, afterwards said of Mary's way of honour- l, is so true to the character in which those appear in Luke, 10. 38-42, as to constitute rougest and most delightful confirmations of both narratives. See also on ch. 11. 20, at the table—'Between the raised Lazarus d Leper (Simon, Mark, 14. 3.) the Lord pro- banded two trophies of His glory.' [STIER.] r pure, ward, a celebrated aromatic. (Cant.

l. 12.) anointed the feet of Jesus—and "poured it on his head," Matthew, 26. 7; Mark, 14. 5. The only use of this was to refresh and exhilarate—a grateful compliment in the East, amidst the closeness of a heated atmosphere, with many guests at a feast. Such was the form in which Mary's love to Christ, at so much cost to herself, poured itself out. Judas . . . who should be- tray him—For the reason why this is here mentioned, see on Matthew, 26. 8. three hundred pence—between nine and ten pounds sterling. had the bag—the purse or treasure-chest, bare what was put there—not, bare it off by theft, though that he did; but simply, had charge of its contents, was treasurer to Jesus and the twelve. How worthy of notice is this arrangement, by which an avaricious and dishonest person was not only taken into the number of the twelve, but entrusted with the custody of their little property. The purposes which this served are obvious enough; but it is farther notice- able, that the remotest hint was never given to the eleven of his true character, nor did the disciples most favoured with the intimacy of Jesus ever suspect him, till a few minutes before he voluntarily separated him- self from their company—for ever! Jesus said, Let her alone, against the day of my burying hath she done this—not that she thought of His burial, much less reserved any of her hard to anoint her dead Lord. But as the time was so near at hand when that office would have to be performed, and she was not to have that privilege even after the spices were brought for the purpose (Mark, 16. 1.). He lovingly regards it as done now, the poor always with you—referring to Deuteronomy, 15. 11. but me not always—a gentle hint of His approaching departure. He adds, Mark, 14. 5—"She hath done what she could," a noble testimony, embodying a principle of immense importance. "Verily I say unto you, Where- soever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matthew, 23. 13; Mark, 14. 9.) "In the act of love done to Him she had erected to herself an eternal monument, as lasting as the Gospel, the eternal word of God. From generation to generation this remarkable prophecy of the Lord has been fulfilled; and even we, in explaining this saying of the Redeemer, of necessity contribute to its accomplish- ment.' [OLSHAUSEN.] 'Who but Himself had the power to ensure to any work of man, even if resound- ing in his own time through the whole earth, an imper- ishable remembrance in the stream of history? Behold once more here, the majesty of His royal judicial supremacy in the government of the world, in this "Verily I say unto you." [STIER.] Beautiful are the lessons here. (1.) Love to Christ transfigures the humblest services. All, indeed, who have themselves a heart value its least outgoings beyond the most costly mechanical perfor- mances; but how does it endear the Saviour to us to find Him endorsing the principle as His own standard in judging of character and deeds!

"What though in poor and humble guise
Thou here didst sojourn cottage-born?
Yet from thy glory in the skies
Our earthly gold thou didst not scorn,
For Love delights to bring her best,
And where Love is, that offering evermore is best.

Love on the Saviour's dying head
Her spikenard drops unblam'd may pour,
May mount his cross, and wrap him dead
In spices from the golden shore," etc.—[Keble.]

(2.) Works of utility should never be set in opposition to the promptings of self-sacrificing love, and the sincerity of those who do so is to be suspected. Under the mask of concern for the poor at home, how many excuse themselves from all care of the perishing heathen abroad. (3.) Amidst conflicting duties, that which our "hand presently findeth to do" is to be preferred, and even a less duty only to be done now to a greater that can be done at any time. (4.) "If there be first a willing

mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Corinthians, 8, 12).—"She hath done what she could." (5.) As Jesus beheld in spirit the universal diffusion of His Gospel, while His lowest depth of humiliation was only approaching, so He regards the facts of His earthly History as constituting the substance of His Gospel, and the relation of them as just the "preaching of this Gospel." Not that preachers are to confine themselves to a bare narration of these facts, but that they are to make their whole preaching turn upon them as its grand centre, and derive from them its proper vitality; all that goes before this in the Bible being but the preparation for them, and all that follows but the sequel. 9-11. Crowds of the Jerusalem Jews hastened to Bethany, not so much to see Jesus, whom they knew to be there, as to see dead Lazarus alive; and this, issuing in their accession to Christ, led to a plot against the life of Lazarus also, as the only means of arresting the triumph of Jesus (see 8, 19).—to such a pitch had these chief priests come of diabolical determination to shut out the light from themselves, and quench it from the earth!

19-19. CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM.—See on Matthew, 21, 1, &c.; and Luke, 19, 29, &c. 12. On the next day—the Lord's day, or Sunday (see on 9, 1.); the tenth day of the Jewish month Nisan, on which the Paschal Lamb was set apart, to be "kept up until the 14th day of the same month, when the whole assembly of the congregation of Israel were to kill it in the evening." (Exodus, 12, 3, 6.) Even so, from the day of this solemn entry into Jerusalem, "Christ our Passover" was virtually set apart to be "sacrificed for us." (1 Corinthians, 5, 7.) 16. When Jesus was glorified, then remembered they that these things were written of him, &c.—The Spirit, descending on them from the glorified Saviour at Pentecost, opened their eyes suddenly to the true sense of the Old Testament, brought vividly to their recollection this and other Messianic predictions, and to their unspeakable astonishment showed them that they, and all the actors in these scenes, had been unconsciously fulfilling those predictions.

20-36. SOME GREEKS DESIRE TO SEE JESUS—THE DISCOURSE AND SCENE THEREUPON. 20-22. Greeks—Not Grecian Jews, but Greek proselytes to the Jewish faith, who were wont to attend the annual festivals, particularly this primary one, the passover. The same came therefore to Philip of Bethsaida—possibly as being from the same quarter, saying, We would see Jesus—certainly in a far better sense than Zaccheus, (Luke, 19, 3.) Perhaps He was then in that part of the temple court to which Gentile proselytes had no access. "These men from the west represent, at the end of Christ's life, what the wise men from the east represented at its beginning; but those come to the cross of the King, even as these to His Manger." [STRIB.] Philip telleth Andrew—As fellow-townsmen of Bethsaida, (ch. 1, 44.) these two seem to have drawn to each other. Andrew and Philip tell Jesus—The minuteness of these details, while they add to the graphic force of the narrative, serve to prepare us for something important to come out of this introduction. 23-26. Jesus answered them, The hour is come that the Son of Man should be glorified—*i. e.*, "They would see Jesus, would they? Yet a little moment, and they shall see Him so as now they dream not of. The middle wall of partition that keeps them out from the commonwealth of Israel is on the eve of breaking down, "and I, if I be lifted up from the earth, shall draw all men unto Me." I see them "flying as a cloud, and as doves to their cots"—a glorious event that will be for the Son of Man, by which this is to be brought about." It is His death He thus sublimely and delicately alludes to. Lost in the scenes of triumph which this desire of the Greeks to see Him called up before His view, He gives no direct answer to their

petition for an interview, but sees the cross which was to bring them gilded with glory. Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.—The necessity of His death is here brightly expressed, and its proper operation and fruit—*Woe springing forth out of death*—imagined forth by a beautiful and deeply significant law of the vegetable kingdom. For a double reason, no doubt, this was uttered—to explain what He had said of His death, as the hour of His own glorification, and to sustain His own Spirit under the agitation which was mysteriously coming over it in the view of that death. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal—See on Luke, 9, 24. Did our Lord mean to exclude Himself from the operation of the great principle here expressed—*self-renunciation the law of self-preservation*; and the converse, *self-preservation the law of self-destruction*. On the contrary, as He became Man to exemplify this fundamental law of the Kingdom of God in its most sublime form, so the very utterance of it on this occasion served to sustain His own Spirit in the double prospect to which He had just alluded. If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honour—*Jesus here claims the same absolute submission to Himself, as the law of men's evaluation to honour, as He yielded to the Father.* 27, 28. Now is my soul troubled—He means at the prospect of His death, just alluded to. Strange view of the Cross this, immediately after representing it as the hour of His glory! (9, 28.) But the two views naturally meet, and blend into one. It was the Greeks, one might say, that troubled Him. "Ah! they shall see Jesus, but to *How* it shall be a costly sight," and what shall I say!—He is in a strait betwixt two. The death of the Cross was, and could not but be, appalling to His spirit. But to shrink from absolute submission to the Father, was worse still. In asking Himself, "What shall I say?" He seems as if thinking aloud, feeling His way between two dread alternatives, looking both of them sternly in the face, measuring, weighing them, in order that the choice actually made might be seen, and even by Himself the more vividly felt, to be a profound, deliberate, spontaneous election. Father, save me from this hour—To take this as a question, "Shall I say, Father, save me," &c.—as some eminent editors and interpreters do, is unnatural and jejune. It is a real petition, like that in Gethsemane, "Let this cup pass from me;" only whereas there His prefaces the prayer with an "If it be possible," here He follows it up with what is tantamount to that—"Nevertheless for this cause came I unto this hour." The sentiment conveyed, then, by the prayer, in both cases, is twofold: (1.) that only one thing could reconcile Him to the death of the Cross—its being His Father's will He should endure it—and (2.) that in this view of it He yielded Himself freely to it. *What He recoils from is not submission to His Father's will; but to show how tremendous a self-sacrifice that obedience involved.* He first asks the Father to save Him from it, and then signifies how perfectly He knows that He is there for the very purpose of enduring it. Only by letting these mysterious words speak their full meaning do they become intelligible and consistent. As for those who see no bitter elements in the death of Christ—nothing beyond mere dying—what can they make of such a scene! and when they place it ever against the feelings with which thousands of His adoring followers have welcomed death for His sake, how can they hold Him up to the admiration of men! Father, glorify thy name—by a present testimony. I have both glorified it—referring specially to the voice from heaven at His baptism, and again at His transfiguration, and will glorify it again—*i. e.*, in the yet future scenes of His still deeper necessity; although this promise was a present and subtle

which would irradiate the clouded spirit of Man. 29-33, the people therefore that stood thundered; others, an angel spake to him—only a sound, others an articulate, but intelligible voice. Jesus said, This voice came of me, but for your sakes—i.e., probably, to unfavourable impressions which his motion and mysterious prayer for deliverance produced on the bystanders. Now is it of this world—the world that “crucified glory.” (1 Corinthians, 2, 8.), considered as complicated kingdom of Satan, breathing along his work, and involved in his doom, it’s death by its hands irrevocably sealed, a prince of this world be cast out—How different fast-approaching “hour” regarded in the darkness and of light! The hour of relief and Troubler of our peace—how near it is! moment, and the day is ours! So it was and felt in the one region. “Now shall the world be cast out,” is a somewhat different same event. We know who was right, under a veil, He sees the triumphs of the clouded and transporting light. And I, if p from the earth, will draw all men unto me ere is emphatic—I, taking the place of the ved prince. “If lifted up,” means not only *have been lifted up, but, through the virtue of g.* And truly, the death of the Cross, in all ace, revealed in the light, and borne in upon y the power of the Holy Ghost, possesses an ver the wide world—to civilized and savage, l illiterate, alike—which breaks down all assimilates all to itself, and forms out of terogeneous and discordant materials a surpassing glory, whose uniting principle is ection “to Him that loved them.”—“Will n “UNTO ME,” says He. What lips could iter such a word but His, which “dropt as ab,” whose manner of speaking was ever- same spirit of conscious equality with the she said, signifying what death he should die eing lifted up from the earth” on “the ac- ch. 3, 14; 8, 28. 34. We have heard out of the iptures of the Old Testament, referring to as Psalm 89, 28, 29; 110, 4; Daniel, 2, 44; 7, rist—the Christ “endureth for ever,” and en, The Son of Man must be lifted up, &c.— t consist with this “uplifting?” They saw th that He was holding Himself up as the Christ to die a violent death; and as that to all their ideas of the Messianic prophe- glad to get this seeming advantage to anyielding altitude. 35, 36. Yea little while ith you, walk while ye have the light, &c.— nswering their question, He warns them, l majesty and tenderness, against trifling t brief opportunity, and entreats them to ht while they had it in the midst of them, ves might be “light in the Lord.” In this ounds which hung around His Person and

of His whole ministry on the bulk of the now doomed people, though he had done so many miracles—The word used suggests their nature as well as number. that the saying of Esaias might be fulfilled—*q.d.*, “This unbelief did not at all set aside the purposes of God, but, on the contrary, fulfilled them.” therefore they could not believe, because Esaias said again, He hath blinded their eyes, that they should not see, &c.—That this expresses a positive divine act, by which those who wilfully close their eyes and harden their hearts against the truth are judicially *shut up* in their unbelief and impenitence, is admitted by all candid critics (as OLSHAUSEN), though many of them think it necessary to contend that this is no way inconsistent with the liberty of the human will, which of course it is not. These things said Esaias, when he saw his glory, and spake of him—a key of immense importance to the opening of Isalah’s vision, (Isaiah, 6.) and all similar Old Testament representations. ‘THE SON is “the King Jehovah” who rules in the Old Testament and appears to the elect, as in the New Testament THE SPIRIT, the invisible Minister of the Son, is the Director of the Church and the Revealer in the sanctuary of the heart.’ [OLSHAUSEN.] 42, 43, among the chief rulers also—rather, “even of the rulers;” such as Nicodemus and Joseph, because of the Pharisees—*i. e.*, the leaders of the sects; for they were of it themselves, put out of the synagogue—See on ch. 9, 22, 34, they loved the praise of men more than the praise of God—“a severe remark, considering that several at least of these persons afterwards boldly confessed Christ. It indicates the displeasure with which God regarded their conduct at this time, and with which He continues to regard similar conduct.” [WEBSTER & WILKINSON.] 44-50. Jesus cried—in a loud tone, and with peculiar solemnity, (cf. ch. 7, 37.) and said, He that believeth, &c.—This seems to be a supplementary record of some weighty proclamations, for which there had been found no natural place before, and introduced here as a sort of summary and winding up of His whole testimony.

CHAPTER XIII.

Ver. 1-20. AT THE LAST SUPPER, JESUS WASHES THE DISCIPLES’ FEET—THE DISCOURSE ARISING THEREUPON.—1. When Jesus knew that his hour was come that he should depart out of this world unto the Father—On these beautiful euphemisms see on Luke, 9, 31, 51, having loved his own which were in the world, he loved them unto the end—The meaning is, that on the very edge of His last sufferings, when it might have been supposed that He would be absorbed in His own awful prospects, He was so far from forgetting “His own,” who were to be left struggling “in the world” after He had “departed out of it to the Father,” (ch. 17, 11.) that in His care for them, He seemed scarce to think of Himself save in connexion with them: “Herein is love,” not only “enduring to the end,” but most affectingly manifested when, judging by a human standard, least to be expected, 2. supper being ended—rather ‘being prepared,’ ‘being served,’ or ‘going on;’ for that it was not “ended” is plain from v. 26, the devil having now—or, ‘already’—put into the heart of Judas to betray him—referring to the agreement he had *already* made with the

contrast between the "show" and the "say," which, by bringing them together the original expresses, for it is not English to say, 'Lord, Thou my feet dost wash!' But every word of this question is emphatic. Thus far, and in the question itself, there was nothing but the most profound and beautiful astonishment at a condescension, to him quite incomprehensible. Accordingly, though there can be no doubt that already Peter's heart rebelled against it as a thing not to be tolerated, Jesus ministers no rebuke as yet, but only bids him wait a little, and he should understand it all. Jesus answered and said, What I do, thou knowest not now—*q. d.* Such condescension does need explanation; it is fitted to astonish, but thou shalt know hereafter—'afterwards,' meaning presently; though viewed as a general maxim, applicable to all dark sayings in God's word, and dark doings in God's providence, those words are full of consolation. Peter saith unto him, Thou shalt never wash—more emphatically, 'Never shalt thou wash' my feet. *q. d.* 'That is an incongruity to which I can never submit.' How like the man! If I wash thee not, thou hast no part with me—What Peter could not submit to was, that the Master should serve His servant. But the whole saving work of Christ was one continued series of such services, ending with and consummated by the most self-sacrificing and transcendent of all services: THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER, AND TO GIVE HIS LIFE A RANSOM FOR MANY." (See on Mark, 10. 45.) If Peter then could not submit to let his Master go down so low as to wash his feet, how should he suffer himself to be served by Him at all! This is couched under the one pregnant word "wash," which though applicable to the lower operation which Peter resisteth, is the familiar scriptural symbol of that higher cleansing, which Peter little thought he was at the same time virtually putting from him. It is not humility to refuse what the Lord deigns to do for us, or to deny what He has done, but it is self-willed presumption—not rare, however, in those inner circles of lofty religious profession and traditional spirituality, which are found wherever Christian truth has enjoyed long and undisturbed possession. The truest humility is to receive reverentially, and thankfully to own, the gifts of grace. Lord, not my feet only, but also my hands and my head—*q. d.* 'To be severed from Thee, Lord, is death to me: If that be the meaning of my speech, I tread upon it; and if to be washed of Thee have such significance, then not my feet only, but hands, head, and all, be washed! This artless expression of clinging, life-and-death attachment to Jesus, and felt dependence upon Him for his whole spiritual well-being, compared with the similar saying in ch. 8. 68, 69. (on which see notes,) furnishes such evidence of historic verity as no thoroughly honest mind can resist. He that is washed—in this thorough sense, to express which the word is carefully changed to one meaning to wash as in a bath, needeth not—to be so washed any more. save to wash his feet—needeth to do no more than wash his feet, (and here the former word is resumed, meaning to wash the hands or feet.) but is clean every whit—or, 'as a whole.' This sentence is singularly instructive. Of the two cleansings, the one points to that which takes place at the commencement of the Christian life, embracing complete abatement from sin as a guilty state, and entire deliverance from it as a polluted life, (Revelation, 1. 5; 1 Corinthians, 6. 11.)—or, in the language of theology, *Justification and Regeneration.* This cleansing is effected once for all, and is never repeated. The other cleansing, described as that of "the feet," is such as one walking from a bath quite cleansed still needs, in consequence of his contact with the earth. (cf. Exodus, 30. 18, 19.) It is the daily cleansing which we are taught to seek, when in the spirit of adoption we say, "Our Father which art in heaven—forgive us our debts;" and, when burdened with the sense of manifold short-com-

ings, as what tender spirit of a Christian is not it is not a relief to be permitted thus to wash our feet after a day's contact with the earth! This is not to call in question the completeness of our past justification. Our Lord, while graciously insisting on washing Peter's feet, refuses to extend the cleansing farther, that the symbolical instruction intended to be conveyed might not be marred, and ye are clean—in the first and whole sense, but not all—important, as showing that Judas, instead of being as true-hearted a disciple as the rest at first, and merely falling away afterwards—as many represent it—never experienced that cleansing of all which made the others what they were. 13-15. Know ye what I have done?—*i. e.*, his intent. The question, however, was put merely to summon their attention to His own answer. Ye call me Master, (Teacher)—and Lord—learning of Him in the one capacity, obeying Him in the other, and ye say well, for so I am.—The conscious dignity with which this claim is made is remarkable, following immediately on His laying aside the towel of service. Yet what is this whole history but a succession of such astonishing contrasts from first to last? If I then—the Lord—have washed your feet—the servants—ye—but fellow-servants. ought to wash one another's feet—not in the narrow sense of a literal washing, profusely caricatured by Popes and Emperors, but by the very humblest real services one to another. 14, 17. The servant is not greater than his Lord, &c.—an oft-repeated saying. (Matthew, 10. 24, &c.) If ye know these things, happy are ye if ye do them—a hint that even among real Christians the doing of such things would come lamentably short of the knowing. 18, 19. I speak not of you all—the "happy are ye," of v. 17, being on no supposition applicable to Judas. I know whom I have chosen—in the higher sense. But that the Scripture might be fulfilled—*i. e.*, one has been added to your number, by no accident or mistake, who is none of Mine, but just that he might fulfil his predicted destiny. He that eateth bread with me—"did eat of my bread," (John 6. 1.) as one of my family; admitted to the nearest familiarity of discipleship and of social life. hath lifted up his heel against me—turned upon me, adding insult to injury. (cf. Hebrews, 10. 28.) In the Psalm the immediate reference is to Abithophel's treachery against David, (3 Samuel, 17.) one of those scenes in which the parallel of his story with that of his great Antitype is exceedingly striking. "The eating bread derives a fearful meaning from the participation in the sacramental supper, a meaning which must be applied for ever to all unworthy communicants, as well as to all betrayers of Christ who eat the bread of His Church."—(SPICER, with whom, and others, we agree in thinking that Judas partook of the Lord's supper.) I tell you before, that when it comes to pass, ye may believe—and it came to pass when they deeply needed such confirmation. 30. He that receiveth whatsoever I send, receiveth me, &c.—See on Matthew, 10. 41. The connexion here seems to be that despite the dishonour done to Him by Judas, and similar treatment awaiting themselves, they were to be cheered by the assurance that their office, even as His own, was divine.

21-30. THE TRAITOR INDICATED—HE LEAVES THE SUPPER ROOM. 21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, One of you shall betray me.—The announcement of v. 18. seems not to have been plain enough to be quite apprehended, save by the traitor himself. He will therefore speak it out in terms not to be misunderstood. But how much it cost Him to do this, appears from the "trouble" that came over His "spirit"—visible emotion, no doubt—before He got it uttered. What wounded susceptibility does this disclose, and what exquisite delicacy in His social intercourse with the Twelve, to whom He cannot, without an effort,

subject! 22. the disciples looked one on another of whom he spake—Further intensely particulars are given in the other Gospels. were exceeding sorrowful," (Matthew, 26. They began to enquire among themselves them it was that should do this thing." 23.) (3.) "They began to say unto Him one to I, and another; Is it I?" Generous, simple they abhorred the thought, but, instead of on others, each was only anxious to purge and know if he could be the wretch. Their at once to Jesus Himself, as knowing doubts as to do it, was the best, as it certainly was spontaneous and artless evidence of their in- (4.) Jesus, apparently while this questioning on, added, "The Son of Man goeth as it is Him, but woe unto that man by whom the n is betrayed! It had been good for that had not been born." (Matthew, 26, 24.) (5.) *ast of all*, "answered and said, *Lord, Is it I?*" feeling that when all were saying this, if he see, that of itself would draw suspicion upon prevent this the question is wrung out of erhaps, amidst the stir and excitement at a half-suppressed tone—as we are inclined answer also was—"Thou hast said." (Mat- 28. it is evident that till the moment when he was not openly discovered. 23-26. there r on Jesus' bosom one of his disciples, whom —Thus modestly does our evangelist denote reclining next to Jesus at the table. Peter him to ask who it should be of whom he spake probably at the corresponding place on the of Jesus. He then lying—rather 'leaning esus' bosom. saith—in a *whisper*, "Lord, Jesus answered—also *inaudibly*, the answer nunicated to Peter perhaps from behind. n I shall give a sop when I have dipped it—a e bread soaked in the wine or the sauce of ne of the ancient ways of testifying peculiar v. 18, "he that eateth bread with me." And d dipped, he gave it to Judas, &c.—Thus the fas' treachery was an affecting expression, st, of the Saviour's wounded love! 27-30. p Satan entered into him—Very solemn are f hints of the successive steps by which bed the climax of his guilt. "The devil had it into his heart to betray his Lord." Yet all what struggles he went through ere he mself to carry that suggestion into effect? this, however, his compunctions were not at ith the thirty pieces of silver already in his he seems still to have quailed—and can we When Jesus stooped to wash his feet, it may struggle was reaching its crisis. But that e Psalm, about "one that ate of his bread lift up his heel against Him," probably all the dread scale, and the still more expli- cement, that one of those sitting with Him is should betray Him, would hasten the

showing how carefully Jesus had kept the secret, and Judas his hypocrisy, to the last. He then, having received the sop, went immediately out—severing himself forever from that holy society with which he never had any spiritual sympathy. and it was night—but far blacker night in the soul of Judas than in the sky over his head.

31-35. DISCOURSE AFTER THE TRAITOR'S DEPARTURE—PETER'S SELF-CONFIDENCE—HIS FALL PREDICTED. 31. When he was gone out, Jesus said, Now is the Son of Man glorified—These remarkable words plainly imply that up to this moment our Lord had spoken under a painful restraint, the presence of a traitor within the little circle of His holiest fellowship on earth preventing the free and full outpouring of His heart; as is evident, indeed, from those oft-recurring clauses, "Ye are not all clean." "I speak not of you all" &c. "Now" the restraint is removed, and the embankment which kept in the mighty volume of living waters having broken down, they burst forth in a torrent which only ceases on His leaving the supper-room and entering on the next stage of His great work—the scene in the Garden. But with what words is the silence first broken on the departure of Judas? By no reflections on the traitor, and, what is still more wonderful, by no reference to the dread character of His own approaching sufferings. He does not even name them, save by announcing, as with a burst of triumph, that the hour of His glory has arrived! And what is very remarkable, in five brief clauses He repeats this word "glorify" *five times*, as if to His view a coronation of glories played at that moment about the Cross. (See on ch. 12, 23.) God is glorified in him—the glory of Each reaching its zenith in the Death of the Cross! If God be glorified in Him, God shall also—in return and reward of this highest of all services ever rendered to Him, or capable of being rendered, glorify him in Himself, and straightway glorify Him—referring now to the Resurrection and Exaltation of Christ after this service was over, including all the honour and glory then put upon Him, and that will for ever encircle Him as Head of the new creation. 33-35. Little children—From the height of His own glory He now descends, with sweet pity, to His "little children," *all now His own*. This term of endearment, now here else used in the Gospels, and once only employed by Paul (Galatians, 4, 19.), is appropriated by the beloved disciple himself, who no fewer than seven times employs it in his first Epistle. ye shall seek me—feel the want of Me. as I said to the Jews—ch. 7, 34; 8, 21. But, O, in what a different sense! a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another, &c.—This was the *new* feature of it. Christ's love to His people in giving His life a ransom for them was altogether new, and consequently as a Model and Standard for their's to one another. It is not, however, something transcending the great moral law, which is "the *old* commandment" (1 John, 2, 7, and see on Mark, 12, 28-33.), but that law in a *new and peculiar form*. Hence it is said to be both *new and old* (1 John, 2, 7, 8.). by this shall

death Christ referred to as what would sever Him from them, but is not staggered at following Him thither. Jesus answered, *Wilt thou lay down thy life for my sake?*—In this repetition of Peter's words there is deep though affectionate irony, and this Peter himself would feel for many a day after his recovery, as he retraced the painful particulars. Verily... The cook, &c.—See on Luke 22, 21-24.

CHAPTER XIV.

VER. 1-21. DISCOURSE AT THE TABLE AFTER SUPPER.—We now come to that portion of the evangelical history which we may with propriety call its *Holy of Holies*. Our Evangelist, like a consecrated priest, alone opens up to us the view into this sacred season. It is the record of the last moments spent by the Lord in the midst of His disciples before His passion, when words full of heavenly thought flowed from His sacred lips. All that His heart, glowing with love, had still to say to His friends, was compressed into this short season. At first (from ch. 12, 21.) the intercourse took the form of conversation; sitting at table, they talked familiarly together. But when (14, 21.) the repast was finished, the language of Christ assumed a loftier strain; the disciples, assembled around their Master, listened to the words of life, and seldom spoke a word (only ch. 14, 17, 22). At length, in the Redeemer's sublime intercessory prayer, His full soul was poured forth in express petitions to His heavenly Father on behalf of those who were His own. It is a peculiarity of these last chapters, that they treat almost exclusively of the most profound relations—as that of the Son to the Father, and of both to the Spirit, that of Christ to the Church, of the Church to the world, and so forth. Moreover, a considerable portion of these sublime communications surpassed the point of view to which the disciples had at that time attained; hence the Redeemer frequently repeats the same sentiments in order to impress them more deeply upon their minds, and, because of what they still did not understand, points them to the Holy Spirit, who would remind them of all His sayings, and lead them into all truth (14, 26.). [OLMHAUSEN.] 1. Let not your heart be troubled, &c.—What myriads of souls have not these opening words cheered, in deepest gloom, since first they were uttered! ye believe in God—absolutely, believe also in me—*q. d.*, 'Have the same trust in Me.' What less, and what else, can these words mean! And if so, what a demand to make by one sitting familiarly with them at the supper table! cf. the saying, ch. 5, 17, for which the Jews took up stones to stone Him, as "making himself equal with God" (v. 18.). But it is no *transfer of our trust from its proper Object*; it is but the *concentration of our trust in the Unseen and Impalpable One upon His Own Incarnate Son*, by which that trust, instead of the distant, unsteady and too often cold and scarce real thing it otherwise is, acquires a conscious reality, warmth, and power, which makes all things new. *This is Christianity in brief*. 2, 3. in my Father's house are many mansions—and so room for all, and a place for each. If not I would have told you—*q. d.*, 'I would tell you so at once, I would not deceive you.' I go to prepare a place for you—to obtain for you a right to be there, and to possess your "place." I will come again and receive you unto myself—*strictly*, at His Personal appearing; but in a secondary and comforting sense, to each individually. Mark again the claim made:—to come again to receive His people "to Himself, that where He is there they may be also." *He thinks it ought to be enough to be assured that they shall be where He is and in His keeping*. 4-7. whether I go ye know... Thomas saith, Lord, we know not whether thou goest. Jesus saith, I am the way, &c.—By saying this, He meant rather to draw out their enquiries and reply to them. Christ is "THE WAY" to the Father—"no man cometh unto the Father but by Me;" He is "ZAN LAUZAN" of all we find in the Father when

we get to Him, "For in Him dwelleth all the fulness of the Godhead bodily." (Colossians 2, 8.), and He is all "THE LIFE" that shall ever flow to us and bless us from the Godhead thus approached and thus manifested in Him—"this is the true God and eternal life." (1 John 4, 20.) from henceforth—now, or from this time, understand. 8-12. The substance of this passage is that the Son is the ordained and perfect manifestation of the Father, that His own word for this ought to His disciples to be enough; that if any doubt remained His works ought to remove them, (see on ch. 10, 37, 38,) but yet that these works of His were designed mainly to subvert weak faith, and would be repeated, may succeed by His disciples, in virtue of the power He would confer on them after His departure. He mentions the apostles wrought, though wholly in His name and by His power; and the "greater" works—not in degree but in kind—were the conversion of thousands in a day, by His Spirit accompanying them. 12, 14. whether ever ye ask in my name—as Mediator, that will I do—as Head and Lord of the Kingdom of God. This comprehensive promise is emphatically repeated in v. 14, 15-17. If ye love me, keep my commandments. And I will pray the Father, &c.—This connection seems designed to teach that the proper temple for the individual Spirit of Jesus is a heart filled with that love to Him which lives actively for Him, and so this was the *fitting* preparation for the promised gift. He shall give you another Comforter—a word used only by John; in his Gospel with reference to the Holy Spirit, in his First Epistle (2, 1.), with reference to Christ Himself. Its proper sense is an "advocate," "patron," "helper." In this sense it is plainly meant of Christ, (1 John, 2, 1.) and in this sense it comprehends all the comfort as well as aid of the Spirit's work. The Spirit is here presented as One who would supply Christ's own place in His absence. That He may abide with you for ever—now go away, as Jesus was going to do in the body, whom the world cannot receive, &c.—See 1 Corinthians 2, 14. He dwelleth with you, and shall be in you.—Though the proper fulness of both these was yet future, our Lord, by using both the present and the future, seems plainly to say that they already had the germ of this great blessing. 18-20. I will leave you comforted—in bereaved and desolate condition—or (as *Mey.*) "orphans." I will come to you—"I come" or "am coming" to you, i. e., plainly by the Spirit, since it was to make His departure to be no bereavement, world with "me" holdeth me no more, but ye see ('behold') me—His bodily presence, being all the sight of Him which "the world" ever had, or was capable of, it "behold Him no more" after His departure to the Father; but by the coming of the Spirit, the presence of Christ was not only continued to His spiritually enlightened disciples, but rendered far more efficacious and blessed than His bodily presence had been before the Spirit's coming, because I live—not 'shall live,' only when raised from the dead; for it is His unextinguishable, divine life of which He speaks, in view of which His death and resurrection were but as shadows passing over the sun-gleams disc. cf. Luke, 24, 5; Revelation, 1, 18, "the Living One." And this grand saying Jesus uttered with death immediately in view. What a brightness does this throw over the next clause, "Ye shall live also!" "Knewest thou not," said Luther to the King of terrors, "that thou didst devour the Lord Christ, but wert charged to give Him back, and wert devoured of Him! So thou must leave me undevoured because I abide in Him, and live and suffer for His name's sake. Men may hunt me out of the world—that I care not for—but I shall sit on that account abide in death, I shall live with my Lord Christ, since I know and believe that He dwelleth" [quoted in STRONG.] At that day—of the Spirit's coming. Ye shall know that; I am in my Father, ye in me, I in you—See on ch. 17, 22, 23, 21-24. He that hath my

proper question, founded on v. 19, though peak against it as *Jewish*. we will come abode with him— Astonishing statement! a "coming" He refers to the revelation of the Father to the soul, which does not take spirit comes into the heart, teaching it to ather. [OLSHAUSEN.] The "abode" nament, eternal stay! (cf. Leviticus 26. 11, 26. 27; 2 Corinthians 6. 16; and *contrast* 8.) 25, 26. He shall teach you all things, remembrance, whatsoever I have said unto you v. 16, 17. As the Son came in the so the Father shall send the Spirit "in us Jesus, &c., with like divine power and reproduce in their souls what Christ bringing to living consciousness what lay in gems in their minds." [OLSHAUSEN.] is *credibility* and *ultimate divine authority*. HISTORY. The whole of what is THE SPIRIT is decisive of His divine per- who can regard all the *personal* expres- to the Spirit in these three chapters, "reminding," "testifying," "coming," "guiding," "speaking," "hearing," "taking," as being no other than a figure, deserves not to be recognized as interpreter of intelligible words, much tion of Holy Scripture. [STRIM.] 27. ith you, my peace I give unto you—If the verses sounded like a note of preparation a discourse to a close, this would sound l. But O how different from ordinary parting word, but of richest import, the ence" of a parting friend sublimed and As "the Prince of Peace" (Isaiah, 9. 6.) into flesh, carried it about in His Own peace"), died to make it ours, left it as His disciples upon earth, implants and y His Spirit in their hearts. Many a legat is never "given" to the legatee, many that never reaches its proper object. But recutor of His own Testament; the peace he "gives": Thus all is secure. not as th—in contrast with the world. He gives *temporally, eternally*. 28, 29. If ye loved voice, because I said, I go unto the Father, is greater than I—These words, which cians perpetually quote as triumphant at the proper divinity of Christ, really ible sense on their principles. Were his death-bed, beholding his friends in spect of losing him, to say, 'Ye ought han weep for me, and would if ye really speech would be quite natural. But if ask him, why joy at his departure was than sorrow, would they not start back ment, if not horror, were he to reply, *Father is greater than I?*" Does not this b from Christ's lips, then, *presuppose* such

—See on ch. 12. 31. cometh—with hostile intent, for a last grand attack, having failed in his first formidable assault, Luke 4, from which he "departed (only) for a season," (v. 13.). And hath nothing in me—*nothing of His own—nothing to fasten on*. Glorious saying! The truth of it is, that which makes the Person and Work of Christ the life of the world. (Hebrews 9. 14; 1 John 3. 5; 2 Corinthians 5. 21.) But that the world may know that I love the Father, &c.—The sense must be completed thus: 'But to the Prince of the world, though he has nothing in me, I shall yield myself up even unto death, that the world may know that I love and obey the Father, whose commandment it is that I give my life a ransom for many.' Arise, let us go hence—Did they then, at this stage of the discourse, leave the supper-room, as some able interpreters conclude? If so, we think our evangelist would have mentioned it; see ch. 18. 1, which seems clearly to intimate that they then only left the upper-room. But what do the words mean if not this? We think it the dictate of the saying of earlier date, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!"—a spontaneous and irrepressible expression of the deep eagerness of His spirit to get into the conflict, and that if, as is likely, it was responded to somewhat too literally by the guests who hung on His lips, in the way of a movement to depart, a wave of His hand would be enough to show that He had yet more to say ere they broke up; and that disciple, whose pen was dipt in a love to his Master which made their movements of small consequence save when essential to the illustration of His words, would record this little outburst of the Lamb hastening to the slaughter, in the very midst of His lofty discourse; while the effect of it, if any, upon His hearers, as of no consequence, would naturally enough be passed over.

CHAPTER XV.

VER. 1-27. DISCOURSE AT THE SUPPER-TABLE CONTINUED.—1-8. *The spiritual oneness of Christ and His people, and His relation to them as the Source of all their spiritual life and fruitfulness*, are here beautifully set forth by a figure familiar to Jewish ears. (Isaiah, 5. 1, &c.) I am the true VINE—of Whom the vine of nature is but a shadow. my Father the husbandman—the great Proprietor of the Vineyard, the Lord of the Spiritual kingdom. (It is surely unnecessary to point out the claim to *supreme divinity* involved in this.) every branch in me that beareth not fruit . . . every branch that beareth fruit—As in a fruit-tree, some branches may be *fruitful*, others quite *barren*, according as there is a *vital connexion* between the branch and the stock, or *no vital connexion*; so the disciples of Christ may be *spiritually fruitful* or the reverse, according as they are *vitality* and *spiritually connected* with Christ, or but *externally* and *mechanically attached* to Him. The fruitless He "taketh away" (see on v. 6.); the fruitful He "purgeth" ("cleanseth," "pruneth")—*stripping it, as the husbandman does, of what is rank and luxuriant* (Mark, 4. 19.), "that it may bring forth more fruit;" a

process often painful, but no less needful and beneficial than in the natural husbandry. Now—rather, 'Already,' ye are clean through ('by reason of') the word I have spoken to you—already in a purified, fruitful condition, in consequence of the long action upon them of that searching "word" which was "as a refiner's fire." (Malachi, 3. 2. 3.) abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, &c.—As all spiritual fruitfulness had been ascribed to the mutual *inhabitation*, and living, active, *interpenetration* (so to speak) of Christ and His disciples, so here the keeping up of this vital connexion is made essential to continued fruitfulness, without me—'apart,' or 'vitality disconnected from me,' ye can do nothing—spiritually, acceptably. If a man abide not in me, he is cast forth as a branch...withered...cast into the fire...burned—The one proper use of the vine is to bear fruit; falling this, it is good for one other thing—*fuel*. (See Ezekiel, 15. 1-5.) How awfully striking the figure, in this view of it! If ye abide in me, and my words in you—Mark the change from the inhabitation of *Himself* to that of His words, paving the way for the subsequent exhortations (v. 6, 10.), ask what ye will, and it shall be done unto you—because this indwelling of His words in them would secure the harmony of their askings with the Divine will, glorified that ye bear much fruit—not only from His delight in it for its own sake, but as from 'the juices of the Living Vine,' so shall ye be my disciples—*evidence* your discipleship. 9-11. continue ye in my love—not, 'Continue to love me,' but, 'Continue in the possession and enjoyment of My love to you,' as is evident from the next words. If ye keep my commandments, ye shall abide in my love—the obedient spirit of true discipleship cherishing and attracting the continu-

in the same sense ch. 2. 17; Acts, 1. 10; 15. 3. 26, 27.—See on ch. 14. 16, 17. witness—rather, 'are witnesses;' with to their *future* witness-bearing, but phasis upon their *present* ample acquiring their qualifications for it as much as they had been "with Him." (See on Luke, 1. 2.)

CHAPTER XVI.

Ver. 1-33. DISCOURSE AT THE SUPPER. 1-5. These things have I spoken to you, that ye should not be offended, &c.—both the *encouragements* just given, they of the synagogues—(ch. 9. 22; 12. 42.) that whosoever killeth you will think that they are doing a service to God.' (So Saul of Tarsus, 1. 13, 14; Philemon, 3. 6.) these things ('from') the beginning—He had said (L. 6. 22.), but not quite as in v. 2. you. But now I go my way to him that sent me. While He was with them, the world was affected chiefly against Himself; but He brought it down upon them as His reproof, none of you asketh me, Whither goest thou? done so in a sort, ch. 13. 36; 14. 5 more intelligent and eager inquiry of the disciples. 7. But because I have said these things to you, your heart—Sorrow had too much power over you, He would rouse their energies. It is that I go away—

My Saviour, can it ever be,

That I should gain by losing

Yes, for if I go not away, the Comforter

(iniquities. (Isaiah, 53. 11.) Thus the Spirit, use, is seen convincing men that there is in feet relief under the sense of sin of which were convinced them; and so far from mourning His absence from us, as an irreparable loss, as glory in it, as the evidence of His perfect on our behalf, exclaiming with one who said this point, "Who shall lay anything to the God's elect? It is God that justifieth: Who condemneth? It is Christ that died; *yea, at is risen again, who is even at the right hand,*" &c. (Romans, 8. 33, 34.) of judgment, the prince of this world is judged—By supposing *cast out* judgment is here meant, the point of this *cast out* by good interpreters, quite missed. The "The prince of this world is judged," means, reasonable doubt, the same as that in ch. 12. shall the prince of this world be *cast out*;" mean that his dominion over men, or his enslave and so to ruin them, is destroyed, of Christ "judged" or judicially overthrew he was thereupon "cast out" or expelled usurped dominion. (Hebrews, 2. 14; 1 John, 3. 15.) Thus, then, the Spirit shall bring men's conscience (1.) the sense of sin, con- in the rejection of Him who came to "take sin of the world;" (2.) the sense of perfect *righteousness* of the Father's Servant, now on the earth that spurned Him to that *off* from everlasting He had dwelt; and (3.) *off* of emancipation from the fetters of Satan, *gent* brings to men liberty to be holy, and ation out of servants of the devil into sons ters of the Lord Almighty. To one class of ever, all this will carry *conviction* only; they come to Christ"—revealed though He be to be life-giving One—that they may have life. *ing* voluntarily under the dominion of the this world, are *judged in his judgment*, the summation of which will be at the great day. or class, however, this blessed teaching will her issue—translating them out of the king- riness into the Kingdom of God's dear Son. *me* he, the Spirit of truth, is come . . . he shall of himself—*i.e.*, from Himself, but, like Christ "what He hears," what is given Him to com- he will show you things to come—referring to those revelations which, in the Epistles but most fully in the Apocalypse, open up the Future of the Kingdom of God, whose s the everlasting hills. He shall glorify me; I receive of mine and show it unto you—Thus design of the Spirit's office is to glorify Christ His own Person, for this was done by the *men* He exalted Him to his own right hand— view and estimation of men. For this He was to "receive of Christ—all the truth s Christ—"and show it unto them," or make discern it in its own light. The subjective of the Spirit's teaching—the discovery to the use of what is Christ *outwardly*—is here very pressed; and, at the same time, the vanity for revelations of the Spirit which shall *ing* beyond throwing light in the soul upon at Himself is, and taught, and did upon earth. that the Father hath are mine—a plainer ex- than this of *absolute community* with the all things, cannot be conceived, though the *us* here have reference to the things of the of Grace, which the Spirit was to receive *ight* show it to us. We have here a wonderful into the *inner relations* of the Godhead. 16-22. *hile*, and ye shall not see me, and again a little ye shall see me, because I go to the Father—The *no would* at their "not seeing him" seems to

show that His removal from them by death was what He meant; and in that case, their 'joy at again seeing Him' points to their transport at His re-appearance amongst them on His resurrection, when they could no longer doubt his identity. At the same time the sorrow of the widowed Church in the absence of her Lord in the heavens, and her transport at His personal return, are certainly here expressed. 24-25. At that day—of the dispensation of the Spirit, as ch. 14. 20. ye shall ask (enquire of) me nothing—by reason of the fulness of the Spirit's teaching. (ch. 14. 20; 16. 13; and cf. 1 John, 2. 27.) hitherto have ye asked nothing in my name—for prayer in the name of Christ, and prayer to Christ, presuppose His glorification. [OLSHAUSEN.] ask—when I am gone, "in my name," in proverbs—in obscure language, opposed to "showing plainly"—*i.e.*, by the Spirit's teaching. I say not, I will pray the Father for you—as if He were not of Himself disposed to aid you: Christ does pray the Father for his people, but not for the purpose of inclining an *unwilling* ear. for the Father himself loveth you, because ye have loved me—This love of theirs is that which is called forth by God's eternal love in the gift of his Son mirrored in the hearts of those who believe, and resting on His dear Son. I came forth from the Father, &c.—*q.d.*, 'And ye are right, for I have indeed so come forth, and shall soon return whence I came.' This echo of the truth, alluded to in the preceding verse, seems like *thinking aloud*, as if it were grateful to His own spirit on such a subject and at such an hour. 29, 30. His disciples said, Now speakest thou plainly, and speakest no proverb, &c.—hardly more so than before; the time for perfect plainness was yet to come; but having caught a glimpse of His meaning it was nothing more; they eagerly express their satisfaction, as if glad to make anything of His words. How touchingly does this show both the simplicity of their hearts and the infantile character of their faith! 31-33. Jesus answered, Do ye now believe—*q.d.*, 'It is well ye do, for it is soon to be tested, and in a way ye little expect.' the hour cometh, ye, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone—A deep and awful sense of *wrong* experienced is certainly expressed here, but how lovingly! That He was not to be utterly deserted, that there was One who would not forsake Him, was to Him matter of ineffable support and consolation; but that He should be without all *human* countenance and cheer, who as Man was exquisitely sensitive to the law of sympathy, would fill themselves with as much *shame*, when they afterwards recurred to it, as the Redeemer's heart in his hour of need with pungent sorrow. "I looked for some to take pity, but there was none; and for comforters, but I found none." (Psalm 69. 30.) because the Father is with me—how near, and with what sustaining power, who can express? These things I have spoken unto you—not the immediately preceding words, but this whole discourse, of which these were the very last words, and which He thus winds up. that in me ye might have peace—in the sublime sense before explained. (See on ch. 14. 27.) In the world ye shall have tribulation—specially arising from its deadly opposition to those who "are not of the world, but chosen out of the world." So that the "peace" promised was far from an untruffed one. I have overcome the world—not only before you, but for you, that ye may be able to do the same. (1 John, 5. 4, 5.)

CHAPTER XVII.

Ver. 1-26. THE INTERCESSORY PRAYER.—See on ch. 14. 1. Had this prayer not been recorded, what reverential reader would not have exclaimed, O to have been within hearing of such a prayer as that must have been, which wound up the whole of His past ministry and formed the point of transition to the dark scenes which immediately followed! But here it is, and with such signature of the Lips that uttered it that we seem

rather to hear it from Himself than read it from the pen of His faithful reporter. 1-3. These words spake Jesus, and lifted up his eyes—'John very seldom depicts the gestures or looks of our Lord, as here. But this was an occasion of which the impression was indelible, and the upward look could not be passed over. [ALFORD.] Father, the hour is come—See on ch. 13. 31, 32. glorify thy Son—Put honour upon thy Son, by countenancing, sustaining, and carrying Him through that "hour," given ('gavest') him power over all flesh—See on Matthew, 11. 27; 28. 18-20. give eternal life to as many as, &c.—*lit.*, 'to all that which thou hast given him.' (See on ch. 6. 37-40.) This is that life eternal, that they might (may) know, &c.—This life eternal, then, is not mere conscious and unending existence, but a life of acquaintance with God in Christ. (Job, 22. 21.) thee, the only true God—the sole personal living God; in glorious contrast equally with heathen *polytheism*, philosophic *naturalism*, and mystic *pantheism*, and Jesus Christ whom thou hast sent—This is the only place where our Lord gives himself this compound name, afterwards so current in apostolic preaching and writing. Here the terms are used in their strict signification—"JESUS," because He "saves his people from their sins"; "CHRIST," as *anointed* with the measureless fulness of the Holy Ghost for the exercise of His saving offices (see on Matthew 1. 16.); "WHOM THOU HAST SENT," in the plenitude of Divine Authority and Power, to save. The very juxtaposition here of *Jesus Christ* with the *Father* is a proof, by implication, of our Lord's Godhead. The knowledge of *God and a creature* could not be eternal life, and such an association of the one with the other would be inconceivable. [ALFORD.] 4. 5. I have glorified thee on the earth—rather, 'I glorified' for the thing is conceived as now past. I have finished, 'I finished,' the work which thou gavest me to do—It is very important to preserve in the translation the *past* tense, used in the original, otherwise it might be thought that the work already "finished" was only what He had done *before uttering that prayer*; whereas it will be observed that our Lord speaks throughout as already beyond this present scene (v. 12, &c.), and so must be supposed to include in His "finished work" the "decease which He was to accomplish at Jerusalem." And now—in return, glorify thou me—The "I thee" and "Thou me" are so placed in the original, each beside its fellow, as to show that a PERFECT RECIPROCALITY OF SERVICES of the Son to the Father first, and then of the Father to the Son in return, is what our Lord means here to express. with the glory which I had with thee before the world was—when "in the beginning the Word was with God" (ch. 1. 1.), "the only-begotten Son in the bosom of the Father" (ch. 1. 18.). With this pre-existent glory, which He veiled on earth, He asks to be reinstated, the design of the veiling being accomplished—not, however, simply as before, but now in *our nature*. 6-8. From praying for Himself He now comes to pray for His disciples. I have manifested ('I manifested') thy name—His whole character towards mankind. to the men thou gavest me out of the world.—See on ch. 6. 37-40. they have known surely that I came out from thee—See on ch. 16. 30, 31. 9-14. I pray for them—not as individuals merely, but as representatives of all such in every succeeding age (see on v. 20.). not for the world—for they had been given Him "out of the world" (v. 6.), and had been already transformed into the very *opposite* of it. The things sought for them, indeed, are applicable only to such. all mine are thine, and thine are mine—*lit.*, 'All my things are thine and thy things are mine.' (On this use of the *newer* gender, see on ch. 6. 37-40.) Absolute COMMUNITY OF PROPERTY between the Father and the Son is here expressed as nakedly as words can do it. (See *on v. 8.*) I am no more in the world (see on v. 4.), but *these are in the world*—*q. d.*, Though My struggles are at

an end, theirs are not; though I have gotten beyond the scene of strife, I cannot sever myself in spirit from them, left behind and only just entering on their great conflict.' Holy Father—an expression He nowhere else uses. "Father" is His wonted appellation, but "holy" is here prefixed, because His appeal was to that perfection of the Father's nature, to "keep" or preserve them from being tainted by the unholy atmosphere of "the world" they were still in. keep through thine own name—rather, 'in thy name'; in the exercise of that gracious and holy character for which He was known. that they may be one—See on v. 21. I kept (guarded) them in thy name—acting as thy representative on earth. none of them lost, but the son of perdition—'It is not implied here that the son of perdition was one of those whom the Father had given to the Son, but rather the contrary, ch. 12. 18. [w. & w.] It is just as in L. 4. 28, 27, where we are not to suppose that the woman of *Sarepta* in *Sidon* was one of the widows of *Israel*, nor Naaman the *Syrian* one of the lepers in *Israel*, though the language—the same as here—might seem to express that. son of perdition—doomed to it. (2 Thessalonians 2. 3; Mark 14. 21.) I speak in the world, that they might have my joy fulfilled in themselves—*q. d.*, 'Such a strain befits rather the upper sanctuary than the scene of conflict; but I speak so "in the world," that My joy, the joy I experience in knowing that such intercessions are to be made for them by their absent Lord, may be tasted by those who now hear them, and by all who shall hereafter read the record of them. 15-19. I pray not that thou shouldst take them out of the world—for that, though it would secure their own safety, would leave the world unblest by their testimony, but keep them from the evil—all evil in and of the world. They are not of the world, even as I am not of the world.—See on ch. 15. 18, 19. This is reiterated here, to pave the way for the prayer which follows. Sanctify them—As the former prayer, "Keep them," was *negative*, asking *protection* for them from the poisonous element which surrounded and pressed upon their renewed nature, so this prayer, "Sanctify them," is *positive*, asking the *advancement and completion* of their begun sanctification. through ('in') thy truth—God's revealed truth, as the medium or element of sanctification; a statement this of immense importance. thy word is truth—cf. ch. 15. 3; Colossians, 1. 6; Ephesians, 1. 13. As thou hast sent ('sentest') me into the world, even so have I also sent ('sent I also') them into the world—As their mission was to carry into effect the purposes of their Master's mission, so our Lord speaks of the *authority* in both cases as *co-ordinate*. and for their sakes I sanctify (consecrate) myself, that they also might ('may') be sanctified (consecrated)—The only difference between the application of the same term to Christ and the disciples is, as applied to Christ, that it means *only* to 'consecrate'; whereas, in application to the disciples, it means to 'consecrate' with the *additional* idea of previous sanctification, since nothing but what is holy can be presented as an offering. The whole self-sacrificing work of the disciples appears here as a mere *result* of the offering of Christ. [OLSHAUSEN.] through ('in') the truth—Though the article is wanting in the original here, we are not to translate, as in the margin, 'truly sanctified,' for the reference seems plainly to be to "the truth" mentioned v. 17. (see there). 20-23. Neither pray I for these alone—This very important explanation, uttered in condescension to the hearers and readers of this prayer in all time, is meant not merely of what follows, but of the whole prayer. them also which shall believe—The majority of the best MSS. read 'which believe,' all future time being viewed as *present*, while the present is viewed as *past* and gone. that they all may be one, as thou, Father, in me, and I in thee, that they may be one in us—The *indwelling Spirit of the Father and the*

mechanical unity of ecclesiastical machinery. it may, and to a large extent does exist, in Western and Eastern Churches, with little of Christ, yea much, much with which the Christ cannot dwell, so instead of convincing beyond its own pale of the divinity of the generates infidelity to a large extent within som. But the Spirit of Christ, illuminating, and reigning in the hearts of the genuine of Christ, drawing them to each other as of one family, and prompting them to loving on for the good of the world—this is what, silently glowing and extended, shall force upon the world that Christianity is divine. —the more that differences among Christians —the more they can agree even in minor mat- impression upon the world may be expected ser. But it is not dependent upon this; for loving oneness in Christ is sometimes more y seen even amidst and in spite of minor s, than where no such differences exist to try sh of their deeper unity. Yet till this living od in Christ shall show itself strong enough (the sectarianism, self-ness, carnality, and at eat out the heart of Christianity in all the ctions of it, in vain shall we expect the world raved by it. It is when "the Spirit shall be son us from on high," as a Spirit of truth and upon all parts of the Christian territory litig down differences and heart-burnings, astonishment and shame at past unfruitful- ing forth longings of catholic affection, and over a world lying in wickedness, embody- selves in palpable forms and active measures s that we may expect the effect here announc- produced, and then it will be irresistible. *of Christians ponder these things? "should not mind be in them which was also in Christ out this matter? should not His prayer be and the glory which thou gavest ('hast given') s given thee, that they may be one, even as we the last clause shows the meaning of the first, the future glory of the heavenly state, but the that present unity just before spoken of; the s before, of the indwelling Spirit of Christ; the an accepted state, of a holy character, of every s in them, and thou in me, that they may be made one.—See on e. xi. 24-26. Father, I will.—The of this style of speaking is quite transparent. criticism will be allowed to fritter it away at superficial or perverted readers. be with I am.—See on ch. 14. 3. that they may behold which thou hast given me.—See on e. 5. Christ as glory enough for us to be admitted to see for ever upon His glory! This is 'the beatific at it shall be no mere vision, for 'we shall be because we shall see him as he is," 1 John 3. Righteous Father, the world hath not known thee see not'), but I have known ('knew') thee, have known ('knew') that thou hast sent ('sent.—As before He said "Holy Father," when the display of that perfection on His disciples so here He styles him "Righteous Father,"*

('lovedst') me may be in them, and I in them — This eternal love of the Father, resting first on Christ, is by His Spirit imparted to and takes up its permanent abode in all that believe in Him; and "He abiding in them and they in Him" (ch. 15. 5.) they are "one Spirit." "With this lofty thought the Redeemer closes His prayer for His disciples, and in them for His Church through all ages. He has compressed into the last moments given Him for conversation with His own the most sublime and glorious sentiments ever uttered by mortal lips. But hardly has the sound of the last word died away, when He passes with the disciples over the brook Kedron to Gethsemane—and the bitter conflict draws on. The seed of the new world must be sown in Death, that thence Life may spring up. [OLSHAUSEN.]

CHAPTER XVIII.

VER. 1-13. BETRAYAL AND APPREHENSION OF JESUS. 1-3. Over the brook Kedron—a deep, dark ravine, to the North-East of Jerusalem, through which flowed this small 'storm-brook' or 'winter-torrent,' and which in summer is dried up, where was a garden—at the foot of the mount of Olives, "called Gethsemane" ('olive-press'), Matthew 26. 30, 36. Judas knew the place, for Jesus ofttimes (see ch. 8. 1; Luke 21. 37) resorted thither with his disciples.—The baseness of this abuse of knowledge in Judas, derived from admission to the closest privacies of his Master, is most touchingly conveyed here, though nothing beyond bare narrative is expressed. Jesus, however, knowing that in this spot Judas would expect to find Him, instead of avoiding it, hies Him thither, as a Lamb to the slaughter, "No man taketh my life from me, but I lay it down of myself." (ch. 10. 18.) Besides, the scene which was to fill up the little breathing time, the awful interval, between the Supper and the Apprehension—like the "silence in heaven for about the space of half-an-hour" between the breaking of the Apocalyptic Seals and the peal of the Trumpets of war (Revelation 8. 1.)—the AGONY—would have been too terrible for the upper-room; nor would He cloud the delightful associations of the last Passover and the first Supper by pouring out the anguish of His soul there. The garden, however, with its amplitude, its shady olives, its endeared associations, would be congenial to his heart. Here He had room enough to retire—first, from eight of them, and then from the more favoured three; and here, when that mysterious scene was over, the stillness would only be broken by the tread of the traitor. Judas then—"He that was called Judas, one of the twelve," says Luke, in language which brands him with peculiar infamy, as in the sacred circle while in no sense of it, the band of men—"the detachment of the Roman cohort, on duty at the festival, for the purpose of maintaining order." [WEBSTER & WILKINSON.] officers from the chief priests and Pharisees.—Captains of the Temple and armed Levites, lanterns and torches—It was full moon, but in case He should have secreted Himself somewhere in the dark ravine, they bring the means of exploring its hiding-places—little knowing whom they had to do with. "Now he that betrayed Him had given them a sign, saying, Whomsoever I shall kiss, that same is He, hold Him fast." (Matthew 26. 48.) The cold-bloodedness

of this speech was only exceeded by the deed itself. "And Judas went before them, Luke 22. 47; and forthwith he came to Jesus, and said, Hall, Master, and kissed Him." (Matthew 26. 49. cf. Exodus 4. 27; 15. 7; Luke 7. 45.) The impudence of this atrocious deed shows how thoroughly he had by this time mastered all his scruples. If the dialogue between our Lord and His captors was *before* this, as some interpreters think it was, the kiss of Judas was purely gratuitous, and probably to make good his right to the money; our Lord having presented Himself unexpectedly before them, and rendered it unnecessary for any one to point Him out. But a comparison of the narratives seems to show that our Lord's "coming forth" to the band was *subsequent* to the interview of Judas. "And Jesus said unto him, Friend"—not the endearing term "friend" in ch. 15. 15, but "companion," a word used on occasions of remonstrance or rebuke (as Matthew 20. 13; 22. 12. —"Wherefore art thou come? (Matthew 26. 50). Betrayest thou the Son of Man with a kiss"—imprinting upon the foulest act the mark of tenderest affection! What *wounded feeling* does this express! Of this Jesus showed Himself on various occasions keenly susceptible—as all generous and beautiful natures do. 4-9. Jesus, knowing all things that should come, were coming, upon Him, went forth—from the shade of the trees, probably, into open view, indicating His sublime preparedness to meet His captors. Whom seek ye?—Partly to prevent a rush of the soldiery upon the disciples (BESSET); and see Mark 14. 51. 52, as showing a tendency to this; but still more as part of that courage and majesty which so overawed them. He would not wait to be *taken*. They answered, Jesus of Nazareth—Just the sort of blunt, straightfor-

side would be exposed to attack. The was evidently aimed vertically at his breast & WILKINSON. Then said Jesus thus far" (Luke 22. 51). Put up thy sword; the cup which my Father hath given me, shall it?—This expresses *both the feelings* which the Lord's breast during the agony in *obedience to the cup* viewed in itself, but of the Father's will, perfect preparedness (See on Luke 22. 39-46). Matthew adds to Peter the following:—"For all they sword shall perish by the sword." M. "Those who take the sword must run at human warfare; but mine is a warfare of love, as they are not carnal, are attended hazards, but carry certain victory. "I that I cannot now—even after things have so far—" pray to my Father, and He shall give me"—rather, "place at my disposal twelve legions of angels;" with allusion to the one angel who had, in His agony, Him from Heaven strengthening Him" and in the precise number, alluding to the needed the help, Himself and His elect. The full complement of a legion of Romans was six thousand. "But how then shall be fulfilled that thus it must be?" (Matt) He could not suffer, according to the Scripture allowed Himself to be delivered from death. "And He touched his ear and (Luke 22. 51; for "The son of Man came men's lives, but to save them" Luke 9. 55) while they were destroying Him; to save Than the band, took Jesus—but not till

the reason for a fire—the coldness of the night. (MORAN & WELKINSON.) "Peter went in and sat in the servants to see the end" (Matthew 26, 58), and "stood himself at the fire" (Mark 14, 54). These two elements are extremely interesting. His wishing "see the end," or issue of these proceedings, was at led him into the palace, for he evidently feared a worst. But once in, the serpent-coil is drawn closer; a cold night, and why should not he take advantage of the fire as well as others? Besides, in the talk the crowd about the all-engrossing topic, he may keep something which he would like to hear. "And Peter was beneath in the palace" (Mark 14, 69, *below* 20, 69.) says, "sat *without* in the palace," pointing to oriental architecture, and especially in the buildings, as here, the street-door, or heavy fold-gate—through which single persons entered by a *kept* by a porter—opened by a passage or "porch" (Mark 14, 68) into a quadrangular court, here called the *alcove* or *hall*, which was *open above*, and is frequented with flagstones. In the centre of this court "fire" would be kindled in a brazier). At the far end of it, probably, was the chamber in which trial was held, *open to the court and not far from the* (Luke 22, 61), but on a higher level; for Mark the court was "beneath" it. The ascent was, perhaps, by a short flight of steps. This explanation will be the intensely interesting details more intelligible. Then saith the camel that kept the door—"one of the servants of the High Priest," says Mark 14, 66. "When I saw Peter warming himself, she looked upon him and said" (Mark 14, 67). Luke is more graphic (22, 66—" beheld him as he sat by the fire lit. 'the light,' earnestly looked on him 'fixed her gaze upon him'"), said. "His demeanour and timidity, which must be vividly showed themselves, as it so generally happens leading to the recognition of him." (OLSHAUSEN.) "But thou also one of this man's disciples!—i.e., thou well as "that other disciple," whom she knew to one, but did not challenge, perceiving that he was a vile person. He saith, I am not—"He denied her them all, saying, I know not what thou sayest," *know* 20, 70—a common form of point-blank denial; *know* 20, 70—"Peter," not, neither understand I what sayest," Mark 14, 68; "Woman, I know Him not," *the* 22, 67. This was the FIRST DENIAL. "And he set out into the porch (thinking, perhaps, to steal away, and the cock crew," Mark 14, 68. 10-21. The High Priest asked Jesus of His disciples, and of His doctrine probably to entrap Him into some statements which might be used against Him at the trial. From our side's answer it would seem that "His disciples" were devoted to be some secret party. I speak ('have them') openly to the world—See ch. 7, 4. I ever taught the evangelists and in the Temple, whither the Jews came—Court of publicity, though with sublime boldness. In secret have I said ('spoke') nothing at all, nothing of any different nature; all His private communications with the twelve being but explanations and developments of His public teaching—cf. *John* 4: 19; 48, 16. Why askest me ask them which and me... they know what I said—"This seems to imply that He saw the attempt to draw Him into self-implication, and resented it by falling back upon the list of every accused party to have some charge laid against Him by competent witnesses. Struck Jesus in the palms. Answerest the High Priest so—See *Isaiah* 53; and cf. *Acts* 23, 2. If I have spoken—"If I spoke," in reply to the High Priest. If well—He does not say "If not" evil, as if His reply were merely unobjectionable: "Well" seems to challenge more than this due to His remonstrance. (BENGLI.) This shows it. Matthew, 5, 39, is not to be taken to the letter. 57. Now Annas had sent Him bound unto Caiaphas—

that the foregoing interview took place before Caiaphas; ANNAS, declining to meddle with the case, having sent Him to Caiaphas at once. But the words here, literally are, 'Annas sent Him (not 'had sent Him') to Caiaphas—and the "now" being of doubtful authority. Thus read, the verse affords no evidence that He was sent to Caiaphas before the interview just recorded, but implies rather the contrary. We take this interview, then, with some of the ablest interpreters, to be a preliminary and non-official one with ANNAS, at an hour of the night when Caiaphas's Council could not convene; and one that ought not to be confounded with that solemn one recorded by the other Evangelists, when all were assembled and witnesses called. But the building in which both met with Jesus appears to have been the same, the room only being different, and the court, of course, in that case, one. And Simon Peter was standing and warming himself. They said therefore, Art thou not also one of his disciples?—In Matthew, 26, 71, the second charge was made by "another maid, when he was gone out into the porch," who "saw him, and said unto them that were there, This [fellow] was also with Jesus of Nazareth." So also Mark, 14, 69. But in Luke, 22, 65, it is said, "After a little while" (from the time of the first denial, another [maid] saw him, and said, Thou art also of them." Possibly it was thrown at him by more than one: but these circumstantial varieties only confirm the truth of the narrative. He denied it, and said, I am not—in Matthew, 26, 72, "He denied with an oath, I do not know the man." This was the SECOND DENIAL. One of the servants of the High Priest, being his kinsman, whose ear Peter cut off, said, Did not I see thee in the Garden with Him—No doubt his relationship to Malchus drew attention to the man who smote him, and this enabled him to identify Peter. "Sad reprisals! (BENGLI.) The other evangelists make his detection to turn upon his dialect. "After a while" ("about the space of one hour after," Luke, 22, 69,) came unto him they that stood by and said to Peter, "Surely thou also art one of them, for thy speech betrayeth thee," Matthew, 26, 73. ("Thou art a Galilean, and thy speech agreeth thereto," Mark, 14, 70; and so Luke, 22, 69.) The Galilean dialect had a more Syrian cast than that of Judea. If Peter had held his peace, this peculiarity had not been observed; but hoping, probably, to put them off the scent by joining in the fire-side talk, he only thus discovered himself. Peter then denied again—But, if the challenge of Malchus's kinsman was made simultaneously with this on account of his Galilean dialect, it was no simple denial; for Matthew, 26, 74, says, "Then began he to curse and to swear, saying, I know not the man." So Mark, 14, 71. This was the THIRD DENIAL. And immediately ("while he yet spake," Luke, 22, 69.) the cock crew—As Mark is the only evangelist who tells us that our Lord predicted that the cock should crow twice (ch. 14, 30,) so he only mentions that it did crow twice (v. 72.) The other evangelists, who tell us merely that our Lord predicted that "before the cock should crow he would deny Him thrice," (Matthew, 26, 34; Luke, 22, 34; John, 13, 38;) mention only one actual crowing, which was Mark's last. There is something affecting in this evangelist—who, according to the earliest tradition (confirmed by internal evidence), derived his materials so largely from Peter, as to have been styled his "interpreter," being the only one who gives both the sad prediction and its still sadder fulfilment in full. It seems to show that Peter himself not only retained through all his after-life the most vivid recollection of the circumstances of his fall, but that he was willing that others should know them too. The immediately subsequent acts are given full only in Luke (22, 61, 62; "And the Lord turned and looked upon Peter," from the hall of judgment to the court, in the way already explained. But who can tell what lightning-flashes

of wounded love and piercing reproach shot from that "look" through the eye of Peter into his heart! "And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." How different from the sequel of Judas' act! Doubtless the hearts of the two men towards the Saviour were perfectly different from the first; and the treason of Judas was but the consummation of the wretched man's resistance of the blaze of light in the midst of which he had lived for three years, while Peter's denial was but a momentary obscuration of the heavenly light and love to his Master which ruled his life. But the immediate cause of the blessed revulsion, which made Peter "weep bitterly" was, beyond all doubt, this heart-piercing "look" which his Lord gave him. And remembering the Saviour's own words at the table, "Simon, Simon, Satan hath desired to have you that he may sift you as wheat, but I have prayed (rather I pray): for thee that thy faith fail not" (see on Luke, 22, 31, 32), may we not say that this prayer fetched down all that there was in that "look" to pierce and break the heart of Peter, to keep it from despair, to work in it "repentance unto salvation not to be repented of," and at length, under other healing touches, to "restore his soul?" (See on Mk. 16, 7.)

29-40. JESUS BEFORE PILATE. N.B. *Our Evangelist, having given the interview with Annas, omitted by the other Evangelists, here omits the trial and condemnation before Caiaphas, which the others had recorded.* See on Mark, 14, 63-65. [The notes, broken off there at v. 61, are here concluded. (Mark 14.) 61. "The high priest asked him, Art thou the Christ, the Son of the blessed?"—Matthew says the high priest put him upon solemn oath, saying, "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God" 26, 61.] This rendered an answer by our Lord legally necessary, Leviticus, 5, 1. Accordingly, 62. "Jesus said, I am" ("Thou hast said," Matthew, 26, 64.). In Luke, 22, 67, 68, some other words are given, "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go." This seems to have been uttered before giving His direct answer, as a calm remonstrance and dignified protest against the pre-judgment of His case and the unfairness of their mode of procedure, "and ye shall see the Son of Man," &c. —This concluding part of our Lord's answer is given somewhat more fully by Matthew and Luke. "Nevertheless I say unto you, Hereafter (rather, From henceforth) shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Matthew, 26, 64; Luke, 22, 69.) *g.d.* "I know the scorn with which ye are ready to meet such an avowal: To your eyes, which are but eyes of flesh, there stands at this bar only a mortal like yourselves, and He at the mercy of the ecclesiastical and civil authorities; 'Nevertheless,' a day is coming when ye shall see another sight: Those eyes, which now gaze on me with proud disdain, shall see this very prisoner at the right hand of the Majesty on high, and coming in the clouds of heaven." "Then shall the Judged One be revealed as the Judge, and His judges in this chamber appear at His august tribunal: then shall the unrighteous judges be impartially judged; and while they are wishing that they had never been born, He for whom they now watch as their Victim shall be greeted with the hallelujahs of heaven, and the welcome of Him that sitteth upon the throne!" 63, 64. "Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy"—"of his own mouth," Luke, 22, 71: an affectation of religious horror. "What think ye?"—"Say, what verdict you would pronounce." "They all condemned him to be guilty of death"—of a capital crime. (See Leviticus, 24, 16.) 65. "And some began to spit on him" ("Then did they spit in his face," Mat-

thew, 26, 67.) See Isaiah, 50, 6. "And to cover his face, and to buffet him, and to say unto him, Prophesy"—or 'divine' "unto us, thou Christ, Who is he that smote thee?" The sarcasm in styling Him "*the Christ*," and as such demanding of Him the perpetrator of the blows inflicted upon Him, was in them as infamous as to Him it was stinging, and the servants did strike him with the palms of their hands—"And many other things blasphemously spake they against him." Luke, 22, 65. This general statement is important, as showing that virulent and varied as were the recorded affronts put upon Him, they are but a *small specimen* of what He endured on that black occasion.]—28. Then led they Jesus from Caiaphas to the hall of judgment—but not till 'in the morning the chief priests held a consultation with the elders and scribes and the whole council against him to put him to death, and bound him," (Matthew, 27, 1; and see on Mark, 15, 1.) The word here rendered "hall of judgment" is from the Latin, and denotes 'the palace of the governor of a Roman province.' they themselves went not into the palace lest they should be defiled—by contact with ceremonially unclean Gentiles. but that they might eat the Passover—If this refer to the principal part of the festival, the eating of the lamb, the question is, how our Lord and his disciples came to eat it the night before; and, as it was an evening meal, how ceremonial defilement contracted in the morning would unfit them for partaking of it, as after 6 o'clock it was reckoned a new day. These are questions which have occasioned immense research and learned treatises. But as the usages of the Jews appear to have somewhat varied at different times, and our present knowledge of them is not sufficient to clear up all difficulties, they are among the not very important questions which probably will never be entirely solved. 29-32. Pilate went out to them, and said, What accusation bring ye against this man?—State your charge. If he were not a malefactor, we would not have delivered him up unto thee—They were conscious they had no case, of which Pilate could take cognizance, and therefore insinuate that they had already found him worthy of death by their own law; but not having the power, under the Roman government, to carry their sentence into execution, they had come merely for his sanction, that the saying might be fulfilled which he spake, signifying what death he should die—*i. e.*, by crucifixion (ch. 12, 32, 33; Matthew, 20, 19), which being a Roman mode of execution, could only be carried into effect by order of the governor. (The Jewish mode in such cases as this, was by stoning.) 33-38. Pilate called Jesus, and said, Art thou the king of the Jews?—In Luke, 23, 2, they charge our Lord before Pilate with "perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." Perhaps this was what occasioned Pilate's question. Jesus answered, Sayest thou this of thyself, or did others tell it of me?—an important question for our Lord's case, to bring out whether the word "*king*" were meant in a political sense, with which Pilate had a right to deal, or whether he were merely put up to it by His accusers, who had no claims to charge him but such as were of a purely religious nature, with which Pilate had nothing to do. Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee to me: What hast thou done?—*g.d.* "Jewish questions I neither understand nor meddle with; but thou art here on a charge which, though it seems only Jewish, may yet involve treasonable matter: As they state it, I cannot decide the point; tell me, then, what procedure of thine has brought thee into this position." In modern phrase, Pilate's object in this question was merely to determine the *relevance* of the charge. Jesus answered, My kingdom is not of this world—He does not say "not over," but "not of this world"—*i. e.*, in its origin and nature; therefore "no such kingdom as need give thee or thy master the least

alarm.' If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.—A very convincing argument; for if his servants did not fight to prevent their king from being delivered up to his enemies, much less would they use force for the establishment of his kingdom. [w. & w.] but now—*but the fact is, is my kingdom not from hence—Our Lord only says whence His kingdom is not—first simply affirming it, next giving proof of it, then re-affirming it. This was all that Pilate had to do with. The positive nature of His kingdom He would not obtrude upon one who was as little able to comprehend it, as entitled officially to information about it. (It is worthy of notice that the "MY," which occurs four times in this one verse—*Whence of His kingdom, and once of His servants*—is put in the emphatic form. Art thou a king, then?—There was no sarcasm or disdain in this question (as THOMSON, ALFORD, &c., allege), else our Lord's answer would have been different. Putting emphasis upon "then," his question betrays a mixture of surprise and eagerness, partly at the possibility of there being, after all, something dangerous under the claim, and partly from a certain awe which our Lord's demeanour probably struck into him. T'ou sayest that I am a King—It is even so. To this end was I ('have I been') born, and to this end came I ('am I come') into the world, that I may bear witness to the truth—His birth expresses His manhood: His coming into the world, His existence before assuming humanity: The truth, then, here affirmed, though Pilate would catch little of it, was, that His incarnation was expressly in order to the assumption of royalty in our nature. Yet, instead of saying, He came to be a king, which is His meaning, He says He came to testify to the truth. Why this? Because, in such circumstances, it required a noble courage not to flinch from His royal claims; and our Lord, conscious that He was putting forth that courage, gives a turn to His conclusion expressive of it. It is to this that Paul alludes, in those remarkable words to Timothy: "I charge thee before God, who quickeneth all things, and before Christ Jesus, who, in the presence of Pontius Pilate, witnessed the good confession." (1 Timothy, 6. 13.) This was an act of our Lord's life, His courageous witness-bearing before the Governor, selected as an encouraging example of the fidelity which Timothy ought to display. As the Lord (says OLSHAUSEN beautifully) owned Himself the Son of God before the most exalted theocratic council, so He confessed His royal dignity in presence of the representative of the highest political authority on earth. Every one that is of the truth heareth my voice—Our Lord here not only affirms that His word had in it a self-evidencing, self-recommending power, but gently insinuated the true secret of the growth and grandeur of His kingdom—as a KINGDOM OF TRUTH, in its highest sense, into which all souls who have learnt to live and count all things but loss for the truth are, by a most heavenly attraction, drawn as into their proper element; THE KING of whom Jesus is, fetching them in and ruling them by His captivating power over their hearts. Pilate saith unto Him, What is truth?—*q. d.* 'Thou stirrest the question of questions, which the thoughtful of every age have asked, but never man yet answered.' And when he had said this—as if, by putting such a question, he was getting into interminable and unseasonable inquiries, when this business demanded rather prompt action. he went again unto the Jews—thus missing a noble opportunity for himself, and giving utterance to that consciousness of the want of all intellectual and moral certainty, which was the feeling of every thoughtful mind at that time. 'The only certainty,' says the elder Pliny, 'is that nothing is certain, nor more miserable than man, nor more proud. The fearful laxity of morals at that time most doubtless be traced in a great degree to this scepticism. The revelation of the eternal truth alone*

was able to breathe new life into ruined human nature, and that in the apprehension of complete redemption.' [OLSHAUSEN.] and saith unto them—in the hearing of our Lord, who had been brought forth—I find no fault in him—no crime. This so exasperated "the chief priests and elders" that, afraid of losing their prey, they poured forth a volley of charges against him, as appears from Luke, 23. 4, 5: on Pilate's affirming his innocence, "they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." They see no hope of getting Pilate's sanction to His death unless they can fasten upon Him a charge of conspiracy against the government; and as Galilee was noted for its turbulence, (Luke, 13. 1; Acts, 5. 37.) and our Lord's ministry lay chiefly there, they artfully introduce it to give colour to their charge. "And the chief priests accused him of many things, but he answered nothing (Mark, 15. 3.). Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, inasmuch that the governor marvelled greatly" (Matthew, 27. 13, 14). See on Mark, 15. 3-5. In his perplexity, Pilate, hearing of Galilee, be-thinks himself of the expedient of sending Him to Herod, in the hope of thereby farther shaking off responsibility in the case. See on Mark, 15. 6; and on Luke, 23. 6-12. The return of the prisoner only deepened the perplexity of Pilate, who, "calling together the chief priests, rulers, and people," tells them plainly that not one of their charges against "this man" had been made good, while even Herod, to whose jurisdiction he more naturally belonged, had done nothing to him; He "will therefore chastise and release him" (Luke, 23. 13-16.). But ye have a custom that I should release one unto you at the passover, &c.—See on Mark, 15. 7-11. "On the typical import of the choice of Christ to suffer, by which Barabbas was set free, see Leviticus, 16, particularly v. 5-10, where the subject is the sin offering on the great day of atonement."—[KRAFFT in LUTHARDT.]

CHAPTER XIX.

VER. 1-16. JESUS BEFORE PILATE—SCOURGED—TREATED WITH OTHER SEVERITIES AND INSULTS—DELIVERED UP, AND LED AWAY TO BE CRUCIFIED. 1-3. Pilate took Jesus and scourged him—in hope of appeasing them. See on Mark, 15. 15. "And the soldiers led him away into the palace, and they call the whole band" (Mark, 15. 16)—the body of the military cohort stationed there, to take part in the mock coronation now to be enacted, the soldiers platted a crown of thorns, and put it on his head—in mockery of a regal crown, and they put on him a purple robe—in mockery of the imperial purple; first "stripping him" (Matthew, 27. 28.) of His own outer garment. The robe may have been the "gorgeous" one in which Herod arrayed and sent Him back to Pilate (Luke, 23. 11.). "And they put a reed into his right hand" (Matthew, 27. 29.)—in mockery of the regal sceptre. "And they bowed the knee before him" (Matthew, 27. 29.) and said, Hail, King of the Jews!—doing Him derisive homage, in the form used on approaching the emperors. "And they spit upon him, and took the reed and smote him on the head" (Matthew, 27. 30.). The best comment on these affecting details is to cover the face. 4, 5. Pilate went forth again, and saith, Behold I bring 'am bringing,' i. e., going to bring him forth to you, that ye may know I find no fault in him—and, by scourging him and allowing the soldiers to make sport of him, have gone as far to meet your exasperation as can be expected from a judge. Jesus therefore came forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!—There is no reason to think that contempt dictated this speech. There was clearly a struggle in the breast of this wretched man. Not only was he reluctant to surrender to mere clamour an innocent man, but a

feeling of anxiety about His mysterious claims, as is plain from what follows, was beginning to rack his breast, and the object of his exclamation seems to have been to *move their pity*. But, be his meaning what it may, those three words have been eagerly appropriated by all Christendom, and enshrined for ever in its heart, as a sublime expression of its calm, rapt admiration of its suffering Lord. 6, 7. When the chief priests saw him, they cried out—their fiendish rage kindling afresh at the sight of Him. crucify him, crucify him—See on Mark, 15. 14. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him—as if this would relieve him of the responsibility of the deed, who, by surrendering Him, incurred it all! The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God—Their criminal charges having come to nothing, they give up that point, and as Pilate was throwing the whole responsibility upon them, they retreat into their own Jewish law, by which, as claiming equality with God, (see on ch. 5, 18, and 8, 29.), He ought to die; insinuating that it was Pilate's duty, even as civil governor, to protect their law from such insult. 8-11. When Pilate heard this saying, he was the more afraid—the name "Son of God," the lofty sense evidently attached to it by His Jewish accusers, the dialo-ue he had already held with Him, and the dream of his wife (Matthew, 27, 19.), all working together in the breast of the wretched man, and went again into the judgment hall, and saith to Jesus, Whence art thou?—beyond all doubt a question relating not to His mission but to His personal origin. Jesus gave him no answer—He had said enough; the time for answering such a question was past; the weak and wavering governor is already on the point of giving way. Then saith Pilate unto him, Speakest thou not to me?—The "me" is the emphatic word in the question. He fall-back upon the *pride of office*, which doubtless tended to hunt the workings of his conscience. knowest thou not that I have power to crucify thee, and have power to release thee!—said to work upon him at once by *fear* and by *hope*. Thou couldst rather 'shouldest' have no power at all against me—neither to crucify, nor to release, nor to do any thing whatever against me, (BENJAMIN) except it were 'unless it had been' given thee from above—*q.d.* Thou thinkest too much of thy power. Pilate: against Me that power is none, save what is v.oted out to thee by special divine appointment, for a special end. Therefore he that delivered me unto thee (Capharnas, to wit—but he only as representing the Jewish authorities as a body hath the greater sin—as having better opportunities and more knowledge of such matters. 12-16. And from henceforth—particularly this speech, which seems to have filled him with awe, and redoubled his anxiety. Pilate sought to release him—*i.e.*, to gain their consent to it, for he could have done it at once on his own authority. but the Jews cried—seeing their advantage, and not slow to profit by it. If thou let this man go, thou art not Cesar's friend, &c. This was equivalent to a threat of *impeachment*, which we know was much dreaded by such officers as the procurators, especially of the character of Pilate or Felix. It also consummates the treachery and disgrace of the Jewish rulers, who were willing, for the purpose of destroying Jesus, to affect a zeal for the supremacy of a foreign prince.' See c. 15, (WENSTER & WILKINSON.) When Pilate heard that, he brought Jesus forth, and sat down in 'upon' the judgment-seat—that he might pronounce sentence against the Prisoner, on this charge, the more solemnly—in a place called the pavement, a tessellated pavement, much used by the Romans, in the Hebrew, Gabbatha—from its being raised. It was the preparation—*i.e.*, the day before the Jewish Sabbath, and about the sixth hour. The true reading here is probably, 'the third hour'—or 9 A.M.—which agrees best with the whole series of events,

as well as with the other evangelists. He saith to the Jews, Behold your King!—Having now made up his mind to yield to them, he takes a sort of quiet revenge on them by this irony, which he knew would sting them. This only re-awakens their cry to despatch him. Crucify your king! We have no king but Cesar. 'Some of those who thus cried died miserably in rebellion against Cesar forty years afterwards. But it suited their present purpose.' (ALFORD.) Then delivered he him therefore unto them to be crucified, &c.—See on Mark, 15, 15.

17-30. CRUCIFIXION AND DEATH OF THE LORD JESUS. 17. And he bearing his cross—See on Luke, 23, 26. went forth—cf. Hebrews, 12, 11-13, "without the camp," "without the gate." On arriving at the place, "they gave him vinegar to drink mingled with gall [wine mingled with myrrh, Mark, 15, 23.], and when he had tasted thereof, he would not drink," Matthew, 27, 34. This potion was stupefying, and given to criminals just before execution, to deaden the sense of pain.

"Fill him the bowl, and spice it well, and pour
The dew oblivious for the Cross is sharp,
The Cross is sharp, and He
Is tenderer than a lamb."—[Kidd.]

But our Lord would die with every faculty clear, and in full sensibility to all His sufferings.

Thou wilt feel all, that Thou may'st pity all;
And rather would'st Thou wrestle with strong pain,
Than overlook Thy soul,
So clear in agony,

Or lose one glimpse of Heaven before the time,
O most entire and perfect sacrifice,
Renewed in every pulse, &c.—[Kidd.]

18. They crucified him, and two others with him—"malefactors" (Luke, 23, 33.), "thieves" (rather 'robbers, Matthew, 27, 38; Mark, 15, 27.). On either side one and Jesus in the midst—a hellish expedient, to hold Him up as the worst of the three. But in this, as in many other of his doings, "the Scripture was fulfilled, which saith (Isaiah, 53, 12, And he was numbered with the transgressors"—Mark, 15, 28.)—though the prediction reaches deeper. "Then said Jesus—"probably while being nailed to the Cross" (OSHAUGHNESS), FATHER, FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO" (Luke, 23, 34.—and again the Scripture was fulfilled which said, "And he made intercession for the transgressors" (Isaiah, 53, 12.), though this also reaches deeper. See Acts, 7, 17, 13, 27; and cf. 1 Timothy, 1, 16. Often have we occasion to observe how our Lord is the first to fulfil His own precepts—thus furnishing the right interpretation and the perfect Model of them. See on Matthew, 5, 44.) How quickly was it seen in "His martyr Stephen," that though He had left the earth in Person, His Spirit remained behind, and Himself could, in some of His brightest lineaments, be reproduced in His disciples! (Acts, 7, 60.) And what does the world in every age owe to these few words, spoken where and as they were spoken! 19-22. Pilate wrote a title, and put it on the cross, Jesus of Nazareth, the King of the Jews. . . and it was written in Hebrew, or Syro-Chaldaic, the language of the country; and Greek, the current language; and Latin, the official language. These were the chief languages of the earth, and this secured that all spectators should be able to read it. Stung by this, the Jewish ecclesiastics entreat that it may be so altered as to express, not His royal dignity, but His false claim to it. But Pilate thought he had yielded quite enough to them; and having intended expressly to spite and insult them by this title, for having set him so act against his own sense of justice, he peremptorily refused them. And thus, amidst the conflicting passions of men, was proclaimed, in the chief tongues of mankind, from the Cross itself and in circumstances which threw upon it a lurid yet grand light, the truth which drew the Magi to His manger, and will yet be owned by all the world! 23, 24. then the soldiers, when they

Jesus, took his garments, and made four soldiers—of the four who nailed Him to whose perquisites they were, a part, coat—the Roman *tunic*, or close-fitting tunic, woven from the top throughout—of fine, considerable skill and labour as to reduce such a garment, the work probab- of the women who ministered in to him, Luke, 8. 3. [WENSTER & WIL- us not read it, but cast lots whose it shall capture might be fulfilled which saith, They sent among them; and for my vesture they etc.—Psalm 22. 18. That a prediction so specific—distinguishing one piece of dress and announcing that while *those* should cast several, that should be given by lot—such a prediction should not only the letter, but by a party of heathen out interference from either the friends of the Crucified One, is surely worthy among the wonders of this all-wonderful come the *moderies*, and from four differ- 1. "And *they* that passed by reviled him, heads" in ridicule, Psalm 22. 7; 100. 25; 18. 16; Lamentations, 2. 15. "Ah! Ha!" here of derision. "Thou that destroy- and buldest it in three days, save thy down from the cross," Matthew, 27. 30, 29, 20. "It is evident that our Lord's say- this perversion of it (for He claimed not to rebuild the temple destroyed by them) casperated the feeling which the priests had contrived to excite against Him. It as the principal fact brought out in evi- Him on the trial, cf. Acts, 6. 13, 14, as which He deserved to suffer. And it is ble that now, while it was receiving its, it should be made more public and ive by the insulting proclamation of His ace the importance attached to it after on, ch. 2. 22. [WENSTER & WILKINSON.] also the chief priests mocking him, with elders, said, He saved others, himself he There was a deep truth in this, as in for both He could not do, having "come fe a ransom for many." No doubt this own sting to the reproach. "If he be srael, let him now come down from the will believe him." No, they would not; for isted the evidence from the resurrection ad from His own resurrection, were beh of any amount of merely external evis- trasted in God that he would deliver him; er him now if he will have him (or "de- "cf. Psalm 18. 19; Deuteronomy, 21. 14.); am the Son of God," Matthew, 27. 41-43. u. O ye chief priests, scribes, and elders, testimony, unconsciously borne by you. first to His habitual trust in God, as a character so marked and palpable that d upon it your impotent taunt; next, to with the Sufferer of the 22nd Psalm, whose (cf. 8.) ye unwittingly appropriate, thus slets heirs to the dark office and impo- ty of Messiah's enemies; and again, to se of that august title which He took to EESON or God," which he rightly inter- vey first, (see on ch. 8. 18.), as a claim to y nature with Him, and *dearness* to Him, has to his father, 3.) "And the soldiers him, coming to him and offering him saying, If thou be the king of the Jews, Luke, 23. 36, 37. They insultingly offer Him their own vinegar, or sour wine, the f Roman soldiers, it being about the time

of their midday meal. In the taunt of the soldiers we have one of those *undesigned coincidences* which so strikingly verify these historical records. While the ecclesiastics deride Him for calling Himself "the Christ, the King of Israel, the Chosen, the Son of God," the soldiers, to whom all such phraseology was mere Jewish jargon, make sport of Him as a pretender to royalty ("KING of the Jews"), an office and dignity which it belonged to them to comprehend. "The thieves also, which were crucified with him, cast the same in his teeth," Matthew, 27. 44; Mark, 15. 32. Not both of them, however, as some commentators unnaturally think we must understand these words; as if some sudden change came over the penitent one, which turned him from an unfeeling rader into a trembling petitioner. The plural "thieves" need not denote more than the *quarter* or *class* whence came this last and cruellest taunt—*q. d.* "Not only did scoffs proceed from the passers by, the ecclesiastics, the soldiery, but even from His fellow-sufferers," a mode of speaking which no one would think necessarily meant both of them. Cf. Mat- thew, 2. 20, "They are dead which sought the child's life," meaning Herod; and Mark, 9. 1, "There be some standing here," where it is next to certain that only John, the youngest and last survivor of the apostles, is meant. And is it conceivable that this penitent thief should have first himself reviled the Saviour, and then, on his views of Christ suddenly changing, he should have turned upon his fellow-sufferer and fellow-reviler, and rebuked him not only with dignified sharpness, but in the language of *astonishment* that he should be capable of such conduct? Besides, there is a deep calmness in all that he utters, extremely unlike what we should expect from one who was the subject of a mental revolution so sudden and total. On the scene itself, see on Luke, 23. 29-43. 25-27. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, wife of Cleophas.—This should be read, as in *marg.* "Clopas," the same as "Alphens," Matthew, 10. 3. The "Cleopas" of Luke, 24. 18, was a different person. When Jesus saw his mother, and the disciple whom he loved, standing by, he said to his mother, WOMAN, BEHOLD THY SON! Then saith he to the disciple, BEHOLD THY MOTHER!—What forgetfulness of self, what filial love, and to the "mother" and "son" what parting words! from that hour . . . took her to his own home—or, home with him; for his father Zebedee and his mother Salome were both alive, and the latter here present—Mark, 15. 40. See on Matthew, 13. 55. Now occurred the supernatural darkness, recorded by all the other evangelists, but not here. "Now from the 6th hour (12 noon) there was darkness over all the land unto the 9th hour," Matthew, 27. 45. No ordinary eclipse of the sun could have occurred at this time, it being then *full moon*, and this obscuration lasted about *twelve times* the length of any ordinary eclipse. cf. Exodus, 10. 21-23. Beyond doubt, the divine intention of the portent was to invest this darkest of all tragedies with a gloom expressive of its real character. "And about the ninth hour Jesus cried, ELI, ELI, LAMA SABACHTHANI . . . My God, my God, why hast thou forsaken me?" Matthew, 27. 46. As the darkness commenced at the 6th hour, the second of the Jewish hours of prayer, so it continued till the 9th hour, the hour of the evening sacrifice, increasing probably in depth, and reaching its deepest gloom at the moment of this mysterious cry, when the flame of the one great "Evening Sacrifice" was burning fiercest. The words were made to His hand. They are the opening words of a Psalm the 22nd full of the last "sufferings of Christ and the following glories" (1 Peter, 1. 11.). "FATHER," was the cry in the first prayer which He uttered on the cross, for matters had not then come to their worst: "Father" was the cry of His last prayer, for matters had then passed their worst. **Wax at: this crisis of His sufferings, "Father" does not issue**

from his lips, for the light of a martyr's countenance was then mysteriously eclipsed. He falls back, however, on a title expressive of His official relation which, though lower and more distant in itself, yet when grasped in pure and naked faith was its mighty in its claims, and rich in psalmic associations. And what deep earnestness is conveyed by the redoubling of this title. But as for the cry itself, it will never be fully comprehended. An absolute desolation is not indeed to be thought of; but a total eclipse of the veil sense of God's presence it certainly expresses. It expresses surprise, as under the experience of something not only never before known but inexplicable on the footing which had till then subsisted between Him and God. It is a question which the lost cannot utter. They are forsaken, but they know why. Jesus is forsaken, but does not know and demands to know why. It is thus the cry of conscious innocence, but of innocence unavailing to draw down, at that moment, the least token of approval from the unseen Judge—innocence whose only recognition at that moment lay in the thick surrounding gloom which but reflected the horror of great darkness that invested his own spirit. There was indeed a cause for it, and He knew it too—the "why" must not be pressed so far as to exclude this. He must taste this bitterest of the wages of sin—"Who did no sin." But that is not the point now in Him there was no cause at all (ch. 14, 30), and He takes refuge in the glorious fact. When no ray from above shines in upon Him, He strikes a light out of His own breast. If God will not own Him, He shall own Himself. On the rock of His unswerving allegiance to Heaven He will stand, till the light of Heaven return to His spirit. And it is near to come. Whilst He is yet speaking, the fierceness of the flame is beginning to abate. One incident and insult more, and the experience of one other predicted element of suffering, and the victory is His. The incident, and the insult springing out of it, is the misunderstanding of the cry, for we can hardly suppose that it was any thing else. "Some of them that stood there, when they heard that, said, This man calleth for Elias," Matthew, 27, 47. 28-30. After this, Jesus knowing that all things were now accomplished—i.e., the moment for the fulfilment of the last of them; for there was one other small particular, and the time was come for that too, in consequence of the burning thirst which the fevered state of His frame occasioned (Psalm 22, 16), that the Scripture (Psalm 69, 21), might be fulfilled, saith, I thirst—Now there was set a vessel full of vinegar (see on the offer of the soldiers' vinegar, above); and they—"one of them," Matthew, 27, 48—filled a sponge with vinegar, and put it upon [a stalk of] hyssop, and put it to his mouth—Though a stalk of this plant does not exceed eighteen inches in length, it would suffice, as the feet of crucified persons were not raised higher. "The rest said, Let be"—i.e., as would seem, "Stop that officious service"—"let us see whether Elias will come to save him," Matthew, 27, 49. This was the last cruelty He was to suffer, but it was one of the most unfeeling. "And when Jesus had cried with a loud voice," Luke, 23, 46. This "loud voice," noticed by three of the Evangelists, does not imply, as some able interpreters contend, that our Lord's strength was so far from being exhausted, that He needed not to die then, and surrendered up His life sooner than nature required, merely because it was the appointed time. It was indeed the appointed time, but time that He should be crucified through weakness" (2 Corinthians, 13, 4.), and nature was now reaching its utmost exhaustion. But just as even His own dying stains, particularly the martyr's of Jesus, have sometimes had such gleams of coming glory immediately before breathing their last, as to impart to them a strength to utter their feelings which has amazed the bystanders, so this mighty voice of the expiring Redeemer was nothing else but the exultant spirit of the Dying Victor, per-

ceiving the fruit of His travail just about to be embraced, and nerving the organs of utterance to an ecstatic expression of its sublime feelings (not so much in the immediately following words of tranquil surrender, in Luke, as in the *fiat* about, recorded only by John: "FATHER, INTO THY HANDS I COMMIT MY SPIRIT!" Luke, 23, 46. Yes, the darkness is past, and the true light now shineth. His soul has emerged from its mysterious horrors; "My God" is heard no more, but in unclouded light He yields sublime into His Father's hands the infinitely precious spirit—using here also the words of those matchless Psalms (21, 8.) which were ever on his lips. "As the Father receives the spirit of Jesus, so Jesus receives those of the faithful," Acts, 7, 55. [BANGEL.] And now comes the exclaiming mighty shout, "IT IS FINISHED!" and He bowed His head and gave up the ghost!" v. 30. What is finished? The Law is fulfilled as never before, nor since, in His "obedience unto death, even the death of the cross; Messianic prophecy is accomplished; Redemption is completed: "He hath finished the transgression, and made an end of sin, and made reconciliation for iniquity, and brought in everlasting righteousness, and sealed up the vision and prophecy, and anointed a holy of holies." He has inaugurated the kingdom of God and given birth to a new world.

31-42. BURIAL OF CHRIST. 31-37. The preparation—Sabbath eve, that the bodies should not remain over night, against the Mosaic law. Deuteronomy, 21, 22, 23. on the Sabbath-day, for that day was an high (or great) day—the first day of unleavened bread, and as concurring with an ordinary Sabbath, the most solemn season of the ecclesiastical year. Hence their peculiar jealousy lest the law should be infringed, brought forth that their legs might be broken—to hasten their death, which was done in such cases with clubs. But when they came to Jesus, and saw that he was dead already—there being in His case elements of suffering unknown to the malefactors, which might naturally hasten His death, lingering though it always was in such cases, not to speak of His previous sufferings, they brake not his legs—a fact—of vast importance, as showing that the reality of His death was visible to those whose business it was to see to it. The other divine purpose served by it will appear presently. But one of the soldiers—to make assurance of the fact doubly sure, with a spear pierced his side—making a wound deep and wide, as indeed is plain from ch. 20, 37, 39. Had His still remained, it must have fled now, and forthwith came thereout blood and water—It is now well known that the effect of long-continued and intense agony frequently to produce a secretion of a colourless lymph within the pericardium the membrane enveloping the heart), amounting in many cases to a very considerable quantity. (WEBSTER & WILKINSON.) And he that saw it bare record ("hath borne witness"), and his witness is true, and he knoweth that he saith true, that you might believe—This solemn way of referring to his own testimony in this matter has no reference to what he says in his Epistle about Christ's "coming by water and blood," (see on 1 John, 5, 6.) but is intended to call attention both to the fulfilment of Scripture in these particulars, and to the undeniable evidence he was thus furnishing of the reality of Christ's death, and consequently of His resurrection; perhaps also to meet the growing tendency, in the Asiatic churches, to deny the reality of our Lord's body, or that "Jesus Christ is come in the flesh." (1 John, 4, 1-3.) that the Scripture should be fulfilled, a bone of him shall not be broken—The reference is to the paschal lamb, as to which this ordinance was stringent, Exodus, 12, 10; Numbers, 9, 12. (cf. 1 Corinthians, 5, 7.)—But though we are to see here the fulfilment of a very definite typical ordinance, we shall, on searching deeper, see in the remarkable divine interposition to protect the sancti-

Christ from the least indignity after He had
 work given Him to do. Every imaginable
 had been permitted before that, up to the mo-
 death. But no sooner is that over, than an
 and is found to have provided against the
 he rude soldiers coming in contact with that
 the Godhead. Very different from such vio-
 that *spare thrust*, for which not only doubting
 could thank the soldier, but intelligent believ-
 ery age, to whom the certainty of their Lord's
 resurrection is the life of their whole Chris-
 and again another Scripture saith, They shall
 whom they pierced.—The quotation is from
 L. 12, 10; not taken as usual from the Septua-
 gint Greek version, which here is all
 direct from the Hebrew. And there is a
 nicety in the choice of the words employed
 prophet and the evangelist for "piercing,"
 in Zechariah means to *thrust through* with
 elm, sword, or any such weapon. In that
 used in all the ten places, besides this, where
 L. How suitable this was to express the action
 man soldier, is manifest; and our evangelist
 exactly corresponding word, which the Sep-
 tainly does not. Very different is the other
 "pierced" in Psalm 22, 16, "They pierced my
 my feet." The word there used is one sig-
 bore as with an awl or hammer. How strike
 small niceties! 28-40. Joseph of Arima-
 rich man" (Matthew, 27, 57), thus fulfilling
 9; "an honourable counselor, a member of
 edrim, and of good condition, which also
 the kingdom of God" (Mark, 15, 43.), a devout
 of Messiah's kingdom; "a good man and a
 name had not consented to the counsel and
 them" (Luke, 23, 50, 51,—he had gone the
 rhaps, of dissenting and protesting in open
 against the condemnation of our Lord; "who
 elf was Jesus' disciple" (Matthew, 27, 57.).
 iple of Jesus but secretly, for fear of the Jews
 nt in boldly unto Pilate" (Mark, 15, 43)—lit.,
 ken courage went in, or 'had the boldness to
 ark alone, as his manner is, notices the bold-
 this required. The act would without doubt
 for the first time with the disciples of
 farvellous it certainly is, that one who while
 yet alive merely refrained from condemning
 having the courage to espouse his cause by
 ive act, should, now that He was dead, and
 apparently dead with Him, summon up
 go in personally to the Roman Governor and
 sion to take down and inter the body. But
 the first instance, it is not the last, that a
 dead Christ has awakened a sympathy which
 had failed to evoke. The heroism of faith is
 edied by desperate circumstances, and is not
 played by those who before were the most timid,
 s known as disciples at all. "And Pilate
 if He were"—rather "wondered that he was"
 dead." "And calling the centurion, he asked
 ver he had been any while dead"—Pilate could
 dit what Joseph had told him, that He had
 L. "some time," and before giving up the body
 ends, would learn how the fact stood from
 ion, whose business it was to converse the exe-
 And when he knew it of the centurion," that
 Joseph had said, "he gave"—rather "made"
 "the body to Joseph;" struck, possibly, with
 of the petitioner and the dignified boldness
 tion, in contrast with the spirit of the other
 the low rank to which he had been led to
 l the followers of Christ belonged. Nor would
 rilling to show that he was not going to carry
 & affair any further. But whatever were
 nities two most blessed objects were thus

secured: (1.) The reality of our Lord's death was attested
 by the party of all others most competent to decide
 on it, and certainly free from all bias—the officer in
 attendance—in full reliance on whose testimony Pilate
 surrendered the body; (2.) The dead Redeemer, thus
 delivered out of the hands of His enemies and commit-
 ted by the supreme political authority to the care of
 His friends, was thereby protected from all further
 indignities; a thing most befitting indeed, now that
 His work was done, but impossible, so far as we can see,
 if His enemies had been at liberty to do with Him as
 they pleased. How wonderful are even the minutest
 features of this matchless History! also Nicodemus
 (which at the first came to Jesus by night)—"This remark
 corresponds to the secrecy of Joseph's discipleship,
 just noticed, and calls attention to the similarity of
 their previous character and conduct, and the remark-
 able change which had now taken place." [WILKINSON
 & WILKINSON.] brought myrrh and aloes, about an hun-
 dred pounds weight—an immense quantity, betokening
 the greatness of their love, but part of it probably
 intended as a layer for the spot on which the body was
 to lie. (See 2Chronicles, 16, 14.) [MEYER.] then took
 they the body of Jesus, and wound it in linen clothes with
 the spices, as the manner of the Jews is to bury—the mixed
 and pulverised myrrh and aloes shaken into the folds,
 and the entire body, thus swathed, wrapt in an outer
 covering of "clean linen cloth." (Matthew, 27, 58.)
 Had the Lord's own friends had the least reason to
 think that the spark of life was still in Him, would they
 have done this? But even if one could conceive them
 mistaken, could any one have lain thus enveloped for
 the period during which He was in the grave, and
 life still remained? Impossible. When, therefore, He
 walked forth from the tomb, we can say with the
 most absolute certainty, "Now is Christ risen from
 the dead, and become the first-fruits of them that
 slept!" (1 Corinthians, 15, 20.) No wonder that the
 learned and the barbarians alike were prepared to die
 for the name of the Lord Jesus; for such evidence was
 to the unsophisticated resistless. (No mention is made
 of anointing in this operation. No doubt it was a
 hurried proceeding, for fear of interruption, and be-
 cause it was close on the Sabbath, the women seem to
 have set this as their proper task "as soon as the Sab-
 bath should be past" (Mark, 16, 1.) But as the Lord
 graciously held it as undesignated anticipated by Mary
 at Bethany (Mark, 14, 8.), so this was probably all the
 anointing, in the strict sense of it, which He received.
 41, 42. Now in the place where he was crucified there was
 a garden, and in the garden a new sepulchre.—The choice
 of this tomb was, on their part, dictated by the double
 circumstance that it was so near at hand, and by its
 belonging to a friend of the Lord; and as there was need
 of haste, even they would be struck with the providence
 which thus supplied it. "There laid they Jesus there-
 fore, because of the Jews' preparation day, for the sepul-
 chre was nigh at hand." But there was one recom-
 mendation of it which probably would not strike them;
 but God had it in view. Not its being "hewn out of
 a rock" (Mark, 15, 46.), accessible only at the entrance,
 which doubtless would impress them with its secrecy
 and suitableness. But it was "a new sepulchre" (v. 41),
 "wherein never man before was laid" (Luke, 23, 53);
 and Matthew (27, 60.), says that Joseph laid Him "in
 his own new tomb, which he had hewn out in the rock"
 —doubtless for his own use, though the Lord had higher
 use for it. Thus as He rode into Jerusalem on an ass,
 "whereon never man before had sat," so now He shall
 lie in a tomb wherein never man before had lain, that
 from these specimens it may be seen that in all things
 He was "SEPARATE FROM SINNERS."

CHAPTER XX.

Ver. 1-18. MARY'S VISIT TO THE SEPULCHRE, AND
 RETURN TO IT WITH PETER AND JOHN—HER RINGS

He stoops, he lingers, but enters not the open sepulchre, he looks probably by a reverential fear. The bold Peter, on the other side, in at once, and is rewarded with a bright vision of what had expected. He sees the linen clothes in "laying" and the napkin, that was about his head, not lying with the linen clothes—loosely, as if hastily thrown down, and indicative of a hurried and disorderly removal, but wrapped (or 'folded') together in a place by itself—showing with what grand tranquillity "the Living One" had walked forth from "the dead" (Luke, 24, 6). "Doubtless the two attendant angels (s. 12, did this service for the Rising One, the one disposing of the linen clothes, the other of the napkin." [BENNETT.] Then went in that other disciple which came first to the sepulchre—the repetition of this, in connection with his not having gone in till after Peter, seems to show that at the moment of penning these words the advantage which each of these loving disciples had of the other was present to his mind, and he does not say, that he believed in his Lord's resurrection more immediately and certainly than Peter. For as yet they knew (i. e., understood: not the Scripture that he must rise again from the dead, &c. — In other words, they believed in His resurrection at first, not because they were prepared by Scripture to expect it; but *fact* carried resistless conviction of it in the first instance to their minds, and furnished a key to the Scripture predictions of it. 11-15. But Mary stood without at the sepulchre weeping, &c.—Brief was the stay of those two men. But Mary, arriving perhaps by another direction after they left, lingers at the spot, weeping for her missing Lord. As she gazes through her tears on the open tomb, she also ventures to stoop down and look into it, when lo! "two angels in white" (as from the world of light, and see on Matthew, 28, 3), appear to her, in a "sitting" posture, 'as having finished some business, and awaiting some one to impart tidings to.' [BENNETT.] one at the head, and the other at the feet where the body of Jesus had lain—not merely proclaiming silently the *entire* change they had had of the body of Christ (quoted in LUTHER, 1), but rather, possibly, calling mute attention to the narrow space within which the Lord of glory had contracted Himself; as if they would say, O-mne, see within what limits, marked off by the interval here between the two the

tant, though respectful, "Woman." I repeated name, uttered, no doubt, with manner, and bringing a rush of unuttered powerful associations with it. Yet he said: to him, Rise up! But that simple ported recognition was not enough to heart. No; knowing the change which he Him, she hastens to express by her active failed to clothe; but she is checked. J her, Touch me not, for I am not yet ascended—Old familiarities must now give place more awful, yet sweeter approaches; by time has not come yet. This seems the of these mysterious words, on which er of opinion has obtained, and not much tory said. But go to my brethren, (cf. Hebrews, 2, 11, 17.) That he had still our therefore "is not ashamed to call us brethren" grandly evidenced by these words. But most reverential notice, that we *so* who one who presumed to call Him Brother. Blessed Jesus, who are these? Were thou lower! yes, thy forsakers! How dost thou tittle with thyself! At first they were then *disciples*; a little before thy death *friends*; now, after thy resurrection, *brethren*. But O, mercy without measure, how canst thou call them brethren! last parting, thou foundest fugitives! D from thee! Did not one of them rather most coat behind him than not be quit yet thou sayest, 'Go, tell my brethren the power of the sins of our infirmity to [BISHOP HALL] I ascend unto my Father ther, and [to] my God and your God—worthy ble glory! Jesus had called God habitus and on one occasion, in His darkest moment. But both are here united, expressing the relationship which embraces in its vast Himself and His redeemed. Yet, note not, *Our* Father and our God. All the church fathers were wont to call attention expressly designed to distinguish between is to Him and to us—*His* Father *even* so: *our* God *essentially*, *His* not so: *His* communion with us: *our* God *only* in a

annot have been given by Christ to His ministry but a *ministerial* or *declarative* sense—as risen interpreters of His word, while in the His ministers, the real nature of the power to them is seen in the exercise of *church*

SEEN AGAIN APPEARS TO THE ASSEMBLED
e. 24, 25. But Thomas see on ch. 11. 16. was then when Jesus came—why, we know not; he is loath to think [with STRIER, ALFORD, ANDR.] it was *in-kational*, from sullen despondent fact merely is here stated, as a loving and a slowness of belief. We have seen the Lord—*speaking* of Jesus (as v. 20 and 21. 7.) so suit-resurrection-state, was soon to become the style. Except I see in his hands the print of and put my finger into the print of the nails; my hand into his side, I will not believe—The of this speech betokens the strength of the
It is not, *If I shall see I shall believe*, but, *had I see I will not believe*; nor does he expect though the others tell him they had. [BENGEL.] let Himself viewed this state of mind, we in Mark, 16. 14. "He upbraided them with chief and hardness of heart because they be-
them which had seen Him after He was but whence sprang this pertinacity of resist-
ed minds? Not certainly from reluctance to see as in Nathanael (see on ch. 1. 46., from and of mistake in so vital a matter. 26-29. eight days—i. e., on the 8th, or first day of the week. They probably met every day during
ing week, but their Lord disdainfully reserved
ed appearance amongst them till the recur-
His resurrection-day, that He might thus inau-
a delightful sanctities of THE LORD'S DAY"
on, 1. 16. the disciples were within, and Thomas
... Jesus stood in the midst, and saith, Peace be
Them saith he to Thomas, Reach hither . . . be-
- It is something rhythmical in these
- There are numerous passages in the

sufficient specimens. the Christ, the Son of God—the one His *official*, the other His *personal* title, believing, may have life—See on ch. 6. 51-54.

CHAPTER XXI.

Vol. 123. SUPPLEMENTARY PARTICULARS. [That this chapter was added by another hand has been as-
serted, against clear evidence to the contrary, by some late critics, chiefly because the evangelist had *conclud-
ed* his part of the work with ch. 20. 30, 31. But neither in the Epistles of the New Testament, nor in other good authors, is it unusual to insert supplementary matter, and so have more than one conclusion.] 1, 2. Jesus showed ('manifested') himself again, and on this wise he manifested himself—This way of speaking shows that after His resurrection He appeared to them but *occasionally*, *unexpectedly*, and in a way quite *unearthly*, though yet *really* and *corporally*. Nathanael—See on Matthew, 10. 3. 3-6. Peter saith unto them, I go a fishing—See on Luke, 5. 11. that night caught nothing—as at the first miraculous draught (see on Luke, 5. 5.); no doubt so ordered that the miracle might strike them the more by contrast. The same principle is seen in operation throughout much of Christ's ministry, and is indeed a great law of God's spiritual procedure with His people. Jesus stood—cf. ch. 20. 19, 20. but the disciples knew not it was Jesus—Perhaps there had been some considerable interval since the last manifesta-
tion, and having agreed to betake themselves to their secular employment, they would be unprepared to expect Him. Children—This term would not necessarily identify Him, being not unusual from any superior; but when they did recognize Him, they would feel it sweetly like Himself. *have ye any meat*—'provisions,' 'supplies'; meaning *fish*. they answered, *No*—This was in His wonted style, making them *tell* their case, and so the better prepare them for what was coming. he said unto them, Cast the net on the right side of the ship—no doubt, by this very specific direction, intending to reveal to them His knowledge of the deep and power over it. 7-11. that disciple whom Jesus loved, said, It is the Lord—again having the advantage of his brother in

the former miraculous draught, Luke, 5, 1-11, furnishes the key to this scene. There the draught was *symbolical* of the success of their future ministry: While "Peter and all that were with him were astonished at the draught of the fishes which they had taken, Jesus said unto him, Fear not, from henceforth thou shalt catch men." Nay, when first called, in the act of "casting their net into the sea, for they were fishers," the same *symbolic* reference was made to their secular occupation: "Follow me, and I will make you fishers of men." (Matthew, 4, 18, 19.) Here, then, if but the same symbolic reference be kept in view, the design of the whole scene will, we think, be clear. The *multitude* and the *size* of the fishes they caught symbolically foreshadowed the vast success of their now fast approaching ministry, and this only as a beginning of successive draughts, through the agency of a Christian ministry, till, "as the waters cover the sea, the earth should be full of the knowledge of the Lord." And whereas, at the first miraculous draught, the net "was breaking" through the weight of what it contained—expressive of the *difficulty* with which, after they had "caught men," they would be able to retain, or keep them from escaping back into the world—while here, "for all they were so many, yet was not the net broken," are we not reminded of such sayings as these (chan. 10, 28.); "I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand?" [LUTHARDT.] But it is not through the agency of a Christian ministry that all true disciples are gathered. Jesus Himself, by unseen methods, gathers some, who afterwards are recognised by the constituted fishers of men, and mingle with the fruit of their labours. And are not these symbolized by that portion of our Galilean repast which the fishers found, in some unseen way, made ready to their hand? 12-14. Now dost ask him, Who art thou, knowing it was the Lord—[implying that they would have liked Him just to say, "It is I:" but having such convincing evidence, they were afraid of being "upbraided for their unbelief and hardness of heart" if they ventured to put the question. Jesus taketh [the] bread, and giveth them, and [the] fish likewise—See on Luke, 24, 30. This is the third time that Jesus showed himself ("was manifested") to his disciples—his assembled disciples; for if we reckon His appearances to individual disciples, they were more. 15-17. When they had dined Jesus saith—Silence appears to have reigned during the meal; unbroken on His part, that by their mute observation of Him they might have their assurance of His identity the more confirmed; and on theirs, from reverential shrinking to speak till He did. Simon, son of Jonas, lovest thou me more than these?—referring lovingly to those sad words of Peter, shortly before denying his Lord. "Though all men shall be offended because of thee, yet will I never be offended" (Matthew, 26, 33.), and intending by this allusion to bring the whole scene vividly before his mind and put him to shame. Yes, Lord; thou knowest that I love thee—He adds not, "more than these," but prefixes a touching appeal to the Saviour's own omniscience for the truth of his protestation, which makes it a totally different kind of speech from his former. He saith unto him, Feed my lambs—It is surely wrong to view this term as a mere diminutive of affection, and as meaning the same thing as "the sheep." [WENSTER & WILKINSON.] It is much more according to usage to understand by the "lambs" young and tender disciples, whether in age or Christian standing [Isaiah, 40, 11; 1 John, 2, 12, 13,] and by the "sheep" the more mature. Shall we say [with many] that Peter was here reinstated in office? Not exactly, since he was not actually excluded from it. But after such conduct as his, the deep wound which the honour of Christ had received, the stain brought on his office, the damage done to his high standing among his brethren, and even his own

comfort, in prospect of the great work before him, required some such renewal of his call and re-establishment of his position as this. He saith to him the second time... lovest thou me, &c.—In this repetition of the question, though the wound was meant to be re-opened, the words, "more than these" are not repeated; for Christ is a tender as well as skilful Physician, and Peter's silence on that point was confession enough of his sin and folly. On Peter's repeating his protestation in the same words, our Lord rises higher in the manifestation of His restoring grace. Feed (or 'keep' my sheep—It has been observed that the word here is studiously changed, from one signifying simply to feed, to one signifying to 'tend' as a shepherd, denoting the abiding exercise of that vocation, and in its highest functions. He saith unto him the third time, Simon, son of Jonas, lovest thou me. Peter was grieved because he said the third time, &c.—This was the Physician's deepest incision into the wound, while yet smarting under the two former probrings. Not till now would Peter discern the object of this succession of thrusts. The third time reveals it all, bringing up such a rush of dreadful recollections before his view, of his "thrice denying that he knew Him," that he feels it to the quick. It was fitting that he should; it was meant that he should. But this accomplished, the painful dialogue concludes with a delightful "Feed my sheep," as if He should say, "Now, Simon, the last speck of the cloud which overhung thee since that night of nights is dispelled: Henceforth thou art to me and to my work as if no such scene had ever happened. 18, 19, when thou wast young—embracing the whole period of life to the verge of old age. thou girdest thyself, and walkedst whether thou wouldst—was thine own master. when old, thou shalt stretch forth thine hands—to be bound for execution, though not necessarily meaning on a cross. There is no reason, however, to doubt the very early tradition, that Peter's death was by crucifixion. This spake he, signifying by what death he should glorify God—not, therefore, a mere prediction of the manner of his death, but of the honour to be conferred upon him by dying for his Master. And, indeed, beyond doubt, this prediction was intended to follow up his triple restoration:—'Yes, Simon, thou shalt not only feed my lambs, and feed my sheep, but after a long career of such service, shall be counted worthy to die for the name of the Lord Jesus.' And when he had spoken this, he saith unto him, Follow me—By thus connecting the utterance of this prediction with the invitation to follow Him, the evangelist would indicate the deeper sense in which the call was understood, not merely to go along with Him at that moment, but to come after Him taking up his cross." 20, 21. Peter, turning about—showing that he followed immediately as directed, such the disciple whom Jesus loved following; which also leaned on Jesus' breast at [the] supper, and said, Lord, which is he that betrayeth thee?—The evangelist makes these allusions to the peculiar familiarity to which he had been admitted on the most memorable of all occasions, perhaps lovingly to account for Peter's somewhat forward question about him to Jesus; which is the rather probable, as it was at Peter's suggestion that he put the question about the traitor which he here recalls ch. 13, 24, 25.) Peter saith to Jesus, Lord, and what [shall] this man [do]?—What of this man? or, How shall it fare with him? 22, 23. Jesus saith to him, If I will that he tarry till I come, what is that to thee? I follow thou me—From the fact that John alone of the twelve survived the destruction of Jerusalem, and so witnessed the commencement of that series of events which belongs to "the last days," many good interpreters think that this is a virtual prediction of fact, and not a mere supposition. But this is very doubtful, and it seems more natural to consider our Lord as intending to give no positive indication of John's fate

not to signify that this was a matter which belonged to the Master of both, who would disclose or reveal as He thought proper, and that Peter's part was his own affairs. Accordingly, in "follow," the word "thou" is emphatic. Observe the disposal of human life which Christ claims: "that he tarry till I come, &c. Then went this thread among the brethren, that that disciple die—into which they the more easily fell, a prevalent expectation that Christ's second was then near at hand, yet Jesus said not unto shall not die—The evangelist is jealous for His honour, which his death might be thought to raise if such a misunderstanding should not check.

FINAL CLOSE OF THIS GOSPEL. This is the which testifieth of these things, and wrote these

things—thus identifying the author of this book with all that it says of this disciple. we know that his testimony is true—cf. ch. 19. 35. And there are many other things which Jesus did—cf. ch. 20. 30, 31. If written every one, I suppose—an expression used to show that what follows is not to be pressed too far. even the world itself would not hold the books, &c.—not a mere hyperbolical expression, unlike the sublime simplicity of this writer, but intended to let his reader know that, even now that he had done, he felt his materials so far from being exhausted, that he was still running over, and could multiply "Gospels" to almost any extent within the strict limits of what "Jesus did." But in the limitation of these matchless Histories, in point of number, there is as much of that divine wisdom which has presided over and pervades the living oracles, as in their variety and fulness.

THE ACTS OF THE APOSTLES.

CHAPTER I.

11. INTRODUCTION—LAST DAYS OF OUR LORD ASCEND—HIS ASCENSION. 1, 2. former treatise—Gospel. Theophilus—see on Luke, 1. 3. began to teach—a very important statement, dividing the work of Christ into two great branches: the one His work on earth, the other His subsequent work in heaven; the one in His own Person, the other Spirit; the one the "beginning," the other the "end" of the same work; the one complete when He sat down on the right hand of the Majesty on high, the other to continue till His second appearing; the one the "beginning" in "The Gospel," the "beginnings" only of the "Acts" in this book of "The Acts." Hence the history of what Jesus did and taught does not end with His departure to the Father; but Luke gives it in a higher strain; for all the subsequent work of the apostles are just an exhibition of the power of the glorified Redeemer Himself, because they acted under His authority, and He was the one who operated in them all. [OLSHAUSEN.] "through the Holy Ghost, had given commandment, referring to the charge recorded in Matthew, 28. Mark, 16. 15-18; Luke, 24. 44-49. It is worthy of that no where else are such communications of a Redeemer said to have been given "through the Holy Ghost." In general, this might have been said of all He uttered and all He did in His official life; for it was for this very end that God "gave the Spirit by measure unto Him" (John, 3. 34.) and His resurrection, as if to signify the new era in which He now stood to the Church, He held His first meeting with the assembled disciples "breathing on them (immediately after) and saying, Receive ye the Holy Spirit," thus anticipating the donation of the Holy Spirit to His hands (see on John, 20. 21, 22.); and on principle His parting charges are here said to have been given "through the Holy Ghost," as if to show that He was now all redolent with the Spirit; that had been husbanded, during His suffering in His own necessary uses, had now been set as already overflowing from Himself to His people, and needed but his ascension and glorification all forth. (See on John, 7. 39.) 3-5. showed alive—As the author is about to tell us that "the vision of the Lord Jesus" was the great burden of his preaching, so the subject is here fitly introduced by an allusion to the primary evidence on which the fact rests, the repeated and undeniable

manifestations of Himself in the body to the assembled disciples, who, instead of being predisposed to believe it, had to be overpowered by the resistless evidence of their own senses, and were slow of yielding even to this. (Mark, 16. 14.) after his passion—Or 'Suffering.' This primary sense of the word 'Passion,' has fallen into disuse; but it is nobly consecrated in the phraseology of the Church to express the Redeemer's final endurance, seen of them forty days—This important specification of time occurs here only, speaking of—rather, "speaking" the things pertaining to the kingdom of God—till now only in germ, but soon to take visible form; the earliest and the latest burden of His teaching on earth, should not depart from Jerusalem—Because the Spirit was to glorify the existing economy, by descending on the disciples at its metropolitan seat, and at the next of its great festivals after the ascension of the Church's Head; in order that "out of Zion might go forth the law, and the word of the Lord from Jerusalem" (Isaiah, 2. 3; and cf. Luke, 21. 49.). ye shall be baptized with the Holy Ghost not many days hence—Ten days hence, as appears from Leviticus, 23. 15, 16; but it was expressed thus indefinitely to exercise their faith. 6-8. wilt thou at this time restore the kingdom to Israel?—Doubtless their carnal views of Messiah's kingdom had by this time been modified, though how far it is impossible to say. But, as they plainly looked for some restoration of the kingdom to Israel, so they are neither rebuked nor contradicted on this point. It is not for you to know the times, &c.—implying not only that this was not the time, but that the question was irrelevant to their present business and future work, receive power—See Luke, 24. 49. and ye shall be witnesses unto me . . . in Jerusalem . . . in all Judea, . . . and unto the uttermost part of the earth—This order of apostolic preaching and success supplies the proper key to the plan of the Acts, which relates first the progress of the Gospel "in Jerusalem, and all Judea and Samaria" (ch. 1. to ch. 9.) and then "unto the uttermost part of the earth," (ch. 10. to ch. 28.) 9-11. while they beheld he was taken up—See on Luke, 24. 50-53. Lest it should be thought He had disappeared when they were looking in some other direction, and so was only concluded to have gone up to heaven, it is here expressly said that "while they were looking He was taken up, and a cloud received him out of their sight." So Elijah, "If thou see me when I am taken from thee" (2 Kings, 2. 10.); "And Elisha saw it" (v. 12.). See on Luke, 9. 32. while they looked steadfastly toward heaven—Following Him with their eager eyes, in rapt amazement. Not, however,

as a mere fact is this recorded, but as part of that resistless evidence of their senses on which their whole subsequent testimony was to be borne, two men in white apparel—Angels in human form, as Luke, 24. 4. ye men of Galilee, why stand ye gazing up into heaven, &c.—“As if your now glorified Head were gone from you never to return: He is coming again; not another, but this same Jesus:” and “as ye have seen Him go, in the like manner shall He come”—as personally, as visibly, as gloriously; and let the joyful expectation of this coming swallow up the sorrow of that departure.

Ver. 12-26. RETURN OF THE ELEVEN TO JERUSALEM.—PROCEEDINGS IN THE UPPER ROOM TILL PENTECOST. 12-14. a Sabbath-day's journey—About 2000 cubits, went up to an upper room—Perhaps the same “large upper room” where with their Lord they had celebrated the last Passover and the first Supper Luke, 22. 12. where abode—Not lodged, but had for their place of rendezvous, Peter, &c.—See on Matthew, 10. 2-4. continued with one accord—Kilt by a bond stronger than death, in prayer and supplication—for the promised baptism, the need of which in their orphan state would be increasingly felt. and Mary the mother of Jesus—Distinguished from the other “women,” but “so as to exclude the idea of her having any pre-eminence over the disciples. We had her with the rest in prayer to her glorified Son.” [WEBSTER & WILKINSON.] This is the last mention of her in the New Testament. The table of the Assumption of the Virgin has no foundation even in tradition. [ALFORD.] with his brethren—See on John, 7. 3-5. 15-18. in those days—Of expectant prayer, and probably towards the close of them, when the nature of their future work began more clearly to dawn upon them, and the Holy Ghost, already “breathed” on the eleven (John 20. 22), was

was numbered—“Voted in” by general syn of the eleven apostles—Completing the broken CHAPTER II.

Ver. 1-13. DESCENT OF THE SPIRIT—THY SPEAK WITH TONGUES—AMAZEMENT OF TITULUS. 1-4. when the day of Pentecost was—The fiftieth from the morrow after the Sabbath Leviticus, 23. 15, 16. with one solemnity of the day, perhaps, unconscious of their expectations. 2. And suddenly there came from heaven, as of a rushing mighty wind, a sound like the sound of many waters, or like the sound of a mighty rushing wind, and it filled the house. 3. And there appeared unto them tongues as of fire, and it rested upon each of them. 4. And they began to speak with one another, as the Spirit gave them utterance. The whole description is so picturesque and so full of solemnity, that it could only come from an eye-witness. (1) The suddenness, strength, and diffusive sound strike with deepest awe the whole church, thus complete their preparation for the Spirit. (2) The wind was a familiar emblem of the Spirit 9: John, 3. 8: 10. 22). But this was not a real wind. It was only a sound “as of” tongues, like as of fire, &c.—“disparted tongues, shaped, flame-like appearances, a common centre or root, and resting upon large company—beautiful visible symboling energy of the Spirit now descending in plenteousness upon the Church, and about to be poured out through every tongue, and over every heart under heaven! 4. they began to speak with one another, as the Spirit gave them utterance, &c.—Real, living languages, as is plain from the following. The thing uttered, probably the inspired words of the Old Testament evangelists, though it is next to certain that the speakers understood nothing of what they uttered (1 Corinthians, 14.). 5-11. there were dwelling in Jerusalem men of other nations—not all

with his progress from humiliation to glory, own words in John, 5, 19. This view of re dwell on to exhibit to the Jews the e of Jesus of Nazareth as the ordinance *the God of Israel.* [ALFORD.] determinate recknowledge—God's fixed plan and perfect all the steps involved in it. ye have taken, I hands have crucified and slain—How striking criminality of Christ's murderers here harmony with the eternal purpose to im into their hands! was not possible he den of it—Glorious saying! It was indeed that "the Living One" should remain dead" Luke, 24, 6; but here, the imems to refer to the prophetic assurance uld not see corruption. wit not leave my . . . In its disembodied state (see on Luke, 16. . . . suffer thine Holy One to see corruption re. Thou hast made known to me the ways ofurrection-life. thou shalt make me full ofountenance—i.e., in glory; as is plain fromonexion and the actual words of the Psalm. . . . is . . . dead and buried, &c. — Peter, Holy Ghost, sees in this 10th Psalm, one whose life of high devotedness and lofty a crowned with the assurance, that though death He shall rise again without seeing and be admitted to the bliss of God's imence. Now as this was palpably untrue ould be meant only of One other, even of David was taught to expect as the final the throne of Israel. (Those, therefore, many, who take David himself to be the is Psalm, and the words quoted to refer dy in a more eminent sense, nullify the pent of the apostle. The Psalm is then ave had its only proper fulfilment in JESUS, urrection and ascension they were wit; the glorious effusion of the Spirit by the ascended One, setting an infallible seal a even then witnessed by the thousands tending to Him. A further illustration of onension and session at God's right hand is Psalm 110, 1, in which David cannot be peak of himself, seeing he is still in his efore—"to sum up all." let all the house of this first discourse the appeal is formally whole house of Israel, as the then existing God. know assuredly — by indisputable sd predictions, and the seal of the Holy pen all. that God hath made—for Peter's show them that, instead of interfering with nents of the God of Israel, these events r high movements. this same Jesus, whom sed—"The sting is at the close." [BENGERL.] them merely that Jesus was the Messiah left them all unchanged in heart. But to em that He whom they had crucified had right hand of God exalted, and constituted whom David in spirit adored, to whom hall bow, and the CHRIST of God, was to to "look on Him whom they had pierced or Him." 37-40, pricked in their hearts—the ment of Zechariah, 12, 10, whose full act is reserved for the day when "all Israel ed" see on Romans, 11.). what shall we that beautiful spirit of genuine compuncdlike docility, which, discovering its whole to have been one frightful mistake, seeks set right for the future, be the change in the sacrifices required what they may. So rus (ch. 9, 6.). Repent—The word denotes ised, and here includes the reception of the is proper issue of that revolution of mind were then undergoing. baptized . . . for the

remission of sins—as the visible seal of that remission. For the promise—of the Holy Ghost, through the risen Saviour, as the grand blessing of the new covenant. all afar off—the Gentiles, as Ephesians, 2, 17. But "to the Jew first." With many other words did he testify and exhort—Thus we have here but a summary of Peter's discourse; though from the next words it would seem that only the more practical parts, the home appeals, are omitted. Save yourselves from this untoward generation—as if Peter already foresaw the hopeless impotence of the nation at large, and would have his hearers hasten in for themselves and secure their own salvation.

41-47. BEAUTIFUL BEGINNINGS OF THE CHRISTIAN CHURCH. 41-47. They that gladly received his word were baptized—It is difficult to say how 3,000 could be baptized in one day, according to the old practice of a complete submersion; and the more as in Jerusalem there was no water at hand except Kidron and a few pools. The difficulty can only be removed by supposing that they already employed sprinkling, or baptized in houses in large vessels. Formal submersion in rivers, or larger quantities of water, probably took place only where the locality conveniently allowed it. [OLSHAUSEN.] the same day there were added to the Church about 3,000 souls—fitting inauguration of the new kingdom, as an economy of the Spirit! continued steadfastly in—'attended constantly upon,' the apostles' doctrine—or 'teaching,' giving themselves up to the instructions which, in their raw state, would be indispensable to the consolidation of the immense multitude suddenly admitted to visible discipleship. fellowship—in its largest sense, breaking of bread—not certainly in the Lord's Supper alone, but rather in frugal repasts taken together, with which the Lord's Supper was probably conjoined until abuses and persecution led to the discontinuance of the common meal. prayers—probably, stated seasons of it. fear came upon every soul—a deep awe rested upon the whole community. all that believed were together, and had all things common, &c.—(See on ch. 4, 34-37.). daily in the temple—observing the hours of Jewish worship. and breaking bread from house to house—Rather, 'at home' (*margin*), i.e., in private, as contrasted with their temple-worship, but in some stated place or places of meeting. eat their meat with gladness ('exultation') and singleness of heart; praising God—"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works" (Ecclesiastes, 9, 7; see also on ch. 8, 30.). having favour with all the people—commending themselves by their lovely demeanour to the admiration of all who observed them. And the Lord—i.e., JESUS, as the glorified Head and Ruler of the Church. added—"kept adding;" i.e., to the visible community of believers, though the words "to the Church" are wanting, in the most ancient MSS. such as should be saved—Rather, 'the saved,' or 'those who were being saved.' The young Church had but few peculiarities in its outward form, or even in its doctrine: the single discriminating principle of its few members was that they all recognized the crucified Jesus of Nazareth as the Messiah. This confession would have been a thing of no importance, if it had only presented itself as a naked declaration, and would never in such a case have been able to form a community that would spread itself over the whole Roman Empire. It acquired its value only through the power of the Holy Ghost, passing from the apostles as they preached to the hearers; for He brought the confession from the very hearts of men (1 Colossians, 12, 3.), and like a burning flame made their souls glow with love. By the power of this Spirit, therefore, we behold the first Christians not only in a state of active fellowship, but also internally changed: the narrow views of the natural man are broken through; they have their possessions in common, and they regard themselves as one family. [OLSHAUSEN.]

CHAPTER III.

VER. 1-20. PETER HEALS A LAME MAN AT THE TEMPLE GATE—HIS ADDRESS TO THE WONDERING MULTITUDE. 1-11. Peter and John—already associated by their Master, first with James (Mark, 1. 29; 5. 37; 9. 2.), then by themselves (Luke 22. 8.; and see John, 13. 23, 24.): Now we find them constantly together, but John (yet young) only as a silent actor. went up—'were going up,' were on their way. a certain man lame from his mother's womb—and now "above 40 years old" (ch. 4. 22.), was carried—'was want to be carried.' Peter, fastening his eyes on him with John, said, Look on us . . . And he gave heed—that, through the eye, faith might be aided in its birth. Silver and gold have I none, but such as I have give I thee, &c.—What a lofty superiority breathes in these words! In the name of Jesus of Nazareth rise up and walk, &c.—These words, uttered with supernatural power, doubtless began in this poor man the faith that sent healing virtue through his diseased members. And he took . . . and lifted him up—precisely what his Lord had done to his own mother-in-law (Mark, 1. 31.). his feet (or soles) and ancle-bones, &c.—the technical language of a physician (Colossians, 4. 14.). leaping up, stood . . . walked . . . entered the temple walking, leaping, and praising God—Every word here is emphatic, expressing the perfection of the cure, as v. 7 its immediateness. all the people saw him, &c.—as they assembled at the hour of public prayer, in the temple courts; so that the miracle had the utmost publicity. they knew that it was he which sat for alms, &c.—(cf. John, 9. 8.) the lame man held, &c.—This is nature. all the people ran together unto them in the porch, &c.—How vividly do these graphic details bring the whole scene before us! Thus was Peter again furnished with a vast audience, whose wonder at the spectacle of the healed beggar clinging to his benefactors prepared them to listen with reverence to his words. 12-18. why marvel at this—For miracles are marvels only in relation to the limited powers of man, as though by our own power or holiness we had made this man to walk, &c.—Neither the might nor the merit of the cure are due to us, mere agents of Him whom we preach. The God of Abraham, &c.—see on ch. 2. 22, 26. hath glorified his Son Jesus—rather, 'his Servant Jesus,' as the same word is rendered in Matthew, 12. 18, but in that high sense in which Isaiah applies it always to Messiah (Isaiah, 42. 1; 49. 6; 62. 13; 53. 11.). When 'Son' is intended a different word is used. when ye delivered up, &c.—With what heroic courage does Peter here charge his audience with the heaviest of all conceivable crimes, and with what terrific strength of language are these charges clothed! killed the Princes of Life—Glorious paradox, but how piercing to the conscience of the auditors! His name through faith in his name hath made this man strong, &c.—With what skill does the apostle use the miracle both to glorify his ascended Lord and bring the guilt of His blood more resistlessly home to his audience! 17-21. And now, brethren, &c.—Our preacher, like his Master, "will not break the bruised reed." His heaviest charges are prompted by love, which now hastens to assuage the wounds it was necessary to inflict. I wot—or 'know,' through ignorance ye did it—(See marginal reference.), that Christ—the best MESSIAH, read, 'that His Christ,' should suffer, &c.—The doctrine of a SUFFERING MESSIAH was totally at variance with the current views of the Jewish Church, and hard to digest even by the Twelve, up to the day of their Lord's resurrection. Our preacher himself revolted at it, and protested against it, when first nakedly announced, for which he received a terrible rebuke. Here he affirms it to be the fundamental truth of ancient prophecy realized unwittingly by the Jews themselves, yet by a glorious divine ordination. How great a change had the Pentecostal illumination wrought upon his views! when the times of refreshing shall come—Rather, 'in order

that the times of refreshing may come,' that long period of repose, prosperity and joy, which all the prophets hold forth to the distracted Church and this miserable world, as eventually to come, and which is here, as in all the prophets, made to turn upon the national conversion of Israel. He shall send Jesus Christ, &c.—The true reading is, 'He shall send your predestinated (or foreordained) Messiah, Jesus,' until the times, &c.—embracing the whole period between the ascension and the second advent of Christ. restraint of all things—comprehending, probably, the rectification of all the disorders of the fall, 22-26. a prophet like unto me—particularly in intimacy of communication with God (Numbers, 12. 6-8.), and as the mediatorial head of a new order of things (Hebrews, 3. 2-6.). Peter takes it for granted that, in the light of all he had just said, it would be seen at once that One only had any claim to be that Prophet. Him shall ye hear in all things, &c.—This part of the prediction is emphatically added, in order to shut up the audience to the obedience of faith, on pain of being finally "cut off" from the congregation of the righteous (Psalm 1. 1.). foretold of these days—of Messiah; all pointing to "the time of reformation" (Hebrews, 9. 16.), though with more or less distinctness. ye are the children . . . of the covenant—and so the natural heirs of its promises. in thy seed, &c.—(See on Galatians, 3. 8, &c.). God having raised up—not, from the dead, but having provided, prepared, and given. His Son Jesus—'His Servant Jesus'—see on v. 13.). sent Him to bless you—*lit.* 'sent Him blessing you,' as if laden with blessing. in turning away every one of you from his iniquities—*γὰρ*. 'Hitherto we have all been looking too much for a Messiah who should shed outward blessings upon the nation generally, and through it upon the world. But we have learnt other things, and now announce to you that the great blessing with which Messiah has come laden is the turning away of every one of you from his iniquities.' With what Divine skill does the apostle, founding on resistless facts, here drive home to the conscience of his auditors their guilt in crucifying the Lord of Glory; then soothe their awakened minds by assurances of forgiveness on turning to the Lord, and a glorious future as soon as this shall come to pass, and to terminate with the Personal Return of Christ from the heavens whither He has ascended; ending all with warnings, from their own Scriptures, to submit to Him if they would not perish, and calls to receive from Him the blessings of salvation.

CHAPTER IV.

VER. 1-13. PETER AND JOHN BEFORE THE SANHEDRIM. 1-12. the captain (of the Levitical guard) of the temple—annoyed at the disturbance created around it. and the Sadducees—who "say that there is no resurrection" (ch. 23. 8.), irritated at the apostles' "preaching through (rather, 'in') Jesus the resurrection from the dead;" for the resurrection of Christ, if a fact, effectually overthrew the Sadducean doctrine. the number of the men—Or 'males,' exclusive of women; though the word sometimes includes both. about five thousand. And this in Jerusalem, where the means of detecting the imposture or crushing the fanaticism, if such it had been, were within every one's reach, and where there was every inducement to sift it to the bottom. their rulers, &c.—This was a regular meeting of the Sanhedrim (see on Matthew, 2. 4.). Annas . . . and Caiaphas—see on Luke, 3. 2. John and Alexander—Of whom nothing is known. by what power, or . . . name have ye done this—thus admitting the reality of the miracle, which afterwards they confess themselves unable to deny (v. 16.). then Peter, filled with the Holy Ghost, said—See Mark, 13. 11; Luke, 21. 15.). be it known unto you . . . and to all the people of Israel—As if emitting a formal judicial testimony to the entire nation through its rulers now convened. by the name of Jesus, &c.—(see on ch. 3. 15, &c.), even by him doth this man stand before you whole-

and in what universal and emphatic terms
 old up his Lord as the one Hope of men;
 eved that they were unlearned and ignorant
 instructed in the learning of the Jewish
 d of the common sort; men in private life,
 to teaching, took knowledge of them that they
 ita Jesus—Recognised them as having been
 :pany; remembering, possibly, that they had
 with Him, (MEYER, BLOOMFIELD, ALFORD);
 probably, perceiving in their whole bearing
 rified them with Jesus: g.d. 'We thought
 ; ried of Him; but, lo! He re-appears in these
 all that troubled us in the Nazarene Himself
 be put down in these his disciples.' What a
 to these primitive witnesses! Would that
 could be said of their successors! a notable
 . done by them is manifest to all in Jerusalem;
 not deny it—And why should ye wish to deny
 lers, but that ye hate the light, and will not
 so light lest your deeds should be reproved,
 spread no farther . . . let us straitly (strictly)
 . that they speak henceforth to no man in this
 potent device! Little knew they the fire that
 y in the bones of those heroic disciples. 18-
 r it be right . . . to hearken to you more than
 edge ye. For we cannot but speak the things
 siveness and heard—There is here a wonderful
 ober, respectful appeal to the better reason
 dges, and calm, deep, determination to abide
 pences of a constrained testimony, which
 power above their own resting upon them,
 to promise, finding nothing how they might
 e, because of the people—Not at a loss for a
 us as a loss how to do it so as not to rouse the
 a of the people.

HERN AND JOHN, DISMISSED FROM THE
 ME, REPORT THE PROCEEDINGS TO THE
 ED DISCIPLES—THEY ENGAGE IN PRAYER—
 OUSING ANSWER AND RESULTS. 23-30.
 a, they went to their own company—Observe the
 sie classes, representing the two interests
 e about to come into deadly conflict, they
 air voice—the assembled disciples, on hearing
 port, with one accord—the breasts of all pre-
 eing every word of this sublime prayer. Lord
 ab. 2 30 Applied to God, the term expresses

the Gospel was to make ch. 17. 6; cf. 16. 28,) and the
 overthrow of all opposing powers in which this was to
 issue! they were all filled with the Holy Ghost, and spoke,
 &c.—The Spirit rested upon the entire community, first,
 in the very way they had asked, so that they "spoke the
 word with boldness" v. 29, 31; next, in melting down
 all selfishness, and absorbing even the feeling of indi-
 viduality in an intense and glowing realization of
 Christian unity. The community of goods was but an
 outward expression of this, and natural in such cir-
 cumstances, with great power—effect on men's minds.
 great grace was upon them all—The grace of God copiously
 rested on the whole community, laid . . . at the
 apostles' feet—sitting, it may be, above the rest. But
 the expression may be merely derived from that prac-
 tice, and here meant figuratively. Jesus, &c.—This is
 specified merely as an eminent example of that spirit
 of generous sacrifice which pervaded all, son of conso-
 lation—no doubt so surnamed from the character of his
 ministry. a Levite—who, though as a tribe having no
 inheritance, might and did acquire property as individ-
 uals (Deuteronomy, 18. 8). Cyprus—a well-known
 island in the Mediterranean.

CHAPTER V.

Ver. 1-11. ANANIAS AND SAPPHIRA. 'The first
 trace of a shade upon the bright form of the young
 Church. Probably among the new Christians a kind
 of holy rivalry had sprung up, every one eager to place
 his means at the disposal of the apostles.' [OLSHAUWEN.]
 Thus might the new-born zeal of some outrun their
 abiding principle, while others might be tempted to
 seek credit for a liberality which was not in their
 character. 2. his wife kept back part of the price, also
 being privy to it—The coolness with which they planned
 the deception aggravated the guilt of this couple,
 brought a certain part—pretending it to be the whole
 proceeds of the sale. 3-6. why hath Satan filled (&c., why
 hast thou suffered him to fill thine heart, &c.—so crimi-
 nally entertaining his suggestion? cf. v. 4. "Why hast
 thou conceived this thing in thine heart?" and see J.
 13. 2, 27. to lie to the Holy Ghost—to men under His
 supernatural illumination. while it remained, was it
 not thine own? and after it was sold, was it not in thine
 own power?—from which we see how purely voluntary
 were all these sacrifices for the support of the infant
 community. not to men but God—to men so entirely the

community such volunteers may be expected, and will be found eminently useful. 7-11. tell me whether ye sold the land for so much—naming the sum. how is it that ye have agreed together—See on v. 2. to tempt the Spirit—try whether they could escape detection by that omniscient Spirit of whose supernatural presence with the apostles they had had such full evidence. Set of them that buried thy husband are at the door—How awfully graphic! buried her by her husband—The later Jews buried before sun-set of the day of death. great fear on all the Church, &c.—This effect on the Christian community itself was the chief design of so startling a judgment; which had its counterpart, as the sin itself had, in *Achan* (Joshua, 7.), while the time—at the commencement of a new career—was similar.

12-26. THE PROGRESS OF THE NEW CAUSE LEADS TO THE ARREST OF THE APOSTLES—THEY ARE MIRACULOUSLY DELIVERED FROM PRISON, RESUME THEIR TEACHING, BUT ALLOW THEMSELVES TO BE CONDUCTED BEFORE THE SANHEDRIM. 12. Solomon's porch—See on John, 10. 23. 13-16. of the rest darst so man John himself, &c.—of the unconverted none ventured, after what had taken place, to profess discipleship; but yet their numbers continually increased. into the streets—'in every street.' in beds and couches—The words denote the softer couches of the rich and the meaner cribs of the poor. [BENGL.] shadow of Peter might overshadow some of them—cf. ch. 19. 12; Luke, 8. 46. So Elisha. Now the predicted greatness of Peter (Matthew, 16. 18.), as the directing spirit of the earliest Church, was at its height. 17-23. sect of the Sadducees—See on ch. 4. 2. for the reason why this is specified. by night—the same night. all the words of this life—Beautiful expression for that Life in the Risen One which was the burden of their preaching! entered into the temple, &c. How self-possessed! the indwelling Spirit raising them above fear. called . . . all the senate, &c.—an unusually general convention, though hastily summoned. the prison shut . . . keepers before the doors, but . . . no man within—the reverse of the miracle in ch. 16. 26; a similar contrast to that of the nets at the miraculous draughts of fish (Luke, 8. 6; and John, 31. 11.). 24-26. they doubted—'were in perplexity' without violence, for they feared, &c.—hardened ecclesiastics, all unawed by the miraculous tokens of God's presence with the apostles, and the fear of the mob only before their eyes!

27-42. SECOND APPEARANCE AND TESTIMONY BEFORE THE SANHEDRIM—ITS RAGE CALMED BY GAMALIEL—BEING DISMISSED, THEY DEPART REJOICING, AND CONTINUE THEIR PREACHING. 27, 28. ye have filled Jerusalem with your doctrine—noble testimony to the success of their preaching, and (for the reason mentioned on ch. 4. 4.) to the truth of their testimony, from reluctant lips! intend to bring this man's blood upon us—They avoid naming Him whom Peter gloried in holding up. [BENGL.] In speaking thus, they seem to betray a disagreeable recollection of their own recent imprecation, "His blood be upon us," &c. (Matthew, 27. 25.), and of the traitor's words as he threw down the money, "I have sinned in that I have betrayed innocent blood" (Matthew, 27. 4.). 29, 30. Then Peter, &c.—See on ch. 2. 22, and on ch. 3. 13, &c. 31. Prince and Saviour—the one word expressing that *Royalty* which all Israel looked for in Messiah, the other the *Saving* character of it which they had utterly lost sight of. Each of these features in our Lord's work enters into the other, and both make one glorious whole (cf. ch. 3. 15; Hebrews, 2. 10.). to give—dispensing as "a Prince." repentance and remission of sins—as "a Saviour;" "repentance" embracing all that change which issues in the faith which secures 'forgiveness' (cf. ch. 2. 38; 20. 21.). How gloriously is Christ here exhibited; not, as in other places, as the *Medium*, but as the *Dispenser* of all spiritual blessings! 32, 33. we are witnesses . . . and the *Holy Ghost*—they as competent human witnesses to facts,

and the *Holy Ghost* as attesting them by undeniable miracles. out to the heart, and took ('were taking') counsel to slay them—How different this feeling, and the effect of it from that "pricking of the heart" which drew from the first converts on the day of Pentecost the cry, "Men and brethren, what shall we do?" (ch. 2. 37.) The words used in the two places are strikingly different. 34. Then stood up . . . Gamaliel—in all probability one of that name celebrated in the Jewish writings for his wisdom, the son of Simson (possibly the same who took the infant Saviour in his arms, Luke, 2. 25, &c.) and grandson of Hillel, another celebrated rabbi. He died eighteen years before the destruction of Jerusalem. [LIGHTFOOT.] 35-39. Theodos—*not* the same with a deceiver of that name whom Josephus mentions as heading an insurrection some twelve years after this (ANTIQUITIES, 20. 8. 1.), but some other of whom he makes no mention. Such insurrections were frequent. Judas of Galilee—See on Luke, 2. 2, and 23. 1-3. [JOSEPHUS' ANTIQUITIES, 12. 1. 1.] if of man, it will come to naught, &c.—This neutral policy was true wisdom, in the then temper of the council. But individual neutrality is hostility to Christ, as Himself teaches (Luke, 11. 22.). 40-42. beaten them—'for disobeying their orders' (cf. Luke, 23. 16.), departed rejoicing that they were counted worthy to suffer shame for His name—'thought worthy by God to be dishonoured by man' (Matthew, 5. 12; 1 Peter, 4. 14, 16.). [WIKKINSON & WILKINSON.] This was their first taste of persecution, and it felt sweet for His sake whose disciples they were. in every house—or 'in private.' See on ch. 2. 46. *could not* to preach Jesus Christ—i.e., Jesus (to be the) Christ.

CHAPTER VI.

VER. 1-7. FIRST ELECTION OF DEACONS. 1. the Grecians—the Greek-speaking Jews, mostly born in the provinces. the Hebrews—those Jews born in Palestine, who used their native tongue, and were wont to look down on the "Grecians" as an inferior class, were neglected—'overlooked,' by those whom the apostles employed, and who were probably of the Hebrew class, as being the most numerous. The complaint was in all likelihood well-founded, though we cannot suspect the distributors of intentional partiality. 'It was really just an emulation of love, each party wishing to have their own poor taken care of in the best manner.' [OLSHAUSEN.] the daily ministration—the daily distribution of alms or of food, probably the latter. 2-4. the multitude—the general body of the disciples. It is not reason—the Word expresses dislike: q.d., 'We cannot submit.' to leave the Word of God—to have our time and attention withdrawn from preaching; which, it thus appears, they regarded as their primary duty, to serve tables—oversee the distribution of provisions, look ye out (from) among you—i.e., ye "the multitude" from amongst yourselves. seven men of honest report—good reputation (ch. 10. 22; 1 Timothy, 3. 7.). full of the Holy Ghost—not full of miraculous gifts, which would have been no qualification for the duties required, but *spiritually gifted*; although on two of them miraculous power did rest, and wisdom—discretion, aptitude for practical business, whom we may appoint—for while the election was vested in the Christian people, the appointment lay with the apostles, as spiritual rulers. we will give ourselves to prayer—public prayer, as along with preaching their great work. Stephen, &c.—As this and the following names are all Greek, it is likely they were all of the "Grecian" class, which would effectually restore mutual confidence, when they had prayed, they laid their hands on them—the one proclaiming that all official gifts flowed from the Church's glorified Head, the other symbolizing the communication of these to the chosen office-bearers through the recognized channels. word of God increased . . . disciples multiplied in Jerusalem greatly—prosperity crowning the beautiful spirit which reigned in this mother-community.

company of the priests were obedient, &c.—This crowning triumph of the Gospel, whose peace-erity was now at its greatest height. After teaching and trial made it clear that sacerdotes could not stand with the Gospel, such concessions became rare indeed. Note (1.) how misunderstandings may arise among the most devoted followers of the Lord Jesus: but quickly and effectually such misunderstand-ings be healed, where honest intentions, love and reign: (2.) What a beautiful model for imita-tion by the class here complained of, who, themselves the majority, chose the new office-ness amongst the complaining minority! (3.) prior to the lust of power do the apostles here resolve to be, in not only divesting themselves of immediate superintendence of temporal affairs of the Christian community, but giving the choice of them to be entrusted with it to the disciples (4.) How little of formal organization did the first to the Church at first, and when an increase which demanded something more, how was the remedy suggested by the reason of the (5.) Though the new office-bearers are not called *Deacons* here, it is universally admitted was the first institution of that order in the success of the expedient securing its per-son and the qualifications for "the office of a being laid down in one of the apostolical immediately after those of "a Bishop" (1 Cor. 3. 8-13.).

STEPHEN ARRANGED BEFORE THE SAN-
HEDRIM. S. And Stephen, &c.—The foregoing narrative is only an introduction to what follows. full rather, 'of grace,' as the best MSS. read. 9. agree of the Liber times—Jewish freedmen; man-Roman captives, or the children of such, ex-om Rome (as appears from *Josephus* and now now residing at Jerusalem. Cyrenians—lyrene, in Libya, on the coast of Africa. them—amongst whom may have been Saul of Tarsus 21. 39.). and of Asia—See on ch. 16. 6. not able his wisdom and the spirit by which he spoke—said, and the power with which he spoke it, resistless. 11-14. blasphemous words against, doubtless referring to the impending disap- of the whole Mosaic system. and against God not refer to the supreme dignity and authority claimed for Christ, as the Head of that new which was so speedily to supersede the old 56, 59, 60.). 15. as the face of an angel—a play natural radiance attesting to all who beheld emanate the divine calm of the spirit within.

CHAPTER VII.

16. DEFENCE AND MARTYRDOM OF STEPHEN.
ing defence Stephen takes a much wider range, less directly into the point raised by his than we should have expected. His object has been to show (1) that so far from dispar- deeply revered and was intimately con- with, in the whole history of the ancient economy; hat in resisting the erection of the Gospel they were but treading in their fathers' foot- whole history of their nation being little else continued misapprehension of God's high wards fallen man and rebellion against them. led of glory—A magnificent appellation, fitted y outset to rivet the devout attention of his; denoting, not that visible glory which at any of the Divine manifestations, but the glory manifestations themselves, of which this was by every Jew as the fundamental one. It is of absolutely free grace, appeared unto our raham before he dwelt in Charran, and said, &c. a this first call is not expressly recorded in

Genesis, it is clearly implied in Genesis, 15. 7; and Nehemiah, 9. 7; and the Jewish writers speak the same language. when his father was dead, he removed into this land—Though Abraham was in Canaan before Terah's death, his settlement in it as the land of promise is here said to be after it, as being in no way dependant on the family movements, but a transaction purely between Jehovah and Abraham himself. 6-8, four hundred years—using round numbers, as in Genesis, 15. 13, 16 (see on Galatians, 3. 17.). after that shall they come forth, and serve me in this place—Here the promise to Abraham (Genesis, 15. 16,) and that to Moses (Exodus, 3. 12., are combined; Stephen's object being merely to give a rapid summary of the leading facts, the covenant of circum-cision—*i. e.*, the covenant of which circumcision was the token, and so—*i. e.*, according to the terms of this cov-enant, on which Paul reasons (Galatians, 3.), the twelve patriarchs—so called as the founders of the twelve tribes of Israel. 9-16. the patriarchs, moved with envy, sold Joseph into Egypt, but God was with him—Here Stephen gives his first example of *Israel's opposition to God's purposes, in spite of which and by means of which those purposes were accomplished, threescore and fifteen souls*—according to the Septuagint version of Genesis, 46. 27, which Stephen follows, including the five children and grandchildren of Joseph's two sons. But when (rather 'as') the time of the promise—*i. e.*, for its fulfilment, the people grew and multiplied in Egypt—For more than 200 years they amounted to no more than seventy-five souls: how prodigious, then, must have been their multiplication during the latter two centuries, when 600,000 men, fit for war, besides women and children, left Egypt! 20-22. In which time—of deepest depression. Moses was born—the destined deliverer, exceeding fair—*lit.*, 'fair to God' (*Marginal*), or, perhaps, 'divinely fair' (see on Hebrews, 11. 23.). mighty in word—Though defective in utterance (Exodus, 4. 10.), his recorded speeches fully bear out what is here said, and deed—Referring probably to unrecorded circumstances in his early life. If we are to believe Josephus, his ability was acknowledged ere he left Egypt. 23-27. In verses 23, 29, and 36, the life of Moses is represented as embracing three periods, of forty years each; the Jewish writers say the same; and though this is not expressly stated in the Old Testament, his age at death, 120 years (Deuteronomy, 34. 7.), agrees with it. it came into his heart to visit his brethren—his heart yearning with love to them as God's chosen people, and heaving with the consciousness of a Divine vocation to set them free, avenged him that was oppressed, and smote the Egyptian—going further in the heat of his indignation than he probably intended. For he supposed his brethren would have understood, &c.—and perhaps imagined this a suitable occasion for rousing and rallying them under him as their leader; thus anticipating his work, and so running unsest, but they understood not—Reckoning on a spirit in them congenial with his own, he had the mortification to find it far otherwise. This furnishes to Stephen another example of *Israel's slowness to apprehend and fall in with the divine purposes of love*. next day he showed himself unto them as they strove—Here, not an Israelite and an Egyptian, but two parties in Israel itself, are in collision with each other; Moses, grieved at the spectacle, interposes as a mediator; but his in-terference, as unauthorised, is resented by the party in the wrong, whom Stephen identifies with the mass of the nation (x. 35.), just as Messiah's own interposition had been spurned. 28, 29. Will thou kill me, as thou didst the Egyptian yesterday?—Moses had thought the deed unseen (Exodus, 2. 12.), but it now appeared he was mistaken. Then fled Moses, &c.—for "when Pharaoh heard this thing he sought to slay Moses" (Exodus, 2. 15.). 30-34. an Angel of the Lord—Rather, 'the Angel' of the covenant, who immediately calls himself *Jehovah* (cf. v. 28.). 35-41. This Moses, whom they refused, saying,

Who made thee a ruler and a judge, &c.—Here, again, "the stone which the builders refused is made the head of the corner" (Psalm 118, 22.). This is that *Moses* which said . . . A prophet . . . him shall ye hear—This is quoted to remind his Moses-worshipping audience of the grand testimony of their faithful lawgiver, that *himself* was not the last and proper object of the Church's faith, but only a humble precursor and small model of *Him* to whom their absolute submission was due. In the church—the collective body of God's chosen people; hence used to denote the whole body of the faithful under the Gospel, or particular sections of them. This is he that was in the church in the wilderness, with the angel . . . and with our fathers—alike near to the Angel of the Covenant, from whom he received all the institutions of the ancient economy, and to the people, to whom he faithfully reported the living oracles and among whom he set up the prescribed institutions. By this high testimony to *Moses*, Stephen rebuts the main charge for which he was on trial, to whom our fathers would not obey, &c. Here he shows that the deepest dishonour done to *Moses* came from the nation that now professed the greatest jealousy for his honour. In their hearts turned back into Egypt. In this Stephen would have his hearers read the downward career on which they were themselves entering. 42-50, gave them up—judicially, as written in the book of the prophets—the twelve minor prophets, reckoned as one: the passage is from Amos, 5, 23. have ye offered to Me . . . sacrifices! The answer is, Yes, but as if ye did it not; for 'neither did ye offer to Me only, nor always, nor with a perfect and willing heart.' [BENGL.] Yes, ye took up the tabernacle of Moloch, &c. Two kinds of idolatry are charged upon the Israelites: that of the golden calf and that of the heavenly bodies; Moloch and Belphegor being deities, representing apparently the Divine powers ascribed to nature, under different aspects, carry you beyond Babylon—the well-known region of the captivity of Judah; while "Damascus" is used by the prophet (Amos, 5, 27.), whither the ten tribes were carried. Our fathers had the tabernacle of witness in the wilderness—which aggravated the guilt of that idolatry in which they indulged, with the tokens of the Divine presence constantly in the midst of them, which our fathers that came in after—rather (*Maryin*) 'having received it by succession,' i.e., the custody of the tabernacle from their ancestors, brought in with *Jems*—or *Joshua*. into the possession—rather, 'at the taking possession of [the territory of] the Gentiles,' unto the days of David—for till then Jerusalem continued in the hands of the Jebusites. But Stephen's object in mentioning David is to hasten from the tabernacle which he set up, to the temple which his son built, in Jerusalem; and this only to show, from their own Scriptures (Isaiah, 66, 1, 2), that even that temple, magnificent though it was, was not the proper resting-place of *Jehovah* upon earth, as his audience and the nation had all along been prone to imagine. (What that resting-place was, even "the contrite heart, that trembleth at God's word," he leaves to be gathered from the prophet referred to. 51-53. Ye stiffnecked . . . ye do always resist the Holy Ghost, &c. It has been thought that symptoms of impatience and irritation in the audience induced Stephen to cut short his historical sketch. But as little farther light could have been thrown upon Israel's obstinacy from subsequent periods of the national history on the testimony of their own Scriptures, we should view this as the summing up, the brief import of the whole Israelitish history—grossness of heart, spiritual deafness, continuous resistance of the Holy Ghost, down to the very council before whom Stephen was pleading. Which of, &c. Deadly hostility to the messengers of God, whose high office it was to tell of "the Righteous One"—that well-known prophetic title of *Messiah* (Isaiah, 53, 11; Jeremiah, 23, 4, &c.), and this consummated by the betrayal and

murder of *Messiah* himself, on the part of those now sitting in judgment on the speaker, are the still darker features of the national character depicted in these withering words, who have received the law by the disposition ('at the appointment' or 'ordination,' i.e., by the ministry) of angels, and have not kept it. This closing word is designed to shut up those idolaters of the law under the guilt of high disobedience to it, aggravated by the august manner in which they had received it. 54-56. When they heard this, they were out to the heart, &c. If they could have entered *Mm*, how different would have been their temper of mind! But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God. Ye who can transfer to canvases such scenes as these, in which the rage of hell grins horrible from men, as they sit condemned by a frail prisoner of their own, and see heaven beaming from his countenance and opening full upon his view—I envy you, for I find no words to paint what, in the majesty of the Divine text, is here so simply told. 'But how could Stephen, in the council chamber, see heaven at all!' I suppose this question never occurred but to critics of narrow soul, one of whom (*Murray*) conjectures that he saw it through the window! and another, of better mould, that the scene lay in one of the courts of the temple. [ALFORD.] As the sight was witnessed by Stephen alone, the opened heavens are to be viewed as revealed to his bright beaming spirit, and Jesus standing on the right hand of God. Why "standing," and not sitting, the posture in which the glorified Saviour is elsewhere represented? Clearly, to express the eager interest with which He watched from the skies the scene in that council chamber, and the full tide of His Spirit which he was at that moment engaged in pouring into the heart of his heretical witness, till it beamed in radiance from his very countenance. I see . . . the Son of Man standing, &c.—This is the only time that our Lord is by human lips called *THE SON OF MAN* after his ascension (Revelation, 1, 13; 14, 14, are not instances.). And why here? Stephen, full of the Holy Ghost, speaking now not of himself at all (v. 55), but entirely by the Spirit, is led to repeat the very words in which Jesus Himself, before this same council, had foretold His glorification (Matthew, 26, 64.), assuring them that that exaltation of *THE SON OF MAN* which they should hereafter witness to their dismay, was already begun and actual. [ALFORD.] 57, 58. Then they cried out and ran upon him with one accord, &c.—To men of their mould and in their temper, Stephen's last seraphic words could but bring matters to extremities, though that only revealed the diabolical spirit which they breathed. cast him out of the city—according to Leviticus, 24, 14; Numbers, 15, 35; 1 Kings, 21, 13; and see Hebrews, 13, 12, and stoned—"proceeded to stone" him. The actual stoning is recorded in next verse, and the witnesses—whose hands were to be first upon the criminal (Deuteronomy, 17, 7.). laid down their clothes—their loose outer garments, to have them taken charge of, at a young man's feet whose name was *Saul*—How thrilling is this our first introduction to one to whom Christianity—whether as developed in the New Testament or as established in the world—owes more perhaps than to all the other apostles together! Here he is, having perhaps already a seat in the Sanhedrim, some 30 years of age, in the thick of this tumultuous murder of a distinguished witness for Christ, not only "consenting unto his death" (ch. 8, 1.), but doing his own part of the dark deed. 59, 60. calling upon [God] and saying, Lord Jesus, &c.—An unhappy supplement of our translators is the word "God" here; as if, while addressing the Son, he was really calling upon the Father. The sense is perfectly clear without any supplement at all—"calling upon invoking, and saying, Lord Jesus;" Christ being the Person directly invoked and addressed by name (cf. ch. 9, 14.). Even

8. DE WETTE, MEYER, &c., admit this, adding other examples of direct prayer to Christ; and in his well-known letter to the Emperor Trajan (or III.) says it was part of the regular Christian to sing, in alternate strains, a hymn to a God. Lord Jesus, receive my spirit!—In pre- to Jesus the identical prayer which Himself he cross offered to His Father, Stephen renders glorified Lord absolute divine worship, in the blime form, and at the most solemn moment 6. In this commitment of his spirit to Jesus, afterwards followed his footsteps, with a calm confidence that with Him it was safe for (2 Timothy, 1. 12.) cried with a loud voice— something of the gathered energy of his dying ce on John, 19. 10-30, p. 89 [1] second column dille.) Lord—i.e., JESUS, beyond doubt, whom last before addressed as Lord, lay not this sta charge.—Comparing this with nearly the same of his dying Lord, it will be seen how very richly ty of Jesus had drunk into his Master's spirit, triment form, he fell asleep—never said of the Christ. See on 1 Thessalonians, 4. 14. How he record of this first martyrdom for Christ, all the darkness of its perpetrators; and how ave been cheered by it to life faithfulness even ath!

CHAPTER VIII.

4. PERSECUTION CONTINUED, IN WHICH AKES A PROMINENT PART—HOW OBBERRED 89. 1. Saul was consenting unto his death. The presses hearty approval. they were all scattered all the leading Christians, particularly the re, agreeably to their Lord's injunctions (Mat. 4. 23.), though many doubtless remained, and appears by ch. 9. 26-30, soon returned, except tes—who remained, not certainly as being less danger, but, at whatever risk, to watch over nt cause where it was most needful to cherish it. leasant men—pious Jews, probably, impressed miration for Stephen and secretly inclined to nity, but not yet openly declared. 3. Saul. . . late every house—like an Inquisitor. [BENOEL.] men and women, &c. See his own affecting con- afterwards (ch. 22. 4; 26. 9, 10; 1 Corinthians, 15. lians, 1. 13; Philimon, 3. 6; 1 Timothy, 1. 13.). at were scattered abroad went everywhere preach- ough solemnly enjoined to do this (Luke, 24. 1. 88.) they would probably have lingered at lem, but for this besom of persecution which hem out. How often has the rage of Christ's s thus "turned out rather into the furtherance Gospel" (see Philippians, 1. 12, 13.).

SUCCESS OF PHILIP'S PREACHING IN SAMARIA OF SIMON MAGUS. 5. Then Philip—not the of that name, as was by some of the fathers ed; for besides that the apostles remained at em, they would in that case have had no oc- to send a deputation of their own number to r hands on the baptized disciples. [GROTIUS.] the deacon of that name, who comes next after in the catalogue of the seven, probably as being t most prominent. The persecution may have rected especially against Stephen's colleagues. 6.) the city of Samaria—or 'a city of Samaria'; former seems more likely. 'It furnished the between Jerusalem and the world.' [BAUM- v.] 6-8. the people with one accord gave heed to lip—the way being prepared perhaps by the f our Lord's sojourn, as Himself seems to in- ce on John, 4. 31-38; p. 72, [second column]. e may mark the providence of God in sending sian, or a Hellenistic Jew, to a people who ational antipathy would have been unlikely to a native of Judea. [WEBSTER & WILKINSON.]

great joy in that city—over the change wrought on it by the Gospel, as well as the cures which attested its divine character. 9-13. used sorcery—magical arts, some great one. . . the great power of God—a sort of incarnation of divinity. To whom all gave heed. . . because of long time he had bewitched them. This, coupled with the rapidity with which they deserted him and attached themselves to Philip, shows the ripeness of Samaria for some religious change. were baptized, both men and women—the detection of Simon's frauds helping to extend and deepen the effects of Philip's preaching. Then Simon himself believed also. Left without followers, he thinks it best to join the man who had fairly outstripped him, not without a touch of real conviction, and. . . was baptized. What a light does this throw on what is called *Baptismal Regeneration!* he continued with Philip—'was in constant attendance upon' him. 14-17, the apostles. . . sent Peter and John—showing that they regarded Peter as no more than their own equal, prayed. . . they might receive the Holy Ghost, for. . . only they were baptized in the name of the Lord Jesus. As the baptism of adults presupposed "the renewing of the Holy Ghost" (Titus, 3. 5-7; 1 Corinthians, 12. 13.), of which the profession of faith had to be taken for evidence, this communication of the Holy Ghost by the laying on of the apostles' hands was clearly a *super-added* thing; and as it was only occasional, so it was invariably attended with *miraculous manifestations* (see ch. 10. 44, where it followed Peter's preaching; and ch. 19. 1-7, where, as here, it followed the laying on of hands.) In the present case an important object was served by it—the sudden appearance of a body of baptized disciples in Samaria, by the agency of one who was not an apostle, requiring the presence and power of apostles to perform their special part as the divinely appointed founders of the Church. [ALFORD.] Beautiful, too, was the spectacle exhibited of Jew and Samaritan one in Christ. 18-24. offered them money. Hence the term *Simony*, to denote trafficking in sacred things, but chiefly the purchase of ecclesiastical offices, that on whomsoever I lay hands he may receive the Holy Ghost. *Spiritual ambition* here shows itself the key to this wretched man's character. Thy money perish with thee—*g. d.*, 'Accused be thou and thy money with thee!' It is the language of mingled horror and indignation, not unlike our Lord's rebuke of Peter himself (Matthew, 16. 23.). thou hast neither put nor lot. . . thy heart is not right, &c.—This is the fidelity of a minister of Christ to one deceiving himself in a very awful manner. Repent. . . pray. . . if perhaps the thought of this heart may be forgiven—this expression of doubt being designed to impress upon him the greatness of his sin, and the need of alarm on his part. in the gall of bitterness and. . . bond of iniquity—Expressing both the awfulness of his condition and the captivity to it in which he was held. Pray ye to the Lord for me—Peter had urged him to pray for himself; he asks those wonder-working men to do it for him; having no confidence in the prayer of faith, but thinking that those men possessed some peculiar interest with heaven, that none of those things come upon me—not that the thought of his wicked heart might be forgiven him, but only that the evils threatened might be averted from him. While this throws great light on Peter's view of his melancholy case, it shows that Christianity, as something divine, still retained its hold of him. (Tradition represents him as turning out a great heresiarch, mingling Oriental or Grecian philosophy with some elements of Christianity.) 25. and they (Peter and John), when they had preached (in the city where Philip's labours had been so richly blessed) returned. . . and preached in many villages of the Samaritans—embracing the opportunity of their journey back to Jerusalem to fulfil their Lord's commission to the whole region of Samaria (ch. 1. 8.)

26-30. THE ETHIOPIAN EUNUCH. 'With this narrative of the progress of the Gospel among the Samaritans is connected another which points to the diffusion of the doctrine of the Cross among the remotest nations. The simplicity of the chamberlain of Meroe forms a remarkable contrast with the craft of the magician just described.' [OLSHAUSEN.] 26-28, the angel of the Lord—rather, 'an angel.' go south, the way that goeth down from Jerusalem to Gaza. There was such a road, across mount Hebron, which Philip might take without going to Jerusalem (as *Von Raumer's* "Palästina" shows), which is desert—*i. e.*, the way; not Gaza itself, which was the southernmost city of Palestine, in the territory of the ancient Philistines. To go from a city, where his hands had been full of work, so far away on a desert road, could not but be staggering to the faith of Philip, especially as he was kept in ignorance of the object of the journey. But like Paul, he "was not disobedient to the heavenly vision," and like Abram, "he went out not knowing whither he went" (ch. 26. 19; Hebrews, 11, 8.), a man of Ethiopia—Upper Egypt, Meroe, an eunuch of great authority. Eunuchs were generally employed for confidential offices in the east, and to some extent are still. Candace—the family name of the queens of Upper Egypt, like Pharaoh, Caesar, &c. (as appears from classic authors). had come to Jerusalem to worship—*i. e.*, to keep the recent feast of Pentecost, as a Gentile proselyte to the Jewish faith. (See Isaiah, 56, 3-8, and John, 12, 20.) was returning—Having come so far, he not only staid out the days of the festival, but prolonged his stay till now. It says much for his fidelity and value to his royal mistress that he had such liberty. But the faith in Jehovah and love of his worship and word, with which he was imbued, sufficiently explain this, and sitting in his chariot, read Isaiah—Not content with the statutory services, in which he had

Jesus—showing Him to be the glorious But wonderful prediction, and interpreting it of the facts of His history. See, here is simply, 'Behold water!' as if already, his with light and his soul set free, he was cast out for the first water in which he might ception of the truth and be enrolled among disciples of the Lord Jesus. what doth his baptized? Philip had probably told him the ordained sign and seal of discipleship eunuch's question was likely the first pro application in this case. (Verse 37 is was principal MSS. and most venerable ver New Testament. It seems to have been s the formularies for baptism which came ti use.) they went down both into the water, and him, &c.—probably laying the water upon h the precise mode is neither certain nor c sequence. 39, 40, the Spirit of the Lord ca Philip—To deny (as MEYER, OLSHAUSEN FIELD,) the miraculous nature of Philip's ance, is vain. It stands out on the face of as just a repetition of what we read of thea phets, in 1 Kings, 18, 12; 2 Kings, 2, 16. Am word (as BENGEI remarks) is employed to similar idea in 2 Corinthians, 12, 2, 4; 1 The 4, 17. the eunuch saw him no more—nor, pe very joy, cared to see him. [BENGEI.] and his way rejoicing—He had found Christ, and the Scriptures; his soul was set free, and h ship sealed; he had lost his teacher, but g was infinitely better: He felt himself a ne "his joy was full." Tradition says he wa preacher of the Gospel in Ethiopia; and he could not choose but "tell what the Lord h his soul." No there is no positive testi

journey. 2. desired letters—of authorities—the capital of Syria and the great eastern and western Asia, about 130 A.D. of Jerusalem; the most ancient city world, and 'lying in the centre of a xanthus paradise.' It abounded (as Josephus, *Wars*, II. 20, 2.) with Jews, proselytes to the Jewish faith. Thither penetrated; and Saul, flashed with past rakes to crush it out, that if he found it, whether men or women. Thrice are it as objects of his cruelty, as an agent of it (ch. 8. 3; 22. 4; and here). 3. he uscs—so ch. 22. 6. Tradition points to the city, as the spot referred to. Events marking points in one's history so imprint on the memory, that circumstances themselves acquire by connexion with it of their importance, and are recalled of interest, suddenly—at what time of ; for artless simplicity reigns here. But natically states, in one of his narratives a "about noon" (ch. 22. 6.), and in the "day" (ch. 22. 15.), when there could be there shined round about him a light from it light" (he himself says), "above the earth—then shining in its full strength, a earth—and his companions with him o "saw the light" (ch. 22. 9.) and heard to him—"in the Hebrew tongue" (ch. 22. 9.)—a reduplication full of tenderness. Though his name was soon changed into him, in both his own narratives of the lapse of so many years, retaining the is not daring to alter, in the smallest overing words addressed to him. why me?—No language can express the af- of this question, addressed from the e Majesty on high to a poor, infuriated, tal. (See Matthew, 25. 45, and on that t-scene.) Who art thou, Lord?—'Jesus au I know Jesus.' (BENJEL.) The term an indefinite term of respect for some agust speaker. That Saul saw as well rious speaker, is expressly said by 22. 14.) and in Barnabas (ch. 9. 27.) and by 16; and in claiming apostleship, he ex- at he had "seen the Lord" (1 Corinth- which can refer only to this scene. I thou persecutest. The "I" and "thou" ngly emphatic in the original; while the s purposely chosen, to convey to him formation, that the hated name which t down—"the Nazarene," as it is in ch. peaking to him from the skies, "crowned ous" (see ch. 25. 9.) It is hard for thee he pricks. And he, trembling and aston- what wilt thou have me to do! And the most ancient MSS. and versions of the t want all these words here; but they . 14, and ch. 22. 16, from which they ap- en inserted here.) The metaphor of an g the god deeper by kicking against it, s, and here forcibly expresses, not only ll his measures for crushing the Gospel, wound which every such effort inflicted. The question, "What shall I do, Lord," at wilt thou have me to do?" indicates i singularly interesting (see on ch. 2. 37.) em to be these: (1.) Resistless convic- us whom he persecuted," now speaking rist the Lord." See on Galatians, 1. 15, nsequence of this, that not only all his s, but his whole religious character, had mistake; that he was up to that moment

fundamentally and wholly wrong. (3.) That though his whole future was now a blank, he had absolute confidence in Him who had so tenderly arrested him in his blind career, and was ready both to take in all His teaching, and to carry out all His directions (see more on v. 9). Arise, and go into the city, and it shall be told thee, &c. See on ch. 8. 25-28. 7. the men . . . stood speechless. This may mean merely that they 'remained' so; but if the *standing* posture be intended, we have only to suppose that though at first they "all fell to the earth" (ch. 26. 14), they arose of their own accord while Saul yet lay prostrate, hearing a (rather 'the') voice. Paul himself says they "heard not the voice of Him that spake to him" (ch. 22. 9). But just as "the people that stood by heard" the voice that saluted our Lord with recorded words of consolation and assurance, and yet heard not the articulate words, but thought "it thundered," or that some "angel spake to him" (John, 12. 28, 29.)—so these men heard the voice that spake to Saul, but heard not the articulate words. Apparent discrepancies like these, in the different narratives of the same scene in one and the same Book of Acts, furnish the strongest confirmation both of the facts themselves and of the book which records them. Saul arose . . . and when his eyes were opened, he saw no man—after beholding the Lord, since he "could not see for the glory of that light" (ch. 22. 11), he had involuntarily closed his eyes to protect them from the glare; and on opening them again he found his vision gone. 'It is not said, however, that he was blind, for it was no punishment.' [BENJEL.] 9. And he was three days without sight, and neither did eat nor drink—i. e.—according to the Hebrew mode of computation—he took no food during the remainder of that day, the entire day following, and so much of the subsequent day as elapsed before the visit of Ananias. Such a period of entire abstinence from food, in that state of mental absorption and revolution into which he had been so suddenly thrown, is in perfect harmony with known laws and numerous facts. But what three days must those have been! 'Only one other space of three days' duration can be mentioned of equal importance in the history of the world.' [Howe.] Since Jesus had been revealed not only to his eyes but to his soul (see on Galatians, 1. 15, 16), the double conviction must have immediately flashed upon him, that his whole reading of the Old Testament hitherto had been wrong, and that the system of legal righteousness in which he had, up to that moment, rested and prided himself was false and fatal. What materials these for spiritual exercise during those three days of total darkness, fasting, and solitude! On the one hand, what self-condemnation, what anguish, what death of legal hope, what difficulty in believing that in such a case there could be hope at all; on the other hand, what heart-breaking admiration of the grace that had "pulled him out of the fire," what resistless conviction that there must be a purpose of love in it, and what tender expectation of being yet honoured, as a chosen vessel, to declare what the Lord had done for his soul, and spread abroad the savour of that name which he had so wickedly, though ignorantly, sought to destroy—must have struggled in his breast during those memorable days! Is it too much to say that all that profound insight into the Old Testament, that comprehensive grasp of the principles of the divine economy, that penetrating spirituality, that vivid apprehension of man's lost state, and those glowing views of the perfection and glory of the divine remedy, that beautiful ideal of the loftiness and the lowliness of the Christian character, that large philanthropy and burning zeal to spend and be spent through all his future life for Christ, which distinguish the writings of this chiefest of the apostles and greatest of men—were all quickened into life during those three successive days? 10-16. a certain disciple

... named Ananias. See on ch. 22. 12. to him said the Lord—i.e., JESUS. See v. 12, 14, 17. go into the street . . . called Straight. There is still a street of this name in Damascus, about half-a-mile in length, running from east to west through the city. [MAUNDRELL.] and enquire in the house of Judas for one called Saul of Tarsus. There is something touching in the minuteness of these directions. Tarsus was the capital of the province of Cilicia, lying along the North-East coast of the Mediterranean. It was situated on the river Cydnus, was a 'large and populous city,' (says *Xenophon*, and see ch. 21. 36.) and under the Romans had the privilege of self-government. behold, he prayeth—"breathing out" no longer "threatenings and slaughter," but struggling desires after light and life in the Persecuted One. Beautiful note of encouragement as to the frame in which Ananias would find the persecutor! And hath seen in a vision a man named Ananias, &c. Thus, as in the case of Cornelius and Peter afterwards, there was a mutual preparation of each for each. But we have no account of the vision which Saul had of Ananias coming in to him and putting his hands upon him for the restoration of his sight, save this interesting allusion to it in the vision which Ananias himself had. Ananias answered, Lord, I have heard by many of this man, &c. *The objections of Ananias, and the removal of them by the Lord, display in a very touching manner the childlike relation of the believing soul to its Redeemer. The Saviour speaks with Ananias as a man does with his friend.' [OLSHAUSEN.] how much evil he hath done to thy saints. "Thy saints," says Ananias to Christ: therefore Christ is God. [BENGEL.] So, in the very next verse, Ananias describes the disciples as "those that called on Christ's name." See on ch. 7. 59, 60; and of 1 Corinthians, 1. 2. here he hath authority, &c. So

making their acquaintance, in a he or they had anticipated, and the fellowship of the saints; but to learn from them what he was presently disavows (Galatians, 1. Christ . . . that he is the Son of Jesus,' according to all the versions of the New Testament call on this name," i.e., *Jesus*; a this' *Jesus* "is very Christ.") were fulfilled, the Jews took count no other record than this, we sh what is here related took place u Damascus after his baptism. 18, we learn from Paul hima Arabia, and returned again un from the time of his first visit t both of which appear to have t three years elapsed; either three year and part of two others. Se That such a blank should occu filled up in Galatians, is not mo the flight of the Holy Family there, and their return thence, there, should be so entirely pas if we had only his Gospel we that they returned to Nazareth presentation in the temple. narratives, ch. 22. 16, 17, Paul hi this period.) But *wherefore thi* because he felt a period of repoi to be needful to his spirit, aft change, and the excitement of l To prevent the rising storm whi him from coming too soon to a

given him by the apostles (ch. 4. 36; and James were satisfied, the disciples did at once receive him, how he had seen and he (i.e., the Lord,) had spoken to him—received his commission direct from the—28, 29. And he was with them coming in at Jerusalem—for fifteen days, lodging strangers, 1. 18; disputed with the Grecians; addressing himself specially to them, king of his own class, and that against in the days of his ignorance been the went about to kill him. Thus was he made grieve his whole course, what he himself grieve so cruelly to feel, the cost of discipline—brought him down to Caesarea—on the coast 46; accompanying him thus far. But the reason than his own apprehension Jerusalem so soon. "While he was prayer, he was in a trance," and received exult to this effect. See on ch. 22. 17, &c. fifth to Tarsus. In Galatians, 1. 21, he of this journey, that he "came into the Asia and Cilicia;" from which it is natural instead of sailing direct for Tarsus, he Asia, travelled thence to Antioch, and in this northward into Cilicia, ending his years. As this was his first visit to his see his conversion, so it is not certain as there again. See on ch. 11. 25, 26. Now that that he became the instrument of the fold of Christ those "kinsmen," that perhaps her "son," of whom mention is made, 16. 7, 11, 21; ch. 23. 16, &c. [HOWS.] BEING STATE OF THE CHURCH IN PALESTINE. 31. Then had the churches rest—church," according to the best MSS. and this rest was owing not so much to the Saul, as probably to the Jews being the emperor Caligula's attempt to have set up in the temple of Jerusalem (JOSTICES, 18. 5; 1, &c.) throughout all the, and Samaria. This incidental notice reaches already dotting all the regions which scenes of our Lord's ministry, and that is to test the facts on which the whole the apostles was based, is extremely interesting of the Lord" expresses their holy comfort of the Holy Ghost," their "peace seeing," under the silent operation of the letter.

HE HEARS ENEAS AT LYDDA, AND RAISES LIFE AT JOFFA. The historian now returns in order to introduce the all-important Cornelius (ch. 10). The occurrences here likely took place during Saul's sojourn in 15. 22 Peter passed throughout all quarters being from persecution, but peacefully marches, to the saints which dwell at Lydda and Joffa. And Peter said unto Jesus Christ maketh these whole. See on ch. 9. 36. See on John, &c. all that dwell at sea—or "Sharon," a rich vale between Israel, saw him, and turned to the Lord as a general conversion in consequence. 20—the modern Jaffa, on the Mediterranean city of the Philistines, after the seaport of Jerusalem, from which thirty-five miles to the North West. Tarsus—the Syro-Chaldaic and Greek names sea or gazelle, which, from its loveliness, employed as a proper name for women. [MAGNETS.] Doubtless the interpretation, is but an echo of the remarks made by as regarding her, how well her character her name. full of good works and alms.

deeds—eminent for the activities and generousities of the Christian character. when they had washed—according to the custom of civilized nations towards the dead, in an (rather, 'the') upper chamber—(cf. 1 Kings, 17. 19.). the disciples sent unto Peter—showing that the disciples generally did not possess miraculous gifts. [BENNETT.] all the widows—whom she had clad or fed, stood by him weeping, and showing the coats and garments which Dorcas had made—i.e., (as the tense implies) showing these as specimens only of what she was in the habit of making. 40-43. Peter put them all forth, and kneeled down—the one in imitation of his Master's way (Luke, 8. 54; and cf. 2 Kings, 4. 53.); the other, in striking contrast with it. The kneeling became the lowly servant, but not the Lord himself, of whom it is never once recorded that he knelt in the performance of a miracle. opened her eyes, and when she saw Peter, she sat up. The graphic minuteness of detail here imparts to the narrative an air of charming reality. he gave her his hand, and lifted her up—as his Lord had done to his own mother-in-law (Mark, 1. 31). with one Simon a tanner—a trade regarded by the Jews as half unclean, and consequently disreputable, from the contact with dead animals and blood which was connected with it. For this reason, even by other nations, it is usually carried on at some distance from towns; accordingly, Simon's house was "by the sea side" (ch. 10. 6). Peter's lodging there shows him already to some extent above Jewish prejudice.

CHAPTER X.

1-18. ACCESSION AND BAPTISM OF CORNELIUS AND HIS PARTY; OR, THE FIRST-FRUITS OF THE GENTILES. We here enter on an entirely new phase of the Christian Church, the "opening of the door of faith to the Gentiles;" in other words, the recognition of Gentile, on terms of perfect equality with Jewish, discipleship without the necessity of circumcision. Some beginnings appear to have been already made in this direction (see on ch. 11. 20, 21); and Saul probably acted on this principle from the first, both in Arabia and in Syria and Cilicia. But had he been the prime mover in the admission of uncircumcised Gentiles into the Church, the Jewish party, who were never friendly to him, would have acquired such strength as to bring the Church to the verge of a disastrous schism. But on Peter, "the apostle" specially "of the circumcision" was conferred the honour of initiating this great movement, as before of the first admission of Jewish believers. (See on Matthew, 16. 19.) After this, however, one who had already come upon the stage was to eclipse this "chiefest of the apostles." 1. 2. Caesarea. See on ch. 8. 40. the Italian band—a cohort of Italians, as distinguished from native-soldiers quartered at Caesarea, probably as a body-guard to the Roman procurator who resided there. An ancient coin makes express mention of such a cohort in Syria, (*Akerman's Numismatic Illustrations of the New Testament*.) A devout man, &c.—an uncircumcised Gentile proselyte to the Jewish faith, of whom there were a very great number at this time; a distinguished proselyte, who had brought his whole household establishment under the hallowing influence of the Jewish faith and the regular observance of its principal seasons of worship, gave much alms to the people—i.e., the Jewish people, on the same principle as another centurion before him (Luke, 7. 5; thinking it no "great thing," if they had "sown unto him spiritual things, that they should reap his carnal things" (1 Corinthians, 9. 11). prayed to God away—at the stated daily seasons. See on v. 3. 2-6. saw . . . evidently—'distinctly,' the ninth hour of the day—three o'clock, the hour of the evening sacrifice. But he had been "fasting until that hour" (v. 30), perhaps from the sixth hour (v. 9). What is it, Lord!—language which, tremulously though it was uttered, betokened child-like reverence and humility. Thy prayers and thine alms. The way in which both are

specified is emphatic. The one denotes the spiritual outgoing of his soul to God, the other its practical outgoing to men. are come up for a memorial before God—i.e., as a sacrifice well-pleasing unto God, as an odour of a sweet smell (Revelation, 8. 4). send to Joppa . . . for one Simon, &c. See on ch. 9. 11. 7, 8. when the angel was departed, he called—immediately doing as directed, and thereby showing the simplicity of his faith. a devout soldier of them that waited on him continually—of the "soldiers under him," such as the centurion at Cæsarea had, Matthew, 8. 9. Who this "devout soldier" was, can only be matter of conjecture. *Da Costa* ("Four Witnesses") gives a number of ingenious reasons for thinking that, having attached himself henceforth to Peter—whose influence in the composition of the second Gospel is attested by the earliest tradition, and is stamped on that Gospel itself—he is no other than the Evangelist *Mark*. 9-16. upon the housetop—the flat roof, the chosen place in the East for cool retirement, the sixth hour—noon, a trance—differing from the "vision" of Cornelius, in so far as the things seen had not the same objective reality, though both were supernatural. all manner of four-footed beasts, &c.—i.e., the clean and the unclean (ceremonially) all mixed together. Not so, Lord. See *Marginal* reference. I have never eaten anything that is common—i.e., not sanctified, by Divine permission to eat of it, and so "unclean." 'The distinction of meats was a sacrament of national distinction, separation and consecration.' [WEBSTER & WILKINSON.] What God hath cleansed, that call not thou common:—The ceremonial distinctions are at an end, and Gentiles, ceremonially separated from the chosen people (v. 28), and debarred from that access to God in the visible ordinances of His Church which they enjoyed, are now on a par with

tercourse was certainly kept up. (See the History, towards the end.) But intimate social ship was not practised, as being adverse to the law. I ask therefore, &c. The whole speech of dignity, the apostle seeing in the company but a new brotherhood, into whose devout and exalted minds he was divinely directed to pour the light of truth. 30-33. Four days ago—the messengers dispatched on the first; on the second reaching Joppa; starting for Cæsarea on the third; and on the fourth arriving. we are all here present before God, to things that are commanded thus of God:—Bestirred by the divine preparation to receive the divine teaching through the lips of this heaven-sent teacher, and delightful encouragement to give free utterance to what was doubtless on his lips! 34, 35. Peter opened his mouth. Of a truth I perceive—i.e., 'I have demonstrated before mine eyes.' that God is seen of persons. Not 'I see there is no capriciousness with God,' for Peter would never imagine such a thing, but, 'as the next clause shows.' 'I see that God respects only to personal character and state in the acceptance of men, national and ecclesiastical distinctions being of no account.' but in every nation—not, 'not in every religion;' according to a common distinction these words. he that feareth him, and worketh righteousness. This being the well-known phraseology of the Testament in describing the truly godly man, the pale of revealed religion, it cannot be alleged that Peter meant it to denote a merely virtuous character in the heathen sense; and as Peter had learnt this from the messengers of Cornelius and from his lips, to convince him that the whole religious character of the Roman officer had been moulded in the

will—whether in the form of demoniac possession or more indirectly as in her "whom Satan had filled with a spirit of infirmity eighteen years" (Luke 13:16); thereby showing Himself the Redeemer from all sin for God was with him. Thus gently does the Lord rise to the supreme dignity of Christ with which, as, accommodating Himself to his hearers, 39-44, are witnesses of all he did—not objects of reverence, but simply witnesses to the great facts on which the Gospel is founded. slow angel (i.e., slow by hanging) on a tree. So ch. 5:2 see on Galatians, 3:13. showed him openly; not the people—for it was not fitting that He should show Himself, in His risen condition, to a second in Person, but unto witnesses chosen before of . . . to us, who did eat and drink with him after he rose. Not the less certain, therefore, was the fact of resurrection, though withholding Himself from all gaze in His risen body. he which was ordained to be the Judge of quick and dead. He had before named Him "Lord of all," for the dispensing of life to all alike: now he announces Him in the supreme lordship, for the exercise of judgment to all alike. On this divine ordination, see John, 5:27; ch. 17:31. Thus we have here all Gospel truth in a few words. But, *Forciveness through this exalted One* is a striking note of Peter's beautifully simple discourse. It gives all the prophetic witness—i.e., This is the Lord, generally, of the prophetic testimony. It was thus to give the spirit of their testimony, than to dwell in detail on such an occasion. But let this be the statement of the evangelical import of the Old Testament writings be devoutly weighed by those who are disposed to rationalize away this element in the testament, whosoever believeth in him. This was not only said with special reference to the Gentiles seen there before him, and formed a noble practical conclusion to the whole discourse. 44, 45. While he spake, the Holy Ghost fell—by visible and audible manifestation (e. 46). they of the circumcision . . . were amazed. . . because that on the Gentiles also was bestowed, &c.—without circumcision, heard them speak in tongues and magnify God. As on the day of Pentecost, it was no empty miracle, no mere speaking of tongues in languages, but utterance of "the wonderful works of God" in tongues to them unknown (ch. 2:11), and; but more remarkable in this case, as the Jews were perhaps less familiar with the Old Testament prophecies of praise. 46-48. Then answered Peter, Can men be saved by water . . . which have received the Holy Spirit, &c. Mark, he does not say They have received the Spirit, what need have they of water? but, Having first discipleship imparted to them and visibly and audibly upon them, what objection can there be to their being, by the seal of baptism, into the full membership of the Church? who have received the Holy Spirit as well as we—and are thus, in all that is essential to salvation, on a level with ourselves. he commanded them to be baptized—not doing it with his own hands, thus did Paul, save on rare occasions, 1 Corinthians 12:13; cf. ch. 2:38, and John, 4:2. prayed him to remain days—"golden days," [BENONI.] spent, less, in refreshing Christian fellowship, and in teaching and receiving fuller teaching on the several points of the apostle's discourse.

CHAPTER XI.

1-18. PETER VINDICATES HIMSELF BEFORE THE CHURCH IN JERUSALEM FOR HIS PROCEDURE TOWARDS THE GENTILES. 1-11. the apostles and elders . . . in Judea—rather, 'throughout Judea.' . . of the circumcision—not the Jewish Christians only, for here there were no other, but such as, their jealousy for "the middle wall of partition" (circumcision raised between Jew and Gentile, afterwards known as "they of the circumcision,"

They doubtless embraced apostles as well as others. Thou wastest in, &c., . . . But Peter rehearsed the matter, &c. These objectors scruple not to demand from Peter, though the first among the apostles, an explanation of his conduct; nor is there any intimation on Peter's part of disrespect towards his authority in that demand—a manifest proof that such authority was unknown both to the complainers and to himself. 12-18. we entered the man's house. No mention of Cornelius' name, much less of his high position, as if that affected the question. To the charge, "Thou wastest in to men uncircumcised," he simply speaks of the uncircumcised "man" to whom he had been divinely sent. seen an angel—i.e., 'the angel,' for the rumour took that definite shape. who shall tell thee words whereby thou and all thy house shall be saved. The historian makes an angry express this much more generally, ch. 10:6. So also the subsequent report of it by the deputies and by Cornelius himself to Peter, ch. 10:22, 32. But as Peter tarried with Cornelius certain days, and they doubtless talked over the wonderful scene together, perhaps this fuller and richer form of what the angel said was given to Peter; or the apostle himself may have expressed what the angel certainly designed by directing them to send for him. Observe, "Salvation" is here made to hang upon "words," i.e., the Gospel message concerning Christ. But on the "salvation" of Cornelius, see on ch. 10:34, 35; On that of his "house," see on Luke, 10:10. Then remembered I the words . . . John . . . baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then, &c.—q.d., 'Since God himself has put them on a level with ourselves, by bestowing on them what the Lord Jesus pronounced the higher baptism of the Holy Ghost, would it not have been to withstand God if I had withheld from them the lower baptism of water, and kept aloof from them as still "unclean?" held their peace and glorified God. Well had it been if, when Paul afterwards adduced equally resistless evidence in justification of the same line of procedure, this Jewish party had shown the same reverential and glad submission! Then hath God also granted to the Gentiles, &c.—rather, "granted to the Gentiles also." (See a similar misapprehension of "also" in Hebrews, 12:1.) To "grant repentance unto life"—i.e., 'such as issues in life' (cf. 2 Corinthians, 7:10, "repentance unto salvation")—is more than to be willing to pardon upon repentance. [GROTIUS.] The case of Cornelius is so manifestly one of grace reigning in every stage of his religious history, that we can hardly doubt that this was just the feature of it which they meant here to express. *And this is the grace that reigns in every conversion.*

19-24. THE GOSPEL BEING PREACHED TO GENTILES AT ANTIOCH ALSO, BARNABAS IS SENT THITHER FROM JERUSALEM, WHO HALLS THEIR ACCESSION AND LABOURS AMONG THEM. 19-24. they which were scattered abroad upon the persecution that arose about Stephen—and who "went everywhere preaching the word" (ch. 8:4), travelled as far as Phoenice—that part of the Mediterranean coast which, commencing a little North of Caesarea, stretches northwards for upwards of 100 miles, half-way to Antioch, and Cyprus. See on ch. 4:36. An active commercial intercourse subsisted between Phoenice and Cyprus, and Antioch—near the head of the North-East coast of the Mediterranean, on the river Orontes, and containing a large colony of Jews, to whose religion there were there numerous proselytes. "It was almost an oriental Rome, in which all the forms of the civilized life of the empire found some representative; and through the two first centuries of the Christian era it was what Constantinople became afterwards, 'the Gate of the East.'" [HOWES.] some of them were men of Cyprus and Cyrene—(see on Luke 23:26)—as Lucius, mentioned ch. 13:1. spake unto the Grecians—rather, "the Greeks," i.e., uncircumcised Gentiles (as the true reading beyond doubt is). The Gospel had, from the

first, been preached to "the Grecians" or Greek-speaking Jews, and these 'men of Cyprus and Cyrene,' were themselves "Grecians." How, then, can we suppose that the historian would note, as something new and singular (c. 23), that some of the dispersed Christians preached to them? a great number believed. Thus the accession of Cornelius and his party was not the first admission of uncircumcised Gentiles into the Church. (See on ch. 10. 1.) Nay, we read of no influence which the accession of Cornelius and his house had on the further progress of the Gospel among the Gentiles; whereas there here open upon us operations upon the Gentiles from quite a different quarter, and attended with ever-growing success. The only great object served by the case of Cornelius was the formal recognition of the principles which came afterwards secured. (See on ch. 15.) sent . . . Barnabas . . . as far as Antioch—implying that even on the way to Antioch he found churches to visit. [OLSHOUSEN.] It was in the first instance, no doubt, a mission of enquiry; and no one could be more suitable to enquire into the proceedings of those Cyprians and Cyrenians than one who was himself a "Grecian" of Cyprus (ch. 1. 30), and "a son of consolation." when he . . . had seen the grace of God (in the new converts) was glad—owned and rejoiced in it at once as divine, though they were uncircumcised, exhorted them all that with purpose of heart (as opposed to a hasty and fickle discipleship) they would cleave unto the Lord—the Lord Jesus. For he was a good man. The sense of "good" here is plainly 'large-hearted,' 'liberal-minded,' rising above narrow Jewish sectarianism, and that because, as the historian adds, he was "full of the Holy Ghost and of faith." and much people were added unto the Lord. This proceeding of Barnabas, so full of wisdom, love, and zeal, was blessed to the great increase

which the Church regarded Christ—honouring in their only Lord and Saviour, dwelling continually His name, and glorying in it—so it was felt to be apposite and beautiful to be allowed to die.

27-30. BY OCCASION OF A FAMINE, BARNABAS SAUL RETURN TO JERUSALEM WITH A CONTRIBUTION FOR THE RELIEF OF THEIR SUFFERING BRETHREN came prophets from Jerusalem—inspired teachers, as we shall afterwards frequently meet with, whose times, but not necessarily, foretold future events. They are classed next to apostles, 1 Corinthians, ii 20; Ephesians, 4. 11. that there should be great doings throughout all the world—the whole Roman Empire which came to pass in the days of Claudius Cesar. If famines occurred during his reign. This one in Judea and the adjacent countries took place, A. D. 41. [OLSHOUSEN] ANTIQUITIES, 20, 2, 5.] An important date tracing out the chronology of the Acts. (But this only is too difficult and extensive to admit of being held here.) Then the disciples, every man according to his ability, determined to send relief, &c. This was the prompting of Christian love, which shone so brightly those earliest days of the Gospel. sent it to the aid—an office well-known to be borrowed from the synagogue; after the model of which, and not at all of the temple, the Christian Churches were constituted by Apostles. by the hands of Barnabas and Saul. This was Saul's SECOND VISIT TO JERUSALEM after his conversion.

CHAPTER XII.

VER. 1-10. PERSECUTION OF THE CHURCH BY HEROD AGRIPPA I. — MARTYRDOM OF JAMES AND GLOUS DELIVERANCE OF PETER. 1-3. Herod the grandson of Herod the Great, and son of Aristobolus. He at this time ruled over all his father's dominions.

er was sleeping between two soldiers, using Roman prisoners had a chain ad to the wrist of their right hand, and e wrist of a soldier's left hand, leaving the keeper free in case of any attempt greater security the prisoner was re, chained to two soldiers, one on h. 21. 22.) Yethink your pray secure, stc, and thou obsequious tyrant who, w," hast shut in this most eminent f Christ within double gates, guarded sia, while double keepers and double lefy all rescue! So thought the chief ade the sepulchre of the Lord sure, and setting a watch." But "He that vens shall laugh at you." Meanwhile, ;!" In a few hours he expects a sting- her counts he his life dear unto him, ish his course with joy and the ministry ceived of the Lord Jesus." In this 'has dropt asleep, and lies the picture e angel (of the Lord—rather, 'an angel,' to in Luke, 2. 9, expressive of the un- of the visit, smote Peter on the side, . . .

And his chains fall off . . . Gird thyself M. . . . Cast thy garment (tunic, which f for the night; about thee . . . follow me. ninteness of detail we have a charm- istry: while the rapidity and curtness d the promptitude with which they skan the despatch which, in the circum- sary, wrist not that it was true; but vision:—So little did the apostle look first and . . . second ward . . . the iron into the city. We can only conjecture ing of all this, not knowing the pos- on, passed on through one street, and pl departed from him—when he had ad pursuit. Thus "He disappointeth e crafty, so that their hands cannot terprise." (Job, 5. 12.) when Peter was recovered from his bewilderment, and e back upon all the steps that had her in such rapid succession. Now I hat the Lord hath sent his angel, and

liered not for you and wondered" at the tidings of their Lord's resurrection. How often do we pray for what we can hardly credit the bestowment of, when it comes in answer to our prayers! This, however, argues not so much hard unbelief as that kind of it incident to the best, in this land of shadows, which perceives not so clearly as it might how very near heaven and earth, the Lord and his praying people, are to each other. Peter continued knocking—delay being dangerous. But he, beckoning . . . with his hand to hold their peace—so lively touch this. In the hubbub of joyful and wonder- ing interrogatories there might mingle reflections, thrown out by one against another, for holding out so long against the testimony of Rhoda; while the emo- tion of the apostle's own spirit would be too deep and solemn to take part in such demonstrations, or utter a word till, with his hand, he had signified his wish for perfect silence. Go show these things unto James and to the brethren. Whether James the son of Alphaeus, one of the twelve, usually known as 'James the Less,' and "James the Lord's brother" Galatians, 1. 19) were the same person; and if not, whether the James here referred to, was the former or the latter, critics are singularly divided, and the whole question is one of the most difficult. To us, it appears that there are strong reasons for thinking that they were not the same persons, and that the one here meant, and throughout the Acts, is the apostle James. (But on this more hereafter.) James is singled out, because he had probably begun to take the oversight of the Church in Jerusalem, which we afterwards find him exercising (ch. 16). And he departed, and went into another place—according to his Lord's express command, Matthew, 10. 23. When told, on a former miraculous liberation from prison, to go and speak unto the people (ch. 6. 20), he did it; but in this case to present himself in public would have been to tempt God by rushing upon certain destruction, 18. 19, as soon as it was day, &c. His deliverance must have been during the fourth watch (three to six A. M.); else he must have been missed by the keepers at the change of the watch. [Wims.] examined the keepers—who, either like the keepers of our Lord's sepulchre, had "shaken and become as dead men" (Matthew, 28. 4), or had slept on their watch and been divinely kept from speaking—commanded that they should be out to

swept from the stage, while his intended victim was spared to the Church, but the cause which he and his Jewish investigators sought to crush was only furthered and glorified. How full of encouragement and consolation is all this to the Christian Church in every age! 23. Barnabas and Saul returned from Jerusalem—where, it thus appears, they had remained during all this persecution, when they had fulfilled their ministry—or service; that mentioned ch. 11. 29, 30. took with them John . . . Mark. (See on v. 12)—not to be confounded with the second evangelist, as is often done. As his uncle was Barnabas, so his spiritual father was Peter (1 Peter, 5. 12).

CHAPTER XIII.

(CHAPTERS XIII. XIV.)

PAUL'S FIRST MISSIONARY JOURNEY,

IN COMPANY WITH BARNABAS.

VER. 1-3. BARNABAS AND SAUL, DIVINELY CALLED TO LABOUR AMONG THE GENTILES, ARE SET APART AND SENT FORTH BY THE CHURCH AT ANTIOCH. The first seven chapters of this Book might be entitled, *The Church among the Jews*; the next five chap. 8-12, *The Church in transition from Jews to Gentiles*; and the last sixteen ch. 13-28, *The Church among the Gentiles*. [BAUMGARTEN.] "Though Christianity had already spread beyond the limits of Palestine, still the Church continued a stranger to formal missionary effort. Casual occurrences, particularly the persecution at Jerusalem ch. 8. 2, had hitherto brought about the diffusion of the Gospel. It was from Antioch that teachers were first sent forth with the definite purpose of spreading Christianity, and organizing churches, with regular institutions (ch. 14. 23., [OLSHAUSEN.] 1. there were . . . certain prophets see on ch. 11. 27.) and teachers, as Barnabas, &c.—implying that

destination was indicated from the N.E. While the personality of them manifest from this language, His sup appear equally so by comparing it w laid their hands on them (see on ch. 6. ing them to the grace of God for the had to fulfil," ch. 14. 23. sent them double call—of the Spirit first, and n So clothed, their mission is thus descri sent forth by the Holy Ghost." Hav all time the true principle of appoint offices:

4-12. ARRIVING IN CYPRUS, THEY SYNAGOGUES OF SALAMIS—AT PAI STRUCK BLIND, AND THE GOVERNOR IS CONVERTED. 4, 5. departed unto Sal of Antioch, from which it lay nearly miles, and five from the Mediterranean river Orontes. thence sailed to Cyp mountain summits are easily seen in the coast. [COLONEL CHESNEY] reasons may have induced them to ti island; (1) its nearness to the mainl native place of Barnabas, and sinc Andrew found his brother Simon, an Jesus, and "Jesus loved Martha, an Lazarus," family ties had not been wi progress of the Gospel. (2) It could n suppose that the truth would be wel when brought by Barnabas and his h their own connexions or friends, numerous in Salamis. By sailing t were following the track of the synag their mission was chiefly to the Gen course for reaching them was through!

of God. 8-12. But Elymas (or 'the wise') as by interpretation (the word is from the word them — perceiving, probably, how common was drinking in the word, and usual. (cf. 2 Timothy, 3. 8.) Then Saul . . . Paul—and hence forward Paul only; a his former name, in accommodation to and (as the word signifies 'little') probably elsewhere to his insignificance of stature (2 Corinthians, 10. 1, 10). [WENSTER & filled with the Holy Ghost—the Spirit con-

spire upon him. set his eyes on him, and said. Barnabas sinks into the background. of his great colleague, now drawn out, re, shoots, by the lightning gaze of his the dark and tortuous spirit of the sor-a picture: full of all subtlety—referring arts, and all malice—The word signifies any thing, knavish dexterity, thou child evil. . . . enemy of all righteousness. These is of passion, for immediately before ut-said he was "filled with the Holy Ghost." I will then not cease to pervert the right rd, &c.—referring to his having to that rd of leading his fellow-creatures astray. Lord is upon thee, and thou shalt be blind se judgment being mercifully designed to ppendance. The tradition that it did is pended on, there fell on him a mist, &c. ke's medical style. Then the deputy, when as done, believed, being astonished at the Lord—so marvelously attested; cf. Mark, ut, if any, followed this remarkable con- long after it the missionaries remained know not.

ERGA JOHN MARK FORSAKES THEM— IN PISIDIA, PAUL PREACHES WITH ECT—THE JEWS, ENRAGED, EXPUL THEM E COASTS. 13. they came to Perga in e distance from Paphos to Attaleia, on mphylis (see on ch. 14. 25) sailing in a irection, is not much greater than from lamis on the East. Perga was the metro- phylia, on the river Cestrus, and about and from Attaleia, and John departing igned to Jerusalem. As Paul afterwards refused to take Mark with him on his ury journey, because "he had departed from them and had not gone with them ch. 15. 38, there can be no doubt that he ersed of it or been deterred by the pro- sengers which lay before him. (But see on ch. 14. departed from Perga—apparently king any stay or doing any work: cf. the essage of ch. 14. 25, and see immediately at Antioch in Pisidia—usually so called, to it from Antioch in Syria, from which they l, though it actually lies in Phrygia, and North from Perga. It was a long journey, y almost entirely through rugged mountain- e rivers burst out at the bases of huge cliffs, e wildly through narrow ravines, it must perous one. The whole region was, and to infested by robbers, as ancient history and veils abundantly attest; and there can be e that to this very journey Paul many years e, when he speaks amidst his "journeys as "perils of rivers" (as the word is) and his "robbers." (2 Corinthians, 11. 26.) If this e taken in May—and much earlier than that would have been blocked up with snow- count for their not staying at Perga, whose are then deserted; men, women, and chil- e, herds, camels, and asses, all ascending at ing of the hot season from the plains to the

cool basin-like hollows on the mountains, moving in the same direction with our missionaries.' [How's.] 15-17. Then Paul stood up, and beckoning with his hand—as was his manner on such occasions, ch. 21. 40; and see ch. 26. 1. Men of Israel, and ye that fear God—by the latter expression meaning religious proselytes, who united with the Jews in all acts of ordinary worship, and exalted them when they dwelt as strangers in Egypt—by marvellous interpositions for them in their deepest depression. 18-22. forty years suffered he their manners—rather, according to what appears the true reading, 'cherished he them' (as a nurse the infant in her bosom), after that he gave . . . Judges . . . by the space of four hundred and fifty years. As this appears to contradict 1 Kings, 6. 1, various solutions have been proposed. Taking the words as they stand in the Greek, thus, 'after that, by the space of 450 years, he gave Judges,' the meaning may be, that about 450 years elapsed from the time of the covenant with Abraham until the period of the Judges; which is historically correct, the word "about" showing that chronological exactness was not aimed at. But taking the sense to be as in our version, that it was the period of the judges itself which lasted about 450 years, this statement also will appear historically correct, if we include in it the interval of subjection to foreign powers which occurred during the period of the judges, and understand it to describe the whole period from the settlement of the tribes in Canaan to the establishment of royalty. Thus, from the Exodus to the building of the temple were 492 years [JOSEPHUS' ANTIQUITIES, 8. 3. 1]; deduct forty years in the wilderness; twenty-five years of Joshua's rule [JOSEPHUS' ANTIQUITIES, 5. 1. 20]; forty years of Saul's reign (v. 21); forty of David's; and the first four years of Solomon's reign (1 Kings, 6. 1), and there remain, just 443 years; or, in round numbers, 'about 450 years.' God gave them Saul . . . of the tribe of Benjamin. That the speaker was himself of the same name and the same tribe, has often been noticed as in all likelihood present to the apostle's mind while speaking. forty years. With this length of Saul's reign (not mentioned in the Old Testament.) JOSEPHUS coin- cides [Antiquities, vi. 14. 9.]. I have found David, &c. This quotation is the substance of Psalm 89. 20; 1 Samuel, 13. 14; and perhaps also of Psalm 78. 70-72. 23-25. Of this man's seed hath God, according to . . . promise, raised unto Israel a Saviour, Jesus. The emphasis of this statement lies (1) in the seed from which Christ sprang—David's—and the promise to that effect, which was thus fulfilled; (2) on the character in which this promised Christ was given of God—"A SAVIOUR." His personal name "JESUS" is emphatically added, as designed to express that very character. (See on Mat- thew, 1. 21.) 26-31. children . . . of Abraham, and who- soever among you feareth God (Gentile proselytes) to you is the word of this salvation sent—both being regarded as one class, as "the Jew first," to whom the Gospel was to be addressed in the first instance. For they that dwell at Jerusalem, and their rulers, because they knew him not, &c. The apostle here speaks as if the more immediate guilt of Christ's death lay with the rulers and people of the metropolises, to which he fondly hoped that those residing at such a distance as Antioch would not set their seal. found no cause of death—though they sought it, Matthew, 26. 59, 60. they took him down . . . and laid him in a sepulchre. Though the burial of Christ was thus fulfilled, and love to him by the disciples to whom the body was committed, yet since his enemies looked after it, and obtained a guard of soldiers to keep watch over it, as the remains of their own victim, the apostle regards this as the last manifestation on their part of enmity to the Saviour, that they might see how God laughed all their precautions to scorn by "raising him from the dead." he was seen many days of them which came up with him from Galilee to Jerusalem, &c.—i.e., by those who, having gone out and in with

him in closest intimacy during all his public ministry, which lay chiefly in Galilee, and having accompanied him on his last journey to Jerusalem, could not possibly be mistaken as to the identity of the risen One, and were therefore unexceptionable and sufficient witnesses. 32, 33. God hath fulfilled the same—'hath completely fulfilled.' in that he hath raised up Jesus again—*lit.*, 'raised up;' but the meaning is 'notwithstanding the contrary opinion of many excellent interpreters,' 'from the dead;' as the context plainly shows. as it is written in the second psalm—in many MSS. 'the first psalm; what we call the first being regarded by the ancient Jews as only an introduction to the Psalter, which was considered to begin with the second. this day have I begotten thee. As the apostle in Romans, 1. 4, regards the resurrection of Christ merely as the *manifestation* of a prior Sonship, which he afterwards, ch. 8. 32, represents as *essential*, it is plain that this is his meaning here. [Such *declarative* meaning of the verb 'to be' is familiar to every reader of the Bible: See *ex. gr.* John, 15. 8, "So shall ye be," *i. e.*, be seen to be "my disciples." It is against the whole sense of the New Testament to ascribe the *origin* of Christ's Sonship to His resurrection. 34-37. now no more to return to corruption—*i. e.*, to the grave where death reigns and, *cf.* Romans, 6. 9, "Christ being raised from the dead (lieth no more, *death hath no more dominion over him.*" I will give you the sure mercies of David. (Isaiah, 55. 3.) The word rendered "mercies" is peculiar, denoting the *sincerity* of them, as comprehending the whole riches of the new covenant; while the other word, "sure," points to the *certainty* with which they would, through David's Seed, be at length all substantiated. See on John, 1. 14. But how do these words prove the resurrection of Christ? They pre-suppose it; for since an eternal kingdom was

faith." ye will not believe though a man : you—*i. e.*, even on unexceptionable testimonies, from Habakkuk, 1. 5, were original but fruitless warning against the appropriation of Jerusalem by the Chaldeans and its captivity. As such nothing could more than the more awful calamity impending over it which the apostle addressed. 42, 43. And were gone out of the synagogue, the Gentiles these words might be preached to them the rather, according to what is beyond the reading: 'Now, as they were going out of they besought'—*i. e.*, not the Gentiles, who in afterwards, but the mixed congregation of proselytes, to whom the discourse had been entrusted to have another hearing of such of them, that is, who had been impressed the breaking up of the synagogue, many of Jews and religious proselytes, followed Paul and Barnabas observe, from this time forward, order of these names; except ch. 14. 14; 18 which see). These had evidently been won by what they had heard, and felt a claim spiritual benefactors. who speaking to the up the discourse in the synagogue by some of encouragement, persuaded them to the grace of God—which they had experienced Gospel. *cf.* ch. 11. 23.) 44-48. the next almost the whole city together to hear the intervening days having been spent in full and instruction, and the excitement reaction, who now for the first time crowded the usual worshippers, into the synagogue the Jews—those zealots of exclusive Judaism multitudes, they were filled with envy—rat

ing to the consolidation of the disciples—who, though not themselves enduring sufferings for the Gospel, were filled with joy and with only raised them above shame disciples of the Lord Jesus, but not elevated emotions.

CHAPTER XIV.

WITH SIMILAR SUCCESS AND AT ICONIUM, PAUL AND BARNABAS VISIT LYSTRA AND DERBE.

After this detailed account of an Antioch, Luke subjoins only her labours, partly because from his discourses must have em- topics, and partly because the alluded assumed quite a similar 1. they went both together into Though Paul was now the pro- tor, yet in every thing Barnabas a . . . multitude . . . of the Greeks ably the religious proselytes, as s" mentioned v. 2. 3. Long time ause in spite of opposition they much success. speaking boldly

dependence on the Lord, &c., on who gave testimony to the word of definition of the Gospel, whose s. and granted—"granting," &c., spel by granting miraculous aid—"is wanting in the best MSS.) to stone them—rather here, "an with a view to stoning them: for Paul says, "Once was I stoned," s., as expressly related in v. 19. s. PAUL'S s.—on this singular he Epistle and the History are ee Matthew, 10. 23.) 6. to Lystra is twenty miles to the South, the to the East of Iconium, some- s of what are called the Black ots of mount Taurus; but their yet been discovered.

PAUL HEALING A CRIPPLE, THE STRAINED FROM SACRIFICING T AFTERWARDS, THEIR MINDS

STONE PAUL, LEAVING HIM FOR S TO DERBE, THEY PREACH AND being no mention of the syna- vable there were too few Jews 10. there sat a certain man . . . a 's womb . . . The same heard Paul and (v. 11) to a crowd of people. g him—as he did Elymas the sor- ka miracle on him, and perceiv- be healed, Paul may have been riddle to dwell on the Saviour's d His present power; and per- cess with which the patient drank was prepared to put his own r's hands, the Spirit of the glori- l upon him, and "with a loud and upright upon his feet." The s—ho 'sprang' to his feet "and a speech of Lycaonia—whether a k tongue, which was well enough on, or the remains of some older

The gods are come down to us in e language of a rude and un- But 'that which was a super- d for which the whole creation lity at Bethlehem.' [WEBSTER uled Barnabas Jupiter—the father commanding men (Chrysostom arias—the god of eloquence and

the messenger and attendant of Jupiter, in the heathen mythology. the priest of Jupiter which was (i.e., whose temple stood) before their city, brought oxen and garlands—to crown the victims and decorate, as on festive occasions, the porches. 14-18, when Barnabas and Paul heard—Barnabas is put first here, apparently as having been styled the "Jupiter" of the company. they rent their clothes, and ran in—rather, (according to the true reading,) 'ran forth,' among the people, crying out, 'Sirs, why do ye these things? This was something more than that abhorrence of idolatry which took possession of the Jews as a nation from the time of the Babylonish captivity: it was that delicate sensibility to everything which affects the honour of God which Christianly, giving us in God a reconciled Father, alone can produce; making the Christian instinctively feel himself to be wounded in all dishonour done to God, and filling him with mingled horror and grief when such gross insults as this are offered to him. we are men of like passions, &c. How unlike either imposture or enthusiasm is this, and how high above all self-seeking do these men of Christ show themselves to be! unto the living God. This is the most glorious and distinctive of all the names of God. It is the familiar phraseology of the Old Testament, which, in such contrast with all that is to be found within the literature of heathenism, is shown to be, with its sequel, the New Testament, the one Book of the true religion. who made heaven, and earth, and the sea, and all therein. This idea of creation, utterly unknown alike to rude and to cultivated heathenism, would not only define what was meant by "the living God," but open up a new world, on after reflection, to the more thoughtful part of the audience. who in times past suffered all nations to walk in their own ways—i.e., without extending to them the revelation vouchsafed to the seed of Abraham, and the grace at- tending it: cf. ch. 17. 30; 1 Corinthians, 1. 21. (Yet not without guilt on their part was this privation, Romans, 1. 20, &c.) Nevertheless he left not himself without witness, in that, &c. Though the heinousness of idolatry is represented as so much less in the heathen, by how much they were outside the pale of revealed religion, he takes care to add that the heathen have divine "witness" enough to leave them "without excuse," he did good—scattering his beneficence everywhere and in a thousand forms. rain from heaven and fruitful seasons—on which human subsistence and all human enjoyment depend. In Lycaonia, where, as ancient writers attest, rain is peculiarly scarce, this allusion would have all the greater effect. filling our hearts with food and gladness—a natural colloquialism, the heart being gladdened by the food supplied to the body. and with these sayings scarce restrained they the people that they had not done sacrifice to them. In spite of this, and Peter's repudiation of all such honour (ch. 10. 26), how soon did idolatrous tendencies begin to show themselves in the Christian Church, at length to be systematised and enjoined in the Church of Rome! came thither Jews from Antioch and Iconium—Furious zeal that would travel so far to counteract the missionaries of the Cross! persuaded the people—"the multitudes," and having stoned Paul. See on v. 5. Barnabas they seem to have let alone; Paul, as the prominent actor and speaker, being the object of all their rage. The words seem to imply that it was the Jews who did this; and no doubt they took the lead (v. 19), but it was the act of the instigated and fickle multitudes along with them. drew him out of the city. By comparing this with ch. 7. 58, it will be seen that the Jews were the chief actors in this scene, as the disciples stood round about him—sorrowing. So his labours here had not been in vain: "Disciples" had been gathered, who now rallied around the bleeding body. And one appears to have been gained on this occasion, of far more importance than all the rest—TIMOTHEUS. See on ch. 16. 1-3. (It could scarcely have

been at the *subsequent* visit, v. 21, for the reason given on 2 Timothy, 3. 10, 11; while at the *third* visit, ch. 16. 1-3, he was already a Christian.) he rose up—It is just possible that this recovery was natural; the insensibility occasioned by such treatment as he had received, sometimes passing away of itself, and leaving the patient less hurt than appeared. But certainly the impression naturally left on the mind by the words is that the restoration was miraculous; and so the best interpreters understand the words. This is confirmed by what follows, came into the city. Noble intrepidity! next day he departed with Barnabas to Derbe—a journey for which he could hardly be fit if his recovery had been natural. (See as to Derbe, on s. 6.) and when they had preached to that city and had taught many—rather, 'had made many disciples' (*Margin*); but probably without suffering any persecution, as Derbe is not mentioned along with Antioch, Iconium, and Lystra, 2 Timothy, 3. 11.

21-25. PAUL AND BARNABAS REHEARCE THEIR STEPS, RETURN TO ANTIOCH IN SYRIA, AND THUS COMPLETE THEIR FIRST MISSIONARY JOURNEY. 21, 22, they returned to Lystra, Iconium, and Antioch, confirming the souls, &c. At Derbe, Paul was not far from the well-known pass which leads down from the central tableland to Cilicia and Tarsus. But his thoughts did not centre in an earthly home. He revisited the places where he had been reviled and persecuted, but where he had left as sheep in the desert the disciples whom his Master had enabled him to gather. They needed building up and strengthening in the faith, comforting in the midst of their inevitable suffering, and fencing round by permanent institutions. Undaunted therefore by the dangers that awaited them, our missionaries return to them, using words of encouragement which none but the founders of a true religion would have ventured to address to their earliest converts, that "we can only enter into the kingdom of God by passing through much tribulation." [How's.] 23, 24. when they had ordained them elders—*lit.*, 'chosen by show of hands.' But as that would imply that this was done by the apostles' own hands, many render the word, as in our version, "ordained." Still, as there is no evidence in the New Testament that the word had then lost its proper meaning; as this is beyond doubt its meaning in 2 Corinthians, 8. 19; and as there is indisputable evidence that the concurrence of the people was required in all elections to sacred office in the earliest ages of the Church—It is perhaps better to understand the words to mean, 'when they had made a choice of elders,' *i.e.*, superintended such choice on the part of the disciples, and had prayed with fasting—*lit.*, 'fastings,' thus setting them solemnly apart. This last clause confirms our interpretation of the former. For if "ordination" was by prayer and fasting, see ch. 13. 3, why should it be said they first "ordained elders," and after that "prayed with fasting?" Whereas if the first clause refer to the choice and the second to the ordination, *i.e.*, all natural, they commended ('committed') them—*i.e.*, all these churches. To the Lord—Jesus, when they had preached the word in Perga—now doing what, for some reason, they had not done on their former visit, but probably with no visible fruit. They went down into Attaleia—a seaport on the Gulf of Pamphylia, drawing to itself the commerce of Egypt and Syria. 26, called to Antioch, from whence they had been recommended. See on ch. 13. 3. 27, when they had gathered the church together, they rehearsed all that God had done with them, &c.—As their call and mission had been solemn and formal, in the presence of and by the Church as well as the Holy Ghost, they dutifully, and no doubt with eager joy, conveyed the Church and gave in their report of "all that God had done with them," *i.e.*, by and for them, and how [in particular] he had opened the door of faith to the Gentiles—to such even as

before had not been proselytes. See on ch. 11. 21; and of the language—see 1 Corinthians, 16. 9; 2 Corinthians, 2. 12; Colossians, 4. 3. The ascribing directly to God of such access to the Gentiles is to be noted. 28, there they abode long time ("no little time"). From the commencement of the mission till they left Antioch to go up to attend the council at Jerusalem, some four or five years elapsed; and as the missionary journey would probably occupy less than two years, the rest of the time would be the period of their stay at Antioch. (But see Chronological Table.)

CHAPTER XV.

VER. 1-35. COUNCIL AT JERUSALEM TO DECIDE ON THE NECESSITY OF CIRCUMCISION FOR THE GENTILE CONVERTS. 1, 2, certain men. See the description of them in Galatians, 2. 4. Paul and Barnabas (now the recognised heads of the church at Antioch,) had no small discussion and disputation with them, they determined (*i.e.*, the church did) that Paul and Barnabas, and certain others of them—Titus was one, Galatians, 2. 1; probably as an uncircumcised Gentile convert endowed with the gifts of the Spirit. He is not mentioned in the Acts, but only in 2 Corinthians, Galatians, 2 Timothy, and the Epistle addressed to him. [ALFORD.] they determined that Paul and Barnabas should go up to Jerusalem . . . about this question. That such a deputation should be formally despatched by the church of Antioch was natural, as it might be called the mother-church of Gentile Christianity. 3-6, being brought on their way by the church—a kind of official escort, they passed through Phenice. See on ch. 11. 19, and Samaria, declaring the conversion of the Gentiles, and they caused great joy to the brethren. As the converts in those parts were Jewish (ch. 11. 19), their spirit contrasts favourably with that of others of their nation, and when they were come to Jerusalem. This was Paul's THIRD VISIT TO JERUSALEM after his conversion, and on this occasion took place what is related in Galatians, 2. 1-10. (See there.) were received of the church, and the apostles and elders—evidently at a meeting formally convened for this purpose; the deputation being one so influential, and from a church of such note, they declared all things that God had done with them. See on ch. 14-27, the apostles and elders came together to consider of this—but in presence, as would seem, of the people (v. 13, 22, 23, 7. Peter, &c. This is the last mention of him in the Acts, and one worthy of his standing, as formally pronouncing, from the divine decision of the matter already in his own case, in favour of the views which Paul's whole labours were devoted to establishing, a god while ago—probably about fifteen years before this, made choice . . . that the Gentiles by my mouth. See on ch. 11. 21. God which knoweth the hearts—implying that the real question for admission to full standing in the visible church is the state of the heart. Hence, though that cannot be known by men, no principle of admission to church privileges which reverses this can be sound, put no difference between us and them: Purifying their hearts by faith. "Purification" here refers to "sprinkling" (of the conscience by the blood of Jesus) from dead works to serve the living God." (See on 1 Corinthians, 6. 11.) How rich is this brief description of the inward revolution wrought upon the genuine disciples of the Lord Jesus! 10, why tempt ("try," provoke,) ye God—by standing in the way of his declared purpose, to put a yoke upon the neck of the disciples, &c. He that was circumcised became thereby bound to keep the whole law. (See Galatians, 5. 1-6.) It was not then the mere yoke of burdensome ceremonies, but of an obligation which, the more earnest and spiritual men became, the more impossible they felt it to fulfil. (See Romans, 5. 5; Galatians, 2. &c.) 11, through the grace of the Lord Jesus—*i.e.*, by that only, we shall be saved even as they:—Circumcision in our case being no advantage, and in their case uncircumcision no loss; but grace doing all

ch at Jerusalem, and here, as president of
ly, speaks last, winding up the debate. His
sough given as his own judgment only, could
of great weight with the opposing party,
servative reverence for all Jewish usages
circle of Israelitish Christianity. 14-17.
Hebrew variation of Simon, as in 2 Peter,
be Jewish and family name of Peter. hath
God at the first—answering to Peter's own
"a good while ago," v. 7. did visit the Gentiles
of them—in the exercise of His adorable
r, a people for (the honour of) his name—
dory. to this agree the words of the prophets
; but those of Amos (ch. 9. 11) are specified
in the Septuagint version). The point of the
; in the predicted purpose of God, under the
ny, that "the heathen" or "Gentiles" should
by His name," or have "His name called
." By the "building again of the fallen
of David," or restoring its decayed splendour,
hat only and glorious recovery which it was
see under David's "son and Lord." 18, 19.
God are all his works from the beginning—He
need these things so long before, and He who
rought them to pass, were one and the same;
were no novelty, wherefore, my sentence (or
"I is, that we trouble not (with Jewish obliga-
a which from among the Gentiles are turned to
r, "are turning." The work is regarded as in
and indeed was rapidly advancing. 20. But
y abstain from pollutions of idols—i.e., things
y having been offered in sacrifice to idols.
en were accustomed to give away or sell por-
sch animals. From such food James would
; Gentile converts to abstain, lest it should
be Jews that they were not entirely weaned
dry, and from fornication—The characteristic
sandom, unblushingly practised by all ranks
a, and the indulgence of which on the part of
e converts would to Jews, whose Scriptures
as an abomination of the heathen, proclaim
be yet joined to their old idols, and from
ages—which had the blood in them, and
—in every form, as peremptorily forbidden to
and the eating of which, therefore, on the

as there it is the deep difference between Israel and the
Gentiles which is proclaimed, here it is the *obliteration*
of that difference through faith in the Lord Jesus.
[BAUMGARTEN.] greeting—The only other place in the
New Testament where this word occurs except in the
letter of Lysias, ch. 23. 26 is James 1. 1, which seems
to show that both letters were drawn up by the same
hand. [BENCKE.] the Gentile brethren in Antioch, and
Syria, and Cilicia—showing that churches then existed
in Cilicia as well as Syria, which owed their existence,
in all likelihood, to Paul's labours during the interval
between his return to Tarsus (ch. 9. 30) and his departure
in company with Barnabas for Antioch (see on
ch. 11. 25, 26). 24-27. Forasmuch as we have heard that
certain which went out from us have troubled you with
words—without authority or even knowledge of the
church at Jerusalem, though they belonged to it, and
probably pretended to represent its views, subverting
your souls. Such strong language is evidently designed
to express indignation at this attempt, by an unauthor-
ised party, to bring the whole Christian Church under
Judaical and legal bondage. our beloved Barnabas and
Paul. Barnabas is put first here, and in v. 12, on ac-
count of his former superior position in the church at
Jerusalem (see ch. 9. 27; 11. 23)—an evidence this that
we have the document precisely as written, as also of
the credibility of this precious history. Men that have
hazarded lit., "rendered up," as in *vill* they did) their
lives for the name of our Lord Jesus Christ. Noble testi-
mony to those beloved men! It was doubtless prompt-
ed more immediately by the narrative they had just
listened to from their own lips, v. 12, and judiciously
inserted in this letter, to give them the highest weight
as the bearers of it, along with their own deputies, Judas
and Silas shall tell you the same by mouth. Mark here how
considerate and tender it was to send men who would
be able to say of Barnabas and Paul what could not be
expected to come from themselves. 28, 29. For it seemed
good to the Holy Ghost and to us—The One, inwardly
guiding to and setting His seal on the decision come
to; the other, the external ecclesiastical authority de-
voutly embracing, expressing, and conveying to the
churches that decision—*a great principle this for the*
Church in all time. to lay upon you no greater burden
than these necessary things . . . from which if ye keep

teachers, exhorted the brethren with many words (or 'much discourse,') and confirmed them—opening up, no doubt, the great principle involved in the controversy now settled, of gratuitous salvation, or the purification of the heart by faith alone (as expressed by Peter, v. 9, 11), and dwelling on the necessity of harmony in principle and affection between the Gentile disciples and their Jewish brethren. were let go in peace—'with peace,' as the customary parting salutation. 34, 35, it pleased Silas ('Silas determined') to abide there still. (The authorities against the insertion of this verse are strong. It may have been afterwards added to explain v. 40.) Doubtless the attraction to Antioch for Silas was Paul's presence there, to whom he seems to have now formed that permanent attachment which the sequel of this Book and Paul's Epistles show to have existed. Paul and Barnabas continued in Antioch, teaching (to the disciples) and preaching (to those without) the word of the Lord, with many others (other labourers) also—How rich must Antioch at this time have been in the ministrations of the Gospel! (*For a painful scene on this occasion, between Paul and Peter, see Galatians, 2, 11, &c.*)

36-46. DISSENSION BETWEEN PAUL AND BARNABAS—THEY PART COMPANY TO PROSECUTE SEPARATE MISSIONARY TOURS. And some days after—how long, is matter only of conjecture. Paul said to Barnabas, Let us go again and visit our (the true reading is, 'the') brethren in every city where we have preached . . . and see how they do—whether they were advancing or declining, &c.: a pattern for churches and successful missionaries in every age. ('Reader, how stands it with thee?') [BENGEL.] 'Paul felt that he was not called to spend a peaceful, though laborious life at Antioch, but that his true work was "far off among the Gentiles." We

place between Paul and him, so cordial expresses more than once the confidence in him, and the value he set upon his service. 4, 10, 11; 2 Timothy, 4, 11)—It may be shown Barnabas to be in the right, and not hasty in his judgment. But, in the future he had only the unfavourable; that the gentleness of Barnabas (already laid him open to imposition (2, 13), to which near relationship would make him more liable; and that in John Mark on this missionary journey judging his Christian character nor his fitness for future service, but mere the meantime against being again put to penance and having their hands visible second desertion. On the whole clear that each of these great servants something to say for himself, in defence which they respectively took up; that was quite able to appreciate the ground proceeded, Paul was not so competent considerations which Barnabas probably while Paul had but one object in view companion of their arduous work was congenial spirit and sufficient nerve, and above the same desire, might not be afraid for the soul of his nephew, lest allow him to accompany them on the injure his Christian character and dep of a true servant of Jesus Christ; and sought only the glory of their common looked at the question at issue to some, the medium of his own temperance

the even important questions precisely in it. And if, with every disposition to unimportant, they still feel it a duty each is own point, how careful should they be sly, each pursuing his own course without it of his Christian brother? And how at the Lord overrule such difference of such manifestations of human infirmity, sm "turn out rather unto the furtherance [;]" as in this case is eminently seen in the ry parties instead of one, not travelling ie around and carrying their dispute over of their former loving labours, but divid- between them! and so Barnabas took Mark, to Cyprus; and Paul chose Silas (see on v. ro and two, as the twelve and the seventy Luke, 10, 1), and departed, being recom- in the grace of God—(no doubt by some se; see ch. 13, 3, as in ch. 14, 26. It does sm the historian's silence that Barnabas commended too; for this is the last men- abas in the history, whose whole object is the proceedings of Paul. Nor does it fair (with DE WETTE, MEYER, HOWS, ICKER, WENSTER & WILKINSON, &c.,) to as this that the church at Antioch took way of showing their sympathy with Paul to Barnabas. and he went through Syria, affirm ag the churches. 'It is very likely d Barnabas made a deliberate and amicit- to divide the region of their first een them; Paul taking the *continental*, s the *insular*, part of the proposed visita- abas visited Salamis and Paphos, and if ng westward, after passing through Derbe, conium, went as far as Antioch in Pisidia, suit of the proposed visitation was actually i, for it does not appear that any converts de at Perga and Attaleia.' [HOWS.] 'This onary tour appears to have proceeded at om the desire of visiting the churches ed. In the end, however, it took a much ., for it brought the apostle to Europe.']

CHAPTER XVI.

PS. 15. 41—15. 22.—PAUL'S SECOND

MISSIONARY JOURNEY.

41—16. 5. VISITATION OF THE CHURCHES ESTABLISHED, TIMOTHEUS HERE JOINING LABY PARTY. Ch. xv. 41. he went through Asia (see on v. 23)—taking probably the same n despatched in haste from Jerusalem to en went by land (see on ch. 9, 30). Ch. xvi. me he to Derbe and Lystra; and, behold, a de was there—i.e., at Lystra (not Derbe, as de from ch. 20, 4), named Timotheus. See As Paul styles him "his own son in the 10thy, 1, 2), he must have been gained to e apostle's first visit; and as Paul says he nown his persecutions which came on him 2 Timothy, 3, 10, 11), he may have been in f disciples that surrounded the apparently of the apostle outside the walls of Lystra, a time of life when the mind receives its rissions from the spectacle of innocent undant courage. [HOWS.] His would be souls of the disciples confirmed" at the ond visit, "exhorted to continue in the warned "that we must through much trib- r into the kingdom of God" (ch. 14, 21, 22). ertain . . . Jewess. "The unfeigned faith i first in his grandmother Lois" descended her Eunice," and thence it passed to this nothy, 1, 6), who "from a child knew the nres" (2 Timothy, 3, 15). His gifts and des-

tinuation to the ministry of Christ had already been attested (1 Timothy, 1, 15; 4, 14); and though some ten years after this Paul speaks of him as still young (1 Timothy, 4, 12), "he was already well reported of by the brethren that were at Lystra and Iconium" (v. 2), and consequently must have been well known through all that quarter, but his father was a Greek. Such mixed marriages, though little practised, and disliked by the stricter Jews, in Palestine, must have been very frequent among the Jews of the dispersion, especially in remote districts, where but few of the scattered people were settled. [HOWS.] Him would Paul have to go forth with him. This is in harmony with all we read in the Acts and Epistles, of Paul's affectionate and confiding disposition. He had no relative ties which were of service to him in his work; his companions were few and changing; and though Silas would supply the place of Barnabas, it was no weakness to yearn for the society of one who might become, what Mark once appeared to be, a son in the Gospel. [HOWS.] And such he indeed proved to be, the most attached and serviceable of his associates (Philippians, 2, 19-23; 1 Corinthians, 4, 17; 16, 10, 11; 1 Thessalonians, 3, 1-6). His double connexion, with the Jews by the mother's side and the Gentiles by the father's, would strike the apostle as a peculiar qualification for his own sphere of labour. 'So far as appears, Timothy is the first Gentile who after his conversion comes before us as a regular missionary; for what is said of Titus (Galatians, 2, 3) refers to a later period.' [WIES.] But before his departure, Paul—took and circumcised him (a rite which every Israelite might perform) because of the Jews. . . for they knew all that his father was a Greek. This seems to imply that the father was no proselyte. Against the wishes of a Gentile father no Jewish mother was, as the Jews themselves say, permitted to circumcise her son. We thus see why all the religion of Timothy is traced to the female side of the family (2 Timothy, 1, 5). 'Had Timothy not been circumcised, a storm would have gathered round the apostle in his further progress. His fixed line of procedure was to act on the cities through the synagogues; and to preach the Gospel to the Jew first and then to the Gentile. But such a course would have been impossible had not Timothy been circumcised. He must necessarily have been repelled by that people who endeavoured once to murder St. Paul because they imagined he had taken a Greek into the temple (ch. 21, 29). The very inter- course of social life would have been almost impossible, for it was still "an abomination" for the circumcised to eat with the uncircumcised.' [HOWS.] In refusing to compel Titus afterwards to be circumcised, (Galatians, 2, 3) at the bidding of Judaizing Christians, as necessary to salvation, he only vindicated "the truth of the Gospel" (Galatians, 2, 5); in circumcising Timothy, "to the Jews he became as a Jew that he might gain the Jews." Probably Timothy's ordination took place now (1 Timothy, 4, 14; 2 Timothy, 1, 6); and it was a service, apparently, of much solemnity—"before many witnesses" (1 Timothy, 6, 12). And as they went through 'the cities' they delivered the decrees . . . And so were the churches established in the faith, and increased in number daily—not the churches, but the number of their members, by this visit and the written evidence laid before them of the triumph of Christian liberty at Jerusalem, and the wise measures there taken to preserve the unity of the Jewish and Gentile converts.

6-12. THEY BREAK NEW GROUND IN PHRYGIA AND GALATIA—THEIR COURSE IN THAT DIRECTION BEING MYSTERIOUSLY HEDGED UP, THEY TRAVEL WESTWARD TO TRÖAS, WHERE THEY ARE DIVINELY DIRECTED TO MACEDONIA—THE HISTORIAN HIMSELF HERE JOINING THE MISSIONARY PARTY, THEY EMBARK FOR NEAPOLIS, AND REACH PHILIPPI. 6-8. Now when they had gone throughout Phrygia and the

region of Galatia—proceeding in a north-westerly direction. At this time must have been formed "the churches of Galatia" (Galatians, 1.2; 1 Corinthians, 16. 1); founded, as we learn from the Epistle to the Galatians, particularly ch. 4. 19, by the apostle Paul, and which were already in existence when he was on his *third* missionary journey, as we learn from ch. 18. 23, where it appears that he was no less successful in Phrygia. *Why* these proceedings, so interesting as we should suppose, are not here detailed, it is not easy to say; for the various reasons suggested are not very satisfactory: *ex. gr.* that the historian had not joined the party [ALFORD]; that he was in haste to bring the apostle to Europe [OLSHAUSEN]; that the main stream of the Church's development was from Jerusalem to Rome, and the apostle's labours in Phrygia and Galatia lay quite out of the line of that direction. [BAUMGARTEN.] and were forbidden of the Holy Ghost [speaking by some prophet, see on ch. 11. 27] to preach the word in Asia—not the great Asiatic Continent, nor even the rich Peninsula now called Asia Minor, but only so much of its western coast as constituted the Roman province of Asia. After they were come to Mysia—where, as being part of Roman Asia, they were forbidden to labour (v. 8), they assayed (or attempted) to go into (or 'towards') Bithynia—to the North East, but the Spirit (speaking as before) suffered them not:—probably because (1) Europe was ripe for the labours of this missionary party; and (2) other instruments were to be honoured to establish the Gospel in the eastern regions of Asia Minor, especially the apostle Peter (see 1 Peter, 1. 1). By the end of the first century, as testified by Pliny the governor, Bithynia was filled with Christians. 'This is the first time that the Holy Ghost is expressly spoken of as determining the course they were to follow in their efforts to evangelize the nations, and it was evidently designed to show that whereas hitherto the diffusion of the Gospel had been carried on in unbroken course, connected by natural points of junction, it was now to take a leap to which it could not be impelled but by an immediate and independent operation of the Spirit; and though primarily, this intimation of the Spirit was only negative, and referred but to the immediate neighbourhood, we may certainly conclude that Paul took it for a sign that a new epoch was now to commence in his apostolic labours.' [BAUMGARTEN.] came down to Troas—a city on the North East coast of the Egean Sea, the boundary of Asia Minor on the West; the region of which was the scene of the great Trojan war. 9. 10, a vision appeared to Paul (while awake, for it is not called a dream) in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. Stretching his eye across the Egean Sea, from Troas on the North East to the Macedonian hills visible on the North West, the apostle could hardly fall to think this the destined scene of his future labours; and if he retired to rest with this thought, he would be thoroughly prepared for the remarkable intimation of the divine will now to be given him. This visional Macedonian discovered himself by what he said. But it was a cry not of conscious desire for the Gospel, but of deep need of it and unconscious preparedness to receive it, not only in that region, but, we may well say, throughout all that western empire which Macedonia might be said to represent. It was a virtual confession 'that the highest splendour of Heathendom, which we must recognise in the arts of Greece and in the polity and imperial power of Rome, had arrived at the end of all its resources. God had left the Gentile world to walk in their own ways (ch. 14. 2). They had sought to gain salvation for themselves; but those who had carried it farthest along the paths of natural development were now pervaded by the feeling that all had indeed been vanity. This feeling is the simple, pure result of all the history of

Heathendom. And Israel, going along the way which God had marked out for him, had likewise arrived at his end. At last he is in a condition to realise his original vocation, by becoming the guide who is to lead the Gentiles unto God, the only Author and Creator of man's redemption; and St. Paul is in truth the very person in whom this vocation of Israel is now a present divine reality, and to whom, by this nocturnal apparition of the Macedonian, the preparedness of the heathen world to receive the ministry of Israel towards the Gentiles is confirmed.' [BAUMGARTEN.] *This voice cries from Heathendom still to the Christian Church, and never does the Church undertake the work of missions, nor any missionary go forth from it, in the right spirit, save in obedience to this cry, and after he had seen the vision, immediately we endeavoured to go into Macedonia.* The "we," here first introduced, is a modest intimation that the historian himself had now joined the missionary party. (The modern objections to this are quite frivolous.) Whether Paul's broken health had anything to do with this arrangement for having "the beloved physician" with him [WRES], can never be known with certainty; but that he would deem himself honoured in taking care of so precious a life, there can be no doubt. 11, 12, therefore leaving from Troas, we came (i.e., 'ran') with a straight course (i.e., 'ran before the wind') to Samothracia—a lofty island on the Thracian coast, North from Troas, with an inclination westward. The wind must have set in strong from the South or South South East to bring them there so soon, as the current is strong in the opposite direction, and they afterwards took five days to what they now did in two (ch. 20. 6). [HOWS.] next day to Neapolis—on the Macedonian, or rather Thracian, coast, about sixty-five miles from Samothracia, and ten from Philippi, of which it is the harbour. Philippi . . . the chief (rather, perhaps, 'the first') city of that part of Macedonia. The meaning appears to be—the first city one comes to, proceeding from Neapolis. The sense given in our version hardly consists with fact, a colony—i.e., possessing all the privileges of Roman citizenship, and, as such, being exempted from scourging and (in ordinary cases) from arrest, and entitled to appeal from the local magistrate to the emperor. Though the Pisidian *Antioch* & *Troas* were also "colonies," the fact is mentioned in this history of Philippi only on account of the numerous references to Roman privileges and duties in the rest of the chapter.

13-34. AT PHILIPPI, LYDIA IS GAINED AND HER HOUSEHOLD BAPTIZED—AN EVIL SPIRIT HELLED, PAUL AND SILAS ARE SCOURGED, IMPRISONED, AND MANACLED, BUT MIRACULOUSLY SEEN AND THE JAILOR WITH ALL HIS HOUSEHOLD VISITED AND BAPTIZED. 12, 13, we were in the abiding certain days—waiting till the Sabbath round: their whole stay must have extended weeks. As their rule was to begin with the Jews, proselytes, they did nothing till the time we knew that they would convene for worship. Sabbath-day—the first after their arrival, as they imply, we went out of the city—rather, as the reading is, 'outside of the (city) gate,' by a stream one of the small streams which gave name to the city was founded by Philip of Macedonia. prayer was wont to be made—or a prayer-meeting. It is plain there was no synagogue at Philippi (ch. 17. 1), the number of the Jews being small; and meeting appears to have consisted wholly of these not all Jewish. The neighbourhood of streams was preferred, on account of the ceremonial washings used on such occasions. we sat down upon the women, &c.—a humble congregation, in a simple manner of preaching. *But here and there we gathered the first fruits of Europe unto Christ, and it were of the female sex, of whose accession and services*

he mention will again and again be made. 14. — a common name among the Greeks and a seller of purple, of the city of Thyatira—and the Lydians, the Lydians, parthe inhabitants of Thyatira, were celebrated being, in which they inherited the reputation rians. Inscriptions to this effect, yet remain the accuracy of our historian. This woman o have been in good circumstances, having an ment at Philippi large enough to accommodate onary party (v. 15), and receiving her goods native town, which worshipped God—i.e., was re to the Jewish faith, and as such present setting, whose heart the Lord opened—i.e., the us (see v. 18; and cf. Luke, 24. 45; Matthew, 11. he attended to the things spoken by Paul—'show- the inclination of the heart towards the truth is not in the will of man. The first disposition o the Gospel is a work of grace.' [OLSHAUSEN.] here the place assigned to 'giving attention' to the truth, that species of attention which in having the whole mind engrossed with it, apprehending and drinking it in, in its vital and character. And when . . . baptized . . . and her o—probably without much delay. The mention us here for the first time in connexion with the of Paul, while it was doubtless performed on rmer converts, indicates a special importance first European baptism. Here also is the first o a Christian household. Whether it included o also in that case baptized, is not explicitly ut the presumption, as in other cases of house- ized, certainly is that it did. Yet the ques- tant baptism must be determined on other and such incidental allusions form only part torical materials for ascertaining the practice arch. she besought us, saying, If ye have judged dful to the Lord—the Lord Jesus; *q.d.*, 'By in Him which ye have recognised in me by There is a beautiful modesty in the expres- re constrained us—the word seems to imply re reluctant, but were overcome. 16-18. to prayer.—The words imply that it was on o the usual place of public prayer, by the hat this took place; therefore not on the th what had just occurred, a damsel—a a us, and in this case a slave (v. 19). pos- spirit of divination—or 'of Python,' i.e., a oad to be inspired by the Pythian Apollo, use nature. The reality of this demoniacal is undeniable as that of any in the Gospel hese men are servants of the Most High God, testimony! But see on Luke, 4. 41. this ay days—i.e., on many successive occasions heir way to their usual place of meeting, or aged in religious services. Paul being grieved a poor victim; grieved to see such power pos- ve the enemy of man's salvation, and grieved ve the malignant design with which this high ay was borne to Christ. 19. when her masters saw e hope of their gains was gone, they caught Paul and e to the leading persons, and drew them into the et place (or Forum, where the courts were; to the strates, saying, &c. We have here a full and dependent confirmation of the reality of this su- natural cure, since on any other supposition such ict would be senseless. 20. These men, being Jews objects of dislike, contempt, and suspicion by the ommon, and at this time of more than usual prejudice, a exceedingly trouble our city. See similar charges, ch. 17. 4; 18. 13. 17. There is some colour of truth in all such accusations, in so far as the Gospel, and anomaly the fear of God, as a reigning principle of human action, is in a godless world a thoroughly revo- lutionary principle. How far external commotion and

change will in any case attend the triumph of this principle depends on the breadth and obstinacy of the resistance it meets with. 21. And teach customs which are not lawful for us to receive, neither to observe, being Romans. Here also there was a measure of truth; as the introduction of new gods was forbidden by the laws, and this might be thought to apply to any change of religion. But the whole charge was pure hypocrisy; for as these men would have let the missionaries preach what religion they pleased if they had not dried up the source of their gains, so they conceal the real cause of their rage under colour of a zeal for religion, and law, and good order; so ch. 17. 6, 7; and 19. 25, 27. 22. the multitude rose up together against them; so ch. 19. 28, 34; 21. 30; Luke, 23. 18. the magistrates rent off their (Paul's and Silas's) clothes—i.e., ordered the lictors, or rod bearers, to tear them off, so as to expose their naked bodies (see on v. 37). The word expresses the roughness with which this was done to prisoners preparatory to whipping, and commanded to beat them—without any trial (v. 37), to appease the popular rage. Thrice, it seems, Paul endured this indignity, 2 Corinthians, 11. 25. 23, 24. when they had laid many stripes upon them—the bleeding wounds from which they were not washed till it was done by the converted jailor (v. 38). charged the jailor . . . who thrust them into the inner prison—pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the prisoners. One such place may be seen to this day on the slope of the Capitol at Rome. [HOWS.] he made their feet fast in the stocks—an instrument of torture as well as confinement, made of wood bound with iron, with holes for the feet which were stretched more or less apart according to the severity intended. (Origin at a later period, besides having his neck thrust into an iron collar, lay extended for many days with his feet four holes on the rack). Though jailors were proverbially unfeeling, the manner in which the order was given in this case would seem to warrant all that was done. 25. And at midnight Paul and Silas prayed and sang praises—*lit.*, 'praying, were singing praises'; i.e., while engaged in pouring out their hearts in prayer, had broken forth into singing, and were hymning loud their joy. As the word here employed is that used to denote the Paschal hymn sung by our Lord and His disciples after their last passover (Matthew, 26. 30), and which we know to have consisted of Psalm 113-118, which was chaunted at that festival, it is probable that it was portions of the Psalms, so rich in such matter, which our joyous sufferers chaunted forth; nor could any be more reasonable and inspiring to them than those very six Psalms, which every devout Jew would no doubt have by heart. "He giveth songs in the night" (Job, 35. 10). Though their bodies were still bleeding and tortured in the stocks, their spirits, under 'the expulsive power of a new affection,' rose above suffering, and made the prison walls resound with their song. 'In these midnight hymns, by the imprisoned witnesses for Jesus Christ, the whole might of Roman injustice and violence against the Church is not only set at nought but converted into a foil to set forth more completely the majesty and spiritual power of the Church, which as yet the world knew nothing of. And if the sufferings of these two witnesses for Christ are the beginning and the type of numberless martyrdoms which were to flow upon the Church from the same source, in like manner the unparalleled triumph of the Spirit over suffering was the beginning and the pledge of a spiritual power which we afterwards see shining forth so triumphantly and irresistibly in the many martyrs of Christ who were given up as a prey to that same imperial might of Rome.' [NEANDER IN BAUMGARTEN.] and the prisoners heard them—*lit.*, 'were listening to them,' i.e., when the astounding events immediately to be related took place; not asleep, but wide awake and ray,

(no doubt) in wonder at what they heard. 26-28. And suddenly there was a great earthquake—in answer, doubtless, to the prayers and expectations of the sufferers that, for the truth's sake and the honour of their Lord, some interposition would take place. Every one's hands (i.e., the hands of all the prisoners) were loosed—not by the earthquake of course, but by a miraculous energy accompanying it. By this, and the joyous strains which they had heard from the sufferers, not to speak of the change wrought on the jailor, these prisoners could hardly fail to have their hearts in some measure opened to the truth; and this part of the narrative seems the result of information afterwards communicated by one or more of these men. The keeper . . . awaking . . . drew his sword, and would have killed himself, &c.—knowing that his life was forfeited in that case ch. 12. 10; and cf. 27. 42. But Paul cried with a loud voice—the better to arrest the deed. Do thyself no harm, for we are all here. What divine calmness and self-possession! No elation at their miraculous liberation, or haste to take advantage of it: but one thought filled the apostle's mind at that moment, anxiety to save a fellow-creature from sending himself into eternity ignorant of the only way of life; and his presence of mind appears in the assurance which he so promptly gives to the desperate man, that his prisoners had none of them fled as he feared. But how, it has been asked by recent sceptical critics, could Paul in his inner prison know what the jailor was about to do? In many conceivable ways, without supposing any supernatural communication. Thus, if the jailor slept at the door of "the inner prison," which suddenly flew open when the earthquake shook the foundations of the building; if, too, as may easily be conceived, he uttered some cry of despair on seeing the doors open; and if the clash of the steel, as the

be asked how it could take such a course, (2) that the jailor could be considered (3) that the nature of the charges against him had been imprisoned, seeing they were whipped by order of the magistrates; the whole town with the facts of that strange cry of the demoniac. "These men are the servants of God, which show unto us the way of salvation," which proclaiming not only the divine preachers, but the news of salvation, tell, the miraculous expulsion of rage of her masters. All this, in nothing with such a man, until, on an earthquake which made the jailor despair seizing him at the sight of a sword of self-destruction was a sword from one of those prisoners never imagine could be spoken in words evidencing; something divine would flash across him the light. "That was a true cry which the . . . These men are the servants of God which show unto us the way of salvation must know, and from them, as I must learn that "way of salvation this is the cry of every awakened degree of light and the depths of . . . will be different in each case. 31-3 Jesus Christ, and thou shalt be saved; implicitly, and directness of this remarkable circumstances, singularly beautiful moment to have his faith directed towards, with the assurance that his soul the needed and sought salvation.

all came to pass in consequence simply of the Gospel; the second was the fruit only sealed and ennobled by suffering; [see.] 35, 36. when it was day, the magistrates came, saying, Let those men go. The cause can only be conjectured. When the cause ceased, reflection would soon convince that injustice they had done, even supposing they had been entitled to special privileges; but reached them that the prisoners were under supernatural protection, they might have desired to get rid of them. The magistrates (joyed to have such orders to execute) told Paul . . . now therefore . . . go in peace. Very likely Paul receive such orders. 37. Paul said to the sergeants who had entered the prison the jailor, that they might be able to report to him had departed. They have beaten us openly, the injury done them, exposing their bleeding bodies to the rude populace, was the most stinging feature of it to the apostle's feeling, and to this accordingly he alludes elsewhere, probably a year after: "Even had I suffered before, and were shamefully (or insulted) as ye know at Philippi" (1. 13. 2. 2. uncondemned (unconvicted on the Roman, see on ch. 22. 28., and cast us into an illegal. Of Silas's citizenship, if meant to us, we know nothing, and now do they thrust us out see Mark, 9. 38, Greek.) privily? Marked contrast between the public insult they did and the private way in which they ordered us off. . . may verify (no, indeed; but let them before and fetch us out—by an open and formal equivalent to a public declaration of their guilt. 38. they feared when they heard they were without authority being thus imperiled; for they to act for what they had done. 39. came (in person) and besought them—not of them. What a contrast this suppliant air betrays of Philippi to the tyrannical air they had the day before treated the preaching. 40. 14; Revelation, 3. 9.) brought conducted them forth from the prison into insisted on) and desired (requested) out of the city—perhaps fearing again to palace. And they went out of the prison. Their object—to vindicate their civil infraction of which in this case the Gossersons had been illegally affronted—they to carry the matter further. Their citainable to them only as a shield against injuries to their Master's cause. What a ture of dignity and meekness is this! ular, which may be turned to the account it, is morbidly disregarded; in any other of this nature is set store by:—an examall ages, and entered into the house of Lydia now by this leisurely proceeding, that they an made to leave, but were at full liberty their own convenience, and when they had sthen—not only her family and the jailor's, by others now gained to the Gospel, they them—rather, perhaps, exhorted them, which gude comfort. "This assembly of believers in of Lydia was the first Church that had been in Europe." [BAUMGARTEN.] and departed— all; for two of the company remained behind ch. 17. 14; Timothy, of whom the Philippians of the proof" that he honestly cared for their and was truly like-minded with St. Paul, "servg him in the Gospel as a son with his father" 1. 1. 19-21; and Luke, "whose praise is in the "though he never praises himself or relates his ous, and though we only trace his movements

in connexion with St. Paul, by the change of a pronoun, or the unconscious variation of his style. In ch. 17., the narrative is again in the third person, and the pronoun is not changed to the second till we come to ch. 20. 5. The modesty with which St. Luke leaves out all mention of his own labours need hardly be pointed out. We shall trace him again when he rejoins St. Paul in the same neighbourhood. His vocation as a physician may have brought him into connexion with these contiguous coasts of Asia and Europe, and he may (as Mr. Smith suggests, "Shipwreck," &c.) have been in the habit of exercising his professional skill as a surgeon at sea. (How.)

CHAPTER XVII.

VEL. 15. AT THESSALONICA THE SUCCESS OF PAUL'S PREACHING ENDANGERING HIS LIFE, HE IS DESPATCHED BY NIGHT TO BERRA, WHERE HIS MESSAGE MEETS WITH ENLIGHTENED ACCEPTANCE—A HOSTILE MOVEMENT FROM THESSALONICA OCCASIONS HIS SUDDEN DEPARTURE FROM BERRA.—HE ARRIVES AT ATHENS. 1. when they had passed through Amphipolis—thirty-three miles South West of Philippi, on the river Strymon, and at the head of the Gulf of that name, on the Northern coast of the Egean Sea, and Appollonia—about thirty miles South West of Amphipolis; but the exact site is not known. they came to Thessalonica—about thirty-seven miles due West from Appollonia, at the head of the Thermaic (or Thessalonian) Gulf, at the North-Western extremity of the Egean Sea; the principal and most populous city in Macedonia. We see at once how appropriate a place it was for one of the starting-points of the Gospel in Europe, and can appreciate the force of what Paul said to the Thessalonians within a few months of his departure from them: "From you, the word of the Lord sounded forth like a trumpet, not only in Macedonia and Achaia, but in every place" (1 Thessalonians, 1. 8.) (How.) where was a synagogue of the Jews—implying that (as at Philippi there was none at Amphipolis and Appollonia. 2-4. Paul, as his manner was—always to begin with the Jews, went in unto them. In writing to the converts but a few months after this, he reminds them of the courage and superiority to indignity, for the Gospel's sake, which this required after the shameful treatment he had so lately experienced at Philippi (1 Thessalonians, 2. 2.) opening and alleging that Christ must needs have suffered, &c. His preaching, it seems, was chiefly expository, and designed to establish from the Old Testament Scriptures (1. that the predicted Messiah was to be suffering and dying, and therefore a rising Messiah; (2.) that this Messiah was none other than Jesus of Nazareth, consorted (cast in their lot) with Paul and Silas; cf. 2 Corinthians, 8. 5. of the chief women—female proselytes of distinction. From the First Epistle to the Thessalonians it appears that the converts were nearly all Gentiles; not only such as had before been proselytes, who would be gained in the synagogue, but such as up to that time had been idolaters (1 Thessalonians, 1. 9, 10). During his stay, while Paul supported himself by his own labour (1 Thessalonians, 2. 9; 2 Thessalonians, 3. 7-9); he received supplies once and again from the Philippians, of which he makes honourable acknowledgment (Philippians, 4. 15, 16. 5-8. the Jews . . . moved with envy—seeing their influence undermined by this stranger. few fellows of the baser sort—better, perhaps, 'worthless market-people,' i.e., idle loungers about the market-place, of indifferent character. Having gathered a company—rather, 'having raised a mob,' assailed the house of Jason—with whom Paul and Silas abode (v. 7), one of Paul's kinsmen, apparently (Romans, 16. 21), and from his name, which was sometimes used as a Greek form of the word Joshua (GROTIUS), probably a Hellenistic Jew, sought to bring them Jason's lodgers) out to the people. And when they found them

not, they draw Jason and certain brethren unto the rulers—*lit.*, 'the politarchs'; the very name given to the magistrates of Thessalonica in an inscription on a still remaining arch of the city—so minute is the accuracy of this history. crying, These that have turned the world upside down. See on ch. 16. 20. all do contrary to the decrees of Cesar, &c.—meaning, probably, nothing but what is specified in the next words. saying, . . . there is another king, one Jesus. See on John, 19. 12. having taken security of Jason and of the other ('the others')—probably making them deposit a money-pledge that the preachers should not again endanger the public peace. 10-12, the brethren immediately sent away Paul and Silas by night—for it would have been as useless as rash to attempt any further preaching at that time, and the conviction of this probably made his friends the more willing to pledge themselves against any present continuance of missionary effort. to Berea—fifty or sixty miles South West of Thessalonica; a town even still of considerable population and importance. These were more noble than those in Thessalonica. The comparison is between the *Jews* of the two places; for the triumphs of the Gospel at Thessalonica were mostly among the Gentiles. See on v. 2-4. in that they received the word with all readiness of mind—heard it not only without prejudice, but with eager interest. "in an honest and good heart" (Luke, 3. 15, with sincere desire to be taught aright see John, 7. 17). Mark the "nobility" ascribed to this state of mind. searched the Scriptures daily whether these things were so—whether the *Christian* interpretation which the apostle put upon the Old Testament Scriptures was the true one. Therefore many of them believed—convinced that Jesus of Nazareth whom Paul preached was indeed the great Promise and Burden of the Old Testament. From this it is undeni-

organizing the converts. Timotheus followed the apostle to Thessalonica, probably, one of the Philippian "own necessity" (Philippians, 4, 16, 16), and would with Silas accompany him to Berea and Timotheus to come to him with all probably wished their company and a himself to so new and great a sphere as Berea; it is added that he "waited for them" unwilling to do any thing till they came, there is no good reason to doubt that the Thessalonians that he "thought it great Athens alone" (1 Thessalonians, 3. 1) adds that he "sent Timotheus to comfort them" (1 Thessalonians, 3. 2) meaning, surely, to send him from Athens back to Thessalonica; but, probably that little fruit was to be reaped at Berea was in too interesting a state to be abandoned, he seems to have thought it best to go back again. (The other explanations suggested seem less satisfactory.) To Berea the apostle at Corinth (ch. 18. 5.).

16-34. PAUL AT ATHENS. 18, 17. idolatry—'covered with idols;' mean the inhabitants. *Petronius*, a content Nero's court, says satirically that it was a god at Athens than a man. This is the first impression of man's taste for art left by St. Paul was a revolting one, since and beauty had placed itself between the Creator, and bound him the faster were not God. Upon the first contact,

of judicature had sat from time immemorial on the greatest criminals, and to

the most solemn questions connected with no place in Athens was so suitable for a divine mystery of religion.' [Howe.] The answer was not here on his trial, but to express fully what he had thrown out in broken ones in the Agora. all the Athenians . . . spent no nothing else but to tell or hear some new "newer thing," as if what was new becoming stale, they craved something still more new.

This lively description of the Athenian is abundantly attested by their own writers. Paul stood . . . and said—more graphically, in the midst of Mars' hill, said. This position to the position he occupied shows the risk to bring the situation vividly before us. [Howe.] I perceive that in all things ye are too *gods*—rather, (with most modern interpreters ancient Greek ones) 'in all respects extremely idol' or 'much given to religious worship,' a dry and commendatory introduction, founded on observation of the symbols of devotion with which the city was covered, and from which all Greek as well as the apostle, inferred the exemplary piety of the Athenians. (The authorized translation would imply that only too much superstition was, and represents the apostle as repelling his in the very first sentence; whereas the whole is so studiously courteous. 23. as I passed by your devotions—rather, 'the objects of your devotion,' as is plain from the next words, to be of art consecrated to religion. I found an altar for 'an' unknown god—erected, probably to commemorate some divine interposition, which was unable to ascribe to any known deity. That such altars, Greek writers attest; and on this skillfully fastens at the outset, as the discourse, taking it as evidence of that divine conception which, in virtue of his betwixt was prepared to dissipate. whom therewith worship—rather, 'Whom, therefore, not, ye worship,' alluding to "The Unholy declare" (announce) I unto you. This is his previous discourses, save that to the *mones* (ch. 14. 15-17). His subject is not, however, the Messiahship of Jesus, but *god*, in opposition to the materialistic polytheism of Greece, which subverted it. Nor does he come with speculation of subject—of which they had had enough but an authoritative "announcement" of *god* they were groping; not giving Him any name, nor even naming the Saviour Himself, as the true character of both as they were *god*. 24. 25. *god* that made the world and all is most profound philosophers of Greece to conceive any real distinction between *god* and universe. Thick darkness, therefore, best on all their religious conceptions. To this, the apostle sets out with a sharp statement of creation as the central principle of religion — not less needed now, against the dual idealism of our day. seeing he is Lord (or god) of heaven and earth—holding in free and subjection all the works of His hands; presiding against royalty over them, as well as pervading all as the principle of their being. How different from the blind Force or Fate to which all creatures regarded as in bondage! dwelleth not in temples with hands. This thought, so familiar to Jewish (1 Kings, 8. 7; Isaiah, 66. 1, 2; ch. 7. 48), and so elementary to Christians, would serve only more sharply to show to his heathen audience the spirituality of living, personal God, whom he announced" to

them. Neither is worshipped with 'ministered unto,' 'served by' men's hands, as though he needed any thing. No less familiar as this thought also is to us, even from the earliest times of the Old Testament (Job, 35. 8, 9; Psalm 16. 2, 3; 50. 12-14; Isaiah, 46. 14-15), it would pour a flood of light upon any candid heathen mind that heard it. seeing he ('he himself') giveth to all life, and breath, and all things. The Giver of all cannot surely be dependent for aught upon the receivers of all (1 Chronicles, 29. 14). This is the culminating point of a pure Theism. 26, 27. and hath made of one blood all nations of men to dwell on all the face of the earth. Holding with the Old Testament teaching, that in the blood is the life (Genesis, 9. 4; Leviticus, 17. 11; Deuteronomy, 12. 23), the apostle sees this life-stream of the whole human race to be one, flowing from one source. [BAUMGARTEN.] and hath determined the times before appointed, and the bounds of their habitation. The apostle here opposes both Stoical Fate and Epicurean Chance, ascribing the periods and localities in which men and nations flourish to the Sovereign will and prearrangements of a living God, that they should seek the Lord. That is the high end of all these arrangements of Divine Power, Wisdom, and Love. if haply they might feel after him (as men groping their way in the dark) and find him—a lively picture of the murky atmosphere of Natural Religion. though he be not far from every one of us. The difficulty of finding God outside the pale of revealed religion lies not in His distance from us but in our distance from Him, through the blinding effect of sin. 28. For in him we live, and move, and have our being (or, more briefly, 'exist'). This means, not merely, 'Without Him we have no life, nor that motion which every inanimate nature displays, nor even existence itself' [MEYER], but that God is the living immanent Principle of all these in men, as certain also of your own poets have said. For we are also his offspring—the first half of the fifth line, word for word, of an astronomical poem of Aratus, a Greek countryman of the apostle's, and his predecessor by about three centuries. But, as he hints, the same sentiment is to be found in other Greek poets. They meant it doubtless in a pantheistic sense; but the truth which it expresses the apostle turns to his own purpose—to teach a pure, personal, spiritual Theism. (Probably during his quiet retreat at Tarsus, ch. 9. 30, revolving his special vocation to the Gentiles, he gave himself to the study of so much Greek literature as might be turned to Christian account in his future work. Hence this and his other quotations from the Greek poets, 1 Corinthians, 15. 33; Titus, 1. 12.) 29. Forasmuch then as we are the offspring of God, we ought not to think:—The courtesy of this language is worthy of notice, that the Godhead is like unto gold, or silver, or stone, graven by art and man's device—('graven by the art or device of man'). One can hardly doubt that the apostle would here point to those matchless monuments of the plastic art, in gold and silver and costliest stone which lay so profusely beneath and around him. The more intelligent Pagan Greeks no more pretended that these sculptured gods and goddesses were real deities, or even their actual likenesses, than Romanist Christians do their images; and Paul doubtless knew this: yet here we find him condemning all such efforts visibly to represent the invisible God. How shamefully inexcusable then are the Greek and Roman Churches in paganizing the worship of the Christian Church by the encouragement of pictures and images in religious service! (In the eighth century, the second council of Nicaea decreed that the image of God was as proper an object of worship as God himself.) 30. the times of this ignorance God winked at—*lit.*, [and far better: 'overlooked,' i.e., bore with, without interposing to punish it, otherwise than suffering the debasing tendency of such worship to develop itself, (cf. ch. 14. 16, and see on Romans, 1. 24, &c.) but now—that a new light was risen upon

the world. commandeth—*q.d.* 'That duty—all along lying upon man estranged from his Creator, but hitherto only silently recommending itself and little felt—is now peremptory. all men everywhere to repent (cf. Colossians, 1. 6, 23; Titus, 1. 11) — a tacit allusion to the narrow precincts of favoured Judaism, within which immediate and entire repentance was ever urged. The word "repentance" is here used (as in Luke, 13. 3, 5; 15. 10) in its most comprehensive sense of "repentance unto life." 31. Because he hath appointed a day in the which he will judge the world. Such language beyond doubt teaches that the judgment will, in its essence, be a solemn judicial assize held upon all mankind *at once*. 'Aptly is this uttered on the Areopagus, the seat of judgment.' [BENNETT.] by that man whom he hath ordained;—cf. John, 5. 22, 23, 27; ch. 10. 42. whereof he hath given assurance unto all men, in that he hath raised him from the dead — the most patent evidence to mankind at large of the judicial authority with which the Risen One is clothed. 32-34. when they heard of the resurrection of the dead, some mocked. As the Greek religion was but the glorification of the present life, by the worship of all its most beautiful forms, the Resurrection, which presupposes the vanity of the present life, and is nothing but life out of the death of all that sin has blighted, could have no charms for the true Greek. It gave the death-blow to his fundamental and most cherished ideas; nor, until these were seen to be false and fatal, could the Resurrection, and the Gospel of which it was a primary doctrine, seem otherwise than ridiculous. So Paul departed. Whether he would have opened, to any extent, the Gospel scheme in this address, if he had not been interrupted, or whether he reserved this for exposition afterwards to earnest enquirers, we cannot tell. Only the speech is not to be indeed of as quite

consul; a large and populous mercantile centre of commerce alike for east and west considerable Jewish population, larger, perhaps than usual, owing to the banishments from Rome by Claudius Cesar (v. 2). Such noble field for the Gospel, which, once established would naturally diffuse itself far and wide. Aquilla . . . with his wife Priscilla. From names one would conclude that they had been in Rome as to sink their Jewish family roots in Pontus — the most easterly province stretching along the southern shore of the Black Sea. From this province there were Jews at the great Pentecost (ch. 2. 9), and the couple are included among "the strangers of the city" to whom Peter addressed his first Epistle. Whether this couple were converted before their acquaintance, commentators are divided. They may have brought their Christian faith from Rome [OLSHAUSEN], or Paul may have converted them merely by like occupation, and then, have been the instrument of their conversion [MEYER.] They appear to have been settled at Ephesus. The Christian friends formed, continued warm and unbroken, and their testimony is once and again borne to them by Claudius, &c. This edict is almost certainly mentioned by *Suetonius*, in his life of this Emperor (25). tent-makers — manufacturers, probably of hair-cloth tents supplied by the goats of the Levant, called *cilicium*. Every Jew whatever the pecuniary circumstances was wont to be taught some trade (see on Luke 4.

over those parts and gave them much exhortation. **13** Thus not having reached Philippi so soon as apostle, his flesh had no rest, but he was led on every side; without were fightings, within fears (2 Corinthians, 7. 5). **14** At length Titus led to the joy of the apostle, the bearer of better news from Corinth than he had dared to expect (2 Thim. 7. 6, 7, 13., but chequered by painful instances of the efforts of a hostile party to undermine apostolic reputation there (2 Corinthians). **15** Under sad feelings which this produced, he wrote—Macedonia, and probably Philippi—his SECOND LETTER TO THE CORINTHIANS (see Introduction to 2 Thim.; despatching Titus with it, and along with other unmarried deputies, expressly chosen to go and bring their collection for the poor saints in Jerusalem, and to whom he bears the beautiful testimony that they were "the glory of Christ" (1 Corinthians, 23. 23). **16** It must have been at this time that he strated as far as to the confines of "Illyricum," among the shores of the Adriatic (Romans, 15. 19.). **17** He naturally wish that his second Letter to the saints should have some time to produce its present effect he re-visited them, and this would appear a convenient opportunity for a north-western circuit, could enable him to pay a passing visit to the cities at Thessalonica and Berea, though of this we have no record. **18** On his way southward to Greece, he preached the Gospel in the intermediate regions of Bessaly, and Bœotia (see Romans, 15. 19., though we have no record. **19** he came into Greece—or a pursuance of the second part of his plan, ch. 19. **20** And there he abode three months. Though the only is here mentioned, it is the city of Corinth, & is meant as the province of "Macedonia," of the city of Philippi. Some rough work he did on his arrival at Corinth (2 Corinthians, 10. 1-19., though he had reason to expect satisfaction the whole; and as we know there were other in Achaea besides that at Corinth (2 Corinthians, 11. 19., he would have time enough to pay a brief visit during the three months of his stay. This period was rendered further memorable by the despatch of the EPISTLES TO THE ROMANS, during his stay at Corinth, and sent by "Phœbe" (see Romans, 16. 1.) of the church at Cenchrea" (see Romans, 16. 1.) apparently of some standing and one who was going thither on private business.

21 And when the Jews laid wait for him, as he was about to sail into Syria. He had intended to embark at Cenchrea, the eastern harbour of the city, on his route to Jerusalem, the third part of his plan, ch. 19. **22** But having detected some conspiracy against his life by his bitter Jewish enemies (as he charged his plans, and determined "to return" as he is called on, "through Macedonia." As he was never more to return to Corinth, so this route would bring him, for the last time, face to face with the attached disciples of Berea, Thessalonica, and Philippi. **23** 4. 5. there accompanied him into (the province of) Asia, Sopater of Bœotia, the true reading, beyond doubt, is, 'Sopater (the son) of Pyrrhus of Berea.' Some think this mention of his name was to distinguish him from Sospater (the same name used in fuller form mentioned Romans, 16. 21. But that they were the same person seems more probable. **24** One of the Thessalonians, Aristarchus. See on ch. 19. 29. and Sopater—of whose nothing else is known. Gains of Troas. Though the Gains of ch. 19. 29. is said to be of Macedonia, and this one "of Berbe," there is no sufficient reason for supposing them different persons; on the contrary, Romans, 16. 23. cf. with 3 J. 1. where there is hardly any reason to doubt that the same Gains is meant, seems to show that though he spent an

important part of his Christian life away from his native Berbe, he had latterly retired to some place not very far from it, and Timotheus—not probably of Berbe, as one might suppose from this verse, but of Lystra (see on ch. 16. 1.); both being so associated in his early connexion with the apostle, that the mention of the one in the previous clause would recall the other on the mention of his name. and of Asia, Tychicus and Trophimus. The latter was an Ephesian, and probably the former. They seem to have put themselves, from this time forward, at the apostle's disposal, and to the very last, been a great comfort to him. Ephesians, 4. 21, 22; Colossians, 4. 7, 8; ch. 21. 29; 2 Timothy, 4. 12, 20.; From the mention of the places to which each of these companions belonged, and still more the order in which they occur, we are led to conclude that they were deputies from their respective churches, charged with taking up and bringing on the collection for the poor saints at Jerusalem, first at Berea, next at Thessalonica, then at Philippi (How's), where we gather that our historian himself rejoined the party (from the resumption at v. 5 of the "we," dropped at ch. 16. 17.) by whom the Philippian collection would naturally be brought on. **25** 6. These going before—perhaps to announce and prepare for the apostle's coming. tarried for us at Troas. And we sailed . . . from Philippi after the days of unleavened bread—(i.e., the Passover. This, compared with 1 Corinthians, 16. 8, shows that the three months spent at Corinth (v. 3) were the winter months. came to Troas—for the third and last time. (See on ch. 16. 8, and on v. 1.) in five days. As it might have been done in two days, the wind must have been adverse. The vivid style of one now present will be here again observed. where we abide seven days—i.e., arriving on a Monday, they staid over the Jewish Sabbath and the Lord's Day following; occupying himself, doubtless, in refreshing and strengthening fellowship with the brethren during the interval. **26** 7. upon the first day of the week, when the disciples came together. This, compared with 1 Corinthians, 16. 2, and other similar allusions, plainly indicates that the Christian observance of the day afterwards distinctly called "the Lord's Day," was already a fixed practice of the churches. Paul preached ('discoursed'). The tense implies continued action—"kept discoursing." **27** 8. there were many lights in the upper chamber—not a mere piece of graphic detail by an eye-witness (HACKETT, HOW'S), but mentioned, probably, as increasing the heat and contributing to drowsiness (WEBSTER & WILKINSON), as the next clause seems to show. **9** is a ('the') window—or window-seat, or recess. fell down from the third loft ('storey') and was taken up dead. 'The window projected (according to the side of the room where it was situated) either over the street or over the interior court; so that in either case he fell on the hard earth or pavement below. 10-12. Paul . . . fell on him—like Elisha, 2 Kings, 4. 34. his life is in him—now restored: cf. Mark, 5. 39. broken bread and eaten—with what a mixture of awe and joy after such an occurrence! and eaten—denoting a common repast, as distinguished from the breaking of the eucharistic bread. and talked a long while, even till break of day. How life-like this record of dear Christian fellowship, as free and gladsome as it was so solemn! (See Ecclesiastes, 9. 7.)

13-18 CONTINUING HIS ROUTE TO JERUSALEM, HE REACHES MILETUS, WHENCE HE SENDS FOR THE ELDERS OF EPHEBUS—HIS FAREWELL ADDRESS TO THEM. **13**, 14. we . . . sailed (from Troas) out to Assos; there to take in Paul: for so had he appointed, minding himself to go afoot—to go by land.' (See on Mark, 6. 33.) In sailing southward from Troas to Assos, one has to round Cape Lectum, and keeping due east to run along the northern shore of the Gulf of Adramyttium, on which it lies. This is a sail of nearly forty miles; whereas by land, cutting right across, in a south-easterly direction, from sea to sea, by that excellent ROMAN ROAD

Spirit at Pentecost had thrown upon the Redeemer's Death and Resurrection; as appears from ch. 19. 2, 3. being fervent in the spirit: His heart warm, and cheerful, probably, of his gifts and attainments, he burned to impart to others the truth he had himself received. he spake and taught diligently—rather, 'accurately' (it is the same word as is rendered "perfectly" in v. 26). 26. speak boldly in the synagogue, when when Aquila and Priscilla heard—joying; to observe the extent of Scripture knowledge and evangelical truth which he displayed, and the fervency, courage, and eloquence with which he preached the truth. they took him unto them privately, and expounded unto him the way of God more perfectly—opening up those truths, to him as yet unknown, on which the Spirit had shed such glorious light. (In what appears to be the true reading of this verse, Priscilla is put before Aquila, as in v. 18, on which see; she being probably the more intelligent and devoted of the two.) One cannot but observe how providential it was that this couple should have been left at Ephesus when Paul sailed thence for Myria; and no doubt it was chiefly to pave the way for the better understanding of this episode that the fact is expressly mentioned by the historian in v. 19. We see here also an example of not only *lay* agency (as it is called) but *female* agency of the highest kind and with the most admirable fruit. Nor can one help admiring the humility and teachableness of so gifted a teacher in sitting at the feet of a Christian woman and her husband. 27, 28. And when he was disposed ("minded," "resolved": to pass into Achaia—of which Corinth, on the opposite coast (see on v. 1) was the capital; there to proclaim that Gospel which he now more fully comprehended. the brethren. We had not before heard of such gathered at Ephesus. But the desire of the Jews to whom Paul preached to retain him amongst them for some time (v. 20), and his promise to return to them (v. 21 seem to indicate some drawing towards the Gospel, which, no doubt, the zealous private labours of Priscilla and Aquila would ripen into discipleship. wrote, exhorting the disciples to receive him—a beautiful specimen of 'letters of recommendation' (as ch. 16. 23, 25-27, and see 2 Corinthians, 3. 1); by which, as well as by interchange of deputations, &c., the early churches maintained active Christian fellowship with each other. when he was come, helped them much—was a great ac-

ence to Paul's (1 Corinthians, 1. 12; 3. the marked infusion of Greek philosophy distinguished it, and which the apostle called 1 Corinthians, 2. 1-5). Paul having the upper cases or 'parts'—the interior, which, with reference to the sea-coast came to Ephesus—thus fulfilling his promise of finding certain disciples—in the same knowledge as Apollon at first, newly arrived and having had no communication with the church at Ephesus. Have ye received that ye believed?—rather, 'Received ye the things ye believed?' implying, certainly, that of necessity carry the other along with it (14-17). Why this question was asked but it was probably in consequence of passed between them from which they were to suspect the imperfection of their light, so much as heard whether there be any cannot be the meaning, since the person of the Holy Ghost, in connexion with an especial subject of the Baptist's teaching the words are, 'We did not even hear the Ghost was 'given'; meaning, at the baptism. That the word 'given' is the same as in John. 7. 39, seems plain from the case. 4. Then said Paul, John . . . baptism of (water unto) repentance, saying that they should believe on him which he baptized—i.e., who should baptize with him. The point of contrast is not between personally, but between the water baptism, repentance, and the promised baptism, the hands of his coming Master unto the facts, or at least the significance, which made the whole life and work of him from what it was conceived to be. 5-7. When they heard this—not the men in v. 4, but the subject expounded accord of those words. they were baptised—Paul himself (1 Corinthians, 1. 14). 8. Lord Jesus—into the whole fulness of it as now opened up to their believing in Paul had laid his hands upon them they sp

(see on ch. 20. 2, 3.) is twice called his third visitation, 12. 14; 13. 1. See on 2 Corinthians, which might seem inconsistent with this. The cross was quite a short one (see on ch. 18. 19) the close of this long stay at Ephesus, as we see in 1 Corinthians, 16. 8, he wrote his FIRST TO THE CORINTHIANS; also (though on this is divided), the EPISTLE TO THE GALATIANS, addressed to those Epistles.) And just as at the greatest success was after his withdrawal to the place of meeting (ch. 18. 7-10), so at Ephesus, they which dwell in (the Roman province of) the word of the Lord Jesus, both Jews and Gentiles, this is the "great door and effectual opened" while resident at Ephesus, 1 Corinthians, ch. 16. 8, induced him to make it his head-quarters for a period. The unwearied and varied charitable labours here are best seen in his own subscriptions to the Elders of Ephesus, ch. 20. 17, &c. Ephesus became the 'ecclesiastical centre for the region, as indeed it remained for a very long period. Churches arose at Colosse, Hierapolis eastward, either through his labours or those of his faithful helpers whom he sent in different directions, Epaphras, Archippus, &c. (Colossians, 1. 7; 4. 12-17; Philemon, 23). 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

(presuming it to be the *drachma*, the current coin of the Levant, of about 10d. value). From their nature they would be costly, and books then bore a value above any standard we are familiar with. The scene must have been long remembered at Ephesus, as a strong proof of honest conviction on the part of the sorcerers and a striking triumph of Jesus Christ over the powers of darkness. The workers of evil were put to scorn, like Baal's priests on Carmel, and the word of God mightily grew and prevailed. [How.] 21, 22. After these things were ended ("completed")—implying something like a natural finish to his long period of labour at Ephesus, Paul purposed . . . when he had passed through Macedonia and Achaia, to go to Jerusalem . . . After I have been there I must see Rome also. Mark here the vastness of the apostle's missionary plans. They were all fulfilled, though he "saw Rome" only as a prisoner. So he sent into Macedonia Timotheus and Erastus—as his pioneers, in part to bring "them into remembrance of his ways which were in Christ" (1 Corinthians, 4. 17, and 1 Corinthians, 16. 10), partly to convey his mind on various matters. After a brief stay he was to return (1 Corinthians, 16. 11). It is very unlikely that this Erastus was "the chamberlain of the city" of Corinth, of that name (Romans, 16. 23). he himself staid in (the province of) Asia for a season—i.e., at Ephesus, its chief city. (Asia is mentioned in contrast with Macedonia in the previous clause.) 23. the same time—of Paul's proposed departure. about that 'the' way. So the new religion seemed then to be designated (ch. 9. 2; 22. 4; 24. 14). 24-26. silver shrines for ('of') Diana—small models of the Ephesian temple and of the shrine or chapel of the goddess, or of the shrine and statue alone, which were purchased by visitors as memorials of what they had seen, and were carried about and deposited in houses as a charm. (The models of the chapel of our *Lady of Loretto*, and such like which the Church of Rome systematically encourages, are such a palpable imitation of this heathen practice that it is no wonder it should be regarded by impartial judges as *Christianity Paganized*.) gain to the craftsmen—the master-artificers. Whom the called together with the workmen of like occupation—rather, 'with the workmen (or fabricators) of such articles,' meaning the artisans employed by the master-artificers, all who manufactured any kind of memorial of the temple and its worship for sale. ye see and hear—the evidences of it were to be seen, and the report of it was in everybody's mouth. that not alone at Ephesus, but almost throughout all Asia, this Paul hath turned away much people:—Noble testimony this to the extent of Paul's influence! saying that they be no gods which are made with hands. The universal belief of the people was that they were gods, though the more intelligent regarded them only as habitations of Deity, and some, probably, as mere aids to devotion. It is exactly so in the Church of Rome. 27. So that not only this our craft is in danger, but, &c.—i.e., 'that indeed is a small matter; but there is something far worse.' So the masters of the poor Pythoness put forward the *religious revolution* which Paul was attempting to effect at Philippi, as the sole cause of their zealous alarm, to cloak the self-interest which they felt to be touched by his success (ch. 16. 19-21). In both cases religious zeal was the hypocritical pretext; self-interest, the real moving cause of the opposition made. also the temple of the great goddess Diana . . . despised, and her magnificence . . . destroyed, whom all Asia and the world worshipped. It was reckoned one of the wonders of the world. It was built about 550 b.c., of pure white marble, and though burned by a fanatic on the night of the birth of Alexander the Great, b.c. 356 was rebuilt with more splendour than before. It was 435 feet long, by 230 broad, and the columns, 127 in number, were sixty feet in height, each of them the gift of a king, and thirty-six of them enriched with ornament and colour. It was

which then existed, the distance was scarcely more than half. The one way Paul wished his companions to take, while he himself, longing perhaps to enjoy a period of solitude, took the other, joining the ship, by appointment, at Assos, came to Mitylene—the capital of the beautiful and classical island of Lesbos, which lies opposite the eastern shore of the Egean Sea, about thirty miles south of Assos; in whose harbour they seem to have lain for the night. 15, 16. came the next day over against Chios—now Scio: one of the most beautiful of those islands between which and the coast the sail is so charming. They appear not to have touched at it. next day we arrived ('touched' or 'put in') at Samos—another island coming quite close to the mainland, and about as far South of Chios as it is South of Lesbos. tarried (for the night) at Tragyllium—an anchorage on the projecting mainland, not more than a mile from the southern extremity of the island of Samos. next day we came to Miletus—on the mainland; the ancient capital of Ionia, near the mouth of the Meander. For Paul had determined to sail by (or 'sail past') Ephesus. He was right opposite to it when approaching Chios, because he would not spend time in Asia; (the Asian province of which Ephesus was the chief city, for he hastened, if possible . . . to be at Jerusalem the day of Pentecost—as a suitable season for giving in the great collection from all the western churches, for keeping the feast, and clearing his apostolic position with the church, then represented in large number at Jerusalem. The words imply that there was considerable ground to doubt if he would attain this object—for more than three of the seven weeks from Passover to Pentecost had already expired—and they are inserted evidently to explain why he did not once more visit Ephesus. 17. from Miletus he sent to Ephesus, and called the elders of the church. As he was now some forty miles South of Ephesus, we might think that more time would be lost by sending thus far for the elders to come to him, than by going at once to Ephesus itself, when so near it. But if unfavourable winds and stormy weather had overtaken them, his object could not have been attained, and perhaps he was unwilling to run the risk of detention at Ephesus by the state of the church and other causes. Those here called "elders" or "presbyters," are in v. 28 called "bishops." (See note there.) The identity of presbyters and bishops in the New Testament is beyond all reasonable dispute. 18. Ye know . . . after what manner I have been with you at all seasons, &c. for the Christian integrity and fidelity of his whole official intercourse with them he appeals to themselves. 19. Serving the Lord (Jesus) with all humility, . . . and many tears and temptations. Self-exaltation was unknown to him, and ease of mind: He "sowed in tears" from anxieties both on account of the converts for whom he "travell'd in birth" and of the Jews, whose bitter hostility was perpetually plotting against him, interrupting his work and endangering his life. 20. kept back—timidly withheld from fear of consequences. nothing that was profitable—edification directing all. have taught you publicly, and from house to house. Did an apostle, whose functions were of so wide a range, not feel satisfied without private as well as public ministrations? How then must pastors feel! [BENCKL.] 21. testifying both to Jews and Greeks (labouring under a common malady, and recoverable only by a common treatment) repentance toward God and faith towards our Lord Jesus Christ. See on ch. 5. 31. REPENTANCE, as distinguished from faith, is that state of the "honest and good heart" which arises from a discovery of one's contrariety to the righteous demands of the divine law. This is said to be "towards God," because seeing Him to be the party dishonoured by sin, it feels all its acknowledgments and compensations to be properly due to Him, as the great Lawgiver, and directs them to Him accordingly; condemning, humbling itself, and grieving before Him,

looking also to Him as its only Hope of deliverance. FAITH is said to be "towards our Lord Jesus Christ," because, in that frame of mind just described, it eagerly credits the testimony of relief divinely provided in Christ, gladly embraces the overtures of reconciliation in Him, and directs all its expectations of salvation, from its first stage to its last, to Him as the one appointed Medium of all grace from God to a sinful world. Thus we have here a brief summary of all Gospel preaching. And it is easy to see why Repentance is here put before faith; for the former must of necessity precede the latter. There is a repentance subsequent to faith, the fruit of felt pardon and restoration. It was this which drew the tears with which the Saviour's feet were once so copiously moistened. (Luk. 7. 37, 38, 47; and cf. Ezekiel, 16. 63.) But that is not the light in which it is here presented. 22, 23. And now, behold, I ("I" is emphatic here) bound in the Spirit; cf. ch. 18. 21. This internal pressure, unattended with any knowledge of "what was to befall him there" was the result of that higher guidance which shaped all his movements. Says that the Holy Ghost witnesseth in every city, &c.—by prophetic utterances from city to city, as ch. 11. 4; 21. 10, 11. Analogous premonitions of coming events are not unknown to the general method of God's providence. They would tend to season the apostle's spirit. 24. But none of these things move me, neither, &c. — In this noble expression of absolute dedication to the service of Christ and preparedness for the worst that could befall him in such a cause, note (1) his jealousy for the peculiar character of his mission, as immediately from Christ Himself, on which all the charges against him turned; (2) the Burden of that Gospel which he preached—GRACE; it was "the Gospel of the Grace of God." 25-27. I know that ye all . . . shall see my face as men—not an inspired prediction of what was certainly to be, but what the apostle, in his peculiar circumstances, fully expected. Whether, therefore, he ever did see them again, is a question to be decided purely on its own evidence. I am pure from the blood of all men (ch. 18. 6; and cf. 1 Samuel, 12. 3, 6; Ezekiel, 3. 17-21; 33. 8, 9). For I have not shunned to declare all the counsel of God—God's way of Salvation, and His kingdom of souls saved by His Son Jesus Christ. See Luke, 7. 30. 28. Take heed . . . unto yourselves: cf. 1 Timothy, 3. 2-7; 4. 16; 6. 11. and to the flock: cf. Hebrews, 13. 17. Observe here how the personal is put before the pastoral care. ever . . . which the Holy Ghost hath made you—cf. John, 30. 23, 24; Ephesians, 4. 8, 11, 12; Revelation, 3. 1. (Ch. 14. 23, shows that the apostle did not mean to exclude human ordination.) overseers—or, as the same word is everywhere else rendered in our version, 'bishops.' The English Version has hardly dealt fair in this case with the sacred text, in rendering the word "overseers," whereas it ought here, as in all other places, to have been 'bishops,' in order that the fact of elders and bishops having been originally and apostolically synonymous, might be apparent to the ordinary English reader, which now it is not. [ALFORD.] The distinction between these offices cannot be certainly traced till the second century, nor was it established till late in that century, to feed the church of God—or 'the Church of the Lord.' Which of these two readings of the text is the true one, is a question which has divided the best critics. The evidence of MSS. preponderates in favour of 'THE LORD'; some of the most ancient Versions, though not all, so read; and Athanasius, the great champion of the supreme divinity of Christ early in the fourth century, says the expression 'Blood of God' is unknown to the Scriptures. Which reading, then, does the internal evidence favour? As 'Church of God' occurs nine times elsewhere in Paul's writings, and 'Church of the Lord' nowhere, the probability, it is said, is, that he used his wonted phraseology here also. But if he did, it is extremely difficult to see how so

transcribers should have altered it into the phrase, 'Church of the Lord'; whereas, if did use this latter expression, and the note it so accordingly, it is easy to see how might, from being so accustomed to the word, write it 'Church of God.' On the whole, accept the second reading as most probable one. But see what follows, which he ed 'made his own,' 'acquired' with his own own' is emphatic; *q. d.* 'That glorified Lord is right hand of power in the heavens is id ruling the Church, and by His Spirit, nan agency, hath set you over it, cannot be its welfare in your hands, seeing He hath His own most precious blood, thus making y the dearest of all ties.' The transcendent y the Church of Christ is thus made to rest ty of its Lord and the consequent precious blood which He shed for it. And as the oning character of Christ's death is here used, so His supreme dignity is implied as a second reading as it is expressed by the a motive to pastoral fidelity is here fur- 30. after my departure shall grievous wolves g you—Two classes of coming enemies are sed, the one more external to themselves, d in the bosom of their own community: o be teachers, but the one, "grievous sparing, *i. e.*, making a prey of the flock; mply sectarian "perverters" of the truth, v of drawing a party after them. Perhaps ted to that subtle poison of oriental Gno- h we know to have very early infected the hes; the other to such Judaizing tenden- now to have troubled nearly all the early e Epistles to the *Ephesians, Colossians,* , also those to the seven churches of Asia l. But watchfulness against all that tends corrupt the Church is the duty of its pas- sage. 31. by the space of three years—speak- numbers; for it was nearer three than ceased not to warn every one night and day What an appeal to be able to make! 'And apostle's part, how much more a pastor's! 2, 35. I commend you to God—the almighty of His people, and to the word of his grace ge of His pure grace (v. 24) by the faith keeps us (1 Peter, 1. 5). which (*i. e.*, God, f you up, and to give you an inheritance, &c. Salvation—not only in its initial stages of regeneration, but in all its subsequent stages ng," even to its consummation in the final is here ascribed to the "ability" of God s in Romans, 16. 25; Ephesians, 3. 20; par- e 24; and cf. 2 Timothy, 1. 12, where the ascribed to Christ, among all them which Sanctification is here viewed as the final condition of the heirs of glory, regarded company, these bonds—doubtless holding efore Agrippa in chains, ch. 26. 29. have o my necessities, and to them that were with s. 3; and 1 Corinthians, 4. 12; 9. 6, written ; also 1 Thessalonians, 2. 9. that so labour- lone, for others, as well as myself ye ought weak, and to remember the words of the r he ("how Himself") said, It is more blessed receive, &c. This golden saying, snatched , and here added to the Church's abiding pt to beget the wish that more of what ose Lips which "dropped as an honey- en preserved to us. But see on John, 21. kneeled down and prayed with them all, can be more touching than these three resses, leaving an indelible impression of al fidelity and affection on the apostle's

part, and of warm admiration and attachment on the part of these Ephesian presbyters. Would to God that such scenes were more frequent in the Church!

CHAPTER XXI.

VER. 1-16. SAILING FROM EPHEBUS, THEY LAND AT TYRE, AND THENCE SAILING TO PTOLEMAIS, THEY PROCEED BY LAND TO CESAREA AND JERUSALEM. 1. we were gotten ('torn') from them—expressing the difficulty and pain of the parting, with a straight course—running before the wind, as ch. 16. 11. unto Coos ('Cos')—an island due South from Miletus, which they would reach in about six hours, and coming close to the mainland, the day following unto Rhodes—another island, some fifty miles to the South East, of brilliant classic memory and beauty, thence unto Patara—a town on the magnificent mainland of Lycia, almost due East from Rhodes. It was the seat of a celebrated oracle of Apollo. 2. And finding a ship (their former one going no further, probably) to Phenicia. See on ch. 11. 19. went aboard. One would almost think this extracted from a journal of the voyage, so graphic are its details. 3. when we . . . discovered ('sighted,' as the phrase is.) Cyprus, we left it on the left hand—*i. e.*, steered South East of it, leaving it on the North West, sailed into ('unto') Syria, and landed at Tyre—the celebrated seat of maritime commerce for East and West. It might be reached from Patara in about two days. There the ship was to unlade her burden—which gave the apostle time for what follows. 4-6. finding disciples ('finding out the disciples')—implying some search. They would expect such, from what is recorded, ch. 11. 19. Perhaps they were not many; yet there were gifted ones among them, who said to Paul . . . that he should not go to Jerusalem. See on ch. 20. 23; also on v. 11-14. they all brought us on our way with wives and children, . . . and we kneeled down on the shore and prayed, &c. See on ch. 20. 36-38. Observe here that the *children* of these Tyrian disciples not only were taken along with their parents, but must have joined in this act of solemn worship. See on Ephesians, 6. 1. 7. when we had finished our course ('completing the voyage') from Tyre, we came (which they would do the same day) to Ptolemais—anciently called Accho (Judges, 1. 31) now St. Jean d'Acree, or Acree. and saluted the brethren, and abode, &c.—disciples gathered probably as at Tyre, on the occasion mentioned ch. 11. 19. 8-10. next day [that were of Paul's company] departed. (The words in brackets are omitted in the best MSS. They were probably added as the connecting words at the head of some church Lessons, and came to Cesarea—a run along the coast, southward, of some thirty miles. Philip the evangelist—a term answering apparently very much to our *missionary* (Howe), by whose ministry such joy had been diffused over Samaria, and the Ethiopian eunuch had been baptized, ch. 8. one of the seven (deacons)—who had "purchased to himself a good degree" (1 Timothy, 3. 13). He and Paul now meet for the first time, some twenty-five years after that time. the same man had four daughters . . . which did prophesy—fulfilling Joel, 2. 28 (see ch. 2. 16). This is mentioned, it would seem, merely as a high distinction divinely conferred on so devoted a servant of the Lord Jesus, and probably indicates the high tone of religion in his family. carried there many ('a good many') days. Finding himself in good time for Pentecost at Jerusalem, he would feel it a refreshing thing to his spirit to hold Christian communion for a few days with such a family. there came down from Judea (the news of Paul's arrival having spread) a certain prophet, . . . Agabus—no doubt the same as in ch. 11. 28. 11-14. So shall the Jews bind the man that owneth this girdle, &c. For though the Romans did it, it was at the Jews' instigation, v. 33; ch. 28. 17. Such dramatic methods of announcing important future events would bring the old prophets to remembrance. (cf. Isaiah, 20. 2, &c.; Jeremiah, 13. 1, and Ezekiel, 4. 1, &c.) This

prediction and that at Tyre (v. 4) were intended, not to prohibit him from going, but to put his courage to the test, and, when he stood the test, to deepen and mature it. We and they at that place (the Cæsarean Christians) besought him (even with tears, v. 12) not to go to Jerusalem. Then Paul answered, What mean ye to weep and break mine heart, &c. Beautiful union of manly resoluteness and womanly tenderness, alike removed from mawkishness and stoicism! I am ready not to be bound only. *g.d.* 'If that is all, let it come.' but to die, &c. It was well he could add this, for he had that also to do. 15, 16. We took up our baggage, ('our baggage') and went up to Jerusalem—for the *A/11* time after his conversion, thus concluding *his third missionary tour*, which proved his *last*, so far as recorded; for though he accomplished the fourth and last part of the missionary plan sketched out, ch. 18, 21—"After I have been at Jerusalem, I must also see Rome"—it was as "a prisoner of Jesus Christ." went with us... and brought with them (rather, 'brought us to') one Mnason of Cyprus, an old disciple, &c.—not an *aged* disciple, but probably 'a disciple of old standing,' perhaps one of the 3,000 converted on the day of Pentecost, or, more likely still, drawn to the Saviour Himself during His lifetime. He had come, probably, with the other Cyprians (ch. 11, 29) to Antioch, "preaching the Lord Jesus unto the Grecians," and now he appears settled at Jerusalem.

17-40. PAUL REPORTS THE EVENTS OF HIS THIRD MISSIONARY JOURNEY—IN THE TEMPLE, PURIFYING HIMSELF FROM A JEWISH VOW, HE IS SEIZED BY A MOB AND BEATEN TO THE DANGER OF HIS LIFE—THE UPROAR BECOMING UNIVERSAL, THE ROMAN COMMANDANT HAS HIM BROUGHT IN CHAINS TO THE FORTRESS, FROM THE STAIRS OF WHICH HE IS PERMITTED TO ADDRESS THE PEOPLE. The apostle was full of anxiety about this visit to Jerusalem, from the numerous prophetic intimations of danger awaiting him, and having reason to expect the presence at this feast of the very parties from whose virulent rage he had once and again narrowly escaped with his life. Hence we find him asking the Roman Christians to wrestle with him in prayer, "for the Lord Jesus Christ's sake, and for the love of the Spirit, that he might be delivered from them that believed not in Judea," as well as "that his service which he had for Jerusalem (the great collection for the poor saints there) might be accepted of the saints," Romans, 15, 30, 31. 17-19. The brethren received us gladly—the disciples generally, as distinguished from the official reception recorded in v. 18. Paul went in with us unto James; and all the elders were present—to "report himself" formally to the acknowledged head of the church at Jerusalem, and his associates in office. See on ch. 15, 13. Had any other of the apostles been in Jerusalem on that occasion, it could hardly fail to have been noted, he declared particularly (in detail) what God had wrought among the Gentiles by his ministry—as on previous occasions, ch. 14, 27; and see Romans, 15, 16; no doubt referring to the insidious and systematic efforts of the Judaizing party in a number of places, to shrive the Church of Christ into a Jewish sect, and his own counterprocedure. 20-25. they glorified the Lord, &c.—constrained to justify his course, notwithstanding the Jewish complexion of the Christianity of Jerusalem, they are informed... that thou testest all the Jews which are among the Gentiles (those residing in heathen countries) to forsake Moses, &c. This calumny of the unbelieving Jews would find easy credence among the Christian zealots for Judaism. We have four men (Christian Jews, no doubt) which have a vow—perhaps kept ready on purpose. be at charges with them—*i.e.*, defray the expense of the sacrifices legally required of them, along with his own, which was deemed a mark of Jewish generosity. touching the Gentiles... we have written and concluded that they observe no such things, &c. This shows that with all their

conciliation to Jewish prejudice, the Church of Jerusalem was taught to adhere to the decision of the famous council held there (ch. 16). 26. to signify (*i.e.*, announce to the priest) the accomplishment of the days of purification, &c. See on Numbers, 6, 12-21. 27-30. the Jews of Asia—in all likelihood those of Ephesus (since they recognized Trophimus, apparently as a townsman (v. 29), embittered by their discomfiture, ch. 10, 9, &c. Trophimus. See on ch. 20, 4. took Paul, and drew him out of the temple; and forthwith the doors were shut—that the murder they meant to perpetrate might not pollute that Holy Place. 31. tidings came—*lit.*, 'went up,' *i.e.*, to the fortress of Antonia, where the commandant resided. See on v. 32. This part of the narrative is particularly graphic. the chief captain—the chiliarch, or tribune of the Roman cohort whose full number was 1,000 men. 32. commanded him to be bound with two chains. See on ch. 12, 24. some cried one thing. The difficulty would be so to state his crimes as to justify their proceedings to a Roman officer. to be called into the castle—rather, perhaps, 'the barracks,' or that part of the fortress of Antonia appropriated to the soldiers. The fort was built by Herod on a high rock at the North West corner of the great temple-area, and called after Mark Antony. 35, 36. Away with him—as before of his Lord, Luke, 23, 18; John, 10, 15. 37-40. Art not thou that Egyptian, &c. The form of the question implies that the answer is to be in the negative, and is matter of some surprise: *g.d.* 'Thou art not then,' &c. I madest an uproar, &c. The narrative is given in *Josephus Jewish War*, II, 8, 6; and 13, 5, though his two allusions and ours seem to refer to different periods of the rebellion, a citizen of no mean city. See on ch. 16, 37. stood on the stairs. 'What nobler spectacle than that of Paul at this moment! There he stood, bound with two chains, ready to make his defence to the people. The Roman commander sits by, to enforce order by his presence. An enraged populace look up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil!' (CHRYSOSTOM or in his name: IN HACKET.) a great silence—the people awed at the permission given him by the commandant, and seeing him sitting as a listener. in the Hebrew tongue—the Syro-Chaldaic, the vernacular tongue of the Palestine Jews since the captivity.

CHAPTER XXII.

Ver. 1-30. PAUL'S DEFENCE FROM THE STAIRS OF THE FORTRESS—THE RAGE OF THE AUDIENCE BURSTING FORTH, THE COMMANDANT HAS HIM BROUGHT INTO THE FORT TO BE EXAMINED BY SCOURGING, BUT LEARNING THAT HE IS A ROMAN HE ORDERS HIS RELEASE AND COMMANDS THE SANHEDRIM TO TRY HIM. 1, 2. when they heard... the Hebrew tongue (see on ch. 21, 40) they kept the more silence. They could have understood him in Greek, and doubtless fully expected the renegade to address them in that language, but the sound of their holy mother-tongue awed them into deeper silence. 3. A Jew of Tarsus, brought up in this city, at the feet: see on Luke, 10, 39 of Gamaliel see on ch. 5, 34—a fact of great importance in the apostle's history, standing in the same relation to his future career as Moses' education in the Egyptian court to the work for which he was destined. the perfect manner of the law of the fathers—the strictest form of traditional Judaism. zealous ("a zealot" toward God as ye all are this day—his own murderous zeal against the disciples of the Lord Jesus being merely reflected in their present treatment of himself. 4. I persecuted, &c. See on ch. 9, 1, 2, 5-7. the high priest (still alive) doth bear me witness, and all the estate of the elders—the whole Sanhedrim. 8. Jesus of Nazareth—the Nazarene. See on ch. 9, 5. 9-11. the men, &c. See on ch. 9, 7, &c. 12. Ananias, a devout man according to the law, having a good report of all the Jews which dwell there. One would not know from this description of Ananias that he was a Christian at all,

subject being to hold him up as unexceptional to the most rigid Jews. 13-15. The God of truth chosen there—studiously linking the new upon the old, as but the sequel of it; both glorious Author. that thou shouldst see Just One: cf. ch. 3. 14; 7. 62. and hear the mouth—in order to place him on a level with apostles, who had “seen the (Risen) Lord,” and wash away thy sins. This way of speaking baptism being the visible seal of remission, the name of the Lord—rather, ‘having called,’ having done so; referring to the confession which preceded baptism, as ch. 8. 37. 17-21. ss., &c. This thrilling dialogue between the sinner and his chosen vessel is nowhere. When I was come again to Jerusalem—on mentioned ch. 9. 26. &c. while I prayed in He thus calls their attention to the fact that version he kept up his connexion with the afore. get quickly out of Jerusalem (cf. ch. 9. will not receive thy testimony . . . And I said, now, &c.: *q.d.*, ‘Can it be, Lord, that they the testimony of one whom they knew so the bitterest of all against thy disciples, nothing short of resistless evidence could do to Thee!’ Depart, for I will send thee far the Gentiles, *q.d.*, ‘Enough; thy testimony thrown away upon Jerusalem; the Gentiles, thy peculiar sphere.’ 22, 23. gave him his word . . . then . . . Away with such a fellow th., &c. Their national prejudices lashed the mention of a mission to the Gentiles, speedily have done to him as they did to it for the presence and protection of the ser. 24-26. examined by scourging—according to man practice. that he might know where-nd so. Paul’s speech being to him in an unue, he concluded from the horror which it the vast audience that he must have been me crime. Paul said to the centurion that r superintendent the torture and receive the expected to be wrung from him. Is it lawo scourge a man that is a Roman &c. See on 17-29. Art thou a Roman?—showing that his rus, which he had told him before (ch. 21. necessarily imply that he was a Roman the great sum obtained I this freedom. Roman was bought and sold in the reign of Clauow, at a high price: at a subsequent date, nothing. But to put in a false claim to this as a capital crime. I was [free] born (‘born purchase, or in reward of services, on the ather or some ancestor. chief captain feared, ch. 16. 38. 30. commanded the chief priests r council to appear—*i.e.*, the Sanhedrim to convened. Note here the power to order a to try this case, assumed by the Roman acquiesced in on their part.

CHAPTER XXIII.

PAUL’S DEFENCE BEFORE THE SANHEDRIM THE RIVAL FACTIONS, FROM WHOM THE COMMANDANT HAD THE APOSTLE RECOVERED THE FORTRESS. 1. PAUL, INSTANTLY BEHOLDING—with a look of conscious integrity and courage, perhaps also recognising some of low-pupils. I have lived in all good conscience still this day, &c. The word has an indirect ‘the polity’ or ‘commonwealth of Israel,’ would signify that he had been, and was r, an honest and God-fearing member. 2. Iest . . . commanded . . . to smite him on the ethod of silencing a speaker, common in this day. [HACKET.] But for a judge thus isomer on his trial, for merely prefacing his protestation of his integrity, was infamous,

3, 4. God shall smite thee—as indeed He did; for he was killed by an assassin during the Jewish war. (JOSEPHUS’ Jewish War, ii. 17. 9.) thou whited wall—*i.e.*, hypocrite (Matthew, 23. 27). This epithet, however, correctly describing the man, must not be defended as addressed to a judge, though the remonstrance which follows—“for sittest thou,” &c.—ought to have put him to shame. 5. I wist not that he was the high priest. All sorts of explanations of this have been given. The high priesthood was in a state of great confusion and constant change at this time (as appears from Josephus’, and the apostle’s long absence from Jerusalem, and perhaps the manner in which he was habited, or the seat he occupied, with other circumstances to us unknown, may account for such a speech. But if he was thrown off his guard by an insult which touched him to the quick, ‘what can surpass the grace with which he recovered his self-possession, and the frankness with which he acknowledged his error? If his conduct in yielding to the momentary impulse was not that of Christ himself under a similar provocation (John, 18. 22, 23), certainly the manner in which he atoned for his fault was Christ-like.’ [HACKET.] 6-9. when Paul perceived (from the discussion which plainly had by this time arisen between the parties) that the one part were Sadducees, and the other Pharisees, he cried out (raising his voice above both parties), I am a Pharisee, the son of a Pharisee (the true reading seems to be, ‘the son of Pharisees,’ *i.e.*, belonging to a family who from father to son had long been such): of the hope and resurrection of the dead (*i.e.*, not the vague hope of immortality, but the definite expectation of the resurrection) I am called in question. By this adroit stroke, Paul engages the whole Pharisaic section of the council in his favour; the doctrine of a resurrection being common to both, though they would totally differ in their application of it. This was, of course, quite warrantable, and the more so as it was already evident that no impartiality in trying his cause was to be looked from such an assembly. the Sadducees say . . . there is no resurrection, neither angel, nor spirit. See on Luke, 20. 37. the scribes . . . of the Pharisees’ part . . . strive, saying, We find no evil in this man, but (as to those startling things which he brings to our ears) if a spirit or an angel hath spoken to him—referring, perhaps, to his trance in the temple, of which he had told them, ch. 22. 17. They put this favourable construction upon his proceedings for no other reason than that they had found him one of their own party. They care not to enquire into the truth of what he alleged, over and above their opinions, but only to explain it away as something not worth raising a noise about. (The following words, “Let us not fight against God,” seem not to belong to the original text, and perhaps are from ch. 5. 39. In this case, either the meaning is, ‘If he has had some divine communication, what of that!’ or, the conclusion of the sentence may have been drowned in the hubbub which the next verse shows to have been intense.) 10. the chief captain, fearing lest Paul should have been pulled to pieces . . . commanded the soldiers to go down and take him by force, &c. This shows that the commandant was not himself present, and further, that instead of the Sanhedrim trying the cause, the proceedings quickly consisted in the one party attempting to seize the prisoner, and the other to protect him.

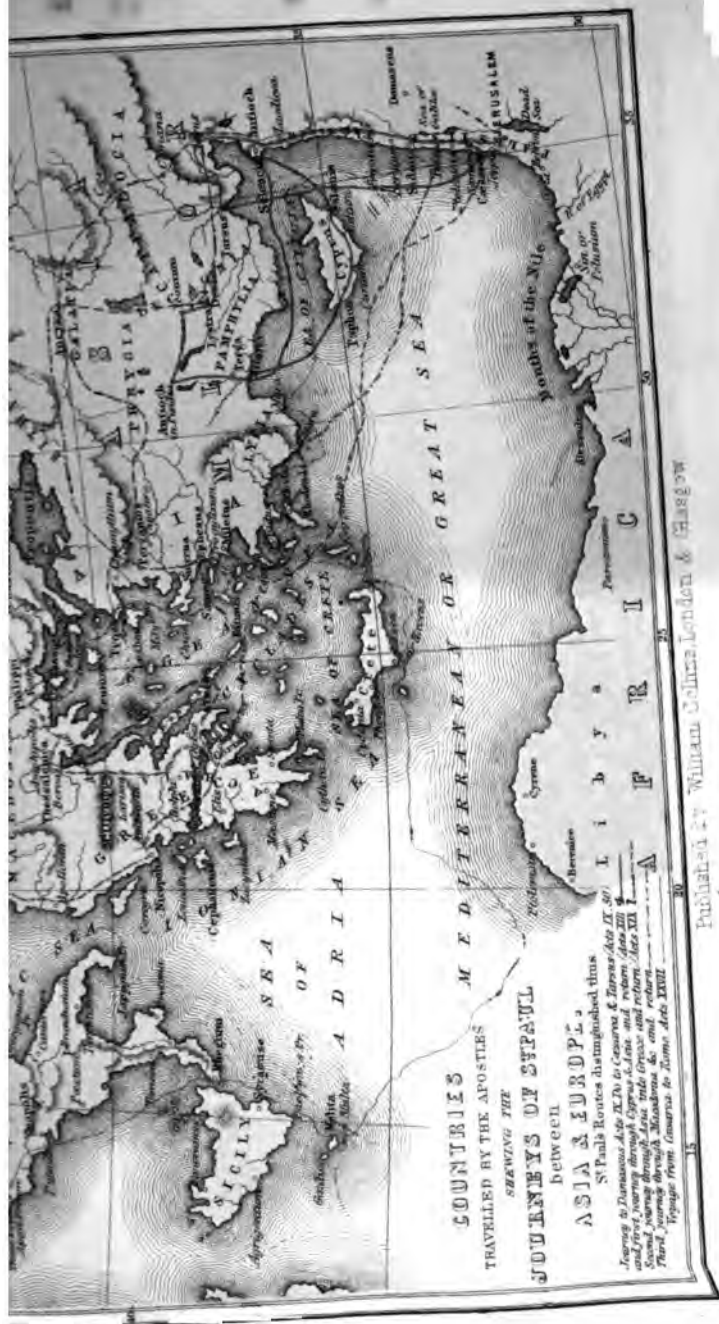
11-35. IN THE FORTRESS PAUL IS CREED BY A NIGHT VISION—AN INFAMOUS CONSPIRACY TO ASSASSINATE HIM IS PROVIDENTIALLY DEFEATED, AND HE IS DESPATCHED BY NIGHT WITH A LETTER FROM THE COMMANDANT TO FELIX AT CESAREA, BY WHOM ARRANGEMENTS ARE MADE FOR A HEARING OF HIS CAUSE. 11. the night following—his heart perhaps sinking, in the solitude of his barrack-ward, and thinking perhaps that all the predictions of danger at Jerusalem were now to be fulfilled in his death there. the

Lord (i.e., Jesus) stood by him. . . He of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou also at Rome; *q.d.* 'Thy work in Jerusalem is done, faithfully and well done; but thou art not to die here; thy purpose next to "see Rome" (ch. 19, 21) shall not be disappointed, and there also must thou bear witness of Me.' As this vision was not unneeded now, so we shall find it cheering and upholding him throughout all that befell him up to his arrival there. 13-14. bound themselves with a curse. . . that they would neither eat . . . till they had killed Paul; cf. 1 Samuel, 2, 25; 1 Samuel, 14, 24. 15. Now . . . ye with the counsel signify by the chief captain. . . as though, &c. That these high ecclesiastics fell in readily with this infamous plot is clear. What will not unscrupulous and hypocritical religionists do under the mask of religion! The narrative bears unmistakable internal marks of truth, or ever he came near. Their plan was to assassinate him on his way down from the barracks to the council. The case was critical, but He who had pledged His word to him that he should testify for Him at Rome provided unexpected means of defeating this well-laid scheme. 18-22. Paul's sister's son. See on ch. 9, 29. If he was at this time residing at Jerusalem for his education, like Paul himself, he may have got at the schools those hints of the conspiracy on which he so promptly acted. Then Paul called one of the centurions. Though divinely assured of safety he never allows this to interfere with the duty he owed to his own life and the work he had yet to do. (See on ch. 27, 23-25, 31.) took him by the hand. This shows that he must have been quite in his boyhood, and throws a pleasing light on the kind-hearted impartiality of this officer. and now are they ready, looking for a promise from thee. Thus, as is so often the case with God's people, not till the last moment, when the plot was all prepared, did deliverance come. 23, 24. two hundred soldiers—a formidable guard for such an occasion; but Roman officials felt their honour concerned in the preservation of the public peace, and the danger of an attempted rescue would seem to require it. The depot at Jerusalem was large enough to spare this convoy. the third hour of the night—nine o'clock. beasts to set Paul on—as relays, and to carry baggage. unto Felix, the governor—the procurator. See on ch. 24, 24, 26, 28-30. Claudius—the Roman name he would take on purchasing his citizenship. Lytias—his Greek family name. the most excellent governor—an honorary title of office. came I with an army—rather, 'with the military' proved to be accused of questions of their law, &c. Amidst all his difficulty in getting at the charges laid against Paul, enough, no doubt, came out to satisfy him that the whole was a question of religion, and that there was no case for a civil tribunal. gave commandment to his accusers. . . to say before thee. This was not done when he wrote, but would be ere the letter reached. 31, 32. brought him to Antipatris—nearly forty miles from Jerusalem, on the way to Caesarea; so named by Herod in honour of his father, Antipater. On the morrow they (the infantry) left the horse—themselves no longer needed as a guard. The remaining distance was about twenty-five or twenty-six miles. 34, 35. asked of what province he was—the letter describing him as a Roman citizen. I will hear thee. The word means, 'give thee a full hearing,' to be kept in Herod's judgment-hall—'pretorium,' the palace built at Caesarea by Herod, and now occupied by the Roman procurators; in one of the buildings attached to which Paul was ordered to be kept.

CHAPTER XXIV.

Ver. 1-27. PAUL, ACCUSED BY A PROFESSIONAL PLEADER BEFORE FELIX, MAKES HIS DEFENCE, AND IS REMANDED FOR A FURTHER HEARING. AT A PRIVATE INTERVIEW FELIX TREMBLES UNDER PAUL'S PREACHING, BUT KEEPS HIM PRISONER FOR TWO YEARS, WHEN HE WAS SUCCEEDED BY FESTUS. 1. after

five days—or, on the fifth day from their departure from Jerusalem. Ananias. . . with the elders—a deputation of the Sanhedrim, a certain order—one of those Roman advocates who trained themselves for the higher practice of the metropolis by practising in the provinces, where the Latin language, employed in the courts, was but imperfectly understood and Roman forms were not familiar. informed. . . against Paul—"I laid information," i.e., put in the charges. 3-4. Seeing that by thee we enjoy great quietness, &c. In this fulsome flattery there was a semblance of truth: nothing more. Felix acted with a degree of vigour and success in suppressing lawless violence. (JOSEPHUS' *Antiquities*, XI, 2, 4; confirmed by TACITUS, *Ann.* XII, 54.) by thy providence—a phrase applied to the administration of the Emperors. 5-8. a pestilent fellow ('a plague' or 'pest;') and a mover of sedition among all the Jews (by exciting disturbances among them) throughout the world. See on Luke, 2, 1. This was the *first* charge; and true only in the sense explained on ch. 18, 20. a ring-leader of the sect of the Essenes—the second charge; and true enough, had he gone ahead ('attempted') to profane the temple—the *third* charge; and entirely false. we. . . would have judged according to our law. But. . . Lytias came upon us, and with great violence took him out of our hands—a wilful falsehood and calumnious charge against a public officer. He had commanded the Sanhedrim to meet for no other purpose than to "judge him according to their law;" and only when, instead of doing so, they fell to disputing among themselves, and the prisoner was in danger of being "pulled in pieces of them" (ch. 23, 10)—or as his own letter says "killed of them" (ch. 23, 27)—did he rescue him, as was his duty, "by force" out of their hands. commanding his accusers to come unto thee. Here they insinuate that, instead of troubling Felix with the case, he ought to have left it to be dealt with by the Jewish tribunal; in which case his life would soon have been taken, by examining whom (Lytias, as would seem, v. 22) thyself mayest, &c.—referring all, as if with confidence to Felix. The Jews assailed, &c. See on ch. 23, 15, 10. thou hast been many years a judge to this nation. He had been in this province for six or seven years, and in Galilee for a longer period. Paul uses no flattery, but simply expresses his satisfaction at having to plead before one whose long official experience of Jewish matters would enable him the better to understand and appreciate what he had to say. 11. thou mayest understand (cannot easily learn) that there are but twelve days since I went up to Jerusalem; viz., 1. The day of his arrival in Jerusalem (ch. 21, 15-17); 2. the interview with James (ch. 21, 18, &c.); 3. The assumption of the vow (ch. 21, 20); 4, 5, 6, continuance of the vow, interrupted by the arrest (ch. 21, 27, &c.); 7. Arrest of Paul (ch. 21, 27); 8. Paul before the Sanhedrim (ch. 22, 30; 23, 1-10); 9. Conspiracy of the Jews and defeat of it (ch. 23, 12, &c.), and despatch of Paul from Jerusalem on the evening of the same day (ch. 23, 23, 31); 10, 11, 12, 13, the remaining period referred to, ch. 24, 1. [MEYER.] This short period is mentioned to show how unlikely it was that he should have had time to do what was charged against him. for to worship—a very different purpose from that imputed to him. 12, 13. they neither found me. . . neither can they prove the things, &c. After specifying several particulars, he challenges proof of any one of the charges brought against him. So much for the charge of *sedition*. 14, 15. But this I confess to thee (in which Felix would see no crime), that after the way they call heresy (*id.*, and better, 'a sect'), so worship I the God of my fathers ('the ancestral God'). Two arguments are contained here: (1.) Our nation is divided into what they call 'sects'—the sect of the Pharisees, and that of the Sadducees—all the difference between them and me is, that I belong to neither of these, but to another sect, or religious section of the nation, which from its Head they call Nazarenes;—for this reason,



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ed in some measure his safety at the recent 23. 6-9, had been quite momentary. 16. On this account, 'Accordingly': *q.d.* look to that awful day. (cf. 2 Corinthians, 5. 12. myself. The "I" here is emphatic: *q.d.* they do, this is my study.' to have always had of offence, &c. See ch. 23. 1; 2 Corinthians 17, &c. *q.d.* 'These are the great principles of conduct—how different from turbulence and anarchy? 17. Now, after many (several) years in Jerusalem I came to bring alms to my ring to the collection from the churches of Asia and Greece, which he had taken such pains his only allusion in the Acts to what is so frequently in his own epistles (Romans, Corinthians, 16. 1-4; 3 Corinthians, 8. 1-4) cast a light on the truth of this History. (How Pauline.) and (to present) offerings with his Jewish vow: see next verse. 18. sacrificed in the temple—not polluting it, therein presence, and neither gathering a crowd about: If then these Asiatic Jews have any objection against me in justification of their why are they not here to substantiate it? as . . . here say:—'Or, passing from all that trial, let those of the Sanhedrim here (I was guilty of aught there, &c. No doubt such to the high priest might occur to them, occasion to it on his own part was more than he willing to recall. Except . . . this one seeking the resurrection, &c. This would Pharisees present their own inconsistency, against him then and now accusing him. 23. we have perfect knowledge of that ('the') way. 23; and on v. 10. when Lytias . . . shall all know, &c. Felix might have dismissed Lytias and others involved, a brief delay worthy of him as a judge. Certainly, so he did, neither Lytias nor any other parties in the case. Verse 23, however, seems at that time his prepossessions in favour of Lytias. 24. 25. Felix . . . with his wife Drusilla. This beautiful but infamous woman

and relying on the influence of his brother Pallas at court, he thought himself at liberty to commit every sort of crime with impunity. How noble the fidelity and courage which dared to treat of such topics in such a presence, and what withering power must have been in those appeals which made even a Felix to tremble! Go thy way for this time; and when I have a convenient season I will call for thee. Alas for Felix! This was his golden opportunity, but—like *multitudo stultorum*—he missed it. Convenient seasons in abundance he found to call for Paul, but never again to "hear him concerning the faith in Christ," and writhe under the terrors of the wrath to come. Even in these moments of terror he had no thought of submission to the Cross or a change of life. The word described the thoughts and intents of his heart, but that heart even then clung to its idols; even as Herod who "did many things and heard John gladly," but in his best moments was enslaved to his lusts. How many Felixes have appeared from age to age! He hoped . . . that money should have been given him . . . wherefore he sent for him the oftener, and communed with him. Bribery in a judge was punishable by the Roman law, but the spirit of a slave to use the words of Tacitus: was in all his acts, and his "communing with Paul"—as if he cared for either him or his message—simply added hypocrisy to meanness. The position in life of Paul's Christian visitors might beget the hope of extracting something from them for the release of their champion; but the apostle would rather lie in prison than stoop to this! after two years, &c. What a trial to this burning missionary of Christ, to suffer such a tedious period of inaction! How mysterious it would seem! But this repose would be medicine to his spirit; he would not, and could not, be entirely inactive, so long as he was able by pen and message to communicate with the churches; and he would doubtless learn the salutary truth that even he was not essential to his Master's cause. That Luke wrote his Gospel during this period, under the apostle's superintendence, is the not unlikely conjecture of able critics. Forcius Festus. Little is known of him. He died a few years after this. (JOSEPHUS' *Antiquities*, xx. 8. 9, to 9. 1.) came into Felix' room. He was recalled, on accusations against him by the Jews of Caesarea, and only acquitted through the intercession of his brother

formed him against Paul . . . desired favour (in v. 14, "judgment") against him. It would seem that they had the insolence to ask him to have the prisoner executed even without a trial (v. 16). laying wait . . . to kill him. How deep must have been their hostility, when two years after the defeat of their former attempt, they thirst as keenly as ever for his blood. Their plea for having the case tried at Jerusalem, where the alleged offence took place was plausible enough; but from v. 10 it would seem that Festus had been made acquainted with their causeless malice, and that in some way which Paul was privy to. 4-6. answered . . . that Paul should be kept (rather, 'is in custody') at Caesarea, and himself would depart shortly thither. Let them . . . which among you are able, go down—'your leading men,' the Jews . . . from Jerusalem—clamorously, as at Jerusalem, see v. 34. many and grievous complaints against Paul. From his reply, and Festus' statement of the case before Agrippa, these charges seem to have been a jumble of political and religious matter which they were unable to substantiate, and vociferous cries that he was unfit to live. Paul's reply, not given in full, was probably little more than a challenge to prove any of their charges, whether political or religious. 9, 10. Festus, willing to do the Jews a pleasure (to ingratiate himself with them), said, Wilt thou go up to Jerusalem, and . . . be judged . . . before me (or 'under my protection'). If this was meant in earnest, it was temporizing and vacillating. But, possibly, anticipating Paul's refusal, he wished merely to avoid the odium of refusing to remove the trial to Jerusalem. Then said Paul, I stand at Cesar's judgment-seat—i.e., I am already before the proper tribunal. This seems to imply that he understood Festus to propose handing him over to the Sanhedrim for judgment (and see on v. 11, with a mere promise of protection from him. But from going to Jerusalem at all he was too well justified in shrinking, for there assassination had been quite recently planned against him. to the Jews have I done no wrong, as thou knowest very well—*hi*, 'better,' i.e., 'perhaps' better than to press such a proposal. If there be none of these things . . . no man may deliver me unto them. The word signifies 'surrender in order to gratify' another. I appeal to Cesar. The right of appeal to the supreme power, in cases of life and death, was secured by an ancient law to every Roman citizen, and continued under the empire. Had Festus shown any disposition to pronounce final judgment, Paul, strong in the consciousness of his innocence and the justice of a Roman tribunal, would not have made this appeal. But when the only other alternative offered him was to give his own consent to be transferred to the great hotbed of plots against his life, and to a tribunal of unscrupulous and bloodthirsty ecclesiastics whose vociferous cries for his death had scarcely subsided, no other course was open to him. 12. Festus little expecting such an appeal, but bound to respect it having conferred with the council 'his assessors in judgment, as to the admissibility of the appeal, said, Hast thou for 'thou hast' . . . to Cesar shalt thou go—as if he would add 'perhaps' and see if thou fare better.

13-27. HEROD AGRIPPA II., ON A VISIT TO FESTUS, BEING CONSULTED BY HIM ON PAUL'S CASE, DESIRES TO HEAR THE APPEAL, WHO IS ACCORDINGLY BROUGHT FORTH. 13. King Agrippa—great grandson of Herod the Great, and Drusilla's brother (see on ch. 24, 24). On his father's awful death (ch. 12, 23), being thought too young (17) to succeed, Judea was attached to the province of Syria. Four years after, on the death of his uncle Herod, he was made king of the northern principalities of Chalcis, and afterwards got Batanea, Iturea, Trachonitis, Abilene, Galilee, and Perea, with the title of king. He died A. D. 100, after reigning fifty-one years, and Bernice—his sister. She was married to her uncle Herod, king of Chalcis, on whose death she

lived with her brother Agrippa—not without suspicion of incestuous intercourse, which her subsequent licentious life tended to confirm. came to salute Festus—to pay his respects to him on his accession to the procuratorship. 14, 15. when there many ('several') days, Festus desired Paul's cause—taking advantage of the presence of one who might be presumed to know such matters better than himself; though the lapse of "several days" ere the subject was touched on shows that it gave Festus little trouble. 16-21. to deliver any man to die. See on the word "deliver up" v. 11. as I supposed ('suspected')—crimes punishable by civil law, questions of their own superstitions—rather 'religion' (see on ch. 17, 22). It cannot be supposed that Festus would use the word in any discourteous sense in addressing his Jewish guest, one Jesus. 'Thus speaks this miserable Festus of Him to whom every knee shall bow.' [EXEGET.] whom Paul affirmed ('kept affirming') was alive—showing that the resurrection of the Crucified One had been the burden, as usual, of Paul's pleading. The insignificance of the whole affair in the eyes of Festus is manifest, because I doubted of such manner of questions. The "I" is emphatic:—I, as a Roman judge, being at a loss how to deal with such matters, the hearing of Augustus—the imperial title first conferred by the Roman Senate on Octavia. 23-27. I would also hear 'should like to hear' the man myself. No doubt Paul was right when he said, "The king knoweth of these things . . . for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner" (ch. 26, 26). Hence his curiosity to see and hear the man who had raised such commotion and was remodelling to such an extent the old Jewish life, when Agrippa was come, and Bernice, with great pomp—in the same city in which their father, on account of his pride, had perished, eaten up of worms. [WYLLIE.] with the chief captains. See on ch. 21, 32. Josephus' Jewish War, iii. 4, 2, says that five cohorts, whose full complement was 1000 men, were stationed at Caesarea, principal men of the city—both Jews and Romans. 'This was the most dignified and influential audience Paul had yet addressed, and the prediction, ch. 9, 15, was fulfilled, though afterwards still more remarkably at Rome, ch. 27, 24; 2 Timothy, 4, 16, 17.' [WEBSTER & WILKINSON.] I have no certain ('definite') thing to write to my lord—Nero. 'The writer's accuracy should be remarked here. It would have been a mistake to apply this term ("lord") to the emperor a few years earlier. Neither Augustus nor Tiberius would let himself be so called, as implying the relation of master and slave. But it had now come rather, was coming' into use as one of the imperial titles.' [HACKET.]

CHAPTER XXVI.

VER. 1-32. PAUL'S DEFENCE OF HIMSELF BEFORE AGRIPPA, WHO PRONOUNCES HIM INNOCENT, BUT CONCLUDES THAT THE APPEAL TO CESAR MUST BE CARRIED OUT. This speech, though in substance the same as that from the fortress-stairs of Jerusalem (ch. 22), differs from it in being less directed to meet the charge of apostasy from the Jewish faith, and giving more enlarged views of his remarkable change and apostolic commission, and the divine support under which he was enabled to brave the hostility of his countrymen. 1-3. Agrippa said, Being a king he appears to have presided, Paul stretching forth the hand—chained to a soldier (v. 29, and see on ch. 12, 6. I know thee to be expert, &c. His father was zealous for the law, and himself had the office of president of the temple and its treasures, and the appointment of the high priest. [JOSEPHUS' Antiquities, xx. 1, 3.] hear me patiently—The idea of 'indulgently' is also conveyed. 4, 5. from my youth, which was at the first, at Jerusalem, know all the Jews; which knew me from the beginning—plainly showing that he received his education even from early youth, at

Jerusalem. See on ch. 22. 3. if they would ('were willing to') testify—but this, of course, they were not, it being a strong point in his favour. after the most strictest—"the strictest" sect—as the Pharisees confessedly were. This was said to meet the charge, that as a Hellenistic Jew he had contracted among the Hellenistic Jews ideas of Jewish peculiarities. 6, 7, 1... am judged for the hope of the promise made... to our fathers—for believing that the promise of Messiah, the Hope of the Church (ch. 13. 23; 28, 20) has been fulfilled in Jesus of Nazareth risen from the dead, unto which promise (the fulfilment of it our twelve tribes—James, 1. 1; and see on Luke, 2. 36. instantly—'intently'; see on ch. 12. 5. serving God—in the sense of religious worship; see on "ministered," ch. 13. 2. day and night hope to come. The apostle rises into language as catholic as the thought—representing his despised nation, all scattered though it now was, as twelve great branches of one ancient stem, in all places of their dispersion offering to the God of their fathers one unbroken worship, resting on one great 'promise' made of old unto their fathers, and sustained by one "hope" of "coming" to its fulfilment; the single point of difference between him and his countrymen, and the one cause of all their violence against him, being, that his hope had found rest in One already come, while theirs still pointed to the future. For which hope's sake, king Agrippa, I am accused of the Jews—"I am accused of Jews, O king" so the true reading appears to be); of all quarters the most surprising for such a charge to come from. The charge of *sedition* is not so much as alluded to throughout this speech. It was indeed a mere pretext. 8. Why should it be thought a thing incredible... that God should raise the dead?—rather, 'Why is it judged a thing incredible if God raises the dead? the case being viewed as an accomplished fact. No one dared to call in question the overwhelming evidence of the resurrection of Jesus, which proclaimed Him to be the Christ, the Son of God; the only way of getting rid of it, therefore, was to pronounce it incredible. But why, asks the apostle, is it so judged? Leaving this pregnant question to find its answer in the breasts of his audience, he now passes to his personal history. 9-15. See on ch. 8. 1, &c., and of ch. 22. 4, &c. 16-18. But rise, &c. Here the apostle appears to condense into one statement various sayings of his Lord to him in visions at different times, in order to present at one view the grandeur of the commission with which his Master had clothed him. [ALFORD.] a minister... both of these things which thou hast seen (putting him on a footing with those "eye-witnesses and ministers of the word" mentioned Luke, 1. 2; and of those in which I will appear to thee—referring to visions he was thereafter to be favoured with; such as ch. 18. 9, 10; 22. 17-21; 23. 11; 2 Corinthians, 12. &c. [Galatians, 1. 12.] delivering thee from the people (the Jews) and from the Gentiles. He was all along the object of Jewish malignity, and was at that moment in the hands of the Gentiles; yet he calmly reposes on his Master's assurances of deliverance from both, at the same time taking all precautions for safety and vindicating all his legal rights. unto whom now I send thee. The emphatic "I" here denotes the authority of the Sender. [BENGEL.] To open their eyes, [and] to turn them from darkness to light—rather, 'that they may turn' (as in v. 20.) i.e., as the effect of their eyes being opened. The whole passage leans upon Isaiah, 61. 1 (Luke, 4. 18.) and from the power of Satan. Note the connexion here between being "turned from darkness" and "from the power of Satan," whose whole power over men lies in keeping them in the dark; Hence he is called "the ruler of the darkness of this world." See on 2 Corinthians, 4. 4. that they may receive forgiveness... and inheritance among the sanctified by faith that is in me. Note: Faith is here made the instrument of salvation at once in its first stage,

forgiveness, and its last, admission to the home of the sanctified; and the faith which introduces the soul to all this is emphatically declared by the glorified Redeemer to rest upon Himself—"FAITH, even THAT WHICH IS IN ME." And who that believes this can refrain from casting his crown before Him or resist offering Him supreme worship? 19-21. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision. This musical and elevated strain, which carries the reader along with it, and doubtless did the hearers, bespeaks the lofty region of thought and feeling to which the apostle had risen while rehearsing his Master's communications to him from heaven. showed to them of Damascus and at Jerusalem—omitting Arabia; because, beginning with the Jews, his object was to mention first the places where his former hatred of the name of Christ was best known; the mention of the Gentiles, so unpalatable to his audience, is reserved to the last. repent and turn to God, and do works meet for repentance—a brief description of conversion and its proper fruits, suggested, probably, by the Baptist's teaching, Luke 3. 7, 8. 22, 23. having obtained help (succour) from God (that [which cometh] from God, I continue 'stand.' 'hold my ground') unto this day, witnessing, &c.: q.d. This life of mine, so marvellously preserved, in spite of all the plots against it, is upheld for the Gospel's sake; therefore I "witnessed," &c. that Christ should suffer, &c. The construction of this sentence implies that in regard to the question 'whether the Messiah is a suffering one and whether, rising first from the dead, he should show light to the [Jewish] people and to the Gentiles,' he had only said what the prophets and Moses said should come. 24. Festus said with a loud voice—surprised and bewildered. Paul, thou art beside thyself, much learning doth make thee mad—q.d. is turning thy head. The union of flowing Greek, deep acquaintance with the sacred writings of his nation, reference to a resurrection and other doctrines to a Roman utterly unintelligible, and above all, lofty religious earnestness, so strange to the cultivated, cold-hearted sceptics of that day—may account for this sudden exclamation. 25, 26. I am not mad, most noble Festus, but, &c. Can any thing surpass this reply, for readiness, self-possession, calm dignity? Every word of it refuted the rude charge, though Festus, probably, did not intend to hurt the prisoner's feelings, the king knoweth, &c. See on v. 1-3. 27-29. believest thou the prophets? I know that thou believest. The courage and confidence here shown proceeded from a vivid persuasion of Agrippa's knowledge of the facts and faith in the predictions which they verified; and the king's reply is the highest testimony to the correctness of these presumptions and the immense power of such bold yet courteous appeals to conscience. Almost or 'in a little time' thou persuadest me to be a Christian. Most modern interpreters think the ordinary translation inadmissible, and take the meaning to be, 'Thou thinkest to make me with little persuasion (or small trouble) a Christian—but I am not to be so easily turned.' But the apostle's reply can scarcely suit any but the sense given in our authorized version, which is that adopted by CREECHSTON and some of the best scholars since. The objection on which so much stress is laid, that the word "Christian" was at that time only a term of contempt, has no force except on the other side; for taking it in that view, the sense is, 'Thou wilt soon have me one of that despised sect.' I would to God, &c. What unequalled magnanimity does this speech breathe! Only his Master ever towered above this. not only... almost... but altogether—or, 'whether soon or late,' or 'with little or much difficulty.' These three bonds—doubtless holding up his two chained hands (see on ch. 12. 6; which in closing such a noble utterance must have had an electrical effect. 30-32. when he had thus spoken, the king rose—not over-easy, we may be sure. This man

might have been set at liberty if he had not appealed to Cæsar. It would seem from this that such appeals, once made, behoved to be carried out.

CHAPTER XXVII.

Ver. 1-44. THE VOYAGE TO ITALY—THE SHIPWRECK AND SAFE LANDING AT MALTA. 1. we should sail, &c. The "we" here re-introduces the Historian as one of the company. Not that he had left the apostle from the time when he last included himself—ch. 21. 15—but the apostle was parted from him by his arrest and imprisonment, until now, when they met in the ship. delivered Paul and certain other prisoners—state-prisoners going to be tried at Rome; of which several instances are on record. Julius—who treats the apostle throughout with such marked courtesy (v. 2, 43; ch. 28. 16, that it has been thought [BENSON] he was present when Paul made his defence before Agrippa (see ch. 26. 29), and was impressed with his lofty bearing, a centurion of Augustus' band—the Augustan cohort, an honorary title given to more than one legion of the Roman army, implying, perhaps, that they acted as a body-guard to the emperor or procurator, as occasion required. 2. a ship of (belonging to) Adramyttium—a port on the North East coast of the Egean Sea. Doubtless the centurion expected to find another ship, bound for Italy, at some of the ports of Asia Minor, without having to go with this ship all the way to Adramyttium; and in this he was not disappointed. See on v. 6. meaning to sail by the coasts ('places') of Asia—a coasting vessel, which was to touch at the ports of proconsular Asia. [one] Aristarchus, a Macedonian of Thessalonica, being with us—rather, 'Aristarchus the Macedonian,' &c. The word "one" should not have been introduced here by our translators, as if this name had not occurred before; for we find him seized by the Ephesian mob as a "man of Macedonia and Paul's companion in travel," ch. 19. 29, and as a "Thessalonian" accompanying the apostle from Ephesus on his voyage back to Palestine, ch. 20. 4. Here both these places are mentioned in connexion with his name. After this we find him at Rome with the apostle, Colossians, 4. 10; Philimon, 24. 3. next day touched at Sidon. To reach this ancient and celebrated Mediterranean port, about seventy miles North from Cesarea, in one day, they must have had a fair wind. Julius courteously (see on v. 1 gave him liberty to go to his friends—no doubt disciples, gained, it would seem, by degrees, all along the Phœnician coast since the first preaching there (see on ch. 11. 19; and 21. 4). to refresh himself—which after his long confinement would not be unnecessary. Such small personal details are in this case extremely interesting. 4. when we had launched ('set sail') from Tyane, we sailed under Cyprus, because the winds were contrary. The wind blowing from the westward, probably with a touch of the North, which was adverse, they sailed under the lee of Cyprus, keeping it on their left, and steering between it and the mainland of Phœnicia. 5. when we had sailed over the sea of Cilicia and Pamphylia—coasts with which Paul had been long familiar, the one, perhaps, from boyhood, the other from the time of his first missionary tour. we came to Myra, a city of Lycia—a port a little East of Patara (see on ch. 21. 1). 6. there... found a ship of Alexandria, sailing into Italy, and he put us therein. (See on v. 2.) As Egypt was the granary of Italy, and this vessel was laden with wheat (v. 36), we need not wonder it was large enough to carry 276 souls, passengers and crew together (v. 37). Besides, the Egyptian merchantmen, among the largest in the Mediterranean, were equal to the largest merchantmen in our day. It may seem strange that on their passage from Alexandria to Italy they should be found at a Lycian port. But even still it is not unusual to stand to the N. towards Asia Minor, for the sake of the current. 7. sailed slowly many days (owing to contrary winds), and scarce ('with dif-

ficulty') were come over against Sidon—a town on the promontory of the peninsula of that name, having the island of Ocos (see on ch. 21. 1) to the West of it. But for the contrary wind they might have made the distance from Myra (130 miles) in one day. They would naturally have put in at Onidus, whose larger harbour was admirable, but the strong westerly current induced them to run South, under (the lee of) Crete (see on Titus, 1. 4). over against Salmene—the cape at the eastern extremity of the island. 8. and hardly passing it—'with difficulty coasting along it'; from the same cause as before, the westerly current and head-winds, came to... the Fair Havens—an anchorage near the centre of the South coast, and a little East of Cape Malata, the southernmost point of the island. high whereabouts was the city Lasea—identified, but quite recently, by the Rev. George Brown (SMITH'S Voyages and Shipwreck of St. Paul, App. iii., 2nd Ed., 1868. To this invaluable book all recent commentators on this chapter, and these notes, are mostly indebted.) 9, 10. when much time was spent—since leaving Usmara. But for unforeseen delays they might have reached the Italian coast before the stormy season, and sailing (the navigation of the open sea, was now dangerous, because the fast was now... past—that of the Day of Atonement, answering to the end of September, and beginning of October, about which time the navigation is pronounced unsafe by writers of authority. Hence all hope of completing the voyage during that season was abandoned, the question next was, whether they should winter at Fair Havens, or move to Port Phœnicia, a harbour about forty miles to the westward. St. Paul assisted at the consultation and strongly urged them to winter where they were. But, I perceive, that this voyage will be with hurt and much damage, &c.—not by any divine communication, but simply in the exercise of a good judgment aided by some experience. The event justified his decision. 11. Nevertheless the centurion believed the master and owner... more than Paul. He would naturally think them best able to judge; and there was much to say for their opinion, as the Bay at Fair Havens, being open to nearly one-half of the compass, could not be a good winter harbour. Phœnicia ('Phœnix,' now called Lutro, which lieth toward the south-west and north-west. If this mean that it was open to the West, it would certainly not be good anchorage. It is thought, therefore, to mean that a wind from that quarter would lead into it, or that it lay in a easterly direction from such a wind. [SMITH.] The next verse seems to confirm this. 13. when the south wind blew sorely, supposing they had attained their purpose. With such a wind they had every prospect of reaching their destination in a few hours. 14, 16. a tempestuous ('typhonic') wind—i.e., like a typhoon or tornado, causing a whirling of the clouds, owing to the meeting of opposite currents of air, called Euroclydon. The true reading appears to be Euro-aquilo, or East North East, which answers all the effects here ascribed to it, could not bear up into (or 'face') the wind, we let her drift—before the gale. 16, 17. under (the lee of) a certain ('small') island... Glauca—South West of Crete, now called Gonzo; about twenty-three miles to leeward. We had much work to come by (i.e., to hoist up and secure) the boat—now become necessary. But why was this difficult? Independently of the gale, raging at the time, the boat had been towed between twenty and thirty miles after the gale sprung up, and could scarcely fall to be filled with water. [SMITH.] undergirding the ship—i.e., passing four or five turns of a cable-laid rope round the hull or frame of the ship, to enable her to resist the violence of the seas, an operation rarely resorted to in modern seamanship, fearing lest they should fall into the quicksands—'be cast ashore' or 'stranded upon the Syrtis'; the Syrtis Major, a gulf on the African coast, South West of Crete, the dread of mariners,

owing to its dangerous shoals, they strike (struck) sail. This cannot be the meaning, for to strike sail would have driven them directly towards the Syrtis. The meaning must be, 'lowered the gear' (appurtenances of every kind); here, perhaps referring to the lowering of the heavy mainyard with the sail attached to it. [SMITH.] 18-20, cast out with our own hands (passengers and crew together) the tackling of the ship—whatever they could do without, that carried weight. This further effort to lighten the ship seems to show that it was now in a *leaking* condition, as will presently appear more evident. neither sun nor stars appeared many (several) days—probably most of the fourteen days mentioned v. 27. This continued thickness of the atmosphere prevented their making the necessary observations of the heavenly bodies by day or by night; so that they could not tell where they were, all hope that they should be saved was taken away. 'Their exertions to mend the leak had been unavailing; they could not tell which way to make for the nearest land, in order to run their ship ashore, the only resource for a sinking ship; but unless they did make the land, they must founder at sea. Their apprehensions, therefore, were not so much caused by the fury of the tempest, as by the state of the ship.' [SMITH.] From the inferiority of ancient to modern naval architecture, leaks were sprung much more easily, and the means of repairing them were fewer than now. Hence the far greater number of shipwrecks from this cause. 21-26. But after long abstinence. See on v. 33. 'The hardships which the crew endured during a gale of such continuance, and their exhaustion from labouring at the pumps and hunger may be imagined, but are not described.' [SMITH.] Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened to me, &c.—not meaning to reflect on them for the past, but to claim their confidence for what he was now to say . . . there stood by this night the angel of God (as ch. 16, 9, and 23, 11), whose I am (1 Corinthians, 6, 19, 20) and whom I serve in the sense of *worship or religious consecration*: see on ch. 13, 2, saying, Fear not, Paul; thou must be brought before Cesar; and, lo, God hath given thee all . . . that sail with thee. While the crew were toiling at the pumps, Paul was wrestling in prayer, not for himself only and the cause in which he was going a prisoner to Rome, but with true magnanimity of soul for all his shipmates; and God heard him, "giving him" (remarkable expression!) all that sailed with him. 'When the cheerless day came he gathered the sailors (and passengers) around him on the deck of the labouring vessel, and raising his voice above the storm, [HOWE], reported the divine communication he had received; adding with a noble simplicity, "for I believe God that it shall be even as it was told me," and encouraging all on board to "be of good cheer" in the same confidence. What a contrast to this is the speech of Cesar in similar circumstances to his pilot, bidding him keep up his spirit because he carried Cesar and Cesar's Fortune. [PLUTARCH.] The Roman general knew no better name for the Divine Providence by which he had been so often preserved, than *Cesar's Fortune*. [HUMPHREY.] From the explicit particulars—that the ship would be lost, but not one that sailed in it, and that they "must be cast on a certain island"—one would conclude that a visional representation of a total wreck, a mass of human beings struggling with the angry elements, and one and all of those whose figure and countenance had daily met his eye on deck, standing on some unknown island shore. From what follows, it would seem that Paul from this time was regarded with a deference akin to awe. 27-29, when the fourteenth night was come (from the time they left Fair Havens), as we were driven (drifting) up and down in Adria—the Adriatic, that sea which lies between Greece, Italy, and Africa, about midnight the shipmen deemed (no doubt) from the pe-

culiar sound of the breakers) that they drew near some country 'that some land was approaching them'. This nautical language gives a graphic character to the narrative, they cast four anchors out of the stern. The ordinary way was to cast the anchor, as now, from the bow; but ancient ships; built with both ends alike, were fitted with hawse-holes in the stern, so that in case of need they could anchor either way. And when the fear was, as here, that they might fall on the rocks to leeward, and the intention was to run the ship ashore as soon as daylight enabled them to fix upon a safe spot, the very best thing they could do was to anchor by the stern. [SMITH.] In stormy weather two anchors were used, and we have instances of four being employed, as here, and wished (anxiously or 'devoutly wished') for day—the remark this of one present, and with all his shipmates alive to the horrors of their condition. 'The ship might go down at her anchors, or the coast to leeward might be iron-bound, affording no beach on which they could land with safety. Hence their anxious longing for day, and the ungenerous but natural attempt, not peculiar to ancient times, of the seamen to save their own lives by taking to the boat.' [SMITH.] 30. As the shipmen were about to flee out of the ship (under cover of night) when they had let down the boat . . . as though they would . . . cast anchors out of the foreship ('bow')—rather, 'carry out' anchors, to hold the ship fore as well as aft. 'This could have been of no advantage in the circumstances, and as the pretext could not deceive a seaman, we must infer that the officers of the ship were parties to the unworthy attempt, which was perhaps detected by the nautical skill of St. Luke, and communicated by him to St. Paul.' [SMITH.] 31. Paul said to the centurion and to the soldiers—the only parties now to be trusted, and whose own safety was now at stake, except ye abide in the ship ye cannot be saved. The soldiers and passengers could not be expected to possess the necessary seamanship in so very critical a case. The flight of the crew, therefore, might well be regarded as certain destruction to all who remained. In full assurance of ultimate safety, in virtue of a DIVINE pledge, to all in the ship, Paul speaks and acts throughout this whole scene in the exercise of a sound judgment as to the indispensable HUMAN conditions of safety; and as there is no trace of any feeling of inconsistency between these two things in his mind, so even the centurion, under whose orders the soldiers acted on Paul's views, seems never to have felt perplexed by the twofold aspect, divine and human, in which the same thing presented itself to the mind of Paul. *Divine agency and human instrumentality are in all the events of life quite as much as here.* The only difference is that the one is for the most part shrouded from view, while the other is ever naked and open to the senses. 32. Then the soldiers cut off the ropes of the boat (already lowered), and let her fall off—let the boat drift away. 33-37, while day was coming on—until it should be day; i.e., in the interval between the cutting off of the boat and the approach of day, which all were 'anxiously looking for' (v. 29). Paul—now looked up to by all the passengers as the man to direct them, besought them all to take meat ('partake of a meal') saying, This is the fourteenth day ye have tarried ('waited for a breathing time') . . . having eaten nothing (i.e., taken no regular meal). The impossibility of cooking, the occupation of all hands to keep down leakage, &c., sufficiently explain this, which is indeed a common occurrence in such cases. I pray you to take some meat, for this is for your health, for there shall not a hair fall from . . . any of you. On this beautiful union of confidence in the divine pledge and care for the whole ship's health and safety see on v. 31. when he had thus spoken he took bread (assuming the lead) and gave thanks to God in presence of them all—an impressive act in such circumstances, and fitted to plant a testimony for the God he served in the

breasts of all, when he had broken it, he began to eat—not understood by the Christians in the ship as a love-feast, or a celebration of the Lord's Supper, as some think, but a meal to recruit exhausted nature, which Paul shows them by his own example how a Christian partakes of. Then were they all of good cheer, and they also took some meat — 'look food;' the first full meal since the commencement of the gale. Such courage in desperate circumstances as Paul here showed is wonderfully infectious. 36-40, when they had eaten enough, &c. With fresh strength after the meal, they make a third and last effort to lighten the ship, not only by pumping, as before, but by throwing the whole cargo of wheat into the sea (see on v. 6). when it was dry they knew not the land. This has been thought surprising in sailors accustomed to that sea. But the scene of the wreck is remote from the great harbour, and possesses no marked features by which it could be recognised, even by a native if he came unexpectedly upon it [SMITH], not to speak of the rain pouring in torrents (ch. 28. 3) which would throw a haze over the coast even after day broke. Immediately on landing they knew where they were (ch. 28. 1). discovered a creek with a shore. Every creek of course must have a shore; but the meaning is, a practicable shore, in a nautical sense, i. e., one with a smooth beach, in contradistinction to a rocky coast (as v. 41 shows.) into which they were minded, if . . . possible, to thrust the ship. This was their one chance of safety, taken up the anchors, they committed themselves to the sea. The *Marg.* is here evidently right, 'cut the anchors away) they left them in the sea.' loosed the rudder-bands. Ancient ships were steered by two large paddles, one on each quarter. When anchored by the stern in a gale, it would be necessary to lift them out of the water and secure them by lashings or rudder-bands, and to loose these when the ship was again got under way. [SMITH.] hoisted up the mainsail—rather, 'the fore-sail,' the best possible sail that could be set in the circumstances. How necessary must the crew have been to execute all these movements, and how obvious the foresight which made their stay indispensable to the safety of all on board (see on v. 31). 41, falling into a place where two seas met. *Mr. Smith* thinks this refers to the channel, not more than 100 yards broad, which separates the small Island of Salmone from Malta, forming a communication between the sea inside the bay and that outside, the fore part stuck fast, and remained immovable. 'The rocks of Malta disintegrate into extremely minute particles of sand and clay, which, when acted upon by the currents or surface agitation, form a deposit of tenacious clay; but, in still waters, where these causes do not act, mud is formed; but it is only in creeks, where there are no currents, and at such a depth as to be undisturbed by the waves, that the mud occurs. A ship, therefore, impelled by the force of a gale, into a creek, with such a bottom, would strike a bottom of mud, graduating into tenacious clay, into which the fore-part would fix itself, and be held fast, while the stern was exposed to the force of the waves.' [SMITH.] hinder part was broken. The *continued action* denoted by the tense here is to be noted—'was fast breaking,' going to pieces. 42-44, the soldiers' counsel was to kill the prisoners, lest any . . . should escape. Roman cruelty, which made the keepers answerable for their prisoners with their own lives, is here reflected in this cruel proposal, the centurion, &c. Great must have been the influence of Paul over the centurion's mind to produce such an effect. All followed the swimmers in committing themselves to the deep, and according to the divine pledge and Paul's confident assurance given them, every soul got safe to land—yet without miracle. (While the graphic minuteness of this narrative of the shipwreck puts it beyond doubt that the narrator was himself on board, the great number of nautical phrases, which all critics have noted, along with the unpra/se-

sonal *ae* which the whole narrative wears, agrees singularly with all we know and have reason to believe of "the beloved physician;" see on ch. 12. 48.

CHAPTER XXVIII.

VER. 1-31. THE WINTERING AT MALTA AND NOTABLE OCCURRENCES THEREIN—PROSECUTION OF THE VOYAGE TO ITALY AS FAR AS PUTEOLI, AND LAND-JOURNEY THENCE TO ROME—SUMMARY OF THE APOSTLE'S LABOURS THERE FOR THE TWO FOLLOWING YEARS. 1. Knew the island was called Malta. See on ch. 27. 28. The opinion that this island was not Malta to the south of Sicily, but Meleida in the Gulf of Venice—which till lately had respectable support among competent judges—is now all but exploded; recent examination of all the places on the spot, and of all writings and principles bearing on the question, by gentlemen of the highest qualifications, particularly *Mr. Smith* (see on ch. 27. 41), having set the question, it may now be affirmed, at rest. 2. the barbarous people—so called merely as speaking neither the Greek nor the Latin language. They were originally Phœnician colonists, showed us no little ('no ordinary') kindness, for they kindled a fire, and received us every one, because of the present rain ('the rain that was on us'—not now first-falling, but then falling heavily) and because of the cold—welcomed us all, drrenched and shivering, to these most reasonable marks of friendship. In this these "barbarians" contrast favourably with many since, bearing the Christian name. The life-like style of the narrative here and in the following verses gives it a great charm. 3. when Paul had gathered a bundle of sticks ('a quantity of dry sticks'). The vigorous activity of Paul's character is observable in this comparatively trifling action. [WEBSTER & WILKINSON.] and laid them on the fire, there came a viper out of the heat. Having laid itself up among the sticks on the approach of the cold winter season, it had suddenly recovered from its torpor by the heat, and fastened (its fangs) on his hand. Vipers dart at their enemies sometimes several feet at a bound. They have now disappeared from Malta, owing to the change which cultivation has produced. 4-6. No doubt this man is a murderer: his chains, which they would see, might strengthen the impression whom . . . vengeance suffereth not to live. They believed in a *Supreme, Resistless, Avenging Eye and Hand*, however vague their notions of where it resided, shook off the beast and felt no harm. See Mark, 16. 18. they looked ('continued looking'; when he should have swollen or fallen down dead (familiar with the effects of such bites) and saw no harm come to him, they changed their minds, and said . . . he was a god—from "a murderer" to "a God," as the Lycaonian greeting of Paul and Silas from "sacrificing to them" to "stoning them" ch. 14. 13, 19. What has not the Gospel done for the uncultivated portion of the human family, while its effects on the educated and refined, though very different, are not less marvellous. Verily it is God's chosen restorative for the human spirit, in all the multitudinous forms and gradations of its lapsed state. 7, 8. possessors of the chief man ('the First man') of the island. He would hardly be so styled in the life-time of his father, if his distinction was that of the family. But it is now ascertained that this was the proper official title of the Maltese representative of the Roman Pretor of Sicily, to whose province Malta belonged; two inscriptions having been discovered in the island, one in Greek, the other in Latin, containing the same words which Luke here employs, who received us (of Paul's company, but doubtless including the "courteous" Julia) and lodged us three days courteously—till proper winter-lodgings could be obtained for them. the father of Publius lay sick of a fever—'fevers.' The word was often thus used in the plural number, probably to express recurring attacks, and of a bloody flux—'of dysentery.' (The medical accuracy of our historian's style has been

here.] to whom Paul entered in, and prayed, precluding the supposition that any charm in himself and laid his hands on him, and healed us, as our Lord rewarded Peter for the use of (Luke, 6. 3, 4, &c.), so Paul richly repays for his hospitality. Observe the fulfilment of things predicted in Mark, 16. 18, the "takings," and "recovering of the sick by laying them." this done, others . . . came and were left coming to [us] and getting healed, i.e., to stay, not all at once. [WESSER & WILKINSON also honoured us . . . and when we departed us, &c. This was not taking hire for the wrought amongst them [Matthew, 10. 5], but such expressions of feeling, particularly in providential minister to their comfort during the labours of the apostle amongst them, and it would have hurt their feelings to refuse any permanent effects of this three-months' greatest of the apostles were left at Malta, certainly say. But though little dependence placed upon the tradition that Publius became Malta and afterwards of Athens we may well be accredited tradition that the beginnings of the church at Malta sprang out of this visit. 11. we departed in a ship of Alexandria (see 27. 6) which had wintered in the late—no doubt by the same storm which had wrecked on the apostle's vessel—an incidental mark of the figure, whose sign—or figure—figure, curved or painted on the bow, which was common as now, was Castor and Pollux—the gods of mariners, to whom all their good is ascribed. St. Anthony is substituted for them in modern superstitions of Mediterranean Romanesque. They carry his image in their boats and it is highly improbable that two ships of Alexandria have been casually found, of which the crew are able and willing to receive on board such a number of passengers ch. 27. 6. We may then only conceive that it was compulsory on the convey soldiers and state-travellers. [WESSER & WILKINSON.] 12, 13. landing at Syracuse—the ancient and celebrated capital of Sicily, on its eastern coast eighty miles, or a day's sail, North from the wind. Doubtless Paul would wish to go to find out and break ground amongst the Jews of Sicily whom such a mercantile centre would attract; and if this was allowed at the outset of the ch. 27. 3, much more readily would it be now had gained the reverence and confidence of all with whom he came in contact. At any rate we order that he should be regarded by the Sicilian founder of the church of that island. from fetched a compass—i.e., proceeded circuitously, working to windward probably, and availing of the sinuosities of the coast, the wind not favourable. [SMITH.] What follows confirms came to Rhegium—now Reggio, a seaport on the West point of the Italian coast, opposite the East point of Sicily, and at the entrance of the narrow straits of Messina. after one day the south wind—'a South wind having sprung up'; being aided with a fair wind, for want of which they were obliged first to stay three days at Syracuse, and then to tack and put in for a day at Rhegium. the town of Puteoli—now Pozzuoli, situated on the north-west of the magnificent bay of Naples, about 180 miles from Rhegium, a distance which they might have covered in about 12 hours. The Alexandrian corn-ships enjoyed a peculiar to themselves, of not being obliged

to strike their top-sail on landing. By this they were easily recognised as they hove in sight by the crowds that we find gathered on the shore on such occasions. [HOWS.] 14, 15. Where we found brethren—not "the brethren" (see on ch. 21. 4), from which one would conclude they did not expect to find such. [WESSER & WILKINSON.] and were desired ('requested') to tarry with them seven days. If this request came from Julius, it may have proceeded partly from a wish to receive instructions from Rome, and make arrangements for his journey thither, partly from a wish to gratify Paul, as he seems studiously and increasingly to have done to the last. One can hardly doubt that he was influenced by both considerations. However this may be, the apostle had thus an opportunity of spending a Sabbath with the Christians of the place, all the more refreshing from his long privation in this respect, and as a seasoning for the unknown future that lay before him at the metropolis, so we went toward Rome. And from thence, when the brethren (of Rome) heard of us—by letter from Puteoli, and probably by the same conveyance which took Julius's announcement of his arrival. they came to meet us as far as Appii Forum—a town forty-one miles from Rome. and the Three Taverns—thirty miles from Rome. Thus they came to greet the apostle in two parties, one stopping short at the nearer, the other going on to the more distant place. whom when Paul saw, he thanked God—for such a welcome. How sensitive he was to such Christian affection all his Epistles show. (Romans, 1. 9; &c.) and took courage—his long-cherished purpose to "see Rome" (ch. 19. 21.) there to proclaim the unsearchable riches of Christ, and the divine pledge that in this he should be gratified (ch. 23. 11), being now about to be auspiciously realized. 16. when we came to Rome—the renowned capital of the ancient world, situated on the Tiber, the centurion delivered the prisoners to the captain of the guard—the Pretorian Prefect, to whose custody, as commander of the Pretorian guard, the highest military authority in the city, were committed all who were to come before the Emperor for trial. Ordinarily there were two such Prefects; but from A.D. 61 to 62, one distinguished general—*Burrus Afranius*, who had been Nero's tutor—held that office; and as our Historian speaks of "the captain," as if there were but one, it is thought that this fixes the apostle's arrival at Rome to be not later than the year 62. [WIES.] But even though there had been two when Paul arrived, he would be committed only to one of them, who would be "the captain" who got charge of him. (At most, therefore, this can furnish no more than confirmation to the chronological evidence otherwise obtained.) but Paul was suffered to dwell by himself with a ('the') soldier that kept ('guarded') him. (See on ch. 12. 6.) This privilege was allowed in the case of the better class of prisoners, not accused of any flagrant offence, on finding security—which in Paul's case would not be difficult among the Christians. The extension of this privilege to the apostle may have been due to the terms in which Festus wrote about him; but far more probably it was owing to the high terms in which Julius spoke of him, and his express intercession in his behalf. It was overruled, however, for giving the fullest scope to the labours of the apostle compatible with confinement at all. As the soldiers who kept him were relieved periodically, he would thus make the personal acquaintance of a great number of the Pretorian guard; and if he had to appear before the Prefect from time to time, the truth might thus penetrate to those who surrounded the emperor, as we learn from Philipians, 7. 12, 13, that it did. 17-20. Paul called the chief of the Jews together. Though banished from the capital by Claudius, the Jews enjoyed the full benefit of the toleration which distinguished the first period of Nero's reign, and were at this time in considerable numbers, wealth, and influence settled as

Rome. We have seen that long before this a flourishing Christian Church existed at Rome, to which Paul wrote his Epistle (see on ch. 29. 3), and the first members of which were probably Jewish converts and proselytes. (See Introduction to Epistle to Romans.) yet was I delivered prisoner from Jerusalem into the hands of the Romans (the Roman authorities, Felix and Festus) . . . I was constrained to appeal . . . not that I had ought to accuse my nation of—*q. d.* I am here not as their accuser but as my own defender, and this not of choice but necessity. His object, in alluding thus gently to the treatment he had received from the Jews, was plainly to avoid whatever might irritate his visitors at the first; especially as he was not aware whether any or what information against him had reached their community. For this cause . . . have I called for you, . . . because . . . for the hope of Israel (see on ch. 26. 6, 7: I am bound with this chain—*q. d.* 'This cause is not so much mine as yours; it is the nation's cause: all that is dear to the heart and hope of Israel is bound up with this case of mine.' From the touching allusions which the apostle makes to his chains, before Agrippa first, and here before the leading members of the Jewish community at Rome, at his first interview with them, one would gather that his great soul felt keenly his being in such a condition; and it is to this keenness of feeling, under the control of Christian principle, that we owe the noble use which he made of it in these two cases. 21, 22. We neither received letters out of Judea concerning thee, &c. We need not suppose [with THROLOCK and others] that there was any dishonest concealment here. The distinction made between himself, against whom they had heard nothing, and, his "sect," as "every where spoken against," is a presumption in favour of their sincerity; and there is ground to think

discussion being felt by both parties after Paul had spoken one word—on testimony, from those Scriptures I alike as "the Holy Ghost speaking" & ye shall hear, &c. See on Matthew, 11. 12, 33-40. With what pain would this wrong from him whose "heart's dex God for Israel was that they might be "had great heaviness and continual sorrow on their account! (Romans, 10. 1; 2. 1 God is sent to the Gentiles, and they will 13. 44-48. 'This "departure to the intimated to the perverse Jews at A and at Corinth (ch. 18. 6); now at *Ron Greece, and Italy.* [BENNETT.] the had great ('much' reasoning among verse is wanting in many MSS. [and recent editors], but certainly probably the words were regarded as so seem to tell us what we were told "departed" (see v. 23). But in v. 25 off of the discourse that is meant, I parture from the house.' [OLSHAUSE hired house (see on v. 23), yet still in c "received all that *came to him;*" s that he went to the synagogue or any all confidence, no man forbidding him -uninterrupted exercise of his minist of a *guarded man.*

Thus closes this most precious morning of the Christian Church, in East to West, among the Jews first, Jerusalem; next among the Gentiles, its head-quarters; finally, its banne

in the Pastoral Epistles—to Timothy and Titus which, in our judgment, are of subsequent date. From the former class of Epistles we learn the following particulars: (1) That the trying restraint laid upon the apostle's labours by his imprisonment had only turned its influence into a new channel; the Gospel having in consequence penetrated even into the palace, and pervaded the city, while the preachers of Christ were emboldened; and though the Judaizing portion of them, serving his success among the Gentiles, had been directed to inculcate with fresh zeal their own narrower Gospel, even this had done much good by extending the truth common to both (See on Philippians, 1, 12-18; 22: 2). That as in addition to all his other labours, the care of all the churches pressed upon him from day to day" (2 Corinthians, 11, 28), so with these churches he kept up an active correspondence by means of letters and messengers, and on such errands he wanted not faithful and beloved brethren enough, ready to be employed—*Luke; Timotheus; Tycheus; (John) Mark; Onesimus; Aristarchus; Epaphrus; Onesimus; Jesus*, called Justus; and, for a short time, *Epaphroditus* (See on Galatians, 4, 7, 9-12, 14; Philemon, 23, 24; and Introduction to Ephesians, Philippians, and Philemon.) That the apostle suffered martyrdom under Nero at Rome

has never been doubted. But that the appeal which brought him to Rome issued in his liberation, that he was at large for some years thereafter and took some wide missionary circuits, and, that he was again arrested, carried to Rome, and then executed—was the undisputed belief of the early Church, as expressed by *Chrysostom, Jerome, and Eusebius*, in the fourth century, up to *Clement* of Rome, the "fellow-labourer" of the apostle himself (Philippians, 4, 3), in the first century. The strongest possible confirmation of this is found in the Pastoral Epistles which bear marks throughout of a more advanced state of the Church, and more matured forms of error, than can well have existed at any period before the appeal which brought the apostle to Rome; which refer to movements of himself and Timothy, that cannot without some straining (as we think) be made to fit into any prior period; and which are couched in a manifestly ripper style than any of his other Epistles. (See Introduction to Timothy, and Titus, and Notes.) All this has been called in question by modern critics of great research and acuteness (*Petavius, Lorriner, De Wette, Wieseler, Davidson*, &c.). But those who maintain the ancient view are of equal authority and more numerous, while the weight of argument appears to us to be decidedly on their side.

CHRONOLOGICAL TABLE OF THE PRINCIPAL EVENTS CONNECTED WITH THE LIFE OF THE APOSTLE PAUL.

Certainty in these dates is not to be had, the notes of time in the Acts being few and vague. It is only by connecting those events of secular history which it records, and the dates of which are otherwise tolerably known to us—such as the famine under Claudius Cesar (ch. 11, 28), the expulsion of the Jews from Rome by the same emperor (ch. 18, 2), and the entrance of Porcius Festus upon his procuratorship (ch. 24, 27)—with the intervals specified between some occurrences in the apostle's life and others (such as ch. 20, 31; 24, 27; 28, 30; and Galatians, 1, and 2.), that we can thread our way through the difficulties that surround the chronology of the apostle's life, and approximate to certainty. Immense research has been brought to bear upon the subject, but, as might be expected, the learned are greatly divided. Every year has been fixed upon as the probable date of the apostle's conversion, from A.D. 31 (*Bengel*) to A.D. 43 (*Eusebius*). But the weight of authority is in favour of dates ranging between 35 and 40, a difference of not more than five years; and the largest number of authorities is in favour of the year 37 or 38. Taking the former of these, to which opinion largely inclines, the following Table will be useful to the student of apostolic History:—

A.D.	EVENTS	Acts, 9, 1.
37.	PAUL'S CONVERSION.	9, 1.
40.	First Visit to Jerusalem.	9, 26; Ga. 1, 18.
43-44.	First residence at Antioch.	11, 26-30.
44.	Second Visit to Jerusalem.	11, 30; 12, 26.
45-47.	FIRST MISSIONARY JOURNEY.	13, 3; 14, 26.
47-51.	Second residence at Antioch, Third Visit to Jerusalem.	14, 28. 15, 2-30; Ga. 2, 1-10. (on which see Notes.)
51, 53, or 54.	SECOND MISSIONARY JOURNEY.	15, 36, 40; 18, 22.
53 or 54.	Fourth Visit to Jerusalem, Third residence at Antioch.	18, 21, 22. 18, 22, 23.
54-56.	THIRD MISSIONARY JOURNEY.	18, 23; 21, 15.
56.	{ Fifth Visit to Jerusalem, Arrest and Imprisonment at Cæsarea. }	21, 15; 23, 35.
60 (Aut.)— 61 (Spring.)	Voyage to and Arrival in Rome.	27, 1; 28, 16.
62.	Release from Imprisonment, At Crete, Colosse, Macedonia, Corinth, Nicopolis, Dalmatia, Troas.	28, 30. 1 & 2 Tim. and Tit.
63-65, or 66, or possibly so late as 66-68.	Martyrdom at Rome.	3 U

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS. INTRODUCTION.

THE GENUINENESS of the Epistle to the Romans has never been questioned. It has the unbroken testimony of all antiquity, up to Clement, the apostle's "fellow-labourer in the gospel, whose name was in the book of life" (Philippians, 4. 3), and who quotes from it in his undoubted Epistle to the Corinthians, written before the close of the first century. The most searching investigations of modern criticism have left it untouched.

WHEN and **WHERE** this epistle was written, we have the means of determining with great precision, from the epistle itself compared with the Acts of the Apostles. Up to the date of its the apostle had never been at Rome (ch. 1. 11, 12, 13). He was then on the eve of visiting Jerusalem with a pecuniary contribution for the Christian poor from the churches of Macedonia and Achaia, after which his purpose was to pay a visit to Rome on his way to Spain (ch. 13. 23-25). Now this contribution we know that he carried with him from Corinth, at the close of his third visit to that city, which lasted three months (Acts, 20. 2, 3; 24. 17). On this occasion there accompanied him from Corinth certain persons whose names are given by the historian of the Acts (Acts, 20. 4), and four of these are expressly mentioned in our epistle as being with the apostle when he wrote it—Timotheus, Sopater, Gaius, and Erastus (ch. 16. 21, 22). Of these four, the third, Gaius, was an inhabitant of Corinth (1 Corinthians, 1. 14), and the fourth, Erastus, was "chamberlain of the city" (ch. 24. 29), which can hardly be supposed to be other than Corinth. Finally, Phoebe, the bearer, as appears, of this epistle, was a deaconess of the Church at Cenchræ, the eastern port of Corinth (ch. 16. 1). Putting these facts together, it is impossible to resist the conviction, in which all critics agree, that Corinth was the place from which the epistle was written, and that it was despatched about the close of the visit above mentioned, probably in the early spring of the year 58.

The **FOUNDER** of this celebrated church is unknown. That it owed its origin to the apostle Peter and that he was its first bishop, though an ancient tradition and taught in the Church of Rome as a fact not to be doubted, is refuted by the clearest evidence, and is given up even by candid Romanists. On that supposition, how are we to account for so important a circumstance being passed by in silence by the historian of the Acts, not only in the narrative of Peter's labours, but in that of Paul's approach to the metropolis, of the deputations of Roman "brethren" that came as far as Appii Forum and the Three Taverns to meet him, and of his two years' labours there? And how, consistently with his declared principle—not to build on another man's foundation (ch. 13. 20)—could he express his anxious desire to come to them that he might have some fruit among them also, even as among other Gentiles (ch. 1. 13), if all the while he knew that they had the apostle of the circumcision for their spiritual father? And how, if so, is there no allusion to Peter, among the many in this epistle—or, if it may be thought that he was known to be elsewhere at that particular time—how does there occur in all the epistles which our apostle afterwards wrote from Rome not one allusion to such an origin of the Roman Church? The same considerations would seem to prove that this church owed its origin to no prominent Christian labourer; and this brings us to the much litigated question,

For **WHAT CLASS** of Christians was this epistle principally designed—Jewish or Gentile? That a large number of Jews and Jewish proselytes resided at this time at Rome is known to all who are familiar with the classical and Jewish writers of that and the immediately subsequent periods; and that those of them who were at Jerusalem on the day of Pentecost (Acts, 2. 10), and formed probably part of the three thousand converts of that day, would on their return to Rome carry the glad tidings with them, there can be no doubt. Nor are indications wanting that some of those embraced in the salutations of this epistle were Christians already of long standing, if not among the earliest converts to the Christian faith. Others of them who had made the apostle's acquaintance elsewhere, and who, if not indebted to him for their first knowledge of Christ, probably owed much to his ministrations, seem to have charged themselves with the duty of cherishing and consolidating the work of the Lord in the capital. And thus it is not improbable that up to the time of the apostle's arrival the Christian community at Rome had been dependent upon subordinate agency for the increase of its numbers, aided by occasional visits of stated preachers from the provinces; and perhaps it may be gathered from the salutations of the last chapter that it was up to that time in a less organised, though far from less flourishing state, than some other churches to whom the apostle had already addressed epistles. Certain it is that the apostle writes to them expressly as a Gentile church (ch. 1. 13-15; 15. 15, 16); and though it is plain that there were Jewish Christians among them, and the whole argument presupposes an intimate acquaintance on the part of his readers with the leading principles of the Old Testament, this will be sufficiently explained by supposing that the bulk of them, having before they knew the Lord been Gentile proselytes to the Jewish faith, had entered the pale of the Christian Church through the gate of the ancient economy.

It remains only to speak briefly of the **PLAN** and **CHARACTER** of this epistle. Of all the undoubted epistles of our apostle this is the most elaborate, and at the same time the most glowing. It has just as much in common with a theological treatise as is consistent with the freedom and warmth of a real letter. Referring to the headings which we have prefixed to its successive sections, as best exhibiting the progress of the argument and the connection of its points, we here merely note that its first great topic is what may be termed *the legal relation of man to God as a violator of His holy law*, whether as merely written on the heart, as in the case of the Heathen, or, as in the case of the Chosen People, as further known by external revelation; that it next treats of that legal relation as wholly reversed through believing connection with the Lord Jesus Christ; and that its third and last great topic is *the new life* which accompanies this change of relation, embracing at once a blessedness and a consecration to God which, rudimentally complete already, will open, in the future world, into the bliss of immediate and stainless fellowship with God. The bearing of these wonderful truths upon the condition and destiny of the Chosen People, to which the apostle next comes, though it seem but the practical application of them to his kinsmen according to the flesh, is in some respects the deepest and most difficult part of the whole epistle, carrying us directly to the eternal springs of Grace to the guilty in the sovereign love and inscrutable purposes of God; after which, however, we are brought back to the historical platform of the visible church, in the calling of the Gentiles.

preservation of a faithful Israelitish remnant amidst the general unbelief and fall of the nation, and the ultimate woe of all Israel to constitute, with the Gentiles in the latter day, one Catholic Church of God upon earth. The remainder of the epistle is devoted to sundry practical topics, winding up with salutations and outpourings of heart lightfully suggestive.

CHAPTER I.

Ver. 1-17. INTRODUCTION. 1. Paul (see on Acts, 13, a servant of Jesus Christ—The word here rendered *erant* means 'bond-servant,' or one subject to the Lord and wholly at the disposal of another. In this use it is applied to the disciples of Christ at large (1 Corinthians, 7, 21-23, as in the Old Testament, to all people of God (Isaiah, 66, 14). But as, in addition to this, the prophets and kings of Israel were *officially* servants of the Lord" (Joshua, 1, 1; Psalm 135, 6), the apostles call themselves, in the same official use, "the servants of Christ" (as here, and Philip- pians, 1, 1; James, 1, 1; 2 Peter, 1, 1; Jude, 1), expressing His absolute subjection and devotion to the Lord as they would never have yielded to a mere creature. (See on v. 7; and on John, 5, 22, 23.) called be an apostle—when first he "saw the Lord," the dispensable qualification for apostleship. See on Acts, 9, 5; 22, 14; 1 Corinthians, 9, 1. separated unto the teaching of the gospel—neither so late as when "the Holy Ghost said, *Separate me Barnabas and Saul*" (Acts, 13, 2), nor so early as when "separated from his mother's milk" (see on Galatians, 1, 16). He was called at one and the same time to the faith and the apostleship of Christ (Acts, 26, 16-18). of God—i.e., the gospel of which He is the glorious Author. So ch. 15, 16; 1 Thes- salonians, 2, 2, 8, 9; 1 Peter, 4, 17. 2. Which he had *taught* afore . . . in the holy Scriptures—Though the main Church was Gentile by nation (see on v. 13), as it consisted mostly of proselytes to the Jewish faith (see Introduction to this Epistle) they are here minded that in embracing Christ they had not cast off, but only the more profoundly yielded themselves to Moses and the prophets (Acts, 13, 32, 33). 3, 4. concerning his Son Jesus Christ our Lord—the grand object of this "gospel of God." made of the seed of David—as, according to "the holy Scriptures." He moved to be. (See on Matthew, 1, 1.) according to a flesh—i.e., in His human nature (cf. ch. 9, 5, and Heb., 1, 14; implying, of course, that He had another nature, of which the apostle immediately proceeds to speak. And declared—*lit.*, 'marked off,' 'defined,' 'determined,' i.e., 'shown,' or 'proved,' to be the Son of God—Observe how studiously the language changes here. He "was made" (says the apostle) of the seed of David, according to the flesh; but He was *not* made, but was only "declared" (or proved) to be the Son of God. So John, 1, 1, 14. "In the beginning was the Word . . . and the Word was made flesh," and Isaiah, 6, "Unto us a Child is born, unto us a Son is given." Thus the Sonship of Christ is in no proper use a *born* relationship to the Father, as some, otherwise sound divines, conceive of it. By His birth in the flesh, that Sonship, which was essential and un- altered, merely effloresced into palpable manifestation. See on Luke, 1, 35; Acts, 13, 32, 33.) with power—This either be connected with "declared," and then the meaning will be "powerfully declared" [LUTHER, BEZA, SOLE, FRITZSCHE, ALFORD, &c.]; or (as in our ver- sion, and as we think rightly) with "the Son of God," in the sense is, 'declared to be the Son of God' possession of that "power" which belonged to Him the only-begotten of the Father, no longer shrouded in the days of his flesh, but "by His resurrection to the dead" gloriously displayed and henceforth to be ever exerted in this nature of ours.' [VUL- GATE, CALVIN, HODGE, PHILIPPI, MEIRING, &c.] ording to the spirit of holiness—If "according to the spirit" mean here, 'in His human nature,' this uncon-

mon expression must mean 'in His other nature, which we have seen to be that "of the Son of God"—an eternal, uncreated nature. This is here styled the "Spirit," as an impalpable and immaterial nature (John, 4, 24), and "the Spirit of holiness," probably in absolute contrast with that "likeness of sinful flesh" which He assumed. One is apt to wonder that if this be the meaning, it was not expressed more simply. But if the apostle had said 'He was declared to be the Son of God according to the Holy Spirit,' the reader would have thought he meant 'the Holy Ghost,' and it seems to have been just to avoid this misapprehension that he used the rare expression, "the Spirit of holiness." 5. By whom (as the ordained channel) we have received grace (the whole "grace that bringeth salvation") and apostleship—for the publication of that "grace," and the organisation of as many as receive it into churches of visible discipleship. (We prefer thus taking them as two distinct things, and not with some good interpreters, as one—the grace of apostleship.) 6. By whom (as the ordained channel) we have received grace (the whole "grace that bringeth salvation") and apostleship—for the publication of that "grace," and the organisation of as many as receive it into churches of visible discipleship. (We prefer thus taking them as two distinct things, and not with some good interpreters, as one—the grace of apostleship.) 7. beloved of God—(cf. Deuteronomy, 33, 12; Colossians, 3, 12). Grace . . . (see on John, 1, 14, p. 70, 2d column) and peace—the peace which Christ made through the blood of His cross (Colossians, 1, 20), and which reflects into the believing bosom the peace of God which passeth all understanding (Philippians, 4, 7). from God our Father, and the Lord Jesus Christ—'Nothing speaks more decisively for the divinity of Christ than these juxtapositions of Christ with the eternal God, which run through the whole language of Scripture, and the derivation of purely divine influences from Him also. The name of no man can be placed by the side of the Almighty. He only, in whom the Word of the Father who is Himself God became flesh, may be named beside Him; for men are commanded to honour Him even as they honour the Father, John, 5, 23.' [OLSHAUSEN.] 8. your faith is spoken of throughout the whole world—This was quite practicable through the frequent visits paid to the capital from all the provinces; and the apostle, having an eye to the influence they would exercise upon others, as well as their own blessedness, gives thanks for such faith to "his God through Jesus Christ," as being the source, according to his theology of faith, as of all grace in men. 9. For God . . . whom I serve (the word denotes religious service; with my spirit (from my inmost soul) in the gospel of his Son (to which Paul's whole religious life and official activity were consecrated) is my witness, that without ceasing I make mention of you always in my prayers—So for the Ephesians (Ephesians, 1, 15, 16); so for the Philippians (Philippians, 1, 3, 4); so for the Colossians (Colossians, 1, 3, 4); so for the Thessalonians (1 Thessalonians, 1, 2, 3). What catholic love, what all-absorbing spirituality, what impassioned devotion to the glory of Christ among men! 10. Making request, if by any means now at length I may have a prosperous journey by the will of God, to come to you—Though long anxious to visit the

capital, he met with a number of providential hindrances (v. 13; ch. 15, 22; and see on Acts, 19, 21; 23, 11; 28, 16); inasmuch that nearly a quarter of a century elapsed, after his conversion, ere his desire was accomplished, and that only as "a prisoner of Jesus Christ." Thus taught that his whole future was in the hands of God, he makes it his continual prayer that at length the obstacles to a happy and prosperous meeting might be removed. 11, 12. For I long to see you, that I may impart unto you some spiritual gift—not any supernatural gift, as the next clause shows, and cf. 1 Corinthians, 1, 7. to the end that ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me—Not wishing to "lord it over their faith," but rather to be a "helper of their joy," the apostle corrects his former expressions; my desire is to instruct you and do you good, that is, for us to instruct and do one another good; in giving I shall also receive. [JOWETT.] 'Nor is he insincere in so speaking, for there is none so poor in the Church of Christ who may not impart to us something of value: it is only our malice and pride that hinder us from gathering such fruit from every quarter.' [CALVIN.] How 'widely different is the apostolic style from that of the court of Papal Rome! [BENNETT.] 12. sometimes I purposed to come unto you, but was let (hindered) thither—chiefly by his desire to go first to places where Christ was not known (ch. 15, 20-24), that I might have some fruit (of my ministry) among you also, even as among other Gentiles—The GENTILE origin of the Roman Church is here so explicitly stated, that those who conclude, merely from the Jewish strain of the argument, that they must have been mostly Israelites, decide in opposition to the apostle himself. (But see Introduction to this Epistle. 14, 15. I am debtor both to the (cultivated) Greeks and to the (rude) Barbarians. . . . So, as much as in me is, I am ready to preach the gospel to you that are at Rome also—He feels himself under an all-subduing obligation to carry the gospel to all classes of mankind, as adapted to and ordained equally for all (1 Corinthians, 9, 16). 16. For I am not ashamed of the gospel. (The words, "of Christ," which follow here, are wanting in the oldest and best MSS.) This language implies that it required some courage to bring to "the mistress of the world" what "to the Jews was a stumbling-block and to the Greeks foolishness." But its inherent glory, as God's life-giving message to a dying world, so filled his soul, that, like his blessed Master, he "despised the shame," for IT IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH—Here and in the next verse the apostle announces the great theme of his ensuing argument: SALVATION, the one overwhelming necessity of perishing men; this revealed in THE GOSPEL MESSAGE; and that message so owned and honoured of God as to carry, in the proclamation of it, God's OWN POWER TO SAVE EVERY SOUL THAT EMBRACES IT, Greek and Barbarian, wise and unwise alike. 17. For therein is the righteousness of God revealed—that is, (as the whole argument of the Epistle shows) GOD'S JUSTIFYING RIGHTEOUSNESS, from faith to faith—a difficult clause. Most interpreters (judging from the sense of such phrases elsewhere) take it to mean, 'from one degree of faith to another.' But this agrees ill with the apostle's design, which has nothing to do with the progressive stages of faith, but solely with faith itself as the appointed way of receiving God's "righteousness." We prefer, therefore, to understand it thus: 'The righteousness of God is in the gospel message, revealed (to be) from (or 'by') faith to (or 'for') faith,' that is, 'in order to be by faith received.' (So substantially, MELVILLE, MEYER, STUART, BLOOMFIELD, &c.) as it is written (Habakkuk, 2, 4). The just shall live by faith—This golden maxim of the Old Testament, is thrice quoted in the New Testament—here; Galatians, 3, 11;

Hebrews, 10, 22—showing that the gospel way of "LIFE BY FAITH," so far from disturbing, only continued and developed the ancient method—On the foregoing verses, note (1.) What manner of persons ought the ministers of Christ to be, according to the pattern here set up;—absolutely subject and officially dedicated to the Lord Jesus; separated unto the gospel of God, which contemplates the subjugation of all nations to the faith of Christ; debtors to all classes, the refined and the rude, to bring the gospel to them all alike, all shame in the presence of the one, as well pride before the other, sinking before the glory which they feel to be in their message; yearning over all faithful churches, not lording it over them, but rejoicing in their prosperity, and finding refreshment and strength in their fellowship! (2.) The peculiar features of the gospel here brought prominently forward should be the devout study of all who preach it, and guide the views and the taste of all who are privileged stately to hear it: that it is "the gospel of God," as a message from heaven, yet not absolutely new, but on the contrary, only the fulfilment of Old Testament promise; that not only is Christ the great theme of it, but Christ in the very nature of God as His own Son, and in the nature of men as partakers of their flesh—The Son of God now in resurrection-power and invested with authority to dispense all grace to men, and all gifts for the establishment and edification of the Church, Christ the righteousness provided of God for the justification of all that believe in His name; and that in this glorious Gospel, when preached as such, there resides the very power of God to save Jew and Gentile alike who embrace it. (3.) While Christ is to be regarded as the ordained Channel of all grace from God to men (v. 8), let none imagine that His proper divinity is in any respect compromised by this arrangement, since He is here expressly associated with "God the Father," in prayer for "grace and peace" including all spiritual blessings, to rest upon this Church (v. 7.). (4.) While this Epistle teaches, in conformity with the teaching of our Lord Himself, that all salvation is suspended upon faith, this is but half a truth, and will certainly minister to self-righteousness, if dissociated from another feature of the same truth, here explicitly taught, that this faith is God's own gift—for which accordingly, in the case of the Roman believers, he "thanks his God through Jesus Christ" (v. 8.). (5.) Christian fellowship, as indeed all real fellowship, is a mutual benefit; and as it is not possible for the most eminent saints and servants of Christ to impart any refreshment and profit to the meanest of their brethren without experiencing a rich return into their bosoms, so just in proportion to their humility and love will they feel their need of it and rejoice in it. 18. WHY THIS DIVINELY PROVIDED RIGHTEOUSNESS IS NEEDED BY ALL MEN. For the wrath of God (His holy displeasure and righteous vengeance against sin) is revealed from heaven—in the consciences of men, and attested by innumerable outward evidences of a Moral Government, against all ungodliness—i.e., their whole *irreligiousness*, or their living without any conscious reference to God, and proper feelings towards Him, and unrighteousness of men—i.e., their whole *deviations from moral rectitude* in heart, speech, and behaviour. (So these terms must be distinguished when used together, though, when standing alone, either of them includes the other.)

18-22. THE WRATH OF GOD, REVEALED AGAINST ALL INIQUITY, OVERMANS THE WHOLE HEATHEN WORLD. 18. who hold (rather, 'hold down,' 'hinder,' or 'keep back') the truth in unrighteousness—The apostle, though he began this verse with a comprehensive proposition regarding men in general, takes up in the end of it only one of the two great divisions of mankind, to whom he meant to apply it; thus gently

his argument. But before enumerating iniquities, he goes back to the origin of it, stiffness the light which still remained to arkness overspreads the mind, so impot-
 session of the heart, when the "still of conscience is first disregarded, next d then systematically deadened. Thus which God left with and in men, instead e scope and developing itself, as it other-
 was obstructed (cf. Matthew, 6. 22, 23; . 17, 18). 19. Because that which may be ch is) knows of God is manifest in them; showed it unto them — The sense of this tement the apostle proceeds to unfold in e. 20. For the invisible things of him from e creation of the world are clearly seen (the y beholding what the eye cannot discern), ood by the things that are made—Thus, the ation is not the *parent* but the *interpreter* n God. That faith has its primary sources ur breast (v. 19); but it becomes an *intel-*
articulate conviction only through what we ind us ("by the things which are made," v. us are the inner and the outer revelation complement of each other, making up n one universal and immovable convic- / is. [With this striking apostolic state- he latest conclusions of the most profound students of Theism,] even his eternal lohead — both that there is an Eternal that this is not a mere blind force, or spirit of nature, but the power of a living ; that they are without excuse — all their eing a voluntary departure from truth y revealed to the unsophisticated spirit, hat, when they knew God, that is, while still e real knowledge of Him, and ere they into the state next to be described, they not as God, neither were thankful—neither *adoration* due to Himself, nor rendered the ich His beneficence demanded but became miah, 2. 5) in their imaginations, (thoughts, ulations regarding God; cf. Matthew, 15. 35; 1 Corinthians, 3. 20, *Greek*, and their seless, 'stupid' heart (i. e., their whole was darkened — How instructively is the progress of the human soul here traced !
 using themselves ('boasting,' or, 'pretending', they became fools —) It is the invariable error in morals and religion, that men take
 themselves for it and extol it as wisdom. So
 1 Corinthians, 1. 21. [HOLLOCK.] and
 'exchanged' the glory of the incorruptible
 'for' an image . . . like to corruptible man
 on here is doubtless to the *Greek* worship,
 ite may have had in his eye those exquisite
 of the human form which lay so profusely
 around him as he stood on Mars' hill,
 d their devotions." (See on Acts, 17. 29.)
 it had not been a deep enough degradation
 God, there was found "a lower deep" still,
 and four-footed beasts, and creeping things
 ow to the *Egyptian* and *Oriental* worship,
 if these plain declarations of the *descent*
 of our belief from loftier to ever lower and
 ag conceptions of the Supreme Being, there
 rs of this very Epistle as *Reiche* and *Jowett*
 ing neither in any Fall from primeval
 or in the noble traces of that innocence
 red even after the fall, and were only by
 terated by wilful violence to the dictates
 e, maintain that man's religious history
 along a struggle to *rise*, from the lowest
 ure-worship, suited to the childhood of our
 at which is more rational and spiritual.

24. Wherefore God also (in righteous retribution) gave them up—This divine abandonment of men is here strikingly traced in three successive stages, at each of which the same word is used (v. 24; v. 26; and v. 28, where the word is rendered "gave over"). 'As they deserted God, God in turn deserted them; not giving them divine (i.e., supernatural) laws, and suffering them to corrupt those which were human; not sending them prophets, and allowing the philosophers to run into absurdities. He let them do what they pleased, even what was in the last degree vile, that those who had not honoured God, might dishonour themselves.' [GROTIUS.] 25. Who changed the truth of God into a lie (i.e., the truth concerning God into idol-falsehood), and worshipped and served the creature more than the Creator—Professing merely to worship the Creator by means of the creature, they soon came to lose sight of the Creator in the creature. How aggravated is the guilt of the Church of Rome, which, under the same flimsy pretext, does shamelessly what the heathen are here condemned for doing, and with light which the heathen never had! who is blessed for ever. Amen—By this doxology the apostle instinctively relieves the horror which the penning of such things excited within his breast; an example to such as are called to expose like dishonour done to the blessed God. 26, 27. For this cause God gave them up—See on v. 24. For even their women — that sex whose priceless jewel and fairest ornament is modesty, and which, when that is once lost, not only becomes more shameless than the other sex; but lives henceforth only to drag the other sex down to its own level. did change, &c.—The practices here referred to, though too abundantly attested by classic authors, cannot be further illustrated, without trenching on things which "ought not to be named among us as become the saints." But observe how vice is here seen consuming and exhausting itself. When the passions, scourged by violent and continued indulgence in *natural* vices, became impotent to yield the craved enjoyment, resort was had to artificial stimulants by the practice of *unnatural* and monstrous vices. How early these were in full career, in the history of the world, the case of Sodom affectingly shows; and because of such abominations, centuries after that, the land of Canaan "spued out" its old inhabitants. Long before this chapter was penned, the Lesbians and others throughout refined Greece had been luxuriating in such debasements; and as for the Romans, *Tacitus*, speaking of the emperor *Liberius*, tells us that new words had then to be coined to express the newly invented stimulants to jaded passion. No wonder that, thus sick and dying as was this poor Humanity of ours under the highest earthly culture, its many-voiced cry for the balm in Gilead, and the Physician there, "Come over and help us," pierced the hearts of the missionaries of the cross, and made them "not ashamed of the gospel of Christ!" and receiving in themselves that recompense of their error which was meet—alluding to the many physical and moral ways in which, under the righteous government of God, vice was made self-avenging. 28-31. gave them over (or, 'up'—see on v. 24) . . . to do those things which are not convenient—in the old sense of that word, i.e., 'not becoming,' 'indecorous,' 'shameful,' 'haters of God'—The word usually signifies 'God-hated,' which some here prefer, in the sense of 'abhorred of the Lord,' expressing the detestableness of their character in His sight (cf. Proverbs, 22. 14; Psalm 73. 20). But the active sense of the word, adopted in our version and by the majority of expositors, though rarer, agrees perhaps better with the context. 32. Who knowing from the voice of conscience, ch. 2. 14, 15) the judgment of God (the stern law of divine procedure), that they which commit such things are worthy of death—here used in its widest known sense, as the uttermost of divine vengeance

against sin: see Acts, 28. 4. not only do the same—which they might do under the pressure of temptation and in the heat of passion, but have pleasure in them that do them—deliberately set their seal to such actions by encouraging and applauding the doing of them in others. This is the climax of our apostle's charges against the heathen; and certainly, if the things are in themselves as black as possible, this settled and unblushing satisfaction at the practice of them, apart from all the blinding effects of present passion, must be regarded as the darkest feature of human depravity. —On this section, *note*, (1.) "The wrath of God" against sin has all the dread reality of a "revelation from heaven" sounding in the consciences of men, in the self-inflicted miseries of the wicked, and in the vengeance which God's moral government, sooner or later, takes upon all who outrage it; so this "wrath of God" is not confined to high-handed crimes, or the grosser manifestations of human depravity, but is "revealed" against all violations of divine law of whatever nature — "against all ungodliness as well as" "unrighteousness of men," against all disregard of God in the conduct of life as well as against all deviations from moral rectitude; and therefore, since no child of Adam can plead guiltless either of "ungodliness" or of "unrighteousness," to a greater or less extent, it follows that every human being is involved in the awful sweep of "the wrath of God" (v. 18). The apostle places this terrible truth in the forefront of his argument on justification by faith, that upon the basis of *universal condemnation* he might rear the edifice of a free, world-wide salvation; nor can the gospel be scripturally preached or embraced, save as the good news of salvation to those that are all equally "lost." (2.) We must not magnify the supernatural revelation which God has been pleased to make of Himself, through Abraham's family to the human race, at the expense of that elder and, in itself, lustrous revelation which He has made to the whole family of man through the medium of their own nature and the creation around them. Without the latter, the former would have been impossible, and those who have not been favoured with the former will be without excuse, if they are deaf to the voice and blind to the glory of the latter (v. 19, 20). (3.) Wilful resistance of light has a retributive tendency to blunt the moral perceptions and weaken the capacity to apprehend and approve of truth and goodness; and thus is the soul prepared to surrender itself, to an indefinite extent, to error and sin (v. 21, &c.). (4.) Pride of wisdom, as it is a convincing evidence of the want of it, so it makes the attainment of it impossible (v. 22; and cf. Matthew, 11. 25; 1 Corinthians, 3. 18-20). (5.) As Idolatry, even in its most plausible forms, is the fruit of unworthy views of the Godhead, so its natural effect is to vitiate and debase still further the religious conceptions; nor is there any depth of degradation too low and too revolting for men's ideas of the Godhead to sink to, if only their natural temperament and the circumstances they are placed in be favourable to their unrestrained development (v. 23, 25). The apostle had Greece and Egypt in his eye when he penned this description. But the whole Paganisms of the East at this day attest its accuracy, from the more elaborate idolatry of India down to the childish rudiments of nature-worship prevalent among the savage tribes. Alas! Christendom itself furnishes a melancholy illustration of this truth; the constant use of material images in the Church of Rome and the materialistic and sensuous character of its entire service (to say nothing of the less offensive but stupider service of the Greek Church) debasing the religious ideas of millions of nominal Christians, and lowering the whole character and tone of Christianity as represented within their immense pale. (6.)

Moral corruption invariably follows religious debasement. The grossness of Pagan idolatry is only equalled by the revolting character and frightful extent of the immoralities which it fostered and consecrated (v. 24, 25, 27). And so strikingly is this to be seen in all its essential features in the East at this day, that (as HODGKIN says) the missionaries have frequently been accused by the natives of having forged the whole of the latter part of this chapter, as they could not believe that so accurate a description of themselves could have been written eighteen centuries ago. The kingdoms of Israel and Judah furnish a striking illustration of the inseparable connection between religion and morals. Israel corrupted and debased the worship of Jehovah, and the sins with which they were charged were mostly of the grosser kind—intemperance and sensuality: Judah, remaining faithful to the pure worship, were for a long time charged mostly with formality and hypocrisy; and only as they fell into the idolatries of the heathen around them, did they sink into their vices. And may not a like distinction be observed between the two great divisions of Christendom, the Popsish and the Protestant? To test this, we must not look to Popery, surrounded with, and more or less influenced by, the presence and power of Protestantism; nor to Protestantism under every sort of disadvantage, internal and external. But look at Romanism where it has unrestrained liberty to develop its true character, and see whether impurity does not there taint society to its core, pervading alike the highest and the lowest classes; and then look at Protestantism where it enjoys the same advantages, and see whether it be not marked by a comparatively high standard of social virtue. (7.) To take pleasure in what is sinful and vicious for its own sake, and knowing it to be such, is the last and lowest stage of human recklessness (v. 32). But (8.) this knowledge can never be wholly extinguished in the breast of man. So long as reason remains to them, there is a still small voice in the worst of men, protesting, in the name of the Power that implanted it, "that they which do such things are worthy of death" (v. 32).

CHAPTER II.

VER. 1-29. THE JEW UNDER LIKE CONDEMNATION WITH THE GENTILE. From those *without*, the apostle now turns to those *within* the pale of revealed religion the self-righteous Jews, who looked down upon the uncovenanted heathen as beyond the pale of God's mercies, within which they deemed themselves secure, however inconsistent their life may be. Alas! what multitudes wrap themselves up in like fatal confidence, who occupy the corresponding position in the Christian Church. 4. the goodness of God leadeth thee to repentance —i.e., is designed and adapted to do so. 5. treasure up unto thyself wrath against (rather 'in') the day of wrath—i.e. wrath to come on thee in the day of wrath. What an awful idea is here expressed—that the sinner himself is amassing, like hoarded treasure, an ever-accumulating stock of divine wrath, to burst upon him in "the day of the revelation of the righteous judgment of God!" And this is said not of the reckless, but of those who boasted of their purity of faith and life. 7-10. To them who, &c.—The substance of these verses is that the final judgment will turn upon character alone, by patient continuance in well-doing, &c.—cf. Luke, 8. 15: "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience;" denoting the *enduring* and *progressive* character of the new life. But unto them that are contentious, and do not obey the truth, &c.—referring to such keen and determined resistance to the gospel as himself had too painfully witnessed on the part of his own countrymen. See Acts, 13. 44-46; 17. 5, 13; 18. 6, 12; and cf. 1 Thessalonians, 2. 15, 16. indignation and wrath—in the

bosom of a sin-avenging God. tribulation and anguish—the effect of these in the sinner himself. to the Jew first—first in perdition if unfaithful; but if obedient to the truth, first in salvation (v. 10). 11, 12. For as many as have sinned—not ‘as many as have sinned of all’ but, ‘as many as are found in sin’ at the judgment of the great day (as its whole context shows). without law—i.e., without the advantage of a positive Revelation. shall also perish without law—exempt from the charge of rejecting or disregarding it. and as many as have sinned in the law—within the pale of a positive, written Revelation. shall be judged by the law—tried and condemned by the higher standard of that written Revelation. 13-15. For not the hearers, &c.—*q.d.*, ‘As touching the Jews, in whose ears the written law is continually resounding, the condemnation of as many of them as are found sinners at the last involves no difficulty; but even as respects the heathen, who are strangers to the law in its positive and written form—since they show how deeply it is engraven on their moral nature, which witnesses within them for righteousness and against iniquity, accusing or commending them according as they violate or obey its stern dictates—their condemnation also for all the sin in which they live and die will carry its dreadful echo in their own breasts, their thoughts the mean while accusing or else excusing—i.e., perhaps by turns doing both. 16. In the day, &c.—Here the unfinished statement of v. 12 is resumed and closed, shall judge the secrets of men—here specially referring to the unfathomable depths of hypocrisy in the self-righteous whom the apostle had to deal with. (See Ecclesiastes, 12, 14; 1 Corinthians, 4, 5.) according to my gospel—but my teaching as a preacher of the gospel. 17-24. Behold—‘But if’ is, beyond doubt, the true reading here. (It differs but in a single letter from the received reading, and the sense is the same.) approve the things that are more excellent—*Margin*, ‘triest the things that differ.’ Both senses are good, and indeed the former is but the result of the latter action. See on Philippians, 1, 10, that the form of knowledge and of the truth is the law—not being left, as the heathen are, to vague conjecture on divine things, but favoured with definite and precise information from heaven. thou that abhorrest idols (as the Jews did ever after their captivity, though bent on them before), dost thou commit sacrifices?—not, as some excellent interpreters, ‘dost thou rob idol-temples?’ but more generally, as we take it, ‘dost thou profane holy things?’ (as in Matthew, 21, 12, 13, and in other ways). as it is written—see *Margin reference*. 25-29. For circumcision—i.e., One’s being within the covenant of which circumcision was the outward sign and seal. verily profecth, if thou keep the law—if the inward reality correspond to the outward sign. but if, &c.—*q.d.*, ‘Otherwise, thou art no better than the uncircumcised heathen.’ Therefore if the uncircumcised keep the . . . law, &c.—Two mistaken interpretations, we think, are given of these words: First, that the case here supposed is an impossible one, and put merely for illustration (HALDANE, CHALKERS, HODGE); second, that it is the case of the heathen who may and do please God when they act, as has been and is done, up to the light of nature (GROTIUS, OLSHAUSEN, &c.). The first interpretation is, in our judgment, unnatural; the second, opposed to the apostle’s own teaching. But the case here put is, we think, such as that of Cornelius (Acts, 10, 1), who, though outside the external pale of God’s covenant, yet having come to the knowledge of the truths contained in it, do manifest the grace of the covenant without the seal of it, and exemplify the character and walk of Abraham’s children, though not called by the name of Abraham. Thus, this is but another way of announcing that God was about to show the insufficiency of the mere badge of the Abrahamic covenant, by calling from among the Gentiles a

seed of Abraham that had never received the seal of circumcision (see on Galatians, 5, 6); and this interpretation is confirmed by all that follows. he is not a Jew which is one outwardly, &c.—in other words, the name of ‘Jew’ and the rite of ‘circumcision’ were designed but as outward symbols of a separation from the irreligious and ungodly world unto holy devotedness in heart and life to the God of salvation: Where this is realised, the signs are full of significance; but where it is not, they are worse than useless.—*Note*, (1.) It is a sad mark of depravity when all that is designed and fitted to melt into one hardens the heart (v. 4, and cf. 2 Peter, 3, 9; Ecclesiastes, 8, 11). (2.) Amidst all the inequalities of religious opportunity measured out to men, and the mysterious bearing of this upon their character and destiny for eternity, the same great principles of judgment, in a form suited to their respective discipline, will be applied to all, and perfect equity will be seen to reign throughout every stage of the divine administration (v. 11-16). (3.) ‘The law written on the heart’ (v. 14, 15)—or the Ethics of Natural Theology—may be said to be the one deep foundation on which all revealed religion reposes; and see on ch. 1, 19, 20, where we have what we may call its other foundation—the Physics and Metaphysics of Natural Theology. The testimony of these two passages is to the Theologian invaluable, while in the breast of every teachable Christian it awakens such deep echoes as are inexpressibly solemn and precious. (4.) High religious professions are a fearful aggravation of the inconsistencies of such as make them (v. 17-24). See 2 Samuel, 12, 14. (5.) As no external privileges, or badges of discipleship, will shield the unholiness from the wrath of God, so neither will the want of them shut out from the kingdom of heaven such as have experienced without them that change of heart which the seals of God’s covenant were designed to mark. In the sight of the great Searcher of hearts, the Judge of quick and dead, the renovation of the character in heart and life is all in all. In view of this, have not all baptised, sacramented disciples of the Lord Jesus, who ‘profess that they know God, but in works deny Him,’ need to tremble—who, under the guise of friends, are ‘the enemies of the cross of Christ?’

CHAPTER III.

Ver. 1-8. JEWISH OBJECTIONS ANSWERED. 1, 2. What advantage then hath the Jew?—*q.d.*, ‘If the final judgment will turn solely on the state of the heart, and this may be as good in the Gentile without as in the Jew within the sacred enclosure of God’s covenant, what better are we Jews for all our advantages?’ Answer: Much every way; chiefly, because (rather, first, that) unto them were committed the oracles of God. This remarkable expression, denoting ‘divine communications’ in general, is transferred to the Scriptures to express their *oracular*, divine, authoritative character. 3, 4. For what if some did not believe?—It is the unbelief of the great body of the nation which the apostle points at; but as it sufficed for his argument to put the supposition thus gently, he uses this word ‘some’ to soften prejudice. shall their unbelief make the faith (or, faithfulness) of God of none effect?—‘nullify,’ ‘invalidate’ it. God forbid—*lit.*, ‘Let it not be,’ *q.d.*, ‘Away with such a thought!’—a favourite expression of our apostle, when he would not only repudiate a supposed consequence of his doctrine, but express his abhorrence of it. ‘The Scriptures do not authorise such a use of God’s name as must have been common among the English translators of the Bible.’ (HODGE.) yea, let God be (held) true, and every man a liar—i.e., even though it should follow from this that every man is a liar. when thou art judged—so in Psalm 51, 4, according to the LXX.; but in the Hebrew and in our version, ‘when thou judgest.’ The general sentiment, however, is the same in both—that we are to *κἀλλίστα*

the righteousness of God, at whatever expense to ourselves. 5. & 6. But if, &c.—Another objection: *g. d.*, 'It would appear, then, that the more faithless we are, so much the more illustrious will the fidelity of God appear; and in that case, for Him to take vengeance on us for our unfaithfulness would be (to speak as men profanely do) unrighteousness in God.' *Answer:* God forbid: for then how shall God judge the world?—*g. d.*, 'Far from us be such a thought; for that would strike down all future judgment.' 7. & 8. For if the truth of God, &c.—A further illustration of the same sentiment: *g. d.*, 'Such reasoning amounts to this—which indeed we who preach salvation by free grace are slanderously accused of teaching—that the more evil we do, the more glory will redound to God: a damnable principle.' (Thus the apostle, instead of refuting this principle, thinks it enough to hold it up to execration, as one that shocks the moral sense.)—On this brief section, *Note* (1.) Mark the places here assigned to the Scriptures. In answer to the question, "What advantage hath the Jew? or What profit is there of circumcision?" those holding Romish views would undoubtedly have laid the stress upon the *priesthood*, as the glory of the Jewish economy. But in the apostle's esteem, "the *craces of God*" were the jewel of the ancient church (v. 1, 2). (3.) God's eternal purposes and man's free agency, as also the doctrine of salvation by grace and the unchanging obligations of God's law, have ever been subjected to the charge of inconsistency by those who will bow to no truth which their own reason cannot fathom. But amidst all the clouds and darkness which in this present state envelope the divine administration and many of the truths of the Bible, such broad and deep principles as are here laid down, and which shine in their own lustre, will be found the sheet-anchor of our faith. "Let God be true, and every man a liar," and as many advocates of Salvation by grace as say, "Let us do evil that good may come," "their damnation is just."

9-20. THAT THE JEW IS SHUT UP UNDER LIKE CONDEMNATION WITH THE GENTILE IS PROVED BY HIS OWN SCRIPTURE. 9. are we better than they? ('do we excel them?') No, in no wise—Better off the Jews certainly were, for having the oracles of God to *teach* them better; but as they were no better, that only aggravated their guilt. 10-12. As it is written, &c.—(Psalm 14. 1-3; 53. 1-3.) These statements of the Psalmist were indeed suggested by particular manifestations of human depravity occurring under his own eye; but as this only showed what man, when unrestrained, is in his present condition, they were quite pertinent to the apostle's purpose. 13-18. Their, &c.—From generals, the apostle here comes to particulars, culling from different parts of Scripture passages which speak of depravity as it affects the *different members of the body*; as if to show more affectingly how "from the sole of the foot even to the head there is no soundness" in us. Their *THROAT* is an open sepulchre—(Psalm 5. 9); *g. d.*, 'What proceeds out of their heart, and finds vent in speech and action through the throat, is like the penitential breath of an open grave.' with their *TONGUES* they have used deceit—(Psalm 5. 9); *g. d.*, 'That tongue which is man's glory (Psalm 16. 9; 57. 8) is prostituted to the purposes of deception.' the *poison of asps* is under their *LIPS*—(Psalm 140. 3); *g. d.*, 'Those lips which should "drop as an honey-comb," and "feed many," and "give thanks unto His name." (Canticles, 4. 11; Proverbs, 10. 31; Hebrews, 13. 15) are employed to secrete and to dart deadly poison.' *WHOSE MOUTHS*, &c.—(Psalm 10. 7); *g. d.*, 'That mouth which should be "most sweet" (Canticles, 4. 16), being "set on fire of hell" (James, 3. 6), is filled with burning wrath against those whom it should only bless.' Their *FEET* are swift to shed blood—(Proverbs, 1. 16; Isaiah, 56. 7); *g. d.*, 'Those feet, which should "run the way of God's commandments" (Psalm

119. 23), are employed to conduct men to deeds of darkest crime.' Destruction and misery are in their ways; and the way of peace have they not known—This is a supplementary statement about men's *tears*, suggested by what had been said about the "feet," and expresses the mischief and misery which men smother in their path, instead of that peace which, as strangers to it themselves, they cannot diffuse. There is no fear of God before their eyes—(Psalm 26. 1); *g. d.*, 'Did the eyes but "see Him who is invisible" (Hebrews, 11. 27), a reverential awe of Him with whom we have to do would chasten every joy and lift the soul out of its deepest depressions; but to all this the natural man is a stranger.' How graphic is this picture of human depravity, finding its way through each several organ of the body into the life: but how small a part of the "desperate wickedness" that is *within* (Jeremiah, 17. 9) "proceedeth out of the heart of man" (Mark, 7. 21-23; Psalm 19. 12.) How we know that what the law (*i. e.*, the Scriptures, considered as a law of duty) saith, it saith to them that are under the law—of course, therefore, to the Jews, that every mouth (opened in self-justification) may be stopped, and all the world may tremble (*i. e.*, be seen to be, and own itself) guilty (and so condemned) before God. 20. Therefore by the deeds of (obedience to) the law there shall no flesh be justified—*i. e.*, be held and treated as righteous; as is plain from the whole scope and strain of the argument. In his sight—at His bar (Psalm 143. 2). for by the law is the knowledge of sin. See on ch. 4. 15; 7. 7; 1 John, 3. 4).—*Note:* How broad and deep does the apostle in this section lay the foundations of his great doctrine of Justification by free grace—in the disorder of man's whole nature, the consequent universality of human guilt, the condemnation, by reason of the breach of divine law, of the whole world, and the impossibility of justification before God by obedience to that violated law! Only when these humiliating conclusions are accepted and felt, are we in a condition to appreciate and embrace the grace of the Gospel, next to be opened up.

21-26. GOD'S JUSTIFYING RIGHTEOUSNESS, THROUGH FAITH IN JESUS CHRIST, ALIKE ADAPTED TO OUR NECESSITIES AND WORTHY OF HIMSELF. 21-23. But now the righteousness of God (see on ch. 1. 17) without the law—*i. e.*, a righteousness to which our obedience to the law contributes nothing whatever (v. 28; Galatians, 2. 16). is manifested, being witnessed (attested), by the Law and the Prophets—the Old Testament Scriptures. Thus this justifying righteousness, though new, as only now fully disclosed, is an *old* righteousness, as predicted and foreshadowed in the Old Testament, by faith of (*i. e.*, in) Jesus Christ unto all and upon all them that believe—*i. e.*, perhaps, brought nigh "unto all" men (the Gospel, and actually "upon all" believing men, as theirs in possession [LUTHER, &c.]; but most interpreters understand both statements of believers, as only a more emphatic way of saying that all believers, without distinction or exception, are put in possession of this gratuitous justification, purely by faith in Christ Jesus, for there is no difference: for all have sinned—Though men differ greatly in the nature and extent of their sinfulness, there is absolutely no difference between the best and the worst of men, in the fact, that "all have sinned," and so underlie the wrath of God, and come short of the glory (or 'praise') of God—*i. e.*, 'have failed to earn his approbation' (cf. John, 12. 43, *Orrok*). So the best interpreters. 24. justified freely (without anything done on our part to deserve it) by his grace (His free love) through the redemption that is in Christ Jesus—a most important clause: teaching us that though justification is quite gratuitous, it is not a mere fiat of the divine will, but based on a "Redemption," *i. e.*, 'the payment of a Ransom,' in Christ's death. That this is the sense of the word 'redemption.'

applied to Christ's death, will appear clear to spiritual student of the passages where it occurs. Whom God hath set forth [to be] a propitiatory sacrifice through faith in his blood—of the best interpreters, observing that "faith is the usual phrase in Greek, not "faith in," would place a comma after "faith," and understand the words as if written thus: "to be a propitiatory sacrifice, through faith." But "faith in Christ" in Galatians, 3. 26, and Ephesians, 1. 15; and "in His blood" is the natural and appropriate phrase here, to declare his righteousness for the remission—rather, 'pretermisison' or 'passing by,' of sins (sins) that are past—not the sins committed by sinner before he embraces Christ, but the sins sisted under the old economy, before Christ came at away sin by the sacrifice of Himself," through remission of God—God not remitting but only forgiving to punish them, or passing them by, until an atonement for them should be made. In not imputing them, God was righteous, but He not seems to be so; there was no "manifestation of righteousness" in doing so under the ancient my. But now that God can "set forth" Christ "propitiatory for sin through faith in His blood," righteousness of His procedure in passing by the sins of believers before, and in now remitting them, is defeated," declared, brought fully out to the view of a whole world. Our translators have unfortunately this glorious truth, taking "the sins that were," to mean the past sins of believers—committed before faith—and rendering, by the word "remission," what means only a "passing by," thus making clear that "remission of sins" is "through the grace of God," which it certainly is not. To us at this time (now for the first time, under the old) his righteousness: that he might be just, and the law of him that believeth in Jesus—Glorious paradox! in punishing, and 'merciful in pardoning,' men understand; but 'just in justifying the guilty,' sees them. But the propitiation through faith in His blood resolves the paradox and harmonises seemingly discordant elements. For in that "God made Him to be sin for us who knew no sin," we have full satisfaction; and in that "we are made righteous of God in Him," mercy has her father's delight!—Note (1.) One way of a sinner's justification is taught in the Old Testament and in the New; only more dimly during the twilight of Revelation; in unclouded light under its perfect day (e. 21); there is no difference in the need, so is there in the liberty to appropriate the provided salvation.

The best need to be saved by faith in Jesus Christ; and the worst only need that. On this common ground all saved sinners meet here, and will stand for ever, 22-24. (3.) It is on the atoning blood of Christ, not one propitiatory sacrifice which God hath set forth to the eye of the sinner, that the faith of the meek and trembling sinner fastens for deliverance from wrath. Though he knows that he is "justified by God's grace," it is only because it is "through redemption that is in Christ Jesus," that he is able to find peace and rest even in this (e. 25). (4.) The accurate view of believers under the Old Testament, is not that of a company of pardoned men, but in whose sins, put up with and passed by in the time, awaited a future expiation in the fulness of (e. 25, 26; see on Luke, 9. 31; and on Hebrews, 9. 15; 1. 20, 40).

3. INFERENCES FROM THE FOREGOING DOCTRINE, AND AN OBJECTION ANSWERED. Inference: Boasting is excluded by this, and no other way of justification. 27, 28. Where is boasting then? . . . led. By what law! (on what principle, or scheme?) etc.? Nay; but by the law of faith. Therefore we

conclude, &c.—It is the unavoidable tendency of dependence upon our own works, less or more, for acceptance with God, to beget a spirit of "boasting." But that God should encourage such a spirit in sinners, by any procedure of His, is incredible. This therefore stamps falsehood upon every form of 'justification by works,' whereas the doctrine that—

"Our faith receives a righteousness

That makes the sinner just"—

manifestly and entirely excludes "boasting," and this is the best evidence of its truth. Inference second: This and no other way of salvation is adapted alike to Jew and Gentile. Is he God of the Jews only? &c.—The way of salvation must be one equally suited to the whole family of fallen man: but the doctrine of justification by faith is the only one that lays the basis of a Universal Religion; this therefore is another mark of its truth. [It is] one God who shall justify (q. d., 'has unchangeably fixed that he shall justify') the circumcision by ('of') faith, and the uncircumcision through faith—probably this is but a varied statement of the same truth for greater emphasis (see on e. 22); though Bengel thinks that the justification of the Jews, as the born heirs of the promise, may be here purposely said to be "of faith," while that of the Gentiles, previously "strangers to the covenants of promise," may be said to be "through faith," as thus admitted into a new family. Objections: Do we then make void the law through faith?—q. d., 'Does this doctrine of justification by faith, then, dissolve the obligation of the law? If so, it cannot be of God. But away with such a thought, for it does just the reverse.' God forbid: yes, we establish the law. It will be observed here, that, important as was this objection, and opening up as it did so noble a field for the illustration of the peculiar glory of the Gospel, the apostle does no more here than indignantly repel it, intending at a subsequent stage of his argument (ch. 6.), to resume and discuss it at length.—Note (1.) It is a fundamental requisite of all true religion that it tend to humble the sinner and exalt God; and every system, which breeds self-righteousness, or cherishes boasting, bears falsehood on its face (e. 27, 28). (2.) The fitness of the Gospel to be a universal religion, beneath which the guilty of every name and degree are invited and warranted to take shelter and repose, is a glorious evidence of its truth (e. 29, 30). (3.) The glory of God's law, in its eternal and immutable obligations, is then only fully apprehended by the sinner, and then only is it enthroned in the depths of his soul, when, believing that "He was made sin for him who knew no sin," he sees himself "made the righteousness of God in Him." Thus do we not make void the law through faith: yes, we establish the law. (4.) This chapter, and particularly the latter part of it, "is the proper seat of the Pauline doctrine of justification, and the grand proof-passage of the Protestant doctrine of the Imputation of Christ's righteousness and of justification not on account of but through faith alone." [PHILIPPI.] To make good this doctrine, and reseat it in the faith and affection of the Church, was worth all the bloody struggles that it cost our fathers, and it will be the wisdom and safety, the life and vigour of the churches, to "stand fast in this liberty wherewith Christ hath made them free, and not be again entangled"—in the very least degree—"with the yoke of bondage."

CHAPTER IV.

Ver. 1-25. THE FOREGOING DOCTRINE OF JUSTIFICATION BY FAITH ILLUSTRATED FROM THE OLD TESTAMENT. First: Abraham was justified by faith. 1-3. What shall we say then that Abraham our father as pertaining to the flesh, hath found?—i. e., (as the order in the original shows) 'hath found, as pertaining to 'according to,' or 'through' the flesh; meaning, 'by all his natural efforts or legal obedience.' For a. 26-28.

were justified by works, he hath whereof to glory; but not before God—*q. d.* "If works were the ground of Abraham's justification, he would have matter for boasting; but as it is perfectly certain that he hath none in the sight of God, it follows that Abraham could not have been justified by works." And to this agree the words of Scripture. For what saith the Scripture? Abraham believed God, and it (his faith) was counted to him for righteousness—(Genesis, 15, 6.) Romish expositors and Arminian Protestants make this to mean that God accepted Abraham's act of believing as a substitute for complete obedience. But this is at variance with the whole spirit and letter of the apostle's teaching. Throughout this whole argument, *faith* is set in direct opposition to *works*, in the matter of justification—and even in the next two verses. The meaning, therefore, cannot possibly be that the mere act of believing—which is as much a work as any other piece of commanded duty (John, 6, 29; 1 John, 3, 23)—was counted to Abraham for all obedience. The meaning plainly is, that Abraham believed in the promises which embraced Christ (Genesis, 12, 3; 15, 6, &c.), as we believe in Christ Himself; and in both cases, faith is merely the instrument that puts us in possession of the blessing gratuitously bestowed. 4. 5. Now to him that worketh (as a servant for wages) is the reward not reckoned of grace (as a matter of favour) but of debt—as a matter of right. But to him that worketh not—who, despairing of acceptance with God by "working" for it the work of obedience, does not attempt it; but believeth on him that justifieth the ungodly—casts himself upon the mercy of Him that justifieth those who deserve only condemnation. his faith, &c.—see on v. 3. Second: *David sings of the same justification.* 6-8. David also describeth ('speaketh,' 'pronounceth') the blessedness of the man unto whom the Lord imputeth righteousness without works—whom, though void of all good works, He, nevertheless, regards and treats as righteous. [Saying], Blessed, &c.—Psalm 32, 1, 2. David here sings in express terms only of "transgression forgiven, sin covered, iniquity not imputed;" but as the negative blessing necessarily includes the positive, the passage is strictly in point. 9-12. Cometh this blessedness then, &c.—*q. d.*, "Say not, All this is spoken of the circumcised, and is therefore no evidence of God's general way of justifying men; for Abraham's justification took place long before he was circumcised, and so could have no dependence upon that rite: nay, "the sign of circumcision" was given to Abraham as "a seal" (or token) of the justifying righteousness which he had before he was circumcised; in order that he might stand forth to every age as the parent believer—the model-man of justification by faith—after whose type, as the first public example of it, all were to be moulded, whether Jew or Gentile, who should thereafter believe to life everlasting." 13-15. For the promise, &c. This is merely an enlargement of the foregoing reasoning, applying to the law what had just been said of *circumcision*. that he should be the heir of the world—or, that "all the families of the earth should be blessed in him." was not to Abraham and his seed through the law—in virtue of obedience to the law; but through the righteousness of faith—in virtue of his simple faith in the divine promises. For if they which are of the law be heirs—if the blessing is to be earned by obedience to the law, faith is made void—the whole divine method is subverted. Because the law worketh wrath—has nothing to give to those who break it but condemnation and vengeance. for where there is no law there is no transgression—it is just the law that makes transgression, in the case of those who break it; nor can the one exist without the other. 16, 17. Therefore, &c.—A general summary: *q. d.*, "Thus justification is by faith, in order that its purely gracious character may be seen, and that all who follow in the steps of Abra-

ham's faith—whether of his natural seed or no—may be assured of the like justification with the parent-believer." As it is written, &c.—(Genesis, 17, 6.) This is quoted to justify his calling Abraham the "father of us all," and is to be viewed as a parenthetical, before (*i. e.*, "in the reckoning of") him whom he believed—*q. d.*, "Thus Abraham, in the reckoning of Him whom he believed, is the father of us all, in order that all may be assured, that doing as he did, they shall be treated as he was. [even] God, that quickeneth the dead—The nature and greatness of that faith of Abraham which we are to copy is here strikingly described. What he was required to believe being above nature, his faith had to fasten upon God's power to surmount physical incapacity, and call into being what did not then exist. But God having made the promise, Abraham believed Him in spite of those obstacles. This is still further illustrated in what follows. 18-22. Who against hope—when no ground for hope appeared, believed in hope—*i. e.*, cherished the believing expectation, that he might become the father of many nations, according to that which was spoken, &c. (*i. e.*, Such "as the stars of heaven," Genesis, 15, 6) say they shall be. . . he considered not, &c.—paid no attention to those physical obstacles, both in himself and in Sarah, which might seem to render the fulfilment hopeless. He staggered (hesitated) not . . . but was strong in faith, giving glory to God—as able to make good His own word in spite of all obstacles. And being fully persuaded, &c.—*i. e.*, the glory which Abraham's faith gave to God consisted in this, that, firm in the persuasion of God's ability to fulfil his promise, no difficulties shook him. And therefore it was imputed, &c.—*q. d.*, "Let all then take notice that this was not because of any thing meritorious in Abraham, but merely because he so believed." 23-25. Now, &c.—Here is the application of this whole argument about Abraham: "These things were not recorded as mere historical facts, but as illustrations for all time of God's method of justification by faith," to whom it shall be imputed, if we believe in him that raised up Jesus our Lord from the dead—in Him that hath done this, even as Abraham believed that God would raise up a seed in whom all nations should be blessed. Who was delivered for 'on account of,' our offences—*i. e.*, in order to expiate them by His blood, and raised again for 'on account of,' *i. e.*, in order to; our justification—As His resurrection was the divine assurance that He had "put away sin by the sacrifice of Himself," and the crowning of His whole work, our justification is fitly connected with that glorious act.—*Note*, (1.) The doctrine of justification by works, as it generates self-exaltation, is contrary to the first principles of all true religion (v. 2; and see on ch. 3, 21-26, note 1.). (2.) The way of a sinner's justification has been the same in all time, and the testimony of the Old Testament on this subject is one with that of the New (v. 3, &c.; and see on ch. 3, 27-31, note 1.). (3.) Faith and works, in the matter of justification, are opposite and irreconcilable, even as grace and debt (v. 4, 5; and see on ch. 11, 6). If God "justifies the ungodly," works cannot be, in any sense or to any degree, the ground of justification. For the same reason, the first requisite, in order to justification, must be (under the conviction that we are "ungodly") to despair of it by works; and the next, to "believe in Him that justifieth the ungodly"—that hath a justifying righteousness to bestow, and is ready to bestow it upon those who deserve none, and to embrace it accordingly. (4.) The sacraments of the Church were never intended, and are not adapted, to confer grace, or the blessings of salvation, upon men. Their proper use is to set a divine seal upon a state already existing, and so, they presuppose, and do not create it (v. 8-12). As circumcision merely "sealed" Abraham's already existing acceptance with God, so with the sacraments of the New Testament. (5.) As

"the heir of the world," all nations being in, through his Seed Christ Jesus, and by according to the pattern of his faith, so also of the true religion and all the salvation the world will ever experience shall yet lack with wonder, gratitude, and joy, to go down when "the God of glory appeared over Abraham, when he was in Mesopotamia he dwelt in Charran," Acts, 7. 2 (v. 13). gives more glory to God than simple faith, especially when all things seem to render it of it hopeless. (v. 18-21). (7.) All the examples of faith were recorded on purpose to encourage the like faith in every succeeding age; and cf. ch. 15. 4. (8.) *Justification*—argument, cannot be taken—as Romanists errorists insist—to mean a change upon *eter*; for besides that this is to confound its location, which has its appropriate place in the whole argument of the present chapter, all its more important clauses, expressions—would in that case be unsuitable, only to mislead. Beyond all doubt it means a change upon men's *state* or *relation* to God; in scientific language, it is an *objective*, not a *subjective*—a change from guilt and condemnation to acquittal and acceptance. And the best at this is the key to the whole argument is, as all the words of the many-chambered which the apostle has enriched us in this

CHAPTER V.

THE BLESSED EFFECTS OF JUSTIFICATION.—The *proof* of this doctrine being made, the apostle comes here to treat of its *fruit*, the full consideration of this topic to be of the argument (ch. 8. 1). Therefore being justified by faith, we have peace with God; we are to be guided by HIS authority, the gift here, beyond doubt, is, 'Let us have doing, however, which most reject, because it unnatural to exhort men to *have* what is God to *give*, and because the apostle is giving exhortations, but stating matters of fact as it seems hazardous to set aside the timony of MSS., as to what the apostle *did* pour of what we merely think he *ought* to do, let us pause and ask—If it be the privilege justified to "have peace with God," why the apostle begin his enumeration of the justification by calling on believers to 'realise' as belonging to them, or cherish the joyfulness of it as their own? And if this is what it would not be necessary to continue in style, and the other fruits of justification set down simply as matters of fact. This first a change on God's relation to us; and consequence of this, a change on our part in. God, on the one hand, has "reconciled self by Jesus Christ" (2 Corinthians, 5. 18); on the other hand, setting our seal to this, cited to God" (2 Corinthians, 5. 20). The seal is the meeting place: there the contract both sides terminates in an honourable "peace." 2. By whom also we have "have" by faith into this grace (favour with God) stand—*q. d.*, "To that same faith which first gave us peace with God" we owe our introduction permanent standing in the favour of God, justified enjoying. As it is difficult to distinguish from the peace first mentioned, we regard it as an additional phase of the same. [MEYER, MUEHLING,] rather than something new. [BUCK, HODGKIN.] and rejoice—"glory" boast, 'rejoice,' is not strong enough. In hope of the

glory of God—See on "hope," v. 4. 3. 4. we glory in tribulation also: knowing that tribulation worketh patience—Patience is the quiet endurance of what we cannot but wish removed, whether it be the withholding of promised good (ch. 8. 25), or the continued experience of positive ill (as here). There is indeed a patience of unrenewed nature, which has something noble in it, though in many cases the offspring of pride, if not of something lower. Men have been known to endure every form of privation, torture, and death, without a murmur and without even visible emotion, merely because they deemed it unworthy of them to sink under unavoidable ill. But this proud, stoical hardness has nothing in common with the *grace* of patience—which is either the meek endurance of ill because it is of God (Job, 1. 21, 22; 2. 10), or the calm waiting for promised good till His time to dispense it come (Hebrews, 10. 36); in the full persuasion that such trials are divinely appointed, are the needed discipline of God's children, are but for a definite period, and are not sent without abundant promises of "songs in the night." If such be the "patience" which "tribulation worketh," no wonder that patience worketh experience—rather 'proof,' as the same word is rendered in 2 Corinthians, 2. 9; 13. 3; Phillipians, 2. 22; i. e., experimental evidence that we have "believed through grace," and experience ('proof') hope—"of the glory of God," as prepared for us. Thus have we hope in two distinct ways, and at two successive stages of the Christian life: first, immediately on believing, along with the sense of peace and abiding access to God (v. 1); next, after the reality of this faith has been "proved," particularly by the patient endurance of trials sent to test it. We first get it by looking away from ourselves to the Lamb of God; next, by looking into or upon ourselves as transformed by that "looking unto Jesus." In the one case, the mind acts (as they say *objectively*); in the other, *subjectively*. The one is (as divines say) the *assurance of faith*; the other, the *assurance of sense*. 5. And hope maketh not ashamed (putteth not to shame, as empty hopes do); because the love of God—i. e., not 'our love to God,' as the Romish and some Protestant expositors (following some of the fathers) represent it; but clearly 'God's love to us'—as most expositors agree. is shed abroad—*id.*, 'poured forth,' i. e., copiously diffused (cf. John, 7. 38; Titus, 3. 6.) by the Holy Ghost, which is (rather 'was') given unto us—i. e., at the great Pentecostal effusion which is viewed as the formal donation of the Spirit to the Church of God, for all time and for each believer. (*The Holy Ghost is here first introduced in this Epistle.*) It is as if the apostle had said, 'And how can this hope of glory, which as believers we cherish, put us to shame, when we feel God Himself, by His Spirit given to us, drenching our hearts in sweet, all subduing sensations of His wondrous love to us in Christ Jesus? This leads the apostle to expatiate on the amazing character of that love. 6-8. For when we were yet without strength—i. e., powerless to deliver ourselves, and so ready to perish, in due time (at the appointed season) Christ died for the ungodly—Three signal properties of God's love are here given: First, "Christ died for the ungodly," whose character, so far from meriting any interposition in their behalf, was altogether repulsive to the eye of God; second, He did this "when they were without strength"—with nothing between them and perdition, but that self-originating divine compassion; third, He did this "at the due time," when it was most fitting that it should take place (cf. Galatians, 4. 4). The two former of these properties the apostle now proceeds to illustrate. For scarcely for a righteous man (a man of simply unexceptionable character) will one ('any one') die: yet peradventure for a good man—(a man who, besides being unexceptionable, is distinguished for goodness, a benefactor to society) some ('some one') would (rather 'do')

even dare to die—*q. d.*, "Scarce an instance occurs of self-sacrifice for one merely upright; though for one who makes himself a blessing to society there may be found an example of such noble surrender of life." [So BENGEL, OLSHADSEN, THOLOUX, ALFORD, PHILIPPI.] (To make the "righteous" and the "good" man here to mean the same person, and the whole sense to be that 'though rare, the case may occur, of one making a sacrifice of life for a worthy character,' [as CALVIN, REHA, FREITZCHE, JOWETT,] is extremely flat.) But God commendeth ('settleth off,' 'displayeth')—in glorious contrast with all that men will do for each other! his love toward us, in that, while we were yet sinners—*i. e.*, in a state not of positive "goodness," nor even of negative "righteousness," but on the contrary, "sinners," a state which His soul hateth, Christ died for us—Now comes the overpowering inference, emphatically reduced. 9, 10. Much more than, being ('having been') now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being now ('having now been') reconciled, we shall be saved by His life—*q. d.*, 'If that part of the Saviour's work which cost Him His blood, and which had to be wrought for persons incapable of the least sympathy either with His love or His labours in their behalf—even our "justification," our "reconciliation"—is already completed; how much more will He do all that remains to be done, since He has it to do, not by death-agonies any more, but in untroubled "life," and no longer for enemies, but for friends—from whom, at every stage of it, He receives the grateful response of redeemed and adoring souls! To be "saved from wrath through Him," denotes here the whole work of Christ towards *believers*, from the moment of justification, when the wrath of God is turned away from them, till the Judge on the great white throne shall discharge that wrath upon them that "obey not the Gospel of our Lord Jesus Christ," and that work may all be summed up in "keeping them from falling, and presenting them faultless before the presence of his glory with exceeding joy" [Jude, 24: thus are they "saved from wrath through him." 11. And not only so, but we also joy (rather, "glory") in God through our Lord Jesus Christ, by ('through') whom we have now received the atonement—rather, "the reconciliation" [*Marvin*, as the same word is rendered in v. 10, and in 2 Corinthians, 5, 18, 19. (In fact, the earlier meaning of the English word 'atonement' was 'the reconciliation of two estranged parties.')] [TRENCH.] The foregoing effects of justification were all benefits to ourselves, calling for gratitude: this last may be termed a purely disinterested one. Our first feeling towards God, after we have found peace with Him, is that of clinging gratitude for so costly a salvation; but no sooner have we learned to cry, Abba, Father, under the sweet sense of reconciliation, than "gloriation" in Him takes the place of dread of Him, and now He appears to us "altogether lovely!"—On this section, *Note* (1). How gloriously does the Gospel evince its divine origin by basing all acceptable obedience on "peace with God," laying the foundations of this peace in a righteous "justification" of the sinner "through our Lord Jesus Christ," and making this the entrance to a permanent standing in the divine favour, and a triumphant expectation of future glory! (v. 1, 2. Other peace, worthy of the name, there is none; and as those who are strangers to it rise not to the enjoyment of such high fellowship with God, so they have neither any taste for it nor desire after it. (2.) As only believers possess the true secret of patience under trials, so, although "not joyous but grievous" in themselves (Hebrews, 12, 17), when trials divinely sent afford them the opportunity of evidencing their faith by the grace of patience under them, they should "count it all joy" (v. 3, 4; and see James, 1, 2, 3). (3.) "Hope," in the New

Testament sense of the term, is not a lower degree of faith or assurance (as many now say, I hope for heaven, but am not sure of it); but invariably means "the confident expectation of future good." It presupposes faith; and what faith assures us will be ours, hope accordingly expects. In the nourishment of this hope, the soul's look outward to Christ for the ground of it, and inward upon ourselves for evidence of its reality, must act and react upon each other (v. 3 and 4 compared). (4.) It is the proper office of the Holy Ghost to beget in the soul the full conviction and joyful consciousness of the love of God in Christ Jesus to sinners of mankind, and to ourselves in particular; and where this exists, it carries with it such an assurance of final salvation as cannot deceive (v. 5). (5.) The justification of sinful men is not in virtue of their amendment, but of "the blood of God's Son;" and while this is expressly affirmed in v. 9, our reconciliation to God by the "death of His Son," affirmed in v. 10, is but a variety of the same statement. In both, the blessing meant is the restoration of the sinner to a righteous standing in the sight of God; and in both, the meritorious ground of this, which is intended to be conveyed, is the expiatory sacrifice of God's Son. (6.) Gratitude to God for redeeming love, if it could exist without delight in God Himself, would be a selfish and worthless feeling; but when the one rises into the other—the transporting sense of eternal "reconciliation" passing into "gloriation in God" Himself—then the lower is sanctified and sustained by the higher, and each feeling is perfective of the other (v. 11).

12-21. COMPARISON AND CONTRAST BETWEEN ADAM AND CHRIST IN THEIR RELATION TO THE HUMAN FAMILY. (This profound and most weighty section has occasioned an immense deal of critical and theological discussion, in which every point, and almost every clause, has been contested. We can here but set down what appears to us to be the only tenable view of it as a whole, and of its successive clauses, with some slight indication of the grounds of our judgment. 12. Wherefore—*i. e.*, Things being so; referring back to the whole preceding argument, as by one man (Adam) sin—considered herein its guilt, criminality, penal desert, entered into the world, and death by (as the penalty of) sin; and so death passed upon all men, for that all have sinned—rather, 'all sinned,' *i. e.*, in that one man's first sin. Thus death reaches every individual of the human family, as the penalty due to himself. [So, in substance, BENGEL, HODGE, PHILIPPI.] Here we should have expected the apostle to finish his sentence, in some such way as this: 'Even so, by one man righteousness has entered into the world, and life by righteousness.' But, instead of this, we have a digression extending to five verses, to illustrate the important statement of v. 12; and it is only at v. 18 that the comparison is resumed and finished. 13, 14. For until the law sin was in the world—*i. e.*, during all the period from Adam "until the law" of Moses was given, God continued to treat men as sinners, but sin is not imputed where there is no law—*q. d.*, 'There must therefore have been a law during that period, because sin was then imputed; as is now to be shown. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression—But who are they?—a much contested question. *In/sans* (say some), who being guiltless of actual sin, may be said not to have sinned in the way that Adam did. [ACQUETIN, BEZA, HODGE.] But why should infants be specially connected with the period "from Adam to Moses," since they die alike in every period? And if the apostle meant to express here the death of infants, why has he done it so enigmatically? Besides, the death of infants is comprehended in the universal mortality on account of the first sin, so emphatically expressed in v. 12; what need then to specify it here?

and why, if not necessary, should we presume it to be meant here, unless the language unmistakably point to it—which it certainly does not? The meaning then must be, that 'death reigned from Adam to Moses, even over those that had not, like Adam, transgressed against a positive commandment, threatening death to the disobedient.' (So most interpreters.) In this case, the particle "even" instead of specifying one particular class of those who lived "from Adam to Moses" (as the other interpretation supposes), merely explains what it was that made the case of those who died from Adam to Moses worthy of special notice, namely, that "though unlike Adam and all since Moses, those who lived between the two had no positive threatening of death for transgression, nevertheless, death reigned over them," who is the figure (or, 'a type') of him [that was] to come—(Christ), 'This clause is inserted on the first mention of the name "Adam," the one man of whom he is speaking, to recall the purpose for which he is treating of him, as the figure of Christ.' [ALFORD.] The point of analogy intended here is plainly the public character which both sustained, neither of the two being regarded in the divine procedure towards men as mere individual men, but both alike as representative men. (Some take the proper supplement here to be "Him [that is] to come," understanding the apostle to speak from his own time, and to refer to Christ's second coming. [FRITZSCHE, DE WETTE, ALFORD.] but this is unnatural, since the analogy of the second Adam to the first has been in full development ever since "God exalted Him to be a Prince and a Saviour;" and it will only remain to be consummated at His second coming. The simple meaning is, as nearly all interpreters agree, that Adam is a type of Him who was to come after him in the same public character, and so to be "the second Adam.") But 'Yet, "Howbeit" not as the offence ("trespass") so also is the free gift (or "the gracious gift," the gift of grace)—*q. d.*, The two cases present points of contrast as well as resemblance. For if, &c.—rather, 'For if through the offence of the one the many died (i. e., in that one man's first sin), much more did the grace of God, and the free gift by grace, even that of the one man, Jesus Christ, abound unto the many.' By "the many" is meant the mass of mankind represented respectively by Adam and Christ, as opposed, not to *few*, but to "the one" who represented them. By "the free gift" is meant (as in v. 17) the glorious gift of *justifying righteousness*: this is expressly distinguished from "the grace of God," as the effect from the cause; and both are said to "abound" towards us in Christ—in what sense will appear in the next two verses. And the "much more," of the one case than the other, does not mean that we get much more of good by Christ than of evil by Adam (for it is not a case of quantity at all); but that we have much more reason to expect, or it is much more agreeable to our ideas of God, that the many should be benefited by the merit of one, than that they should suffer for the sin of one; and if the latter has happened, much more may we assure ourselves of the former. [PHILIPPI, HODGE.] 16. And not as [it was] by one that sinned, so [is] the gift—*q. d.*, 'Another point of contrast may be mentioned, for the judgment ("sentence") was by one (rather, 'was of one,' meaning not "one man," but, as appears from the next clause, "one offence") to condemnation, but the free gift ('gift of grace') is of many offences unto justification—a glorious point of contrast: *q. d.*, 'The condemnation by Adam was for *one sin*; but the justification by Christ is an absolution not only from the guilt of that first offence, mysteriously attaching to every individual of the race, but from the *countless offences* into which, as a germ lodged in the bosom of every child of Adam, it unfolds itself in his life.' This is the meaning of "grace abounding towards us in the abundance of the gift of righteousness." It is a

grace not only rich in its character, but rich in detail; it is a "righteousness" not only rich in a complete justification of the guilty, condemned sinner; but rich in the amplitude of the ground which it covers, leaving no one sin of any of the justified uncancelled, but making him, though loaded with the guilt of myriads of offences, "the righteousness of God in Christ" 17. For if by ('the') one man's offence death reigned by one ('through the one'); much more shall they which receive ('the') abundance of grace and of the gift of [justifying] righteousness . . . reign in life by one ('through the one'), Jesus Christ—We have here the two ideas of v. 15 and 16 sublimely combined into one, as if the subject had grown upon the apostle as he advanced in his comparison of the two cases. Here, for the first time in this section, he speaks of that LIFE which springs out of justification, in contrast with the death which springs from sin and follows condemnation. The proper idea of it therefore is, 'Right to live'—Righteous life—life possessed and enjoyed with the good will, and in conformity with the eternal law, of "Him that sitteth on the Throne;" life therefore in its widest sense—life in the whole man and throughout the whole duration of human existence, the life of blissful and loving relationship to God in soul and body, for ever and ever. It is worthy of note too, that while he says death "reigned over" us through Adam, he does not say Life "reigns over us" through Christ; lest he should seem to invest this new life with the very attribute of death—that of fell and malignant tyranny, of which we were the hapless victims. Nor does he say Life reigns in us, which would have been a scriptural enough idea; but, which is much more pregnant, "We shall reign in life." While freedom and might are implied in the figure of "reigning," "life" is represented as the glorious territory or atmosphere of that reign. And by recurring to the idea of v. 16, as to the "many offences," whose complete pardon shows "the abundance of grace and of the gift of righteousness," the whole statement is to this effect: "If one man's one offence let loose against us the tyrant power of Death, to hold us as its victims in helpless bondage" much more, when we stand forth enriched with God's "abounding grace" and in the beauty of a complete absolution from countless offences, shall we expatiate in a life divinely owned and legally secured, "reigning" in exultant freedom and unchallenged might, through that other matchless "One," Jesus Christ! (On the import of the *future tense* in this last clause, see on v. 19; and on ch. 6. 5.) 18. Therefore—now at length resuming the unfinished comparison of v. 12, in order to give *formally* the concluding member of it, which had been done once and again *substantially*, in the intermediate verses, as by the offence of one [judgment came] (or, more simply, 'it came') upon all men to condemnation; even so by the righteousness of one [the free gift came] (rather, 'it came') upon all men to justification of life—[So CALVIN, BENGEL, OLSHAUSEN, THOLUCK, HODGE, PHILIPPI.] But better, as we judge: 'As through one offence [it came] upon all men to condemnation; even so through one righteousness [it came] upon all men to justification of life.' [So BEZA, GROTIUS, FERME, MEYER, DE WETTE, ALFORD, REVISED VERSION.] In this case, the apostle, resuming the statement of v. 12, expresses it in a more concentrated and vivid form—suggested no doubt by the expression in v. 16, "through one offence," representing Christ's whole work, considered as the ground of our justification, as "ONE RIGHTEOUSNESS." (Some would render the peculiar word here employed, 'one righteous act' [ALFORD, REVISED VERSION, &c.] understanding by it Christ's death as the one redeeming act which reversed the one undoing act of Adam. But this is to limit the apostle's idea too much; for as the same word is properly rendered "righteousness" in ch. 8. 4, where it means "the righteousness of the law as

fulfilled by us who walk not after the flesh, but after the Spirit," so here it denotes Christ's whole "obedience unto death," considered as the one meritorious ground of the reversal of the condemnation which came by Adam. But on this, and on the expression, "all men," see on v. 19. The expression, "justification of life," is a vivid combination of two ideas already expatiated upon, meaning "justification entitling to and insuring in the rightful possession and enjoyment of life." 19. For, &c.—better, "For as by the one man's disobedience the many were made sinners, even so by the obedience of the One shall the many be made righteous." On this great verse observe, first, that by the "obedience" of Christ here is plainly not meant more than what divines call His *active* obedience, as distinguished from His sufferings and death: it is the entire work of Christ in its *obediential* character. Our Lord Himself represents even His death as His great act of obedience to the Father: "This commandment (i.e., to lay down and resume His life) have I received of my Father" (John, 10. 18). Second, the significant word twice rendered "made," does not signify to *work a change upon* a person or thing, but to *constitute or ordain*, as will be seen from all the places where it is used. Here, accordingly, it is intended to express that *judicial act* which holds men, in virtue of their connection with Adam, as sinners; and, in connection with Christ, as righteous. Third, the change of *sense* from the past to the future—"as through Adam we were made sinners, so through Christ we shall be made righteous"—delightfully expresses the enduring character of the act, and of the economy to which such acts belong, in contrast with the for-ever-past ruin of believers in Adam. (See on ch. 6. 5.) Fourth, the "all men" of v. 18, and the "many" of v. 19, are the same party, though under a slightly different aspect. In the latter case, the contrast is between the one representative (Adam—Christ) and the many whom he represented; in the former case, it is between the one head (Adam—Christ) and the human race, affected for death and life respectively by the actings of that one. Only in this latter case, it is the redeemed family of man that is alone in view; it is *Humanity* as actually lost, but also as actually saved, as ruined and recovered. Such as refuse to fall in with the high purpose of God to constitute His Son a "second Adam," the head of a new race, and as impudent and unbelieving finally perish, have no place in this section of the Epistle, whose sole object is to show how God repairs in the second Adam the evil done by the first. (Thus the doctrine of *universal restoration* has no place here. Thus too the forced interpretation by which the "justification of all" is made to mean a justification merely in *possibility* and *offer* to all, and the "justification of the many" to mean the *actual* justification of as many as believe [ALFORD, &c.], is completely avoided. And thus the harshness of comparing a whole fallen family with a recovered part is got rid of. However true it be in fact that part of mankind are not saved, this is not the aspect in which the subject is here presented. It is *total* that are compared and contrasted; and it is the *same total* in two successive conditions—namely, the human race as ruined in Adam and recovered in Christ.) 20, 21. Moreover the law—"The law however," The Jew might say, if the whole purposes of God towards men centre in Adam and Christ, where does "the law" come in, and what was the use of it? Answer: It entered—But the word expresses an important idea besides 'entering.' It signifies, 'entered incidentally,' or 'parententially.' (In Galatians, 2. 4, the same word is rendered 'came in privately.') The meaning is, that the promulgation of the law at Sinai was no primary or essential feature of the divine plan, but it was "added" (Galatians, 3. 19) for a subordinate purpose—the more fully to reveal the

evil occasioned by Adam, and the need and glory of the remedy by Christ, that the offence might abound (or, 'be multiplied'). But what offence? Throughout all this section 'the offence' (four times repeated besides here) has one definite meaning, namely, 'the one first offence of Adam'; and this, in our judgment, is its meaning here also: *q.d.*, "All our multitudinous breaches of the law are nothing but that one first offence, lodged mysteriously in the bosom of every child of Adam as an *offending principle*, and multiplying itself into myriads of particular offences in the life of each.' What was one act of disobedience in the head has been converted into a vital and virulent principle of disobedience in all the members of the human family, whose every act of wilful rebellion proclaims itself the child of the original transgression. But where sin abounded (or, 'was multiplied') grace did much more abound—rather, 'did exceedingly abound,' or 'superabound.' The comparison here is between the multiplication of one offence into countless transgressions, and such an overflow of grace as more than meets that appalling case. That as sin—Observe, the word "offence" is no more used, as that had been sufficiently illustrated; but—what better befitted this comprehensive summation of the whole matter—the great general term *Sin*, hath reigned unto death—rather, 'in death, triumphing and (as it were) revelling in that complete destruction of its victims, even so might grace reign—in v. 14, 17, we had the reign of death over the guilty and condemned in Adam: here it is the reign of the mighty causes of these—of SIN which clothes Death a Sovereign with venomous power (1 Corinthians, 15. 56) and with awful authority (ch. 6. 33), and of GRACE, the grace which originated the scheme of salvation, the grace which "sent the Son to be the Saviour of the world," the grace which "made Him to be sin for us who knew no sin," the grace which "makes us to be the righteousness of God in Him;" so that "we who receive the abundance of grace and of the gift of righteousness do reign in life by One, Jesus Christ!" through righteousness—not ours certainly ('the obedience of Christians,' to use the wretched language of *Grotius*); nor yet exactly 'justification' (STUART, HODGES); but rather, 'the justifying righteousness of Christ' (BEZA, ALFORD, and in substance, OLSHAUSEN, MEYER); the same which in v. 19 is called His "obedience," meaning His whole mediatorial work in the flesh. This is here represented as the *righteous medium* through which grace reaches its objects and attains all its ends, the stable throne from which Grace as a Sovereign dispenses its saving benefits to as many as are brought under its benign sway, unto eternal life—which is salvation in his highest form and fullest development for ever, by Jesus Christ our Lord—Thus, on that "Name which is above every name" the echoes of this hymn to the glory of "Grace" die away, and "Jesus is left alone."—On reviewing this golden section of our Epistle, the following additional remarks occur: (1.) If this section do not teach that the whole race of Adam, standing in him as their federal head, 'sinned in him and fell with him in his first transgression,' we may despair of any intelligible exposition of it. The apostle, after saying that Adam's sin introduced death into the world, does not say "and so death passed upon all men for that Adam sinned," but "for that all sinned." Thus, according to the teaching of the apostle, 'the death of all is for the sin of all,' and as this cannot mean the personal sins of each individual, but some sin of which unconscious infants are guilty equally with adults, it can mean nothing but the one first transgression of their common head, regarded as the sin of each of his race, and punished, as such, with death. It is vain to start back from this imputation to all of the guilt of Adam's first sin, as wearing the appearance of *injustice*. For not only are all other

is liable to the same objection, in some other—besides being inconsistent with the text—but *stipul facts of human nature*, which none dispute, which cannot be explained away, involve essentially the same difficulties as the great principle on which the apostle here explains them. If we admit principle, on the authority of our apostle, a flood of light is at once thrown upon certain features of the procedure, and certain portions of the divine law, which otherwise are involved in much darkness; and if the principle itself seem hard to digest, it is easier than the *existence of evil*, which, as a fact, is of no dispute, but, as a feature in the divine institution, admits of no explanation in the present text.

(2.) What is called *original sin*—or that deadly tendency to evil with which every child of Adam comes into the world—is not formally treated in this section (and even in ch. 7, it is rather its nature and operations than its connection with the first which is handled). But indirectly, this section is a testimony to it; representing the one original sin, unlike every other, as having an *enduring* effect in the bosom of every child of Adam, as a pledge of disobedience, whose virulence has gotten its familiar name of "original sin." (3.) In what sense is the word "death" used throughout this section? certainly as mere *temporal* death, as Arminian commentators affirm. For as Christ came to undo what Adam did, which is all comprehended in the word "death," it would hence follow that Christ has dissolved the sentence by which soul and body parted in death; in other words, merely procured resurrection of the body. But the New Testament nowhere teaches that the salvation of Christ is from anything more comprehensive "death" than that. But her is death here used merely in the sense of *penal*, &c., "any evil inflicted in punishment of sin and the support of law." [HODGK.] This is too indefinite, making death a mere figure of speech to denote *evil* in general—an idea foreign to the simplicity of scripture—or at least making death, strictly so called, only one part of the thing meant by it, which he not to be resorted to if a more simple and plain explanation can be found. By "death" then, in this section, we understand the sinner's *destruction*, in the only sense in which he is capable of it. Even *spiritual* death is called "destruction" (Deuteronomy, 28; 1 Samuel, 5. 11, &c.), as extinguishing all that is regard as life. But a destruction extending to *soul* as well as the body, and *into the future world*, is clearly expressed in Matthew, 7. 15; 2 Thessalonians, 1; 2 Peter, 3. 16, &c. This is the penal "death" of scripture, and in this view of it we retain its proper sense. Life—as a state of enjoyment of the favour of God, of pure fellowship with Him, and voluntary subjection to Him—is a blighted thing from the moment it is found in the creature's skirts: in that sense, threatening, "In the day that thou eatest thereof thou shalt surely die," was carried into immediate effect in the case of Adam when he fell; who was thenceforward "dead while he lived." Such are all his posterity from their birth. The separation of soul and body in temporal death carries the sinner's "destruction" a stage further; dissolving his connection with the world out of which he extracted a pleasureable, though unblest, existence, and ushering him into the sense of his Judge—first as a disembodied spirit, ultimately in the body too, in an enduring condition to be punished (and this is the final state) with *lasting destruction* from the presence of the Lord, "from the glory of His power." This final extinction of soul and body of all that constitutes life, but yet *not* consciousness of a blighted existence—this, in the simplest and most awful sense, is "DEATH." Not Adam understood all that. It is enough that He

understood "the day" of his disobedience to be the terminating period of his blissful "life." In that simple idea was wrapt up all the rest. But that he should comprehend its *details* was not necessary. Nor is it necessary to suppose all that to be intended in every passage of Scripture where the word occurs. Enough that all we have described is in the bosom of the thing, and will be realised in as many as are not the happy subjects of the Reign of Grace. Beyond doubt, the whole of this is intended in such sublime and comprehensive passages as this: "God . . . save His . . . Son, that whosoever believeth in Him *might not perish, but have everlasting life*" (John, 3. 16). And should not the untold horrors of that "DEATH"—already "reigning over" all that are not in Christ, and hastening to its consummation—quicken our flight into "the second Adam," that having "received the abundance of grace and of the gift of righteousness, we may reign in LIFE by the One, Jesus Christ?"

CHAPTER VI.

VER. 1-11. THE BEARING OF JUSTIFICATION BY GRACE UPON A HOLY LIFE. 1. What, &c.—The subject of this *third* division of our Epistle announces itself at once in the opening question, "Shall we (or, as the true reading is, 'May we,' 'Are we to') continue in sin, that grace may abound?" Had the apostle's doctrine been that salvation depends in *any degree* upon our good works, no such objection to it could have been made. Against the doctrine of a purely gratuitous justification, the objection is plausible; nor has there ever been an age in which it has not been urged. That it was brought against the apostles, we know from ch. 3. 8; and we gather from Galatians, 5. 13; 1 Peter, 2. 16; Jude, 4, that some did give occasion to the charge; but that it was a total perversion of the doctrine of Grace the apostle here proceeds to show. 2. God forbid—That be far from us; the instincts of the new creature revolting at the thought. How shall we, that are dead, &c.—*id.*, and more forcibly, 'We who died to sin (as presently to be explained), how shall we live any longer therein?' 3. Know ye not, that so many of us as were baptized into Jesus Christ (cf. 1 Corinthians, 10. 2) were baptized into His death—sealed with the seal of heaven, and as it were formally entered and articulated, to all the *benefits* and all the *obligations* of Christian discipleship in general, and of His death in particular. And since He was "made sin" and "a curse for us" (2 Corinthians, 5. 21; Galatians, 5. 13), "bearing our sins in His own body on the tree," and "rising again for our justification" (ch. 4. 25; 1 Peter, 2. 24), our whole sinful case and condition, thus taken up into His Person, has been brought to an end in His death. Whoso, then, has been baptised into Christ's death has formally surrendered the whole state and life of sin, as in Christ a dead thing. He has sealed himself to be not only "the righteousness of God in Him," but "a new creature;" and as he cannot be in Christ to the one effect and not to the other, for they are one thing, he has bidden farewell, by baptism into Christ's death, to his entire connection with sin. "How," then, "can he live any longer therein?" The two things are as contradictory in the fact as they are in the terms. 4. Therefore we are (rather, 'were,'—it being a past act, completed at once) buried with him, by baptism into death—(The *comma* we have placed after "him" will show what the sense is. It is not, 'By baptism we are buried with Him into death,' which makes no sense at all; but 'By baptism with Him into death we are buried with Him;' in other words, 'By the same baptism which publicly enters us into His death, we are made partakers of His burial also.' To leave a dead body unburied is represented, alike in heathen authors as in Scripture, as the greatest indignity (Revelation, 11. 8, 9). It was fitting, therefore, that Christ, after "dying for our sins according to the

Scriptures," should "descend into the lower parts of the earth" (Ephesians, 4. 9). As this was the last and lowest step of His humiliation, so it was the honourable dissolution of His last link of connection with that life which He laid down for us; and we, in being "buried with Him by our baptism into his death," have by this public act severed our last link of connection with that whole sinful condition and life which Christ brought to an end in His death. That like as Christ was raised from the dead by the glory of the Father—i.e., by such a forth-putting of the Father's power as was the effulgence of His whole glory, even so we also are risen to a new life with Him—should walk in newness of life. But what is that "newness"? Surely if our old life, now dead and buried with Christ, was wholly sinful, the new, to which we rise with the risen Saviour, must be altogether a holy life; so that every time we go back to "those things whereof we are now ashamed" (r. 21), we belie our resurrection with Christ to newness of life, and "forget that we have been purged from our old sins" (2 Peter, 1. 9). Whether the mode of baptism by immersion be alluded to in this verse, as a kind of symbolical burial and resurrection, does not seem to us of much consequence. Many interpreters think it is, and it may be so. But as it is not clear that baptism in apostolic times was exclusively by immersion (see on Acts, 2. 41), so *sprinkling and washing* are indifferently used in the New Testament to express the cleansing efficacy of the blood of Jesus. And just as the woman with the issue of blood got virtue out of Christ by simply *touching* Him, so the essence of baptism seems to lie in the simple *contact* of the element with the body, symbolizing living contact with Christ crucified; the mode and extent of suffusion being indifferent and variable with climate and circumstances.) 5. For if we have been planted together—*lit.*, 'have become formed together.' (The word is used here only.) in the likeness of his death, we shall be also in the likeness of his resurrection—*q.d.*, 'Since Christ's death and resurrection are inseparable in their efficacy, union with Him in the one carries with it participation in the other, for privilege and for duty alike.' The *future* tense is used of participation in His resurrection, because this is but partially realised in the present state. (See on ch. 5. 19., 6. 7. Knowing this, &c.—The apostle now grows more definite and vivid in expressing the sin-destroying efficacy of our union with the crucified Saviour, that our old man—*q.d.*, 'our old selves'; i.e., 'all that we were in our old unregenerate condition, before union with Christ' cf. Colossians, 3. 9, 10; Ephesians, 4. 22-24; Galatians, 2. 20; 6. 24; 6. 14). is (rather, 'was') crucified with him, (in order) that the body of sin—not a figure for 'the mass of sin'; nor the 'material body,' considered as the seat of sin, which it is not; but as we judge: for 'sin as it dwells in us in our present embodied state, under the law of the fall,' might be destroyed (in Christ's death), to the end; that henceforth we should not serve or 'be in bondage to,' sin. For he that is dead (rather, 'hath died') is freed ('hath been set free') from sin—*lit.*, 'justified,' 'acquitted,' 'got his discharge, from sin.' As death dissolves all claims, so the whole claim of sin, not only to "reign unto death," but to keep its victims in sinful bondage, have been discharged once for all, by the believer's penal death in the death of Christ: so that he is no longer a "debtor to the flesh to live after the flesh" (ch. 8. 12). 6. Now if we be dead ('if we died') with Christ, &c.—See on r. 5. 9-11. Christ being raised from the dead dieth no more: death hath no more dominion over him—Though Christ's death was in the most absolute sense a voluntary act (James, 10. 17, 18; Acts, 2. 24), that voluntary surrender gave death such rightful "dominion over Him" as dissolved its dominion over us. But this *once past*, "death hath," even in that sense, "dominion

over Him no more." For in that he died, he died unto (i.e., in obedience to the claims of) death *and* (for all); but in that he liveth, he liveth unto (in obedience to the claims of) God—There never, indeed, was a time when Christ did not "live unto God." But in the days of His flesh he did so, under the continual burden of sin "laid on Him" (Isaiah, 53. 6; 2 Corinthians, 5. 21); whereas, now that He has "put away sin by the sacrifice of Himself," He "liveth unto God," the acquitted and accepted Saviour, unchallenged and undebted by the claims of sin. Likewise (even as your Lord Himself) reckon ye yourselves to be dead indeed ('dead on the one hand') unto sin, but alive unto God through Jesus Christ—(The words, "our Lord," at the close of this verse, are wanting in the best MSS.)—Note (1.) 'Antinomianism is not only an error; it is a falsehood and a slander.' (HODGK.) That "we should continue in sin that grace may abound," not only is never the deliberate sentiment of any real believer in the doctrine of Grace, but is abhorrent to every Christian mind, as a monstrous abuse of the most glorious of all truths (v. 1). (2.) As the death of Christ is not only the expiation of guilt, but the death of sin itself in all who are vitally united to Him; so the resurrection of Christ is the resurrection of believers, not only to acceptance with God, but to newness of life (v. 3-11). (3.) In the light of these two truths, let all who name the name of Christ "examine themselves whether they be in the faith."

Ver. 12-23. WHAT PRACTICAL USE BELIEVERS SHOULD MAKE OF THEIR DEATH TO SIN AND LIFE TO GOD THROUGH UNION TO THE CRUCIFIED SAVIOUR. Not content with showing that his doctrine has no tendency to relax the obligations to a holy life, the apostle here proceeds to enforce those obligations. 12. Let not sin therefore as a Master; reign—(The reader will observe that wherever in this section the words "Sin," "Obedience," "Righteousness," "Uncleaness," "Iniquity," are figuratively used, to represent a *Master*, they are here printed in capitals, to make this manifest to the eye, and so save explanation.) In your mortal body, that ye should obey it (sin in the lusts thereof—'the lusts of the body,' as the Greek makes evident. (The other reading, perhaps the true one, 'that ye should obey the lusts thereof,' comes to the same thing.) The "body" is here viewed as the instrument by which all the sins of the heart become facts of the outward life, and as itself the seat of the lower appetites; and it is called "our mortal body," probably to remind us how unsuitable is this reign of sin in those who are "alive from the dead." But the reign here meant is the unchecked dominion of sin *within* us. Its outward acts are next referred to. 13. Neither yield ye your members instruments of unrighteousness unto sin: but yield yourselves (this is the great surrender unto God as those that are alive from the dead, and (as the fruit of this) your members (till now prostituted to sin) instruments of righteousness unto God—But what if indwelling sin should prove too strong for us? The reply is: But it will not. 14. For sin shall not have dominion over you as the slaves of a tyrant lord: for ye are not under the law, but under grace—The force of this glorious assurance can only be felt by observing the grounds on which it rests. To be "under the law" is, first, to be under its claim to entire obedience; and so, next, under its curse for the breach of these. And as all power to obey can reach the sinner only through Grace, of which the law knows nothing, it follows that to be "under the law" is, finally, to be shut up under an *inability to keep it*, and consequently to be the *helpless slave of sin*. On the other hand, to be "under grace," is to be under the glorious canopy and saving effects of that "grace which reigns through righteousness unto eternal life through Jesus Christ our Lord" (see on ch. 5. 20, 21). The curse of the law has been

completely lifted from off them; they are made "the righteousness of God in Him," and they are "alive unto God through Jesus Christ." So that, as when they were "under the law," Sin could not but have dominion over them, so now that they are "under grace," Sin cannot but be subdued under them. If before, Sin resistlessly triumphed, Grace will now be more than conqueror. 15, 16. What then . . . Know ye not it is a dictate of common sense, that to whom ye yield yourselves servants to obey (with the view of obeying him), his servants ye are to whom ye obey (to whom ye yield that obedience); whether of Sin unto death—*i.e.*, 'issuing in death,' in the awful sense of ch. 8, 6, as the sinner's final condition, or of Obedience unto righteousness—*i.e.*, obedience resulting in a righteous character, as the enduring condition of the servant of new Obedience (1 John, 2, 17; John, 8, 34; 2 Peter, 2, 19; Matthew, 6, 24). 17. But God be thanked, that ye were the servants of Sin—*i.e.*, that this is a state of things now past and gone, but ye have obeyed from the heart that form of doctrine which was delivered you—rather (*Margyn*), 'whereunto ye were delivered,' or cast, as in a mould. The idea is, that the teaching to which they had heartily yielded themselves had stamped its own impress upon them. 18. Being then—'And being': it is the continuation and conclusion of the preceding sentence; not a new one. made free from Sin, ye became the servants of ('servants to') Righteousness. The case is one of emancipation from entire servitude to one Master to entire servitude to another, whose property we are (see on ch. 1, 1). There is no middle state of personal independence; for which we were never made, and to which we have no claim. When we would not that God should reign over us, we were in righteous judgment "sold under Sin"; now being through grace "made free from Sin," it is only to become "servants to Righteousness," which is our true freedom. 19. I speak after the manner of men (descending, for illustration, to the level of common affairs) because of the infirmity of your flesh (the weakness of your spiritual apprehension): for as ye have yielded—"as ye yielded, the thing being viewed as now past, your members servants to Uncleaness and to Iniquity unto (the practice of) iniquity; even so now yield your members servants to Righteousness unto holiness—rather, 'unto (the attainment of) sanctification,' as the same word is rendered in 2 Thessalonians, 2, 13; 1 Corinthians, 1, 30; 1 Peter, 1, 2:—*q.d.*, 'Looking back upon the heartiness with which ye served Sin, and the lengths ye went to be stimulated now to like zeal and like exuberance in the service of a better Master.' 20. For when ye were the servants ('were servants') of Sin, ye were free from (rather, 'in respect of') Righteousness—Difficulties have been made about this clause where some exist. The import of it appears clearly to be this:—"Since no servant can serve 'two masters,' much less where their interests come into deadly collision, and each demands the whole man, so, while ye were in the service of Sin, ye were in no proper sense the servants of Righteousness, and never did it one act of real service; whatever might be your conviction of the claims of Righteousness, your real services were all and always given to Sin: Thus had ye full proof of the nature and advantages of Sin's service.' The searching question with which this is followed up, shows that this is the meaning. 21. What fruit had ye then [in those things] whereof ye are now ashamed? In the end of those things is death—What permanent advantage, and what abiding satisfaction, have those things yielded? The apostle answers his own question:—"Abiding satisfaction, did I ask? They have left only a sense of "shame." Permanent advantage? "The end of them is death." By saying they were "now ashamed," he makes it plain that he is not referring to that disgust at themselves, and remorse of conscience

by which those who are the most helplessly "sold under sin" are often stung to the quick; but that ingenuous feeling of self-reproach, which pierces and weighs down the children of God, as they think of the dishonour which their past life did to His name, the ingratitude it displayed, the violence it did to their own conscience, its deadening and degrading effects, and the death—"the second death"—to which it was dragging them down, when mere Grace arrested them. (On the sense of "death" here, see on ch. 5, 12-21, note 3, and on v. 16; see also Revelation, 21, 5.—The change proposed in the pointing of this verse: 'What fruit had ye then? things whereof ye are now ashamed' [LUTHER, THOLUCK, DE WETTE, PHILIPPI, ALFORD, &c.], seems unnatural and uncalled for. The ordinary pointing has at least powerful support. [CHRYSTOM, CALVIN, BEZA, GROTIUS, BENGEL, STUART, FRIESCHE.] 22. But now—as if to get away from such a subject were unspeakable relief—being made free from Sin, and become servants to God (in the absolute sense intended throughout all this passage), ye have (not 'ought to have,' but 'do have,' in point of fact) your fruit unto holiness—'sanctification,' as in v. 19; meaning that *permanently holy state and character* which is built up out of the whole "fruits of righteousness," which believers successively bring forth. They "have their fruit" unto this, *i.e.*, all going towards this blessed result, and the end everlasting life—as the final state of the justified believer; the beatific experience not only of complete exemption from the fall with all its effects, but of the perfect life of acceptance with God, and conformity to His likeness, of unveiled access to Him, and ineffable fellowship with Him through all duration. 23. For the wages of sin is death; but the gift of God is eternal life through ('in') Jesus Christ our Lord—This concluding verse—as pointed as it is brief—contains the marrow, the most fine gold, of the Gospel. As the labourer is worthy of his hire, and feels it to be his due—his own of right—so is death the due of sin, the wages the sinner has well wrought for, his own. But "eternal life" is in no sense or degree the wages of our righteousness; we do nothing whatever to earn or become entitled to it, and never can: it is therefore, in the most absolute sense, "THE GIFT OF GOD." Grace reigns in the bestowal of it in every case, and that "in Jesus Christ our Lord," as the righteous Channel of it. In view of this, who that hath tasted that the Lord is gracious can refrain from saying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen" (Revelation, 1, 5, 6.)—Note (1.) As the most effectual refutation of the oft-repeated calumny, that the doctrine of Salvation by grace encourages to continue in sin, is the holy life of those who profess it, let such ever feel that the highest service they can render to that Grace which is all their hope, is to "yield themselves unto God, as those that are alive from the dead, and their members instruments of righteousness unto God" (v. 12, 13). By so doing they will "put to silence the ignorance of foolish men," secure their own peace, carry out the end of their calling, and give substantial glory to Him that loved them. (2.) The fundamental principle of Gospel-obedience is as original as it is divinely rational: that 'we are set free from the law in order to keep it, and are brought graciously under servitude to the law in order to be free' (v. 14, 15, 18). So long as we know no principle of obedience but the terrors of the law, which condemns all the breakers of it, and knows nothing whatever of grace, either to pardon the guilty, or to purify the stained, we are shut up under a moral impossibility of genuine and acceptable obedience: whereas when Grace lifts us out of this state, and through union

a righteous Surety, brings us into a state of conscious reconciliation and loving surrender of heart to a God of salvation, we immediately feel the glorious liberty to be holy, and the assurance that "sin shall not have dominion over us" in as sweet to our renewed tastes and aspirations as the ground of it is felt to be firm. "because we are not under the Law, but under Grace."

(2.) As this most momentous of all transitions in the history of a man is wholly of God's free grace, the change should never be thought, spoken, or written of, but with lively thanksgiving to Him who so loved us (v. 17). (4.) Christians, in the service of God, should emulate their former selves in the zeal and steadiness with which they served sin, and the length to which they went in it (v. 19). (5.) To stimulate this holy rivalry, let us often "look back to the rock whence we were hewn, the hole of the pit whence we were digged," in search of the enduring advantages and permanent satisfactions which the service of Him yielded; and when we find to our "shame" only gall and wormwood, let us follow a godless life to its proper "end," until, finding ourselves in the territories of "death," we are fain to hasten back to survey the service of Righteousness, that new Master of all believers, and find Him leading us sweetly into abiding "holiness," and landing us at length in "everlasting life" (v. 20-22). (6.) Death and life are before all men who hear the Gospel: the one, the natural issue and proper reward of sin; the other, the absolutely free "GIFT OF GOD" to sinners, "in Jesus Christ our Lord." And as the one is the conscious sense of the hopeless loss of all blissful existence, so the other is the conscious possession and enjoyment of all that constitutes a rational creature's highest "life" for evermore (v. 23). Ye that read or hear these words, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live;" (Deuteronomy, 30. 19.)

CHAPTER VII.

Ver. 1-25. SAME SUBJECT CONTINUED. 1-6. Relation of believers to the Law and to Christ. Recurring to the statement of ch. 6. 14, that believers are "not under the law but under grace," the apostle here shows how this change is brought about, and what holy consequences follow from it. 1. I speak to them that know the law (of Moses)—to whom, though not themselves Jews (see on ch. 1. 13), the Old Testament was familiar. 2, 3. if her husband be dead ('die'.—So v. 3. she be married.—'joined.' So v. 4. 4. Wherefore . . . ye also are become dead (rather, 'were slain') to the law by the body of Christ—through His slain body. The apostle here departs from his usual word "died," using the more expressive phrase 'were slain,' to make it clear that he meant their being "crucified with Christ" (as expressed in ch. 6. 3-6, and Galatians, 2. 20), that ye should be married to another, even to him that is ('was') raised from the dead, (to the intent) that we should bring forth fruit unto God—It has been thought that the apostle should here have said that 'the law died to us,' not 'we to the law,' but that he purposely inverted the figure, to avoid the harshness to Jewish ears of the death of the law. (CHRYSOSTOM, CALVIN, HODGE, PHILIPPI, &c.) But this is to mistake the apostle's design in employing this figure, which was merely to illustrate the general principle that 'death dissolves legal obligation.' It was essential to his argument that we, not the law, should be the dying party, since it is we that are "crucified with Christ," and not the law. This death dissolves our marriage obligation to the law, leaving us at liberty to contract a new relation—to be joined to the Risen One, in order to spiritual fruitfulness, to the glory of God. (BEZA, OLSHAUSEN, MEYER, ALFORD, &c.) The confusion, then, is in the expositors, not the text; and it has arisen from not

observing that, like Jesus Himself, believers are here viewed as having a double life—the old sin-condemned life, which they lay down with Christ, and the new life of acceptance and holiness to which they rise with their Surety and Head; and all the issues of this new life, in Christian obedience, are regarded as the "fruit" of this blessed union to the Risen One. How such holy fruitfulness was impossible before our union to Christ is next declared. 8. Far from us were in the flesh—in our unregenerate state, as we came into the world. See on John, 3. 6; and ch. 8. 5-8. the notions—'passions' (*παρῳσῖς*), 'affections' (as in Galatians, 5. 24), or 'stirrings' (*κινήσεις ψυχῶν*) of sin—i.e., 'prompting to the commission of sin,' which were by the law—by occasion of the law, which fretted, irritated our inward corruption by its prohibitions. See on v. 7-9. did work in our members—the members of the body, as the instruments by which these inward stirrings find vent in action, and become facts of the life. See on ch. 6. 6, to bring forth fruit unto death—death in the sense of ch. 6. 21. Thus holiness is all holy fruit before union to Christ. 8. But new—See on the same expression in ch. 6. 22, and cf. James, 1. 16. we are delivered from the law—The word is the same which, in ch. 6. 6, and elsewhere, is rendered "destroyed," and is but another way of saying (as in v. 4) that "we were slain to the law by the body of Christ," language which, though harsh to the ear, is designed and fitted to impress upon the reader the violence of that death of the Cross, by which, as by a deadly wrench, we are "delivered from the law," that being dead wherein we were held—it is now universally agreed that the true reading here is, 'being dead to that wherein we were held.' The received reading has no authority whatever, and is inconsistent with the strain of the argument; for the death spoken of, as we have seen, is not the law's, but our's, through union with the crucified Saviour, that we should ('so as to, or 'so that we') serve in newness of spirit ('in the newness of the spirit'), and not in the oldness of the letter—not in our old way of literal, mechanical obedience to the divine law, as a set of external rules of conduct, and without any reference to the state of our hearts; but in that new way of spiritual obedience which, through union to the risen Saviour, we have learned to render (cf. ch. 2. 29; 2 Corinthians, 3. 6). 7-25. False Inferences regarding the Law repelled. And first, v. 7-13. In the case of the UNREGENERATE. 7, 8. What . . . then? Is the law sin? God forbid!—*q.d.*, 'I have said that when we were in the flesh the law stirred our inward corruption, and was thus the occasion of deadly fruit: Is then the law to blame for this? Far from us be such a thought.' Nay—On the contrary' (as in ch. 8. 37; 1 Corinthians, 12. 22; *Greek*. I had not known sin but by the law—it is important to fix what is meant by "sin" here. It certainly is not 'the general nature of sin' (ALFORD, &c.), though it is true that this is learned from the law; for such a sense will not suit what is said of it in the following verses, where the meaning is the same as here. The only meaning which suits all that is said of it in this place is 'the principle of sin in the heart of fallen man.' The sense, then, is this: 'It was by means of the law that I came to know what a virulence and strength of sinful propensity I had within me.' The existence of this it did not need the law to reveal to him; for even the heathens recognised and wrote of it. But the dreadful nature and desperate power of it the law alone discovered—in the way now to be described, for I had not known lust, except, &c.—Here the same Greek word is unfortunately rendered by three different English ones—"lust," "covet," "concupiscence"—which obscures the meaning. By using the word "lust" only, in the wide sense of all 'irregular desire,' or every out-going of the heart towards anything forbidden, the sense will best be

t; thus, 'For I had not known lust, except d said, Thou shalt not lust: But sin, taking (ken)' occasion by the commandment (that forbids it) wrought in me all manner of This gives a deeper view of the tenth command than the mere words suggest. The apostle prohibition not only of desire after *ceres there specified*, but of 'desire after every forbidden;' in other words, all 'lustful' or desire.' It was this which "he had not by the law." The law forbidding all such stirred his corruption that it wrought in him of 'lustful'—desire of every sort after forbidden. For without the law—*i.e.*, Before demands and prohibitions come to on our corrupt nature, sin was (rather, 'is') the sinful principle of our nature lies so to torpid, that its virulence and power are and to our feeling it is as good as "dead," as alive without the law once—*q.d.*, "In the ignorance, when, in this sense, a stranger, I deemed myself a righteous man, and as led to life at the hand of God." but when judgment came—*forbidding* all irregular desire; *as* sees in this the spirit of the whole law.—"came to life"; in its malignity and strength tedly revealed itself, as if sprung from the "I died"—saw myself, in the eye of a law and not to be kept, a dead man.' 10, 11. the commandment, which was... (designed) to through the keeping of it) I found to be unto breaking it). For sin (my sinful nature), asion by the commandment, deceived me (or me)—drew me aside into the very thing commandment forbade. and by it slew me—me to myself to be a condemned and gone s, 9, "I died". 13, 14. Wherefore ('So that') 'is indeed' good, and the commandment (that been referred to, which forbids all lustful just, and good. Was then that which is good sh then that which is good become) death God forbid—*q.d.*, 'Does the blame of my with the good law! Away with such a But sin (because death unto me, to the end) ight appear sin that it might be seen in its s, working death in (rather, 'to') me by that god, that sin by the commandment might be- being sinful—'that its enormous turpitude nd out to view, through its turning God's and good law into a provocative to the very ch it forbids.' So much for the law in rela- s *unregenerate*, of whom the apostle takes s the example: first, in his ignorant, self- ondition; next, under humbling discoveries bility to keep the law, through inward con- it; finally, as self-condemned, and already, dead man. Some inquire to what period of led history these circumstances relate. But reason to think they were wrought into such and explicit discovery at any period of his fore he "met the Lord in the way," and amidst the multitude of his thoughts within ing his memorable three days' blindness uly after that, such views of the law and of ould doubtless be tossed up and down till *shape* much as they are here described (see s 9); we regard this whole description of his oubles and progress rather as the *finished* ll his past recollections and subsequent re- his unregenerate state, which he throws ical form only for greater vividness. But ostle proceeds to repel false inferences he law, secondly, v. 14-25. In the case of the **ATK**; taking himself here also as the example, know that the law is spiritual—in its demands,

but I am carnal—fleshy; see on v. 5, and as such, incapable of yielding spiritual obedience, sold under sin—enslaved to it. The "I" here though of course not the *regenerate*, is neither the *unregenerate*, but the sinful principle of the renewed man, as is expressly stated in v. 18, 15, 16. For, &c.—better, 'For that which I do I know not; *q.d.*, 'In obeying the impulses of my carnal nature I act the slave of another will than my own as a renewed man.' for, &c.—rather, 'for not what I would ('wish,' 'desire') that do I, but what I hate that I do. But if what I would not that I do, I consent unto the law that it is good—the judgment of my inner man going along with the law.' 17. Now then it is no more I (*my renewed self*) that do it ('that work it') but sin which dwelleth in me—that principle of sin that still has its abode in me. To explain this and the following statements, as many do (even **BEXON** and **TROTLOCK**), of the sins of unrenewed men against their better convictions, is to do painful violence to the apostle's language, and to affirm of the unregenerate what is untrue. That co-existence and mutual hostility of "flesh" and "spirit" in the same renewed man, which is so clearly taught in ch. 8, 4, &c., and Galatians, 5, 16, &c., is the true and only key to the language of this and the following verses. (It is hardly necessary to say that the apostle means not to disown the blame of yielding to his corruptions, by saying "it is not he that does it, but sin that dwelleth in him." Early heretics thus abused his language; but the whole strain of the passage shows that his sole object in thus expressing himself was to bring more vividly before his readers the conflict of two opposite principles, and how entirely, as a new man—honouring from his inmost soul the law of God—he condemned and renounced his corrupt nature, with its affections and lusts, its stirrings and its outgoings, root and branch.) 18. For, &c.—better, 'For I know that there dwelleth not in me, that is in my flesh, any good, for to will ('desire') is present with me; but to perform that which is good (the supplement "how," in our version, weakens the statement) I find not—Here, again, we have the *double self* of the renewed man; *q.d.*, 'In me dwelleth no good; but this corrupt self is not my true self; it is but sin dwelling in my real self, as a renewed man.' 19-21. For, &c.—The conflict here graphically described between a self that 'desires' to do good and a self that in spite of this does evil, cannot be the struggles between conscience and passion in the *unregenerate*, because the description given of this "desire to do good" in the verse immediately following, is such as cannot be ascribed, with the least show of truth, to any but the *renewed*. 22. For I delight in the law of God after the inward man—*q.d.*, 'from the bottom of my heart.' The word here rendered "delight" is indeed stronger than "consent" in v. 18; but both express a state of the mind and heart to which the unregenerate man is a stranger. 23. But I see another (it should be 'a different') law in my members (see on v. 8, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members)—In this important verse, observe, first, that the word "law" means an *inward principle of action, good or evil, operating with the fixedness and regularity of a law*. The apostle found two such laws within him; the one "the law of sin in his members," called (in Galatians, 5, 17, 24) "the flesh which lusteth against the spirit," "the flesh with the affections and lusts," *i.e.*, the sinful principle in the regenerate; the other, "the law of the mind," or the holy principle of the renewed nature. Second, when the apostle says he "sees" the one of these principles "warring against" the other, and "bringing him into captivity" to itself, he is not referring to any actual rebellion going on within him while he was writing, or to any captivity to his own lusts then existing. He is simply describing

the two conflicting principles, and pointing out what it was the inherent property of each to aim at bringing about. Third, When the apostle describes himself as "brought into captivity" by the triumph of the sinful principle of his nature, he clearly speaks in the person of a renewed man. Men do not feel themselves to be in captivity in the territories of their own sovereign, and associated with their own friends, breathing a congenial atmosphere, and acting quite spontaneously. But here the apostle describes himself, when drawn under the power of his sinful nature, as forcibly seized and reluctantly dragged to his enemy's camp, from which he would gladly make his escape. This ought to settle the question, whether he is here speaking as a regenerate man or the reverse. 24. O wretched man that I am! who shall deliver me from the body of this death?—The apostle speaks of the "body" here with reference to "the law of sin" which he had said was "in his members," but merely as the instrument by which the sin of the heart finds vent in action, and as itself the seat of the lower appetites (see on ch. 6, 4, and on v. 5); and he calls it "the body of this death," as feeling, at the moment when he wrote, the horrors of that death (ch. 6, 21, and v. 6) into which it dragged him down. But the language is not that of a sinner newly awakened to the sight of his lost state: it is the cry of a living but agonised believer, weighed down under a burden which is not himself, but which he longs to shake off from his renewed self. Nor does the question imply ignorance of the way of relief at the time referred to. It was designed only to prepare the way for that outburst of thankfulness for the divinely provided remedy, which immediately follows. 25. I thank God (the Source); through Jesus Christ; (the Channel of deliverance). So then (to sum up the whole matter), with the mind ("the mind indeed") I myself serve the law of God, but with the flesh the law of sin—*q. d.*, "Such then is the unchanging character of these two principles within me. God's holy law is dear to my renewed mind, and has the willing service of my new man; although that corrupt nature which still remains in me listens to the dictates of sin."—*Note* (1.) This whole chapter was of essential service to the Reformers in their contentings with the Church of Rome. When the divines of that corrupt Church, in a Pelagian spirit, denied that the sinful principle in our fallen nature, which they called "Concupiscence," and which is commonly called "Original Sin," had the nature of *sin* at all, they were triumphantly answered from this chapter, where—both in the first section of it which speaks of it in the unregenerate, and in the second which treats of its presence and actions in believers—it is explicitly, emphatically, and repeatedly called "*sin*." As such, they held it to be *damnable*. (See the Confessions both of the Lutheran and Reformed Churches.) In the following century, the orthodox in Holland had the same controversy to wage with 'the Remonstrants' (the followers of Arminius), and they waged it on the field of this chapter. (2.) Here we see that *Inability* is consistent with *Accountability*. See v. 18; Galatians, 6, 17. 'As the Scriptures constantly recognise the truth of these two things, so are they constantly united in Christian experience. Every one feels that he cannot do the things that he would, yet is sensible that he is guilty for not doing them. Let any man test his power by the requisition to love God perfectly at all times. Alas! how entire our inability! Yet how deep our self-loathing and self-condemnation! [HODGE.] (3.) If the first sight of the Cross by the eye of faith kindles feelings never to be forgotten, and in one sense never to be repeated—like the first view of an enchanting landscape—the experimental discovery, in the later stages of the Christian life, of its power to beat down and mortify inveterate corruption, to cleanse and heal from long-continued backslidings and fright-

ful inconsistencies, and so to triumph over all that threatens to destroy those for whom Christ died, as to bring them safe over the tempestuous sea of this life into the haven of eternal rest—is attended with yet more heart-affecting wonder, draws forth deeper thankfulness, and issues in more exalted adoration of Him whose work Salvation is from first to last (v. 24, 25). (4.) It is sad when such topics as these are handled as mere questions of biblical interpretation, or systematic theology. Our great apostle could not treat of them apart from personal experience, of which the facts of his own life and the feelings of his own soul furnished him with illustrations as lively as they were apposite. When one is unable to go far into the investigation of indwelling sin, without breaking out into an "O wretched man that I am!" and cannot enter on the way of relief without exclaiming, "I thank God through Jesus Christ our Lord," he will find his meditations rich in fruit to his own soul, and may expect, through Him who presides in all such matters, to kindle in his readers or hearers the like blessed emotions (v. 24, 25). So be it even now, O Lord!

CHAPTER VIII.

VER. 1-36. CONCLUSION OF THE WHOLE ARGUMENT.—THE GLORIOUS COMPLEMENTS OF THEM THAT ARE IN CHRIST JESUS. In this surprising chapter the several streams of the preceding argument meet and flow in one "river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," until it seems to lose itself in the ocean of a blissful eternity.

FIRST: *The Sanctification of Believers* (v. 1-13). 1. There is therefore now, &c.—referring to the immediately preceding context. [OLSHAUSEN, PHILIPPI, MEYER, ALFORD, &c.] The subject with which ch. 7. concludes is still under consideration. The scope of the four opening verses is to show how "the law of sin and death" is deprived of its power to bring believers again into bondage, and how the holy law of God receives in them the homage of a living obedience. [CALVIN, FRANKS, PHILIPPI, MEYER, ALFORD, &c.] no condemnation to them which are in Christ Jesus—As Christ, who "knew no sin," was, to all legal effects, "made sin for us," so are we, who believe in Him to all legal effects, "made the righteousness of God in Him" (2 Corinthians, 5, 21); and thus, one with Him in the divine reckoning, there is to such "NO CONDEMNATION." (Cf. John, 3, 18; 5, 24; ch. 5, 18, 19.) But this is no mere legal arrangement: It is a union in *life*; believers, through the indwelling of Christ's Spirit in them, having one life with Him, as truly as the head and the members of the same body have one life. [who walk not after the flesh, but after the Spirit]—(The evidence of MSS. seems to show that this clause formed no part of the original text of this verse, but that the first part of it was early introduced, and the second later, from v. 4, probably as an explanatory comment, and to make the transition to v. 3 more easy. 2. For the law of the Spirit of life in Christ Jesus hath made me free (rather, "freed me"—referring to the time of his conversion, when first he believed) from the law of sin and death—it is the Holy Ghost who is here called "The Spirit of *life*," as opening up in the souls of believers a fountain of spiritual life (see on John, 7, 38, 39; p. 757, 3d col.); just as He is called "the Spirit of truth," as "guiding them into all truth" (John, 16, 13), and "the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (Isaiah, 11, 2), as the Inspirer of these qualities. And He is called "the Spirit of life in Christ Jesus," because this is as members of Christ that He takes up His abode in believers, who in consequence of this have one life with their Head. And as the word "*law*" here has the same meaning as in ch. 7, 23, namely, "an inward principle of action, operating with the fixed-

regularity of a law, it thus appears that "the Spirit of life in Christ Jesus" here means, principle of action which the Spirit of Christ set up within us—the law of our new being, "us free," as soon as it takes possession of man, "from the law of sin and death," *i. e.*, enslaving power of that corrupt principle dies death in its bosom. The "strong man overpowered by the 'Stronger than he'; the principle is dethroned and expelled by the Spirit; the principle of spiritual life prevails and brings into captivity the principle of spirit—"leading captivity captive." If this be the meaning, the whole verse is to this effect: triumph of believers over their inward strength through the power of Christ's Spirit in them, and to be in Christ Jesus, and as such absolved emanation. But this is now explained more fully. For what the law could not do, &c.—a difficult controverted verse. But it is clearly, the law's inability to free us from the dominion of sin: the apostle has in view; as has partly already (see on v. 3), and will more fully presently. The law could irritate our sinful or more virulent action, as we have seen in it; it could not secure its own fulfillment. Its accomplishment comes now to be shown, was weak through the flesh—*i. e.*, having to do with us through a corrupt nature, too weak to be influenced by mere commands and threats, &c.—The sentence is somewhat imperfectly stated, which occasions a certain obscurity, but is, that whereas the law was powerless to secure its own fulfillment for the reason given, God's method now to be described for attaining the end ('having sent') His own Son—This expression plainly imply that Christ was 'His Son' before He was sent—that is, in His Person, and independently of His mission to the flesh (see on ch. 8. 32; Galatians, 4. 6). He not only has the very nature of God, son of His father, but is essentially or co-eternal with the Father, and is the source of our life, and in a sense too mysterious for any of ours properly to define (see on ch. 1-4). This peculiar relationship is put forward here to show our greatness and define the nature of the relief we are coming from beyond the precincts of sinful flesh, *yea, immediately from the God*; in the likeness of sinful flesh—*lit.*, 'of the flesh'; a very remarkable and pregnant expression made in the reality of our flesh, but in the likeness of its sinful condition. He took on Him as it is in us, compassed with infirmities, and distinguished Him as man from sinful that He was without sin. Nor does this mean He took our nature with all its properties for sin is no property of Humanity at all, but the disordered state of our souls, as the fallen Adam, a disorder affecting, indeed, and over our entire nature, but still purely our own.—*lit.*, 'and about sin' *q. d.*, 'on the business' His expression is purposely a general one, but design was not to speak of Christ's mission for sin, but in virtue of that atonement to dominion and extirpate it altogether from us.

We think it wrong, therefore, to render (as in *Margin*) 'by a sacrifice for sin' (such language of the LXX., and approved by C.); for this sense is too definite, and makes of expiation more prominent than it is, sin—'condemned it to lose its power over us,' BENGE, FRASER, MEYER, THOLUCK, ALFORD. In this glorious sense our Lord is approaching death (John. 12. 31), "Now is the prince of this world: now shall the prince of this

world be cast out; and again (see on John. 12. 11),

"When He (the Spirit) shall come, He shall convince the world of . . . judgment, because the prince of this world is judged," *i. e.*, condemned to let go his hold of men, who, through the cross, shall be emancipated into the liberty and power to be holy, in the flesh—*i. e.*, in human nature, henceforth set free from the grasp of sin. That the righteousness of the law—the righteous demand [REVISED VERSION], 'the requirement' [ALFORD], or 'the precept' of the law; for it is not precisely the word so often used in this Epistle to denote 'the righteousness which justifies' (ch. 1. 17; 3. 21; 4. 5, 6; 5. 17, 18, 21), but another form of the same word, intended to express the enactment of the law, meaning here, we believe, the practical obedience which the law calls for, might be fulfilled in us—or, as we say, 'realized in us,' who walk—the most ancient expression of the best of one's life, whether in the direction of good or of evil (Genesis, 48. 15; Psalm 1. 1; Isaiah, 2. 5; Micah, 4. 5; Ephesians, 4. 17; 1 John, 1. 6, 7), not after (*i. e.*, according to the dictates of the flesh, but after the spirit—From v. 9, it would seem that what is more immediately intended by "the spirit" here is our own mind, as renewed and actuated by the Holy Ghost. 6. For they that are after the flesh (*i. e.*, under the influence of the fleshly principle) do mind (give their attention to, Philippians, 3. 19) the things of the flesh, &c.—Men must be under the predominating influence of one or other of these two principles, and, according as the one or the other has the mastery, will be the complexion of their life, the character of their actions. 6. For—a mere particle of transition here [THOLUCK], like 'but' or 'now,' to be carnally minded—*lit.*, 'the mind' or 'minding of the flesh' (*Margin*), *i. e.*, the pursuit of fleshly ends, is death—not only 'ends in' [ALFORD, &c.], but even now 'is,' carrying death into its bosom, so that such are 'dead while they live' (1 Timothy, 5. 6; Ephesians, 2. 1, 5). [PHILIPPI.] but to be spiritually minded—'the mind' or 'minding of the spirit'; *i. e.*, the pursuit of spiritual objects, is life and peace—not "life" only, in contrast with the "death" that is in the other pursuit, but "peace" it is the very element of the soul's deepest repose and true bliss. 7. Because the carnal mind is enmity against God. The desire and pursuit of carnal ends is a state of enmity to God, wholly incompatible with true life, and peace in the soul, for it is not subject ("doth not submit itself") to the law of God, neither indeed can be ("can it")—*i. e.*, In such a state of mind there neither is nor can be the least subjection to the law of God. Many things may be done which the law requires, but nothing either is or can be done because God's law requires it, or purely to please God. 8. So then—nearly equivalent to "And so," they that are in (and therefore, under the government of) the flesh cannot please God—having no obediential principle, no desire to please Him. 9. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you.—This does not mean, 'if the disposition or mind of God dwell in you; but if the Holy Ghost dwell in you' (see 1 Corinthians, 6. 11, 19; 3. 16, &c.). (It thus appears that to be "in the spirit" means here to be under the dominion of our own renewed mind; because the indwelling of God's Spirit is given as the evidence that we are "in the spirit.") Now ("But") if any man have not the Spirit of Christ—Again, this does not mean 'the disposition or mind of Christ,' but the Holy Ghost; here called "the Spirit of Christ" just as He is called "the Spirit of life in Christ Jesus" (see on v. 2). It is as "the Spirit of Christ" that the Holy Ghost takes possession of believers, introducing into them all the gracious dove-like disposition which dwelt in Him (Matthew, 3. 16; John, 3. 34). Now if any man's heart be void, not of such dispositions, but of the blessed Author of them, "the Spirit of Christ"—he is none of

his—even though intellectually convinced of the truth of Christianity, and in a general sense influenced by its spirit. Sharp, solemn statement this! 10, 11. And if Christ be in you—by His indwelling Spirit in virtue of which we have *one life* with him, the body—the body indeed—is dead because of ('by reason of') sin; but the spirit is life because (or, 'by reason of') righteousness. The word 'indeed,' which the original requires, is of the nature of a concession—*q.d.*, 'I grant you that the body is dead, &c., and so far redemption is incomplete, but, &c.; *q.d.*, 'If Christ be in you by His indwelling Spirit, though your "bodies" have to pass through the stage of "death," in consequence of the first Adam's "sin," your spirit is instinct with new and undying "life," brought in by the "righteousness" of the second Adam.' [THOLUCK, MEYER, and ALFORD in part, but only HODGE entirely.] But ('And') if the Spirit of him that raised up Jesus from the dead dwell in you—*i.e.*, 'if He dwell in you as the Spirit of the Christ-raising One,' or, 'in all the resurrection-power which He put forth in raising Jesus,' he that raised up Christ from the dead—Observe the change of name from JESUS, as the historical Individual whom God raised from the dead, to CHRIST, the same Individual, considered as the Lord and Head of all His members, or of redeemed Humanity. [ALFORD.] shall also quicken (rather, 'shall quicken even') your mortal bodies (by the true reading appears to be 'by reason of') his Spirit that dwelleth in you—*q.d.*, 'Your bodies indeed are not exempt from the death which sin brought in; but your spirits even now have in them an undying life, and if the Spirit of Him that raised up Jesus from the dead dwell in you, even these bodies of yours, though they yield to the last enemy and the dust of them return to the dust as it was, shall yet experience the same resurrection as that of their living Head, in virtue of the indwelling of the same Spirit in you that quickened Him.' 12, 13. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh—*q.d.*, 'Once we were sold under sin ch. 7, 14; but now that we have been set free from that hard master, and become servants to Righteousness (ch. 6, 22), we owe nothing to the flesh, we disown its unrighteous claims and are deaf to its imperious demands.' Glorious sentiment! For if ye live after the flesh, ye shall die (in the sense of ch. 6, 21); but if ye through the Spirit do mortify the deeds of the body (see on ch. 7, 23), ye shall live (in the sense of ch. 6, 22). The apostle is not satisfied with assuring them that they are under no obligations to the flesh, to hearken to its suggestions, without reminding them where it will end if they do; and he uses the word "mortify" (put to death) as a kind of play upon the word "die" just before—*q.d.*, 'If ye do not kill sin, it will kill you.' But he tempers this by the bright alternative, that if they do, through the Spirit, mortify the deeds of the body, such a course will infallibly terminate in "life" everlasting. And this leads the apostle into a new line of thought, opening into his final subject, the "glory" awaiting the justified believer.—Note (1). 'There can be no safety, no holiness, no happiness, to those who are out of Christ: No safety, because all such are under the condemnation of the law (v. 1); no holiness, because such only as are united to Christ have the Spirit of Christ (v. 9); no happiness, because to be "carnally minded is death" (v. 6).' [HODGE.] (2). The sanctification of believers, as it has its whole foundation in the atoning death, so it has its living spring in the indwelling of the Spirit of Christ (v. 3-4). (3). 'The bent of the thoughts, affections, and pursuits, is the only decisive test of character (v. 5).' [HODGE.] (4). No human refinement of the carnal mind will make it spiritual, or compensate for the absence of spirituality. "Flesh" and "spirit" are essentially and unchangeably opposed; nor can the carnal mind, as such, be brought into real

subjection to the law of God (v. 5-7). Hence (5), the estrangement of God and the sinner is mutual. For as the sinner's state of mind is "enmity against God" (v. 7), so in this state he "cannot please God" (v. 8). (6). Since the Holy Ghost is, in the same breath, called indiscriminately "the Spirit of God," "the Spirit of Christ," and "Christ" Himself (as an indwelling life in believers), the *Essential Unity* and yet *Personal distinctness* of the Father, the Son, and the Holy Ghost, in the one adorable Godhead must be believed, as the only consistent explanation of such language (v. 9-11). (7). The consciousness of spiritual life in our renewed souls is a glorious assurance of resurrection life in the body also, in virtue of the same quickening Spirit whose habitation we already enjoy (v. 11). (8). Whatever professions of spiritual life men may make, it remains eternally true that "if we live after the flesh we shall die," and only "if we through the Spirit do mortify the deeds of the body we shall live" (v. 13 and cf. Galatians, 6, 7, 8; Ephesians, 5, 6; Philippians, 3, 18, 19; 1 John, 3, 7, 8).

SECOND: *The Sonship of Believers—Their future Inheritance—The Intercession of the Spirit for them* (v. 14-27). 14. For as many as are led by the Spirit of God, they &c. ('these are sons of God'). Hitherto the apostle has spoken of the Spirit simply as a power through which believers mortify sin: now he speaks of Him as a gracious, loving Guide, whose "leading"—enjoyed by all in whom is the Spirit of God's dear Son—shows that they also are "sons of God." 15. For, &c.—For ye received not (at the time of your conversion) the spirit of bondage, *i.e.*, 'the spirit ye received was not a spirit of bondage,' again [gendering] to fear—as under the law which "worketh wrath"—*q.d.*, 'Such was your condition before ye believed, living in legal bondage, haunted with incessant forebodings under a sense of unpardoned sin. But it was not to perpetuate that wretched state that ye received the Spirit,' but ye have received 'ye received' the Spirit of adoption, whereby (rather, 'wherein') we cry, Abba, Father. The word "cry" is emphatic, expressing the spontaneity, the strength, and the exuberance of the filial emotions. In Galatians, 4, 6, this cry is said to proceed from the Spirit in us, drawing forth the filial exclamation in our hearts: Here, it is said to proceed from our own hearts under the vitalizing energy of the Spirit, as the very element of the new life in believers (cf. Matthew, 10, 19, 20; and see on v. 4). "Abba" is the Syro-Chaldaic word for "Father," and the Greek word for that is added, not surely to tell the reader that both mean the same thing, but for the same reason which drew both words from the lips of Christ Himself during his agony in the garden (Mark, 14, 36). He, doubtless, loved to utter his Father's name in both the accustomed forms; beginning with His cherished mother-tongue, and adding that of the learned. In this view the use of both words here has a charming simplicity and warmth. 16. The Spirit itself—it should be 'Himself' (see on v. 26). beareth witness with our spirit, that we are the children ('are children') of God: The testimony of our own spirit is borne in that cry of *conscious sonship*, "Abba, Father;" but we are not therein alone; for the Holy Ghost within us, yes, even in that very cry which it is His to draw forth, sets His own distinct seal to ours; and thus, "In the mouth of two witnesses" the thing is established. The apostle had before called us "sons of God," referring to our adoption: here the word changes to "children," referring to our new birth. The one expresses the *divinity* to which we are admitted: the other the *new life* which we receive. The latter is more suitable here; because a son by adoption might not be heir of the property, whereas a son by birth certainly is, and this is what the apostle is now coming to. 17. And if children, then heirs ('heirs also'); heirs of God—of our Father's king-

dom. and joint-heirs with Christ—as the “First-born among many brethren” (v. 29), and as “Heir of all things.” If so be that we suffer (‘provided we be suffering with Him’) that we may be also glorified together with Him. This necessity of conformity to Christ in suffering in order to participation in His glory, is taught alike by Christ Himself and by His apostles (John, 12. 24-26; Matthew, 16. 24, 25; 2 Timothy, 2. 12). 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us—*q.d.*, “True, we must suffer with Christ if we would partake of His glory; but what of that! For if such sufferings are set over against the coming glory, they sink into insignificance.” 19-22. For, &c.—“The apostle, fired with the thought of the future glory of the saints, pours forth this splendid passage, in which he represents the whole creation groaning under its present degradation, and looking and longing for the revelation of this glory as the end and consummation of its existence.” [HODGE.] the earnest expectation (cf. Philippians, 1. 20) of the creature (rather, “the creation”) waiteth for the manifestation (“is waiting for the revelation”) of the sons of God—*i.e.*, “for the redemption of their bodies” from the grave (v. 23), which will reveal their sonship, now hidden (cf. Luke, 20. 36; Revelation, 21. 7). For the creature (“the creation”) was made subject to vanity, not willingly—*i.e.*, through no natural principle of decay. The apostle, personifying creation, represents it as only submitting to the vanity with which it was smitten, on man’s account, in obedience to that superior power which had mysteriously linked its destinies with man’s. And so he adds—but by reason of him who hath subjected the same (“who subjected it”) in hope; because (or, “in hope that”) the creature itself also (“even the creation itself”) shall be delivered from the bondage of corruption (its bondage to the principle of decay) into the glorious liberty (rather, “the liberty of the glory”) of the children of God—*i.e.*, the creation itself shall, in a glorious sense, be delivered into that freedom from debility and decay in which the children of God, when raised up in glory, shall expatiate: into this freedom from corruptibility the creation itself shall, in a glorious sense, be delivered. [DE CALVIN, BEZA, BENGE, TROLUCK, OSWALDEN, DE WETTE, MEYER, PHILIPPI, HODGE, ALFORD, &c.] If for man’s sake alone the earth was cursed, it cannot surprise us that it should share in his recovery. And if so, to represent it as sympathizing with man’s miseries, and as looking forward to his complete redemption as the period of its own emancipation from its present sin-blighted condition, is a beautiful thought, and in harmony with the general teaching of Scripture on the subject. (See on 2 Peter, 2. 12.) 23. And not only [they], but ourselves also (or, “not only [so], but even we ourselves”—*i.e.*, besides the inanimate creation), which have the first-fruits of the Spirit—or, “the Spirit as the first-fruits of our full redemption” (cf. 2 Corinthians, 1. 22) moulding the heart to a heavenly frame and attempting it to its future element, even we ourselves—though we have so much of heaven already within us, groan within ourselves—under this “body of sin and death,” and under the manifold “vanity and vexation of spirit” that are written upon every object and every pursuit and every enjoyment under the sun, waiting for the (manifestation of our) adoption, [to wit] the redemption of our body—from the grave: (not (be it observed) the deliverance of ourselves from the body, but the redemption of the body itself from the grave.” [BENGE.] 24. For we are saved by hope—rather, ‘For in hope we are saved’; *i.e.*, it is more a salvation in hope than as yet in actual possession, but hope that is seen is not hope—for the very meaning of hope is, the expectation that something now future will become present, for what a man seeth, why doth he yet hope for?—the latter ending

when the other comes. 25. But if we hope for that we see not, [then do] we with patience wait for it—*i.e.*, then, patient waiting for it is our fitting attitude. 26, 27. Likewise also the Spirit, &c.—or, ‘But after the like manner doth the Spirit also help,’ &c. our infirmities—rather (according to the true reading), ‘our infirmity’; not merely the one infirmity here specified, but the general weakness of the spiritual life in its present state, of which one example is here given, for we know not what we should pray for as we ought—It is not the proper matter of prayer that believers are at so much loss about, for the fullest directions are given them on this head; but to ask for the right things “as they ought” is the difficulty. This arises partly from the dimness of our spiritual vision in the present veiled state, while we have to “walk by faith, not by sight” (see on 1 Corinthians, 13. 6; and on 2 Corinthians, 5. 7), and the large admixture of the ideas and feelings which spring from the fleeting objects of sense that there is in the very best views and affections of our renewed nature; partly also from the necessary imperfection of all human language as a vehicle for expressing the subtle spiritual feelings of the heart. In these circumstances, how can it be but that much uncertainty should surround all our spiritual exercises, and that in our nearest approaches and in the freest outpourings of our hearts to our Father in heaven, doubts should spring up within us whether our frame of mind in such exercises is altogether befitting and well-pleasing to God? Nor do these anxieties subside, but rather deepen, with the depth and ripeness of our spiritual experience. But the Spirit itself—rather, ‘Himself.’ (See end of v. 27), maketh intercession for us with groanings which cannot be uttered (*i.e.*, which cannot be expressed in articulate language—Sublime and affecting ideas, for which we are indebted to this passage alone! *q.d.*, “As we struggle to express in articulate language the desires of our hearts, and find that our deepest emotions are the most inexpressible, we “groan” under this felt inability. But not in vain are these groanings. For “the Spirit Himself” is in them, giving to the emotions which Himself has kindled the only language of which they are capable, so that though on our part they are the fruit of impotence to utter what we feel, they are at the same time the intercession of the Spirit Himself in our behalf.’ And (rather, ‘But,’ inarticulate though these groanings be; he that searcheth the hearts knoweth what is the mind of the Spirit, because he (the Spirit) maketh intercession for the saints according [to the will of] God—As the Searcher of hearts, He watches the surging emotions of them in prayer, and knows perfectly what the Spirit means by the groanings which He draws forth within us, because that blessed Intercessor pleads by them only for what God Himself designs to bestow.—*Note* (1.) Are believers “led by the Spirit of God” (v. 14)? How careful then should they be not to “grieve the Holy Spirit of God” (Ephesians, 4. 30! Cf. Psalm 32. 8, 9: “I will . . . guide thee with mine eye. Be not (then) as the horse, or as the mule,” &c. (2.) “The spirit of bondage” to which many Protestants are “all their lifetime subject,” and the “doubtful faith” which the Popish Church systematically inculcates, are both rebuked here, being in direct and painful contrast to that “spirit of adoption,” and that witness of the Spirit, along with our own spirit, to the fact of our sonship, which it is here said the children of God, as such, enjoy (v. 15, 16. (3.) As suffering with Christ is the ordained preparation for participating in this glory, so the insignificance of the one as compared with the other cannot fail to lighten the sense of it, however bitter and protracted (v. 17, 18). (4.) It cannot but swell the heart of every intelligent Christian to think that if external nature has been mysteriously affected for evil by the fall of man, it only awaits his completed recovery, at the resurrection, to

experience a corresponding emancipation from its blighted condition into undecaying life and un fading beauty (v. 19-23). (6.) It is not when believers, through sinful "quenching of the Spirit," have the sweetest and faintest glimpses of heaven, that they sigh most fervently to be there; but, on the contrary, when through the unobstructed working of the Spirit in their hearts, "the first-fruits" of the glory to be revealed are most largely and frequently tasted, then, and just for that reason, is it that they "groan within themselves" for full redemption (v. 23). For thus they reason: If such be the drops, what will the ocean be? If thus "to see through a glass darkly" be so very sweet, what will it be to "see face to face"? If when "my Beloved stands behind our wall, looking forth at the windows, showing Himself through the lattice" (Canticles, 1. 9)—that thin veil which parts the seen from the unseen—if He is even thus to me "Father than the children of men," what shall He be when He stands confessed before my undazzled vision the Only-begotten of the Father in my own nature, and I shall be like Him, for I shall see Him as He is! (8.) "The patience of hope" (1 Thessalonians, 1. 3) is the fitting attitude for those who with the joyful consciousness that they are already "saved" (3 Timothy, 1. 9; Titus, 2. 8), have yet the painful consciousness that they are saved but *in part*; or, "that being justified by his grace, they are made (in the present state) heirs according to the hope (only) of eternal life," Titus, 3. 7 (v. 24, 25). (7.) As prayer is the breath of the spiritual life, and the believer's only effectual relief under the "infirmity" which attaches to his whole condition here below, how cheering is it to be assured that the blessed Spirit, coexistent of it all, comes in aid of it all; and in particular, that when believers, unable to articulate their case before God, can at times do nothing but lie "groaning" before the Lord, these inarticulate groanings are the Spirit's own vehicle for conveying into "the ears of the Lord of Sabaoth" their whole case; and come up before the Hearer of prayer as the Spirit's own intercession in their behalf, and that they are recognised by Him that sitteth on the Throne, as embodying only what His own "will" determined before to bestow upon them (v. 26, 27.) (8.) What a view do these two verses—v. 26, 27—give of the relations subsisting between the Divine Persons in the economy of redemption, and the harmony of their respective operations in the case of each of the redeemed!

THIRD: *Triumphant Summary of the whole Argument* v. 28-30. 28. And—or, 'Moreover,' or 'Now,' noting a transition to a new particular, we know, &c.—The order in the original is more striking: "We know that to them that love God (cf. 1 Corinthians, 2. 9; Ephesians, 6. 24; James, 1. 12; 2. 6) all things work together for good, [even] to them who are the called (together, 'who are called') according to his [eternal] purpose." Glorious assurance! And this, it seems, was a "household word," a "known" thing, among believers. This working of all things for good is done quite naturally to "them that love God," because such souls, persuaded that He who gave His own Son for them, cannot but mean them well in all His procedure, learn thus to take in good part whatever He sends them, however trying to flesh and blood: and to them who are the called, according to "His purpose," all things do in the same intelligible way, "work together for good," for, even when "He hath His way in the whirlwind," they see "His chariot paved with love" (Canticles, 3. 10). And knowing that it is in pursuance of an eternal "purpose" of love that they have been "called into the fellowship of His Son Jesus Christ" (1 Corinthians, 1. 9), they naturally say within themselves, 'It cannot be that He "of Whom, and through Whom, and to Whom are all things," should suffer that purpose to be thwarted by any thing really adverse to us,

or that He should not make all things, dark as well as light, crooked as well as straight, to co-operate to the furtherance and final completion of His high design.' 29. For (as touching this "calling according to his purpose") when he did foreknow he also did predestinate (foreordain)—In what sense are we to take the word "foreknow" here? Those who He foreknew would never and believe, say Pelagians of every age and every time. But this is to thrust into the text what is contrary to the whole spirit, and even letter, of the apostle's teaching (see ch. 9. 11; 3 Timothy, 1. 9). In ch. 11. 2, and Psalm 1. 6, God's "knowledge" of His people cannot be restricted to a mere foresight of future events, or acquaintance with what is passing here below. Does "whom He did foreknow," then, mean "whom He foreordained"? Surely, because both "foreknowledge" and "foreordination" are here mentioned, and the one as the cause of the other. It is difficult indeed for our limited minds to distinguish them as states of the Divine Mind towards men; especially since in Acts, 1. 21, "the counsel" is put before "the foreknowledge of God," while in 1 Peter, 1. 2, "election" is said to be "according to the foreknowledge of God." But probably God's foreknowledge of His own people means His peculiar, gracious, complacency in them, while His "predestinating" or "foreordaining" then signifies His fixed purpose, flowing from this, to "save them and call them with an holy calling" (3 Timothy, 1. 9). to be conformed to the image of his Son—i.e., to be His sons after the pattern, model, or image of His Sonship in our nature. that he might be the first-born among many brethren—"The First-born," the Son by nature; His "many brethren," sons by adoption; He, in the Humanity of the Only-begotten of the Father, bearing our sins on the accursed tree; they in that of mere men ready to perish by reason of sin, but redeemed by His blood from condemnation and wrath, and transformed into His likeness: He "the First-born from the dead," they "that sleep in Jesus," to be in due time "brought with Him;" "The First-born," now "crowned with glory and honour;" His "many brethren," "when He shall appear, to be like Him, for they shall see Him as He is." 30. Moreover—And, or 'Now,' explanatory of the foregoing verse—*q. d.*, 'In "predestinating us to be conformed to the image of His Son" in final glory, He settled all the successive steps of it. Thus—whom he did predestinate, then he also called—The word "called" (as *Hodge* and others truly observe) is never in the Epistles of the New Testament applied to those who have only the outward invitation of the Gospel (as in Matthew, 20. 16; 22. 14). It always means "internally, effectually, awfully called." It denotes the first great step in personal salvation, and answers to "conversion." Only the word *conversion* expresses the change of character which then takes place, whereas this "calling" expresses the divine authorship of the change, and the *efficacy* power by which we are summoned, Matthew-like, Zaccheus-like, out of our old, wretched, perishing condition, into a new, safe, blessed life, and whom he (thus) called, then he also justified (brought into the definite state of reconciliation already so fully described), and whom he justified, then he also glorified—(brought to final glory, v. 17, 18). Noble climax, and so rhythmically expressed! And all this is viewed as past; because, starting from the past decree of "predestination to be conformed to the image of God's Son" of which the other steps are but the successive unfoldings—all is beheld as one entire, eternally completed salvation. 31. What shall we then say to these things—*q. d.*, 'We can no further go, think, wish.' [BENGEL.] This whole passage, to v. 34, and even to the end of the chapter, strikes all thoughtful interpreters and readers, as transcending almost every thing in language, while *Olausen* notices the 'profound

sa] character of the thought. If God [be] a [can be] against us?—If God be resolved to bring us through, all our enemies must be "Who would set the briars and thorns in battle? He would go through them, burn them together" (Isaiah, 27. 4). What isolation is here! Nay, but the great Pledge already been given; for, 32. He—rather, 'He it is a pity to lose the emphatic particle of al.) that spared not—'withheld not,' kept This expressive phrase, as well as the whole suggested by Genesis, 22. 12, where Jehovah's commendation of Abraham's conduct regard- Isaac seems designed to furnish something upse into the spirit of His own act in sur- His own Son. "Take now (said the Lord to thy son, thine only, whom thou lovest, and im for a burnt-offering" (Genesis, 22. 2); and n Abraham had all but performed that s of self-sacrifice, the Lord interposed, say I know that thou fearest God, seeing thou 'WITHHELD THY SON, THINE ONLY SON, from the light of this incident, then, and of this our apostle can mean to convey nothing less than in "not sparing His own Son, but delin- im up," or surrendering Him, God exercised, sternal character, a mysterious act of Self- which, though involving none of the pain and is loss which are inseparable from the very if sacrifice on our part, was not less real, but, inary, as far transcended any such acts of His nature is above the creature's. But this etvable if Christ be not God's "own (or pro- partaker of His very nature, as really as of His father Abraham's. In that sense, the Jews charged our Lord with making 'equal with God' (see on John, 5. 18, which ly forthwith proceeded, not to disown, but to and confirm. Understand Christ's Sonship i the language of Scripture regarding it is e and harmonious; but take it to be an relationship, ascribed to Him in virtue either iraculous birth, or His resurrection from the grandeur of His works, or all of these -and the passages which speak of it neither f themselves nor harmonize with each other, im up—not to death merely (as many take it), s too narrow an idea here but 'surrendered the most comprehensive sense: cf. John, 3. so loved the world that He GAVE His only- Son," for as all—i.e., for all believers alike; every good interpreter admits must be the here. how shall he not—how can we conceive ould not. with him also—rather, 'also with the word "also" is often so placed in our s to obscure the sense: see on Hebrews, 12. 1.) s us all things?—all other gifts being not only ably less than this Gift of gifts, but virtually in it. 33, 34. Who shall lay any thing to the (or, bring any charge against) God's elect?— lace in this Epistle where believers are styled ." In what sense this is meant will appear apter. yea rather, that is risen again—to make purposes of His death. Here, as in some es, the apostle delightfully corrects himself ans, 4. 9; and on ch. 1. 12; not meaning that rection of Christ was of more saving value death, but that having "put away sin by the f Himself"—which though precious to us was "unmingled bitterness—it was incomparably ightful to think that He was again alive, and ee to the efficacy of His death in our behalf. m ("also) at the right hand of God—The right he king was anciently the seat of honour (cf. 20. 25; 1 Kings, 2. 19; Psalm 45. 9), and denoted

participation in the royal power and glory (Matthew, 20. 21). The classical writings contain similar allusions. Accordingly Christ's sitting at the right hand of God—predicted in Psalm 110. 1, and historically referred to in Mark, 16. 19; Acts, 2. 33; 7. 56; Ephesians, 1. 20; Colossians, 3. 1; 1 Peter, 3. 22; Revelation, 3. 21—signifies the glory of the exalted Son of man, and the power in the government of the world in which He participates. Hence it is called "sitting on the right hand of Power" (Matthew, 26. 64), and "sitting on the right hand of the Majesty on high" (Hebrews, 1. 3). [PHILIPPI,] who also maketh intercession for us—using all His bound- less interest with God in our behalf. This is the top of the climax. 'His Session at God's right hand denotes His power to save us; His Intercession, His will to do it.' [BENJEL.] But how are we to conceive of this Intercession? Not certainly as of one pleading 'on bended knees and with outstretched arms, to use the expressive language of Calvin. But yet, neither is it merely a figurative intimation that the power of Christ's redemption is continually operative [TRO- LUCE], or merely to show the fervour and vehemence of His love for us. [CHRYSOSTOM.] It cannot be taken to mean less than this, that the glorified Redeemer, conscious of His claims, expressly signifies His will that the efficacy of His death should be made good to the uttermost, and signifies it in some such royal style as we find Him employing in that wonderful Inter- cessory Prayer which He spoke as from within the veil (see on John, 17. 11, 12): "Father, I WILL that they also whom thou hast given me be with me where I am" (see on John, 17. 24). But in what form this will is ex- pressed is as undiscoverable as it is unimportant. 35, 36. Who shall separate us from the love of Christ? This does not mean 'our love to Christ,' as if, Who shall hinder us from loving Christ? but 'Christ's love to us,' as is clear from the closing words of the chapter, which refer to the same subject. Nor would the other sense harmonize with the scope of the chapter, which is to exhibit the ample ground of the believer's con- fidence in Christ. 'It is no ground of confidence to assert, or even to feel, that we will never forsake Christ; but it is the strongest ground of assurance to be convinced that His love will never change.' [HODGE.] shall tribulation . . . ?—*q.d.*, 'None of these, nor all together, how terrible soever to the flesh, are tokens of God's wrath, or the least ground for doubt of His love.' From whom could such a question come better than from one who had himself for Christ's sake endured so much? (See 2 Corinthians, 11. 11-33; 1 Corinthians, 4. 10-13.) The apostle says not (remarks Calvin nobly) 'What,' but 'Who,' just as if all creatures and all afflictions were so many gladiators taking arms against the Christians. [TROTLOCK.] As it is written, For thy sake, &c.—Psalm 44. 22—quoted as descriptive of what God's faithful people may expect from their enemies at any period when their hatred of righteousness is roused, and there is nothing to re- strain it (see Galatians, 4. 29). 37. May, in all these things we are more than conquerors, through him that loved us—not 'We are so far from being conquered by them, that they do us much good' [HODGE]; for though this be true, the word means simply, 'We are pre- eminently conquerors.' See on ch. 5. 20. And so far are they from "separating us from Christ's love," that it is just "through Him that loved us" that we are victorious over them. 38, 39. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers—whether good or bad. But as the bad are not called "angels," or "principalities," or "powers," save with some addition to show that such are meant (Matthew, 25. 41; Colossians, 2. 15; Ephesians, 6. 12; 2 Peter, 2. 4—except perhaps 1 Corinthians, 6. 8), probably the good are meant here, but merely as the same apostle supposes an angel from heaven to preach a false

gospel. (So the best interpreters.) nor things present, nor things to come—no condition of the present life and none of the unknown possibilities of the life to come. nor any other creature (rather, 'created thing'—any other thing in the whole created universe of God) shall be able to separate us, &c.—All the terms here are to be taken in their most general sense, and need no closer definition. The indefinite expressions are meant to denote all that can be thought of, and are only a rhetorical paraphrase of the conception of *allness*. [OLAHAUSEN.] from the love of God, which is in Christ Jesus our Lord—Thus does this wonderful chapter, with which the argument of the Epistle properly closes, leave us who are "justified by faith," in the arms of everlasting Love, whence no hostile power or conceivable event can ever tear us. "Behold what manner of love is this!" And "what manner of persons ought we to be," who are thus "blessed with all spiritual blessings in Christ!"—Note (1). There is a glorious consistency between the eternal purposes of God and the free agency of men, though the link of connection is beyond human, perhaps created, apprehension v. 26. (2.) How ennobling is the thought that the complicated movements of the divine government of the world are all arranged in express furtherance of the "good" of God's chosen (v. 28) (3.) To whatever conformity to the Son of God in dignity and glory, believers are or shall hereafter be raised, it will be the joy of every one of them, as it is most fitting, "that in all things He should have the pre-eminence" Colossians, 1. 18 v. 29. (4.) "As there is a beautiful harmony and necessary connection between the several doctrines of grace, so must there be a like harmony in the character of the Christian. He cannot experience the joy and confidence flowing from his election without the humility which the consideration of its being gratuitous must produce; nor can he have the peace of one who is justified without the holiness of one who is saved" v. 29, 30. [HODGE.] (5.) However difficult it may be for finite minds to comprehend the emotions of the Divine Mind, let us never for a moment doubt that in "not sparing His own Son but delivering Him up for us all," God made a real sacrifice of all that was dearest to his heart, and that in so doing He meant for ever to assure His people that all other things which they need—inasmuch as they are nothing to this stupendous gift, and indeed but the necessary sequel of it—will in due time be forthcoming v. 32. (6.) In return for such a sacrifice on God's part, what can be considered too great on ours? (7.) If there could be any doubt as to the meaning of the all-important word "JUSTIFICATION" in this Epistle—whether, as the Church of Rome teaches, and many others affirm, it means "infusing righteousness into the unholiness, so as to make them righteous;" or, according to Protestant teaching, "absolving, acquitting, or pronouncing righteous the guilty;" v. 33 ought to set such doubt entirely at rest. For the apostle's question in this verse is, "Who shall bring a charge against God's elect?"—in other words, "Who shall pronounce" or "hold them guilty" seeing that "God justifies" them: showing beyond all doubt, that to "justify" was intended to express precisely the opposite of "holding guilty;" and consequently as Calvin triumphantly argues that it means "to absolve from the charge of guilt." (8.) If there could be any reasonable doubt in what light the death of Christ is to be regarded in this Epistle, v. 24 ought to set that doubt entirely at rest. For there the apostle's question is, "Who shall 'condemn' God's elect, since "Christ died" for them; showing beyond all doubt as Philippi justly argues: that it was the expiatory character of that death which the apostle had in view. (9.) What an affecting view of the love of Christ does it give us to learn, that His greatest nearness to God and most powerful interest with Him—as "seated on His right

hand"—is employed in behalf of His people here below (v. 34)!! (10.) "The whole universe, with all that it contains, so far as it is good, is the friend and ally of the Christian; and, so far as it is evil, is more than a conquered foe" (v. 36-39). [HODGE.] (11.) Are we who "have tasted that the Lord is gracious," both "kept by the power of God through faith unto salvation" (1 Peter, 1. 5, and embraced in the arms of Invincible Love! Then surely, while "building ourselves up on our most holy faith," and "praying in the Holy Ghost," only the more should we feel constrained to "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude, 20, 21).

CHAPTER IX.

VER. 1-33. THE BEARING OF THE FOREGOING TRUTHS UPON THE CONDITION AND DESTINY OF THE CHOSEN PEOPLE—ELECTION—THE CALLING OF THE GENTILES. Too well aware that he was regarded as a traitor to the dearest interests of his people (Acts, 21. 33; 22. 23; 25. 24), the apostle opens this division of his subject by giving vent to his real feelings, with extraordinary vehemence of protestation. 1. 2. I say the truth in Christ—as if steeped in the spirit of Him who wept over impotent and doomed Jerusalem (cf. ch. 1. 9; 2 Corinthians, 12. 19; Philippians, 1. 8). my conscience bearing me witness in the Holy Ghost—*q. d.*, "my conscience as quickened, illuminated, and even now under the direct operation of the Holy Ghost." That I have, &c.—That I have great grief or "sorrow" and unceasing anguish in my heart—the bitter hostility of his nation to the glorious Gospel, and the awful consequences of their unbelief, weighing heavily and incessantly upon his spirit. 3. For I could wish that myself were accursed from Christ for ("in behalf of" my brethren, my kinsmen according to the flesh.—In proportion as he felt himself spiritually severed from his nation, he seems to have realized all the more vividly their natural relationship. To explain away the wish here expressed, as too strong for any Christian to utter or conceive, some have rendered the opening words, "I did wish," referring it to his former unenlightened state; a sense of the words too tame to be endured; others unwarrantably soften the sense of the word "accursed." But our version gives the true import of the original; and if it be understood as the language rather of "strong and indistinct emotions than of definite ideas" [HODGE], expressing passionately how he felt his whole being swallowed up in the salvation of his people, the difficulty will vanish, and we shall be reminded of the similar ideas so nobly expressed by Moses, Exodus, 32. 32. 4. Who are Israelites—See ch. 11. 1; 2 Corinthians, 11. 22; Philippians, 3. 5. to whom pertaineth ("whose is" the adoption)—It is true that, compared with the new economy, the old was a state of minority and pupillage; and so far that of a bond-servant (Galatians, 4. 3-5; yet, compared with the state of the surrounding heathen, the choice of Abraham and his seed was a real separation of them to be a Family of God—Exodus, 1. 22; Deuteronomy, 32. 6; Isaiah, 1. 2; Jeremiah, 31. 9; Hosea, 11. 1; Malachi, 1. 6. and the glory—that "glory of the Lord," or "visible token of the divine presence in the midst of them," which rested on the ark and filled the tabernacle during all their wanderings in the wilderness; which in Jerusalem continued to be seen in the tabernacle and temple, and only disappeared when, at the Captivity, the temple was demolished and the sun of the ancient economy began to go down. This was what the Jews called the "Shechinah," and the covenants—"the covenants of promise" to which the Gentiles before Christ were "strangers" (Ephesians, 2. 12; meaning the one covenant with Abraham in its successive renewals see Galatians, 3. 16, 17. and the giving of the law—from mount Sinai, and the possession of it thereafter, which the Jews justly deemed their peculiar

steronomy, 26, 18, 19: Psalm 147, 10, 20; the service [of God]—or, of the sanctuary; whole divinely instituted religious celebration of which they were brought so d. and the promises—the great Abrahamic ccessively unfolded, and which had their ly in Christ: see Hebrews, 7, 6; Galatians, 1, 26, 6, 7. 5. Whose are the fathers—here, s three great fathers of the covenant—saac, and Jacob—by whom God con- name Himself (Exodus, 3, 6, 13; Luke, most exalted privilege of all, and as such, he last) of whom as concerning the flesh (see hrist [same] [or, 'is Christ', who is over all, 'God over all,' blessed for ever. Amen— f the bright testimony here borne to the inity of Christ, various expedients have 2. (1.) To place a period, either after the sring the flesh Christ came," rendering as as a doxology to the Father—"God who 'blessed for ever," or after the word "all" st came, who is over all: God be blessed," (US, LOCKE, FRITZSCHE, MEYER, JOWETT, is fatal to this view, as even *Socius* ad- other Scripture doxologies the word veses the name of God on whom the bless- ed thus: "Blessed be God," Psalm 68, 35; the Lord God, the God of Israel," Psalm sides, any such doxology here would be and frigid in the extreme; the sad subject was entering suggesting any thing but a n in connection with Christ's Incarnation. 2.) To transpose the words rendered 'who ase the rendering would be, 'whose (i.e., s Christ according to the flesh.' (CRELLIUS, AYLOR, WHITTY.) But this is a desperate i the face of all MS. authority; as is also re of *Grotius* and others, that the word ld be omitted from the text. It remains e have here no doxology at all, but a naked fact, that while Christ is "of the Israelit- as concerning the flesh," He is in another l over all, blessed for ever." (In 2 Co- 3, 3), the very Greek phrase which is here ho is," is used in the same sense; and cf. eek.) In this view of the passage, as a) the supreme divinity of Christ, besides dox fathers, some of the ablest modern ur. [BENGE, THOLUCK, STUART, OR- ILIPE, ALFORD, &c.] 6. Not as though ed had taken none effect—"hath fallen to the failed: cf. Luke, 16, 17, *Greek*, for they are l which are of Israel—better, 'for not all are of Israel are Israel.' Here the apostle he profound subject of ELECTION, the treat- ch extends to the end of ch. 11.—*q.d.*, that I mourn over the total loss of Israel; uld involve the failure of God's word to ut not all that belong to the natural seed, r the name of "Israel," are the Israel of scable choice." The difficulties which his subject lie not in the apostle's teaching, in enough, but in the truths themselves, e for which, taken by themselves, is over- but whose perfect harmony is beyond prehension in the present state. The great rror here lies in hastily inferring (as nd others), from the apostle's taking up, of this chapter, the calling of the Gentiles n with the rejection of Israel, and con- s subject through the two next chapters, ction treated of in the body of this chapter not personal Election, and consequently is rely to religious advantages, not to eternal In that case, the argument of v. 6, with

which the subject of Election opens, would be this: 'The choice of Abraham and his seed has not failed; because though Israel has been rejected, the *Gentiles* have taken their place; and God has a right to choose what nation He will to the privileges of His visible kingdom.' But so far from this, the *Gentiles* are not so much as mentioned at all till towards the close of the chapter; and the argument of this verse is, that 'all Israel is not rejected, but only a portion of it, the remainder being the "Israel" whom God has chosen in the exercise of His sovereign right.' And that this is a choice not to mere external privileges, but to eternal salvation, will abundantly appear from what follows. 7-9. Neither, because they are the seed of Abraham, are they all children—*q.d.* 'Not in the line of mere fleshly descent from Abraham does the election run; else Ishmael, Hagar's child, and even Keturah's children, would be included, which they were not.' but (the true election are such of Abraham's seed as God unconditionally chooses, as exemplified in that promise, In Isaac shall thy seed be called—Genesis, 21, 12, 10-13. And not only so; but when Rebecca, &c.—It might be thought that there was a natural reason for preferring the child of Sarah, as being Abraham's true and first wife, both to the child of Hagar, Sarah's maid, and to the children of Keturah, his second wife. But there could be no such reason in the case of Rebecca, Isaac's only wife; for the choice of her son Jacob was the choice of one of two sons by the same mother, and of the younger in preference to the elder, and before either of them was born, and consequently before either had done good or evil to be a ground of preference: and all to show that the sole ground of distinction lay in the unconditional choice of God—"not of works, but of Him that calleth." 14. What shall we say then? Is there unrighteousness with God? God forbid—This is the first of two objections to the foregoing doctrine, that God chooses one and rejects another, not on account of their works, but purely in the exercise of His own good pleasure: 'This doctrine is inconsistent with the justice of God.' The answer to this objection extends to v. 19, where we have the second objection. 15. For he saith to Moses (Exodus, 33, 19), I will have mercy on whom I will have ('on whom I have') mercy, and I will have compassion on whom I will have ('on whom I have') compassion—*q.d.* 'There can be no unrighteousness in God's choosing whom He will, for to Moses He expressly claims the right to do so.' Yet it is worthy of notice that this is expressed in the positive rather than the negative form: not, 'I will have mercy on none but whom I will'; but, 'I will have mercy on whomsoever I will.' 16. So then it is not of him that willeth (hath the inward desire), nor of him that runneth (maketh active effort)—(cf. 1 Corinthians, 9, 24, 26; Philippians, 2, 18; 3, 14). Both these are indispensable to salvation, yet salvation is owing to neither, but is purely "of God that showeth mercy." See on Philippians, 2, 12, 13, "Work out your own salvation with fear and trembling; for it is God which, out of His own good pleasure, worketh in you both to will and to do." 17. For the Scriptures saith to Pharaoh (observe here the light in which the Scripture is viewed by the apostle), Even for this same ('this very') purpose have I raised ('raised I') thee up, &c.—The apostle had shown that God claims the right to choose whom He will: here he shows by an example that God punishes whom He will. But 'God did not make Pharaoh wicked; He only forbore to make him good, by the exercise of special and altogether unmerited grace.' [HODGE.] that I might ('may') show my power in thee.—It was not that Pharaoh was worse than others that he was so dealt with, but 'in order that he might become a monument of the penal justice of God, and it was with a view to this that God provided that the evil which was in him should be manifested in this definite

form. [OLSHAUSEN.] and that my name might ('may') be declared ('proclaimed') in all the earth.—'This is the principle on which all punishment is inflicted, that the true character of the Divine Lawgiver should be known. This is of all objects, where God is concerned, the highest and most important; in itself the most worthy, and in its results the most beneficial.' [HODGE.] 18. Therefore hath he—'So then he hath.' The result then is that He hath mercy on whom he will have mercy, and whom he will he hardeneth—by judicially abandoning them to the hardening influence of sin itself (Psalm 81. 11, 12; ch. 1. 24, 26, 28; Hebrews, 3. 8, 13), and of the surrounding incentives to it (Matthew, 24. 12; 1 Corinthians, 16. 38; 2 Thessalonians, 2. 17). 19. *Objection second* to the doctrine of Divine Sovereignty: Thou shalt say then unto me, Why ('Why then' is the true reading) doth he yet find fault? for who hath resisted ('Who resisteth') his will?—*q. d.*, 'This doctrine is incompatible with human responsibility.' If God chooses and rejects, pardons and punishes, whom He pleases, why are those blamed who, if rejected by Him, cannot help sinning and perishing? This objection shows quite as conclusively as the former the real nature of the doctrine objected to—that it is Election and Non-election to eternal Salvation prior to any difference of personal character: this is the only doctrine that could suggest the objection here stated, and to this doctrine the objection is plausible. What now is the apostle's answer? It is twofold. *First*: 'It is irreverence and presumption in the creature to arraign the Creator.' 20, 21. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made ('didst thou make') me thus (Isaiah, 45. 9)? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour?—The objection is founded on ignorance or misapprehension of the relation between God and His sinful creatures; supposing that He is under obligation to extend His grace to all, whereas He is under obligation to none. All are sinners, and have forfeited every claim to His mercy: It is therefore perfectly competent to God to spare one and not another, to make one vessel to honour and another to dishonour. But it is to be borne in mind that Paul does not here speak of God's right over his creatures as creatures, but as *sinful creatures*; as he himself clearly intimates in the next verses. It is the cavil of a sinful creature against his Creator that he is answering, and he does so by showing that God is under no obligation to give his grace to any, but is as sovereign as in fashioning the clay.' [HODGE.] *But Second*: 'There is nothing unjust in such sovereignty.' 22, 23. What if God, willing to show ('designing to manifest') his wrath (His holy displeasure against sin), and to make his power (to punish it) known, endured with much long-suffering the vessels of wrath—*i. e.*, 'destined to wrath'; just as "vessels of mercy," in the next verse, mean "vessels destined to mercy" compare Ephesians, 2. 3, "children of wrath," fitted for destruction—It is well remarked by Stewart that the "difficulties which such statements involve are not to be got rid of by softening the language of one text, while so many others meet us which are of the same tenor; and even if we give up the Bible itself, so long as we acknowledge an omnipotent and omniscient God we cannot abate in the least degree from any of the difficulties which such texts make." Be it observed, however, that if God, as the apostle teaches, expressly "designed to manifest His wrath, and to make His power (in the way of wrath) known," it could only be by punishing some, while He pardons others; and if the choice between the two classes was not to be founded, as our apostle also teaches, on their own doings but on God's good pleasure, the decision behaved ultimately to rest with God. Yet, even in the necessary punishment of the wicked, as Hodge ob-

erves, so far from proceeding with undue severity, the apostle would have it remarked that God "endures with much long-suffering" those objects of His righteous displeasure. and that he might make known the riches of his glory on the vessels of mercy—that 'glorious exuberance of divine mercy' which was manifested in choosing and eternally arranging for the salvation of sinners. 24. even us, whom he hath called, &c.—rather, 'Whom he hath also called, even us.' &c., in not only "before preparing," but in due time effectually "calling us." not of the Jews, &c.—better, 'not from among Jews only, but also from among Gentiles.' Here for the first time in this chapter the calling of the Gentiles is introduced; all before having respect, not to the substitution of the called Gentiles for the rejected Jews, but to the choice of one portion and the rejection of another of the same Israel. Had Israel's rejection been total, God's promise to Abraham would not have been fulfilled by the substitution of the Gentiles in their room; but Israel's rejection being only partial, the preservation of "a remnant," in which the promise was made good, was but "according to the election of grace." And now, for the first time, the apostle tells us that along with this elect remnant of Israel it is God's purpose to "take out of the Gentiles a people for His name" (Acts, 20. 14), and that subject, thus introduced, is now continued to the end of ch. 11. 25. As he saith also in Osee ('Hoses'), I will call them my people, which were not my people; and her beloved, which was not beloved—quoted, though not quite to the letter, from Hosea, 2. 23, a passage relating immediately, not to the heathen, but to the kingdom of the ten tribes; but since they had sunk to the level of the heathen, who were "not God's people," and in that sense "not beloved," the apostle legitimately applies it to the heathen, as "aliens from the commonwealth of Israel and strangers to the covenants of promise" (So 1 Peter, 2. 10). 26. And (another quotation from Hosea, 1. 10) it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children ('called sons') of the living God—The expression, "in the place where . . . there," seems designed only to give greater emphasis to the gracious change here announced, from divine exclusion to divine admission to the privileges of the people of God. 27-29. Esaias also crieth ('But Isaiah crieth')—an expression denoting a solemn testimony openly borne (John, 1. 15; 7. 28, 37; 12. 44; Acts, 23. 6; 24. 41). concerning Israel, Though the number of the children ('sons') of Israel be as the sand of the sea, a ('the') remnant (*i. e.*, the elect remnant only) shall be saved: for he will finish the work, and cut ('is finishing the reckoning, and cutting') it short in righteousness; because a short work ('reckoning') will the Lord make upon the earth—Isaiah, 10. 22, 23, as in the LXX. The sense given to these words by the apostle may seem to differ from that intended by the prophet. But the sameness of sentiment in both places will at once appear, if we understand those words of the prophet, "the consumption decreed shall overflow with righteousness," to mean that while a remnant of Israel should be graciously spared to return from captivity, "the decreed consumption" of the impatient majority should be "replete with righteousness," or illustratively display God's righteous vengeance against sin. The "short reckoning" seems to mean the speedy completing of His word, both in cutting off the one portion and saving the other. And as Esaias said ('hath said') before—*i. e.*, probably in an earlier part of his book, namely, Isaiah, 1. 9. Except the Lord of Sabaoth—*i. e.*, 'the Lord of Hosts' the word is Hebrew, but occurs so in the Epistle of James (ch. 5. 4), and has thence become naturalised in our Christian phraseology. had left us a seed—meaning 'a remnant' small at first, but in due time to be a seed of plenty (cf. Psalm 22. 30, 31; Isaiah, 6. 12, 13). we had been

('become') as Sodom, &c.—But for this precious seed, the chosen people would have resembled the cities of the plain, both in degeneracy of character and in merited doom. 30, 31. What shall we say then?—'What now is the result of the whole?' The result is this—Very different from what one would have expected—That the Gentiles, which followed not after righteousness, have attained ('attained') to righteousness, even the righteousness of faith—As we have seen that "the righteousness of faith" is the righteousness which justifies (see on ch. 3, 22, &c.), this verse must mean that 'the Gentiles, who while strangers to Christ, were quite indifferent about acceptance with God, having embraced the gospel as soon as it was preached to them, experienced the blessedness of a justified state,' but Israel, which followed ('following') after the law of righteousness, hath not attained ('attained not') unto the law of righteousness—The word "law" is used here, we think, in the same sense as in ch. 7, 22, to denote 'a principle of action'—*q. d.*, 'Israel, though sincerely and steadily aiming at acceptance with God, nevertheless missed it.' 32, 33. Wherefore? Because (they sought it) not by faith, but as it were (rather simply, "as") by the works of the law—as if it were thus attainable, which justification is not: Since, therefore, it is attainable only by faith, they missed it. for (it is doubtful if this particle was originally in the text) they stumbled at that stumbling-stone—better, 'against the stone of stumbling,' meaning Christ. But in this they only did, as it is written (Isaiah, 8, 14; 28, 16). Behold, &c.—Two Messianic predictions are here combined, as is not unusual in quotations from the Old Testament. Thus combined, the prediction brings together both the classes of whom the apostle is treating: those to whom Messiah should be only a stone of stumbling, and those who were to regard Him as the Corner-Stone of all their hopes.—Thus expounded, this chapter presents no serious difficulties, none which do not arise out of the subject itself, whose depths are unfathomable; whereas on every other view of it the difficulty of giving it any consistent and worthy interpretation is in our judgment insuperable. Note (1.) To speak and act "in Christ," with a conscience not only illuminated, but under the present operation of the Holy Ghost, is not peculiar to the supernaturally inspired, but is the privilege, and ought to be the aim, of every believer (s. 1, 2.) Grace does not destroy, but only intensify and elevate, the feelings of nature; and Christians should study to show this (s. 2, 3). (3.) To belong to the visible Church of God, and enjoy its high and holy distinctions, is of the sovereign mercy of God, and should be regarded with devout thankfulness (s. 4, 5). (4.) Yet the most sacred external distinctions and privileges will avail nothing to salvation without the heart's submission to the righteousness of God (s. 31-33). (5.) What manner of persons ought "God's elect" to be,—in *humility*, when they remember that He hath saved them and called them, not according to their works but according to His own purpose and grace, given them in Christ Jesus before the world began (2 Timothy, 1, 9); in *thankfulness*, for "Who maketh thee to differ, and what hast thou that thou didst not receive?" (1 Corinthians, 4, 7); in *godly jealousy* over themselves, remembering that "God is not mocked," but "whatsoever a man soweth that shall he also reap" (Galatians, 6, 7); in *diligence* "to make our calling and election sure" (2 Peter, 1, 10); and yet in *calm confidence* that "whom God predestinates, and calls, and justifies, them (in due time) He also glorifies" (ch. 8, 30). (6.) On all subjects which from their very nature lie beyond human comprehension, it will be our wisdom to set down what God says in His word, and has actually done in His procedure towards men, as indisputable, even though it contradict the results at which in the best exercise of our limited judgment, we may

have arrived (s. 14-23). (7.) Sincerity in religion, or a general desire to be saved, with assiduous efforts to do right, will prove fatal as a ground of confidence before God, if unaccompanied by implicit submission to His revealed method of salvation (s. 31-33). (8.) In the rejection of the great mass of the chosen people, and the inbringing of multitudes of estranged Gentiles, God would have men to see a law of His procedure, which the judgment of the great day will more vividly reveal—that "the last shall be first and the first last" (Matthew, 20, 16).

CHAPTER X.

VER. 1-21. SAME SUBJECT CONTINUED—HOW ISRAEL CAME TO MISS SALVATION, AND THE GENTILES TO FIND IT. 1. Brethren, my heart's desire—The word here used expresses 'entire complacency,' that in which the heart would experience full satisfaction, and prayer ('supplication') to God for Israel—'for them' is the true reading; the subject being continued from the close of the preceding chapter. Is, that they may be saved—'for their salvation.' Having before poured forth the anguish of his soul at the general unbelief of his nation and its dreadful consequences (ch. 9, 1-3), he here expresses in the most emphatic terms his desire and prayer for their salvation. 2. For I bear them record—or, 'witness,' as he would call from his own sad experience. that they have a zeal of ('for') God, but not according to knowledge—(cf. Acts, 22, 3; 26, 9-11; Galatians, 1, 13, 14). He alludes to this well meaning of his people, notwithstanding their spiritual blindness, not certainly to excuse their rejection of Christ and rage against His saints, but as some ground of hope regarding them. (See 1 Timothy, 1, 13.) 3. For they being ignorant of God's righteousness—i. e., for the justification of the guilty (see on ch. 1, 17). and going about ('seeking') to establish their own righteousness, have not submitted themselves to the righteousness of God—The apostle views the general rejection of Christ by the nation as one act. 4. For Christ is the end (the object or aim) of the law for (justifying) righteousness to every one that believeth—i. e., contains within Himself all that the law demands for the justification of such as embrace Him, whether Jew or Gentile (Galatians, 3, 24). 5-10. For Moses describeth the righteousness which is of the law. That the man that doeth ('hath done') these things (which it commands) shall live in them—(Leviticus, 25, 5.) This is the one way of justification and life—by "the righteousness which is of (or, by our own obedience to) the law." But the (justifying) righteousness which is of faith speaketh on this wise ('speaketh thus')—its language or import is to this effect (quoting in substance Deuteronomy, 30, 13, 14), Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down, &c.—*q. d.*, 'Ye have not to sigh over the impossibility of attaining to justification; as if one should say, Ah! if I could but get some one to mount up to heaven and fetch me down Christ, there might be some hope, but since that cannot be, mine is a desperate case.' or, Who shall descend, &c.—another case of impossibility, suggested by Proverbs, 30, 4, and perhaps also Amos, 9, 2—probably proverbial expressions of impossibility (cf. Psalm 139, 7-10; Proverbs, 24, 7, &c.) But what saith it? (It saith)—continuing the quotation from Deuteronomy, 30, 14. The word is high thee—easily accessible, in thy mouth—when thou confessest Him, and in thine heart—when thou believest on Him. Though it is of the law which Moses more immediately speaks in the passage quoted, yet it is of the law as Israel shall be brought to look upon it when the Lord their God shall circumcise their heart "to love the Lord their God with all their heart," &c. (s. 6) and thus, in applying it, the apostle (as *Oshaneu* truly observes) is not merely appropriating the language of Moses, but keeping in the line of his deeper thought, that is, the word of faith, which we preach—

the remembrance of the simplicity, reasonableness, and absolute freeness of God's plan of salvation overwhelm those that perish from under the sound of it (v. 4-13). (5.) How piercingly and perpetually should that question—"How SHALL THEY HEAR WITHOUT A PREACHER?"—sound in the ears of all the churches, as but the apostolic echo of their Lord's parting injunction, "PREACH THE GOSPEL TO EVERY CREATURE" (Mark, 16, 15), and how far below the proper standard of love, zeal, and self-sacrifice, must the churches as yet be, when with so plentiful a harvest the labourers are yet so few (Matthew, 9, 37, 38), and that cry from the lips of pardoned, gifted, consecrated men—"Here am I, send me" (Isaiah, 6, 8), is not heard every where (v. 14, 15)! (6.) The blessing of a covenant-relation to God is the irrevocable privilege of no people and no church: it can be preserved only by fidelity, on our part to the covenant itself (v. 19). (7.) God is often found by those who apparently are the farthest from Him, while He remains undiscovered by those who think themselves the nearest (v. 20, 21). (8.) God's dealings even with reprobate sinners are full of tenderness and compassion; all the day long extending the arms of His mercy even to the disobedient and gainsaying. This will be felt and acknowledged at last by all who perish, to the glory of God's forbearance, and to their own confusion (v. 21).

CHAPTER XI.

VER. 1-36. SAME SUBJECT CONTINUED AND CONCLUDED.—THE ULTIMATE INBRINGING OF ALL ISRAEL, TO BE, WITH THE GENTILES, ONE KINGDOM OF GOD ON THE EARTH. 1. I say then, HATH ('DID') GOD cast away his people? God forbid—Our Lord did indeed announce that "the kingdom of God should be taken from Israel" (Matthew, 21, 41); and when asked by the eleven, after His resurrection, if he would at that time "restore the kingdom to Israel," His reply is a virtual admission that Israel was in some sense already out of covenant (Acts, 1, 9). Yet here the apostle teaches that, in two respects, Israel was not "cast away." First, Not *totally*; Second, Not *finally*. First, Israel is not *wholly* cast away, for I also am an Israelite (see Philippians, 3, 5)—and so a living witness to the contrary, of the seed of Abraham—of pure descent from the father of the faithful, of the tribe of Benjamin (Philippians, 3, 5)—that tribe which, on the revolt of the ten tribes, constituted, with Judah, the one faithful kingdom of God (1 Kings, 12, 21), and after the captivity was, along with Judah, the kernel of the Jewish nation (Ezra, 4, 1; 10, 9). 2-4. God hath ('did') not cast away his people (i.e., *wholly*) which he foreknew—On the word "foreknew," see on ch. 8, 29. Wot (i.e., 'know') ye not that the Scripture saith of (*lit.*, 'in,' i.e., in the section which relates to) Elias? how he maketh intercession ('pleadeth') against Israel—(The word "saying" which follows, as also the particle "and" before "digged down," should be omitted, as without MSS. authority). and I am left alone—I only am left, seven thousand, that have not bowed the knee to Baal—not "the image of Baal," according to the supplement of our version. 5. Even so at this present time—"in this present season," this period of Israel's rejection. (See Acts, 1, 7, *Greek*.) There is—"there obtains," or "hath remained," a remnant according to the election of grace—*q.d.*, "As in Elijah's time the apostasy of Israel was not so universal as it seemed to be, and as he in his despondency concluded it to be, so now, the rejection of Christ by Israel is not so appalling in extent as one would be apt to think: There is now, as there was then, a faithful remnant; not however of persons naturally better than the unbelieving mass, but of persons graciously chosen to salvation." (See 1 Corinthians, 4, 7; 2 Thessalonians, 2, 13.) This establishes our view of the argument on Election in ch. 9., as not being an Election of Gentiles in the

room of Jews, and merely to religious advantages, but a sovereign choice of some of Israel itself, from amongst others, to believe and be saved. (See on ch. 9, 6.) 6. And, &c.—better, 'Now if it (the election) be by grace, it is no more of works; for (then) grace becomes no more grace: but if it be of works,' &c. (The authority of ancient MSS. against this latter clause, as superfluous and not originally in the text, though strong, is not sufficient, we think, to justify its exclusion. Such seeming redundancies are not unusual with our apostle.) The general position here laid down is of vital importance: That there are but two possible sources of salvation—men's works, and God's grace; and that these are so essentially distinct and opposite, that salvation cannot be of any combination or mixture of both, but must be wholly either of the one or of the other. (See on ch. 4., note 5.) 7-10. What then?—How stands the fact? Israel hath not obtained that which he seeketh for—better, 'What Israel is in search of (i.e., Justification, or acceptance with God—see on ch. 9, 31), this he found not; but the election (the elect remnant of Israel) found it, and the rest were hardened,' or judicially given over to the 'hardness of their own hearts,' as it is written (Isaiah, 29, 19, and Deuteronomy, 29, 4), God hath given ('gave') them the spirit of slumber ('stupor')... unto this ('this present') day. And David saith—Psalm 69, 23—which in such a Messianic psalm must be meant of the rejecters of Christ. Let their table, &c.—i.e., Let their very blessings prove a curse to them, and their enjoyments only sting and take vengeance on them, let their eyes be darkened... and bend down their back away—expressive either of the *deceitfulness*, or of the *servile condition*, to come on the nation through the just judgment of God. The apostle's object in making these quotations is to show that what he had been compelled to say of the then condition and prospects of his nation was more than borne out by their own Scriptures. But, SECONDLY, God hath not cast away his people *finally*. The illustration of this point extends from v. 11 to v. 31. 11. I say then, Have they stumbled ('Did they stumble') that they should fall? God forbid; but (the supplement "rather" is better omitted) through their fall—*lit.*, 'trespass,' but here best rendered 'false step' [DE WETTE]; not "fall," as in our version, salvation is come to the Gentiles, to provoke them to jealousy—Here, as also in ch. 10, 19 (quoted from Deuteronomy, 32, 21), we see that Emulation is a legitimate stimulus to what is good. 12. Now if the fall of them ('But if their trespass,' or 'false step') be the riches of the (Gentile) world—as being the occasion of their accession to Christ, and the diminishing of them (i.e., the reduction of the *true* Israel to so small a remnant) the riches of the Gentiles; how much more their fulness!—i.e., their full recovery (see on v. 26); *q.d.*, 'If an event so untoward as Israel's fall was the occasion of such unspeakable good to the Gentile world, of how much greater good may we expect an event so blessed as their full recovery to be productive?' 13. I speak ('am speaking') to you Gentiles—another proof that this Epistle was addressed to Gentile believers. (See on ch. 1, 13.) I magnify ('glorify') mine office—The clause beginning with "inasmuch" should be read as a parenthesis. If I may provoke, &c. (see on v. 11)... my flesh—cf. Isaiah, 58, 7, 15. For if the casting away of them—The apostle had denied that they were cast away (v. 1); here he affirms it. But both are true: they were cast away, though neither totally nor finally, and it is of this partial and temporary rejection that the apostle here speaks. . . be the reconciling of the (Gentile) world, what shall the receiving of them be, but life from the dead?—The reception of the whole family of Israel, scattered as they are among all nations under heaven, and the most inveterate enemies of the Lord Jesus, will be such a stupendous manifestation of the power of God upon

the spirits of men, and of His glorious presence with the heralds of the Cross, as will not only kindle devout astonishment far and wide, but so change the dominant mode of thinking and feeling on all spiritual things as to seem like a resurrection from the dead. 16. For ('But') if the first-fruit be holy the lump is also (holy); and if the root, so the branches.—The Israelites were required to offer to God the first-fruits of the earth—both in their raw state, in a sheaf of newly reaped grain (Leviticus, 23, 10, 11), and in their prepared state, made into cakes of dough (Numbers, 15, 19-21)—by which the whole produce of that season was regarded as hallowed. It is probable the latter of these offerings that is here intended, as to it the word "lump" best applies; and the argument of the apostle is, that as the separation unto God of Abraham, Isaac, and Jacob, from the rest of mankind, as the parent stem of their race, was as real an offering of first-fruit as that which hallowed the produce of the earth, so, in the divine estimation, it was as real a separation of the mass or "lump" of that nation in all time to God. The figure of the "root" and its "branches" is of like import—the consecration of the one of them extending to the other. 17, 18. And if—rather, 'But if' q.d., 'if notwithstanding this consecration of Abraham's race to God.' some of the branches—The mass of the unbelieving and rejected Israelites are here called "some," not, as before, to meet Jewish prejudice (see on ch. 3, 3, and on "not all" in ch. 10, 16), but with the opposite view of checking Gentile pride. and thou, being a wild olive, wert ('wast') grafted in among them.—Though it is more usual to graft the superior cutting upon the inferior stem, the opposite method, which is intended here, is not without example. and with them partakest ('wast made partaker'—along with the branches left, the believing remnant; of the root and fatness of the olive tree (the rich grace secured by covenant to the true seed of Abraham); boast not against the (rejected) branches. But if thou (do) boast, remember that) thou bearest not ('is not thou that bearest') the root, but the root thee—q.d., 'If the branches may not boast over the root that bears them, then may not the Gentile boast over the seed of Abraham; for what is thy standing, O Gentile, in relation to Israel, but that of a branch in relation to the root? from Israel hath come all that thou art and hast in the family of God: for "salvation is of the Jews" (John, 4, 22), 19-21. Thou wilt say then (as a plea for boasting). The branches were broken off, that I might be grafted in. Well—(q.d., 'Be it so, but remember that') because of unbelief they were broken off, and thou standest (not as a Gentile, but solely) by faith.—But as faith cannot live in those "whose soul is lifted up" (Habakkuk, 2, 4). Be not high-minded, but fear (Proverbs, 28, 14; Philippians, 2, 12): for if God spared not the natural branches (sprung from the parent stem), take heed lest he also spare not thee (a mere wild graft)—The former might, beforehand, have been thought very improbable; but, after that, no one can wonder at the latter. 22, 23. Behold therefore the goodness and severity of God: on them which fall, severity (in rejecting the chosen seed); but toward thee, goodness ('God's goodness' is the true reading)—i.e., His sovereign goodness in admitting thee to a covenant-standing who before wert a "stranger to the covenants of promise" (Ephesians, 2, 12-20). if thou continue in his goodness—in believing dependence on that pure goodness which made thee what thou art, otherwise, &c. . . . And they also ('Ye and they'), if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.—This appeal to the power of God to effect the recovery of His ancient people implies the vast difficulty of it—which all who have ever laboured for the conversion of the Jews are made depressingly to feel. That intelligent expositors should think that this was meant of individual Jews,

re-introduced from time to time into the family of God on their believing on the Lord Jesus, is surprising; and yet those who deny the national recovery of Israel must and do so interpret the apostle. But this is to confound the two things which the apostle carefully distinguishes. Individual Jews have been at all times admissible, and have been admitted, to the Church through the gate of faith in the Lord Jesus. This is the "remnant, even of this present time, according to the election of grace," of which the apostle, in the first part of the chapter, had cited himself as one. But here he manifestly speaks of something not then existing, but to be looked forward to as a great future event in the economy of God, the re-grafting of the nation as such, when they "abide not in unbelief." And though this is here spoken of merely as a supposition (if their unbelief shall cease)—in order to set it over against the other supposition, of what will happen to the Gentiles if they shall not abide in the faith—the supposition is turned into an explicit prediction in the verses following. 24. For if thou wert out ('wert out of') from the olive tree, which is wild by nature, and wast grafted contrary to nature into a good olive tree; how much more shall these, &c.—This is just the converse of v. 21: 'As the excision of the merely engrafted Gentiles through unbelief is a thing much more to be expected than was the excision of the natural Israel, before it happened; so the restoration of Israel, when they shall be brought to believe in Jesus, is a thing far more in the line of what we should expect, than the admission of the Gentiles to a standing which they never before enjoyed.' 25. For I would not... that ye should be ignorant of this mystery.—The word "mystery," so often used by our apostle, does not mean (as with us) something incomprehensible, but "something before kept secret, either wholly or for the most part, and now only fully disclosed" (cf. ch. 16, 25; 1 Corinthians, 2, 7-10; Ephesians, 1, 9, 10; 3, 2-6, 9, 10, &c.). Let ye should be wise in your own conceits—as if ye alone were in all time coming to be the family of God, that blindness ("hardness") in part is happened to ('hath come upon') Israel—i.e., hath come partially, or upon a portion of Israel, until the fulness of the Gentiles be ('have') come in—i.e., not the general conversion of the world to Christ, as many take it; for this would seem to contradict the latter part of this chapter, and throw the national recovery of Israel too far into the future: besides, in v. 16, the apostle seems to speak of the receiving of Israel, not as following, but as contributing largely to bring about the general conversion of the world—but, "until the Gentiles have had their full time of the visible Church all to themselves, while the Jews are out which the Jews had till the Gentiles were brought in." See Luke, 21, 24, 26, 27. And so all Israel shall be saved.—To understand this great statement, as some still do, merely of such a gradual ingathering of individual Jews, that there shall at length remain none in unbelief, is to do manifest violence both to it and to the whole context. It can only mean the ultimate ingathering of Israel as a nation, in contrast with the present "remnant." [So THOLUCK, MEYER, DE WETTE, PHILIPPI, ALFORD, HODGE.] Three confirmations of this now follow: two from the prophets, and a third from the Abrahamic covenant itself. First, as it is written, There shall come out of Zion the Deliverer, and shall (or, according to what seems the true reading, without the "and"—"He shall") turn away ungodliness from Jacob.—The apostle, having drawn his illustrations of man's sinfulness chiefly from Psalm 14, and Isaiah, 60., now seems to combine the language of the same two places regarding Israel's salvation from it. [BENGEL.] In the one place the Psalmist longs to see "the salvation of Israel coming out of Zion" (Psalm 14, 7); in the other, the prophet announces that "the Redeemer (or, "Deliverer") shall come to us,

(Isaiah, 60, 20). But as all the glorious manifestations of Israel's God were regarded as issuing out as the seat of His manifested glory (Psalm 20, Isaiah, 31, 9), the turn which the apostle gives adds merely to them that familiar ideas, reads the prophet announces, that He "shall or, 'for' them that turn from transgression," while the apostle makes him say that He is "to turn away ungodliness from Jacob," seen from the LXX. version, and seems to indicate a different reading of the original text. The answer, is substantially the same in both. It is—rather, 'and' (again); introducing a new covenant—this is my covenant with them (*it*, 'this is my covenant from me unto them') when I shall take away ungodliness from Jacob. This is the covenant which I shall make with the house of Israel, says the Lord. Jeremiah, 31, 31-34, than the express words of election. Those who believe that there are no changes regarding the literal Israel in the Old Testament, that stretch beyond the end of the Jewish dispensation, are obliged to view these quotations by the apostle as mere adaptations of Old Testament language, and his own predictions [ALEXANDER on Isaiah, 41, 16] how forced this is, we shall presently see. Concerning the gospel, they are enemies for your sake; they are regarded and treated as enemies in consequence of their exclusion through unbelief, from the family of Israel, for the benefit of you Gentiles; in the sense of the apostle, but as touching the election of Abraham and Isaac, they are beloved—even in their state of exclusion for the fathers' sake. For the gifts and calling (and the election) of God are without repentance ("not to be, or to be repented of")—By "the calling of God," in the apostle, is meant that sovereign act by which God, in His free choice, "called" Abraham, father of a peculiar people; while "the gifts" here denote the articles of the covenant which He made with Abraham, and which constituted the election between his and all other families of the world. Both these, says the apostle, are irrevocable, as the point for which he refers to this at all in the epistle to the Romans, is the clear destiny of the Israelitish nation, it is clear that it is the thing here affirmed. And lest any one should say that though Israel, as a nation, has no part in all under the gospel, but as a people dispersed in the midst when the middle wall of partition was broken down, yet the Abrahamic covenant was in the spiritual seed of Abraham, made with Jews and Gentiles in one undistinguished mass of men under the gospel—the apostle, as if to do that supposition, expressly states that the Jews who, as concerning the gospel, are regarded as enemies for the Gentiles' sake, are "beloved for the fathers' sake;" and it is in proof of this that he refers to the gifts and the calling of God are without repentance. But in what sense are the now unbelieving children of Israel "beloved for the fathers' sake?" Not merely from ancestral recollection looks with fond interest on the child of a friend and for that friend's sake [DR. ARNOLD]—a thought, and not foreign to Scripture, in this text (see 2 Chronicles, 20, 7; Isaiah, 41, 8)—but from ancestral connections and obligations, or from descent from and oneness in covenant with those with whom God originally established it. The words, the natural Israel—not "the remnant" according to the election of grace, but the people sprung from Abraham according to the flesh, an elect people, and as such, "beloved," same love, which chose the fathers, and rested there as a parent stem of the nation, still rests on descendants at large, and will yet recover them from their alienation, and reinstate them in the family of God, as ye in times past have not believed (or,

'obeyed') God—that is, yielded not to God "the obedience of faith," while strangers to Christ, yet now have obtained mercy through (by occasion of) their unbelief—(see on v. 11, 18, 29). even so have these (the Jews) now not believed (or, 'now been disobedient'), that through your mercy (the mercy shown to you) they also may obtain mercy—Here is an entirely new idea. The apostle has hitherto dwelt upon the unbelief of the Jews as making way for the faith of the Gentiles—the exclusion of the one occasioning the reception of the other; a truth yielding to generous, believing Gentiles but mingled satisfaction. Now, opening a more cheering prospect, he speaks of the mercy shown to the Gentiles as a means of Israel's recovery; which seems to mean that it will be by the instrumentality of believing Gentiles that Israel as a nation is at length to "look on Him whom they have pierced and mourn for Him," and so to "obtain mercy." (See 2 Corinthians, 3, 16, 18.) 32. For God hath concluded them all in unbelief ("hath shut them all up to unbelief") that he might have mercy upon all—i.e., those "all" of whom he had been discoursing; the Gentiles first, and after them the Jews. [FRITZSCHE, THOLUCK, OLSHAUSEN, DE WETTE, PHILIPPI, STUART, HODGE.] Certainly it is not 'all mankind individually' [MEYER, ALFORD]; for the apostle is not here dealing with individuals, but with those great divisions of mankind, Jew and Gentile. And what he here says is, that God's purpose was to shut up each of these divisions of men to the experience first of an unhumiliated, condemned state, without Christ, and then to the experience of His mercy in Christ. 33. O the depth, &c.—The apostle now yields himself up to the admiring contemplation of the grandeur of that divine plan which he had sketched out, of the riches both of the wisdom and knowledge of God—Many able expositors render this, 'of the riches and wisdom and knowledge,' &c. [ERASMUS, GROTIUS, BENGEL, MEYER, DE WETTE, THOLUCK, OLSHAUSEN, FRITZSCHE, PHILIPPI, ALFORD. REVISED VERSION.] The words will certainly bear this sense, "the depth of God's riches." But "the riches of God" is a much rarer expression with our apostle than the riches of this or that perfection of God; and the words immediately following limit our attention to the unsearchableness of God's "judgments," which probably means His decrees or plans (Psalm 119, 75), and of "His ways," or the method by which He carries these into effect. [SO LUTHER, CALVIN, BEZA, HODGE, &c.] Besides, all that follows to the end of the chapter seems to show that while the Grace of God to guilty men in Christ Jesus is presupposed to be the whole theme of this chapter, that which called forth the special admiration of the apostle, after sketching at some length the divine purposes and methods in the bestowment of this Grace, was "the depth of the riches of God's wisdom and knowledge," in these purposes and methods. The "wisdom," then, points probably to the vast sweep of divine comprehension herein displayed; the "wisdom" to that fitness to accomplish the ends intended, which is stamped on all this procedure. 34, 35. For who hath known the mind of the Lord?—see Job, 15, 8; Jeremiah, 23, 18. or who hath been his counsellor—see Isaiah, 40, 13, 14. or, who hath first given to him, and it shall be recompensed to him ("and shall have recompense made to him") again—see Job, 35, 7, and 41, 11. These questions, it will thus be seen, are just quotations from the Old Testament, as if to show how familiar to God's ancient people was the great truth which the apostle himself had just uttered, that God's plans and methods in the dispensation of His Grace, have a reach of comprehension and wisdom stamped upon them which finite mortals cannot fathom, much less could ever have imagined, before they were disclosed. 36. For of him, and through him, and to him, are all things: to whom ("to Him") be glory

for ever. Amen.—Thus worthily—with a brevity only equalled by its sublimity—does the apostle here sum up this whole matter. "Or Him are all things," as their eternal Source: "THROUGH Him are all things," inasmuch as He brings all to pass which in His eternal counsels He purposed: "To Him are all things," as being His own last End; the manifestation of the glory of His own perfections being the ultimate, because the highest possible, design of all His procedure from first to last.—On this rich chapter, *Notes* (L) it is an unspeakable consolation to know that in times of deepest religious declension and most extensive defection from the truth, the lamp of God has never been permitted to go out, and that a faithful remnant has ever existed—a remnant larger than their own drooping spirits could easily believe (v. 1-4). (1.) The preservation of this remnant, even as their separation at the first, is all of mere grace (v. 4, 5). (2.) When individuals and communities, after many fruitless warnings, are abandoned of God, they go from bad to worse (v. 7-10). (3.) God has so ordered his dealings with the great divisions of mankind, "that no flesh should glory in His presence." Gentile and Jew have each in turn been "shut up to unbelief," that each in turn may experience the "mercy which saves the chief of sinners" (v. 11-32). (4.) As we are "justified by faith," so are we "kept by the power of God through faith"—faith alone—unto salvation (v. 20-32). (5.) God's covenant with Abraham and his natural seed is a perpetual covenant, in equal force under the gospel as before it. Therefore it is, that the Jews as a nation still survive, in spite of all the laws which, in similar circumstances, have either extinguished or destroyed the identity of other nations. And therefore it is that the Jews as a nation will yet be restored to the family of God, through the subjection of their proud hearts to Him whom they have pierced. And as believing Gentiles will be honoured to be the instruments of this stupendous change, so shall the vast Gentile world reap such benefit from it, that it shall be like the communication of life to them from the dead. (7.) Thus has the Christian Church the highest motive to the establishment and vigorous prosecution of *Missions to the Jews*: God having not only promised that there shall be a remnant of them gathered in every age, but pledged Himself to the final ingathering of the whole nation, assigned the honour of that ingathering to the Gentile Church, and assured them that the event, when it does arrive, shall have a life-giving effect upon the whole world (v. 12-16, 28-31). (8.) Those who think that in all the evangelical prophecies of the Old Testament the terms "Jacob," "Israel," &c. are to be understood solely of the Christian Church, would appear to read the Old Testament differently from the apostle, who, from the use of those very terms in Old Testament prophecy, draws arguments to prove that God has mercy in store for the natural Israel (v. 26, 27). (9.) Mere intellectual investigations into divine truth in general, and the sense of the living oracles in particular, as they have a hardening effect, so they are a great contrast to the spirit of our apostle, whose lengthened sketch of God's majestic procedure towards men in Christ Jesus ends here in a burst of admiration, which loses itself in the still loftier frame of adoration (v. 33-36).

CHAPTER. XII.

VER. 1-31. DUTIES OF BELIEVERS, GENERAL AND PARTICULAR. The doctrinal teaching of this epistle is now followed up by a series of exhortations to practical duty. And first, the all-comprehensive duty. 1. I beseech you therefore—In view of all that has been advanced in the foregoing part of this epistle, by the nature of God—those mercies, whose free and unmerited nature, glorious Channel, and saving fruits have been opened up at such length, that ye present—See on ch. 6, 12, where we have the same exhortation and the same

word, there rendered "yield" (as also in v. 16, 19, your bodies—i.e., "yourselves in the body," considered as the organ of the inner life. As it is through the body that all the evil that is in the unrenewed heart comes forth into palpable manifestation and action, so it is through the body that all the gracious principles and affections of believers reveal themselves in the outward life.—Sanctification extends to the whole man (1 Thessalonians, 4, 23, 24), a living sacrifice—in glorious contrast to the legal sacrifices, which, save as they were aisin, were no sacrifices at all. The death of the one "Lamb of God, taking away the sin of the world," has swept all dead victims from off the altar of God, to make room for the redeemed themselves as "living sacrifices" to Him who made "Him to be sin for us"; while every outpouring of their grateful hearts in praise, and every act prompted by the love of Christ, is itself a sacrifice to God of a sweet-smelling savour (Hebrews, 12, 15, 16). holy—As the Levitical victims, when offered without blemish to God, were regarded as holy, as believers, "yielding themselves to God as those that are alive from the dead, and their members as instruments of righteousness unto God, are, in His estimation, not ritually but really, "holy," and so, acceptable ("well-pleasing") unto God—not as the Levitical offerings, merely as appointed symbols of spiritual ideas, but objects, intrinsically, of divine complacency, in their renewed character, and endeared relationship to Him through His Son Jesus Christ, which is your reasonable rather, "rational," service—in contrast, not to the senselessness of idol-worship, but to the offering of irrational victims under the law. In this view the presentation of ourselves, as living monuments of redeeming mercy, is here called "our rational service," and surely it is the most rational and exalted occupation of God's reasonable creatures. So, 1 Peter, 2, 5, "to offer up spiritual sacrifices, acceptable to God through Jesus Christ," and be ye not conformed to this world (cf. Ephesians, 2, 2; Galatians, 1, 4, *Greek*; but be ye transformed—or, "transfigured," as in Matthew, 17, 2; and 2 Corinthians, 3, 18, *Greek*), by the renewing of your mind—not by a mere outward conformity to the ungodly world, many of whose actions in themselves may be virtuous and praiseworthy; but by such an inward spiritual transformation as makes the whole life new—new in its motives and ends, even where the actions differ in nothing from those of the world—new, considered as a whole, and in such a sense as to be wholly unattainable save through the constraining power of the love of Christ, that ye may prove—i.e., experimentally. See on the word "experience" in ch. 6, 4, and cf. 1 Thessalonians, 5, 10, where the sentiment is the same). what is that ('the') good and acceptable ('well-pleasing'), and perfect will of God—We prefer this rendering [with CALVIN, REVISED VERSION, &c.] to that which many able critics [HOLMCK, MEYER, DE WETTE, FRITZSCHE, PHILIPPI, ALFORD, HODGE] adopt—that ye may prove, or "discern the will of God, (even) what is good, and acceptable, and perfect." God's will is "good," as it demands only what is essentially and unchangeably good (ch. 7, 10); it is "well-pleasing," in contrast with all that is arbitrary, as demanding only what God has eternal complacency in—cf. Micah, 6, 8, with Jeremiah, 9, 24; and it is "perfect," as it requires nothing else than the perfection of God's reasonable creature, who, in proportion as he attains to it, reflects God's own perfection. Such then is the great general duty of the redeemed—SELF-DEDICATION, in our whole spirit and soul and body, to Him who hath called us into the fellowship of His Son Jesus Christ. Next follow specific duties, chiefly social; beginning with Humility, the chiefest of all the graces—but here with special reference to spiritual gifts. 3. For I say authoritatively, through the grace given unto me—as an apostle of Jesus Christ; thus ex-

emphyring his own precept by modestly falling back on that office which both warranted and required such plainness towards all classes, to every man that is among you, not to think, &c.—It is impossible to convey in good English the emphatic play, so to speak, which each word here has upon another:—'not to be high-minded above what he ought to be minded, but so to be minded as to be sober-minded.' [CALVIN, ALFORD.] This is merely a strong way of characterising all undue self-elevation, according as God hath dealt to every man the measure of faith—Faith is here viewed as the inlet to all the other graces, and so, as the receptive faculty of the renewed soul—*2d.*, 'As God hath given to each his particular capacity to take in the gifts and graces which He designs for the general good.' 4. 3. For as we have many members, &c.—The same diversity and yet unity obtains in the body of Christ, whoseof all believers are the several members, as in the natural body. 6-8. Having then gifts differing according to the graces given to us—Here, let it be observed, all the gifts of believers alike are viewed as communications of mere *graces*, whether (we have the gift of prophecy—*i.e.*, of inspired teaching; as in Acts, 15. 32. Anyone speaking with divine authority—whether with reference to the past, the present, or the future—was termed a prophet (Exodus, 7. 1, &c.). [let us prophesy] according to the proportion of faith—rather, 'of our faith.' Many Romish expositors and some Protestant (as Calvin and Bengel, and, though hesitatingly, Besa and Fodge), render this 'the analogy of faith,' understanding by it 'the general tenor' or 'rule of faith,' divinely delivered to men for their guidance. But this is against the context, whose object is to show that, as all the gifts of believers are according to their respective capacity for them, they are not to be puffed up on account of them, but to use them purely for their proper ends, or ministry, [let us wait] on 'be occupied with' our ministering—The word here used imports any kind of service, from the dispensing of the word of life (Acts, 6. 4. to the administering of the temporal affairs of the Church (Acts, 6. 1-3). The latter seems intended here, being distinguished from "prophesying," "teaching," and "exhorting," or he that teacheth—Teachers are expressly distinguished from prophets, and put after them, as exercising a lower function (Acts, 13. 1; 1 Corinthians, 12. 28, 29). Probably it consisted mainly in opening up the evangelical bearings of Old Testament scripture; and it was in this department apparently that Apollus showed his power and eloquence (Acts, 18. 24), or he that exhorteth—Since all preaching—whether by apostles, prophets, or teachers—was followed up by exhortation (Acts, 11. 23; 14. 22; 15. 32, &c.), many think that no specific class is here in view. But if liberty was given to others to exercise themselves occasionally in exhorting either the brethren generally, or small parties of the less instructed, the reference may be to them. he that giveth—in the exercise of private benevolence probably, rather than in the discharge of disocial duty, with simplicity—So the word probably means. But, as simplicity seems enjoined in the next clause but one of this same verse, perhaps the meaning here is, 'with liberality,' as the same word is rendered in 2 Corinthians, 8. 2; 9. 11. he that reuleth—whether in the church or his own household. See 1 Timothy, 3. 4, 5, where the same word is applied to both, 'with diligence—with earnest purpose, he that showeth mercy, with cheerfulness—not only without grudging either trouble or pecuniary relief, but feeling it to be "more blessed to give than to receive," and to help, than be helped. 9. Let love be without dissimulation—"Let your love be unfeigned," as in 2 Corinthians, 6. 8; 1 Peter, 2. 22; and see 1 John, 3. 18. Abhor that which is evil; cleave to that which is good—What a lofty tone of moral principle and feeling is here inculcated! It is not, Abstain from the one, and

do the other; nor, Turn away from the one, and draw to the other; but, Abhor the one, and cling, with deepest sympathy, to the other. 10. Be, &c.—better, 'In brotherly love be affectionate one to another; in [giving or showing] honour, outdoing each other.' The word rendered 'prefer' means rather 'to go before,' 'take the lead,' *i.e.*, 'show an example.' How opposite is this to the reigning morality of the heathen world; and though Christianity has so changed the spirit of society, that a certain beautiful disinterestedness and self-sacrifice shines in the character of not a few who are but partially, if at all under the transforming power of the gospel, it is only those whom "the love of Christ constrains to live not unto themselves," who are capable of thoroughly acting in the spirit of this precept. 11. not slothful in business—The word rendered "business" means 'zeal,' 'diligence,' 'purpose,' denoting the energy of action, serving the Lord—*i.e.*, the Lord Jesus (see Ephesians, 6. 6-8). Another reading—'serving the time,' or 'the occasion'—which differs in form but very slightly from the received reading, has been adopted by good critics [LUTHER, OLSHAUSEN, FRITZSCHE, MEYER]. But as MS. authority is decidedly against it, so is internal evidence; and comparatively few favour it. Nor is the sense which it yields a very Christian one. 12. rejoicing, &c.—Here it is more lively to retain the order and the verbs of the original: 'In hope, rejoicing; in tribulation, enduring; in prayer, persevering.' Each of these exercises helps the other. If our "hope" of glory is so assured that it is a rejoicing hope, we shall find the spirit of "endurance in tribulation" natural and easy; but since it is "prayer" which strengthens the faith that begets hope, and lifts it up into an assured and joyful expectancy, and since our patience in tribulation is fed by this, it will be seen that all depends on our "perseverance in prayer." 13. given to hospitality—*i.e.*, the entertainment of strangers. In times of persecution, and before the general institution of houses of entertainment, the importance of this precept would be at once felt. In the East, where such houses are still rare, this duty is regarded as of the most sacred character. [HONOR.] 14. Bless (*i.e.*, Call down by prayer a blessing on) them which persecute you, &c.—This is taken from the sermon on the mount, which, from the allusions made to it, seems to have been the store-house of Christian morality among the churches. 15. Rejoice with them that rejoice; weep (the "and" should probably be omitted) with them that weep—What a beautiful spirit of sympathy with the joys and sorrows of others is here inculcated! But it is only one charming phase of the unselfish character which belongs to all living Christianity. What a world will our's be when this shall become its reigning spirit! Of the two, however, it is more easy to sympathise with another's sorrows than his joys, because in the one case he needs us; in the other not. But just for this reason the latter is the more disinterested, and so the nobler. 16. Be ("Being") of the same mind one toward another—The feeling of the common bond which binds all Christians to each other, whatever diversity of station, cultivation, temperament, or gifts may obtain among them, is the thing here enjoined. This is next taken up in detail. Mind not ("Not minding") high things—*i.e.*, Cherish not ambitious or aspiring purposes and desires. As this springs from selfish severance of our own interests and objects from those of our brethren, so it is quite incompatible with the spirit inculcated in the preceding clause, but condescend ("conceding") to men of low estate—or (as some render the words), 'inclining unto the things that be lowly.' But we prefer the former. Be not wise in your own conceits—This is just the application of the caution against high-mindedness to the estimate we form of our own mental character. 17. Recompense ("Recompensing"), &c.—see on v. 14. Provide ("Provide

ing') things honest ('honourable') in the sight of all men.—The idea (which is from Proverbs, 3. 4) is the care which Christians should take so to demean themselves as to command the respect of all men. 18. If it be possible (i.e., if others will let you), as much as lieth in you (or, dependeth on you) live peaceably or, 'be at peace' with all men.—The impossibility of this in some cases is hinted at, to keep up the hearts of those who, having done their best unsuccessfully to live in peace, might be tempted to think the failure was necessarily owing to themselves. But how emphatically expressed is the injunction to let nothing on our part prevent it! Would that Christians were guiltless in this respect! 19-21. avenged not, &c.—see on v. 14. but [rather] give place unto wrath—This is usually taken to mean, 'but give room or space for wrath to spend itself.' But as the context shows that the injunction is to leave vengeance to God, "wrath" here seems to mean, not the offence, which we are tempted to avenge, but the avenging wrath of God (see 2 Chronicles, 24. 13), which we are enjoined to await, or give room for. (So the best interpreters.) If thine enemy hunger, &c.—This is taken from Proverbs, 25. 21, 22, which without doubt supplied the basis of those lofty precepts on that subject which form the culminating point of the sermon on the mount. In so doing thou shalt heap coals of fire on his head—As the heaping of "coals of fire" is in the Old Testament the figurative expression of divine vengeance (Psalm 140. 10; 11. 6, &c.), the true sense of these words seem to be, "That will be the most effectual vengeance—a vengeance under which he will be slain to bend." (So ALFORD, HODGKIN, &c.) The next verse confirms this. Be not overcome of evil—for then you are the conquered party, but overcome evil with good—and then the victory is yours; you have subdued your enemy in the noblest sense.—*Note* (1.) The redeeming mercy of God in Christ is, in the souls of believers, the living spring of all holy obedience (v. 1). (2.) As redemption under the gospel is not by irrational victims, as under the law, but "by the precious blood of Christ" (1 Peter, 1. 18, 19, and, consequently, is not ritual but real, so the sacrifices which believers are now called to offer are all "living sacrifices"; and these—summed up in self-consecration to the service of God—are "holy and acceptable to God," making up together "our rational service" (v. 1). (3.) In this light, what are we to think of the so-called 'unbloody sacrifice of the mass, continually offered to God as a propitiation for the sins both of the living and the dead,' which the adherents of Rome's corrupt faith have been taught for ages to believe. Is the highest and holiest act of Christian worship—in direct opposition to the sublimely simple teaching which the Christians of Rome first received (v. 1)! (4.) Christians should not feel themselves at liberty to be conformed to the world, if only they avoid what is manifestly sinful; but rather, yielding themselves to the transforming power of the truth as it is in Jesus, they should strive to exhibit before the world an entire renovation of heart and life (v. 2). (5.) What God would have men to be, in all its beauty and grandeur, is for the first time really apprehended, when "written not with ink but with the Spirit of the living God, not on tables of stone but on the fleshy tables of the heart," 2 Corinthians, 3. 3 (v. 2). (6.) Self-sufficiency and lust of power are peculiarly unlovely in the vessels of mercy, whose respective graces and gifts are all a divine trust for behoof of the common body and of mankind at large (v. 3, 4). (7.) As forgetfulness of this has been the source of innumerable and unspeakable evils in the Church of Christ, so the faithful exercise by every Christian of his own peculiar office and gifts, and the loving recognition of those of his brethren, as all of equal importance in their own place, would put a new face upon the visible Church, to the vast benefit and comfort of Christians themselves

and to the admiration of the world around them (v. 6-9). (8.) What would the world be, if it were filled with Christians having but one object in life, high above every other—to "serve the Lord"—and throwing into this service—"alacrity" in the discharge of all duties, and abiding "warmth of spirit" (v. 11)! (9.) O how far is even the living Church from exhibiting the whole character and spirit, so beautifully portrayed in the latter verses of this chapter (v. 12-21)! What need of a fresh baptism of the Spirit in order to this! And how "fair as the moon, clear as the sun, and terrible as an army with banners," will the Church become, when at length instinct with this Spirit! The Lord hasten it in its time!

CHAPTER XIII.

VER. 1-14. SAME SUBJECT CONTINUED.—POLITICAL AND SOCIAL RELATIONS.—MOTIVES. 1. 2. Let every soul—every man of you, be subject unto the higher powers or, 'submit himself to the authorities that are above him.' For there is no power ('no authority') but of God: the powers that are are ('have been') ordained of God. Whosoever therefore resisteth the power—'So that he that setteth himself against the authority,' resisteth the ordinance of God: and they that resist shall receive to themselves damnation—or, 'condemnation,' according to the old sense of that word; that is, not from the magistrature, but from God, whose authority in the magistrature is resisted. 3, 4. For rulers are not a terror to good works—to the good work, as the true reading appears to be, but to the evil... he beareth out the sword in vain—i.e., the symbol of the magistrature's authority to punish. 5. Wherefore ye must needs be subject, not only for wrath—for fear of the magistrature's vengeance, but also for conscience sake—from reverence for God's authority. It is of Magistracy in general, considered as a divine ordinance, that this is spoken; and the statement applies equally to all forms of government, from an unchecked despotism—such as flourished when this was written, under the Emperor Nero—to a pure democracy. The inalienable right of all subjects to endeavour to alter or improve the form of government under which they live is left untouched here. But since Christians were constantly charged with turning the world upside down, and since there certainly were elements enough in Christianity of moral and social revolution to give plausibility to the charge, and tempt noble spirits, crusaded under misgovernment, to take redress into their own hands, it was of special importance that the pacific, submissive, loyal spirit of those Christians who resided at the great seat of political power, should furnish a visible refutation of this charge. 6, 7. For, for this cause pay ye (rather, 'ye pay') tribute also—*q.d.*, 'This is the reason why ye pay the contributions requisite for maintaining the civil government.' for they are God's ministers, attending continually upon ('to') this very thing. Render therefore to all their dues—From magistrates the apostle now comes to other officials, and from them to men related to us by whatever the tribute—land tax, custom—mercantile tax, super-revenue for superiors, honour—the respect due to persons of distinction. 8. One no man any thing, but to love one another—*q.d.*, 'Acquit yourselves of all obligations except love, which is a debt that must remain ever due.' [HODGKIN.] for he that loveth another hath fulfilled the law—for the law itself is but love in manifold action, regarded as matter of duty. 9. For this, &c.—better thus: 'For [the commandments], Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not covet, and whatever other commandment [there may be], it is summed up,' &c. (The clause, "Thou shalt not bear false witness," is wanting in all the most ancient MSS.) The apostle refers here only to the second table of the law, as love to our neighbour is what he is treating of. 10. Love worketh no ill to his (or, 'one's') neighbour; therefore,

etc.—As love, from its very nature, studies and delights to please its object, its very existence is an effectual security against our wilfully injuring him. Next follow some general motives to the faithful discharge of all these duties. 11. And that—rather, 'And this' [do], knowing the time, that now it is high time—*it.*, 'the hour has already come,' for us to awake out of sleep—of stupid, fatal indifference to eternal things, for now is our salvation—rather, 'the salvation,' or simply 'salvation,' nearer than when we (first) believed—This is in the line of all our Lord's teaching, which represents the decisive day of Christ's second appearing as at hand, to keep believers ever in the attitude of wakeful expectancy, but without reference to the *chronological* nearness or distance of that event. 12. The night [of evil] is far spent, the day [of consummated triumph over it] is at hand: let us therefore cast off [as a dress the works of darkness—all works holding of the kingdom and period of darkness, with which, as followers of the risen Saviour, our connection has been dissolved, and let us put on the armour of light—described at large in Ephesians, 6, 11-15. 13. Let us walk honestly [or 'becomingly,' 'seemingly'] as in the day—*q.d.*, 'Men choose the night for their revels, but our night is past, for we are all the children of the light and of the day [1 Thessalonians, 5, 5]: let us therefore only do what is fit to be exposed to the light of such a day.' not in rioting and drunkenness—varied forms of intemperance; denoting revels in general, usually ending in intoxication, not in chambering and wantonness—varied forms of impurity; the one pointing to definite acts, the other more general, not in strife and envying—varied forms of that venomous feeling between man and man which reverses the law of love. 14. But—to sum up all in one word, put ye on the Lord Jesus Christ—in such wise that Christ only may be seen in you [see 2 Corinthians, 3, 3; Galatians, 3, 27; Ephesians, 4, 24], and make no provision [take no forethought] for the flesh, to [fulfil] the lusts [thereof]—*q.d.*, 'direct none of your attention to the cravings of your corrupt nature, how you may provide for their gratification.'—*Note* (1.) How gloriously adapted is Christianity for human society in all conditions! As it makes war directly against no specific forms of government, so it directly recommends none. While its holy and benign principles secure the ultimate abolition of all iniquitous government, the reverence which it teaches for magistracy, under whatever form, as a divine institution, secures the loyalty and peaceableness of its disciples, amid all the turbulence and distractions of civil society, and makes it the highest interest of all States to welcome it within their pale, as in this as well as every other sense—"the salt of the earth, the light of the world" (v. 1-6). (2.) Christianity is the grand specific for the purification and elevation of all the social relations; inspiring a readiness to discharge all obligations, and most of all, implanting in its disciples that love which secures all men against injury from them, inasmuch as it is the fulfilling of the law (v. 6-10). (3.) The rapid march of the kingdom of God, the advanced stage of it at which we have arrived, and the ever-nearing approach of the perfect day—nearer to every believer the longer he lives—should quicken all the children of light to redeem the time, and, seeing that they look for such things, to be diligent, that they may be found of Him in peace, without spot and blameless (2 Peter, 3, 14). (4.) In virtue of 'the expulsive power of a new and more powerful affection,' the great secret of persevering holiness in all manner of conversation will be found to be "Christ IN us, the hope of glory" (Colossians, 1, 27), and Christ ON us, as the character in which alone we shall be able to shine before men (2 Corinthians, 3, 3) (v. 14).

CHAPTER XIV.

VER. 1-23. SAME SUBJECT CONTINUED—CHRISTIAN FORBEARANCE. The subject here, and on to ch. 15, 13.

is the consideration due from stronger Christians to their weaker brethren; which is but the great law of love (treated of in ch. 13.) in one particular form. 1. Him that is weak is the faith—rather, 'in faith' *i.e.*, not 'Him that is weak in the truth believed' [CALVIN, BEEA, ALFORD, &c.], but [as most interpreters agree], 'Him whose faith wants that firmness and breadth which would raise him above small scruples' (See on v. 22, 23.) receive ye—into cordial Christian fellowship, but not to doubtful disputations—rather perhaps, 'not to the deciding of doubts,' or 'scruples' *i.e.*, not for the purpose of arguing him out of them: which indeed usually does the reverse; whereas to receive him to full brotherly confidence and cordial interchange of Christian affection is the most effectual way of drawing them off. Two examples of such scruples are here specified, touching Jewish meats and days. "The strong," it will be observed, are those who knew these to be abolished under the gospel; "the weak" are those who had scruples on this point. 2. One believeth that he may eat all things—See Acts, 10, 16. another, who is weak eateth herbs—restricting himself probably to a vegetable diet, for fear of eating what might have been offered to idols, and so would be unclean. (See 1 Corinthians, 8.) 3. Let not him that eateth despise [look down superciliously upon] him that eateth not; and let not him that eateth not judge [sit in judgment censoriously upon] him that eateth: for God hath received him—as one of His dear children, who in this matter acts not from laxity but religious principle. 4. Who art thou that judgest another man's [rather, 'another's'] servant?—*i.e.*, CHRIST'S, as the whole context shows, especially v. 8, 9. Yes, &c.—'But he shall be made to stand, for God is able to make him stand' *i.e.*, to make good his standing, not at the day of judgment, of which the apostle treats in v. 10, but in the true fellowship of the Church *here*, in spite of thy censures. 5. One man esteemeth one day above another: another esteemeth every day—The supplement "alike" should be omitted, as injuring the sense. Let every man be fully persuaded in his own mind—be guided in such matters by conscientious conviction. 6. He that regardeth the day, regardeth it to the Lord—the LORD CHRIST, as before; and he... not, to the Lord he doth not—each doing what he believes to be the Lord's will. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks—The one gave thanks to God for the flesh which the other scrupled to use; for conscience' sake, he restricted himself. From this passage about the observance of days, *Alford* unhappily infers that such language could not have been used if the sabbath-law had been in force under the gospel in any form. Certainly it could not, if the sabbath were merely one of the Jewish festival days; but it will not do to take this for granted merely because it was observed under the Mosaic economy. And certainly, if the Sabbath was more ancient than Judaism; if, even under Judaism, it was enshrined amongst the eternal sanctities of the Decalogue, uttered, as no other parts of Judaism were, amidst the terrors of Sinai; and if the Lawgiver Himself said of it when on earth, "The Son of man is LORD EVEN OF THE SABBATH DAY" (see Mark, 2, 28)—it will be hard to show that the apostle must have meant it to be ranked by his readers amongst those vanished Jewish festival days, which only "weakness" could imagine to be still in force, a weakness which those who had more light ought, out of love, merely to bear with. 7, 8. For none of us (Christians) liveth to himself—(see 2 Corinthians, 5, 14, 15), to dispose of himself or shape his conduct after his own ideas and inclinations, and no man ("and none"—of us Christians) dieth to himself. For whether we live, we live unto the Lord (the LORD CHRIST; see next verse); and whether we die, we

die unto the Lord; whether we live therefore, or die, we are the Lord's—Nothing but the most vivid explanation of these remarkable words could make them endurable to any Christian ear, if Christ were a mere creature. For Christ is here—in the most emphatic terms, and yet in the most unimpassioned tone—held up as the supreme Object of the Christian's life, and of his death too; and that by the man whose horror of creature-worship was such, that when the poor Lycaonians would have worshipped himself, he rushed forth to arrest the deed, directing them to "the living God," as the only legitimate Object of worship (Acts, 14, 15). Nor does Paul teach this here, but rather *appeals* to it as a known and recognised fact, of which he had only to remind his readers. And since the apostle, when he wrote these words, had never been at Rome, he could only know that the Roman Christians would assent to this view of Christ, because it was the common teaching of all the accredited preachers of Christianity, and the common faith of all Christians. 9. For to this end Christ both, &c.—The true reading here is, 'To this end Christ died and lived [again] that he might be Lord both of the dead and [and of the] living—The grand object of His death was to acquire this absolute Lordship over His redeemed, both in their living and in their dying, as His of right. 10. But why, &c.—The original is more lively:—'But thou (the weaker believer), why judgest thou thy brother? And thou again (the stronger), why despisest thou thy brother?' for we shall all (the strong and the weak together) stand before the judgment seat of Christ—All the most ancient and best MSS. read here, 'the judgment seat of God.' The present reading doubtless crept in from 2 Corinthians, 5, 10, where "the judgment seat of Christ" occurs. But here "the judgment seat of God"

equal sharpness in 1 Corinthians, 8, 1 tends to make any one violate his conscience the destruction of his soul; and he who willingly or no, to bring about the one aiding to accomplish the other. 16, 17. your good—i.e., this liberty of yours as to and days, well founded though it be, be for the evil it does to others. For the &—or, as we should say, Religion; i.e., the piety and blessedness for which Christians are united into a community of renewed men in dedication to God (cf. 1 Corinthians, 4, 20); to eat and drink ("eating and drinking"); but right peace, and joy in the Holy Ghost—a beautiful comprehensive division of living Christian's "righteousness"—has respect to God, to 'rectitude,' in its widest sense (as in Mt. 5, 20); the second—"peace"—has respect to concord among brethren (as in v. 19; cf. Ephesians, 4, 3; Colossians, 3, 14)—"joy in the Holy Ghost"—has respect to the Holy Ghost, that their joy may be as that of the blessed Agent who inspires them (cf. 1 Thessalonians, 1, 6). 18. For things—'in this,' meaning this threefold Christ—Here again observe how, though three things as a "kingdom of God," yet that we serve in so doing; the apostle from God to Christ as naturally as before to God—in a way to us inconceivable, been viewed as a mere creature (cf. 2 Cor. 13, 14) is acceptable to God, and approved of men—things which God delights in, and men a

or a private opinion, of which the apostle : it is conviction as to what is the truth and God. If thou hast formed this conviction in of God, keep thyself in this frame before Of course this is not to be over-pressed, as if wrong to discuss such points at all with our brethren. All that is here condemned is such for small points as endangers Christian love. is he that condemneth not himself in that which reth—allows himself to do nothing, about the less of which he has scruples; does only what ther knows nor fears to be sinful. 23. And 'But' he that denoteth is damned—(see on the "damnation," ch. 13. 2). if he eat, because [is not of faith—see on the meaning of "faith" 22. for whatsoever is not of faith is sin—a maxim of importance in the Christian life.—Note me points in Christianity are unessential to a fellowship; so that though one may be in upon them, he is not on that account to be ex- sisting from the communion of the Church or is full confidence of those who have more light. distinction between essential and non-essential is denied by some who affect more than ordinary the honour and truth of God. But they must the question with our apostle. (2.) Acceptance of is the only proper criterion of right to Chris- tianity. Whom God receives, men cannot law- fully (v. 2, 4). (3.) As there is much self-pleasing in narrow standards of Christian fellowship, of the best preservatives against the temptation his will be found in the continual remembrance is the one Object for whom all Christians id to whom all Christians die: this will be such ; and exalted bond of union between the strong e weak as will overshadow all their lesser dif- fers and gradually absorb them (v. 7-9). (4.) The eration of the common judgment-seat at which ung and the weak shall stand together will be another preservative against the unlovely dis- to sit in judgment one on another (v. 10-12). w brightly does the supreme Divinity of Christ us in this chapter! The exposition itself super- rther illustration here. (5.) Though forbear- e a great Christian duty, indifference to the tion between truth and error is not thereby aged. The former is, by the lax, made an excuse ; latter. But our apostle, while teaching "the " to bear with "the weak," repeatedly intimates chapter where the truth really lay on the points tion, and takes care to call those who took the side "the weak" (v. 1, 2, 14). (7.) With what holy y ought the purity of the conscience to be id, since every deliberate violation of it is in- irdition (v. 15, 20)! Some, who seem to be ealous for the honour of certain doctrines than e souls of men, enervate this terrific truth by ; how it bears upon the 'Perseverance of the ' the advocates of that doctrine thinking it ary to explain away what is meant by "destroy- e work of God" (v. 20), and "destroying him for Christ died" (v. 15), for fear of the doctrinal uences of taking it nakedly; while the op- s of that doctrine are ready to ask, How could stle have used such language if he had believed uch a catastrophe was impossible? The true r to both lies in dismissing the question as im- ent. The apostle is enunciating a great and l principle in Christian Ethics—that *the willful on of conscience contains within itself a self- ruction*; or, to express it otherwise, that the lestruction of the work of God in the renewed nd, consequently, the loss of that soul for eter- seeds only the carrying out to its full effect of isolation of the conscience. Whether such effects

do take place, in point of fact, the apostle gives not the most distant hint here; and therefore that point must be settled elsewhere. But, beyond all doubt, as the position we have laid down, is emphatically ex- pressed by the apostle, so the interests of all who call themselves Christians require to be proclaimed and pressed on every suitable occasion. (8.) Zeal for comparatively small points of truth is a poor substitute for the substantial and catholic and abiding realities of the Christian life (v. 17, 18). (9.) "Peace" amongst the followers of Christ is a blessing too precious to themselves, and, as a testimony to them that are with- out, too important, to be ruptured for trifles, even though some lesser truths be involved in these (v. 19, 20). Nor are those truths themselves disparaged or endangered thereby, but the reverse. (10.) Many things which are lawful are not expedient. In the use of any liberty, therefore, our question should be, not simply, Is this lawful? but even if so, Can it be used with safety to a brother's conscience?—How will it affect my brother's soul (v. 21)? It is permitted to no Christian to say with Cain, "Am I my brother's keeper?" (Genesis, 4. 9.) (11.) Whenever we are in doubt as to a point of duty—where abstinence is manifestly sin- less, but compliance not clearly lawful—the safe course is ever to be preferred, for to do otherwise is itself sin- ful. (12.) How excited and beautiful is the Ethics of Christianity—by a few great principles teaching us how to steer our course amidst practical difficulties, with equal regard to Christian liberty, love, and confidence!

CHAPTER. XV.

VER. 1-15. SAME SUBJECT CONTINUED AND CON- CLUDED. 1. We then that are strong—on such points as have been discussed, the abolition of the Jewish distinction of meats and days under the gospel. See on ch. 14. 14, 20. ought... not to please ourselves—ought to think less of what we may lawfully do than of how our conduct will affect others. 2, 3. Let every one of us (lay himself out to) please his neighbour, (not indeed for his mere gratification, but) for his good (with a view) to his edification. For even Christ pleased not (lived not to please) himself; but, as it is written (Psalm 69. 9), The reproaches, &c.—see Mark, 10. 42-45. 4. For whatsoever things were written aforetime were written for our learning ('instruction'); that we through, &c.—through the comfort and the patience of the Scriptures' might have hope—*q. d.*, 'Think not that because such portions of Scripture relate immediately to Christ, they are inapplicable to you; for though Christ's sufferings, as a saviour, were exclusively His own, the motives that prompted them, the spirit in which they were endured, and the general principle involved in His whole work—self-sacrifice for the good of others—furnish our most perfect and beautiful model; and so all Scripture relating to these is for our instruction: And since the duty of *forbearance*, the strong with the weak, requires "patience," and this again needs "comfort," all those Scriptures which tell of *patience* and *consolation*, particularly of the patience of Christ, and of the consolation which sustained Him under it, are our appointed and appropriate nutriment, ministering to us "hope" of that blessed day when these shall no more be needed.' See on ch. 4. note 7. (For the same connection between "patience and hope," see on ch. 12. 12, and 1 Thessalonians, 1. 3.) 5, 6. Now the God of patience and consolation—Such beautiful names of God are taken from the graces which He inspires: as "the God of hope" (v. 13), "the God of peace" (v. 23), &c. grant you to be like minded ('of the same mind') according to Christ Jesus—It is not mere unanimity which the apostle seeks for them; for unanimity in evil is to be deprecated. But it is "according to Christ Jesus"—after the sublimest model of Him whose all-absorbing desire was to do, "not His own will, but the will of Him that sent Him" (John,

6. 39. that, &c.—rather, 'that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ'; the mind and the mouth of all giving harmonious glory to His name. What a prayer! And shall this never be realised on earth? 7. Wherefore—Returning to the point, receive ye one another to the glory of God?—If Christ received us, and bears with all our weaknesses, will may we receive and compassionate one with another, and by so doing God will be glorified. 8-12. Now—'For' is the true reading; the apostle is merely assigning an additional motive to Christian forbearance. I say that Jesus Christ was 'hath become' a minister of the circumcision—a remarkable expression, meaning 'the Father's Servant for the salvation of the circumcision or, of Israel,' for the truth of God—to make good the veracity of God towards His ancient people, to confirm the Messianic promises made unto the fathers—To cheer the Jewish believers, whom he might seem to have been disparaging, and to keep down Gentile pride, the apostle holds up Israel's salvation as the primary end of Christ's mission. But next after this, Christ was sent that the Gentiles might glorify God for his mercy.—A number of quotations from the Old Testament here follow, to show that God's plan of mercy embraced, from the first, the Gentiles along with the Jews. as it is written (Psalm 18. 49), I will confess to *i.e.*, glorify thee among the Gentiles, &c. And again Deuteronomy, 32. 43, though there is some difficulty in the *Hcb.*, Rejoice, ye Gentiles, along with his people Israel. And again Psalm 117. 1, Praise the Lord, all ye Gentiles; and laud him, all ye people 'peoples'—the various nations outside the pale of Judaism. And again, Isaiah 45. 19, There shall be a 'title' not of Jesse—meaning, not 'He from whom Jesse sprang,' but 'He that is sprung from Jesse'—*i.e.*, Jesse's son, David—see Revelation, 22. 16, and he that shall rise, &c.—So the LXX. in substantial, though not verbal, agreement with the original. 13. Now, &c.—This seems a concluding prayer, suggested by the whole preceding subject-matter of the epistle, the God of hope—see on c. 5. fill you with all joy and peace in believing—the native fruit of that *faith* which is the great theme of this epistle of Galatians, 5. 22. that ye may abound in hope—"of the glory of God." See on ch. 5. 1. through the power of the Holy Ghost—to whom, in the economy of redemption, it belongs to inspire believers with all gracious affections,—on the foregoing portion, *Note* 1. No Christian is at liberty to regard himself as an isolated disciple of the Lord Jesus, having to decide questions of duty and liberty solely with reference to himself. As Christians are one body in Christ, so the great law of love binds them to act in all things with tenderness and consideration for their brethren in—"the common salvation" c. 1. 2. 2. Of this usefulness CHRIST is the perfect model of all Christians c. 3. 3. Holy Scripture is the divine storehouse of all furniture for the Christian life, even in its most trying and delicate features c. 4. 3. The harmonious glorification of the God and Father of our Lord Jesus Christ by the whole body of the redeemed, as it is the most exalted fruit of the scheme of redemption, so it is the last end of God in it c. 5. 7.

Ver. 14-23. CONCLUSION: IN WHICH THE APOSTLE APOLOGIZES FOR HIS WRITING TO THE ROMAN CHRISTIANS, EXPLAINS WHY HE HAD NOT YET VISITED THEM, ANNOUNCES HIS FUTURE PLANS, AND ASKS THEIR PRAYERS FOR THE COMPLETION OF THEM. 14, 15. And, &c.—rather, 'Now I am persuaded, my brethren, even I myself, concerning you, that ye also yourselves are full of goodness—of inclination to all I have been enjoying on you, filled with all knowledge (of the truth expounded, and able (without my intervention) to admonish one another. Nevertheless, I have written the more boldly unto you in some sort

'measure', as putting you in mind, because of the grace that is given to me of God—as an apostle of Jesus Christ. 16. that I should be the rather, 'a' minister.—The word here used is commonly employed to express the office of the priesthood, from which accordingly the figurative language of the rest of the verse is taken, of Jesus Christ ('Christ Jesus, according to the true reading, to the Gentiles—a further proof that the epistle was addressed to a *Gentile* church. See on ch. 1. 13. ministering the gospel of God.—As the word here is a still more priestly one, it should be rendered (as in KRV and VERSION), 'ministering; as a priest in the gospel of God' that the offering up of the Gentiles as an oblation to God, in their converted character, might be acceptable, being sanctified by the Holy Ghost—the end to which the ancient offerings typically looked. 17. I have therefore whereof I may glory—or adding the article, as the reading seems to be, 'I have my glorying,' through 'in,' Christ Jesus in those things which pertain to God—the things of the ministry committed to me of God. 18-22. For I will not dare to speak of any 'to speak ought,' of those things which Christ hath not wrought by me—a modest though somewhat obscure form of expression, meaning, 'I will not dare to go beyond what Christ *hath* wrought by me'—in which form accordingly the rest of the passage is expressed. Observe here how Paul ascribes all the success of his labours to the activity of the living Redeemer, working in and by him, by word and deed—by preaching and working; which latter he explains in the next clause, through rigour *i.e.*, 'in the power of,' signs and wonders—*i.e.*, glorious miracles, by the power of the Spirit of God—the Holy Ghost, as the true reading seems to be. This seems intended to explain the efficacy of the word preached, as well as the working of the miracles which attested it, so that from Jerusalem, and round about unto 'as far as' Illyricum—to the extreme north-western boundary of Greece. It corresponds to the modern Croatia and Dalmatia 2 Timothy, 4. 10. See Acts, 20. 1, 2. I have fully preached the gospel of Christ. Yea, &c.—rather, 'Yet making it my study of 2 Corinthians, 5. 9; 1 Thessalonians, 4. 11, *Greek*, so to preach the gospel, not where Christ was (already) named, that I might not build upon another man's foundation; but might act) as it is written, To whom no tidings of Him came, they shall see,' &c. For which cause—'Being so long occupied with this missionary work, I have been much or, 'for the most part' hindered,' &c. See on ch. 1. 9-11. 23, 24. But now having no more place 'no longer having place',—*i.e.*, unbroken ground, where Christ has not been preached, and having a great desire ('a longing') these many years to come unto you see, as before, on ch. 1. 9-11; whenever I take my journey into Spain—Whether this purpose was ever accomplished has been much disputed, as no record of it nor allusion to it any where occurs. Those who think our apostle was never at large after his first imprisonment at Rome will of course hold that it never was; while those who are persuaded, as we are, that he underwent a second imprisonment, prior to which he was at large for a considerable time after his first, incline naturally to the other opinion. I will come to you—if these words were not originally in the text, and there is weighty evidence against them, they must at least be inserted as a necessary supplement. in my journey, &c.—'as I pass through by you, to be set forward on my journey thither, if first I be somewhat filled with your company?—*i.e.*, 'I should indeed like to stay longer with you than I can hope to do, but I must, to some extent at least, have my bill of your company.' 25-27. But now I go to Jerusalem to minister, 'ministering' to the saints—in the sense immediately to be explained. For, &c.—better, 'For Macedonia and Achaia have thought good to make a certain contribution for

of the saints which are at Jerusalem. (See 7.) They have thought it good; and their reply they are?—*q.d.*, 'And well they may, for what the Gentile believers owe to their brethren.' For if the Gentiles have been made of their spiritual things, their duty is also ('they ought') to minister unto them in carnal things—*stilians*, 9. 11; Galatians, 6. 6; and see Luke, 10. 2. 28. 29. When therefore I have ... sealed (red over safely) to them this fruit (of the faith of the Gentile converts), I will come ('come return') by you into Spain—See on v. 24. And ('I know') that ... I shall come in the fulness of Christ—Such, beyond all doubts, is the *or.*, the words "of the gospel" being in hardly of antiquity and authority. Nor was the mistaken in this confidence, though his visits are in very different circumstances from what *d.* See Acts, 28. 16—end. 30. Now I beseech you, for the Lord Jesus Christ's sake, and for the Spirit—or, 'by the Lord Jesus Christ, in love of the Spirit'—not the love which bears to us, but that love which He kindles in hearts of believers towards each other.—*q.d.*, 'labour whose name is alike dear to all of us; unsearchable riches I live only to proclaim, not love one to another which the blessed uses through all the brotherhood, making the Christ's servants a matter of common interest—I beseech you' that ye strive together with prayers to God for me—implying that he had been for anxious fear in this matter. 31. that I diverged from them that do not believe ('that do *i.e.*, the truth, by believing it; as in ch. 2. 8.) He saw the storm that was gathering overhead, which, if at all, would certainly burst upon him when he reached the capital; and the clearly showed the correctness of these apprehensions, and that my service which I have for—see on v. 25-28. may be accepted by ('prove to') the saints. Nor was he without apprehension the opposition he had made to the narrow of the Jewish converts against the free of their Gentile brethren, should make this irksome to the poor saints at Jerusalem less well it ought to be. He would have the Romans to join him in wrestling with God that this; be gratefully received, and prove a cement between two parties. But further, 32. that I may you with ('in') joy by the will of God (Acts, Corinthians, 4. 19; 16. 7; Hebrews, 6. 2; James, may with you be refreshed—rather, 'with you yourself,' after all his labours and anxieties, redrafted for future service. 33. Now the God with you all. Amen. The peace here sought is in its widest sense: the peace of reconciliation God, first, "through the blood of the ever-living" (Hebrews, 13. 20; 1 Thessalonians, 5. 23; 2 Thessalonians, 3. 16; Philippians, 4. 9); then, "which that reconciliation diffuses among all members of it" (1 Corinthians, 14. 33; 2 Corinthians, 13. 14); more widely still, that the children of God, in beautiful imitation of their Father in heaven, are called and privileged to reach and wide through this sin-distracted and world (ch. 12. 18; Matthew, 5. 9; Hebrews, 13. 15).—*Note* (1.) Did "the chief of sin" apologise for writing to a Christian which he had never seen, and a church that he addressed was above the need of it, save to "stir up minds by way of remembrance" (2 Peter, 1. 12) and did he put even this upon the sole plea of responsibility (v. 14-16)? What a contrast presented to hierarchical pride, and in particular the affected humility of the bishop of this

very Rome! How close the bond which the one spirit draws between ministers and people—how wide the separation produced by the other! (2.) There is in the Christian Church no real priesthood, and none but figurative sacrifices. Had it been otherwise, it is inconceivable that the 16th verse of this chapter should have been expressed as it is. Paul's only priesthood and sacrificial offerings lay, first, in ministering to them as "the apostle of the Gentiles," not the sacrament, with the 'real presence' of Christ in it, or the sacrifice of the mass, but "the Gospel of God," and then, when gathered under the wing of Christ, presenting them to God as a grateful offering, "being sanctified (not by sacrificial gifts, but) by the Holy Ghost." See Hebrews, 13. 9-16. (3.) Though the debt we owe to those by whom we have been brought to Christ can never be discharged, we should feel it a privilege when we can render them any lower benefit in return (v. 26, 27). (4.) Formidable designs against the truth, and the servants of Christ should, above all other ways of counteracting them, be met by combined prayer to Him who rules all hearts and controls all events; and the darker the cloud, the more resolutely should all to whom Christ's cause is dear "strive together in their prayers to God" for the removal of it (v. 30, 31). (5.) Christian fellowship is so precious, that the most eminent servants of Christ, amidst the toils and trials of their work, find it refreshing and invigorating; and it is no good sign of any ecclesiastic, that he deems it beneath him to seek and enjoy it even amongst the humblest saints in the Church of Christ (v. 24, 32).

CHAPTER XVI.

VER. 1-27. CONCLUSION, EMBRACING SUNDRY SALUTATIONS AND DIRECTIONS, AND A CLOSING PRAYER. 1. I commend unto you Phoebe our sister, which is a servant (or 'deaconess') of the church which is at Cenchrea—The word is Cenchrea, the eastern port of Corinth: Acts, 18. 18. That in the earliest churches there were deaconesses, to attend to the wants of the female members, there is no good reason to doubt. So early at least as the reign of Trajan, we learn from Pliny's celebrated letter to that emperor—A.D. 110, or 111—that they existed in the eastern churches. Indeed from the relation in which the sexes then stood to each other, something of this sort would seem to have been a necessity. Modern attempts, however, to revive this office have seldom found favour; either from the altered state of society, or the abuse of the office, or both. 2. receive her in the Lord—*i.e.*, as a genuine disciple of the Lord Jesus, as ('so as') become saints—so as saints should receive saints, assist her in whatever business she hath ('may have') need of you—some private business of her own, for she hath been a succourer of many, and of myself also—See Psalm 41. 1-3; 2 Timothy, 1. 16-18. 3-5. Salute Priscilla—The true reading here is 'Prisca' (as in 2 Timothy, 4. 19), a contracted form of Priscilla, as "Silas" of "Silvanus," and Aquila my helpers—The wife is here named before the husband (as in Acts, 18. 18, and v. 26, according to the true reading; also in 2 Timothy, 4. 19), probably as being the more prominent and helpful to the Church, who have for my life laid down ('who did for my life lay down') their own necks—*i.e.*, risked their lives; either at Corinth (Acts, 18. 6, 9, 10), or more probably at Ephesus (Acts, 19. 30, 31; and cf. 1 Corinthians, 16. 32). They must have returned from Ephesus, where we last find them in the History of the Acts, to Rome, whence the edict of Claudius had banished them (Acts, 18. 2); and doubtless, if not the principal members of that Christian community, they were at least the most endeared to our apostle, unto whom not only I give thanks, but also all the churches of the Gentiles—whose special apostle this dear couple had rescued from imminent danger. 5. Likewise the church that is in their house—the Christian assembly that

statedly met there for worship. 'From his occupation as tent-maker, he had probably better accommodations for the meetings of the church than most other Christians.' [HODGE.] Probably this devoted couple had written to the apostle such an account of the stated meetings at their house, as made him feel at home with them, and include them in this salutation, which doubtless would be read at their meeting with peculiar interest. Salute my [well-] beloved Egestus, who is the first-fruit (i.e., the first convert of Achaia unto Christ—The true reading here, as appears by the MSS., is, 'the first-fruit of Asia unto Christ'—i.e., proconular Asia (see Acts, 16. 6). In 1 Corinthians, 16. 15, it is said that "the household of Stephanus was the first-fruit of Achaia," and though if Egestus was one of that family, the two statements might be reconciled according to the received text, there is no need to resort to this supposition, as that text is in this instance without authority. Egestus, as the first believer in that region called proconular Asia, was dear to the apostle. See Hosea, 2. 10; and Micah, 7. 1. None of the names mentioned from v. 5-15, are otherwise known. One wonders at the number of them, considering that the writer had never been at Rome. But as Rome was then the centre of the civilized world, and from which journeys were continually taken to the remotest parts, there is no great difficulty in supposing that so active a travelling missionary as Paul would, in course of time, make the acquaintance of a considerable number of the Christians then residing at Rome. 6. Greet (or 'Salute') Mary, who bestowed much labour on us—labour, no doubt, of a womanly kind. 7. Andronicus and Junia—or, as it might be, 'Junias,' a contracted form of 'Junianus?' In this case, it is a man's name. But if, as is more probable, the word be, as in our version, "Junia," the person meant was no doubt either the wife or the sister of Andronicus. my kinsmen—or, 'relatives' and my fellow-prisoners—on what occasion, it is impossible to say, as the apostle elsewhere tells us that he was "in prisons more frequent" (2 Corinthians, 11. 23). which are of note among the apostles—Those who think the word "apostle" is used in a lax sense, in the Acts and the Epistles, take this to mean 'noted apostles' [CHRYSTOM, LUTHER, CALVIN, BENCKE, OLSHAUSEN, THOLUCK, ALFORD, JOWETT.]; others, who are not clear that the word "apostle" is applied to any without the circle of the Twelve, save where the connection or some qualifying words show that the literal meaning of 'one sent' is the thing intended, understand by the expression used here, 'persons esteemed by the apostles.' [BEZA, GROTIUS, DE WHETTE, MEYER, FRITZSCHE, STUART, PHILIPPI, HODGE.] And of course, if "Junia" is to be taken for a woman, this latter must be the meaning, who also were in Christ before me—The apostle writes as if he envied them this priority in the faith. And, indeed, if to be "in Christ" be the most enviable human condition, the earlier the date of this blessed translation, the greater the grace of it. This latter statement about Andronicus and Junia seems to throw some light on the preceding one. Very possibly they may have been among the first-fruit of Peter's labours, gained to Christ either on the day of Pentecost or on some of the succeeding days. In that case they may have attracted the special esteem of those apostles who for some time resided chiefly at Jerusalem and its neighbourhood; and our apostle, though he came late in contact with the other apostles, if he was aware of this fact, would have pleasure in alluding to it. 8. Amplias—a contracted form of 'Ampliatius.' my beloved in the Lord—an expression of dear Christian affection. 9. 10. Urbane—rather, 'Urbanus: It is a man's name, our helper ('fellow-labourer') in Christ. Salute Aelia approved ('the approved') in Christ—or, as we ... id say, 'that tried Christian'; a

noble commendation. Salute them which are of Aristobulus [household]—It would seem, from what is said of Narcissus in the following verse, that this Aristobulus himself had not been a Christian, but that the Christians of his household simply were meant; very possibly some of his slaves. 11. Salute Herodias, my kinsman—(see on v. 7. Greet them that be of [the household] of Narcissus, which are in the Lord—which implies that others in his house, including probably himself, were not Christians. 12. Salute Tryphena and Tryphosa, who labour in the Lord—two active females. Salute the beloved Persis (another female), which laboured much in the Lord—referring probably, not to official services, such as would fall to the deaconesses, but to such higher Christian labours—yet within the sphere competent to woman—as Priscilla bestowed on Apollon and others (Acts, 18. 18). 13. Salute Rufus, chosen ('the chosen') in the Lord—meaning, not 'who is one of the elect, as every believer is, but 'the choice' or 'precious one' in the Lord. (See 1 Peter, 2. 4; 2 John, 12.) We read, in Mark, 15. 21, that Simon of Cyrene, whom they compelled to bear our Lord's cross, was "the father of Alexander and Rufus." From this we naturally conclude, that when Mark wrote his gospel, Alexander and Rufus must have been well known as Christians among those by whom he expected his gospel to be first read; and, in all likelihood, this was that very "Rufus," in which case our interest is deepened by what immediately follows about his mother. and (salute) his mother and mine—The apostle calls her "his own mother," not so much as our Lord calls every elderly female believer His mother (Matthew, 12. 49, 50), but in grateful acknowledgment of her motherly attentions to himself, bestowed no doubt for his Master's sake, and the love she bore to his honoured servants. To us it seems altogether likely that the conversion of Simon the Cyrenian dated from that memorable day when "passing (casually) by, as he came from the country" (Mark, 15. 21), "they compelled him to bear the Saviour's cross. Sweet compulsion, if what he thus beheld issued in his voluntary taking up his own cross! Through him it is natural to suppose that his wife would be brought in, and that this believing couple, now "hears together of the grace of life" (1 Peter, 3. 7), as they told their two sons, Alexander and Rufus, what honour had unwittingly been put upon their father at that hour of deepest and dearest moment to all Christians, might be blessed to the in-bringing of both of them to Christ. In this case, supposing the elder of the two to have departed to be with Christ ere this letter was written, or to have been residing in some other place, and Rufus left alone with his mother, how instructive and beautiful is the testimony here borne to her! 14. 15. Salute Asyncritus, &c.—These have been thought to be the names of ten less notable Christians than those already named. But this will hardly be supposed if it be observed that they are divided into two pairs of five each, and that after the first of these pairs it is added, "and the brethren which are with them," while after the second pair we have the words, "and all the saints which are with them." This perhaps hardly means that each of the five in both pairs had "a church at his house," else probably this would have been more expressly said. But at least it would seem to indicate that they were each a centre of some few Christians who met at his house—it may be for further instruction, for prayer, for missionary purposes, or for some other Christian objects. These little peeps into the rudimental forms which Christian fellowship first took in the great cities, though too indistinct for more than conjecture, are singularly interesting. Our apostle would seem to have been kept minutely informed as to the state of the Roman church, both as to its membership and

its varied activities, probably by Priscilla and Aquila, 16. Salute one another with an holy kiss—So 1 Corinthians, 16, 20; 1 Thessalonians, 5, 26; 1 Peter, 5, 14. The custom prevailed among the Jews, and, doubtless, came from the East where it still obtains. Its adoption into the Christian churches, as the symbol of a higher fellowship than it had ever expressed before, was probably as immediate as it was natural. In this case the apostle's desire seems to be that on receipt of his epistle, with its salutations, they should in this manner expressly testify their Christian affection. It afterwards came to have a fixed place in the church service, immediately after the celebration of the Supper, and continued long in use. In such matters, however, the state of society and the peculiarities of different places require to be studied. The churches of Christ salute you—The true reading is, 'All the churches'; the word "all" gradually falling out, as seeming probably to express more than the apostle would venture to affirm. But no more seems meant than to assure the Romans in what affectionate esteem they were held by the churches generally; all that knew he was writing to Rome having expressly asked their own salutations to be sent to them. (See v. 19.) 17. Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned ('which ye learned'), and avoid them—The fomenters of "divisions" here referred to are probably those who were unfriendly to the truths taught in this epistle, while those who caused "offences" were probably those referred to in ch. 14, 15, as haughtily disregarding the prejudices of the weak. The direction as to both is, first, to "mark" such, lest the evil should be done ere it was fully discovered; and next, to "avoid" them (cf. 2 Thessalonians, 3, 6, 14), so as neither to bear any responsibility for their procedure, nor seem to give them the least countenance. 18. For they that are such serve not our Lord Jesus Christ—our Lord Christ appears to be the true reading, but their own belly—not in the grosser sense, but as 'living for low ends of their own' (cf. Philipians, 3, 19). and by good words and fair speeches deceive the simple—the unwary, the unsuspecting. See Proverbs, 14, 15. 19. For your obedience (i.e., tractableness) is come abroad unto all. I am glad therefore on your behalf—I rejoice therefore over you, seems the true reading. but yet I would have you wise unto that which is good, and simple—'harmless,' as in Matthew, 10, 16, from which the warning is taken, concerning 'unto' evil—*q.d.*, 'Your reputation among the churches for subjection to the teaching ye have received is to me sufficient ground of confidence in you; but ye need the serpent's wisdom to discriminate between transparent truth and plausible error, with that guileless simplicity which instinctively cleaves to the one and rejects the other.' 20. And the God of peace shall bruise Satan under your feet shortly—The apostle encourages the Romans to persevere in resisting the wiles of the devil with the assurance that, as good soldiers of Jesus Christ, they are "shortly" to receive their discharge, and have the satisfaction of "putting their feet upon the neck" of that formidable Enemy—a symbol familiar, probably, in all languages to express not only the completeness of the defeat, but the abject humiliation of the conquered foe. See John, 10, 24; 2 Samuel, 22, 41; Ezekiel, 21, 29; Psalm 91, 13. Though the apostle here styles Him who is thus to bruise Satan, "the God of peace," with special reference to the "divisions" (v. 17) by which the Roman church was in danger of being disturbed, this sublime appellation of God has here a wider sense, pointing to the whole purpose for which the Son of God was manifested, to destroy the works of the devil" (1 John, 3, 8); and indeed this assurance is but a reproduction of the

first great promise, that the Seed of the woman should bruise the Serpent's head Genesis, 3, 15). The grace of our Lord Jesus Christ be with you. Amen.—The "Amen" here has no MS. authority. What comes after this, where one would have expected the epistle to close, has its parallel in Philipians, 4, 20, &c., and being in fact common in epistolary writings, is simply a mark of genuineness. 21. Timothy, my work-fellow—my fellow-labourer; see Acts, 16, 1-6. The apostle mentions him here rather than in the opening address to this church, as he had not been at Rome. [BENGER.] and Lucius—not Luke, for the fuller form of 'Lucas' is not 'Lucius' but 'Lucanus.' The person meant seems to be "Lucius of Cyrene," who was among the "prophets and teachers" at Antioch with our apostle, before he was summoned into the missionary field. (Acts, 13, 1.) and Jason—See Acts, 17, 5. He had probably accompanied or followed the apostle from Thessalonica to Corinth. Sospater—See Acts, 20, 4. 22. I Tertius, who wrote this ('the') epistle—as the apostle's amanuensis, or penman, salute you in the Lord—So usually did the apostle dictate his epistles, that he calls the attention of the Galatians to the fact that to them he wrote with his own hand. (Galatians, 6, 11.) But this Tertius would have the Romans to know that, far from being a mere scribe, his heart went out to them in Christian affection; and the apostle, by giving his salutation a place here, would show what sort of assistants he employed. 23. Gaius mine host, and (the host) of the whole church—See Acts, 20, 4. It would appear that he was one of only two persons whom Paul baptized with his own hand: cf. 3 John, 1. His Christian hospitality appears to have been something uncommon. Erastus the chamberlain ('treasurer') of the city—doubtless of Corinth; See Acts, 19, 22; 2 Timothy, 4, 20. and Quartus a brother—rather, 'the' or 'our' brother—as Sothenes and Timothy are called, 1 Corinthians, 1, 1, and 2 Corinthians, 1, 1. [Greek.] Nothing more is known of this Quartus. 24. The grace, &c.—a repetition of the benediction precisely as in v. 20, save that it is here invoked on them "all." 25. Now to him that is of power—more simply, as in Jude, 24, 'to Him that is able' to stablish (confirm, or uphold) you, according to my gospel, and the preaching of Jesus Christ—i.e., in conformity with the truths of that gospel which I preach, and not I only, but all to whom has been committed "the preaching of Jesus Christ," according to the revelation of the mystery (see on ch. 11, 25), which was kept secret since the world began—*lit.*, 'which hath been kept in silence during eternal ages,' but is now made manifest—The reference here is to that peculiar feature of the gospel economy which Paul himself was specially employed to carry into practical effect and to unfold by his teaching—the introduction of the Gentile believers to an equality with their Jewish brethren, and the new, and, to the Jews, quite unexpected form which this gave to the whole Kingdom of God: cf. Ephesians, 3, 1-10, &c. This the apostle calls here a mystery hitherto undisclosed, in what sense the next verse will show, but now fully unfolded; and his prayer for the Roman Christians, in the form of a doxology to Him who was able to do what he asked, is that they might be established in the truth of the gospel, not only in its essential character, but specially in that feature of it which gave themselves, as Gentile believers, their whole standing among the people of God, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for (in order to the) obedience of faith—Lest they should think, from what he had just said, that God had brought in upon his people so vast a change on their condition without giving them any previous notice, the apostle here adds that, on the contrary, "the Scriptures of the prophets" contain all that

and other preachers of the gospel had to declare on these topics, and indeed that the same "everlasting God," who "from eternal ages" had kept these things hid, and given "commandment" that they should now, according to the tenor of those prophetic Scriptures, be imparted to every nation for their believing acceptance. 27, to God, &c.—"To the only wise God through Jesus Christ, be—*lit.*, 'to whom be; *q. d.*, 'to Him, I say, be the glory for ever. Amen.' At its outset, this is an ascription of glory to the power that could do all this; at its close it ascribes glory to the wisdom that planned and that presides over the gathering of a redeemed people out of all nations. The apostle adds his devout "Amen," which the reader—if he has followed him with the astonishment and delight of him who pens these words—will fervently echo.—On this concluding section of the epistle. *Note* (1.) In the minute and delicate manifestations of Christian feeling, and lively interest in the smallest movements of Christian life, love, and zeal, which are here exemplified, combined with the grasp of thought and elevation of soul which this whole epistle displays, as indeed all the writings of our apostle, we have the secret of much of that grandeur of character which has made the name of Paul stand on an elevation of its own in the estimation of enlightened Christendom in every age, and of that influence which under God, beyond all the other apostles, he has already exercised, and is yet destined to exert, over the religious thinking and feeling of men. Nor can any approach him in these peculiarities without exercising corresponding influence on all with whom they come in contact (v. 1-16). (2.) "The wisdom of the serpent and the harmlessness of the dove"—in enjoining which our apostle here only echoes the teaching of his Lord (Matthew, 10. 16)—is a combination of properties the rarity of which among Christians is only equalled by its vast importance. In every age of the Church there have been real Christians whose excessive study of the serpent's wisdom has so sadly trenchanted upon their guileless simplicity, as at times to excite the distressing apprehension that they were no better than wolves in sheep's clothing: Nor is it to be denied, on the other

hand, that, either from inaptitude or indisposition to judge with manly discrimination of character and of measures, many eminently simple, spiritual, devoted Christians, have throughout life exercised little or no influence on any section of society around them. Let the apostle's counsel on this head, v. 19, be taken as a study, especially by young Christians, whose character has yet to be formed, and whose permanent sphere in life is but partially fixed; and let them prayerfully set themselves to the combined exercise of both those qualities. So will their Christian character acquire solidity and elevation, and their influence for good be proportionably extended. (3.) Christians should cheer their own and each other's hearts, amidst the toils and trials of their protracted warfare, with the assurance that it will have a speedy and glorious end; they should accustom themselves to regard all opposition to the progress and prosperity of Christ's cause—whether in their own souls, in the churches with which they are connected, or in the world at large—as just "Satan" in conflict, as ever, with Christ their Lord; and they should never allow themselves to doubt that "the God of peace" will "shortly" give them the neck of their Enemy, and make them to bruise the Serpent's head (v. 20). (4.) As Christians are held up and carried through solely by divine power, working through the glorious gospel, so to that power, and to the wisdom that brought that gospel nigh to them, they should ascribe all the glory of their stability now, as they certainly will of their victory at last (v. 25-27). (5.) "Has the everlasting God" "commanded" that the gospel "mystery," so long kept hid but now fully disclosed, shall be "made known to all nations for the obedience of faith" (v. 22)? Then, what "necessity is laid upon" all the churches, and every Christian, to send the gospel "to every creature!" And we may rest well assured that the prosperity or decline of churches, and of individual Christians, will have not a little to do with their faithfulness or indifference to this imperative duty.

The ancient subscription at the end of this epistle—though of course of no authority—appears to be in this case quite correct.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

INTRODUCTION.

THE AUTHENTICITY of this epistle is attested by Clement of Rome (*Ep. to Corinth.* c. 47), Polycarp (*Ep. to Philipp.* c. 11), and Irenæus (*adversus Hæres.* 4. 27. 3). The city to which it was sent was famed for its wealth and commerce, which were chiefly due to its situation between the Ionian and Ægean seas on the Isthmus connecting the Peloponnesus with Greece. In St. Paul's time it was capital of the province Achaia, and the seat of the Roman proconsul (Acts, 18. 12). The state of morals in it was notorious for debauchery, even in the profigate heathen world; so much so that "to Corinthianize" was a proverbial phrase for "to play the wanton;" hence arose dangers to the purity of the Christian church as Corinth. That church was founded by St. Paul on his first visit (Acts, 18. 1-17).

He had been the instrument of converting many Gentiles (ch. 18. 2), and some Jews (Acts, 18. 8), notwithstanding the vehement opposition of the countrymen of the latter (Acts, 18. 5), during the year and a half in which he sojourned there. The converts were chiefly of the humbler classes (ch. 1. 26. &c.). Crispus (ch. 1. 14; Acts, 18. 8), Erastus, and Gaius (Gaius) were, however, men of rank (Roman, 16. 23). A variety of classes is also implied in ch. 11. 22. The risk of contamination by contact with the surrounding corruptions, and the temptation to a craving for Greek philosophy and rhetoric (which Apollo's eloquent style rather tended to foster, Acts, 18. 24, &c.) in contrast to Paul's simple preaching of Christ crucified (ch. 2. 1, &c.), as well as the opposition of certain teachers to him, naturally caused him anxiety. Emissaries from the Judaizers of Palestine boasted of "letters of commendation" from Jerusalem, the metropolis of the faith. They did not, it is true, insist on oromuncation in refined Corinth, where the attempt would have been hopeless, as they did among the simpler people of Galatia: but they attacked the apostolic authority of Paul (ch. 9. 1, 2; 3 Corinthians, 10. 1, 7, 8), some of them declaring themselves followers of Cephas, the chief apostle, others boasting that they belonged to Christ Himself (ch. 1. 12; 3 Corinthians, 10. 7), whilst they haughtily repudiated all subordinate teaching. Those persons gave out themselves for apostles (3 Corinthians, 11. 5, 13). The ground taken by them was, that Paul was not one of the twelve, and not an eye witness of the gospel facts, and durst not prove his apostleship by claiming sustenance from the Christian church. Another section avowed themselves followers of Paul himself, but did so in a party spirit, exalting the minister

rather than Christ. The followers of Apollon, again, unduly prized his Alexandrian learning and eloquence, to the disparagement of the apostle, who studiously avoided any deviation from Christian simplicity (ch. 2. 1-5). In some of this least philosophising party there may have arisen the Antinomian tendency which tried to defend theoretically their own practical immorality; hence their denial of the future resurrection, and their adoption of the Epicurean motto, prevalent in heathen Corinth, "Let us eat and drink, for to-morrow we die" (ch. 15.). Hence, perhaps, arose their connivance at the incestuous intercourse kept up by one of the so-called Christian body with his step-mother, during his father's life. The household of Chloe informed St. Paul of many other evils: such as contentions, divisions, and lawsuits brought against brethren in heathen law courts by professing Christians; the abuse of their spiritual gifts into occasions of display and fanaticism; the interruption of public worship by simultaneous and disorderly ministrations, and decorum violated by women speaking unveiled (contrary to Oriental usage), and so usurping the office of men, and even the holy communion desecrated by greediness and revelling on the part of the communicants. Other messengers, also, came from Corinth, consulting him on the subject of (1.) the controversy about meats offered to idols; (2.) the disputes about celibacy and marriage; (3.) the due exercise of spiritual gifts in public worship; (4.) the best mode of making the collection which he had requested for the saints at Jerusalem (ch. 16. 1, &c.). Such were the circumstances which called forth the first epistle to the Corinthians, the most varied in its topics of all the epistles.

In ch. 5. 9, "I wrote unto you in an epistle not to company with fornicators," it is implied that St. Paul had written a previous letter to the Corinthians (now lost). Probably in it he had also enjoined them to make a contribution for the poor saints at Jerusalem, whereupon they seem to have asked directions as to the mode of doing so, to which he now replies (ch. 16. 2). It also probably announced his intention of visiting them on his way to Macedonia, and again on his return from Macedonia (2 Corinthians, 1. 15, 16), which purpose he changed on hearing the unfavourable report from Chloe's household (ch. 16. 2-7), for which he was charged with sickness (2 Corinthians, 1. 17). In the first epistle which we have, the subject of fornication is alluded to only in a summary way as if he were rather replying to an excuse set up after rebuke in the matter, than introducing it for the first time. [Alford.] Preceding this former letter, he seems to have paid a second visit to Corinth. For in 2 Corinthians, 12. 14; 13. 1, he speaks of his intention of paying them a third visit, implying he had already twice visited them. See also Notes on 2 Corinthians, 2. 1; 13. 2; also 1. 15, 16. It is hardly likely that during his three years' sojourn at Ephesus he would have failed to revisit his Corinthian converts, which he could so readily do by sea, there being constant maritime intercourse between the two cities. This second visit was probably a short one (cf. ch. 16. 7); and attended with pain and humiliation (2 Corinthians, 2. 1; 12. 23) occasioned by the scandalous conduct of so many of his own converts. His milder censures having then failed to produce reformation, he wrote briefly directing them "not to company with fornicators." On their misapprehending this injunction, he explained it more fully in the epistle, the first of the two extant (ch. 5. 9-12). That the second visit is not mentioned in Acts is no objection to its having really taken place, as that book is fragmentary and omits other leading incidents in St. Paul's life; e. g., his visit to Arabia, Syria, and Cilicia (Galatians, 1. 17-21).

The PLACE OF WRITING is fixed to be Ephesus (ch. 16. 8). The subscription in English Version, "From Philippi," has no authority whatever, and probably arose from a mistaken translation of ch. 16. 5, "For I am passing through Macedonia." At the time of writing St. Paul implies (ch. 16. 8) that he intended to leave Ephesus after Pentecost of that year. He really did leave it about Pentecost (57 A.D.). Cf. Acts, 19. 30. The allusion to Passover imagery in connection with our Christian Passover, Easter (ch. 5. 7), makes it likely that the season was about Easter. Thus the date of the epistle is fixed with tolerable accuracy, about Easter, certainly before Pentecost, in the third year of his residence at Ephesus, 57 A.D. For other arguments, see *Conybeare and Howson's Life and Epp. of St. Paul*.

The epistle is written in the name of Sosthenes "our brother." Birks supposes he is the same as the Sosthenes, Acts 18. 17, who, he thinks, was converted subsequently to that occurrence. He bears no part in the epistle itself, the apostle in the very next verses (4. 4, &c.) using the first person: so Timothy is introduced, 2 Corinthians, 1. 1. The bearers of the epistle were probably Stephanas, Fortunatus, and Achaicus (see the subscription), whom he mentions (ch. 16. 17, 18) as with him then, but who he implies are about to return back to Corinth; and therefore he commends them to the regard of the Corinthians.

CHAPTER I.

VER. 1-31. THE INSCRIPTION: THANKSGIVING FOR THE SPIRITUAL STATE OF THE CORINTHIAN CHURCH: REPROOF OF PARTY DIVISIONS: HIS OWN METHOD OF PRAECHEING ONLY CHRIST. 1. called to be—Found in some, not in others, of the oldest MSS. Possibly inserted from Romans, 1. 1; but as likely to be genuine. *Translate, lit.*, "a called apostle." [CONYBEARE & HOWSON.] through ... will of God—not because of my own merit. Thus St. Paul's call as "an apostle by the will of God," whilst constituting the ground of the authority he claims in the Corinthian church (cf. Galatians, 1. 1), is a reason for humility on his own part (ch. 16. 8, 10). [BENGEL.] In assuming the ministerial office a man should see he does so not of his own impulse, but by the will of God (Jeremiah, 23. 21); Paul if left to his own will would never have been an apostle (Romans, 9. 16). Sosthenes—See my Introduction. Associated by St. Paul with himself in the inscription, either in modesty, Sosthenes being his inferior (CHRYSTOM), or in order that the name of a "brother" of note in Corinth (Acts, 18. 17) might give weight to his epistle, and might show in opposition to his detractors, that he was supported by leading

brethren. Gallio had driven the Jews who accused Paul from the judgment seat. The Greek mob, who disliked the Jews, took the opportunity then of beating Sosthenes the ruler of the Jewish synagogue, whilst Gallio looked on and refused to interfere, being secretly pleased that the mob should second his own contempt for the Jews. Paul probably at this time had showed sympathy for an adversary in distress, which issued in the conversion of the latter. So Crispus also, the previous chief ruler of the synagogue, had been converted. Saul the persecutor turned into Paul the apostle, and Sosthenes the leader in persecution against that apostle, were two trophies of divine grace that, side by side, would appeal with double power to the church at Corinth. [BIRKS.] 2. the church of God—He calls it so notwithstanding its many blots. Fanatics and sectaries vainly think to anticipate the final sifting of the wheat and tares (Matthew, 13. 27-30). "It is a dangerous temptation to think there is no church where there is not apparent perfect purity. He who thinks so, must at last separate from all others and think himself the only holy man in the world, or establish a peculiar sect with a few hypocrites. It was enough for Paul in recognising the Corinthians as a

church, that he saw among them evangelical doctrine, baptism, and the Lord's supper." [CALVIN.] It was the church of God, not of this or of that favourite leader. [CHRYSOSTOM.] at Corinth—a church at dis-solute Corinth—what a paradox of grace! sanctified—consecrated, or set apart as holy to God in (by union with) Christ Jesus. In the Greek there are no words "to them that are;" translate simply, "men sanctified," &c. called to be saints—rather, "called saints;" saints by calling: applied by Paul to all professing members of the church. As "sanctified in Christ" implies the fountain source of holiness, the believer's original sanctification in Christ (ch. 6. 11; Hebrews, 10. 10, 14; 1 Peter, 1. 2) in the purposes of God's grace; so "called saints" refers to their actual call (Romans, 8. 30), and the end of that call that they should be holy (1 Peter, 1. 15), with all that in every place call upon... Christ—The epistle is intended for these also, as well as for the Corinthians. The true CATHOLIC CHURCH (a term first used by Ignatius, *ad Smyrnaeos*, c. 8); not consisting of those who call themselves from Paul, Cephas, or any other eminent leader (e. 12), but of all, wherever they be, who call on Jesus as their Saviour in sincerity (cf. 2 Timothy, 2. 22). Still a general unity of discipline and doctrine in the several churches is implied in ch. 4. 17; 7. 17; 11. 16; 14. 33, 36. The worship due to God is here attributed to Jesus (cf. Joel, 2. 32; Matthew, 4. 10; Acts, 9. 14). both theirs and ours—"in every place which is their home, and our home also;" this is added to include the Christians throughout Achaia, not residing in Corinth the capital (2 Corinthians, 1. 1). St. Paul feels the home of his converts to be also his own. Cf. a similar phrase, Romans, 16. 13. [CONYBEARE & HOWSON.] "Ours" refers to Paul and St. Onesimus and the Corinthians' home. [ALFORD.] EBERA better explains, "Both their Lord and our Lord." All believers have one and the same Lord (ch. 8. 6; Ephesians, 4. 5); a virtual proof of the divisions of the Corinthians, as if Christ were divided (e. 13). 3. peace—peculiarly needed in the Corinthian church, on account of its dissensions. On this verse see Romans, 1. 7. 4. He puts the causes for praise and hope among them in the foreground, not to discourage them by the succeeding reproof, and in order to appeal to their better selves. my God—(Romans, 1. 8; Philippians, 1. 3). always—(cf. Philippians, 1. 4) the grace... given you—(cf. v. 7). by... Christ—*lit.*, in Jesus Christ: given you as members in Christ. 5. utterance—ALFORD from MENOCHUS translates, "doctrine." Ye are rich in preachers or the preaching of the word, and rich in knowledge or apprehension of it: *lit.*, (the) word (preached). English Version, as in 2 Corinthians, 8. 7, is better: for St. Paul, purposing presently to dwell on the abuse of the two gifts on which the Corinthians most prided themselves, utterance (speech) and knowledge (ch. 1. 20; 3. 18; 4. 19; ch. 13. and 14.), previously gains their good will by congratulating them on having those gifts. 6. According as the testimony of (of, and concerning) Christ (who is both the object and author of this testimony) [BENGE.] ch. 2. 1; 1 Timothy, 2. 6; 2 Timothy, 1. 8) was confirmed among [ALFORD] you, i.e., by God, through my preaching, and through the miracles accompanying it (ch. 12. 3; Mark, 16. 20; 2 Corinthians, 1. 21, 22; Galatians, 3. 2, 5; Ephesians, 4. 7, 8; Hebrews, 2. 4). God confirmed (cf. Philippians, 1. 7; Hebrews, 2. 3), or gave effect to the gospel among (or better as English Version, "in") the Corinthians by their accepting it and setting their seal to its truth, through the inward power of His Spirit, and the outward gifts and miracles accompanying it. [CALVIN.] 7. ye come behind—are inferior to other Christians elsewhere. [GROTIUS.] in no gift—Not that all had all gifts, but different persons among them had different gifts (ch. 12. 4, &c.), waiting for... coming of... Christ—The crowning proof

of their "coming behind in no gift;" faith, hope, and love, are all exercised herein (cf. 2 Timothy, 4. 8; Titus, 2. 13). "Leaving to others their MEMBERSHIP (remember death), do thou earnestly cherish this joyous expectation of the Lord's coming." [BENGE.] The Greek verb implies, "to expect constantly, not only for a certain time, but even to the end till the expected event happens" (Romans, 8. 19). [TITM., Synonyms.] 8. Who—God, v. 4 (not Jesus Christ, v. 7, in which case it would be "in His day"). unto the end—*viz.*, "the coming of Christ," blameless in the day of... Christ—(1 Thessalonians, 5. 23). After that day there is no danger (Ephesians, 4. 30; Philippians, 1. 6). Now is our day to work, and the day of our enemies to try us: then will be the day of Christ, and of His glory in the saints. [BENGE.] 9. faithful—to His promises (Philippians, 1. 6; 1 Thessalonians, 5. 24). called—according to His purpose (Romans, 8. 28). unto... fellowship of... Jesus—to be fellow-heirs with Christ (Romans, 8. 17-28), like Him sons of God and heirs of glory (Romans, 8. 30; 2 Thessalonians, 2. 14; 1 Peter, 3. 10; 1 John, 1. 3). CHRYSOSTOM remarks that the name of Christ is oftener mentioned in this than in any other epistle, the apostle designing thereby to draw them away from their party admiration of particular teachers to Christ alone. 10. Now—Ye already have knowledge, utterance, and hope, maintain also love, brethren—The very title is an argument for love. by... Christ—whom St. Paul wishes to be all in all to the Corinthians, and therefore names Him so often in this chapter. speak... same thing—not speaking different things as ye do (v. 12, in a spirit of variance, divisions—*lit.*, splits, breaches, but—but rather, perfectly joined together—the opposite word to "divisions." It is applied to healing a wound, or making whole a rent, mind... judgment—the view taken by the understanding, and the practical decision arrived at [CONYBEARE & HOWSON.] as to what is to be done. The mind, within, refers to things to be believed: the judgment is displayed outwardly in things to be done. [BENGE.] Disposition—opinion. [ALFORD.] 11. (Ch. 11. 18). by them... of... house of Chloë—They seem to have been alike in the confidence of St. Paul and of the Corinthians. The Corinthians "wrote" to the apostle (ch. 7. 1) consulting him concerning certain points: marriage, the eating of things offered to idols, the decorum to be observed by women in religious assemblies. But they said not a syllable about the enormities and disorders that had crept in among them. That information reached Paul by other quarters. Hence his language about those evils is, "It hath been declared unto me," &c.; "It is reported commonly" (ch. 6. 1. 2). All this he says before he notices their letter, which shows that the latter did not give him any intimation of those evils. An undesigned proof of genuineness. [PALEY'S *Horæ Paulinæ*.] Observe his prudence: He names the family, to let it be seen that he made his allegation not without authority: he does not name the individuals, not to excite odium against them. He tacitly implies that the information ought rather to have come to him directly from their presbyters, as they had consulted him about matters of less moment. contentions—not so severe a word as "divisions," *lit.*, schisms [Marpis, v. 10]. 12. This I say—this is what I mean in saying "contentions" (v. 11). every one of you saith—Ye say severally, "glorying in men" (v. 31; ch. 3. 21, 22), one, I am of Paul; another, I am of Apollos, &c. Not that they formed definite parties, but they individually betrayed the spirit of party in contentions under the name of different favourite teachers. St. Paul will not allow himself to be flattered even by those who made his name their party cry, so as to connive at the dishonour thereby done to Christ. These probably were converted under his ministry. Those alleging the name of Apollos, Paul's successor at

Corinth (Acts, 18, 24, &c.), were persons attracted by his rhetorical style (probably acquired in Alexandria, ch. 3, 6), as contrasted with the "weak bodily presence" and "contemptible speech" of the apostle. Apollos, doubtless, did not willingly foster this spirit of undue preference (ch. 4, 6, 8); nay, to discourage it, he would not repeat his visit just then (ch. 16, 12). I of Cephas—Probably Judaisers who sheltered themselves under the name of St. Peter the apostle of the circumcision Cephas is the Hebrew, Peter the Greek name; John, 1, 42; Galatians, 2, 11, &c.): the subjects handled in chs. 7-9, were probably suggested as matters of doubt by them. The church there began from the Jewish synagogue, Crispus the chief ruler, and Sosthenes his successor (probably, being converts. Hence some Jewish leaven, though not so much as elsewhere, is traceable in 2 Corinthians, 11, 22). Petriism afterwards sprang up much more rankly at Rome. If it be wrong to boast "I am of Peter," how much more so to boast "I am of the Pope." (BENJEL.) I of Christ—A fair pretext used to slight the ministry of Paul and other teachers (ch. 4, 8; 2 Corinthians, 10, 7-11). 13. Is Christ divided?—into various parts (one under one leader, another under another). [ALFORD.] The unity of His body is not to be cut in pieces, as if all did not belong to Him, the One Head, was Paul crucified for you?—In the Greek the interrogation implies that a strong negative answer is expected: "Was it Paul (surely you will not say so) that was crucified for you?" In the former question the majesty of "CHRIST" (the Anointed One of God) implies the impossibility of His being "divided." In the latter, "Paul's" insignificance implies the impossibility of his being the head of redemption, "crucified" for them, and giving his name to the redeemed. This, which is true of Paul the founder of the church of Corinth, holds equally good of Cephas and Apollos, who had not such a claim as Paul in the Corinthian church, crucified... baptized—The cross claims us for Christ, as redeemed by Him; baptism, as dedicated to Him, in the name—rather, "in the name" (Galatians, 2, 27), implying the incorporation involved in the idea of baptism. 14. I thank God's providence now, who so ordered it that I baptized none of you but Crispus (the former ruler of the synagogue, Acts, 18, 8) and Gaius (written by the Romans Cœsus: the host of Paul at Corinth, and of the church, Romans, 16, 23: a person therefore in good circumstances). Baptizing was the office of the deacons (Acts, 10, 48) rather than of the apostles, whose office was that of establishing and superintending generally the churches. The deacons had a better opportunity of giving the necessary course of instruction preparatory to baptism. Crispus and Gaius, &c., were probably among the first converts, and hence were baptized by Paul himself, who founded the church. 15. Let—Not that Paul had this reason at the time, but God so arranged it that none might say. [ALFORD.] 16. household of Stephanus—"The first fruits of Achaia," i.e., among the first converted there (ch. 16, 15, 17). It is likely that such "households" included infants (Acts, 16, 33). The history of the church favours this view, as infant-baptism was the usage from the earliest ages. 17. St. Paul says this not to depreciate baptism; for he exalts it most highly (Romans, 6, 3). He baptized some first converts; and would have baptized more, but that his and the apostles' peculiar work was to preach the gospel, to found by their autoptic testimony particular churches, and then to superintend the churches in general, sent me—*lit.*, as an apostle, not to baptize—even in Christ's name, much less in my own, not with wisdom of words—or speech; philosophical reasoning set off with oratorical language and secular learning, which the Corinthians set so undue a value upon (v. 6; ch. 2, 1, 4) in Apollos, and the want of which in St. Paul they were dissatisfied with (2 Corinthians,

10, 10). cross of Christ—the sum and substance of the gospel (v. 23; ch. 2, 2). Christ crucified, he made of none effect—*lit.*, be made void (Romans, 4, 14); viz., by men thinking more of the human reasonings and eloquence in which the gospel was set forth, than of the gospel itself of Christ crucified, the sinner's only remedy, and God's highest exhibition of love. 18. preaching, &c.—*lit.*, the word, or speech as to the cross: in contrast to the "wisdom of word" (so-called), v. 17, then that perish—rather, *them* that are perishing, viz., by preferring human "wisdom of words" to the doctrine of the "cross of Christ." It is not the final state that is referred to: but, "them that are in the way of perishing." So also in 2 Corinthians, 2, 16, 16, as which are saved—In the Greek the collocation is more modest, "to them that are being saved (that are in the way of salvation) as," i.e., to which class we belong, power of God—which includes in it that it is "the wisdom of God" (v. 24). God's powerful instrument of salvation: the highest exhibition of God's power (Romans, 1, 16). What seems to the world "weakness" in God's plan of salvation (v. 26), and in its mode of delivery by His apostle (ch. 2, 3), is really His mighty "power." What seems "foolishness" because wanting man's "wisdom of words" (v. 17), is really the highest "wisdom of God" (v. 20). 19. I will destroy—Slightly altered from the LXX., Isaiah, 29, 14. The Hebrew is, "The wisdom of the wise shall perish, and the understanding of their prudent men shall be hid." St. Paul by inspiration gives the sense of the Spirit, by making God the cause of their wisdom perishing, &c., "I will destroy," &c. understanding of the prudent—*lit.*, of the understanding ones. 20. Where? &c.—Nowhere: for God "brings them to nought" (v. 19), the wise—generally, the scribe—Jewish. [ALFORD.] the disputer—Greek. [ALFORD.] Cf. the Jew and Greek of this world contrasted with the godly wise, v. 22, 23. VERRINGA thinks the reference is to the Jewish discourses in the synagogue, *Darashoth*, from a Hebrew root "to dispute." Cf. "questions," Acts, 26, 3; Titus, 3, 9. If so, "wise" refers to Greek wisdom (cf. v. 22). St. Paul applies Isaiah, 33, 18, here in a higher sense; there the primary reference was to temporal deliverance, here to external; v. 22, which is in threefold opposition to v. 18, is there, sanctions this higher application; the Lord in the threefold character being the sole ground of glorying to his people, of this world... of this world—rather, "dispensation (or age)... world;" the Greek words are distinct. The former is here, *this age or worldly order of things* in a moral point of view, as opposed to the Christian dispensation or order of things. The latter is the world viewed externally and cosmically, made foolish—shown the world's philosophy to be folly, because it lacks faith in Christ crucified. [CHRYSOSTOM.] Has treated it as folly, and not used its help in converting and saving men (v. 26, 27). [ESTIUS.] 21. after that—rather, *whence*, in the wisdom of God—in the wise arrangement of God, world by wisdom—rather, "by its wisdom," or its philosophy (John, 1, 10; Romans, 1, 28). knew not God—whatever other knowledge it attained (Acts, 17, 23, 27). The deistic theory that man can by the light of nature discover his duty to God, is disproved by the fact that man has never discovered it without revelation. All the stars and moon cannot make it day: that is the prerogative of the sun. Nor can nature's highest gifts make the moral day arise: that is the office of Christ. Even the Jew missed this knowledge, in so far as he followed after mere carnal world-wisdom, it pleased God—St. Paul refers to Jesus' words (Luke, 10, 21). by the foolishness of preaching—by that preaching which the world (unbelieving Jews and Gentiles alike) deem foolishness, save them that believe—(Romans, 1, 16). 22. For—*lit.*, since; seeing that. This verse illustrates how the "preaching" of Christ crucified came to be deemed "foolishness" (v. 23).

sign — The oldest MSS. read "signs." The singular was a later correction from Matthew, 12. 28; 16. 1; John, 2. 18. The signs the Jews craved for were not mere miracles, but direct tokens from heaven that Jesus was Messiah (Luke, 11. 16). Greeks seek...wisdom—viz., a philosophic demonstration of Christianity. Whereas Christ, instead of demonstrative proof, demands faith on the ground of His word, and of a reasonable amount of evidence that the alleged revelation is His word. Christianity begins not with solving intellectual difficulties, but with satisfying the heart that longs for forgiveness. Hence not the refined Greeks, but the theocratic Jews were the chosen organ for propagating revelation. Again, intellectual Athens (Acts, 17. 19-21, &c.) received the gospel less readily than commercial Corinth. 23. we—Paul and Apollos. Christ crucified—The Greek expresses not the mere fact of His crucifixion but the permanent character acquired by the transaction, whereby He is now a Saviour (Galatians, 3. 1). [GREEK.] A Messiah (Christ) crucified was the stone on which the Jews stumbled (Matthew, 21. 44). The opposition of Jew and Gentile alike shows that a religion so seemingly contemptible in its origin could not have succeeded if it had not been divine. unto the Gentiles—the oldest MSS. read "unto the Gentiles." 24. called—(cf. v. 26). The same class as the "us which are (being) saved" (v. 18); the elect, who have obeyed the call: called effectually (Romans, 8. 28, 30). Christ—Crucified" is not here added, because when the offense of the cross is overcome, "Christ" is received in all His relations, not only in His cross, but in His life and His future kingdom. power—so meeting all the reasonable requirements of the Jews who sought "a sign." The cross (the death of a slave), which to the Jews (looking for a temporal Messiah) was a "stumblingblock," is really "the power of God" to the salvation of all who believe. wisdom of God—so really exhibiting, and in the highest degree if they would but see it), that which the Greeks sought after—wisdom (Colossians, 2. 3). foolishness of God—i.e., God's plan of salvation which men deem "foolishness," weakness of God—Christ "crucified through weakness" (2 Corinthians, 13. 4, the great stumblingblock of the Jews), yet "living by the power of God." So He perfects strength out of the weakness of His servants (ch. 2. 3; 2 Corinthians, 12. 9). 26. ye see—rather, from the prominence of the verb in the Greek, "see" or "consider" (imperative). [ALFORD from *Vulgate* and *Irenaeus*.] your calling...are called—Instead of the words in Italian, supplied by *English Version*, supply, "we were your callers." What St. Paul is dwelling on (cf. v. 27, 28), is the weakness of the instrumentality which the Lord employed to convert the world. [HINDS and WHATLEY; so ANSELM.] However, *English Version* accords well with v. 24. "The whole history of the expansion of the church is a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ." [OLSHAUSEN.] wise...after the flesh—the wisdom of this world acquired by human study without the Spirit. Contrast Matthew, 16. 17. 27. the foolish things—a general phrase for all persons and things foolish. Even things (and those, too, foolish things) are chosen by God to confound persons (and those too persons who are wise). This seems to me the force of the change from neuter to masculine. to confound—The Greek is stronger, "that He might confound (or put to shame)," &c. God confounds the wise by effecting through His instruments, without human wisdom, what the worldly wise, with it, cannot effect, viz., to bring men to salvation. chosen...chosen—The repetition indicates the gracious deliberateness of God's purpose (James, 2. 6). 28. ye, and things which are not—Ye is not in the Greek. Also some of the oldest MSS. omit "and." Thus the clause, "things

which are not" (are regarded as nought), is in opposition with "foolish...weak...base (i.e., low born) and despised things." God has chosen all four, though regarded as things that are not, to bring to nought things that are. 29. no flesh...glory—For they who try to glory (boast) because of human greatness and wisdom, are "confounded" or *put to shame* (v. 27). Flesh, like "the flower of the field," is beautiful, but frail (Isaiah, 40. 6), in his presence—We are to glory not before Him, but in Him. [BENOEL.] 30. But...ye—in contrast to them that "glory" in worldly wisdom and greatness. of him are—not of yourselves (Ephesians, 2. 8), but of Him (Romans, 11. 36). From Him ye are (i.e., have spiritual life, who once were spiritually among the "things which are not," v. 28), in Christ—by living union with Him. Not "in the flesh" (v. 28, 29), of God—from God: emanating from Him and sent by Him. 31 made us—has been made to us, to our eternal gain. wisdom—unattainable by the worldly mode of seeking it (v. 19, 20); contrast Colossians, 2. 3; Proverbs, 8.; Isaiah, 9. 6. By it we become "wise unto salvation," owing to His wisdom in originating and executing the plan whereas once we were "fools," righteousness—the ground of our justification (Jeremiah, 23. 5, 6; Romans, 4. 25; 2 Corinthians, 5. 21); whereas once we were "weak" (Romans, 5. 6). Isaiah, 42. 21; 45. 24. sanctification—by His Spirit; whereas formerly we were "base." Hereafter our righteousness and sanctification alike shall be both perfect and inherent. Now the righteousness wherewith we are justified is perfect, but not inherent; that wherewith we are sanctified is inherent, but not perfect. [HOOKER.] Now sanctification is perfect in principle, but not in attainment. These two are joined in the Greek as forming essentially but one thing, as distinguished from the "wisdom" in devising and executing the plan for us ("abounded toward us in all wisdom," Ephesians, 1. 8), and "redemption," the final completion of the scheme in the deliverance of the body (the position of "redemption" last shows that this limited sense is the one intended here. Luke, 21. 28; Romans, 5. 23; Ephesians, 1. 14; 4. 30. redemption—whereas once we were "despised." 31 glory in...Lord—(Jeremiah, 9. 23, 24)—in opposition to "flesh glorying in His presence" (v. 20). In contrast to morbid slavish self-abasement, St. Paul joins with humility the elevating consciousness of our true dignity in Christ. He who glories is to glory in the Lord, not in the flesh, nor in the world.

CHAPTER II.

VER. 1-16. ST. PAUL'S SUBJECT OF PREACHING, CHRIST CRUCIFIED, NOT IN WORLDLY, BUT IN HEAVENLY, WISDOM AMONG THE PERFECT. 1. And I—so I, (COYBERR) as one of the "foolish, weak, and despised" instruments employed by God (ch. 1. 27, 28): "glorying in the Lord," not in man's wisdom (ch. 1. 31). Cf. ch. 1. 25, "We," when I came—(Acts, 18. 1, &c.). Paul might, had he pleased, have used an ornate style, having studied secular learning at Tarsus of Cilicia, which Strabo preferred as a school of learning to Athens or Alexandria; here, doubtless, he read the *Oedipus Aratus*' poems (which he quotes, Acts, 17. 28), and Elymendes (Titus, 1. 12), and Memander (1 Corinthians, 15. 32). Grecian intellectual development was an important element in preparing the way for the gospel, but it failed to regenerate the world, showing that for this superhuman power is needed. Hellenistic (Grecian) Judaism at Tarsus and Alexandria was the connecting link between the schools of Athens, and those of the Rabbis. No more fitting birth-place could there have been for the apostle of the Gentiles than Tarsus, free as it was from the warping influences of Rome, Alexandria, and Athens. He had at the same time *Roman citizenship*, which protected him from sudden violence. Again, he was reared in the *Hebrew divine law* at Jerusalem. Thus, as the three elements, Greek

salvation, Roman polity (Luke, 2, 1), and the Divine will given to the Jews, combined just at Christ's time, to prepare the world for the gospel; so the same three, by God's marvellous providence, met together in the castle to the Gentiles. [CONYBEARE & HOWSON.] testimony of God—"the testimony of Christ" (ch. 1, 6), therefore Christ is God. 2. The Greek implies, "The only definite thing that I made it my business to know about you, was, to know Jesus Christ (His person) and Him crucified (His office), [ALFORD.] not exalted to the earthly throne of David, but executed as the best malefactor. The historical fact of Christ's crucifixion had probably been put less prominently forward to the seekers after human wisdom in the Corinthian church, to avoid offending learned heathens and Jews. *Christ's person* and *Christ's office* constitute the sum of the gospel. 3. 1—the preacher: as v. 2 describes the object, "Christ crucified," and v. 4, the mode of preaching—"my speech...not with enticing words," &c., "but demonstration of the Spirit," weakness—personal and bodily (2 Corinthians, 10, 19; 12, 7, 9; Galatians, 4, 13). *weaving*—(cf. Philippians, 2, 12.) Not *personal fear*, but a *trembling anxiety to perform a duty*; anxious conscientiousness, as proved by the contrast to "eye service" (Ephesians, 6, 6). [CONYBEARE & HOWSON.] 4. *speech*—in private, preaching—in public. [BENGEL.] ALFORD explains it, *My discourses on doctrines, and by preaching or announcement of facts, enticing—rather, persuasion*. *MAN'S wisdom*—"man's" is omitted; the oldest authorities. Still "*wisdom*" does refer to *man's* wisdom, demonstration of... Spirit, &c.—*persuasion* is man's means of moving his fellowman. God's sense is *demonstration*, leaving no doubt, and inspiring implicit faith, by the powerful working of the Spirit here exhibited both outwardly by miracles, and inwardly by working on the heart, now in the latter and more important way only (Matthew, 7, 29; Acts, 6, 9; Hebrews, 4, 12; cf. also Romans, 15, 19). The same ample power accompanies divine truth now, producing certain persuasion and conversion, when the Spirit condescends by it. 5. *stood in ... wisdom of men*—rest it, owe its origin and continuance to it. 6, 7. Yet the gospel preaching, so far from being at variance with true "*wisdom*," is a wisdom infinitely higher than that of the wise of the world. We speak—resuming "we preachers, I, Apollos, &c.) from "we preach" (ch. 1, 3), only that here, "we speak," refers to something less public (cf. v. 7, 13, "mystery," "hidden") than "we reach," which is public. For "*wisdom*" here denotes not the whole of Christian doctrine, but its sublimer and deeper principles. perfect—those *matured in Christian experience and knowledge* alone can understand the true superiority of the Christian wisdom which St. Paul preached. Distinguished not only from *worldly and natural men*, but also from *babes*, who though "in Christ" retain much that is "carnal" (ch. 3, 1, 2), and cannot therefore understand the deeper truths of Christianity (ch. 14, 20; Philippians, 3, 15; Hebrews, 5, 14). St. Paul does not mean by the "mystery" or "hidden wisdom" (v. 7), some *hidden tradition distinct from the gospel* (like the church of Rome's "disciplina arcani," and doctrine of reserve), but the *unfolding* of the treasures of knowledge, once hidden in God's counsels, but now announced to all, which would be intelligently comprehended in proportion as the sinner's inner life became perfectly transformed into the image of Christ. Cf. instances of such "mysteries," &c., deeper Christian truths, not preached at St. Paul's first coming to Corinth, when he confined himself to the fundamental elements (v. 2), but now spoken to the "perfect" (ch. 15, 51; Romans, 11, 25; Ephesians, 3, 5, 6). "Perfect" is used not of *absolute perfection*, but relatively to "babes," or those less ripe in Christian growth (cf. Philippians, 3, 12, 16, with 1 John, 2, 12-14). "God" v. 7, is opposed to the world, the apostles to "the

princes (great and learned men) of this world" (v. 8; cf. ch. 1, 20). [BENGEL.] come to nought—nothingness (ch. 1, 28). They are transient, not immortal. Therefore their wisdom is not real. [BENGEL.] Rather, translate with ALFORD, "Which are being brought to nought," viz., by God's choosing the "things which are not (the weak and despised things of the gospel), to bring to nought (the same verb as here) things that are" (ch. 1, 28). 7. wisdom of God—emphatically contrasted with the wisdom of men and of this world (v. 5, 6). is a mystery—connected in construction with "we speak." We speak as dealing with a mystery, i.e., not something to be kept hidden, but what heretofore was so, but is now revealed. Whereas the Pagan mysteries were revealed only to a chosen few, the gospel mysteries were made known to all who would obey the truth. "If our gospel be hid, it is hid to them that are lost" (2 Corinthians, 4, 3), "whom the God of this world hath blinded." Ordinarily we use "mystery" in reference to those from whom the knowledge is withheld; the apostles, in reference to those to whom it is revealed. [WHATKEY.] It is hidden before it is brought forward, and when it is brought forward, it still remains hidden to those that are imperfect. [BENGEL.] ordained—*lit.*, *foreordained* (cf. v. 9), "prepared for them that love Him," before the world—rather, "before the ages" (of time), i.e., from eternity. This infinitely antedates worldly wisdom in antiquity. It was before not only the wisdom of the world, but eternally before the world itself and its ages. to our glory—ours both now and hereafter, from "the Lord of glory" (v. 8), who brings to nought the "princes of this world." 8. Which—wisdom. The strongest proof of the natural man's destitution of heavenly wisdom, crucified... Lord of glory—implying the inseparable connexion of Christ's humanity and His divinity. The Lord of glory (which He had in His own right before the world was, John, 17, 4, 24) was crucified. 9. But—(it has happened) as it is written. Eye hath not seen, &c.—ALFORD translates, "The things which eye saw not, &c., the things which God prepared, &c., to us God revealed through His Spirit." Thus, however, the "but" of v. 10 is ignored. Rather construe, as ESTIUS, "(We speak," supplied from v. 8), things which eye saw not (heretofore), &c., things which God prepared, &c. But God revealed them to us, &c." The quotation is not a verbatim one, but an inspired exposition of the "wisdom" v. 6, from Isaiah, 64, 4. The exceptive words, "O God, beside (i.e., except) thee," are not quoted directly, but are virtually expressed in the exposition of them (v. 10). "None but thou, O God, seest these mysteries, and God hath revealed them to us by His spirit, entered—*lit.*, *come up into* the heart. A Hebraism (cf. Margin, Jeremiah, 3, 16). In Isaiah, 64, it is "Prepared (*lit.*, "will do") for him that waiteth for him," here, "for them that love Him." For Isaiah spake to them who waited for Messiah's appearance as future; St. Paul, to them who love Him as having actually appeared (1 John, 4, 19), cf. v. 12, "the things that are freely given to us of God." [BENGEL.] 10. revealed... by... Spirit—the inspiration of thoughts (so far as truth essential to salvation is concerned) makes the Christian (ch. 3, 16; 12, 3; Matthew, 16, 17; John, 16, 13; 1 John, 2, 20, 27); that of words, the PROPHECY (2 Samuel, 23, 1, 2; 1 Kings, 18, 1, 6), "by the word of the Lord" (v. 13; John, 20, 30, 31; 2 Peter, 1, 21). The secrets of revelation are secret to some, not because those who know them will not reveal them (for indeed, the very notion of revelation implies an unveiling of what had been veiled), but because those to whom they are announced have not the will or power to comprehend them. Hence the Spirit-taught alone know these secrets (Psalm 25, 14; Proverbs, 3, 32; John, 7, 17; 15, 15). unto us—the "perfect" or fully matured in Christian experience (v. 6). Intelligent men may understand the outline of

doctrines; but without the Holy Spirit's revelation to the heart, these will be to them a mere outline—a skeleton, correct perhaps, but wanting life [CAUTION FOR THE TIMES, xiv.] (Luka, 10, 21). the Spirit searcheth—working in us and with our Spirits (cf. Romans, 8, 16, 26, 27). The Old Testament shows us God (the Father) for us. The gospel, God (the Son) with us. The Acts and Epistles, God (the Holy Ghost) in us. [MORSON.] (Galatians, 3, 14). deep things of God—(Psalm 92, 8). His divine nature, attributes, and counsels. The Spirit delights to explore the infinite depths of His own divine mind, and then reveal them to us, according as we are capable of understanding them (Deuteronomy, 29, 29). This proves the personality and Godhead of the Holy Ghost. Godhead cannot be separated from the Spirit of God, as manhood cannot be separated from the spirit of man. [HARRIS.] 11. what man, etc.—*He, who of MEN knoweth the things of a MAN, saith the spirit of that man!* things of God knoweth no man—rather, “none knoweth,” not angel or man. This proves the impossibility of any knowing the things of God, save by the Spirit of God (who alone knows them, since even in the case of man, so infinitely inferior in mind to God, none of his fellow-men, but his own spirit alone knows the things hidden within him): 12. we...received, not...spirit of...world—the personal evil “spirit that now worketh in the children of disobedience” (Ephesians, 3, 2). This spirit is natural in the unregenerate, and needs not to be received. Spirit which is of God—i.e., which comes FROM God. We have received it only by the gift of God whose Spirit it is, whereas our own spirit is the spirit that is IN us men (c. 11). that we might know... things... freely given... of God—present experimental knowledge, to our unspeakable comfort, of His deep mysteries of wisdom, and of our future possession of the good “things which God hath prepared for them that love Him” (c. 6, 13). also—we not only know by the Holy Ghost, but we also speak the “things freely given to us of God” (c. 13). which the Holy Ghost teacheth—the oldest MSS. read “the Spirit” simply, without “Holy.” comparing spiritual things with spiritual—expounding the Spirit-inspired Old Testament scripture, by comparison with the gospel which Jesus by the same spirit revealed (GORTIUS); and conversely illustrating the gospel mysteries by comparing them with the Old Testament types. (CHRYSOBOSTOM.) So the Greek verb is translated, “comparing” (3 Corinthians, 10, 12). WAHL (Claris) translates, “explaining (as the Greek is translated, Genesis, 40, 6, LXX) to spiritual (i.e., Spirit-taught) men, spiritual things (the things which we ourselves are taught by the Spirit).” Spirit-taught men alone can comprehend spiritual truths. This accords with v. 6, 9, 10, 14, 15; ch. 3, 1. ALFORD translates, “Putting together (combining) spirituals with spirituals:” i.e., attaching spiritual words to spiritual things, which we should not do, if we were to use words of worldly wisdom to expound spiritual things (so v. 1, 4; 1 Peter, 4, 11). Perhaps the generality of the neuter is designed to comprehend these several notions by implication. Comparing, or combining, spirituals with spirituals: implying both that spiritual things are only suited to spiritual persons (so “things” comprehended persons, ch. 1, 27), and also that spiritual truths can only be combined with spiritual (not worldly-wise) words, and lastly, spirituals of the Old and New Testaments can only be understood by mutual comparison or combination, not by combination with worldly “wisdom,” or natural perceptions (ch. 1, 21, 22; 3, 1, 4-9; cf. Psalm 119, 18). 14. natural man—*He, a man of animal soul.* As contrasted with the spiritual man, he is governed by the animal soul, which overbears his spirit, which latter is without the Spirit of God (Jude, 19). So the animal (English “natural”) body, or body led by the lower

animal nature (including both the more human fallen reason and Aesop), is contrasted with the Spirit-quickened body (ch. 15, 44-46). The animal man (the man led by bodily appetites, and also by a self-writhing spirit, estranged from the divine life) is closely akin; so too the “earthly,” “Devilish,” or “demon-like,”—led by an evil spirit, is the awful character of such a one, in its worst type (James, 3, 15). receiveth not—though they are offered to him, and are “worthy of being received by all men” (1 Timothy, 1, 14), they are selfishness unto him—whereas he seeks “wisdom” (ch. 1, 23). neither can he—not only does he not, but he cannot know them, and therefore has no wish to “receive” them (Romans, 8, 7). 14. he that is spiritual—*He, the spiritual man.* In v. 14, it is “A not ‘the,’ as English Version) natural man.” The spiritual is the man distinguished above his fellow-men, as he is whom the Spirit rules. In the unregenerate, the spirit which ought to be the organ of the Holy Spirit (and which is so in the regenerate), is overridden by the animal soul, and is in abeyance, so that such a one is never called “spiritual.” judges all things—and persons, by their true standard (cf. ch. 6, 2-4; 1 John, 4, 11, in so far as he is spiritual. “Discerned...is discerned,” would better accord with the translation of the same Greek (v. 14). Otherwise for “discerned,” in v. 14, translates “judged of,” to accord with the translation, “judged...is judged,” in this 14th verse. He has a practical insight into the verities of the gospel, though he is not infallible on all theoretical points. If an individual may have the Spirit without being infallible, why may not the Church have the Spirit, and yet not be infallible a refutation of the plea of Rome for the Church’s infallibility, from Matthew, 28, 20; John, 16, 13. As the believer and the Church have the Spirit, and are yet not therefore impeccable, so be and the Church have the Spirit, and yet are not infallible or impeccable. He and the Church are both infallible and impeccable, only in proportion to the degree in which they are led by the Spirit. The Spirit leads into all truth and holiness; but His influence on believers and on the Church is as yet partial. Jesus alone, who had the Spirit without measure (John, 3, 34), is both infallible and impeccable. Scripture, because it was written by men, who whilst writing were infallibly inspired, is unmixt truth (Proverbs, 23, 6; 1 John, 2, 27). 16. For—proof of v. 15, that the spiritual man “is judged of no man.” In order to judge the spiritual man, the ordinary man must “know the mind of the Lord.” But “who of ordinary men know” that? that he may instruct him—i.e., so as to be able to set Him right as His counsellor (quoted from Isaiah, 40, 13, 14). So the LXX. translates the Greek verb, which means to prove, in Acts, 9, 22. Natural men who judge spiritual men, living according to the mind of God (“We have the mind of Christ”), are virtually wishing to instruct God, and bring Him to another mind, as counsellors setting to right their king. we have the mind of Christ—in our degree of capability to apprehend it. Isaiah, 46, refers to JEHOVAH; therefore, as it is applied here to Christ, He is Jehovah.

CHAPTER III.

VER. 1-23. ST. PAUL COULD NOT SPEAK TO THEM OF DEEP SPIRITUAL TRUTHS, AS THEY WERE CARNAL, CONTENTING FOR THEIR SEVERAL TEACHERS; THERE ARE NOTHING, BUT WORKERS FOR GOD, TO WHOM THEY MUST GIVE ACCOUNT IN THE DAY OF FIERY JUDGMENT. THE HEARERS ARE GOD’S TEMPLE, WHICH THEY MUST NOT DEFILE BY CONTENTIONS FOR TEACHERS, WHO, AS WELL AS ALL THINGS, ARE THEIRS, BEING CHRIST’S. 1. AND I—*i.e., as the natural (animal) man cannot receive, so I also could not speak unto you the deep things of God, as I would to the spiritual; but I was compelled to speak to you as I would to MEN OF FLESH.* The oldest MSS. read this

The former (*lit., fleshy*) implies men or natural. *Carnal, or fleshy*, implies were wholly natural or unregenerate that they had much of a carnal tendency; *idola*. St. Paul had to speak to them as men wholly natural, inasmuch as they of (v. 3) in many respects, notwithstanding (ch. 1. 4-9). babes—contrasted of (fully matured) in Christ (Colossians, 2, 13, 14). This implies they were not *flesh*, though carnal in tendencies. They *felt*, but it was weak. He blames them in a degree (not altogether, cf. ch. 1. 5, 7; *ye "as"*) babes in Christ, when by this it is to have "come unto a perfect man, to the stature of the fulness of Christ" etc. In Romans, 7, 14, also the oldest man a man of *flesh*. 2. (Hebrews, 6. 12.) necessary "principles of the doctrine of 11. 2. *envying—jealousy, rivalry*. As their *feelings*, "strife" refers to their *visions* to their *visions*. [BENGEL.] *vision*, or ascending climax: *envying had*, and *strife divisions* (factious parties). In language becomes severer now as He 1. 11, he had only said "contentions," in the words (of the stronger term, ch. 1. 2, 23). *carnal—for "strife" is a "work situation, a 23*. The "flesh" includes all in not at the glory of God, and the good *is*, but at gratifying self. walk as men see men (cf. Matthew, 16. 23). "After the Spirit of God, as becomes you of the Spirit (Romans, 8. 4; Galatians, 5. 1. 12.) are ye not carnal—the oldest MSS. not men" (i.e., "walking as men") unre- & Paul...Apollon—the oldest MSS. read *vider, Apollon...Paul*. He puts Apollon in humility, who then—seeing then that strive so for your favourite teachers, hat intrinsic power and dignity) Paul? poetle reasons so of himself, how much ability, rather than self-seeking, become *stern*, but ministers, &c.—the oldest "but." "Who is Apollon...Paul? (mere) *ry* word appropriate here, *servants*), by a whom?" by whose ministrations) ye Lord gave to every man—i.e., to the sever it was God that "gave the increase" *mind*. Apollon watered—(Acts, 18. 1; 19. 1), own desire (Acts, 18. 27) was sent by the rinth, and there followed up the work it had begun. God gave the increase— (v. 10; Acts, 18. 27). "Believed through ministers are nothing, and God all works by instruments, and promises in the faithful use of means. This is of the Spirit, and ours is the ministry 7. neither is he that...any thing...but God all. "God" is emphatically last in the at giveth the increase (namely, God.) parenthesis from v. 8. to v. 31, where glory in *MAN* stands in antithetic con- & one—essentially in their aim they d in one and the same ministry; there: not to be made by you the occasion of is parties, and every man—rather, "but though in their service or ministry, they "one," yet every minister is separately "his own" work, and "shall receive his ally repeated) reward, according to his be reward is something over and above ion (v. 14, 15; 2 John, 8). He shall be rding so, not his success or the amount but "according to his own labour." It

shall be said to him, "Well done, thou good and (not successful, but) faithful servant, enter thou into the joy of thy Lord" (Matthew, 25. 23). 9. *Translate*, as the Greek collocation of words, and the emphasis on "God" thrice repeated, requires, "For (in proof that) each shall receive reward according to his own labour," *vis.*, from God) it is of God that we are the fellow-workers (labouring with, but under, and belonging to Him as His servants, 2 Corinthians, 5. 20; 6. 1; cf. Acts, 15. 4; Note, 1 Thessalonians, 3. 2) of God that ye are the field, (or tillage), of God that ye are the building." [ALFORD.] "Building" is a new image introduced here, as suited better than that of husbandry, to set forth the different kinds of teaching and their results, which he is now about to discuss. "To edify" or "build up" the Church of Christ is similarly used (Ephesians, 2. 21, 22; 4. 29). 10. *grace*. . . given unto me—St. Paul puts this first, to guard against seeming to want humility, in pronouncing himself "a WISE master-builder," in the clause following. [CHRYSOBOSTOM.] The "grace" is that "given" to him in common with all Christians (v. 8), only proportioned to the work which God had for him to do. [ALFORD.] *wise—i.e., skilful*. His *skill* is shown in his *laying a foundation*. The unskilful builder lays none (Luke, 6. 49). Christ is the foundation (v. 11), another—who ever comes after me. He does not name Apollon; for he speaks generally of *all successors*, who ever they be. His warning, "Let every man (every teacher) take heed how," &c., refers to other successors rather than Apollon, who doubtless did not, as they, build wood, hay, &c., on the foundation (cf. ch. 4. 14). "I have done my part, let them who follow me see (so the Greek for "take heed") to theirs." [BENGEL.] *how*—with what material. [ALFORD.] *How far wisely*, and in builder-like style (1 Peter, 4. 11). *bulldeth thereupon*—here the *building* or *superstructure* raised on Christ the "foundation," laid by Paul (ch. 2. 2) is not, as in Ephesians, 2. 20, 21, the Christian Church made up of believers, the "lively stones" (1 Peter, 2. 5), but the *doctrinal and practical teaching* which the teachers who succeeded Paul, superadded to his first teaching; not that they taught what was false, but their teaching was subtle and speculative reasoning, rather than solid and simple truth. 11. (Isaiah, 28. 16; Acts, 4. 13; Ephesians, 2. 20.) For—my warning ("take heed," &c., v. 10) is as to the superstructure ("bulldeth thereupon"), not as to the *foundation*: "For other foundation can no man lay, than that which has (already) been laid (by God) Jesus Christ," the person, not the mere abstract doctrine about Him, though the latter also is included; *Jesus, GOD-SAVIOUR; Christ, MESSIAH* or *ANointed*. can—a man can not lay any other, since the only one recognised by God has been already laid. 12. *Now—rather, "But"*. The image is that of a building on a solid foundation, and partly composed of durable and precious, partly of perishable materials. The "gold, silver, precious stones," which all can bear fire (Revelation, 21. 18, 19), are *teachings* that will stand the fiery test of judgment; "wood, hay, stubble," are those which cannot stand it; not positive heresy, for that would destroy the foundation, but teaching mixed up with human philosophy and Judaism, curious rather than useful. Besides the *teachings*, the superstructure represents also the *persons* cemented to the Church by them, the reality of whose conversion, through the teachers' instrumentality, will be tested at the last day. Where there is the least grain of real gold of faith, it shall never be lost (1 Peter, 1. 7; cf. ch. 4. 12). On the other hand, the lightest straw feeds the fire [BENGEL.] (Matthew, 5. 19). 13. Every man's work—Each teacher's superstructure on the foundation. the day—of the Lord (ch. 1. 8; Hebrews, 10. 25; 1 Thessalonians, 5. 4). The article is emphatic, "The day," i.e., the great day of days, the long expected day. declares it—old English for "make it clear" (ch.

6. 5). It shall be revealed by fire—i. e., "every man's work." Rather, "He, the Lord, whose day it is (3 Thessalonians, 1. 7, 8). *Translates* *He*, "Is being revealed (the present in the Greek implies the certainty and nearness of the event, Revelation, 22. 10, 20) in fire" (Malachi, 2. 2, 3; 4. 1). The *fire* (probably figurative here, as the gold, hay, &c.) is not purgatory (as Rome teaches, i. e., purgatory and punitive), but probatory, not restricted to those dying in "venial sin;" the supposed intermediate class between those entering heaven at once, and those dying in mortal sin who go to hell, but answered, testing the godly and ungodly alike (3 Corinthians, 5. 10; cf. Mark, 9. 49). This fire is not till the last day, the supposed fire of purgatory begins at death. The fire of St. Paul is to try the works, the fire of purgatory the persons, of men. St. Paul's fire consumes "loss" to the sufferers: Rome's purgatory, great gain, *etc.*, heaven at last to those purged by it, if only it were true. Thus this passage, quoted by Rome for, is altogether against, purgatory. "It was not this doctrine that gave rise to prayers for the dead; but the practice of praying for the dead (which crept in from the affectionate but mistaken solicitude of survivors) gave rise to the doctrine." [WHEATLY.] 14. *Abide—abide the testing fire* (Matthew, 3. 11, 12). which he hath built thereupon—which he built on the foundation, reward—*scopus*, as a builder, i. e., teacher. His converts built on Christ the foundation, through his faithful teaching, shall be his "crown of rejoicing" (3 Corinthians, 1. 16; Philippians, 2. 16; 1 Thessalonians, 2. 19). 15. If ... be burnt—if any teacher's work consist of such materials as the fire will destroy. [ALFORD.] suffer loss—i. e., forfeit the special "reward;" not that he shall lose salvation (which is altogether a free gift, not a "reward" or wages) for he remains still on the foundation (v. 12; 2 John, 8). saved; yet so as by fire—rather, "so as through fire" (Zechariah, 3. 2; Amos, 4. 11; Jude, 23). "Saved, yet not without fire" (Romans, 2. 27). [BENGL.] As a builder whose building, not the foundation, is consumed by fire, escapes, but with the loss of his work, [ALFORD] as the shipwrecked merchant, though he has lost his merchandise, is saved, though having to pass through the waves. [BENGL.] Malachi, 3. 1, 2; and 4. 1, give the key to explain the imagery. The "Lord suddenly coming to His temple" in flaming "fire," all the parts of the building which will not stand that fire, will be consumed; the builders will escape with personal salvation, but with the loss of their work, through the midst of the conflagration. [ALFORD.] Again, a distinction is recognised between minor and fundamental doctrines (if we regard the superstructure as representing the doctrines super-added to the elementary essentials); a man may err as to the former, and yet be saved, but not so as to the latter (cf. Philippians, 3. 16). 16. Know ye not—it is no new thing I tell you, in calling you "God's building;" ye know and ought to remember, ye are the noblest kind of building, "the temple of God." ye—all Christians form together one vast temple. The expression is not, "ye are temples," but "ye are the temple" collectively, and "lively stones" (1 Peter, 2. 5) individually. God ... Spirit—God's indwelling, and that of the Holy Spirit, are one; therefore the Holy Spirit is God. No literal "temple" is recognised by the New Testament in the Christian church. The only one is the spiritual temple, the whole body of believing worshippers which the Holy Spirit dwells in (ch. 6. 19; John, 4. 23, 24). The *synagogue*, not the temple, was the model of the Christian house of worship. The temple was the house of sacrifice, rather than of prayer. Prayers in the temple were silent and individual (Luke, 1. 10; 18. 10-13), not joint and public, nor with reading of Scripture, as in the synagogue. The temple, as the name means (from a Greek root "to dwell"), was the earthly dwelling-place of God, where alone He put His name. The

synagogue (as the name means an assembly) was the place for assembling men. God now too has His earthly temple, not one of wood and stone, but the congregation of believers, the "living stones" on the "spiritual house." Believers are all spiritual priests in It. Jesus Christ, our High Priest, has the only literal priesthood (Malachi, 1. 11; Matthew, 18. 20; 1 Peter, 2. 9). [VITTIPO.] 17. If any... *edificatio*—rather, as the Greek verb is the same in both cases, "destroy... destroy." God repays in kind by a righteous retaliation. The destroyer shall himself be destroyed. As temporal death was the penalty of marring the material temple (Leviticus, 24. 3; Daniel, 5. 2, 3, 20), so eternal death is the penalty of marring the spiritual temple—the Church. The destroyers here (v. 16, 17), are distinct from the *operarios* or unskilful builders (v. 13, 14); the latter had fast the "foundation" (v. 11), and, therefore, though they lose their work of superstructure and the special reward, yet they are themselves saved; the destroyers, on the contrary, assailed with false teaching the foundation, and so subvert the temple itself, and shall therefore be destroyed. (See Note, v. 14.) [ESTIUS & HAZARD.] I think St. Paul passes here from the teachers to all the members of the Church, who, by profession, are "priests unto God" (Exodus, 19. 6; 1 Peter, 2. 9; Revelation, 1. 6). As the Aaronic priests were doomed to die if they violated the old temple (Exodus, 31. 43), so any Christian who violates the sanctity of the spiritual temple, shall perish eternally (Hebrews, 13. 14; 10. 29, 31). *holy*—inviolable (Habakkuk, 2. 20). which temple ye are—rather, "the which (i. e., holy) are ye." [ALFORD] and, therefore, want of holiness on the part of any of you (or, as ESTIUS, "to tamper with the foundation in teaching you") is a violation of the temple, which cannot be let to pass with impunity. GROTIUS supports *English Version*. 18. *seemeth*—i. e., is, and is regarded by himself and others. wise in this world—wise in mere worldly wisdom (ch. 1. 20). let him become a fool—by receiving the gospel in its unworshiped simplicity, and so becoming a fool in the world's sight. [ALFORD.] Let him no longer think himself wise, but seek the true wisdom from God, bringing his understanding into captivity to the obedience of faith. [ESTIUS.] 19. with God—in the judgment of God. It is written—in Job, 5. 13. The formula of quoting SCRIPTURE used here, establishes the canonicity of Job. He taketh... wise in... own craftiness—proving the "foolishness" of the world's wisdom, since it is made by God the very snare to catch those who think themselves so wise. *Lit.*, He who taketh, &c. the whole of the sentence not being quoted, but only the part which suited St. Paul's purpose. 20. Quotation from Psalm 94. 11. There it is of men; here it is "of the wise." St. Paul by inspiration states the class of men whose "thoughts" (or rather, "reasonings," as suits the Greek and the sense of the context) the Spirit designated in the psalm, "vanity," *etc.*, the "proud" (v. 2) and worldly-wise, whom God in v. 8 calls "fools," though they "boast themselves" of their wisdom in pushing their interests (v. 4). 21. let no man glory in men—resuming the subject from v. 4; cf. ch. 1. 12, and 31, where the true object of glorying is stated: "he that glorieth let him glory in THE LORD" Also ch. 4. 6, "That no one of you be puffed up for one against another." For all things—not only all men. For you to glory thus in men, is lowering yourselves from your high position as heirs of all things. All men (including your teachers) belong to Christ, and therefore to you, by your union with Him: He makes them and all things work together for your good (Romans, 8. 28). Ye are not for the sake of them, but they for the sake of you 3 Corinthians, 4. 6, 16). They belong to you, not you to them. 22. Enumeration of some of the "all things." The teachers, in whom they gloried, he puts first (ch. 1. 12). He omits after "Cephas" or Christ (to whom exclusively

Corinth (ch. 1. 12) professed to belong; but, substitutes "ye are Christ's" (v. 23). world... things present... things to come—not only not "separate you from the love of God in Romans, 8. 38, 39), but they "all are yours," or you (Romans, 8. 28), and belong to you, along to Christ your Head (Hebrews, 1. 2). sent—"things actually present." [ALFORD.] Christ's—not Paul's, or Apollo's, or Cepha's (Matthew, 23. 8-10). "Neither be ye called by one is your Master, even Christ" (Romans, 8. merely a particular section of you, but ye Christ's (ch. 1. 12). Christ is God's—(ch. 11. 3). ultimate end of all, even of Christ, His co- (ch. 15. 28; Philippians, 2. 6-11).

CHAPTER IV.

TRUE VIEW OF MINISTERS: THE JUDGMENT TO BE FORESTALLLED MEANWHILE THE LOW STATE CONTRASTS WITH THE CORINTHIAN PRIDE, NOT THAT ST. PAUL WOULD HUMBLY, BUT AS A FATHER WARN THEM; FOR HE SENT TIMOTHY, AND WILL SOON COME HIMSELF. 1. account... us—Paul and Apollos. ministers—not heads of the Church in whom ye glory to glory (ch. 1. 12); the headship belongs alone: we are but His servants ministering to you. 1. 13; 3. 5, 22). stewards—(Luke, 12. 42; 16). Not the depositories of grace, but dischargers ("rightly dividing" or dispensing it), so give us it, to others. The Chazan, or over-synagogue answered to the bishop or "angel" arch, who called seven of the synagogue to see every sabbath, and oversaw them. The arch of the synagogue, like the ancient "deacon" arch, took care of the poor (Acts, 6.), and subordinated in subordination to the presbytery, as Stephen and Philip did. The church appendage to the priesthood; but the minister-steward of God to the church. Man shrinks close contact with God, hence he willingly ascribed between, and would serve God by the Pagan like the modern Romish priest, rather to conceal than to explain "the mysteries

The minister's office is to "preach" (1st. as a herald, Matthew, 10. 27) the deep truths mysteries," heavenly truths, only known by faith, so far as they have been revealed, and so hearers are disposed to receive them. Joseph, the Jewish religion made known to all the mysteries of their religion, whilst the Pagans from all but the "initiated" few, the mysteries. 2. Moreover—The oldest MSS. read, HERE "i.e., on earth). The contrast thus man's usage as to stewards (v. 2), and God's

Though here below, in the case of stewards, made, that one may be found (i.e., proved to be); yet God's steward awaits no such judgment, in man's day, but the Lord's judgment in day. Another argument against the Corinthian partial preferences of certain teachers: whereas what God requires in His stewardship (1 Samuel, 3. 20; Hebrews, 3. 5; Mandate is required in earthly stewards, but difference (v. 3), that God's stewards wait no judgment to test them, but the testing which in the day of the Lord. 3. it is a very small matter... it amounts to a very small matter;" not upon your judgment, but as compared with almost comes to nothing. judged... of man's life, "man's day," contrasted with the day of the Lord (v. 5; 1 Thessalonians, 5. 4). "The one is here put before us as a person. [WAHL.] previous to the day of the Lord are man's days, unstates the thrice recurring Greek for judged judgeth (v. 4), thus: To me for my part (though

capable of being found faithful) it is a very small matter that I should be approved of by man's judgment; yes, I do not even assume the right of judgment and approving myself,—but He that has the right, and is able to judge on my case (the Djudicator), is the Lord. 4. by myself—translate, "I am conscious to myself of no (ministerial) unfaithfulness." BENOET explains the Greek compound, "to decide in judgments on one in relation to others," not simply to judge, as I am hereby justified—Therefore conscience is not an infallible guide. St. Paul did not consider his so. This verse is directly against the judicial power claimed by the priests of Rome. 5. Disproving the judicial power claimed by the Romish priesthood in the confessional, therefore—as the Lord is the sole Decider or Djudicator. Judge—not the same Greek word as in v. 3, 4, where the meaning is to approve of, or decide on, the merits of one's case. Here all judgments in general are forbidden, which would, on our part, presumptuously forestall God's prerogative of final judgment. Lord—Jesus Christ, whose "ministers" we are (v. 1), and who is to be the judge (John, 8. 22, 27; Acts 10. 42; 17. 31). manifest... hearts—our judgments now (as those of the Corinthians respecting their teachers) are necessarily defective, as we only see the outward act, we cannot see the motives of "hearts." "Faithfulness" (v. 2) will hereby be estimated, and the "Lord" will "justify," or the reverse (v. 4), according to the state of the heart, then shall every man have praise—ch. 3. 8; 1 Samuel, 20. 23; Matthew, 25. 21, 23, 28.). Rather, "his due praise," not exaggerated praise, such as the Corinthians heaped on favourite teachers; "THE praise" (so the Greek; due for acts estimated by the motives. "Then;" not before; therefore wait till then (James, 5. 7). 6. And—"Now," marking transition, in a figure transferred to myself—i.e., I have represented under the persons of Apollos and myself what really holds good of all teachers, making us two a figure or type of all the others. I have mentioned us two, whose names have been used as a party cry; but under our names I mean others to be understood, whom I do not name, in order not to shame you. [ESTIUS.] not to think, &c.—the best MSS. omit "think." Translate, "That in us (as your example) ye might learn (this), not (to go) beyond what is written." Revere the silence of holy writ, as much as its declarations: so you will less dogmatize on what is not expressly revealed (Deuteronomy, 29. 29). puffed up for one—viz., "for one (favourite minister) against another." The Greek indicative implies, "That ye be not puffed up AS YE ARE." 7. Translate, "Who distinguisheth thee (above another)?" not thyself, but God, glory, as if thou hadst not received it—as if it was to thyself, not to God, thou owest the receiving of it. 8. Irony. Translate, "Already ye are filled full (with spiritual food), already ye are rich, ye have seated yourselves upon your throne as kings, without us." The emphasis is on "already" and "without us;" ye act as if ye needed no more to "hunger and thirst after righteousness," and as if already ye had reached the "kingdom" for which Christians have to strive and suffer. Ye are so puffed up with your favourite teachers, and your own fancied spiritual attainments in knowledge through them, that ye feel like those "filled full" at a feast, or as a "rich" man priding himself in his riches; so ye feel ye can now do "without us," your first spiritual fathers (v. 15). They forgot that before the "kingdom" and the "fulness of joy," at the marriage feast of the Lamb, must come the cross, and suffering, to every true believer (2 Timothy, 2. 5, 11, 12). They were like the self-complacent Laodiceans (Revelation, 3. 17; cf. Hosea, 12. 8). Temporal fulness and riches doubtless tended in some cases at Corinth, to generate this spiritual self-sufficiency; the contrast to the apostle's literal "hunger and thirst" (v. 11) proves this. I would... ye did reign—translate, "I

would indeed," &c., and I would truly it were so, and that your kingdom had really begun, that we also might reign with you—(2 Corinthians, 12, 14). "I seek not yours, but you." Your spiritual prosperity would redound to that of us, your fathers in Christ (ch. 9, 23). When you reach the kingdom, you shall be our "crown of rejoicing, in the presence of our Lord Jesus" (1 Thessalonians, 2, 19). 9. For—assigning the reason for desiring that the "reign" of himself and his fellow-apostles with the Corinthians were come, *via*, the present afflictions of the former. I talk—the Corinthians (ch. 3, 18) "seemed" to *fit*, as here, "*thought*" themselves "wise in this world." St. Paul, in contrast, "thinks" that God has sent forth him and his fellow-ministers "last," i.e., the lowest in this world. The apostles fared worse than even the prophets, who, though sometimes afflicted, were often honoured (2 Kings, 1, 10; 5, 9; 8, 9, 12), set forth—as a spectacle or gasingstock, as the apostles—St. Paul includes Apollos with the apostles, in the broader sense of the word, so Romans, 16, 7; 3 Corinthians, 8, 23 (Great for "messengers," *apostles*), as it were appointed to death—as criminals condemned to die. made a spectacle—*fit*, a theatrical spectacle. So the Great in Hebrews, 10, 23, "made a gasingstock by reproaches and afflictions." Criminals "condemned to die," in St. Paul's time, were exhibited as a gasingstock to amuse the populace in the amphitheatre. They were "set forth last" in the show, to fight with wild beasts. This explains the imagery of St. Paul here. (Cf. Tertullian de *Pudicitia*, ch. 14), the world—to the whole world, including "both angels and men"—"the whole family in heaven and earth" (Ephesians, 3, 16). As Jesus was "seen of angels" (1 Timothy, 3, 16), so His followers are a spectacle to the holy angels who take a deep interest in all the progressive steps of redemption (Ephesians, 3, 10; 1 Peter, 1, 12). St. Paul tacitly implies that, though "last" and lowest in the world's judgment, Christ's servants are deemed by angels a spectacle worthy of their most intense regard. (Cf. *ЧЕРНОБОМ*.) However, since "the world" is a comprehensive expression, and is applied in this epistle to the evil especially (ch. 1, 27, 28), and since the spectators (in the image drawn from the amphitheatre) gaze at the show with savage delight, rather than sympathy for the sufferers, I think *bad* angels are included, besides good angels. ESTIUS makes the *bad alone* to be meant. But the generality of the term "angels," and its frequent use in a good sense, as well as Ephesians, 3, 10; 1 Peter, 1, 12, incline me to include good as well as bad angels, though, for the reasons stated above, the bad may be principally meant. 10. Irony. How much your lot (*supposing it real*) is to be envied, and ours to be pitied, fools—(ch. 1, 21; 3, 15; cf. Acts, 17, 18; 29, 24). for Christ's sake, ... in Christ—our connexion with Christ only entails on us the lowest ignominy, "ON ACCOUNT OF," or, "FOR THE SAKE OF" Him, as "fools"; yours gives you full fellowship in Him as "wise" (*i.e.*, *supposing you really are all you seem*, ch. 3, 18). we . . . weak . . . ye . . . strong—(ch. 2, 3; 2 Corinthians, 13, 9). we, despised—2 Corinthians, 10, 10 because of our "weakness," and our not using worldly philosophy and rhetoric, on account of which ye Corinthians and your teachers are (seemingly) so "honourable." Contrast with "despised" the "ye (*Galatians*) despised not my temptation, in my flesh" 11. (3 Corinthians, 11, 23-27), naked—*i.e.*, insufficiently clad (Romans, 8, 35), buffeted—as a slave (1 Peter, 2, 20), the reverse of the state of the Corinthians, "reigning as kings" (Acts, 23, 2). So Paul's master before him was "buffeted" as a slave, when about to die a slave's death (Matthew, 26, 67). 12, working with our own hands—*viz.*, "even unto this present hour" (v. 13). This is not stated in the narrative of St. Paul's proceedings at Ephesus, from which city he wrote this epistle though it is expressly stated of him at Corinth, cf.

Acts, 18, 2, &c., and 18. But in his address to the Ephesian elders at Miletus (Acts, 20, 34), he says, "Ye yourselves know that these hands have ministered unto my necessities," &c. The undesignedness of the coincidence thus indirectly brought out is incompatible with forgery. 13. *despised*, we esteem—*viz.*, God for our despisers, as Christ enjoined (Matthew, 5, 18, 44). (Glossaria.) We reply gently. (ERRATA.) 14th—"The refuse," (COWPERMAN & HOWSON) the sweepings or rubbish thrown out after a cleaning, of all things—not of the "world" only. 14. warn—rather, "admonish" as a father uses "admonition" to "beloved sons," not provoking them to wrath (Ephesians, 4, 4). The Corinthians might well be "ashamed" at the disparity of state between the father, St. Paul, and his spiritual children, themselves. 15. ten thousand—implying that the Corinthians had more of them than was desirable. *instructors*—*tutors* who had the care of rearing, but had not the rights, or peculiar affection, of the father, who alone had begotten them spiritually, in Christ—St. Paul admits that these "instructors" were not mere legalists, but *evangelical* teachers. He uses however, a stronger phrase of himself in begetting them spiritually, "In Christ Jesus," implying both the Saviour's office and person. As Paul was the means of spiritually regenerating them, and yet "baptized none of them save Crispus, Gaius, and the household of Stephanus," regeneration cannot be inseparably in and by baptism (ch. 1, 14-17). 16. be ye followers of me—*lit.*, *imitators*, *viz.*, in my ways, which be in Christ (3, 17; ch. 11, 1), not in my crosses (e. 8-13; Acts, 26, 29; Galatians, 4, 12). 17. For this cause—that ye may the better "be followers of me" (v. 10), through his admonitions, sent . . . Timothy—(ch. 16, 10; Acts, 19, 21, 22). "Paul purposed, . . . when he had passed through Macedonia and Achaia, to go to Jerusalem.—So he sent into Macedonia Timothy and Erastus." Here it is not expressly said, he sent Timothy unto Achaia (of which Corinth was capital), but it is implied, for he sent him with Erastus before him. As he therefore purposed to go into Achaia himself, there is every probability they were to go thither also. They are said only to have been sent into Macedonia, because it was the country to which they went immediately from Ephesus. The undesignedness of the coincidence establishes the genuineness of both the epistle and the history. In both, Timothy's journey is closely connected with St. Paul's own (cf. v. 19). Erastus is not specified in the epistle, probably because it was Timothy who was charged with St. Paul's orders, and possibly Erastus was a Corinthian, who, in accompanying Timothy, was only returning home. The seeming discrepancy at least shows that the passages were not taken from one another. (PALEY'S *Horæ Paulinæ*.) son—*i.e.*, converted by me (cf. v. 14, 15; Acts, 14, 6; 7; with 1d. 1; 1 Timothy, 1, 2, 18; 3 Timothy, 1, 2). *Translate*, "My son, beloved and faithful in the Lord." bring you into remembrance—Timothy, from his spiritual connexion with St. Paul, as converted by him, was best suited to remind them of the apostle's walk and teaching (3 Timothy, 3, 10), which they in some respects, though not altogether (ch. 11, 2) had forgotten. As I teach . . . in every church—an argument implying that what the Spirit directed St. Paul to teach "every where" else, must be necessary at Corinth also (ch. 7, 17). 18. *Sime* . . . as though I would not come—he guards against some misconstruing (as by the Spirit he foresees they will, when his letter shall have arrived), his sending Timothy, "as though" he "would not come" (or, "were not coming") himself. A *putted up* spirit was the besetting sin of the Corinthians (cf. ch. 1, 11; 5, 2). 19. ALFORD *translates*, "But come I will;" an emphatical negation of their supposition (v. 15). shortly—after Pentecost (ch. 16, 8). if the Lord will—a wise proviso (James, 4, 14). He does not seem to have been able to

son as he intended, and will know—take cognate of, but the power—I care not for their high speech," "but" what I desire to know is power," whether they be really powerful in the or not. The predominant feature of Grecian or, a love for power of *discourse*, rather than godliness, showed itself at Corinth. 20, kinged is not in word—*translate*, as in v. 19, to which hence is, "speech." Not empty "speeches," but effect "power" of the Spirit attests the presence kingdom of God" (the *reign of the gospel* spirit in a church or in an individual (cf. ch. 2. 1, 4; slonians, 1. 5). 21. with a rod, or in love—the reposition is used in both clauses: must I come leisure to exercise the rod, or in love, and the f meekness (Isaiah, 11. 4; 2 Corinthians, 13. 3).

CHAPTER V.

1-13. THE INCESTUOUS PERSON AT CORINTH: CORINTHIANS REPROVED FOR CONNIVANCE, AIGNED TO PURGE OUT THE BAD LEAVEN. TICATION OF HIS FORMER COMMAND AS TO ASSON WITH SINNERS OF THE WORLD. 1. com- rather, "actually." [ALFORD.] Absolutely. 1. "It is reported," implies, that the Co- is, though they "wrote" (ch. 7. 1) to St. Paul e points, gave him no information on those which bore against themselves. These latter e reached the apostle indirectly (ch. 1. 11). so named—The oldest MSS. and authorities omit 1: "Fornication of such a gross kind as (exists) n among the heathen, so that one (of you) hath ubinage) his father's wife," i.e., his step-mother, his father is still alive" 2 Corinthians, 7. 12; iens, 15. 8). She was perhaps a heathen, for eason he does not direct his rebuke against her 2. 13. ALFORD thinks "have" means *have in ge*: but the connexion is called "fornication," ither Christian nor Gentile law would have ed such a marriage, however Corinth's no- proflicacy might wink at the concubinage. 2. p—with your own wisdom and knowledge, and equence of your favourite teachers: at a time e ought to be "mourning" at the scandal caused ion by the incest. Paul *mourned* because they mourn (2 Corinthians, 2. 4). We ought to ver the transgressions of others, and *repent* of a (2 Corinthians, 12. 21). [BENGE.] that—ye of felt such mourning as would lead to the hat, &c. taken away from among you—by ex- nication. The incestuous person was hereby t to bitter repentance, in the interval between ing of the first and second epistles (2 Corin- 2. 5-10). Excommunication in the Christian corresponded to that in the Jewish synagogue, s being a lighter and heavier form: the latter i separation from church-fellowship and the house, the former exclusion from the Lord's only, but not from church. 3. as absent—The SS. read, "being absent" present in spirit— 1. 5. 26; Colossians, 2. 6). so done—rather, "perpe- as the Greek word here is stronger than that me" in v. 2. "So," i.e., so scandalously, whilst a brother. 4. In the name of our Lord Jesus .By His authority and as representing His per- will (2 Corinthians, 2. 16). Join this with "to such a one unto Satan" (v. 6). The clause, ye have been gathered together and my Spirit n I am "present," though "absent in body," h the power of our Lord Jesus," stands in a pa- is between. Paul speaking of himself uses the 'spirit' of Christ, "power." Christ's power mised to be present with His church "gathered r in His name" (Matthew, 18. 18-20); and here l by inspiration gives a special promise of his ic spirit, which in such cases was guided by the

Holy Spirit, ratifying their decree passed according to his judgment ("I have judged," v. 3), as though he were present in person (John, 20. 21-23; 2 Corinthians, 13. 3-10). This power of infallible judgment was limited to the apostles; for they alone had the power of working miracles as their credentials to attest their infallibility. Their successors, to establish their claim to the latter, must produce the former (2 Corinthians, 12. 12). Even the apostles in ordinary cases, and where not specially and consciously inspired, were fallible (Acts, 8. 13, 23; Galatians, 2. 11-14). 5. Besides excommunication (which the Corinthians themselves had the power of), St. Paul delegates here to the Corinthian church his own special power as an apostle, of inflicting corporeal disease or death in punishment for sin ("to deliver to Satan such an one," i.e., so heinous a sinner). For instances of this power, see Acts, 5. 1-11; 13. 11; 1 Timothy, 1. 20. As Satan receives power at times to try the godly, as Job (Job, 2. 4-7) and Paul (2 Corinthians, 12. 7; cf. also as to Peter, Luke, 22. 31), much more the ungodly, Satan, the "accuser of the brethren" (Re. 12. 10) and the "adversary" (1 Peter, 5. 8), demands the sinner for punishment on account of sin (Zechariah, 3. 1). When God lets Satan have his way, He is said to "deliver the sinner unto Satan" (cf. Psalm 109. 8). Here it is not finally; but for the affliction of the body with disease, and even death (ch. 11. 30, 32), so as to *destroy* fleshly lust. He does not say, "for the destruction of the body," for it shall share in redemption (Romans, 8. 23); but of the corrupt "flesh" which "cannot inherit the kingdom of God," and the lusts of which had prompted this offender to incest (Romans, 7. 5; 8. 9, 10). The "destruction of the flesh" answers to "mortify the deeds of the body" (Romans, 8. 13), only that the latter is done by one's self, the former is effected by chastisement from God (cf. 1 Peter, 4. 6), the spirit... saved—the spiritual part of man, in the believer the organ of the Holy Spirit. Temporary affliction often leads to permanent salvation (Psalm 83. 16). 6. Your glorying in your own attainments and those of your favourite teachers (ch. 3. 21; 4. 19; 5. 2), whilst all the while ye connive at such a scandal, is quite unseemly. a little leaven leaveneth... whole lump—(Galatians, 5. 9), viz., with present complicity in the guilt, and the danger of future contagion (ch. 15. 33; 2 Timothy, 2. 17). 7. old leaven—The remnant of the "old" (Ephesians, 4. 22-24) heathenish and natural corruption. The image is taken from the extreme care of the Jews in searching every corner of their houses, and "purging out" every particle of leaven from the time of killing the lamb before the Passover (Deuteronomy, 16. 3, 4). So Christians are continually to search and purify their hearts (Psalm 139. 23, 24), as ye are unleavened—normally, and as far as your Christian calling is concerned: free from the leaven of sin and death (ch. 6. 11). St. Paul often grounds exhortations on the assumption of Christian professors' normal state as realized (Romans, 6. 3, 4). [ALFORD.] Regarding the Corinthian church as the Passover "unleavened lump" or mass, he entreats them to correspond in fact with this their normal state. "For Christ our Passover (Exodus, 12. 5-11, 21-23; John, 1. 29) has been (English Version, "is") sacrificed for us;" i.e., as the Jews began the days of unleavened bread with the slaying of the Passover lamb, so, Christ our Passover having been already slain, let there be no leaven of evil in you who are the "unleavened lump." Doubtless he alludes to the Passover which had been two or three weeks before kept by the Jewish Christians (ch. 16. 8): the Gentile Christians probably also refraining from leavened bread at the love feasts. Thus the Jewish Passover naturally gave place to our Christian Easter. The time, however, of *keeping* feast (metaphorical; i.e., leading the Christian life of joy in Christ's finished work, cf. Proverbs, 15. 15) among us Christians, correspond-

ing to the Jewish Passover, is not limited, as the latter to one season, but is ALL our time: for the transcendent benefits of the once for all completed sacrifice of our Passover Lamb extends to all the time of our lives and of this Christian dispensation: in no part of our time is the heaven of evil to be admitted. "For even" an additional reason, besides that in v. 6, and a more cogent one for purging out every leaven of evil, viz., that Christ has been already sacrificed, whereas the old leaven is yet unremoved, which ought to have been long ago purged out. 8. *net...old leaven*—of our unconverted state as Jews or heathen. *malice*—the opposite of "sincerity," which allows no leaven of evil to be mixed up with good (Matthew, 16. 6). *wickedness*—the opposite of "truth," which allows not evil to be mistaken for good. The Greek for "malice" means the evil *Ahab's* of mind; "wickedness," the *outcoming* of the same in word and deed. The Greek for "sincerity" expresses *lit.* a thing which, when examined by the sun's light, is found pure and unadulterated. 9. I wrote... in an epistle—rather, "in *THE* epistle;" a former one not now extant. That St. Paul does not refer to the present letter is proved by the fact that no direction "not to company with fornicators" occurs in the previous part of it; also the words, "in an *or* the epistle," could not have been added if he meant, "I have just written" (2 Corinthians, 10. 10). "His letters" (*plural*; not applying to merely one) confirm this. 3 Corinthians, 7. 8, also refers to our *first* epistle, just as here a former letter is referred to by the same phrase. St. Paul probably wrote a former brief reply to enquiries of the Corinthians: our first epistle, as it enters more fully into the same subject, has superseded the former, which the Holy Spirit did not design for the guidance of the church in general, and which therefore has not been preserved. See my *Introduction*, 10. Limitation of the prohibition alluded to in v. 9: As in dissolute Corinth to "company with no fornicators," &c., would be almost to company with none in the unbelieving world; ye need not *utterly* "altogether" forego intercourse with fornicators, &c., of the unbelieving world (cf. ch. 10. 17; 1 John, 5. 18, 19). As "fornicators" *sin* against themselves; so "extortioners" against their neighbours, and "idolaters" against God. The attempt to get "out of the world," in violation of God's will that believers should remain in it but keep themselves from its evil, led to monasticism and its consequent evils. 11. But now I have written—"Now" does not express time, but "the case being so," viz., that to avoid fornicators," &c., of the world, you would have to leave the world altogether, which would be absurd. So "now" is used, Hebrews, 11. 16. Thus we avoid making the apostle *now* retract a command which he had before given. I have written—i.e., my meaning in the letter I wrote, was, &c. a broker—contrasted with a "fornicator, &c., of the world" v. 10. There is less danger in associating with open worldlings than with carnal professors. Here, as in Ephesians, 5. 3, 5, "covetousness" is joined with "fornication;" the common fount of both being "the fierce and ever fiercer longing of the creature, which has turned from God, to fill itself with the inferior objects of sense." [TRENCH, *Syn. New Testament*.] Hence "idolatry" is associated with them: and the covetous man is termed an "idolater" (Numbers, 25. 1, 2). The Corinthians did not fall into open idolatry, but ate things offered to idols, so making a compromise with the heathen; just as they connived at fornication. Thus this verse prepares for the precepts, ch. 8. 4, &c. Cf. the similar case of fornication, combined with a similar idolatrous compromise, after the pattern of Israel with the Midianites (Revelation, 2. 14). no not to eat—not to sit at the same table with such: whether at the love feasts (Agape) or in private intercourse, much more at the Lord's table: at the last, too often now the guests "are not as chil-

dren in one family, but like a heterogeneous crowd of strangers in an inn" (BARNES) (cf. Galatians, 2. 15; 2 John, 10. 11). 12. what have I to do—You might have easily understood that my concern is not with unbelievers outside the church, but that I referred to those within it, also—implying, These within give me enough to do without those outside. do not ye, &c.—Ye judge your fellow-citizens, not strangers: much more should I. [BARNES.] Rather, Is it not your duty to judge those that are within? God shall judge those that are without: do you look at home. [GROTIUS.] God is the Judge of the salvation of the heathen, not we (Romans, 2. 13-16). St. Paul here gives an anticipatory censure of their going to law with saints before heathen tribunals, instead of judging such causes among themselves within. 13. put away from among yourselves that which—Sentence of excommunication in language taken from Deuteronomy, 24. 7.

CHAPTER VI.

VER. 1-11. LITIGATION OF CHRISTIANS IN HEATHEN COURTS CENSURED: ITS VERY EXISTENCE DEBARRS A WRONG SPIRIT: BETTER TO BEAR WRONG NOW; AND HEREAFTER THE DOORS OF WRONG SHALL BE SHUT OUT OF HEAVEN. 1. *Dare*—This word implies treason against Christian brotherhood. [BARNES.] before the unjust—The Gentile judges are here so termed by an epithet appropriate to the subject in question, viz., one concerning justice. Though all Gentiles are not altogether unjust, yet in the highest view of justice which has regard to God as the Supreme Judge, they are so: Christians, on the other hand, as regarding God as the only Fountain of justice, should not expect justice from them. before...saints—The Jews abroad were permitted to refer their disputes to Jewish arbitrators JOSHAPHAT'S, *Antiquities* 14. 10, 17). So the Christians were allowed to have Christian arbitrators. 2. Do ye not know—as a truth universally recognised by Christians. Notwithstanding all your glorying in your "knowledge," ye are acting contrary to it. ch. 1. 4, 5; 8. 1. The oldest MSS. have "Or before" "Know ye not;" &c., "What! (expressing surprise) know ye not;" &c. saints... judge—i.e., rule, including judgment; as assessors of Christ. Matthew, 19. 28, "judging;" i.e., ruling over. Cf. Psalm 69. 14; Daniel 7. 22, 27; Revelation, 2. 26; 3. 21; 20. 4. There is a distinction drawn by able expositors between the saints who judge or rule, and the world which is ruled by them: as there is between the elected (Matthew, 20. 23) twelve apostles who sit on thrones judging, and the twelve tribes of Israel that are judged by them. To reign, and to be ruled, are not necessarily synonymous. As Jehovah employed angels to carry the law into effect when He descended on Sinai to establish His throne in Israel, so at His coming the saints shall administer the kingdom for, and under, Him. The nations of the earth, and Israel the foremost, in the flesh, shall, in this view, be the subjects of the rule of the Lord and His saints in glorified bodies. The mistake of the Chiliasts was, they took the merely carnal view, restricting the kingdom to the terrestrial part. This part shall have place with the accession of spiritual and temporal blessings such as Christ's presence must produce. Besides this earthly glory, there shall be the heavenly glory of the saints reigning in transfigured bodies, and holding such blessed intercourse with mortal men, as angels had with men of old, and as Christ, Moses, and Elias, in glory had with Peter, James, and John, in the flesh at the transfiguration (2 Timothy, 2. 12; 3 Peter, 1. 16-18). But here the "world" seems to be the unbelieving world that is to be "condemned" ch. 11. 22., rather than the whole world, including the subject nations which are to be brought under Christ's sway; however, it may include both those to be condemned with the bad angels, and those about to be brought into obedience to the sway of Christ with His saints. Cf. Matthew, 25. 23, 29, "all

nations," "these my brethren" on the thrones with Him. The event will decide the truth of this view, judged by you—or before you (cf. ch. 3, 23). smallest matters—The weightiest of earthly questions at issue are infinitely small compared with those to be decided on the judgment day. 3. Judge angels—viz., bad angels. We who are now "a spectacle to angels" shall then "judge angels." The saints shall join in approving the final sentence of the Judge on them (Jude, 6). Believers shall, as administrators of the kingdom under Jesus, put down all rule that is hostile to God. Perhaps, too, good angels shall then receive from the Judge, with the approval of the saints, higher honours. 4. Judgments—i.e., cases for judgment, least esteemed—*id.*, those of no esteem. Any, however low in the church, rather than the heathen (ch. 1, 28). Questions of earthly property are of secondary consequence in the eyes of true Christians, and are therefore delegated to those in a secondary position in the church. 5. Your shame—Thus he checks their *puffed up* spirit (ch. 5, 2; cf. ch. 15, 34). To shame you out of your present unworthy course of litigation before the heathen, I have said (v. 4). "Set the least esteemed in the church to judge." Better even this, than your present course. IS IT SO?—Are you in such a helpless state that, &c. not a wise man—though ye admire "wisdom" so much on other occasions (ch. 1, 5, 22). St. Paul alludes probably to the title "Cacham," or wise man, applied to each Rabbi in Jewish councils, so, not one—not even one, amidst so many reputed among you for wisdom (ch. 3, 18; 4, 6). shall ye able—when applied to, brethren—*id.*, brother; i.e., judge between brother and brother. As each case should arise, the arbitrator was to be chosen from the body of the church such a wise person as had the charism, or gift, of church government. 6. But—emphatically answering the question in the end of v. 5 in the negative. Translate, "Nay," &c. 7. utterly a fault—*id.*, a shortcoming not so strong as sin). Your going to law at all is a falling short of your high privileges, not to say your doing so before unbelievers, which aggravates it, rather take wrong—(Proverbs, 20, 22; Matthew, 5, 29, 40); i.e., suffer yourselves to be wronged. 8. Ye—emphatic. Ye, whom your Lord commanded to return good for evil, on the contrary, "do wrong (by taking away and defraud" by retaining what is intrusted to you; or "defraud" marks the effect of the "wrong" done, viz., the loss inflicted). Not only do ye not bear, but ye inflict wrongs. 9. unrighteous—translate, "Doers of wrong" referring to v. 8 (cf. Galatians, 5, 21). Kingdom of God—which is a kingdom of righteousness (Romans, 14, 17). fornicators—alluding to ch. 5; also below, v. 12-18. effeminate—self-polluters, who submit to unnatural lusts. 11. ye are washed—The Greek middle voice expresses, "Ye have had yourselves washed." This washing implies the admission to the benefits of Christ's salvation generally; of which the parts are, (1.) Sanctification, or the setting apart from the world, and adoption into the church; so "sanctified" is used ch. 7, 14; John, 17, 19. Cf. 1 Peter, 1, 2, where it rather seems to mean the setting apart of one as consecrated by the Spirit in the eternal purpose of God. (2.) Justification from condemnation through the righteousness of God in Christ by faith (Romans, 1, 17). So FAREVS. The order of sanctification before justification shows that it must be so taken, and not in the sense of progressive sanctification. "Washed" precedes both, and so must refer to the Christian's outward new birth of water, the sign of the inward setting apart to the Lord by the inspiration of the Spirit as the seed of new life (John, 3, 5; Ephesians, 5, 26; Titus, 3, 5; Hebrews, 10, 22). St. Paul (cf. the Church of England Baptismal Service), in charity, and faith in the ideal of the church, presumes that baptism realizes its original design, and that those outwardly baptized inwardly enter into vital communion

with Christ (Galatians, 3, 27). He presents the grand ideal which those alone realized in whom the inward and the outward baptism coalesced. At the same time he recognises the fact that this in many cases does not hold good (v. 8-10), leaving it to God, to decide who are the really "washed," whilst he only decides on broad general principles, in the name of... Jesus, and by the Spirit—rather, "in the Spirit," i.e., by His in-dwelling. Both clauses belong to the three—"washed, sanctified, justified," our God—The "our" reminds them that amidst all his reproofs God is still the common God of himself and them.

12-20. REFUTATION OF THE ANTI-NOMIAN DEFENCE OF FORNICATION, AS IF IT WAS LAWFUL BECAUSE MEATS ARE SO. 12. All things are lawful unto me—These, which were St. Paul's own words on a former occasion (to the Corinthians, cf. ch. 10, 23, and Galatians, 5, 23), were made a pretext for excusing the eating of meats offered to idols, and so of what was generally connected with idolatry (Acts, 18, 29), "fornication" (perhaps in the letter of the Corinthians to St. Paul, ch. 7, 1). St. Paul's remark had referred only to things indifferent; but they wished to treat fornication as such, on the ground that the existence of bodily appetites proved the lawfulness of their gratification. He—St. Paul giving himself as a sample of Christians in general, but I—whatever others do, I will not, &c. lawful—brought under the power—The Greek words are from the same root, whence there is a play on the words: All things are in my power, but I will not be brought under the power of any of them (the "all things"). He who commits "fornication," steps aside from his own legitimate power or liberty, and is "brought under the power" of an harlot (v. 15; cf. ch. 7, 4). The "power" ought to be in the hands of the believer, not in the things which he uses (BENGE); else his liberty is forfeited, he ceases to be his own master (John, 8, 34-36; Galatians, 5, 13; 1 Peter, 2, 16; 2 Peter, 2, 19). Unlawful things ruin thousands; "lawful" things (unlawfully used), ten thousands. 13. The argument drawn from the indifference of meats (ch. 8, 5; Romans, 14, 14, 17; cf. Mark, 7, 18; Colossians, 2, 20-22) to that of fornication does not hold good. Meats doubtless are indifferent, since both they and the "belly" for which they are created are to be "destroyed" in the future state. But "the body is not (created) for fornication, but for the Lord, and the Lord for the body" (as its Redeemer, who hath Himself assumed the body); "And God hath raised up the Lord, and will also raise up us" (i.e., our bodies); therefore the "body" is not, like the "belly," after having served a temporary use, to be destroyed; Now "he that committeth fornication, sinneth against his own body" (v. 18). Therefore fornication is not indifferent, since it is a sin against one's own body, which, like the Lord for whom it is created, is not to be destroyed, but to be raised to eternal existence. Thus St. Paul gives here the germ of the three subjects handled in subsequent sections: (1.) The relation between the sexes. (2.) The question of meats offered to idols. (3.) The resurrection of the body, shall destroy—at the Lord's coming to change the natural bodies of believers into spiritual bodies (ch. 15, 44, 52). There is a real essence underlying the superficial phenomena of the present temporary organization of the body, and this essential germ, when all the particles are scattered, involves the future resurrection of the body incorruptible. 14. (Romans, 8, 11.) raised up—rather, "raised," to distinguish it from "will raise up us"; the Greek of the latter being a compound, the former a simple verb. Believers shall be raised up out of the rest of the dead (Note, Philippians, 3, 11); the first resurrection (Revelation, 20, 5). us—Here he speaks of the possibility of his being found in the grave when Christ comes; elsewhere, of his being possibly found alive (1 Thessalonians, 4, 17). In

either event, the Lord's coming rather than death is the great object of the Christian's expectation (Romans, 8. 19). 15. Resuming the thought in v. 14, "the body is for the Lord" (ch. 12. 27; Ephesians, 4. 12, 14, 16; 6. 30). shall I then—such being the case, take—spontaneously alienating them from Christ. For they cannot be at the same time "the members of an harlot," and "of Christ." [BENGL.] It is a fact no less certain than mysterious, that moral and spiritual ruin is caused by such sins; which human wisdom (when untaught by revelation) held to be actions as blameless as eating and drinking. [CONYBEARE & HOWSON.] 16. Justification of his having called fornicators "members of an harlot" (v. 15). joined—by carnal intercourse; *lit.*, cemented to; cleaving to. one body—with her. saith he—GOD speaking by Adam (Genesis, 2. 24; Matthew, 19. 6). "He which made them at the beginning said," &c. (Ephesians, 4. 31). 17. one spirit—with Him. In the case of union with a harlot, the fornicator becomes one "body" with her (not one "spirit" for the spirit which is normally the organ of the Holy Spirit in man, is in the carnal so overlaid with what is sensual that it is ignored altogether). But the believer not only has his body sanctified by union with Christ's body, but also becomes "one Spirit" with Him (John, 14. 1-7; 17. 21; 1 Peter, 1. 4; cf. Ephesians, 4. 23-24, and John, 2. 6). 18. *Pile*—The only safety in such temptations is flight (Genesis, 22. 15; Job, 31. 1). Every sin—The Greek is forcible, "Every *sin* whatsoever that a man doeth." Every other sin: even gluttony, drunkenness, and self-murder: are "without," i.e., comparatively external to the body (Mark, 7. 18; cf. Proverbs, 6. 30-32). He certainly injures, but he does not alienate the body itself: the sin is not terminated in the body; he rather sins against the perishing accidents of the body as the "belly," and the body's present temporary organization, and against the soul than against the body in its permanent essence, designed "for the Lord." "But" the fornicator alienates that body which is the Lord's, and makes it one with a harlot's body, and so "sinneth against his own body," i.e., against the verity and nature of his body; not a mere effect on the body from without, but a contradiction of the truth of the body, wrought within itself. [ALFORD.] 19. Proof that "he that fornicates sinneth against his own body" (v. 18). your body—not "bodies." As in ch. 3. 17, he represented the whole company of believers (souls and bodies), i.e., the church, as "the temple of God" the Spirit; so here, the body of each individual of the church is viewed as the ideal "temple of the Holy Ghost." So John, 17. 23, which proves that not only the church, but also each member of it, is "the temple of the Holy Ghost." Still though many the several members form one temple, the whole collectively being that which each is in miniature individually. Just as the Jews had one temple only, so in the fullest sense all Christian churches and individual believers form one temple only. Thus "YOUR (plural) body" is distinguished here from "HIS OWN (particular or individual) body" (v. 18). In sinning against the latter, the fornicator sins against "your (ideal) body," that of "Christ," whose "members your bodies" are (v. 16). In this consists the sin of fornication, that it is a sacrilegious desecration of God's temple to profane uses. The unseen, but much more efficient, Spirit of God in the spiritual temple now takes the place of the visible Shechinah in the old material temple. The whole man is the temple; the soul is the inmost shrine; the understanding and heart the holy place; and the body, the porch and exterior of the edifice. Chastity is the guardian of the temple to prevent any thing unclean entering which might provoke the indwelling God to abandon it as defiled. [TERTULLIAN *de cultu fornicationis*.] None but God can claim a temple; here the Holy Ghost is assigned one: therefore the Holy Ghost

is God, not your own—The fornicator treats his body as if it were "his own," to give to a harlot if he please (v. 18; cf. v. 29). But we have no right to alienate our body which is the Lord's. In ancient servitude the person of the servant was wholly the property of the master, not his own. Purchase was one of the ways of acquiring a slave. Man has sold himself to sin (1 Kings, 21. 26; Romans, 7. 14). Christ buys him to Himself, to serve Him (Romans, 6. 16-22). So, bought with a price—Therefore Christ's blood is strictly a ransom paid to God's justice by the love of God in Christ for our redemption (Matthew, 20. 28; Acts, 20. 28; Galatians, 3. 13; Hebrews, 9. 12; 1 Peter, 1. 18, 19; 2 Peter, 2. 1; Revelation, 5. 6). Whilst He thus took off our obligation to punishment, He laid upon us a new obligation to obedience (ch. 7. 22, 23). If we accept Him as our Prophet to reveal God to us, and our Friend to atone for us, we must also accept Him as our King to rule over us as wholly His, presenting every token of our fealty (Isaiah, 54. 12). In your body—as "in" a temple (cf. John, 13. 23; Romans, 12. 1; Philippians, 1. 20). and in your spirit, which are *Gods*—Not in the oldest MSS. and versions, and not needed for the sense, as the context refers solely to the "body" (v. 18, 19). The "spirit" is incidentally mentioned, v. 17, which perhaps gave rise to the interpolation, at first written in the margin, afterwards inserted in the text.

CHAPTER VII.

VER. 1-40. REPLY TO THEIR INQUIRIES AS TO MARRIAGE: THE GENERAL PRINCIPLE IN OTHER THINGS IS, ABIDE IN YOUR STATION, FOR THE TIME IS SHORT. 1. The Corinthians in their letter had probably asked questions which tended to disparage marriage, and had implied that it was better to break it off when contracted with an unbeliever. good—i.e., expedient, because of "the present distress;" i.e., the unsettled state of the world, and the likelihood of persecutions tearing rudely asunder those bound by marriage-ties. Hebrews, 13. 4, in opposition to ascetic and Romish notions of superior sanctity in celibacy, declares, "MARRIAGE IS HONOURABLE IN ALL." Another reason why in some cases celibacy may be a matter of Christian expediency is stated v. 34, 35, "that ye may attend upon the Lord without distraction." But these are exceptional cases, and in exceptional times, such as those of St. Paul. 2. Here the general rule is given. to avoid fornication—More *lit.*, "on account of fornications," to which as being very prevalent at Corinth, and not even counted sins among the heathen, unmarried persons might be tempted. The plural, "fornications," marks irregular lusts, as contrasted with the unity of the marriage relation. [BENGL.] let every man have—a positive command to all who have not the gift of continency, in fact to the great majority of the world (v. 6). The dignity of marriage is set forth by St. Paul, Ephesians, 5. 25-32, in the fact that it signifies the mystical union between Christ and the Church. 3. 4. The duty of cohabitation on the part of the married. *See* benevolence—The oldest MSS. read simply, "my due;" i.e., the conjugal cohabitation due by the marriage contract (cf. v. 4). 4. A paradox. She hath not power over her body, and yet it is her own. The oneness of body in which marriage places husband and wife explains this. The one complements the other. Neither without the other realizes the perfect ideal of man. 5. De-fraud . . . not—*viz.*, of the conjugal duty "due" (v. 3; cf. LXX., Exodus, 21. 10). except it be—"unless perchance." [ALFORD.] give yourselves to—*lit.*, be at leisure for: be free from interruptions for; *viz.*, on some special season," as the Greek for "time" means (cf. Exodus, 19. 15; Joel, 2. 16; Zechariah, 7. 3). fasting and prayer—The oldest MSS. omit "fasting and," an interpolation, evidently, of ascetics, come together—The oldest MSS. read, "be together," *viz.*, in the regular state of the married. Satan—who often thruste in his temple

holly thoughts amidst the holiest exercises, continency—because of your inability to “control your natural propensities, which Satan takes advantage of.” 6. by permission...not of merit—not by God’s permission to me to say it; way of permission to you, not as a command—“This” refers to the directions v. 2-5. 7. even if the gift of continence (Matthew, 19, 11, I wish does not hold good absolutely, else the will of mankind and of the church would cease; only to “the present distress” (v. 26). 8. to the—in general, of both sexes (v. 10, 11), and in particular, even as I—unmarried (ch. 9, 6), cannot contain—i.e., have not continency, burn a secret flame of lust, which lays waste the weaker man. [Cf. AUGUSTINE de Sancta Virginitate dew of God’s grace is needed to stifle the flesh otherwise would thrust men at last into 10. not I, but the Lord—(cf. v. 12, 25, 40). In cases he writes on inspired apostolic authority (Mark, 10, 11, 13). In both cases alike the latter are inspired by the Spirit of God, “but at all time, nor all on the primary truths of.” [ALFORD.] Let not the wife depart—*lit.*, “be from.” Probably the separation on either her owing to the husband or to the wife, is 11. But and if she depart—or “be separated,” of separation has been committed, that of a wife is not to be added (Matthew, 5, 32), be—by appeasing her husband’s displeasure, serving his good will. let not... husband put her—In Matthew, 5, 32, the only exception allowed “saving for the cause of fornication.” 12. to—the other classes (besides “the married,” are both husband and wife are believers) whom the Corinthians had inquired, viz., those in mixed marriages with unbelievers. not by any direct command spoken by Him. she—Greek, “consents” implying his wish in the case, with which her *consent*. 13. the woman refer her not leave him—“her husband,” for “him,” is the reading of the oldest MSS. for “leave” is the same as in v. 12, “put away.” Let her not put away (i.e., part husband.” The wife had the power of effecting by Greek and Roman law. 14. sanctified inseparably connected with the people of God and thereby, so that the latter may retain the same without impairing their own sanctity (cf. 1, 4, 6); nay, rather imparting to the former some degree of their own hallowed character preparing the way for the unbeliever best sanctified inwardly by faith. by... by “in...in,” i.e., in virtue of the marriage-tie them. by the husband—The oldest MSS. read, rather, “It is the fact of the husband being, or,” i.e., a Christian, though the wife is not unchastity or hallow the union. else...children i.e., beyond the hallowed pale of God’s people: set to “holy,” i.e., all that is within the covenant. [CONYBEARE & HOWSON.] The phraseology with that of the Jews who regarded heathen “unclean,” and all of the elect nation as partakers of the holy covenant. Children included in the covenant, as God made it not only abram, but with his “seed after” him (Genesis 17).

So the faith of one Christian parent gives children a near relationship to the church, just parents were Christians (cf. Romans, 11, 16), the bearer of this epistle, is an instance in (12, 13). St. Paul appeals to the Corinthians using the principle, that the infants of heathen could not be admissible to Christian baptism, here is no faith on the part of the parents;

but where one parent is a believer, the children are regarded as not aliens from, but admissible even in infancy as sharers in, the Christian covenant: for the church presumes that the believing parent will rear the child in the Christian faith. Infant baptism tacitly superseded infant circumcision, just as the Christian Lord’s day gradually superseded the Jewish sabbath, without our having any express command for, or record of, the transference. The setting aside of circumcision and of sabbaths in the case of the Gentiles was indeed expressly commanded by the apostles and St. Paul, but the substitution of infant baptism and of the Lord’s day were tacitly adopted, not expressly enacted. No explicit mention of it occurs till Irenæus in the third century; but no society of Christians that we read of disputed its propriety till 1500 years after Christ. Anabaptists would have us defer baptism till maturity, as the child cannot understand the nature of it. But a child may be made heir of an estate: it is his, though incapable at the time of using or comprehending its advantage: he is not hereafter to acquire the title and claim to it: he will hereafter understand his claim, and be capable of employing his wealth: he will then, moreover, become responsible for the use he makes of it. [ABERCRISHOP WHATELY.] 15. if...depart—i.e., wishes for separation; translate, “separateth himself;” offended with her Christianity, and refusing to live with her unless she renounce it. brother...is not under bondage—is not bound to renounce the faith for the sake of retaining her unbelieving husband. [HARRINGTON.] So Deuteronomy, 13, 8; Matthew, 10, 35-37; Luke, 14, 26. The believer does not lie under the same obligation in the case of a union with an unbeliever, as in the case of one with a believer. In the former case he is not bound not to separate, if the unbeliever separate or “depart,” in the latter nothing but “fornication” justifies separation. [PHOTIUS in *Æcumenicus*.] but God hath called us to peace—Our Christian calling is one that tends to “peace” (Romans, 12, 18), not quarrelling: therefore the believer should not ordinarily depart from the unbelieving consort (v. 12-14), on the one hand; and on the other, in the exceptional case of the unbeliever desiring to depart, the believer is not bound to force the other party to stay in a state of continual discord (Matthew, 5, 32). Better still it would be, not to enter into such unequal alliances at all (v. 40; 2 Corinthians, 6, 14). 16. What knowest thou but that by staying with thy unbelieving partner thou mayest save him or her? Enforcing the precept to stay with the unbelieving consort (v. 12-14). So Ruth the Moabitess became a convert to her husband’s faith: and Joseph and Moses probably gained over their wives. So conversely the unbelieving husband may be won by the believing wife (1 Peter, 3, 1). [CALVIN.] Or else (v. 15), if thy unbelieving consort wishes to depart, let him go, so that thou mayest live “in peace:” for thou canst not be sure of converting him, so as to make it obligatory on thee at all costs to stay with him against his will. [MENOCHIUS & ALFORD.] save—be the instrument of salvation to James, 5, 20. 17. But—Greek, “If not.” “Only.” Caution that believers should not take this direction (v. 16; as ALFORD explains it) a ground for separating of themselves (v. 12-14). Or, But if there be no hope of gaining over the unbeliever, still let the general principle be maintained, “As the Lord hath allotted to each, as God hath called each, so let him walk” (so the Greek in the oldest reading; i.e., let him walk in the path allotted to him and wherein he was called. The heavenly calling does not set aside our earthly callings. so ordain I in all churches—ye also therefore should obey. 18. not become uncircumcised—by surgical operation [1 Maccabees, 1, 15; JOSEPHUS, *Antiquities*, 12, 6, 11. Some Christians in excess of Anti-Jewish feeling might be tempted to this. let him not be circumcised—as the

Judaizing Christians would have him (Acts, 15; Galatians, 2. 2. 19. circumcision...nothing, but...keeping of...commandments of God—viz., is all in all. In Galatians, 2. 2. this "keeping of the commandments of God" is defined to be "faith which worketh by love;" and in Galatians, 6. 15, "a new creature." Circumcision was a commandment of God; but not for ever, as "love." 20. the same calling—i. e., the condition from which he is called a Jew, a Greek, a slave, or a freeman. 21. care not for it—Let it not be a trouble to thee that thou art a servant or slave, use it rather—continue rather in thy state as a servant (v. 20; Galatians, 3. 28; 1 Timothy, 6. 2). The Greek, "But if even thou mayest be made free, use it," and the context (v. 20, 22) favours this view. (CHRYSOSTOM, BERGEL, & ALFORD.) This advice (if this translation be right) is not absolute, as the spirit of the gospel is against slavery. What is advised here is, contentment under one's existing condition (v. 24), though an undesirable one, since in our union with Christ all outward disparities of condition are compensated (v. 22). Be not unduly impatient to cast off "even" thy condition as a servant by *unlawful* means (1 Peter, 2. 13-15); as, e. g., Onesimus did by fleeing (Philemon, 10-18). The precept (v. 23), "Become not (so the Greek) the servants of men," implies plainly, that slavery is abnormal (cf. Leviticus, 25. 45), "Men-stealers," or slave-dealers, are classed in 1 Timothy, 1. 10, with "murderers" and "perjurers." NEANDER, GROTIUS, &c., explain, "If called, being a slave, to Christianity, be content—but yet, if also thou canst be free as a still *additional* good, which if thou canst not attain, be satisfied without it; but which, if offered to thee, is not to be despised, make use of the opportunity of becoming free, rather than by neglecting it to remain a slave." I prefer this latter view, as more according to the tenor of the gospel, and fully justified by the Greek. 22. the Lord's freeman—(Philemon, 16—rather, "freeman." Though a slave externally, spiritually made free by the Lord: from sin, John, 8. 36; from the law, Romans, 8. 2; from "circumcision," v. 19; Galatians, 5. 1. Christ's servant—(ch. 9. 21). Love makes Christ's service perfect freedom (Matthew, 11. 29, 30; Galatians, 5. 13; 1 Peter, 2. 16). 23. be not ye—Greek, "become not ye." St. Paul here changes from "thou" (v. 21) to "ye." YE ALL are "bought" with the blood of Christ, whatever be your earthly state (ch. 6. 20): "Become not servants to men," either externally, or spiritually the former sense applying to the free alone; the latter to Christian freemen and slaves alike, that they should not be servile adherents to their party leaders at Corinth, ch. 3. 21, 22; Matthew, 23. 8-10; 2 Corinthians, 11. 20; nor indeed slaves to men generally, so far as their condition admits). The external and internal conditions, as far as is attainable, should correspond, and the former be subservient to the latter (cf. v. 21, 32-35). 24. abide with God—being chiefly careful of the footing on which he stands towards God, rather than that towards men. This clause, "with God," limits the similar precept, v. 20. A man may cease to "abide in the calling wherein he was called," and yet not violate the precept here. If a man's calling be not favourable to his "abiding with God" (retaining holy fellowship with Him), he may use lawful means to change from it (cf. Note, v. 21). 25. no commandment of the Lord: yet...my judgment—I have no express revelation from the Lord commanding it, but I give my judgment (opinion): viz., under the ordinary inspiration which accompanied the apostles in all their canonical writings (cf. v. 40; ch. 14. 37; 1 Thessalonians, 4. 15). The Lord inspires me in this case to give you only a recommendation, which you are free to adopt or reject, not a positive command. In the second case (v. 10, 11) it was a positive command; for the Lord had already made known His will (Malachi, 2. 14, 16; Matthew, 6. 31, 32). In the third case (v. 12),

the Old Testament commandment of God to put away strange wives (Exra, 10. 2, 3). St. Paul by the Spirit revokes mercy of the Lord—(1 Timothy, 1. 12). He attributes his apostleship and the gifts accompanying it (including inspiration) to God's grace alone. Faithful—in dispensing to you the inspired directions received by me from the Lord. 26. I suppose—"I consider." this—viz., "for a man so to be," i. e., in the same state in which he is (v. 27). for—by reason of, the present distress—the distresses to which believers were then beginning to be subjected, making the married state less desirable than the single; and which should prevail throughout the world before the destruction of Jerusalem, according to Christ's prophecy (Matthew, 24. 8-21; cf. Acts, 11. 28). 27. Illustrating the meaning of "so to be," v. 26. Neither the married (those "bound to a wife") nor the unmarried (those "loosed from a wife") are to "seek" a change of state (cf. v. 28, 24). 28. trouble in the flesh—Those who marry, he says, shall incur "trouble in the flesh" (i. e., in their outward state, by reason of the present distress), not *in*, which is the trouble of the spirit, but I spare you.—The emphasis in the Greek is on "I." My motive in advising you so is, to "spare you" such trouble in the flesh. So ALFORD after CALVIN, BERGEL, &c. ERRORS from Augustine explains it, "I spare you further details of the inconveniences of matrimony, lest even the incontinency may at the peril of lust be deterred from matrimony: thus I have regard to your infirmity." The antithesis in the Greek of "I, you" and "such" favours the former. 29. this I say—A summing up of the whole, wherein he draws the practical inference from what precedes (ch. 16. 50). the time—the season (so the Greek) of this present dispensation up to the coming of the Lord (Romans, 13. 11). He uses the Greek expression which the Lord used in Luke, 21. 8; Mark, 13. 33. short—fit, contracted, it remaineth.—The oldest MSS. read, "The time (season) is shortened as to what remains, in order that both they," &c.; i. e., the effect which the shortening of the time ought to have is, "that for the remaining time (henceforth) both they," &c. The clause, "as to what remains," though in construction belonging to the previous clause, in sense belongs to the following. However, Cyprian and Vulgate support English Version, as though they had none—We ought to consider nothing as our own in real or permanent possession. 30. they that weep...wept not—(cf. 2 Corinthians, 6. 10). they that buy...possessed not—(cf. Isaiah, 24. 1, 2). Christ specifies as the condemning sign of the men of Sodom not merely their open profligacy, but that "they bought, they sold," &c., as men whose all was in this world (Luke, 17. 28). "Possessed" in the Greek implies a *holding fast of a possession*: this the Christian will not do, for his "enduring substance" is elsewhere Hebrews, 10. 34). 31. not abusing it—not abusing it by an overmuch using of it. The meaning of "abusing" here is, not so much *perverting*, as using it to the full. (BERGEL.) We are to use it, not to take our *all* of its pursuits as our chief aim (cf. Luke, 10. 40-42). As the planets whilst turning on their own axis, yet revolve round the sun; so whilst we do our part in our own worldly sphere, God is to be the centre of all our desires, fashion—the present fleeting form. Cf. Psalm 39. 6, "vain show;" Psalm 73. 20, "a dream;" James, 4. 14, "a vapour." passeth away—not merely shall pass away, but is now actually passing away. The image is drawn from a shifting scene in a play represented on the stage (1 John, 2. 17). St. Paul inculcates not so much the outward denial of earthly things, as the inward spirit whereby the married and the rich, as well as the unmarried and the poor, would be ready to sacrifice all for Christ's sake. 32. without carefulness—I would have you to be not merely "without trouble," but "without distracting cares" (so the Greek), careful—if he uses aright the advantages of his condition,

also—not merely the unmarried and the differ in their respective duties, but also the virgin. Indeed a woman undergoes a change of condition than a man in contract— 35. for your own profit—not to display authority, not... cast a snare upon you—throwing a noose over an animal in hunt—by hard injunctions I may entangle you; of committing sin, where there is no sin. Eng under present circumstances, attend assiduously wait on? sitting down to the table, 10, 39, Mary; Luke, 2, 37, "Anna... departed—not from the temple, but served stings and prayers night and day" (1. T. distraction—the same Greek as "cumbered" , Martha). 36. behaveth... uncomely—Is not daughter well in leaving her unmarried lover of her age, and thus debarring her full gratification of her natural feeling as a woman. need so require—if the exigencies require it; viz., regard to the feelings and its daughter. Opposed to "having no v. 37). let them marry—the daughter and 37. steadfast—not to be turned from his purpose of the world. having no necessity in the natural inclinations of the daughter. s...will—when, owing to his daughter's will; his will, he has power to carry into effect wish. decreed—determined. 38. her—The have, "his own virgin daughter." but—MSS. have "and." 39. bound by the law—MSS. omit "by the law." only in the Lord—only a Christian (2 Corinthians, 6, 14). —(v. 1, 28, 34, 35). I think also—"I also as you Corinthians and your teachers think opinion, so I also give my opinion by in—ot in v. 25, "my judgment" or opinion. ot imply doubt, but often a matter of well surance (John, 5, 39).

CHAPTER VIII.

ON PARTAKING OF MEATS OFFERED TO though to those knowing that an idol has the question of eating meats offered to id in the letter of the Corinthians, cf. ch. seem unimportant, it is not so with some, mities of such should be respected. The the victims not offered on the altars be- to the priests, partly to the offerers; and at feasts in the temples and in private were often sold in the markets; so that ere constantly exposed to the temptation them, which was forbidden (Numbers, 25, 28). The apostles forbade it in their decree Jerusalem (Acts, 15, and 21, 25.); but St. St. allude here to that decree, as he rests his her on his own independent apostolic we know that we all have knowledge—The doubtless had referred to their "know- of the indifference of meats, as in them- no sanctity or pollution). St. Paul replies, are that we all have (speaking generally, Christian theory goes: for in v. 7 he speaks o practically have not this knowledge," suffeth up—when without "love." Here a begins; and the main subject is resumed; words, v. 4. "As concerning (touching) e eating," &c. "Puffing up" is to please ying" is to please one's neighbour. Know- ys, All things are lawful for me: Love adds, gs do not edify (BENGEI) (ch. 10, 23; Ro- edifieth—tends to build up the spiritual s; 6, 19). 2. And—Omitted in the oldest sence of the connecting particle gives an sententiousness to the style, suitable to the e first step to knowledge is to know our

own ignorance. Without love there is only the appear- ance (note, "think," &c.) of knowledge. knoweth—The oldest MSS. read a Greek word implying personal exper- imental acquaintance, not merely knowledge of a fact, which the Greek of "we know" or are aware (v. 1) means, as he ought to know—experimentally and in the way of "love." 3. love God—the source of love to our neigh- bour (1 John, 4, 11, 12, 20; 5, 2). the same—*lit.*, this man: he who loves, not he who "thinks that he knows," not having "charity" or love (v. 1, 2). is known of him — is known with the knowledge of approval, and is acknowledged by God as His (Psalm 1, 6; Galatians, 4, 9; 2 Timothy, 2, 19). Contrast, "I never knew you," Matthew, 7, 23. To love God is to know God; and he who thus knows God has been first known by God (cf. ch. 13, 12; 1 Peter, 1, 2). 4. As concerning, &c.—Resum- ing the subject begun in v. 1. "As touching," &c. idol is nothing—has no true being at all; the god it rep- resents is not a living reality. This does not contradict ch. 10, 20, which states that they who worship idols, worship devils: for here it is the gods believed by the worshippers to be represented by the idols which are denied to have any existence, not the devils which really under the idols delude the worshippers. none other God—The oldest MSS. omit the word "other:" which gives a clearer sense. 5. "For even supposing there are (exist) gods so called (2 Thessalonians, 2, 4), whether in heaven (as the sun, moon, and stars) or in earth (as deified kings, beasts, &c.), as there be (a re- cognised fact, Deuteronomy, 10, 17; Psalm 135, 6; 136, 2) gods many and lords many." Angels and men in authority are termed gods in Scripture, as exercising a divinely delegated power under God (cf. Exodus, 22, 9, with v. 28; Psalm 82, 1, 6; John, 10, 34, 35). 6. to us—be- lievers, of whom—from whom as Creator all things derive their existence. We in him—rather, "we for Him," or "unto Him." God the FATHER is the end for whom and for whose glory believers live. In Colossians, 1, 16, all things are said to be created (not only "by" Christ, but also) "for Him" (CHRIST). So entirely are the Father and Son one (cf. Romans, 11, 36; Hebrews, 2, 10). one Lord—contrasted with the "many lords" of heathendom (v. 8), by whom—(John, 1, 3; Hebrews, 1, 2). we by him—as all things are "of" the Father by creation, so they (we believers especially) are restored to Him by the new creation (Colossians, 1, 20; Revela- tion, 21, 6). Also, as all things are by Christ by creation, so they (we especially) are restored by Him by the new creation. 7. Howbeit—Though to us who "have knowl- edge" (v. 1, 4-6) all meats are indifferent, yet "this knowledge is not in all" in the same degree as we have it. St. Paul had admitted to the Corinthians that "we all have knowledge" (v. 1), i. e., so far as Christian theory goes: but practically some have it not in the same degree. with conscience—An ancient read- ing; but other very old MSS. read "association" or "habit." In either reading the meaning is: Some Gentile Christians, whether from old association of ideas or misdirected conscience, when they ate such meats, ate them with some feeling as if the idol were something real (v. 4), and had changed the meats by the fact of the consecration into something either holy or else polluted. unto this hour—after they have em- braced Christianity: an implied censure, that they are not further advanced by this time in Christian "knowl- edge," their conscience... is defiled—by their eating it "as a thing offered to idols." If they ate it uncon- sciously at the time that it had been offered to idols, there would be no defilement of conscience. But conscious of what it was, and not having such knowledge as other Corinthians boasted of, viz., that an idol is nothing and can therefore neither pollute nor sanctify meats, they by eating them sin against conscience (cf. Romans, 14, 15-23). It was on the ground of Christian expediency, not to cause a stumblingblock to "weaker"

brothers, that the Jerusalem decree against partaking of such meats (though indifferent to themselves) was passed (Acts, 15.). Hence he here vindicates it against the Corinthian asserters of an inexpedient liberty. 8. Other old MSS. read, "Neither if we do not eat, are we the better: neither if we eat, are we the worse;" the language of the eaters who justified their eating thus. [LACHMANN.] In English Version St. Paul admits that "meat neither presents [to the Greek for "commendeth"] us as commended nor as disapproved before God;" it does not affect our standing before God (Romans, 14. 6., 9. this liberty of yours—the watchword for lax Corinthians. The very indifference of meats, which I concede, is the reason why ye should "take heed" not to tempt weak brethren to act against their conscience (which constitutes sin, Romans, 14. 23, 23). 10. If any man—being weak, which hast knowledge—The very knowledge which thou prides thyself on (v. 1), will lead the weak after thy example to do that against his conscience, which thou doest without any scruple of conscience, viz., to eat meats offered to idols. Conscience of him which is weak—rather, "His conscience, seeing he is weak." [ALFORD, &c.] emboldened—*lit.*, built up. You ought to have built up your brother in good: but by your example your building him up is the emboldening him to violate his conscience. 11. shall...perish—The oldest MSS. read "perisheth." A single act seemingly unimportant may produce everlasting consequences. The weak brother loses his faith, and, if he do not recover it, his salvation [BENJAMIN] (Romans, 14. 23), for whom Christ died—and for whose sake we too ought to be willing to die (1 John, 3. 16.). And yet professing Christians at Corinth virtually tempted their brethren to their damnation, so far were they from sacrificing aught for their salvation. Note here, That it is no argument against the dogma that Christ died for all, even for those who perish, to say that thus He would have died in vain for many. Scripture is our rule, not our suppositions as to consequences. More is involved in redemption than the salvation of man: the character of God as at once just and loving is vindicated even in the case of the lost; for they might have been saved, and so even in their case Christ has not died in vain. So the mercies of God's providence are not in vain, though many abuse them. Even the condemned shall manifest God's love in the great day, in that they too had the offer of God's mercy. It shall be the most awful ingredient in their cup, that they might have been saved but would not: Christ died to redeem even them. 12. wound their weak conscience—*lit.*, "smite their conscience, being as yet (i. e. a weak state)." It aggravates the cruelty of the act that it is committed on the weak, just as if one were to strike an invalid, against Christ—on account of the sympathy between Christ and His members (Matthew, 25. 40; Acts, 9. 4, 6.). 13. meat—Old English for "food" in general, make...to offend—Greek, "is a stumblingblock to." no flesh—in order to ensure my avoiding flesh offered to idols, I would abstain from all kinds of flesh, in order not to be a stumblingblock to my brother.

CHAPTER IX.

Ver. 1-27. HE CONFIRMS HIS TEACHING AS TO NOT PUTTING A STUMBLINGBLOCK IN A BROTHER'S WAY (ch. 8. 13) BY HIS OWN EXAMPLE IN NOT USING HIS UNDOUBTED RIGHTS AS AN APOSTLE, SO AS TO WIN MEN TO CHRIST. 1. Am I not an apostle? am I not free? —The oldest MSS. read the order thus, "Am I not free? am I not an apostle?" He alludes to ch. 8. 9., "this liberty of yours: If you claim it, I appeal to yourselves as the witnesses, have not I also it? "Am I not free?" If you be so, much more I. For "am I not an apostle?" so that I can claim not only Christian, but also apostolic liberty, have I not seen Jesus—corporeally, not in a mere vision: cf. ch. 15. 8, where the fact of the resurrection, which he wishes to prove, could only

be established by an actual bodily appearance, such as was vouchsafed to Peter and the other apostles. In Acts, 9. 7, 17, the contrast between "the man with him seeing no man," and "Jesus that appeared unto thee in the way," shows that Jesus actually appeared to him in going to Damascus. His vision of Christ in the temple (Acts, 22. 17) was "in a trance." To be a witness of Christ's resurrection was a leading function of an apostle (Acts, 1. 22). The best MSS. omit "Christ," ye my work in the Lord—your conversion is His workmanship (Ephesians, 2. 10) through my instrumentality: the "seal of mine apostleship" (v. 2). 2. yet doubtless—yet at least I am such to you, seal of mine apostleship—your conversion by my preaching, accompanied with miracles ("the signs of an apostle," Romans, 15. 18, 19; 2 Corinthians, 12. 12), and your gifts conferred by me (ch. 1. 7), vouch for the reality of my apostleship, just as a seal set to a document attests the genuineness (John, 3. 33; Romans, 4. 11). 3. to them that...examine me—i. e., who call in question mine apostleship. Is this—viz., that you are the seal of mine apostleship. 4. Have we not you—Greek, "right," or lawful power, equivalent to "liberty" claimed by the Corinthians (ch. 8. 9). The "we" includes with himself his colleagues in the apostleship. The Greek interrogative expresses, "You surely would say (will you?) that we have not the power or right," &c. eat and drink—without labouring with our hands (v. 11, 12, 14). St. Paul's not exercising this right was made a plea by his opponents for insinuating that he was himself conscious he was no true apostle (2 Corinthians, 12. 13-16). 5. lead about a sister, a wife—i. e., "a sister as a wife"; "a sister" by faith, which makes all believers brethren and sisters in the one family of God: "a wife" by marriage covenant. St. Paul implies he did not exercise his undoubted right to marry and "lead about" a believer, for the sake of Christian expediency, as well to save the church the expense of maintaining her in his wide circuits, as also that he might give himself more undistractedly to building up the church of Christ (ch. 7. 25, 25, 33). Contrast the Corinthians' want of self-sacrifice in the exercise of their "liberty" at the cost of destroying, instead of edifying, the church (ch. 8. 9, 10, Margins, 11-13), as other apostles—implying that some of them had availed themselves of the power which they all had, of marrying. We know from Matthew, 8. 14, that Cephas or Peter was a married man. A confutation of St. Peter's self-styled followers, the Romanists, who exclude the clergy from marriage. CLEMENS ALEXANDRINUS *Stromata* or *Miscellaneous*, 7. sec. 63, records a tradition, that he encouraged his wife when being led to death by saying, "Remember, my dear one, the Lord.—held in especial esteem on account of their relationship to Jesus (Acts, 1. 14; Galatians, 1. 6). James, Joseph, Simon, and Judas. Probably cousins of Jesus: as cousins were termed by the Jews "brethren." ALFORD makes them literally brothers of Jesus by Joseph and Mary. Cephas—Probably singled out as being a name carrying weight with one particular section at Corinth. "If your favourite leader does so, surely so may I" (ch. 1. 12; 3. 22). 6. Barnabas—long the associate of Paul, and, like him, in the habit of self-denyingly forbearing to claim the maintenance which is a minister's right. St. Paul supported himself by tent-making (Acts, 18. 3; 20. 34; 1 Thessalonians, 2. 9; 2 Thessalonians, 3. 8). 7. The minister is spiritually a soldier (1 Timothy, 2. 3), a vine-dresser (ch. 3. 6-8; Song of Solomon, 1. 6), and a shepherd (1 Peter, 5. 2, 4), of the fruit—The oldest MSS. omit "of." 8. as a man—I speak thus not merely according to human judgment, but with the sanction of the divine law also. 9. c.e., treadst...corn—(Deuteronomy, 25. 4.) In the East to the present day they do not after reaping carry the sheaves home to barns as we do, but take them to

under the open air to be thrashed by the oxen with them with their feet, or else drawing a threshing-trument over them (cf. Micah, 4, 13). Doth God for oxen?—rather, "Is it for the oxen that God?" Is the animal the ultimate object for whose law was given? No. God does care for the animal (Psalm 36, 6; Matthew, 10, 29), but it is the ultimate aim of the welfare of man, the head and creation. In the humane consideration for the lower animal, we are to learn that still ought it to be exercised in the case of man, the object of the law; and that the human (spiritual) as temporal labourer is worthy of his hire, together—join this with "saith." "Does he [the lawgiver] by all means say it for our sakes?" It would be untrue, that God saith it altogether (in the sense of solely) for our sakes. But it is true, that all means saith it for our sakes as the ultimate in the lower world. GROTIIUS, however, translates "or" especially, instead of altogether, meaning that [ALTOGETHER]; *id est, because, should ought to plow in hope.* The obligation rests on people not to let their minister labour without remuneration, he that thrasheth in hope should be so of his hope.—The oldest MSS. versions and read, "He that thrasheth *should or ought to* in the hope of partaking," *viz., of the fruit of his lab.* "He that ploweth," spiritually, is the first of a church in a place (cf. ch. 3, 6, 9); "he that sith," the minister who tends a church already. 11. *we, we*—emphatical in the Greek. *We*, we persons who have sown to you the infinitely precious treasures of the spirit, may at the least in return what is the only thing you have to us, the goods that nourish the flesh ("your carnal"). 12. *others*—whether true apostles (v. 5) or men (2 Corinthians, 11, 20). *we* rather—consider greater labours for you (2 Corinthians, 11, 23). *all things*—without complaining of it. *We desire* *id est, hold as a water-tight vessel* any distress suffer from straitened circumstances. The same is in ch. 13, 7. *lest we ... hinder...* gospel—not to a hindrance to its progress by giving a handle to imputation of self-seeking, if we received support on our flock. The less of encumbrance and ex-
 amined to the church, and the more of work done, siter for the cause of the gospel (2 Timothy, 2, 4); *lest about holy things*—the Jewish priests and s. The Greek especially applies to the former, *lest offering sacrifices*, partakers with the altar of the victims going to the service of the altar, rest being shared by the priests (Leviticus, 7, 6; vers. 15, 8, &c.; Deuteronomy, 18, 1, &c.). 14. Even is only inference to be drawn from this passage is that the Christian ministry is of a sacrificial character as the Jewish priesthood, but simply, that as siter was supported by the contributions of the people, so should the former. The stipends of the latter were at first from voluntary offerings at the supper. At the love feast preceding it every one, according to his ability, offered a gift; and the expense of the table had been defrayed, the laity aside a portion for himself, the presbyters, leacons; and with the rest relieved widows, orphans, confessors, and the poor generally. (TRIBUT-
 dology, ch. 30.) The stipend was in proportion to dignity and merits of the several bishops, pres-
 byters, and deacons. (CYPRIAN, c. 4, ep. 6.) preach...—plainly marked as the duty of the Christian minister, in contrast to the ministering about sacrifi-
 ces (see the Mass is supposed to be); this 14th would certainly have been worded so, to answer 13. Note the same Lord Christ "ordains" the

ordinances in the Old and in the New Testaments (Matthew, 10, 10; Luke, 10, 7). 15. Paul's special gift of continence, which enabled him to abstain from marriage, and his ability to maintain himself without interrupting seriously his ministry, made that expedient to him which is ordinarily inexpedient, *viz.*, that the ministry should not be supported by the people. What to him was a duty, would be the opposite to one, for instance, to whom God had committed a family, without other means of support. I have used none of these things—none of these "powers" or rights which I might have used (v. 4-6, 12). *neither—rather.* "Yet I have not written," so done unto me—*id est, in my case*; as is done in the case of a soldier, a planter, a shepherd, a plowman, and a sacrificing priest (v. 7, 10, 13). *make my glorying void*—deprive me of my privilege of preaching the gospel without remuneration (2 Corinthians, 11, 7-10). Rather than hinder the progress of the gospel by giving any pretext for a charge of interested motives (2 Corinthians, 12, 17, 18), St. Paul would "die" of hunger. Cf. Abraham's similar disinterestedness, Genesis, 14, 22, 23. 16. though I preach... I have nothing to glory of—*i.e.*, If I preach the gospel, and do so not gratuitously, I have no matter for "glorying." For the "necessity" that is laid on me to preach (cf. Jeremiah, 20, 9, and the case of Jonah) does away with ground for "glorying." The sole ground for the latter that I have, is my preaching *without charge* (v. 18); since there is no necessity laid on me as to the latter, it is my voluntary act for the gospel's sake. 17. *Translate.* "If I be doing this (*i.e.*, preaching) of my own accord (which I am not, for the "necessity" is laid on me which binds a servant to obey his master), I have a reward; but if (as is the case) involuntarily (Acts, 9, 15; 22, 16; 26, 16; not of my own natural will, but by the constraining grace of God; Romans, 9, 16; 1 Timothy, 1, 13-16), I have had a dispensation (of the gospel) intrusted to me," and so can claim no "reward," seeing that I only "have done that which was my duty to do," Luke, 17, 10, but incur the "woe," v. 16, if I fail in it. 18. What is my reward?—The answer is in v. 19, *viz.*, that by making the gospel without charge, where I might have rightfully claimed maintenance, I might "win the more." of Christ.—The oldest MSS. and versions omit these words. *abuse—rather.* "that I use not to the full my power." This is his matter for "glorying;" the "reward" ultimately aimed at is the gaining of the more (v. 19). The former, as involving the latter, is verbally made the answer to the question, "What is my reward?" But really the "reward" is that which is the ultimate aim of his preaching without charge, *viz.*, that he may gain the more; it was for this end, not to have matter of glorying, that he did so. 19. free from all men—*i.e.*, from the power of all men. gain the more—*i.e.*, as many of them ("all men") as possible. "Gain" is an appropriate expression in relation to a "reward" (1 Thessalonians, 2, 19, 20); he therefore repeats it frequently (v. 20-22). 20. I became as a Jew—in things not defined by the law, but by Jewish usage. Not Judaizing in essentials, but in matters where there was no compromise of principle (cf. Acts, 16, 3; 21, 20-26); an undesigned coincidence between the history and the epistle, and so a sure proof of genuineness. To them that are under the law, as under the law—in things defined by the law; such as ceremonies not then repugnant to Christianity. Perhaps the reason for distinguishing this class from the former is that St. Paul himself belonged *nationally* to "the Jews," but did not *de jure* belong to the class of "them that are under the law." This view is confirmed by the reading inserted here by the oldest MSS., versions, and fathers, "not being (*i.e.*, parenthetically, "not that I am") myself under the law." 21. To them... without law—*i.e.*, without revealed law; the heathen (cf. Romans, 2, 12, with v. 15). as without law—not urging on them

ceremonies and "works of the law," but "the bearing of faith" (Galatians, 3. 2). Also discoursing in their own manner, as at Athens, with arguments from their own poets (Acts, 17. 29), being not without law to God—"Whilst thus conforming to others in matters indifferent, taking care not to be without law in relation to God, but responsible to law (*lit.*, IN LAW) in relation to Christ." This is the Christian's true position in relation to the world, to himself, and to God. Every thing develops itself according to its proper law. So the Christian, though no longer subject to the literal law as constraining him from without, is subject to an inward principle or law, the spirit of faith in Christ acting from within as the germ of a new life. He does not in the Greek (as in English Version) say "under the law (as he does in e. 20) to Christ," but uses the milder term, "in . . . law," responsible to law. Christ was responsible to the law for us, so that we are no longer responsible to it (Galatians, 3. 13, 26), but to Him, as the members to the Head (ch. 7. 23; Romans, 8. 1-4; 1 Peter, 2. 16). Christians serve Christ in newness of spirit, no longer in oldness of the letter (i.e., the old external law as such), Romans, 7. 6-8. To Christ, as man's Head, the Father, has properly delegated His authority (John, 8. 21, 27); whence here he substitutes "Christ" for "God" in the second clause, "not without law to God, but under the law to Christ." The law of Christ is the law of love (Galatians, 6. 2; cf. 6. 13). 23. *gain* the weak—i.e., establish, instead of being a stumblingblock to, inexperienced Christians (ch. 8. 7). Romans, 14. 1, "Weak in the faith." ALFORD thinks the "weak" are not Christians at all, for these have been already "won"; but those outside the church, who are yet "without strength" to believe (Romans, 8. 6. But when "weak" Christians are by the condescending love of stronger brethren kept from falling from faith, they are well said to be "gained" or won, by all means . . . some. The gain of even "some" is worth the expenditure of "all means." He conformed himself to the feelings of each in the several classes, that out of them *all* he might gain *some*. 23. partaker thereof—Greek, "fellow-partaker" of the gospel blessings promised at Christ's coming; "with" (not as English Version, "you" but *them*, viz., with those thus "gained" by me to the gospel. 24. Know ye not?—The Isthmian games, in which the foot race was a leading one, were of course well known, and a subject of patriotic pride to the Corinthians who lived in the immediate neighbourhood. These periodical games were to the Greeks rather a passion than a mere amusement; hence their suitability as an image of Christian earnestness. In a race—Greek, "in a race course." all—one—Although we knew that one alone could be saved, still it would be well worth our while to run. [BENGL.] Even in the Christian race not "all" who enter on the race win (ch. 10. 1-6). So run, that ye may obtain—said parenthetically. These are the words in which the instructors of the young in the exercise schools (gymnasia) and the spectators on the race-course exhorted their pupils to stimulate them to put forth all exertions. The gymnasium was a prominent feature in every Greek city. Every candidate had to take an oath that he had been ten months in training, and that he would violate none of the regulations (2 Timothy, 2. 5; cf. 1 Timothy, 4. 7, 8). He lived on a strict self-denying diet, refraining from wine and pleasant foods, and enduring cold and heat and most laborious discipline. The "prize" awarded by the judge or umpire was a chaplet of green leaves; at the Isthmus, those of the indigenous pine, for which parsley leaves were temporarily substituted (v. 25). The Greek for "obtain" is *fully obtain*. It is in vain to begin, unless we persevere to the end (Matthew, 10. 22; 24. 13; Revelation, 2. 16). The "so" expresses, *run with such perseverance in the heavenly course*, as "all" the runners exhibit

in the earthly "race" just spoken of: to the end that ye may obtain the prize. 25. strive—in wrestling; a still more severe contest than the foot race. It tempers—So Paul exercised self-denial, abstaining from claiming assistance for the sake of the "reward," viz., to "gain the more" (v. 18, 19). corruptible—soon withering, as being only of fir-leaves taken from the fir-groves which surrounded the Isthmian race-course or stadium. Insuperable—(1 Peter, 1. 4; Revelation, 2. 16). "Crown" here is not that of a king (which is expressed by a different Greek word, viz., "diadem"), but a wreath or garland. 26. I—Return to his main subject, *his own self-denial*, and his motive in it. *run*, set as uncertainly—*not* as a runner uncertain of the goal. Ye Corinthians gain no end in your entering idol temples or eating idol meats. But I, for my part, in all my acts, whether in my becoming "all things to all men," or in receiving no sustenance from my converts, have a definite end in view, viz., to "gain the more." I know what I aim at, and how to aim at it. He who runs with a clear aim, looks straight forward to the goal, makes it his sole aim, casts away every encumbrance (Hebrews, 12. 1, 2), is indifferent to what the bystanders say, and sometimes even a fall only serves to rouse him the more. [BENGL.] set as one that beatech the air—instead of beating the adversary. Alluding to the *Sciamachia* or *sparring* (as the school is *sham-fight* (cf. ch. 14. 9), wherein they struck out into the air as if at an imaginary adversary. The real adversary is Satan acting on us through the flesh. 27. keep under—*lit.*, *bruise the face under the eyes*, so as to render it black and blue; so to *chastise* in the most sensitive part. Cf. "mortify the deeds of the body," Romans, 8. 13; also 1 Peter, 2. 11. It is not ascetic fasts or macerations of the body which are here recommended, but the keeping under of our natural self-seeking, so as, like Paul, to lay ourselves out entirely for the great work. my body—the old man and the remainders of lust in my flesh. "My body," so far as by the flesh it opposes the spirit [ERRIT.] (Galatians, 6. 17). Men may be severe to their bodies and yet indulge their lust. Ascetic "neglect of the body" may be all the while a more subtle "satisfying of the flesh" (Colossians, 2. 23). Unless the soul keep under the body, the body will get above the soul. The body may be made a good servant, but is a bad master. bring it into subjection—or bondage, as a slave or servant led away captive; so the Greek, preached—*lit.*, *heralded*. He keeps up the image from the races. The heralds summoned the candidates for the foot race into the race-course [PLATO, *Legg.* 8. 833], and placed the crowns on the brows of the conquerors, announcing their names. [BENGL.] They probably proclaimed also the laws of the combat; answering to the *preaching* of the apostles. [ALFORD.] The Christian herald is also a *combatant*; in which respect he is distinguished from the herald at the games, a cast-away—falling shamefully of the prize *myself*, after I have called others to the contest. *Rejoiced* by God, the Judge of the Christian race, notwithstanding my having, by my preaching, led others to be accepted. Cf. the equivalent term, "reprobate," Jeremiah, 6. 30; 2 Corinthians, 13. 6. St. Paul implies, if such earnest, self-denying watchfulness over himself be needed still, with all his labours for others, to make his own calling sure, much more is the same needed by the Corinthians, instead of their going, as they do, to the extreme limit of Christian liberty.

CHAPTER X.

Ver. 1-33. DANGER OF FELLOWSHIP WITH IDOLATRY ILLUSTRATED IN THE HISTORY OF ISRAEL: SUCH FELLOWSHIP INCOMPATIBLE WITH FELLOWSHIP IN THE LORD'S SUPPER. EVEN LAWFUL THINGS ARE TO BE FORBIDDEN, SO AS NOT TO HURT WEAK BRETHREN. 1. Mo. cxxxv—The oldest MSS. read "FOL."

connection with the foregoing chapter is ex-
 ceedingly need to exercise self-denying watchfulness
 in the use of all your privileges, lest ye be cast
 as the Israelites with all their privileges were
 cast away through want of it. Ignorant
 of your boasted "knowledge," our fathers—the
 church stands in the relation of parent to the
 church. All—Arrange as the *Greek*, "Our
re all under the cloud;" giving the "all" its
 phasis. Not so much as one of so great a
 was detained by force or disease (Psalm 105.
 [E.L.] Five times the "all" is repeated, in the
 of the five favours which God bestowed
 (Ex. 1-4). Five times, correspondingly, they
 1-10). In contrast to the "all" stands "many
 he most" of them" (v. 6). All of them had
 illegals, yet most of them were cast-aways
 ist. Beware you, having greater privileges,
 ; the same doom through a similar sin.
 ; the reasoning, ch. 9, 24, "They which run
 un all, but one receiveth the prize," under
 were continually under the defence of the
 loud, the symbol of the Divine presence
 s, 21, 22; Psalm 105, 29; cf. Isaiah, 4, 5). passed
 sea—by God's miraculous interposition for
 dus, 14, 29). 2. And—And so. [BENGE.]
 its Moses—the servant of God and represen-
 the Old Testament covenant of the law: as
 Son of God, is of the Gospel covenant
 ; Hebrews, 3, 5, 6). The people were led to
 Moses as God's servant by the miracle of the
 setting them, and by their being conducted
 safely through the Red sea: therefore they
 to be "baptized unto" him (Exodus, 14, 31).
 " is here equivalent to "initiated;" it is
 commedation to St. Paul's argument to the
 as; they, it is true, have been "baptized," but
 ritually were the Israelites of old; if the
 ptism of the latter availed not to save them
 doom of just, neither will the actual baptism
 ner save them. There is a resemblance be-
 symbols also: for the cloud and sea consist
 and as these took the Israelites out of sight,
 restored them again to view, so the water
 e baptized. [BENGE.] OLSHAUSEN under-
 the water respectively (John, 3, 5; Acts, 10,
 rist is the pillar-cloud that screens us from
 of God's wrath. Christ as "the light of the
 our "pillar of fire" to guide us in the dark-
 world. As the rock when smitten sent forth
 h, so Christ, having been once for all smitten,
 h the waters of the Spirit. As the manna
 mills fed Israel, so Christ, when "it pleased
 to bruise Him," has become our Spiritual
 strong proof of inspiration is given in this
 the historical parts of Scripture, without the
 ness even of the authors, are covert pro-
 the future. 3. Same spiritual meat—As the
 had the water from the rock, which an-
 baptism, so they had the manna which cor-
 to the other of the two Christian sacraments,
 supper. St. Paul plainly implies the in-
 which was attached to these two sacraments
 ristians in those days: "an inspired protest
 ose who lower their dignity, or deny their
 oise." [ALFORD.] Still he guards against the
 ome of thinking the mere external posses-
 sion of privileges will ensure salvation. More-
 over there been seven sacraments as Rome
 o. Paul would have alluded to them, whereas
 o only the two. He does not mean by "the
 at the Israelites and we Christians have the
 sacrament; but that believing and unbelieving
 alike had "the same" spiritual privilege of

he manna (cf. v. 17). It was "spiritual meat" or food;
 because given by the power of God's spirit, not by hu-
 man labour. [GROTIUS & ALFORD.] Galatians, 4, 29,
 "born after the Spirit," i.e., supernaturally. Psalm
 78, 24, "corn of heaven" (Psalm 105, 40). Rather, "spirit-
 ual" in its typical signification, Christ, the true bread
 of heaven, being signified (John, 6, 32). Not that the
 Israelites clearly understood the signification; but
 believers among them would feel that in the type
 something more was meant; and their implicit and
 reverent, though indistinct, faith was counted to them
 for justification, of which the manna was a kind of
 sacramental seal. "They are not to be heard which
 feign that the old fathers did look only for transitory
 promises" (Article vii. Church of England), as appears
 from this passage (cf. Hebrews, 4, 2). 4. drink—(Exo-
 dus, 17, 6.) In Numbers, 20, 8, "the beasts" also are
 mentioned as having drunk. The literal water typified
 "spiritual drink," and is therefore so called. spiritual
 Rock that followed them—rather, "accompanied them."
 Not the literal rock (or its water) "followed" them,
 as ALFORD explains, as if St. Paul sanctioned the
 Jews' tradition (Rabbi Solomon on Numbers, 20, 2) that
 the rock itself, or at least the stream from it, followed
 the Israelites from place to place (cf. Deuteronomy,
 9, 21). But Christ, the "Spiritual Rock" (Psalm 78,
 20, 25; Deuteronomy, 32, 4, 15, 18, 20, 31, 37; Isaiah, 28,
 16; 1 Peter, 2, 6), accompanied them (Exodus, 33, 15).
 "Followed" implies His attending on them to minister
 to them; thus, though mostly going before them, He,
 when occasion required it, followed "behind" (Exodus,
 14, 19). He satisfied all alike as to their bodily thirst
 whenever they needed it; as on three occasions is ex-
 pressly recorded (Exodus, 15, 24, 25; 17, 6; Numbers,
 20, 8); and this drink for the body symbolised the
 spiritual drink from the Spiritual Rock (cf. John, 4, 13,
 14; see Note, v. 3). 5. But—Though they had so many
 tokens of God's presence, many of them—rather, "the
 majority of them;" "the whole part." All except
 Joshua and Caleb of the first generation, not—in the
 Greek emphatically standing in the beginning of the
 sentence: "Not," as one might have naturally ex-
 pected, "with the more part of them was," &c. God—
 whose judgment alone is valid. For—the event shewed,
 they had not pleased God, overthrown—*lit.* strewn in
 heaps. in the wilderness—far from the land of promise.
 6. were—Greek, "came to pass as." our examples—sam-
 ples to us of what will befall us, if we also with all our
 privileges walk carelessly. Just—the fountain of all
 the four other offences enumerated, and therefore put
 first (James, 1, 14, 15; cf. Psalm, 109, 14). A particu-
 lar case of just was that after flesh, when they pined
 for the fish, leeks, &c., of Egypt, which they had left
 (Numbers, 11, 4, 33, 34). These are included in the "evil
 things," not that they are so in themselves, but they
 became so to the Israelites when they lusted after
 what God withheld, and were discontented with what
 God provided. 7. idolaters—A case in point. As the
 Israelites sat down (a deliberate act), ate, and drank
 at the idol feast to the calves in Horeb, so the Corin-
 thians were in danger of idolatry by a like act, though
 not professedly worshipping an idol as the Israelites
 (ch. 8, 10, 11; 10, 14, 20, 21; Exodus, 32, 6). He passes
 here from the first to the second person, as they alone
 (not he also) were in danger of idolatry, &c. He re-
 sumes the first person appropriately at the 16th verse.
 some—The multitude follow the lead of some bad men,
 play—with lascivious dancing, singing, and drumming
 round the calf (cf. "rejoiced," Acts, 7, 41). 8. fornication
 —*lit.* Fornication was generally, as in this case (Num-
 bers, 25), associated at the idol feasts with spiritual
 fornication, i.e., idolatry. This all applied to the Corin-
 thians (ch. 5, 1, 9; 6, 9, 15, 18; ch. 8, 10). Balaam tempted
 Israel to both sins with Midian (Revelation, 2, 14).
 Cf. ch. 8, 7, 9, "stumblingblock," &c. ... things offered

unto...idol." three and twenty thousand.—In Numbers, 25, 9, "twenty and four thousand." If this were a real discrepancy, it would militate rather against inspiration of the *subject matter* and *thought*, than against *verbal* inspiration. The solution is: Moses in Numbers includes all who died "in the plague;" St. Paul, all who died "in *one day*;" 1000 more may have fell next day. [KITTO, *Biblical Cyclopaedia*.] Or, the real number may have been 23,000 and 24,000, say 23,500, or 23,600; when writing generally where the exact figures were not needed, one writer might quite veraciously give one of the two round numbers near the exact one, and the other writer the other. [BENGEL.] Whichever be the true way of reconciling the seeming discrepant statements, at least the ways given above prove they are not really irreconcilable. 9. tempt Christ.—So the oldest versions, Irenaeus (264.), and good MSS. read. Some of the oldest MSS. read "Lord," and one MS. only, "God." If "Lord" be read, it will mean Christ. As "Christ" was referred to in one of the five privileges of Israel (v. 4), so it is natural that He should be mentioned here in one of the five corresponding sins of that people. In Numbers, 21, 5, it is "spoke against God" (whence probably arose the alteration in the one MS., 1 Corinthians, 10, 9, "God," to harmonize it with Numbers, 21, 5). As either "Christ" or "Lord" is the genuine reading, "Christ" must be "God." Cf. "Why do ye tempt the Lord?" Exodus, 17, 2, 7. Cf. Romans, 14, 11, with Isaiah, 45, 22, 23. Israel's discontented complainings were temptings of Christ especially, the "Angel" of the covenant (Exodus, 23, 20, 21; 32, 34; Isaiah, 63, 9). Though they drank of "that Rock... Christ" (v. 4), they yet complained for want of water (Exodus, 17, 2, 7). Though also eating the same spiritual meat (Christ, "the true manna," "the bread of life"), they yet murmured. "Our soul loatheth this life bread." In this case, being punished by the fiery serpents, they were saved by the brazen serpent, the emblem of Christ (cf. John, 8, 56; Hebrews, 11, 26). The Greek for "tempt" means, *tempt or try, so as to wear out* the long-suffering of Christ (cf. Psalm, 95, 8, 9; Numbers, 14, 22). The Corinthians were in danger of provoking God's long-suffering by walking on the verge of idolatry, through overweening confidence in their knowledge. 10. some of them...murmured—upon the death of Korah and his company, who themselves were murmurers (Numbers, 16, 41, 49). Their murmurs against Moses and Aaron were virtually murmurs against God (cf. Exodus, 10, 8, 10). St. Paul herein glances at the Corinthian murmurs against himself, the apostle of Christ, destroyed—14,700 perished, the destroyer—THE same destroying angel sent by God as in Exodus, 12, 23, and 2 Samuel, 24, 16. 11. Now...these things...ensamples—resuming the thread of v. 6. The oldest MSS. read, "by way of example," the ends of the world—*lit.*, "of the ages;" the New Testament dispensation in its successive phases (*plural*, "ends") being the winding up of all former "ages." No new dispensation shall appear till Christ comes as Avenger and Judge; till then the "ends" being many include various successive periods (cf. Hebrews, 9, 26). As we live in the last dispensation, which is the consummation of all that went before, our responsibilities are the greater; and the greater is the guilt. St. Paul implies, to the Corinthians, which they incur if they fall short of their privileges. 12. thinketh he standeth—stands and thinks that he stands [BENGEL]; *i.e.*, stands "by faith" "well pleasing" to God: in contrast to v. 5, "with many of them God was not well pleased" (Romans, 14, 20). Fall—from his place in the church of God (cf. v. 8, "fell"). Both temporally and spiritually (Romans, 14, 4). Our security, so far as relates to God, consists in faith; so far as relates to ourselves, it consists in fear. 13. Consolation to them under their temptation: it is none but such as is "common to

man," or "such as man can bear," adapted to man's powers of endurance." (WARR.) faithful—Psalm 125, 3; Isaiah, 27, 3, 8; Revelation, 3, 10.) "God is faithful" to the covenant which He made with you in calling you [1 Thessalonians, 5, 24]. To be led into temptation is distinct from *running* into it, which would be "tempting God" (v. 9; Matthew, 4, 7). way to escape—Jeremiah, 39, 11; 2 Peter, 2, 9.) The Greek is, "the way of escape;" the appropriate way of escape in each particular temptation: not an immediate escape, but one in due time, after patience has had her perfect work (James, 1, 2-4, 12). He "makes" the way of escape simultaneously with the temptation which His providence permissively arranges for His people, to bear it—Greek, *to bear up under it, or against it*. Not, He will take it away [2 Corinthians, 12, 7-9, 14]. Resuming the argument, v. 7; ch. 8, 9, 10. flee—do not tamper with it by doubtful acts, such as eating idol meats on the plea of Christian liberty. The only safety is in *scholily shunning* whatever borders on idolatry [3 Corinthians, 6, 10, 17]. The Holy Spirit herein also presently warned the church against the idolatry, subsequently transferred from the idol feast to the Lord's supper itself, in the signment of transubstantiation. 15. Appeal to their own powers of judgment to weigh the force of the argument that follows: *viz.*, that as the partaking of the Lord's supper involves a partaking of the Lord himself, and the partaking of the Jewish sacrificial meats involved a partaking of the altar of God, and, as the heathens sacrifice to devils, to partake of an idol feast is to have fellowship with devils. We cannot divest ourselves of the responsibility of "judging" for ourselves. The weakness of private judgment is not an argument against its use, but its abuse. We should the more take pains in searching the infallible word, with every aid within our reach, and above all with humble prayer for the Spirit's teaching (Acts, 17, 11). If St. Paul, an inspired apostle, not only permits, but urges, men to judge his sayings by Scripture, much more should the fallible ministers of the present visible church do so. "To wise men," refers with a mixture of irony to the Corinthian boast of "wisdom" (ch. 4, 40; 2 Corinthians, 11, 19). Here you have an opportunity of exercising your "wisdom" in judging "what I say." 16. The cup of blessing—Answering to the Jewish "cup of blessing," over which thanks were offered in the Passover. It was in doing so that Christ instituted this part of the Lord's supper (Matthew, 26, 27; Luke, 22, 17, 20). we bless—we, not merely ministers, but also the congregation. The minister "blesses" (*i.e.*, *consecrates with blessing*) the cup, not by any priestly transmitted authority of his own, but as representative of the congregation, who virtually through him bless the cup. The consecration is the corporate act of the whole church. The act of *joint blessing* by him and them (not "the cup" itself, which, as also "the bread," in the Greek is in the accusative, and the consequent drinking of it together, constitute the communion, *i.e.*, the joint participation "of the blood of Christ." Cf. v. 18, "They who eat...are partakers" (joint communicants), &c. "Is" in both cases in this verse is literal, not *represents*. He who with faith partakes of the cup and the bread, partakes really but spiritually of the blood and body of Christ (Ephesians, 5, 30, 32), and of the benefits of His sacrifice on the cross (cf. v. 18). In contrast to this is to have "fellowship with devils" (v. 20). ALFORD explains, "The cup...is the [joint] participation (*i.e.*, that whereby the act of participation takes place) of the blood," &c. It is the seal of our living union with, and a means of our partaking of, Christ as our Saviour (John, 6, 53-57). It is not said, "The cup...is the blood," or "the bread...is the body," but "is the communion (joint-participation) of the blood...body." If the bread be changed into the literal body of Christ,

e is the sign of the sacrament? Romanists eat a "in remembrance of Himself." To drink literal would have been an abomination to Jews, which 1st Christians were (Leviticus, 17, 11, 19). *Break the bread* was part of the act of consecrating it, for was represented the crucifixion of Christ's body (1 Corinthians, 11, 24). The distinct specification of bread and the wine disproves the Romish doctrine of concomitancy, and exclusion of the laity from the

17. *one bread*—rather, "loaf." One loaf alone is to have been used in each celebration. *and one*—Omit "and;" "one loaf (that is, one body.)" *The many* (viz., believers assembled; so the Greek), *one bread* (by our partaking of the same loaf, it becomes assimilated to the substance of all our selves; and so we become), one body" (with Christ, as with one another), *we, all*—Greek, "the whole." 18. Israel after the flesh—the literal, as distinguished from the spiritual, Israel (Romans, 2, 29; 4, 2; Galatians, 4, 29). partakers of the altar—and so of, whose is the altar: they have fellowship in and His worship, of which the altar is the symbol. What say I then?—The inference might be drawn from the analogies of the Lord's supper and Jewish feasts, that an idol is *really what the heathen thought* be, a god, and that in eating idol meats they had communion with the god. This verse guards against an inference: "What would I say then; that a thing offered to an idol is any real thing (in the sense that heathen regard it), or that an idol is any real thing?" (The oldest MSS. read the words in this order: by "Nay;") "But (I say) that the things which Gentiles sacrifice, they sacrifice to devils" (demons). Paul here introduces a new fact. It is true that, said, an idol has no reality in the sense that the heathen regard it, but it has a reality in another sense; hence being under Satan's dominion as "prince of this world," he and his demons are in fact the powers opposed by the heathen, whether they are or are unconscious of it (Deuteronomy, 32, 17; Leviticus, 17, 7; Chronicles, 11, 15; Psalm 106, 37; Revelation, 9, 20). "idol" is in the Greek restricted to Satan, "demons" a term applied to his subordinate evil spirits, rather than love, is the motive of heathen worship, the English word "panic," from PAN, whose horns and cloven hoofs gave rise to vulgar representations of Satan which prevail; just as fear is the spirit of Satan and his demons (1 Cor. 2, 19). I would not that ye... have fellowship with devils—by partaking of idol feasts (ch. 5, 10, 21, 22, 23, &c.—really and spiritually; though ye may hardly (1 Kings, 18, 20). cup of devils—in contrast with the cup of the Lord. At idol feasts libations were made from the cup to the idol first, and then guests drank; so that in drinking they had fellowship with the idol. The Lord's table—The Lord's supper is a feast on a table, not a sacrifice on an altar. Only altar is the cross, our only sacrifice that of Christ once for all. The Lord's supper stands, however, in the same relation, analogically, to Christ's sacrifice, as the Jews' sacrificial feasts did to their feasts (cf. Malachi, 1, 7, "altar," table of the Lord), and the heathen idol feasts to their idolatrous feasts (Isaiah, 65, 11). The heathen sacrifices were offered to idol nonentities, behind which Satan lurked. Jew's sacrifice was but a shadow of the substance which was to come. Our one sacrifice of Christ is the substantial reality; therefore, whilst the partaker of Jew's sacrificial feast partook rather "of the substance" (1 Cor. 18) than of God manifested fully, and the heathen idol-feaster had fellowship really with demons, our communicant in the Lord's supper has in it a real union of, or fellowship in, the body of Christ sacrificed, and now exalted as the Head of redeemed humanity. 22. Do we provoke the Lord to jealousy

—by dividing our fellowship between Him and idols (Ezekiel, 20, 29). Is it our wish to provoke Him to assert His power? Deuteronomy, 32, 21, is before the apostle's mind [ALFORD] (Exodus, 20, 5). are we stronger?—that we can risk a contest with Him, 23. All things are lawful for me, &c.—Recurring to the Corinthian plea (ch. 6, 12), he repeats his qualification of it. The oldest MSS. omit both times "for me," edily not—tend not to build up the spiritual temple, the church, in faith and love. St. Paul does not appeal to the apostolic decision (Acts, 15), which seems to have been not so much regarded outside of Palestine, but rather to the broad principle of true Christian freedom, which does not allow us to be governed by external things, as though, because we may use them, we must use them (ch. 6, 12). Their use or non-use is to be regulated by regard to edification. 24. (Verse 23; ch. 12, 5; Romans, 15, 1, 2.) 25. *shambles*—butchers' stalls; the flesh-market, asking no question—whether it has been offered to an idol or not. for conscience' sake—If on asking you should hear it had been offered to idols, a scruple would arise in your conscience which was needless, and never would have arisen had you asked no questions. 26. The ground on which such eating without questioning is justified is, the earth and all its contents ("the fulness thereof," Psalm 20, 1; 60, 12), including all meats, belong to the Lord, and are appointed for our use; and where conscience suggests no scruple, all are to be eaten (Romans, 14, 14, 20; 1 Timothy, 4, 4, 5; cf. Acts, 10, 15). 27. ye be disposed to go—tacitly implying, they would be as well not to go, but yet not forbidding them to go (v. 9). [GROTIUS] The feast is not an idol feast, but a general entertainment at which, however, there might be meat that had been offered to an idol. for conscience' sake—See Note, v. 25. 28. if any man—a weak Christian at table, wishing to warn his brother, offered in sacrifice unto idols—The oldest MSS. omit "unto idols." At a heathen's table the expression, offensive to him, would naturally be avoided, for conscience' sake—not to cause a stumbling-block to the conscience of thy weak brother (ch. 8, 10-12). for the earth is the Lord's, &c.—Not in the oldest MSS. 29. Conscience... of the other—the weak brother introduced in v. 25. for why is my liberty judged of another man's conscience?—St. Paul passes to the first person, to teach his converts by putting himself as it were in their position. The Greek terms for "the other" and "another" are distinct. "The other" is the one with whom St. Paul's and his Corinthian converts' concern is; "another," is any other with whom he and they have no concern. If a guest know the meat to be idol meat whilst I know it not, I have "liberty" to eat without being condemned by his "conscience." [GROTIUS.] Thus the "for," &c., is an argument for v. 27, "Eat, asking no questions." Or, "Why should I give occasion by the rash use of my liberty that another should condemn it [ESTIUS], or that my liberty should cause the destruction of my weak brother?" [MEMORICUS.] Or, the words are those of the Corinthian objector (perhaps used in their letter, and so quoted by St. Paul), "Why is my liberty judged by another's conscience? why should not I be judged only by my own, and have liberty to do whatever it sanctions? St. Paul replies in v. 31. Your doing so ought always to be limited by regard to what most tends "to the glory of God." [VATABLUS, CONYBEARE & HOWSON]. The first explanation is simplest: the "for," &c., in it refers to "not thine own" (i.e., "not my own," in St. Paul's change to the first person); I am to abstain only in the case of liability to offend another's conscience; in cases where my own has no scruple, I am not bound, in God's judgment, by any other conscience than my own. 30. For—The oldest MSS. omit "for," by grace—rather, "thankfully" [ALFORD.] I... be partaker—I partake of the food set

before me. evil spoken of—by him who does not use his liberty, but will eat nothing without scrupulosity and questioning whence the meat comes. give thanks—which consecrates all the Christian's acts (Romans, 14. 6; 1 Timothy, 4. 3, 4). 31. Contrast Zechariah, 7. 6, the picture of worldly men. The godly may "eat and drink," and it shall be well with him (Jeremiah, 22. 15, 16), to the glory of God—(Colossians, 3. 17; 1 Peter, 4. 11)—which involves our having regard to the edification of our neighbour. 32. Give none offence—in things indifferent (ch. 8. 13; Romans, 14. 13; 2 Corinthians, 6. 3); for in all essential things affecting Christian doctrine and practice, even in the smallest detail, we must not swerve from principle, whatever offence may be the result (ch. 1. 23). Giving offence is unnecessary, if our own spirit cause it; necessary, if it be caused by the truth. 33. I please—I try to please (ch. 9. 19, 22; Romans, 15. 2). not seeking mine own—(v. 24.) many—rather as Greek, "the many."

CHAPTER XI.

Ver. 1-34. CENSURE ON DISORDERS IN THEIR ASSEMBLIES: THEIR WOMEN NOT BEING VEILED, AND ABUSES AT THE LOVE FEASTS. 1. Rather belonging to the end of ch. 10, than to this chapter. follows—Greek, "imitators," of Christ—who did not please Himself (Romans, 15. 3); but gave Himself, at the cost of laying aside his Divine glory, and dying as man, for us (Ephesians, 5. 2; Philippians, 2. 4, 8). We are to follow Christ first, and earthly teachers only so far as they follow Christ. 2. Here the chapter ought to begin, ye remember me in all things—in your general practice, though in the particular instances which follow ye fail. ordinances—Greek, "traditions," i.e., apostolic directions given by word of mouth or in writing (v. 23; ch. 15. 3; 2 Thessalonians, 2. 15). The reference here is mainly to ceremonies: for in v. 23, as to the LORD'S SUPPER, which is not a mere ceremony, he says, not merely "I delivered unto you," but also, "I received of the Lord:" here he says only "I delivered to you." Romanists argue hence for oral traditions. But the difficulty is to know what is a genuine apostolic tradition intended for all ages. Any that can be proved to be such ought to be observed; any that cannot, ought to be rejected (Revelation, 22. 18). Those preserved in the written word alone can be proved to be such. 3. The Corinthian women, on the ground of the abolition of distinctions of sexes in Christ, claimed equality with the male sex, and, overstepping the bounds of propriety, came forward to pray and prophesy without the customary head-covering of females. The gospel, doubtless, did raise women from the degradation in which they had been sunk, especially in the East. Yet, whilst on a level with males as to the offer of, and standing in grace (Galatians, 3. 28), their subjection in point of order, modesty, and seamliness, is to be maintained. St. Paul reproves here their unseemliness as to dress: in ch. 13. 34, as to the retiring modesty in public which becomes them. He grounds his reproof here on the subjection of woman to man in the order of creation. the head—an appropriate expression, when he is about to treat of woman's appropriate head-dress in public. of every man ... Christ—(Ephesians, 5. 23.) of ... woman ... man—(v. 8; Genesis, 3. 16; 1 Timothy, 2. 11, 12; 1 Peter, 3. 1, 5, 6.) head of Christ is God—(ch. 3. 23; 15. 27, 28; Luke, 3. 22, 38; John, 14. 28; 20. 17; Ephesians, 3. 9.) "Jesus, therefore, must be of the same essence as God: for, since the man is the head of the woman, and since the head is of the same essence as the body, and God is the head of the Son, it follows the Son is of the same essence as the Father." [S. CHRYSOSTOM.] "The woman is of the essence of the man, and not made by the man; so, too, the Son is not made by the Father, but of the essence of the Father." (THEODORET, t. 3, p. 171.) 4. praying—in public (v. 17). prophesying—breaching in the Spirit (ch. 12. 10). having—i.e., if he

were to have: a supposed case to illustrate the impropriety in the woman's case. It was the Greek custom (and so that at Corinth) for men in worship to be uncovered; whereas the Jews wore the Tallith, or veil, to show reverence before God, and their unworthiness to look on him (Isaiah, 6. 2); however, Maimonides (*Mishna*) excepts cases where (as in Greece) the custom of the place was different. dishonoureth his head—not as ALFORD, "Christ" (v. 3); but literally, as "his head" is used in the beginning of the verse. *He dishonours his head* (the principal part of the body) by wearing a covering or veil, which is a mark of subjection, and which makes him look downwards instead of upwards to His Spiritual Head, Christ, to whom alone he owes subjection. Why, then, ought not man to wear the covering in token of his subjection to Christ, as the woman wears it in token of her subjection to man? "Because Christ is not seen: the man is seen; so the covering of him who is under Christ is not seen; of her who is under the man, is seen." [BENJEL.] (Cf. v. 7.) 5. woman ... prayeth ... prophesieth—This instance of women speaking in public worship, is an extraordinary case, and justified only by the miraculous gifts which such women possessed as their credentials; for instance, Anna the prophetess and Priscilla (so Acta, 2. 18). The ordinary rule to them is, silence in public (ch. 14. 34, 35; 1 Timothy, 2. 11, 12). Mental receptivity and activity in family life, are recognised Christianity as most accordant with the dignity of woman. This passage does not necessarily sanction women speaking in public, even though possessing miraculous gifts; but simply records what took place at Corinth, without expressing an opinion on it, reserving the censure of it till ch. 14. 34, 35. Even those women endowed with prophecy were designed to exercise their gift, rather in other times and places, than the public congregation. dishonoureth...head—in that she acts against the Divine ordinance and the modest propriety that becomes her: in putting away the veil, she puts away the badge of her subjection to man, which is her true "honour": for through him it connects her with Christ, the head of the man. Moreover, as the head-covering was the emblem of maiden modesty before man (Genesis, 24. 66), and conjugal chastity (Genesis, 29. 16); so, to uncover the head indicated withdrawal from the power of the husband, whence a suspected wife had her head uncovered by the Priest (Numbers, 5. 18). ALFORD takes "her head" to be man, her symbolical, not her literal head; but as it is literal in the former clause, it must be so in the latter one. all one as if ... shaven—As woman's hair is given her by nature, as her covering (v. 15), to cut it off like a man, all admit, would be indecorous: therefore, to put away the head-covering, too, like a man, would be similarly indecorous. It is natural to her to have long hair for her covering: she ought, therefore, to add the other (the wearing of a head-covering) to show that she does of her own will that which nature itself teaches she ought to do, in token of her subjection to man. 6. A woman would not like to be "shorn" or (what is worse) "shaven": but if she chooses to be uncovered (unveiled) in front, let her be so also behind, i.e., "shorn," a shame—an unbecoming thing (cf. v. 13-16). Thus the shaving of nuns is "a shame," 7-9. Argument, also, from man's more immediate relation to God, and the woman's to man. man ... image ... glory of God—being created in God's "image" first, and directly: the woman, subsequently, and indirectly, through the mediation of man. Man is the representative of God's "glory" (this ideal of man being realized most fully in the Son of man) (Psalm 8. 4, 5; cf. 2 Corinthians, 8. 23). Man is declared in Scripture to be both the "image," and in the "likeness," of God (cf. James, 3. 9). But "image" alone is applied to the Son of God (Colossians, 1. 15; cf. Hebrews, 1. 3).

image," *Greek, the impress*. The Divine Son only "like" God, He is God of God, "being of one (essence) with the Father." [NICENE woman ... glory of ... man—He does not say, "image of the man." For the sexes differ: the woman is created in the *image of God*, the man (Genesis, 1, 26, 27). But as the moon to the sun (Genesis, 37, 9), so woman shines with light direct from God, as with light on man, i. e., in her order in creation; not does not in grace come individually into communion with God; but even here much of edge is mediately given her through man, on is naturally dependent. 8. is of...of—takes from ("out of")...from: referring to woman's nation, "taken out of man" (cf. Genesis, 2, woman was made by God mediately through and God, and, therefore, should wear the id-covering in public worship, in acknowledgment of this subordination to man in the order. The man being made immediately by glory, has no veil between himself and God, RAPUENSIS in Bengel.] 9. Neither—rather? Another argument: The immediate object's creation. "The man was not created for the woman; but the woman for the sake of (Genesis, 2, 18, 21, 22). Just as the church, is made for Christ; and yet in both the natural spiritual creations, the bride, whilst made iderroom, in fulfilling that end, attains her "glory," and brings "shame" and "dishonour" by any departure from it (v. 4, 6). 10. er head—the kerchief: French "couvre-chef," ing, the emblem of "power on her head;" the r being under man's power, and exercising authority under him. St. Paul had before the root-connection between the Hebrew "veil" (Radid), and subjection (Radud), be angels—who are present at our Christian (cf. Psalm 138, 1, "gods," i. e., angels), and the orderly subordination of the several God's worshippers in their respective places rd demeanour and dress of the latter being of that inward humility which angels know it pleasing to their common Lord (ch. 4, 9; 3, 10; Ecclesiastes, 5, 6). HAMMOND quotes n, "Thou standest with angels; thou singest; thou hymnest with them; and yet dost d laughing!" BENGEI explains, "As the in relation to God, so the woman is in relation. God's face is uncovered; angels in his are veiled (Isaiah, 6, 2). Man's face is unroman in his presence is to be veiled. For be so, would, by its indecorousness, offend (Matthew, 18, 10, 31). She, by her weakness, needs their ministry; she ought, therefore, to ore careful not to offend them." 11. Yet r is insulated and independent of the other istian life. [ALFORD.] The one needs the o sexual relation; and in respect to Christ ord), the man and the woman together (or n be dispensed with) realize the ideal of romantically represented by the bride, the church. woman was formed out of (from) the man, man born by means of woman; but all things both man and woman are from God as ce (Romans, 11, 36; 2 Corinthians, 5, 18), nd mutually each on the other, and both on Appeal to their own sense of decorum. a nata God—By rejecting the emblem of sube head-covering, she passes at one leap in sibly beyond both the man and angels. | 14. The fact that nature has provided sd not man, with long hair, proves that man

was designed to be uncovered, and woman covered. The Nazarite however, wore long hair lawfully, as being part of a vow sanctioned by God (Numbers, 6, 5). Cf. as to Absalom, 2 Samuel, 14, 26, and Acts, 18, 18, 15, her hair... for a covering—Not that she does not need additional covering. Nay, her long hair shows she ought to cover her head as much as possible. The will ought to accord with nature, [BENGEI.] 16. A summary close to the argument by appeal to the universal custom of the churches. If any... seem—the *Greek* also means "thinks" (B) (cf. Matthew, 3, 9). If any man chooses (still after all my arguments) to be contentious. If any be contentious and thinks himself right in being so. A reproof of the Corinthians' self-sufficiency and disputatiousness (ch. 1, 20). we—apostles; or we of the Jewish nation, from whom ye have received the gospel, and whose usages in all that is good ye ought to follow: Jewish women veiled themselves when in public, according to Tertullian, [ESTIUS.] The former explanation is best, as the Jews are not referred to in the context; but he often refers to himself and his fellow-apostles, by the expression, "we—us" (ch. 4, 9, 10; 10, 5, 6). as such custom—as that of women praying uncovered. Not as CHRYSOSTOM, &c., "that of being contentious." The *Greek* term implies a usage, rather than a mental habit (John, 18, 39). The usage of true "churches" (plural; not, as Rome uses it, 'the church,' as an abstract entity; but 'the churches' as a number of independent witnesses) of God" (the churches which God Himself recognises), is a valid argument in the case of external rites, especially, negatively, e.g., Such rites were not received among them, therefore, ought not to be admitted among us: but in questions of doctrine, or the essentials of worship, the argument is not valid [SOLATER] (ch. 7, 17; 14, 53). neither—nor yet. Catholic usage is not an infallible test of truth, but a general test of decency. 17. in this—which follows. I declare—rather, "I enjoin;" that the *Greek* is always so used. The oldest MSS. read *Id.*, "This I enjoin (you) not praising (you)!" that—inasmuch as: in that you, &c. Here he qualifies his praise (v. 2). "I said that I praised you for keeping the ordinances delivered to you; but I must now give injunctions in the name of the Lord, on a matter in which I praise you not, viz., as to the Lord's supper (v. 23; ch. 14, 37). not for the better—not so as to progress to what is better, for the worse—so as to retrograde to what is worse. The result of such "coming together" must be "condemnation" (v. 34). 18. first of all—in the first place. The "divisions" (*Greek, schisms*) meant, are not merely those of opinion (ch. 1, 10), but in outward acts at the love feasts (Agape) (v. 21). He does not follow up the expression, "in the first place," by "in the second place." But though not expressed, a second abuse was in his mind when he said, "In the first place," viz., THE ABUSE OF SPIRITUAL GIFTS, which also created disorder in their assemblies [ALFORD] (ch. 12, 1, &c.; 14, 23, 26, 33, 40). in the church—not the place of worship; for Isidore of Pelusius denies that there were such places specially set apart for worship in the apostles' times (Ep. 246, 2). But, "in the assembly" or "congregation;" in convocation for worship, where especially love, order, and harmony should prevail. The very ordinance instituted for uniting together believers in one body, was made an occasion of "divisions" (*schisms*), partly—He hereby excepts the innocent. "I am unwilling to believe all I hear, but some I cannot help believing" [ALFORD]; whilst my love is unaffected by it. [BENGEI.] 19. heresies—Not merely "schisms" or "divisions" (v. 18), which are "recent dissensions of the congregation through differences of opinion" (Augustin Con. Crescon. Don. 2, 7, quoted by French Synonyms, New Testament), but also "heresies," i. e., "schisms which have now become irreparable;" "Secta" [CAMPELL, vol. 2., p. 136, 137].

so Acts, 5, 17; 15, 5, translate the same Greek. At present there were dissensions at the love feasts; but St. Paul, remembering Jesus' words (Matthew, 18, 7; 24, 10, 12; Luke, 17, 1), foresees "there must be (come) also" *matured separations*, and established parties in secession, as separatists. The "must be" arises from sin in professors necessarily bearing its natural fruits: these are overruled by God to the probation of character of both the godly and the ungodly, and to the discipline of the former for glory. "Heresies" had not yet its technical sense ecclesiastically, referring to doctrinal errors; it means *confirmed schisms*. St. Augustine's rule is a golden one as regards questions of heresy and catholicity: "In doubtful questions, liberty; in essentials, unity; in all things, charity." that ... approved may be made manifest—through the disapproved (reprobates) becoming manifested (Luke, 2, 25; 1 John, 2, 19). 20. *Wass* ... therefore—Resuming the thread of discourse from v. 18, *this* is not to—rather, "there is no such thing as eating the Lord's supper": it is not possible where each is greedily intent only on devouring; "his own supper," and some are excluded altogether, not having been waited for (v. 22, where some are "drunken," whilst others are "hungry" (v. 21). The love feast usually preceded the Lord's supper (as eating the Passover came before the Lord's supper at the first institution of the latter). It was a club-feast, where each brought his portion, and the rich, extra portions for the poor; from it the bread and wine were taken for the Eucharist; and it was at it that the excesses took place, which made a *true* celebration of the Lord's supper during or after it, with due discernment of its solemnity, out of the question. 21. *one taketh before other*—The rich "before" the poor, who had no supper of their own. Instead of "tarrying for one another" (v. 22); hence the precept (ch. 12, 21, 25). *his own supper*—"His own" belly is his God (Philippians, 3, 19; "the Lord's supper," the spiritual feast never enters his thoughts. *drunken*—The one has more than is good for him, the other less. [BENONI]. 22. *What!—Greek, For, houses—(cf. v. 24)—"at home."* That is the place to satiate the appetite, not the assembly of the brethren. [ALFORD.] *despise ye the church of God*—the congregation mostly composed of the poor, whom "God hath chosen," however ye show contempt for them (James, 2, 4; cf. "of God" here, marking the true honour of the church. *shame them that have not—viz., houses to eat and drink in, and who, therefore, ought to have received their portion at the love feasts from their wealthier brethren. I praise you not—resuming the words (v. 17). 23. His object is to show the unworthiness of such conduct from the dignity of the holy supper. I—Emphatic in the Greek. It is not my own invention, but the Lord's institution. received of the Lord—by immediate revelation (Galatians, 1, 12; cf. Acts, 22, 17, 18; 2 Corinthians, 12, 1-4). The renewal of the institution of the Lord's supper by special revelation to St. Paul, enhances its solemnity. The similarity between St. Luke's and St. Paul's account of the institution, favours the supposition that the former drew his information from the apostle, whose companion in travel he was. Thus, the undesigned coincidence is a proof of genuineness. night—the time fixed for the Passover (Exodus, 12, 6; though the time for the Lord's supper is not fixed. betrayed—With the traitor at the table, and death present before His eyes, He left this ordinance as His last gift to us, to commemorate His death. Though about to receive such an injury from man, He gave this pledge of His amazing love to man. 24. *break—the breaking of the bread involves its distribution, and reproves the Corinthian mode at the love feast, of "every one taking before other his own supper." my body ... broken for you — "Given" (Luke, 22, 19) for you (Greek, in your behalf), and "broken," so as to be distributed among you. The**

oldest MSS. omit "broken," leaving it to be supplied from "break." The two old versions, Memphitic and Thebaic, read for Luke, "given." The literal "body" could not have been meant; for Christ was still sensibly present among his disciples when he said, "This is my body." They could only have understood Him symbolically and analogically: As this bread is to your bodily health, so my body is to the spiritual health of the believing communicant. The words, "Take, eat," are not in the oldest MSS. 25. when he had supped—Greek, "after the eating of supper," viz., the Passover supper which preceded the Lord's supper, as the love feast did subsequently. Therefore, you Corinthians ought to separate common meals from the Lord's supper. [BENONI.] the new testament—or "covenant." The cup is the parchment-deed, as it were, on which my new covenant, or last will is written and sealed, making over to you all blessings here and hereafter. in my blood—ratified by MY blood; "not by the blood of goats and calves" (Hebrews, 9, 13). as oft as—Greek, as many times sever; implying that it is an ordinance often to be partaken of. in remembrance of me—St. Luke expresses this, which is understood by St. Matthew and St. Mark. St. Paul twice records it as suiting his purpose. The old sacrifices brought sins continually to remembrance (Hebrews, 10, 1, 2). The Lord's supper brings to remembrance Christ and His sacrifice once for all for the full and final remission of sins. 26. *For*—In proof that the Lord's supper is "in remembrance" of Him. *show—announce publicly.* The Greek does not mean to dramatically represent, but "ye publicly profess each of you, the Lord has died FOR ME." [WABL.] This word, as "is" in Christ's institution (v. 24, 25), implies not *literal* presence, but a *veridical realization, by faith*, of Christ in the Lord's supper, as a living person, not a mere abstract dogma, "bone of our bone, and flesh of our flesh" (Ephesians, 5, 30; cf. Genesis, 2, 23; and ourselves "members of His body, of His flesh, and of His bones," "our sinful bodies made clean by His body (once for all offered), and our souls washed through His most precious blood." [Church of England Prayer Book.] "Show," or "announce," is an expression applicable to new things; cf. "show" as to the Passover, Exodus, 13, 8. So the Lord's death ought always to be fresh in our memory; cf. in heaven, Revelation, 5, 6. That the Lord's supper is in remembrance of Him, implies that he is bodily absent, though spiritually present, for we cannot be said to commemorate one absent. The fact that we not only show the Lord's death in the supper, but eat and drink the pledges of it, could only be understood by the Jews, accustomed to such feasts after propitiatory sacrifices, as implying our personal appropriation therein of the benefits of that death, till he come—when there shall be no longer need of symbols of His body, the body itself being manifested. The Greek expresses the certainty of His coming. Rome teaches that we eat Christ present corporally. "till He come" corporally: a contradiction in terms. The *showbread, lit., bread of the presence*, was in the sanctuary, but not in the Holiest place (Hebrews, 9, 1-3); so the Lord's supper in heaven, the antitype to the Holiest place, shall be superseded by Christ's own bodily presence: then the wine shall be drunk "anew" in the Father's kingdom, by Christ and His people together, of which heavenly banquet, the Lord's supper is a spiritual foretaste and specimen (Matthew, 26, 29). Meantime, as the showbread was placed anew, every Sabbath, on the table before the Lord (Leviticus, 24, 5-8); so the Lord's death was shown, or announced afresh at the Lord's table the first day of every week in the primitive church. We are now "priest's unto God" in the dispensation of Christ's spiritual presence, antitypical to the HOLY PLACE: the perfect and eternal dispensation, which shall not begin till Christ's

coming, is antitypical to the HOLIEST PLACE, which Christ our High Priest alone in the flesh as yet has entered (Hebrews, 9, 8, 7); but which, at his coming, we, too, who are believers, shall enter (Revelation, 7, 15; 21, 22). The supper joins the two closing periods of the Old and the New dispensations. The first and second comings are considered as *one* coming, whence the expression is not "return," but "come" (cf., however, John, 14, 3). 27. eat and drink—So one of the oldest MSS. reads. But three or four equally old MSS., the *Vulgate* and *Cyprian*, read, "or." Romanists quote this reading in favour of communion in one kind. This consequence does not follow. St. Paul says, Whosoever is guilty of unworthy conduct, either in eating the bread, or in drinking the cup, is guilty of the body and blood of Christ. Improperly in only one of the two elements, vitiate true communion in both. Therefore, in the end of the verse, he says, not "body or blood," &c., but "body and blood." Any who takes the bread without the wine, or the wine without the bread, "unworthily" communicates, and so "is guilty of Christ's body and blood;" for he disobeys Christ's express command to partake of both. If we do not partake of the sacramental symbol of the Lord's death worthily, we share in the guilt of that death. Cf., "crucify to themselves the Son of God afresh," Hebrews, 6, 6. *Unworthiness in the person*, is not what ought to exclude any, but *unworthily communicating*: However unworthy we be, if we examine ourselves so as to find that we penitently believe in Christ's gospel, we may worthily communicate. 28. examine—Greek, *prove*, or *test*, his own state of mind in respect to Christ's death, and his capability of "discerning the Lord's body" (v. 29, 31). Not auricular confession to a priest, but self-examination is necessary. so—after due self-examination, of... of—In v. 27, where the receiving was *unworthily*, the expression was, "eat this bread, drink... cup" without "of." Here, the "of" implies due discernment in communicating. [BENGEL.] let him eat—His self-examination is not in order that he may stay away, but that he may eat, i.e., communicate. 29. damnation—A mistranslation which has put a stumblingblock in the way of many in respect to communicating. The right translation is "judgment." The judgment is described (v. 30-32) as temporal, not discerning—not *duly judging*; not *distinguishing in judgment* (so the Greek: the sin and its punishment thus being marked as corresponding) from common food, the sacramental pledges of the Lord's body. Most of the oldest MSS. omit "Lord's," see v. 27. Omitting also "unworthily," with most of the oldest MSS., we must translate, "He that eateth and drinketh, eateth and drinketh judgment to himself, if he discern not the body" (He, 10, 29). The church is "the body of Christ" (ch. 12, 27): The Lord's body is *His literal body* appreciated and discerned by the soul in the faithful receiving, and not present in the elements themselves. 30. weak, sickly—He is "weak" who has *naturally* no strength; "sickly," who has *lost his strength* by disease. [TITM. *Synonyms*] sleep—are being lulled in death: not a violent death; but one the result of sickness, sent as the Lord's chastening for the individual's salvation, the mind being brought to a right state on the sick-bed (v. 31). 31, if we would judge ourselves—Most of the oldest MSS. read "But," not "For." Translate also lit., "If we *duly* judged ourselves, we should not be (or not have been) judged," i.e., we should escape (or have escaped) our present judgments. In order to *duly judge* or "discern (appreciate) the Lord's body," we need to "duly judge ourselves." A present warning against the dogma of priestly absolution after full confession, as the necessary preliminary to receiving the Lord's supper. 32. chastened—(Revelation, 3, 19.) with the world—who, being bastards, are without chastening (Hebrews, 12, 8). 33.

Tarry one for another—In contrast to v. 31. The expression is not, "Give a share to one another," for all the viands brought to the feast were *common* property, and, therefore, they should "tarry" till all were met to partake together of the common feast of fellowship. [THEOPHYL.] 34. if any...hunger—so as not to be able to "tarry for others," let him take off the edge of his hunger at home [ALFORD] (v. 22). the rest—the other questions you asked me as to the due celebration of the Lord's supper." Not other questions in general; for he does subsequently set in order other general questions in this epistle.

CHAPTER XII.

VER. 1-31. THE USE AND THE ABUSE OF SPIRITUAL GIFTS, ESPECIALLY PROPHECYING AND TONGUES. This is the second subject for correction in the Corinthian assemblies: the "first" was discussed (ch. 11, 18-34). 1. spiritual gifts—the signs of the Spirit's continued efficacious presence in the church, which is Christ's body, the complement of His incarnation, as the body is the complement of the head. By the love which pervades the whole, the gifts of the several members, forming reciprocal complements to each other, tend to the one object of perfecting the body of Christ. The ordinary and permanent gifts are comprehended together with the extraordinary, without distinction specified, as both alike flow from the Divine indwelling Spirit of life. The extraordinary gifts, so far from making professors more peculiarly *spiritual*, than in our day, did not always even prove that such persons were in a safe state at all (Matthew, 7, 22). They were needed at first in the church, (1.) as a pledge to Christians themselves who had just passed over from Judaism or heathendom, that God was in the church; (2.) for the propagation of Christianity in the world; (3.) for the edification of the church. Now that we have the whole written New Testament, which they had not, and Christianity established as the result of the miracles, we need no further miracle to attest the truth. So the pillar of cloud which guided the Israelites was withdrawn when they were sufficiently assured of the Divine presence, the manifestation of God's glory being thenceforward enclosed in the Most Holy place. [ARCHBISHOP WHATLEY.] St. Paul sets forth in order, I. The unity of the body (v. 1-27). II. The variety of its members and functions (v. 27-30). III. The grand principle for the right exercise of the gifts, viz., love (v. 31, and ch. 13.). IV. The comparison of the gifts with one another (ch. 14.). I would not have you ignorant—with all your boasts of "knowledge" at Corinth. If ignorant now, it will be your own fault, not mine (ch. 14, 38). 2. (Ephesians, 2, 11.) that ye were—The best MSS. read, "That when ye were," thus "ye were" must be supplied before "carried away"—Ye were bodily transported hither and thither at the will of your false guides, these dumb idols—Greek, "the idols which are dumb" contrasted with the living God who "speaks" in the believer by his Spirit (v. 3, &c.). This gives the reason why the Corinthians needed instruction as to spiritual gifts, viz., their past heathen state, wherein they had no experience of intelligent spiritual powers. When blind, ye went to the dumb, as ye were led.—The Greek is, rather, "as ye might (happen to) be led," viz., on different occasions. The heathen oracles led their votaries at random, without any definite principle. 3. The negative and positive criteria of inspiration by the Spirit—the rejection or confession of Jesus as Lord [ALFORD] (1 John, 4, 2; & 1). St. Paul gives a test of truth against the Gentiles; St. John against the false prophets. by the Spirit—rather, as Greek, "in the Spirit," that being the power pervading him, and the element in which he speaks [ALFORD] (Matthew, 16, 17; John, 15, 26). of God... Holy—The same Spirit is called at one time, "the Spirit of God," at another, "the Holy Ghost," or

"Holy Spirit." Indivisible Holiness is almost synonymous with *Godhead*. *speaking... say*—"speak" implies the act of utterance; "say" refers to that which is uttered. Here, "say" means a *spiritual and believing confession* of Him. Jesus—Not an abstract doctrine, but the historical, living God-man (Romans, 10. 9). *accursed*—as the Jews and Gentiles treated Him (Galatians, 3. 13). Cf. "to curse Christ" in the heathen Piny's letter (Ep. 10. 97). The spiritual man feels Him to be the Source of all blessings (Ephesians, 1. 3); and to be severed from Him is to be accursed (Romans, 9. 3). Lord—acknowledging himself as His servant (Isaiah, 26. 13). "Lord" is the LXX. translation for the incommunicable Hebrew name *JEHOVAH*. 4. *diversities of gifts*—i.e., varieties of spiritual endowments peculiar to the several members of the church; cf. "dividing to every man severally" (v. 11). same Spirit—the Holy Trinity appears here: the *Holy Spirit* in this verse; *Christ* in v. 5; and the *Father* in v. 6. The terms "gifts," "administrations," and "operations," respectively correspond to the Divine Threes. *The Spirit* is treated of in v. 7, &c.; *the Lord*, in v. 12, &c.; *God*, in v. 25. Cf. Ephesians, 4. 4-6. 5. 6. "Gifts" (v. 4), "administrations" the various *functions and services* performed by those having the gifts (cf. v. 28), and "operations" (the actual effects resulting from both the former, through the universally operative power of the one Father who is "above all, through all, and in us all"), form an ascending climax. [HENDERSON, *Inspiration*.] same *Lord*—whom the Spirit glorifies by these ministrations. [BENGEI.] 6. operations—(cf. v. 10.) same *God...worketh*—by His Spirit *working* (v. 11). all in all—of them (the "gifts") in all the persons (who possess them). 7. But—Though all the gifts flow from the one God, Lord, and Spirit, the "manifestation" by which the Spirit acts (as He is hidden in Himself), varies in each individual, to every man—to each of the members of the church *generally*. to profit *withal*—with a view to the profit of the whole body. 8-10. Three classes of gifts are distinguished by a distinct Greek word for "another" (in distinct class), marking the three several genera; *allo* marks the species, *hetero* the genera (cf. Greek, ch. 15. 39-41). I. Gifts of *intellect*, viz., (1.) wisdom, (2.) knowledge. II. Gifts dependent on a special *faith*, viz., that of miracles (Matthew, 17. 20; (1.) Healings, (2.) workings of miracles, (3.) prophecy of future events, (4.) discerning of Spirits, or the divinely-given faculty of distinguishing between those really inspired, and those who pretended to inspiration. III. Gifts referring to the *tongues*. (1.) Divers kinds of tongues, (2.) interpretation of tongues. The catalogue in v. 28 is not meant strictly to harmonise with the one here, though there are some particulars in which they correspond. The three genera are summarily referred to by single instances of each in ch. 13. 8. The first genus refers more to believers; the second, to unbelievers. by...by—The first in Greek is, "By means of" or "through the operation of"; the second is, "according to" the disposing of (cf. v. 11); the third is, "in," i.e., *under the influence of* (so the Greek, Matthew, 22. 43; Luke, 2. 27). word of wisdom—the ready utterance of (for imparting to others, Ephesians, 6. 19) *wisdom*, viz., new revelations of the Divine wisdom in redemption, as contrasted with human philosophy (ch. 1. 24; 2. 6, 7; Ephesians, 1. 8; 3. 10; Colossians, 2. 3). word of knowledge—ready utterance supernaturally imparted of truths ALREADY REVEALED (in this it is distinguished from "the word of wisdom," which related to NEW revelations). Cf. ch. 14. 6, where "revelation" (answering to "wisdom" here) is distinguished from "knowledge." [HENDERSON.] *Wisdom or revelation* belonged to the "propheeta"; *knowledge*, to the "teachers." *Wisdom* penetrates deeper than *knowledge*. *Knowledge* relates to things that are to be done. *Wisdom*, to things eternal;

hence, *wisdom* is not, like *knowledge*, said to "pass away" (ch. 13. 8). [BENGEI.] 9. *faith*—not of doctrines, but of miracles: confidence in God, by the impulse of His Spirit, that He would enable them to perform any required miracle (cf. ch. 13. 2; Mark, 11. 23; James, 5. 16). Its nature, or principle, is the same as that of saving faith, viz., reliance on God; the producing cause, also, is the same, viz., a power altogether supernatural (Ephesians, 1. 19, 20). But the objects of faith differ respectively. Hence, we see, saving faith does not save by its intrinsic merit, but by the merits of Him who is the object of it. healing—Greek plural, "healings" referring to different kinds of disease which need different kinds of healing (Matthew, 10. 1). 10. working of miracles—As "healings" are miracles, these here meant must refer to miracles of special and extraordinary power (so the Greek for "miracles" means; e.g., healings might be effected by human skill in course of time; but the raising of the dead, the infliction of death by a word, the innocuous use of poisons, &c., are miracles of special power. Cf. Mark, 6. 5; Acts, 10. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100). [HENDERSON.] It depends on "faith" (v. 9; Romans, 12. 6). The prophets ranked next to the apostles (v. 28; Ephesians, 3. 5; 4. 11). As prophecy is part of the whole scheme of redemption, an inspired insight into the obscurer parts of the existing Scriptures, was the necessary preparation for the miraculous foresight of the future. discerning of spirits—discerning between the operation of God's Spirit, and the evil spirit, or unaided human spirit (ch. 14. 29; cf. 1 Timothy, 4. 1; 1 John, 4. 1). kinds of tongues—the power of speaking various languages; also a *spiritual language unknown to man, uttered in ecstasy* (ch. 14. 2-12). This is marked as a distinct genus in the Greek. "To another and a different class." interpretation of tongues—(ch. 14. 13, 26, 27.) 11. as he will—(v. 18; Hebrews, 2. 4.) 12, 13. Unity, not unvarying uniformity, is the law of God in the world of grace, as in that of nature. As the many members of the body compose an organic whole, and none can be dispensed with as needless, so those variously gifted by the Spirit, compose a spiritual organic whole, the body of Christ, into which all are baptized by the one Spirit. of that one body—Most of the oldest MSS. omit "one," so also is Christ—i.e., the whole Christ, the head and body. So Psalm 18. 50, "His anointed (Messiah or Christ), David (the antitypical David) and His seed." by... Spirit... baptized—lit., "in;" in virtue of; through. The designed effect of baptism, which is realized when not frustrated by the unfaithfulness of man. Gentiles—lit., *Greeks*, all made to drink into one Spirit—The oldest MSS. read, "Made to drink of one Spirit," omitting "into" (John, 7. 37). There is an indirect allusion to the Lord's supper, as there is a direct allusion to baptism in the beginning of the verse. So the "Spirit, the water, and the blood" (1 John, 5. 6), similarly combine the two outward signs with the inward things signified, the Spirit's grace. are...have been—rather as *Greek*, "were...were." (The past tense.) 14. *Translate*, "For the body also." The analogy of the body, not consisting exclusively of one, but of many members, illustrates the mutual dependence of the various members in the one body, the church. The well-known fable of the belly and the other members, spoken by Menenius Agrippa, to the seceding commons (Livy, 2. 32), was probably before St. Paul's mind, stored as it was with classical literature. 15. The humbler members ought not to despise themselves, or to be despised by others more noble (v. 21, 22). foot... hand—The humble speaks of the more honourable member which most nearly resembles

of; so the "ear" of the "eye" the nobler and more commanding member, Numbers, 10, 31) (v. 16). As in each compares himself with those whom he approaches nearest in gifts, not those far superior. The *Hand* and *Hand* represent men of active life; the *ear* and *eye*, those of contemplative life. 17. Superior as eye is, it would not do if it were the sole member the exclusion of the rest. 18. now—as the case really every one—each severally. 19. where were the body which, by its very idea, "hath many members" (E. 14). [ALFORD.] 20. now—as the case really is: contrast to the supposition (v. 19; cf. v. 18). many members—mutually dependent. 21. The higher cannot separate with the lower members. 22. more feeble—more susceptible of injury; e.g., the brain, the belly, the eye. Their very feebleness, so far from doing away with the need for them, calls forth our greater care for their preservation, as being felt "necessary." 23. less curable—"We think" the feet and the belly "less curable," though not really so in the nature of things. bestow . . . honour—*putting shoes on (Margin)* feet, and clothes to cover the belly. unseemly parts are secret parts: the poorest, though unclad in the rest of the body, cover these. 24. tempered . . . together as the principle of mutual compensation: to that which lacked—to the deficient part [ALFORD.] 25. no schism (cf. v. 21)—no disunion: referring to "divisions" noticed, ch. 11, 18. care one for another as, in behalf of one another. 26. And—Accordingly, suffer with it—"When a thorn enters the heel, the body feels it, and is concerned: the back bends, the belly and thighs contract themselves, the hands are forward and draw out the thorn, the head stoops, the eyes regard the affected member with intense care." (CHRYSTOSTOM.) rejoice with it—"When the head is crowned, the whole man feels honoured, the mouth expresses, and the eyes look, gladness." (CHRYSTOSTOM.) 27. members in particular—i.e., several members of it. Each church is in miniature the whole aggregate of churches is collectively a body of Christ" (cf. ch. 3, 16); and its individual members are members, every one in his assigned place. 28. set . . . in the church—*as he has "set the members in the body" (v. 18). first apostles—above even prophets.* Not merely the Twelve, but others are called, e.g., Barnabas, &c. (Romans, 16, 7). teachers not taught, for the most part, truths already revealed; means, the prophets made new revelations, and make all their prophesying under the Spirit's influence. As the teachers had the "word of knowledge," the prophets "the word of wisdom" (v. 8). Under teachers are included "evangelists and pastors," *sees—lit., "powers" (v. 10): ranked below "teachers," the function of teaching is more edifying, though dazzling than working miracles. helps, governments—lower and higher departments of "ministrations" (v. 5; as instances of the former, deacons whose chief it was to help in the relief of the poor, and in tizing and preaching, subordinate to higher ministrations. Acts, 6, 1-10; 8, 5-17; also, others who helped with time and means, in the Lord's cause (cf. ch. 13, 3; members, 11, 17). The Americans similarly use "helpers" "helpers." And as instances of the latter, presbyters or bishops, whose office it was to govern the church (1 Timothy, 5, 17; Hebrews, 13, 17, 24). These are, though no ordinary and permanent, were specially endowed with the Spirit for their care, whence they are here classified with other functions of an inspired character. Government (lit. *guides* the helm of affairs), as being occupied with external goods, notwithstanding the outward status it gives, is led by the Spirit with the lower functions. Cf. that giveth (answering to "helps")—*he that ruleth" vermin to "governments") (Romans, 12, 8). Trans-lit., "Helpings, governings." [ALFORD, &c.] diversi-**

ties of tongues—(v. 10). "Diverse kinds of tongues." 29. Are all?—Surely not. 31. covet earnestly—*Greek, "emulously desire."* Not in the spirit of discontented "coveting." The Spirit "divides to every man severally as He will" (v. 1); but this does not prevent men earnestly seeking, by prayer and watchfulness, and cultivation of their faculties, the greatest gifts. BEMA explains, "Hold in the highest estimation," which accords with the distinction in his view (ch. 14, 1) between "follow after charity—*scarcely esteem spiritual gifts"* also with (v. 11, 18) the sovereign will with which the Spirit distributes the gifts, precluding individuals from desiring gifts not vouchsafed to them. But see the note, ch. 14, 1. the best gifts—Most of the oldest MSS. read, "the greatest gifts," and yet—*Greek, "and moreover."* Besides recommending your zealous desire for the greatest gifts, I am about to show you a something still more excellent (lit., "a way most way-like"), to desire, "the way of love" (cf. ch. 14, 1). This love or "charity," includes both "faith" and "hope" (ch. 13, 7), and bears the same fruits (ch. 13) as the ordinary and permanent fruits of the Spirit (Galatians, 5, 22-24). Thus, "long suffering," cf. v. 4; "faith," v. 7; "joy," v. 6; "meekness," v. 5; "goodness," v. 5; "gentleness," v. 4 (the *Greek* is the same for "is kind"). It is the work of the Holy Spirit, and consists in love to God, on account of God's love in Christ to us, and as a consequence, love to man, especially to the brethren in Christ (Romans, 5, 5; 15, 30). This is more to be desired than gifts (Luke, 10, 30).

CHAPTER XIII.

Ver. 1-13. CHARITY OR LOVE SUPERIOR TO ALL GIFTS. The New Testament emblem of love, as the 45th Psalm (see its title) and Canticles in the Old Testament. 1. tongues—from these he ascends to "prophecy" (v. 2); then, to "faith"; then, to benevolent and self-sacrificing deeds: a climax. He does not except even himself, and so passes from addressing them ("unto you," ch. 12, 31) to putting the case in his own person, "Though I," &c. speak with the tongues—with the eloquence which was so much admired at Corinth (e.g., Apollon, Acts, 18, 24; cf. ch. 1, 12; 3, 21, 22), and with the command of various languages, which some at Corinth abused to purposes of mere ostentation (ch. 14, 2, &c.). of angels—higher than "men," and therefore, it is to be supposed, speaking a more exalted language, charity—the principle of the ordinary and more important gifts of the Spirit, as contrasted with the extraordinary gifts (ch. 12), *sound—tinkling—sound without soul or feeling; such are "tongues" without charity, cymbal—Two kinds are noticed (Psalm 150, 5), the loud or clear, and the high sounding one: hand cymbals and finger cymbals, or castagnets. The sound is sharp and piercing. 2. mysteries—(Romans, 11, 25; 16, 25.) Mysteries refer to the deep counsels of God heretofore secret, but now revealed to His saints. Knowledge, to truths long known. faith. . . remove mountains—(Matthew, 17, 20; 21, 21.) The practical power of the will elevated by faith (NEANDER): confidence in God that the miraculous result will surely follow the exercise of the will at the secret impulse of His Spirit. Without "love" prophecy, knowledge, and faith, are not what they seem (cf. ch. 5, 1, 2; Matthew, 7, 22; James, 2, 41, cf. v. 5), and so fall of the heavenly reward (Matthew, 6, 2). Thus St. Paul, who teaches justification by faith only (Romans, 3, 4, 5; Galatians, 2, 16; 3, 7-14), is shown to agree with St. James, who teaches (James, 2, 24) "by works" (i.e., by love, which is the "spirit" of faith, James, 2, 26) a man is justified, and not by faith only." 3. bestow . . . goods. . . poor—*lit., dole out in food all my goods; one of the highest functions of the "helps" (ch. 12, 28). give . . . body to be burned—lit., to such a degree as that I should be burned.* As the three youths did (Daniel, 3, 28), "yielded their bodies" (cf. 2 Corinthians, 12, 15). These are most noble exemplifications of love*

In giving and in suffering. Yet they may be without love: in which case the "goods" and "body" are given, but not the *soul*, which is the sphere of love. Without the soul God rejects all else, and so rejects the man, who is therefore "profited" nothing (Matthew, 16, 26; Luke, 9, 23-25). Men will fight for Christianity, and die for Christianity, but not live in its spirit, which is love. 4. Suffereth long—under provocations of *zeal* from others. The negative side of love is kind—the positive side. Extending good to others. Cf. with love's features here those of the "wisdom from above" (James, 3, 17). 5. Savieth—The Greek includes also *jealous*, vaunteth not—in words, even of gifts which it really possesses: an indirect rebuke of those at Corinth who used the gift of tongues for mere display. not puffed up—with party zeal, as some at Corinth were (ch. 4, 6). 5. not...unseemly—is not unbecoming, or inattentive to civility and propriety. thinketh as evil—*imputeth not evil* [ALFORD]; *lit.*, "the evil" which actually is there (Proverbs, 10, 12; 1 Peter, 4, 8). Love makes allowances for the faults of others, and is ready to put on them a charitable construction. Love, so far from devising evil against another, excuses "the evil" which another inflicts on her (ESTES); *doth not meditate upon evil* inflicted by another (BESON); and in doubtful cases, takes the more charitable view. [GROSS.] 6. rejoiceth in the truth—rather, "rejoiceth with the truth." Exults not at the perpetration of iniquity (unrighteousness) by others (cf. Genesis, 9, 22, 23), but rejoices when the truth rejoices: sympathises with it in its triumphs (2 John, 4). See the opposite (2 Timothy, 3, 8). "Resist the truth." So "the truth" and "unrighteousness" are contrasted (Romans, 2, 8). "The truth" is the gospel truth, the inseparable ally of love (Ephesians, 4, 15; 3 John, 12). The false charity which compromises "the truth" by glossing over "iniquity" or unrighteousness is thus tacitly condemned (Proverbs, 17, 16). 7. Beareth all things—without speaking of what it has to bear. The same Greek verb as in ch. 9, 12. It endures without desisting to the world personal distress. *Lit.*, said of holding fast like a watertight vessel: so the charitable man contains himself in silence from giving vent to what selfishness would prompt under personal hardship, believeth all things—unconsciously believes all that is not palpably false, all that it can with a good conscience believe to the credit of another. Cf. James, 3, 17, "easy to be entreated," Greek, *easily persuaded*, *hopeth*—what is good of another, even when others have ceased to hope, endureth—perseveres in a patient and loving spirit. 8. never faileth—never is to be out of use: it always holds its place. shall fail...vanish away—The same Greek verb is used for both; and that different from the Greek verb for "faileth." Translate, "Shall be done away with," *i.e.*, shall be dispensed with at the Lord's coming, being superseded by their more perfect heavenly analogues; for instance, *knowledge by intuition*. Of "tongues," which are still more temporary, the verb is "shall cease." A primary fulfilment of St. Paul's statement took place when the church attained its maturity; then "tongues" entirely "ceased," and "prophecies" and "knowledge," so far as they were supernatural gifts of the Spirit, were superseded as no longer required when the ordinary preaching of the word, and the scriptures of the New Testament collected together, had become established institutions. 9, 10. in part—partially and imperfectly. Cf. a similar contrast to the "perfect man," "the measure of the stature of the fulness of Christ" (Ephesians, 4, 11-13), that which is in part—fragmentary, and isolated. 11. When...a child—(ch. 3, 1; 14, 20). I speak—alluding to "tongues," understood—or, "had the sentiments of." Alluding to "prophecy." I thought—Greek, "reasoned" or "judged," alluding to "knowledge," when I became...I put away—rather, "now that I am become a man,

I have done away with the things of the child." 12. now—in our present state. see—an appropriate expression, in connection with the "prophecy" or *seers* (1 Samuel, 9, 9). through a glass—*i.e.*, in a mirror: the reflection *seeming* to the eye to be behind the mirror, so that we see it *through* the mirror. Ancient mirrors were made of polished brass or other metals. The contrast is between the inadequate knowledge of an object gained by seeing it reflected in a dim mirror (such as ancient mirrors were), compared with the perfect idea we have of it by seeing itself directly, darkly—*lit.*, in *enigma*. As a "mirror" conveys an image to the eye, so an "enigma" to the ear. But neither "eye nor ear" can fully represent (though the believer's soul gets a small revelation now of) "the things which God hath prepared for them that love Him" (ch. 2, 9). St. Paul alludes to Numbers, 12, 8. "not in dark speeches"; LXX., "not in enigmas." Compared with the *visions* and *dreams* vouchsafed to other prophets, God's communications with Moses were "not in enigmas." But compared with the intuitive and direct vision of God hereafter, even the revealed word now is "a dark discourse," or a shadowing forth by *enigma* of God's reflected likeness. Cf. 2 Peter, 1, 19, where the "light" or *candle* in a dark place stands in contrast with the "day" dawning. God's word is called a *glass* or mirror also in 2 Corinthians, 3, 18. then—"when that which is perfect is come" (v. 10). face to face—not merely "mouth to mouth" (Numbers, 12, 8). Genesis, 32, 30, was a type (John, 1, 50, 51). knew...known—rather as Greek, "fully know...fully known." Now we are known by, rather than know, God (ch. 8, 3; Galatians, 4, 9). 13. And now—*translate*, "But now." "In this present state." [HENDERSON.] Or, "now" does not express time, but *opposition*, as in ch. 5, 11. "the case being so" (GROSS); whereas it is the case that the three gifts, "prophecy," "tongues," and "knowledge" (cited as specimens of the whole class of gifts) "fail" (v. 8), there abide permanently only these three—*faith, hope, charity*. In one sense *faith* and *hope* shall be done away, *faith* being superseded by sight, and *hope* by actual fruition (Romans, 8, 24; 2 Corinthians, 5, 7); and *charity*, or love, alone never faileth (v. 8). But in another sense, "faith and hope," as well as "charity," *ABIDE*, *viz.*, after the extraordinary gifts have ceased: for those three are necessary and sufficient for salvation at all times, whereas the extraordinary gifts are not at all so: cf. the use of "abide," ch. 3, 14. *Charity*, or love, is connected specially with the Holy Spirit, who is the bond of the loving union between the brethren (Romans, 15, 30; Colossians, 1, 8). *Faith* is towards God. *Hope* is in behalf of ourselves. *Charity* is love to God creating in us love towards our neighbour. In an unbeliever there is more or less of the three opposites—unbelief, despair, hatred. Even hereafter *faith* in the sense of *trust in God* "abideth," also "hope," in relation to ever new joys in prospect, and at the anticipation of ever-increasing blessedness, sure never to be disappointed. But love alone in every sense "abideth"; it is therefore "the greatest" of the three, as also because it presupposes "faith," which without "love" and its consequent "works" is dead (Galatians, 6, 6; James, 2, 17, 20. but—rather, "and"; as there is not so strong opposition between *charity* and the other two, *faith* and *hope* which like it also "abide."

CHAPTER XIV.

Ver. 1-25. SUPERIORITY OF PROPHECY OVER TONGUES. 1. Follow after charity—as your first and chief aim, seeing that it is "the greatest" (ch. 12, 13), and desire—*translate*, "Yet (as a secondary aim) desire zealously (Note, ch. 12, 31) spiritual gifts;" but rather—"but chiefly that ye may prophesy" (speaks and exhorts under inspiration) (Proverbs, 29, 18; Acts, 13, 1; 1 Thessalonians, 5, 20), whether as to future events, *i.e.*,

strict prophecy, or explaining obscure parts of scripture, especially the prophetic scriptures, or illustrating and setting forth questions of Christian doctrine and practice. Our modern preaching is the successor of prophecy, but without the inspiration. Desire zealously this (prophecy) more than any other spiritual gift; or in preference to "tongues" (v. 2, &c.). [BENGL.] 2. speaketh... unto God—who alone understands all languages. no man understandeth—generally speaking; the few who have the gift of interpreting tongues are the exception. in the spirit—as opposed to "the understanding" (v. 14). mysteries—unintelligible to the hearers, exciting their wonder, rather than instructing them. Corinth, being a mart resorted to by merchants from Asia, Africa, and Europe, would give scope amidst its mixed population for the exercise of the gift of tongues; but its legitimate use was in an audience understanding the tongue of the speaker, not, as the Corinthians abused it, in mere display. 3. But—on the other hand, edification—of which the two principal species given are "exhortation" to remove *sluggishness*, "comfort" or consolation to remove *sadness*. [BENGL.] Omit "to." 4. edifieth himself—as he understands the meaning of what the particular "tongue" expresses; but "the church," i.e., the congregation, does not. 5. Translate, "Now I wish you all to speak with tongues (so far as I from thus speaking through having any objection to tongues), but rather in ORDER THAT (as my ulterior and higher wish for you) ye should prophesy." Tongues must therefore mean *languages*, not ecstatic unintelligible rhapsodies (as NEANDER fancied: for Paul could never "wish" for the latter in their behalf. greater—because more useful, except he interpret—the unknown tongue which he speaks, "that the church may receive edifying" (building up). 6. Translate, "But now," seeing there is no edification without interpretation. revelation... prophesying—corresponding one to the other; "revelation" being the supernatural unveiling of divine truths to man, "prophesying" the enunciation to men of such revelations. So "knowledge" corresponds to "doctrine," which is the gift of teaching to others our knowledge. As the former pair refers to specially revealed mysteries, so the latter pair refers to the general obvious truths of salvation, brought from the common storehouse of believers. 7. Translate, "And things without life giving sound, whether pipe or harp, yet (notwithstanding their giving sound) if they give not a distinction in the tones (i.e., notes) how, &c.? what is piped or harped—i.e., what tune is played on the pipe or harp. 8. Translate, "For if also: an additional step in the argument, uncertain sound—having no definite meaning; whereas it ought to be so marked that one succession of notes on the trumpet should summon the soldiers to attack; another, to retreat; another, to some other evolution. 9. So... ye—who have life, as opposed to "things without life" (v. 7), by the tongue—the language which ye speak in. ye shall speak—ye will be speaking into the air, i.e., in vain (ch. 9, 26). 10. it may be—i.e., perhaps, speaking by conjecture. "It may chance" (ch. 13, 37). so many—as may be enumerated by investigators of such matters. Cf. "so much," used generally for a definite number left undefined, Acts. 5, 8; also 2 Samuel, 12, 8. kinds of voices—kinds of articulate speech, without signification—without articulate voice (i.e., distinct meaning). None is without its own voice, or mode of speech, distinct from the rest. 11. Therefore—seeing that none is without meaning, a barbarian—a foreigner (Acts, 28, 2). Not in the deprecatory sense as the term is now used, but one speaking a foreign language. 12. zealous—emulously desirous. spiritual gifts—lit., "spirits"; i.e., emanations from the one Spirit. see that ye may excel to—translate, "Seek them, that ye may abound in them to the edifying," &c. 13. Explain,

"Let him who speaketh with a tongue [unknown] in his prayer (or, when praying) strive that he may interpret." [ALFORD.] This explanation of "pray" is needed by its logical connection with "pray in an unknown tongue" (v. 14). Though his words be unintelligible to his hearers, let him in them pray that he may obtain the gift of interpreting, which will make them "edifying" to "the church" (v. 12). 14. spirit—my higher being, the passive object of the Holy Spirit's operations, and the instrument of prayer in the unknown tongue, distinguished from the "understanding," the active instrument of thought and reasoning; which in this case must be "unfruitful" in edifying others, since the vehicle of expression is unintelligible to them. On the distinction of soul or mind and spirit, see Ephesians, 4, 23; Hebrews, 4, 12. 15. What is it then?—What is my determination thereupon? and—rather as Greek, "but" I will not only pray with my spirit, which (v. 14) might leave the understanding unedified, but with the understanding also. [ALFORD & ELLICOTT.] pray with the understanding also—and, by inference, I will keep silence altogether if I cannot pray with the understanding (so as to make myself understood by others). A present warning, *mutatis mutandis*, against the Roman and Greek practice of keeping liturgies in dead languages, which long since have become unintelligible to the masses; though their forefathers spoke them at a time when those liturgies were framed for general use. 16. Else... thou—He changes from the first person, as he had just expressed his own resolution, "I will pray with the understanding," whatever "thou" doest. bless—the highest kind of prayer. occupieth the room of the unlearned—one who, whatever other gifts he may possess, yet, as wanting the gift of interpretation, is reduced by the speaking in an unknown tongue to the position of one unlearned, or "a private person." say Amen—Prayer is not a vicarious duty done by others for us; as in Rome's liturgies and masses. We must join with the leader of the prayers and praises of the congregation, and say aloud our responsive "Amen" in assent, as was the usage of the Jewish (Deuteronomy, 27, 15, 26; Nehemiah, 8, 6) and Christian primitive churches. [JUSTIN MART. Apol. 2, 97.] 17. giveth thanks—The prayers of the synagogue were called "eulogies," because to each prayer was joined a thanksgiving. Hence the prayers of the Christian church also were called blessings and giving of thanks. This illustrates Colossians, 4, 2; 1 Thessalonians, 5, 17, 18. So the *Kaddish* and *Kedusha*, the synagogue formulae of "hallowing" the Divine "name" and of prayer for the "coming of God's kingdom," answer to the Church's Lord's prayer, repeated often, and made the foundation on which the other prayers are built. [TERTULLIAN de Oratione.] 18. tongues—The oldest MSS. have the singular, "in a tongue [foreign]." 19. I had rather—the Greek verb more literally expresses this meaning, "I wish to speak five words with my understanding (rather) than ten thousand words in an unknown tongue;" even the two thousandth part of ten thousand. The Greek for "I would rather," would be a different verb. St. Paul would NOT wish at all to speak ten thousand words in an unknown tongue." 20. Brethren—an appellation calculated to conciliate their favourable reception of his exhortation. children in understanding—as preference of gifts abused to non-edification would make you (cf. ch. 3, 1; Matthew, 10, 16; Romans, 16, 19; Ephesians, 4, 14). The Greek for "understanding" expresses the will of one's spirit, Romans, 8, 6 (it is not found elsewhere); as the "heart" is the will of the "soul." The same Greek is used for "minded" in Romans, 8, 6. men—full-grown. Be child-like, not childish. 21. In the law—as the whole Old Testament is called, being all of it the law of God. Cf. the citation of the Psalmist, as the "law," John, 10, 34. Here the quotation is from

Isaiah, 28, 11, 12, where God virtually saith of Israel, This people hear me not, though I speak to them in the language which they are familiar with; I will therefore speak to them in other tongues, namely, those of the foes whom I will send against them; but even then they will not hearken to me: which St. Paul thus applies, Ye see that it is a penalty to be associated with men of a strange tongue, yet ye impose this on the church [GROTIUS]: they who speak in foreign tongues are like "children" just "weaned from the milk" (Isaiah, 28, 9), "with stammering lips" speaking unintelligibly to the hearers, appearing ridiculous (Isaiah, 28, 14), or as babbling drunkards (Acts, 2, 13), or madmen (v. 23). 22. Thus from Isaiah it appears, reasons St. Paul, that "tongues" (unknown and uninterpreted) are not a sign mainly intended for believers (though at the conversion of Cornelius and the Gentiles with him, tongues were vouchsafed to him and them to confirm their faith), but mainly to be a *condemnation* to those, the majority, who, like Israel in Isaiah's day, reject the sign and the accompanying message. Cf. "yet... will they not hear me," v. 21. "Sign" is often used for a *condemnatory* sign (Ezekiel, 4, 3, 4; Matthew, 12, 39-42). Since they will not understand, they shall not understand. prophesying... not for them that believe not, but... believe—i.e., prophesying has no effect on them that are radically and obstinately like Israel (Isaiah, 28, 11, 12), unbelievers, but on them that are either in receptivity or in fact believers: it makes believers of those not wilfully unbelievers (v. 24, 25; Romans, 10, 17), and spiritually nourishes those that already believe. 23. whole... all... tongues—The more there are assembled, and the more that speak in unknown tongues, the more will the impression be conveyed to strangers "coming in" from curiosity ("unbelievers"), or even from a better motive ("unlearned"), that the whole body of worshippers is a mob of fanatical "madmen" and that "the church is like the company of builders of Babel after the confusion of tongues, or like the cause tried between two deaf men before a deaf judge, celebrated in the Greek epigram." (GROTIUS) unlearned—having some degree of faith, but not gifts. [BENCKE.] 24. all—one by one (v. 31). prophesy—speak the truth by the Spirit intelligibly, and not in unintelligible tongues. one—"any one." Here singular: implying that this effect, viz., conviction by all, would be produced on any one whatsoever, who might happen to enter. In v. 23 the plural is used: "unlearned or unbelievers," implying that however many there might be, not one would profit by the tongues; yea, their being many would confirm them in rejecting the sign, as many unbelieving men together strengthen one another in unbelief: individuals are more easily won. [BENCKE.] convicted—convicted in conscience; said of the "one that believeth not" (John, 16, 8, 9). judges—his secret character is opened out. "is searched into." [ALFORD.] Said of the "one unlearned" (cf. ch. 2, 15). 25. And thus—Omitted in the oldest MSS., and versions. secrets of his heart made manifest—He sees his own inner character opened out by the sword of the Spirit (Hebrews, 4, 14; James, 1, 23), by the word of God, in the hand of him who prophesieth. Cf. the same effect produced on Nebuchadnezzar, Daniel, 2, 30, end of the verse, 46, 47. No argument is stronger for the truth of religion than its manifestation of men to themselves in their true character. Hence hearers even now often think the preacher must have aimed his sermon particularly at them. and so—convicted at last, judged, and manifested to himself. Cf. the effect on the woman of Samaria produced by Jesus' unfolding of her character to herself, John, 4, 19, 29. and report—to his friends at home, as the woman of Samaria did. Rather, as the Greek is, "He will worship God announcing," i.e., openly avowing then and there, "that God is in you of

a truth," and by implication that the God who is in you is of a truth the God.

26-40. RULES FOR THE EXERCISE OF GIFTS IN THE CONGREGATION. 26. How is it then?—rather, "What then is the true rule to be observed as to the use of gifts?" Cf. v. 15, where the same Greek occurs, a doctrine—to impart and set forth to the congregation. a psalm—extemporary, inspired by the Spirit, as that of Mary, Zechariah, Simeon, and Anna (Luke, 1, and 2), a tongue... a revelation—The oldest MSS. transpose the order: "revelation... tongue;" "interpretation" properly following "tongue" (v. 13). Let all things be done unto edifying—The general rule under which this particular case falls: an answer to the question at the beginning of this verse. Each is bound to obey the ordinances of his church not adverse to Scripture. See Article XXXIV, Church of England Prayer Book. 27. let it be by two—at each time, in one assembly: not more than two or three might speak with tongues at each meeting, by course—in turns. let one interpret—one who has the gift of interpreting tongues; and not more than one. 28. let him—the speaker in unknown tongues, speak to himself, and to God—(cf. v. 2, 4)—privately, and not in the hearing of others. 29. two or three—at one meeting (he does not add "at the most," as in v. 27, lest he should seem to "quench prophesying," the most edifying of gifts), and these "one by one," in turns (v. 27, "by course," and v. 31). St. Paul gives here similar rules to the prophets, as previously to those speaking in unknown tongues. Judge—by their power of "discerning spirits" (ch. 12, 10), whether the person prophesying was really speaking under the influence of the Spirit (cf. ch. 12, 3; 1 John, 4, 1-3). 30. If any thing—translate, "But if any thing," one that sitteth by—a hearer. let the first hold his peace—let him who heretofore spoke, and who came to the assembly hitherto with a previous ordinariness (in those times) revelation from God (v. 20), give place to him who at the assembly is moved to prophesy by a sudden revelation from the Spirit. 31. For ye may—rather, "For ye can (if ye will) all prophesy one by one," giving way to one another. The "for" justifies the precept (v. 30, "let the first hold his peace." 32. And—Following up the assertion in v. 31, "Ye can (if ye will) prophesy one by one," i.e., restrain yourselves from speaking all together; "and the spirits of the prophets," i.e., their own spirits, acted on by the Holy Spirit, are not so hurried away by His influence, as to cease to be under their own control; they can if they will hear others, and not demand that they alone should be heard uttering communications from God. 33. In all the churches of the saints God is a God of peace; let Him not among you be supposed to be a God of confusion. [ALFORD.] Cf. the same argument, ch. 11, 16. LACHMANN, &c., put a full stop at "peace," and connect the following words thus: "As in all churches of the saints, let your women keep silence in your churches." 34. (1 Timothy, 2, 11, 12.) For women to speak in public would be an act of independence, as if they were not subject to their husbands (cf. ch. 11, 3; Ephesians, 5, 22; Titus, 2, 5; 1 Peter, 3, 1). For "under obedience," translate, "in subjection" or "submission," as the Greek is translated (Ephesians, 5, 21, 22, 24). the law—a term applied to the whole Old Testament; here, Genesis, 3, 16. 35. Anticipation of an objection. Women may say, "But if we do not understand some thing, may we not 'ask' a question publicly so as to 'learn'?" Nay, replies St. Paul, if you want information, 'ask' not in public, but 'at home'; ask not other men, but 'your own particular (so the Greek) husbands,' shame—indecorous. 36. What!—Greek, "Or." Are you about to obey me? Or, if you set up your judgment above that of other churches, I wish to know, do you pretend that your church is the first church FROM which the gospel word came, that

u should give the law to all others? Or are you the ly persons unto whom it has come? 37. prophet- e species. spiritual—the genus:spiritually endowed. e followers of Apollos prided themselves as "spirital" (ch. 3. 1-3; cf. Galatians, 6. 1). Here one capable discerning spirits is specially meant. things that I its ... commandments of the Lord—a direct assertion inspiration. St. Paul's words as an apostle are rist's words. St. Paul appeals not merely to one or o, but to a body of men, for the reality of three facts out which no body of men could possibly be mistaken. (1.) That his having converted them was not e to mere eloquence, but to the "demonstration of s Spirit and of power;" (2.) that part of this demon- stration consisted in the communication of miraculous wer, which they were then exercising so generally to require to be corrected in the irregular employ- ment of it; (3.) that among these miraculous gifts was a which enabled the "prophet" or "spiritual person" decide whether St. Paul's epistle was scripture or not, s could not have written so, unless the facts were riously true; for he takes them for granted, as con- siously known by the whole body of men whom he ad- esses. [HINDS on Inspiration.] 38. if any man be sasant—wilfully; not wishing to recognise these diances and my apostolic authority in enjoining sm. let him be ignorant—I leave him to his ignorance: will be at his own peril; I feel it waste of words to ask any thing further to convince him. An argu- ment likely to have weight with the Corinthians, who mired "knowledge" so much. 39. covet—earnestly sire. Stronger than "forbid not": marking how ach higher he esteemed "prophecy" than "tongues." s. Let, &c.—The oldest MSS. read, "But let," &c. s its verse is connected with v. 39. "But (whilst desir- g prophecy, and not forbidding tongues) let all things g done decently," &c. "Church government is the st security for Christian liberty" (J. NEWTON) s. v. 23, 26-33).

CHAPTER XV.

Ver. 1-58. THE RESURRECTION PROVED AGAINST E DENIERS OF IT AT CORINTH. Christ's resurrec- ion rests on the evidence of many eye-witnesses, in- duding St. Paul himself, and is the great fact preached the ground-work of the gospel: they who deny the surrection in general, must deny that of Christ, and s consequence of the latter will be, that Christian saching and faith are vain. 1. Moreover—"Now," LFORD & ELLICOTT.] I declare—*lit.* "I make known"— implies some degree of reproach that it should be w necessary to make it known to them afresh, owing some of them "not having the knowledge of God" 34). Cf. Galatians, 1. 11. wherein ye stand—wherein ow take your stand. This is your present actual ivilage, if ye suffer not yourselves to fall from your gh standing. 2. ye are saved—rather, "ye are being ved." If ye keep in memory what I preached unto you— e critics, BENGE, &c., prefer connecting the words s, "I declare unto you the gospel (v. 1) in what words eached it unto you." St. Paul reminds them, or her, makes known to them, as if anew, not only the t of the gospel, but also with what words, and by at arguments, he preached it to them. Trans- e in that case, "If ye hold it fast." I prefer arrang- s as English Version. "By which ye are saved, if ye id fast (in memory and personal appropriation) with at speech I preached it unto you." unless—which is possible, your faith is vain, in resting on Christ's surrection as an objective reality. 3. I delivered to you—A short creed, or summary of articles of th, was probably even then existing; and a profes- ion in accordance with it was required of candidates : baptism (Acts, 8. 37). first of all—*lit.*, "among the e most points" (Hebrews, 6. 2). The atonement is, in Paul's view, of primary importance. which I ... re-

ceived—from Christ Himself by special revelation (of. ch. 11. 23). died for our sins—i.e., to atone FOR them: for taking away our sins (1 John, 3. 5; cf. Gala- tians, 1. 4): "gave Himself for our sins" (Isaiah, 53. 6; 2 Corinthians, 5. 16; Titus, 2. 14). The "for" here, does not, as in some passages, imply vicarious substitution, but "in behalf of" (Hebrews, 6. 3; 1 Peter, 2. 24). It does not, however, mean merely "on account of," which is expressed by a different Greek word (Romans, 4. 25) (though in English Version translated similarly "for"), according to the Scriptures—which "cannot be broken." St. Paul puts the testimony of Scripture above that of those who saw the Lord after His resurrec- tion. [BENGE.] So our Lord quotes Isaiah, 63. 12, in Luke, 23. 37; cf. Psalm 22. 16, &c.; Daniel, 9. 26. 4. buried... rose again—His burial is more closely con- nected with His resurrection than His death. At the moment of His death, the power of His inextinguish- able life exerted itself (Matthew, 27. 52). The grave was to Him not the destined receptacle of corruption, but an apartment fitted for entering into life (Acts, 2. 26-29). [BENGE.] rose again—Greek, "hath risen": the state thus begun, and its consequences, still continue. 5. seen of Cephas—Peter (Luke, 24. 34). the twelve—The round number for "the eleven" (Luke, 24. 33, 36): "The twelve" was their ordinary appellation, even when their number was not full. However, very possibly Matthias was present (Acts, 1. 22, 23). Some of the oldest MSS. and versions read, "the eleven": but the best on the whole, "the twelve." 6. five hundred—This appearance was probably on the mountain (Thabor, according to tradition,) in Galilee, when his most solemn and public appearance, according to His special promise, was vouchsafed (Matthew, 26. 32; 27. 7, 10, 16). He "appointed" this place, as one remote from Jerusalem, so that believers might assemble there more freely and securely. ALFORD's theory of Jerusalem being the scene, is improbable; as such a multitude of believers could not, with any safety, have met in one place in the metropolis, after his crucifixion there. The number of disciples (Acts, 1. 15) at Jerusalem shortly after, was one hundred and twenty, though in Galilee and elsewhere not being reck- oned. Andronicus and Junius were, perhaps, of the number (Romans, 16. 7): they are said to be "among the apostles" (who all were witnesses of the resurrec- tion, Acts, 1. 22). remain unto this present—and, there- fore, may be sifted thoroughly to ascertain the trust- worthiness of their testimony. fallen asleep—in the sure hope of awaking at the resurrection (Acts, 7. 60). 7. seen of James—the less, the brother of our Lord (Galatians, 1. 19). The Gospel according to the He- brews, quoted by Jerome (Catalogus Scriptorum Ecclesiasticorum, p. 170 D.), records that "James swore he would not eat bread from the hour that he drank the cup of the Lord, till he should see Him ris- ing again from the dead." all the apostles—the term here includes many others besides "the twelve" already enumerated (v. 5): perhaps the seventy disci- ples (Luke, 10.). [CHRYSTOM.] 8. one born out of due time—Greek, "the one abortively born": the abor- tion in the family of the apostles. As a child born before the due time is puny, and though born alive, yet not of the proper size, and scarcely worthy of the name of man, so "I am the least of the apostles," scarcely meet to be called an apostle: a supernumerary taken into the college of apostles out of regular course, not led to Christ by long instruction, like a natural birth, but by a sudden power, as those prematurely born. [GROTIUS.] Cf. the similar image from child-birth, and by the same spiritual power, the resurrection of Christ (1 Peter, 1. 3). "Begotten again by the resurrection of Jesus." Jesus' appearance to Paul, on the way to Damas- cus, is the one here referred to. 9. least—The name, "Paulus," in Latin, means least. I preached the

church—Though God has forgiven him, Paul can hardly forgive himself at the remembrance of his past sin. 10. by...grace...and His grace—The repetition implies the prominence which God's grace had in his mind, as the sole cause of his marvellous conversion and subsequent labours. Though "not meet to be called an apostle," grace has given him, in Christ, the meekness needed for the office. *Translate as the Greek.* "His grace which was (showed) towards me." what I am—occupying the honourable office of an apostle. Contrast with this the self-sufficient prayer of another Pharisee (Luke, 18. 11), but I laboured—by God's grace (Philippians, 2. 16). than they all—than any of the apostles (v. 7). grace of God...with me—cf. "the Lord working with them (Mark, 16. 20). The oldest MSS. omit "which was." The "not I, but grace," implies, that though the human will concurred with God when brought by His Spirit into conformity with His will, yet "grace" so preponderated in the work, that His own co-operation is regarded as nothing, and grace as virtually the sole agent. (Cf. ch. 3. 9; Matthew, 10. 20; 2 Corinthians, 6. 1; Philippians, 2. 12, 13.) 11. whether it were I or they—the apostles who "laboured more abundantly" (v. 10) in preaching, such was the substance of our preaching, viz., the truths stated in v. 2, 4. 12. If—Seeing that it is an admitted fact that Christ is announced by us eye-witnesses as having risen from the dead, how is it that some of you deny that which is a necessary consequence of Christ's resurrection, viz., the general resurrection? some—Gentile reasoners (Acts, 17. 32; 26. 8) who would not believe it, because they did not see "how" it could be (v. 35, 36). 13. If there be no general resurrection, which is the consequent, then there can have been no resurrection of Christ, which is the antecedent. The head and the members of the body stand on the same footing: what does not hold good of them, does not hold good either of Him: His resurrection and theirs are inseparably joined (cf. v. 20-22; John, 14. 19). 14. your faith...vain—(v. 11.) The Greek for "vain" here is, *empty, unreal*: in v. 17, on the other hand, it is, *without use, frustrated*. The principal argument of the first preachers in support of Christianity, was that God had raised Christ from the dead (Acts, 1. 22; 2. 32; 4. 10, 33; 13. 37; Romans, 1. 4). If this fact were false, the faith built on it must be false too. 15. testified of God—i.e., concerning God. The rendering of others is, "against God" (*Fulgente, ESTIUS, GROTIUS*): the Greek proposition with this genitive implies, not direct antagonism (as the accusative would mean), but *indirect, to the dishonour of God*. *English Version* is probably better. If so be—as they assert. It is not right to tell untrue stories, though they are told, and seem for the glory of God (Job, 13. 7). 16. The repetition implies the unanswerable force of the argument. 17. vain—Ye are, by the very fact (supposing the case to be as the sceptics maintained), *frustrated* of all which "your faith" appropriates: Ye are still under the everlasting condemnation of your sins (even in the disembodied state which is here referred to), from which Christ's resurrection is our justification (Romans, 4. 25): "saved by His life" (Romans, 5. 10). 18. fallen asleep in Christ—in communion with Christ as His members. "In Christ's case, the term used is *death*, to assure us of the reality of His suffering; in our case, *sleep*, to give us consolation: In His case, His resurrection having actually taken place, St. Paul shrinks not from the term *death*: in our's, the resurrection being still only a matter of hope, he uses the term *falling asleep*" (*Photius, Quaestiones Amphilocheae*, 197. *perished*—their souls are lost; they are in misery in the unseen world. 19. If our hopes in Christ were limited to this life only, we should be, of all men, most to be pitied, viz., because, whilst others live unmolested, we are

exposed to every trial and persecution, and after all,

are doomed to bitter disappointment in our most cherished hope; for all our hope of salvation, even of the soul (not merely of the body), hangs on the resurrection of Christ, without which His death would be of no avail to us (Ephesians, 1. 19, 20; 1 Peter, 1. 3). The heathen are "without hope" (Ephesians, 2. 12; 1 Thessalonians, 4. 13). We should be even worse, for we should be also without present enjoyment (ch. 4. 9, 20. *now*—as the case really is, and become—Omitted in the oldest MSS. the first fruits—the earnest or pledge, that the whole resurrection harvest will follow, so that our faith is not vain, nor our hope limited to this life. The time of writing this epistle was probably about the Passover (ch. 5. 7); the day after the Passover Sabbath, was that for offering the *first-fruits* (Leviticus, 23. 10, 11), and the same was the day of Christ's resurrection: whence appears the appropriateness of the image,—21. by man...by man—The first fruits are of the same nature as the rest of the harvest; so Christ, the bringer of life, is of the same nature as the race of men to whom he brings it; just as Adam, the bringer of death, was of the same nature as the men on whom he brought it, 22. in Adam all—In union of nature with Adam, as representative head of mankind in their fall, in Christ...all—in union of nature with Christ, the representative head of mankind in their recovery. The life brought in by Christ, is co-extensive with the death brought in by Adam. 23. But each in his own order—rather, *rank*: the Greek is not in the abstract, but concrete; image from troops, "each in his own regiment." Though all shall rise again, let not any think all shall be saved; nay, each shall have his proper place, Christ first (Colossians, 1. 18), and after Him the body who die in Christ (1 Thessalonians, 4. 16), in a separate band from the ungodly, and then "the end," i.e., the resurrection of the rest of the dead. Christian churches, ministers, and individuals, seem about to be judged first "at His coming" (Matthew, 25. 1-50); then "all the nations" (Matthew, 25. 31-46). Christ's own flock shall share His glory "at His coming," which is not to be confounded with "the end," or general judgment (Revelation, 20. 4-6, 11-15). The latter is not in this chapter specially discussed, but only the first resurrection, etc., that of the saints; not even the judgment of Christian hollow professors (Matthew, 25. 1-30) at His coming, is handled, but only the glory of them "that are Christ's," who alone in the highest sense "obtain the resurrection from the dead" (Luke, 14. 14; 20. 35, 36; Philippians, 3. 11, see note). The second coming of Christ is not a mere point of time, but a period beginning with the resurrection of the just at His appearing, and ending with the general judgment. The ground of the universal resurrection, is the union of all mankind in nature with Christ, their representative head, who has done away with death, by his own death in their stead: the ground of the resurrection of believers is not merely this, but their personal union with Him as their "Life" (Colossians, 3. 4, effected *causatively* by the Holy Spirit, and *instrumentally* by faith as the *subjective*, and by ordinances as the *objective* means. 24. Then—after that: next in the succession of "orders" or "ranks," the end—the general resurrection, and final judgment and consummation (Matthew, 25. 46). delivered up...kingdom to...Father—(cf. John, 13. 3.) Seeming at variance with Daniel, 7. 14, "His dominion is an everlasting dominion which shall not pass away." Really, His giving up of the mediatorial kingdom to the Father, when the end for which the mediatorial economy was established, has been accomplished, is altogether in harmony with its continuing everlastingly. The change which shall then take place, shall be in the manner of administration, not in the Kingdom itself; God shall then come into direct connexion with the earth, instead of mediatorially, when Christ shall have fully and finally removed every thing that serves

or the holy God and a sinful earth Colossians.

The glory of God is the final end of Christ's orial office (Philippians, 2, 10, 11). His co- with the Father is independent of the latter, or to it, and shall, therefore, continue when its shall have ceased. His manhood, too, shall tingly continue, though, as now, subordinate Father. The *throne of the Lamb* (but no longer orial), as well as of God, shall be in the heavenly levelation, 22, 3; cf. 3, 21). The unity of the ad, and the unity of the church, shall be sinu- sly manifested at Christ's second coming. Cf. iab, 3, 9; Zechariah, 14, 9; John, 17, 21-24. The MSS. for "shall have delivered up," read, "de- up," which suits the sense better. It is "when ll have put down all rule," that "He delivereth kingdom to the Father." shall have put down :- The effect produced during the millenary f Himself and His saints (Psalm 110, 1; 8, 6; to which passages St. Paul refers, resting his nt on the two words, "all" and "until," of the st: a proof of verbal inspiration of Scripture (cf. tion, 2, 25, 27); Meanwhile, He "rules in the of His enemies" (Psalm 110, 2). He is styled King" when He takes His great power (Matthew, Revelation, 11, 15, 17). The Greek for "put is, "done away with," or "brought to nought," must be subject to Him, whether openly op- powers, as Satan and His angels, or kings and ; principalities (Ephesians, 1, 21). 25, must- be- Scripture foretells it, till - there will be no eed of His mediatorial kingdom, its object : been realized. enemies under his feet—(Luke, Ephesians, 1, 22.) 25. shall be—Greek, "is done with" (Revelation, 20, 14; cf. 1, 18). It is to be, especially this applies (e. 55-57); even in the f unbelievers, death is done away with by the f resurrection. Satan brought in *sin*, and *sin* it in *death*! So they shall be destroyed (rendered e powerless) in the same order (e. 56; Hebrews, Revelation, 19, 20; 20, 14). 27. all things—in- g death (cf. Ephesians, 1, 22; Philippians, 3, 21; ws, 2, 8; 1 Peter, 3, 22). It is said, "hath put," at God has said, is the same as if it were already osure is it. St. Paul here quotes the 8th Psalm of of his previous declaration, "For (it is writ- He hath put all things under his feet," under t— as His footstool (Psalm 110, 1). In perfect sting subjection, when he—viz., God, who by His inspired the Psalmist. 28. Son...himself...subject as the creatures are, but as a Son, voluntarily inate to, though co-equal with the Father. In sliatorial kingdom, the Son had been, in a man- distinct from the Father. Now, His kingdom verge in the Father's, with whom He is one: not here is thus any derogation from His honour; for ther Himself wills "that all should honour the s they honour the Father" (John, 5, 22, 23; He- , 1, 6). God... all in all—as Christ is all in all mans, 3, 11; cf. Zechariah, 14, 9). Then, and not en, "all things," without the least infringement Divine prerogative, shall be subject to the Son, se Son subordinate to the Father, whilst co- y sharing his glory. Contrast Psalm 10, 4; 14, 1. he saints do not fully realize God as their "all" (73, 25) now, though desiring it; then each shall od to all to me. 29. Else—if there be no resur- . what shall they do?—How wretched is their : they... which are baptized for the dead—third pe- class distinct from that in which the apostle himself, "we" (e. 30): first person. ALFORD there is an allusion to a practice at Corinth of ing a living person in behalf of a friend who naptized: thus St. Paul, without giving the action to the practice, uses an *ad hominem*

argument from it, against its practisers, some of whom, though using it, denied the resurrection: "What ac- count can they give of their practice: why are they at the trouble of it, if the dead rise not?" [So Jesus used an *ad hominem* argument, Matthew, 12, 27.] But if so, it is strange three is no direct censure of it. Some Marconites adopted the practice at a later period, prob- ably from taking this passage, as ALFORD does: but, generally, it was unknown in the church. BENGEL translates, "over (immediately upon) the dead," i.e., who will be gathered to the dead immediately after baptism. Cf. Job, 17, 1, "the graves are ready for me." The price they get for their trouble is, that they should be gathered to the dead for ever (e. 13, 16). Many in the ancient church put off baptism till near death. This seems the better view: though there may have been some rites of symbolical baptism at Corinth, now unknown, perhaps grounded on Jesus' words (Matthew, 20, 22, 23), which St. Paul here alludes to. The best punctuation is, "If the dead rise not at all, why are they then baptized for them" (so the oldest MSS. read the last words, instead of "for the dead") 30. we— apostles (e. 9; ch. 4, 9). A gradation from those who could only for a little time enjoy this life (i.e., those baptized at the point of death), to us, who could enjoy it longer, if we had not renounced the world for Christ. [BENGEL.] 31. by your rejoicing—by the glorying which I have concerning you, as the fruit of my labours in the Lord. Some of the earliest MSS. and fathers, read "our," with the same sense. BENGEL understands "your rejoicing," to be the enjoyable state of the Corin- thians, as contrasted with his dying daily to give his converts rejoicing or glorying (ch. 4, 8; 2 Corinthians, 4, 12, 15; Ephesians, 3, 13; Philippians, 1, 20). But the words, "which I have," favour the explanation— the rejoicing which I have over you. Many of the oldest MSS. and Vulgate insert "brethren" here. I die daily—This ought to stand first in the sentence, as it is so put prominently forward in the Greek. I am day by day in sight of death, exposed to it, and expecting it (2 Corinthians, 4, 11, 12; 1, 8, 9; 11, 23). 32. Punctuate thus: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me? If the dead rise not, let us eat and drink," &c. [BENGEL.] If "merely as a man" (with the mere human hope of the present life: not with the Christian's hope of the resurrection: answering to "If the dead rise not," the parallel clause in the next sentence: I have fought with men resembling savage beasts. Heraclitus, of Ephesus, had termed his countrymen "wild beasts" 400 years before. So Epimenides called the Cretians (Titus, 1, 12). St. Paul was still at Ephesus (ch. 16, 8), and there his life was daily in danger (ch. 4, 9; cf. 2 Corinthians, 1, 8). Though the tumult (Acts, 19, 29, 30) had not yet taken place (for after it he set out immedi- ately for Macedonia, this epistle was written evi- dently just before it, when the storm was gathering, "many adversaries" (ch. 16, 9) were already menacing him. what advantageth it me?—seeing I have renounced all that, "as a mere man," might compensate me for such sufferings, gain, fame, &c. let us eat, &c.—Quoted from LXX. (Isaiah, 22, 15) where the prophet describes the reckless self-indulgence of the despisers of God's call to mourning. Let us enjoy the good things of life now, for it soon will end. St. Paul imitates the language of such sceptics, to reprove both their theory and practice. "If men but persuade themselves that they shall die like the beasts, they soon will live like beasts too." [SOUTH.] 33. evil communications corrupt good manners—a current saying, forming a verse in Menander, the comic poet, who probably took it from Euripides (Socrates *Historia Ecclesiastica*, 3, 16). "Evil communications" refer to intercourse with those who deny the resurrection. Their notion seems to have been, that the resurrection is merely spiritual, that

sin has its seat solely in the body, and will be left behind when the soul leaves it, if, indeed, the soul survive death at all. good—not only *good-natured*, but *pliant*. Intimacy with the profligate society around, was apt to corrupt the principles of the Corinthians. 24. *Awake—lit.*, “out of the sleep” of carnal intoxication into which ye are thrown by the influence of these sceptics [v. 32; Joel. 1. 5]. to righteousness—in contrast with “sin” in this verse, and *corrupt manners*, v. 23. sin not—do not give yourselves up to sinful pleasures. The Greek expresses a continued state of abstinence from sin. Thus, St. Paul implies that they who live in sinful pleasures readily persuade themselves of what they wish, *viz.*, that there is to be no resurrection, some—the same as in v. 12. have not the knowledge of God—and so know not His power in the resurrection (Matthew, 22. 29). Stronger than “are ignorant of God.” An habitual ignorance: wilful, in that they prefer to keep their sins, rather than part with them, in order to know God (cf. John, 7. 17; 1 Peter, 2. 15). to your shame—that you Corinthian Christians, who boast of your knowledge, should have among you, and maintain intercourse with, those so practically ignorant of God, as to deny the resurrection. 35. *Haw*—It is folly to deny a fact of REVELATION, because we do not know the “how.” Some measure God’s power by their petty intelligence, and won’t admit, even on His assurance, any thing which they cannot explain. Ezekiel’s answer of faith to the question, is the truly wise one (Ezekiel, 37. 3). So Jesus argues not on principles of philosophy, but wholly from “the power of God,” as declared by the word of God (Matthew, 19. 26; Mark, 10. 27; 12. 23; Luke, 18. 27). *come*—The dead are said to depart, or to be deceased: those rising again to come. The objector could not understand how the dead are to rise, and with what kind of a body they are to come. Is it to be the same body? If so, how is this, since the resurrection bodies will not eat or drink, or beget children, as the natural bodies do? Besides, the latter have mouldered into dust. How then can they rise again? If it be a different body, how can the personal identity be preserved? St. Paul answers, in one sense, it will be the same body, in another, a distinct body. It will be a body, but a spiritual, not a natural, body. 36. *fool*—with all thy boasted philosophy (Psalm 14. 1). that which thou—“Thou,” emphatical: appeal to the objector’s own experience: “The seed which thou thyself sowest.” St. Paul, in this verse and v. 42, answers the question v. 35, “How,” and in v. 37-41 and 43, the question, “With what kind of body?” He converts the very objection (the death of the natural body) into an argument. Death, so far from preventing quickening, is the necessary prelude and prognostication of it, just as the seed “is not quickened” into a new sprout with increased produce, “except it die” (except a dissolution of its previous organization takes place). Christ by His death for us has not given us a reprieve from death as to the life which we have from Adam; nay, He permits the law to take its course on our fleshly nature; but He brings from Himself new spiritual and heavenly life out of death v. 37. 37. not that body that shall be—A body beautiful and no longer a “bare grain.” [BENJEL.] No longer without stalk or ear, but clothed with blade and ears, and yielding many grains instead of only one. [GROTIUS.] There is not an identity of all the particles of the old and the new body. For the perpetual transmutation of matter is inconsistent with this. But there is a hidden germ which constitutes the identity of body amidst all outward changes: the outward accretions fall off in its development, whilst the germ remains the same. Every such germ (“seed,” v. 38) “shall have its own body,” and be instantly recognised, just as each plant now is known from the seed that was sown [see Note, ch. 6. 13]. So Christ

by the same image illustrated the truth that His death was the necessary prelude of His putting on His glorified body, which is the ground of the regeneration of the many who believe (John, 12. 24). Progress is the law of the spiritual, as of the natural world. Death is the avenue not to mere *revivification or reanimation*, but to *resurrection and regeneration* (Matthew, 19. 28; Philippians, 3. 21). Cf. “planted,” &c., Romans, 6. 5. 38, as it hath pleased him—at creation, when He gave to each of the (kinds of) seeds (so the Greek is for “to every seed”) a body of its own (Genesis, 1. 11, “after its kind,” suited to its species). So God can and will give to the blessed at the resurrection their own appropriate body, such as it pleases Him, and such as is suitable to their glorified state: a body peculiar to the individual, substantially the same as the body sown. 39-41. Illustrations of the suitability of bodies, however various, to their species: the flesh of the several species of animals; bodies celestial and terrestrial; the various kinds of light in the sun, moon, and stars, respectively. *fish*—animal organisms. [DE WETTE.] He implies by the word that our resurrection bodies shall be in some sense really flesh, not mere phantoms of air. [EPISTOL.] So some of the oldest creeds expressed it, “I believe in the resurrection of the flesh.” Cf. as to Jesus’ own resurrection body, Luke, 24. 39; John, 20. 37; to which ours shall be made like, and therefore shall be flesh, but not of animal organism (Philippians, 3. 21) and liable to corruption. But v. 50 below implies, it is not “flesh and blood” in the animal sense we now understand them; for these “shall not inherit the kingdom of God,” not the same—not flesh of the same nature and excellency. As the kinds of flesh, however widely differing from one another, do not cease to be flesh, so the kinds of bodies, however differing from one another, are still bodies. All this is to illustrate the difference of the new celestial body from its terrestrial seed, whilst retaining a substantial identity. *beasts*—quadrupeds, another of fishes...another of birds—Most of the oldest MSS. read thus, “another FLESH of birds...another of fishes;” the order of nature. 40. *celestial bodies*—Not the sun, moon, and stars, which are first introduced v. 41, but the *bodies of angels*, as distinguished from the bodies of earthly creatures. the glory of the celestial—(Luke, 9. 26.) glory of...terrestrial—(Matthew, 6. 28, 29; 1 Peter, 1. 24.) 41. one glory of...sun...another...of...moon—The analogy is not to prove different degrees of glory among the blessed (whether this may be, or not, indirectly hinted at), but this: As the various fountains of light, which is so similar in its aspect and properties, differ (the sun from the moon, and the moon from the stars; and even one star from another star, though all seem so much alike); so there is nothing unreasonable in the doctrine that our present bodies differ from our resurrection bodies, though still continuing bodies. Cf. the same simile, appropriate especially in the clear Eastern skies (Daniel, 12. 3; Matthew, 13. 43). Also that of seeds in the same parable (Matthew, 13. 24; Galatians, 6. 7, 8). 42. *sows*—Following up the image of seed. A delightful word instead of *burial*, in corruption—liable to corruption; *corruptible*: not merely a prey when dead to corruption; as the contrast shows, “raised in incorruption.” *i. e.*, not liable to corruption, *incorruptible*. 43. in dishonour—answering to “our vile body” (Philippians, 3. 21); *lit.*, “our body of humiliation;” liable to various humiliations of disease, injury, and decay at last. in glory—the garment of incorruption (v. 42, 43) like His glorious body (Philippians, 3. 21), which we shall put on (v. 49, 53; 2 Corinthians, 5. 2-4). in weakness—liable to infirmities (2 Corinthians, 13. 4), in power—answering to a “spiritual body” (v. 44; cf. Luke, 1. 17, “Spirit and power”). Not liable to the weaknesses of our present frail bodies (Isaiah, 23. 24; Revelation, 21. 4). 44. a natural body—*lit.*, “an animal body,” a

body moulded in its organism of "flesh and blood" (v. 50) to suit the animal soul which predominates in it. The Holy Spirit in the spirit of believers, indeed, is an earnest of a superior state (Romans, 8, 11), but meanwhile in the body the animal soul preponderates; hereafter the Spirit shall predominate, and the animal soul be duly subordinate. spiritual body—a body wholly moulded by the Spirit, and its organism not conformed to the lower and animal (Luke, 20, 35, 36), but to the higher and spiritual, life (cf. ch. 2, 14; 1 Thessalonians, 5, 23). there is, &c.—The oldest MSS. read, "If there is a natural (or animal-souled) body, there is also a spiritual body." It is no more wonderful a thing, that there should be a body fitted to the capacities and want of man's highest part, his spirit, than (which we see to be the case) that there should be one fitted to the capacities and wants of his subordinate part, the animal soul. [ALFORD.] 45.—in accordance with the distinction just mentioned between the natural or animal-souled body and the spiritual body. It is written—(Genesis, 2, 7)—"Man became (was made to become) a living soul," i.e., endowed with an animal soul, the living principle of his body, the last Adam—the last Head of humanity, who is to be fully manifested in the last day, which is His day (John, 6, 39). He is so called in Job, 19, 25; see my Note there (cf. Romans, 5, 14). In contrast to "the last," St. Paul calls "man" (Genesis, 2, 7) "the first Adam," quickening—not only living, but making alive (John, 5, 21; 6, 33, 39, 40, 44, 57, 62, 63; Romans, 8, 11). As the natural or animal-souled body (v. 44) is the fruit of our union with the first Adam, an animal-souled man, so the spiritual body is the fruit of our union with the second Adam, who is the quickening Spirit (2 Corinthians, 3, 17). As He became representative of the whole of humanity in His union of the two natures, He exhausted in His own person the sentence of death passed on all men, and giveth spiritual and everlasting life to whom He will. 46. afterward—Adam had a soul not necessarily mortal, as it afterwards became by sin, but "a living soul," and destined to live for ever, if he had eaten of the tree of life (Genesis, 3, 22); still his body was but an animal-souled body, not a spiritual body, such as believers shall have; much less was he a "life-giving spirit," as Christ. His soul had the germ of the Spirit, rather than the fulness of it, such as man shall have when restored "body, soul, and spirit," by the second Adam (1 Thessalonians, 5, 23). As the first and lower Adam came before the second and heavenly Adam, so the animal-souled body comes first, and must die before it be changed into the spiritual body (i.e., that in which the Spirit predominates over the animal soul), 47. of the earth—inasmuch as being sprung from the earth, he is "earthy" (Genesis, 2, 7; 3, 19, "dust thou art"); i.e., not merely earthy or born upon the earth, but *terrene*, or of earth, lit., "of heaped earth" or clay. Adam means *red earth*. The Lord—Omitted in the oldest MSS. and versions. from heaven—(John, 3, 13, 31.) Humanity in Christ is generic. In Him man is impersonated in his true ideal as God originally designed him. Christ is the representative man, the federal head of redeemed man. 48. As is the earthy—*vis.*, Adam, they... that are earthy—all Adam's posterity in their natural state (John, 3, 6, 7). the heavenly—Christ, they... that are heavenly—His people in their regenerate state (Philippians, 3, 20, 21). As the former precedes the latter state, so the natural bodies precede the spiritual bodies. 49. as—Greek, "even as" (see Genesis, 1, 3). we shall also bear—or wear as a garment. [BENGE.] The oldest MSS., and versions, and fathers, read, "We must also bear," or "let us also bear." It implies the Divine appointment (cf. "must," v. 53) and faith assenting to it. An exhortation, and yet implying a promise (so Romans, 8, 29). The conformity to the image of the heavenly Representative man

is to be begun here in our souls, in part, and shall be perfected at the resurrection in both bodies and souls. 50. (See Notes, v. 37, 39.) "Flesh and blood" of the same animal and corruptible nature as our present (v. 44) animal-souled bodies, cannot inherit the kingdom of God. Therefore the believer acquiesces gladly in the unrepealed sentence of the holy law, which appoints the death of the present body as the necessary preliminary to the resurrection body of glory. Hence he "dies daily" to the flesh and to the world, as the necessary condition to his regeneration here and hereafter (John, 3, 6; Galatians, 2, 20). As the being born of the flesh constitutes a child of Adam, so the being born of the Spirit constitutes a child of God, cannot—Not merely is the change of body possible, but it is necessary. The spirit extracted from the dregs of wine does not so much differ from them, as the glorified man does from the mortal man (BENGE.) of mere animal flesh and blood (Galatians, 1, 16). The resurrection body will be still a body though spiritual, and substantially retaining the personal identity: as is proved by Luke, 24, 39; John, 20, 27, compared with Philippians, 3, 21, the kingdom of God—which is not all merely animal, but altogether spiritual. Corruption doth not inherit, though it is the way to, incorruption (v. 52, 53, 54). Behold—Calling attention to the "mystery" heretofore hidden in God's purposes, but now revealed, yet—emphatical in the Greek; I show (Greek, "tell," *vis.*, by the word of the Lord, 1 Thessalonians, 4, 16) you, who think you have so much knowledge, "a mystery" (cf. Romans, 11, 25) which your reason could never have discovered. Many of the old MSS. and fathers read, "We shall all sleep, but we shall not all be changed;" but this is plainly a corrupt reading, inconsistent with 1 Thessalonians, 4, 15, 17, and with the argument here, which is that a change is necessary (v. 53). English Version is supported by some of the oldest MSS. and fathers. The Greek is *lit.*, "We all shall not sleep, but," &c. The putting off of the corruptible body for an incorruptible by an instantaneous change will, in the case of "the quick," stand as equivalent to death, appointed to all men (Hebrews, 9, 27); of this Enoch and Elijah are types and forerunners. The "we" implies that Christians in that age and every successive age since and hereafter were designed to stand waiting, as if Christ might come again in their time, and as if they might be found among "the quick." 52. the last trump—at the sounding of the trumpet on the last day [VATABLUS] (Matthew, 24, 31; 1 Thessalonians, 4, 16). Or the Spirit by St. Paul hints that the other trumpets mentioned subsequently in the Apocalypse shall precede, and that this shall be the last of all (cf. Isaiah, 27, 13; Zechariah, 9, 14). As the law was given with the sound of a trumpet, so the final judgment according to it (Hebrews, 12, 19; cf. Exodus, 19, 16). As the Lord ascended "with the sound of a trumpet" (Psalm 47, 5), so He shall descend (Revelation, 11, 15). The trumpet was sounded to convoke the people on solemn feasts, especially on the first day of the seventh month (the type of the completion of time: seven being the number for perfection; on the tenth of the same month was the atonement, and on the fifteenth the feast of tabernacles, commemorative of completed salvation out of the spiritual Egypt. cf. Zechariah, 14, 18, 19; cf. Psalm 50, 1-7. Cf. His calling forth of Lazarus from the grave "with a loud voice," John, 11, 43, with 5, 25, 28. and—immediately, in consequence. 53. this—pointing to His own body and that of those whom he addresses, put on—as a garment (2 Corinthians, 5, 2, 3). immortality—Here only, besides 1 Timothy, 6, 16, the word "immortality" is found. No where is the immortality of the soul, distinct from the body, taught; a notion which many erroneously have derived from heathen philosophers. Scripture does not contemplate the *anima*

ious state brought about by death, as the consummation to be earnestly looked for (2 Corinthians, 5, 4), but the resurrection. 54. then—not before. Death has as yet a sting even to the believer, in that his *body* is to be under its power till the resurrection. But then the sting and power of death shall cease for ever. Death is swallowed up in victory—in Hebrew of Isaiah, 25, 3, from which it is quoted, "He (Jehovah) will swallow up death in victory: i.e., for ever: as "in victory" often means in Hebrew idiom (Jeremiah, 3, 5; Lamentations, 5, 20). Christ will swallow it up so altogether victoriously that it shall never more regain its power (cf. Hosea, 6, 2; 13, 14; 2 Corinthians, 5, 4; Hebrews, 2, 14, 15; Revelation, 20, 14; 21, 4). 55. Quoted from Hosea, 13, 14, substantially; but freely used by the warrant of the Spirit by which St. Paul wrote. The Hebrew may be translated, "O death, where are thy plagues? Where, O Hades, is thy destruction?" The LXX. "Where is thy victory (*lit.*, in a *lacus*), O death? Where is thy sting, O Hades?" "Sting" answers to the Hebrew "plagues," viz., a poisoned sting causing plagues. Appropriate, as to the old serpent (Genesis, 3; Numbers, 21, 6). "Victory" answers to the Hebrew "destruction." Cf. Isaiah, 25, 7, "destroy...vell...over all nations," viz., victoriously destroy it; and to "in victory" (v. 54), which he triumphantly repeats. The "where" implies their past victorious destroying power and sting, now gone for ever: obtained through Satan's triumph over man in Eden, which enlisted God's law on the side of Satan and death against man (Romans, 5, 12, 17, 21). The souls in Hades being freed by the resurrection, death's sting and victory are gone. For "O grave," the oldest MSS. and various read, "O death," the second time. 56. If there were no sin, there would be no death. Man's transgression of the law gives death its lawful power. strength of sin is the law—Without the law sin is not perceived or imputed (Romans, 3, 20; 4, 15; 5, 13). The law makes sin the more grievous, by making God's will the clearer (Romans, 7, 8-10). Christ's people are no longer "under the law" (Romans, 6, 14). 57. to God—The victory was in no way due to ourselves (Psalm 98, 1). giveth—a present certainty, the victory—which death and Hades ("the grave") had aimed at, but which, notwithstanding the opposition of them, as well as of the law and sin, we have gained. The repetition of the word (v. 54, 55) is appropriate to the triumph gained. 58. beloved—Sound doctrine kindles Christian love. steadfast—not turning aside from the faith of the resurrection of yourselves. unmovable—not turned aside by others (v. 12; Colossians, 1, 23). the work of the Lord—the promotion of Christ's kingdom (Philippians, 2, 30). not in vain—as the deniers of the resurrection would make it (v. 14, 17). in the Lord—applying to the whole sentence and its several clauses: Ye, as being in the Lord by faith, know that your labour in the Lord (i.e., labour according to His will is not to be without its reward in the Lord (through His merits and according to His gracious appointment).

CHAPTER XVI.

VER. 1-24. DIRECTIONS AS TO THE COLLECTION FOR THE JUDEAN CHRISTIANS: ST. PAUL'S FUTURE PLANS; HE COMMENDS TO THEM TIMOTHY, APOLLOS, &c. SALUTATIONS AND CONCLUSION. 1. collection for the saints—at Jerusalem (Romans, 15, 26) and in Judea (Acts, 11, 29, 30; 24, 17; cf. 2 Corinthians, 8, 4; 9, 1, 12). He says "saints" rather than "the poor," to remind the Corinthians that in giving, it is to the Lord's people, their own brethren in the faith. Towards the close of the national existence of the Jews, Judea and Jerusalem were harassed with various troubles, which in part affected the Jewish Christians. The community of goods which existed among them for a time gave temporary relief, but tended ultimately to impoverish all by paralysing individual exertion (Acts, 2, 44), and

hence was soon discontinued. A beautiful fruit of grace it was, that he who had by persecutions robbed many of their all (Acts, 20, 10), should become the foremost in exertions for their relief. as I have given—rather, "pace order:" viz., during my journey through Galatia, that mentioned Acts, 18, 23. The churches of Galatia and Phrygia were the last which Paul visited before writing this epistle. He was now at Ephesus, and came thither immediately from visiting them (Acts, 18, 23, 19, 1). That he had not been silent in Galatia on contributions for the poor, appears from the hint let fall in his epistle to that church (Galatians, 2, 10): an undesired coincidence and mark of genuineness. [PALEY'S *Horse Pauline*.] He proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians, the Corinthians and Macedonians to the Romans (Romans, 15, 26, 27; 2 Corinthians, 9, 2). There is great force in example. 2. first day of...week—already kept sacred by Christians as the day of the Lord's resurrection, the beginning: day both of the physical and of the new spiritual creations: it gradually superseded the Jewish sabbath on the seventh day (Psalm 118, 23-24; John, 20, 19, 26; Acts, 20, 7; Revelation, 1, 10). So the beginning of the year was changed from autumn to spring when Israel was brought out of Egypt. Three annual feasts, all typical of Christian truths, were directed to be kept on the first day of the week: the feast of the wave offering of the first sheaf, answering to the Lord's resurrection; Pentecost, or the feast of weeks, typical of the fruits of the resurrection in the Christian church (Leviticus, 23, 11, 15, 16, 36); the feast of tabernacles at harvest, typical of the ingathering of the full number of the elect from one end of heaven to the other. Easter was directed to be kept as a holy sabbath (Exodus, 12, 16). The Christian sabbath commemorates the respective works of the Three Persons of the triune God—creation, redemption (the resurrection), and sanctification (on Pentecost the Holy Ghost being poured out). Jesus came to fulfil the Spirit of the Law, not to cancel it, or to lower its standard. The primary object of the sabbath is holiness, not merely rest: "Remember that thou keep holy the sabbath day." Cf. Genesis, 2, 3. "God blessed and sanctified it, because...in it He had rested," &c. The word "Remember" implies that it was in existence before the giving of the law from Sinai, and refers to its institution in Paradise (cf. Exodus, 16, 22, 23, 26, 30). "Six days shalt thou labour:" the spirit of the command is fulfilled whether the six days labour be on the last six days or on the first. A perpetual sabbath would doubtless be the highest Christian ideal; but living in a world of business where the Christian ideal is not yet realized, if a law of definite times was necessary in Paradise, it is still more so now. every one of you—even those in limited circumstances. lay by him—though there be not a weekly public collection, each is privately to set apart a definite proportion of his weekly income for the Lord's cause and charity. in store—abundantly; the earnest of a better store laid up for the giver (1 Timothy, 6, 19). as God hath prospered him—*lit.*, "whosoever he may be prospered in," or "may by prosperity have acquired" [ALFORD] (Matthew, 23, 15-20; 2 Corinthians, 8, 12), that there be no gatherings when I come—that they may not then have to be made, when your and my time ought to be employed in more directly spiritual things. When men give once for all, not so much is given. But when each lays by something every Lord's day, more is collected than one would have given at once. [BENJEL.] 3. approve by your letters—rather translate, "Whosoever ye shall approve, them will I send with letters:" viz., letters to several persons at Jerusalem, which would be their credentials. There could be no need of letters from them before Paul's coming, if the persons recommended were not to be sent off before it. *lit.*, "by letters:" an abbreviated expression for, "I

will send, recommending them by letters." [GROTIUS.] If English Version be retained, the sense will be, "When I come, I will send those whom by your letters, then to be given them, ye shall approve." But the antithesis (opposition or contrast) to Paul himself (v. 4) favours Grotius' view. So "by" means with (Romans, 2. 27); and the Greek for "by" is translated with 2 Corinthians, 2. 4. liberality—*lit.*, gracious or free gift (2 Corinthians, 8. 4. 4. meet—"worth while," if your collections be large enough to be worth an apostle's journey (a stimulus to their liberality), I will accompany them myself instead of giving them letters credential (v. 3; cf. Acts, 20. 1-4. with me—to guard against all possible suspicion of evil (2 Corinthians, 8. 4. 19-21). 5-7. His first intention had been (2 Corinthians, 1. 15, 16) to pass through them (Corinth) to Macedonia, and again return to them from Macedonia, and so to Judea; this he had announced in the lost epistle (ch. 5. 9); now having laid aside this intention for which he was charged with levity, 2 Corinthians, 1. 17, &c., whereas it was through levity, 2 Corinthians, 1. 23; 2. 17, he announces his second plan of "not seeing them now by the way," but "passing through Macedonia" first on his way to them, and then "tarrying a while," and even "abiding and wintering with them," for I do pass—As much as to say, "This is what I at last resolve upon" (not as the erroneous subscription of the epistle represents it, as if he was THEN at Philippi, on his way through Macedonia): implying that there had been some previous communication upon the subject of the journey, and also that there had been some indecisiveness in the apostle's plan. [PALEY.] In accordance with his second plan, we find him in Macedonia when 2 Corinthians was written (2 Corinthians, 2. 13; 8. 1; 9. 2, 4), and on his way to Corinth (2 Corinthians, 12. 14; 13. 1; cf. Acts, 20. 1, 2). "Pass through" is opposed to "abide" (v. 6). He was not yet in Macedonia (as v. 8 shows), but at Ephesus; but he was thinking of passing through it, not abiding as he purposed to do at Corinth). 6. He did "abide and even winter" for the three WINTER months in Greece (Corinth), Acts, 20. 3, 6; from which passage it seems that Paul probably left Corinth about a month before the "days of unleavened bread" or the Passover (so as to allow time to touch at Thessalonica and Berea, from which cities two of his companions were; as we read he did at Philippi); so that this the three months at Corinth would be December, January, and February. [BARKS, *Horæ Apostolicæ*.] ye—emphatical in the Greek, withnesser I go—He purposed to go to Judea (2 Corinthians, 1. 16) from Corinth, but his plans were not positively fixed as yet (Note, v. 4; cf. Acts, 19. 21, 7. I will not see you now by the way—*lit.*, "I do not wish to see you this time in passing;" i. e., to pay you now what would have to be a merely passing visit as I did in the second visit (2 Corinthians, 12. 11). In contrast to "a while," i. e., some time, as the Greek might better be translated. but—The oldest MSS. read "for." 8, at Ephesus—whence St. Paul writes this epistle. Cf. v. 19. "Asia" wherein Ephesus was, until Pentecost—He seems to have stayed as he here purposes; for just when the tumult which drove him away broke out, he was already intending to leave Ephesus (Acts, 19. 21, 22). Combined with ch. 5. 7, 8, this verse fixes the date of this epistle to a few weeks before Pentecost, and very soon after the passover. 9. door—(2 Corinthians, 2. 12.) An opening for the extension of the gospel. Wise men are on the watch for, and avail themselves of, opportunities. So "door of hope," Hosea, 2. 15. "Door of faith," Acts, 14. 27. "An open door," Revelation, 3. 8. "A door of utterance," Colossians, 4. 3. "Great," i. e., extensive. "Effectual," i. e., requiring great labours [EXTRUS]; or opportune for effecting great results. [BIZA.] many adversaries—who would block up the way and prevent us from entering the open door. No

here false teachers, but open adversaries: both Jews and heathen. After St. Paul, by his now long continued labours at Ephesus, had produced effects which threatened the interests of those whose gains were derived from idolatry, "many adversaries" arose (Acts, 19. 9-23). Where great good is, there evil is sure to start up as its antagonist. 10. Now—rather, But. Therefore Timothy was not the bearer of the epistle; for it would not then be said, "If Timothy come." He must therefore have been sent by Paul from Ephesus before this epistle was written, to accord with ch. 4. 17-19; and yet the passage here implies, that St. Paul did not expect him to arrive at Corinth, till after the letter was received. He tells them how to treat him "if" he should arrive. Acts, 19. 21, 22, clears up the difficulty; Timothy, when sent from Ephesus where this epistle was written, did not proceed direct to Corinth, but went first to Macedonia; thus though sent before the letter, he might not reach Corinth till after it was received in that city. The undesigned coincidence between the epistle and the history, and the clearing up of the meaning of the former (which does not mention the journey to Macedonia at all) by the latter, is a sure mark of genuineness. [PALEY'S *Horæ Paulinæ*.] It is not certain that Timothy actually reached Corinth; for in Acts, 19. 22, only Macedonia is mentioned; but it does not follow that though Macedonia was the immediate object of his mission, Corinth was not the ultimate object. The "IF Timothy come," implies uncertainty. 2 Corinthians, 1. 1, represents him with Paul in Macedonia; and 2 Corinthians, 12. 18, speaking of Titus and others sent to Corinth, does not mention Timothy, which it would have probably done, had one so closely connected with the apostle as Timothy was, stayed as his delegate at Corinth. The mission of Titus then took place, when it became uncertain whether Timothy could go forward from Macedonia to Corinth, Paul being anxious for immediate tidings of the state of the Corinthian church. ALFORD argues that if so, St. Paul's adversaries would have charged him with fickleness in this case also (2 Corinthians, 1. 17), as in the case of his own change of purpose. But Titus was sent directly to Corinth, so as to arrive there before Timothy could by the route through Macedonia. Titus' presence would thus make amends for the disappointment as to the intended visit of Timothy, and would disarm adversaries of a charge in this respect (2 Corinthians, 7. 6, 7). without fear—Referring perhaps to a nervous timidity in Timothy's character (1 Timothy, 3. 15; 6. 23, 23). His youth would add to this feeling, as well as his country, Lystra, likely to be despised in refined Corinth. 11. despise—This charge is not given concerning any other of the many messengers whom Paul sent. 1 Timothy, 4. 12, accounts for it (cf. Psalm 119. 141). He was a young man, younger probably than those usually employed in the Christian mission; whence St. Paul apprehending lest he should, on that account, be exposed to contempt, cautions him, "Let no man despise thy youth." [PALEY'S *Horæ Paulinæ*.] conduct—set him on his way with every mark of respect, and with whatever he needs (Titus, 3. 13). in peace—(Acts, 16. 33; Hebrews, 11. 31.) "Peace" is the salutation of kindness and respect in the East; and so it stands for every blessing. Perhaps here there is too a contrast between "peace" and the "contentions" prevalent at Corinth (ch. 1. 11). I look for him—He and Titus were appointed to meet St. Paul in Troas, whither the apostle purposed proceeding from Ephesus (2 Corinthians, 2. 12, 13). St. Paul thus claims their respect for Timothy as one whom he felt so necessary to himself as "look for" to him. [THEOPHYL.] with the brethren—Others besides Krastus accompanied Timothy to Macedonia (cf. v. 12; Acts, 19. 22). 12. Apollos, I greatly desired...to come unto you—He says this, lest they should suspect that he from jealousy prevented

Apollos coming to them; perhaps they had expressly requested Apollos to be sent to them. Apollos was not at Ephesus when St. Paul wrote (cf. v. 19, and ch. 1. 1). Probably Apollos' unwillingness to go to Corinth at this time was because being aware of the undue admiration of his rhetorical style which led astray many at Corinth, he did not wish to sanction it (ch. 1. 12; 3. 4). St. Paul's noble freedom from all selfish jealousy led him to urge Apollos to go; and on the other hand, Apollos, having heard of the abuse of his name at Corinth to party purposes, perseveringly refused to go. St. Paul, of course, could not state in his letter particularly these reasons in the existing state of division prevalent there. He calls Apollos "brother" to mark the unity that was between the two. with the brethren—who bear this letter (v. 17). (See subscription added to the epistle.) COMYBEAR thinks Titus was one of the bearers of this first letter (2 Corinthians, 8. 2, 16-21; 12. 18). ALFORD thinks "the brethren" here may be the same as in v. 11. convenient time—Apollos did return to Corinth when their divisions were moderated (JEROME), and so it was a more reasonable time. 13. He shows that they ought to make their hopes of salvation to depend not on Apollos or any other teacher; that it rests with themselves. "Watch ye: for ye are slumbering. "Stand: for ye are like men tottering. "Quit you like men; be strong: for ye are effeminate" (v. 14). "Let all your things be done with charity" (ch. 3. 1; 13. 1): not with strifes as at present. (CERYSTOM.) "In the faith" which was assailed by some (ch. 15. 1. 2. 12-17). 15. first-fruits of Achaia—the first Achaean converts (cf. Romans, 16. 5). The image is from the first-fruits offered to the Lord (Leviticus, 23. 10; cf. ch. 15. 20). The members of this family had been baptized by Paul himself (ch. 1. 16). addicted themselves to the ministry of the saints—*translate*, "Set themselves (i.e., voluntarily) to minister unto the saints" (cf. 2 Corinthians, 8. 4). 16. That ye—*translate*, "That ye also," viz., in your turn...in return for their self-devotion. [ALFORD.] helpeth with them, labourerth—by himself. 17. Fortunatus...Achaicus—probably of Stephanas' household. that...lacking on your part—So far as you were unable yourselves to "refresh my spirit," in that you are absent from me, "they have supplied" by coming to me from you, and so supplying the means of intercourse between you and me. They seem to have carried this letter back; see the subscription below: hence the exhortations v. 18, 19, as though they would be at Corinth when the epistle arrived. 18. refreshed my spirit and yours—"yours" will be refreshed on receiving this letter, by knowing that "my spirit is refreshed" by their having come to me from you; and (perhaps) by the good report they gave of many of you (ch. 1. 4-8): my refreshment of spirit redounds to yours, as being my disciples (2 Corinthians, 7. 13; cf. Zechariah, 6. 8). acknowledge—render them due acknowledgments by a kind reception of them: 1 Thessalonians, 5. 12, "know" them in their true worth, and treat them accordingly. 19. Asia—not all Asia Minor, but *Lybian Asia* only, of which Ephesus was the capital. much—with especial affection. Aquila...Priscilla—(cf. Acts, 18. 2; Romans, 16. 3, 4.) Originally driven out of Italy by Claudius, they had come to Corinth (whence their salutation of the Corinthians is appropriate here), and then had removed with Paul from Corinth to Ephesus (Acts, 18. 2, 18, 19, 26); here, as at Rome subsequently, they set up a church (or assembly of believers) at their

house (Romans, 16. 3, 5). A pattern to Christian husbands and wives. Their Christian self-devoting love appears wherever they were (Romans, 16. 3, 4). Even the gifted Apollos, so highly admired at Corinth, owed much of his knowledge to them (Acts, 18. 24-28). In v. 20, "All the brethren" (i.e., the whole church) seem to be distinguished from "the church that is in their house," which was but a partial and private assembly out of the general church at Corinth. NEANDER thinks Romans, 16. 23, refers to "the whole church" meeting at the house of Gaius (cf. Colossians, 4. 15). "Synagogue" implies an assembly in general, without reference to the character or motives of its members. "Church," like the Hebrew *Kahal*, implies an assembly *legally* convened; as, for instance, the Jews met as a body politic to receive the law (hence Stephen calls it "the church in the wilderness," Acts, 7. 38), and having a legal bond of union. Christ's followers when dispersed from one another cease to be a *congregation* synagogue, but still are a *church*, having the common bond of union to the same Head by the same faith and hope. [VITRINGA, *Synagogue and Temple*.] From this we may explain St. Paul's entering "into every house" and haling men and women: "he would in searching for Christians go to their several "houses" of prayer. in the Lord—They pray for all blessings on you from the Lord, the source of every good. [GROTIUS.] ALFORD explains, "in a Christian manner," as mindful of your common Lord. "In the Lord" seems to me to refer to their union together in Christ, their prayers for one another's good being in virtue of that union. 20. holy kiss—the token of the mutual love of Christians, especially at the Lord's supper (cf. Romans, 16. 16; 1 Thessalonians, 5. 20), "in which all the dimensions of the Corinthians would be swallowed up." [BENGEL.] 21. salutation...with mine own hand—he therefore dictated all the rest of the epistle. 22. A solemn closing warning added in his own hand: as in Ephesians, 6. 24; Colossians, 4. 18, the Lord—who ought to be "loved" above Paul, Apollos, and all other teachers. Love to one another is to be in connection with love to Him above all. IGNATIUS, *Epistola ad Romanos* 7, writes of Christ, "My love has been crucified" (cf. Song of Solomon, 2. 7). Jesus Christ—Omitted in the oldest MSS. let him be Anathema—*accursed* with that curse which the Jews who call Jesus "accursed" (ch. 12. 3) are bringing righteously on their own heads. [BENGEL.] So far from "saluting" him, I bid him be *accursed*. Maran-atha—*Syriac for the Lord cometh*. A motto or watchword to urge them to preparedness for the Lord's coming; as in Philipians, 4. 5, "The Lord is at hand." 23. The grace, &c.—This is the salutation meant in v. 21; and from which unbelievers (v. 22; cf. 2 John, 10. 11) are excluded. [BENGEL.] 24. My love, &c.—After having administered some severe rebukes, he closes with expressions of "love": his very rebukes were prompted by love, and therefore are altogether in harmony with the profession of love here made: it was love in Christ Jesus, and therefore embraced "all" who loved Him.

The subscription represents the epistle as written from Philippi. Verse 8 shows it was written at Ephesus. BENDEL conjectures that perhaps, however, it was sent from Philippi (v. 5), because the deputies of the Corinthians had accompanied Paul thither. From Ephesus there was a road to Corinth above Philippi.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

INTRODUCTION.

THE following reasons seem to have induced St. Paul to write this second epistle to the Corinthians: (1.) That he might explain the reasons for his having deferred to pay them his promised visit, by taking Corinth as his way to Macedonia (1 Corinthians, 4. 19; ch. 1. 15, 16; cf. 1 Corinthians, 16. 5); and so that he might set forth to them his apostolic walk in general (ch. 1. 12, 24; 6. 9-13; 7. 2). (2.) That he might commend their obedience in reference to the directions in his first epistle, and at the same time direct them now to forgive the offender, as having been punished sufficiently (ch. 2. 1-11; 7. 6-16). (3.) That he might urge them to collect for the poor saints at Jerusalem (ch. 8. 1-9, 15). (4.) That he might maintain his apostolic authority and reprove gainsayers.

The external testimonies for its genuineness are, Irenæus, *Hæreses* 3. 7. 1; Athenagoras *de resurrectione martirorum*; Clement of Alexandria, *Stromata* 3. sec. 94; 4. sec. 104; Tertullian *de pudicitia*, ch. 12.

THE TIME OF WRITING was after Pentecost, A.D. 57, when St. Paul left Ephesus for Troas. Having stayed in the latter place for some time preaching the gospel with effect (ch. 2. 12), he went on to Macedonia, being eager to meet Titus there, having been disappointed in his not coming to Troas, as had been agreed on between them. Having heard from him the tidings he so much desired of the good effect produced on the Corinthians by his first epistle, and after having tested the liberality of the Macedonian churches (ch. 8. 1), he wrote this second epistle, and then went on to Greece, where he abode for three months; and then, after travelling by land, reached Philippi on his return at Passover or Easter 58 A.D. (*Acts*, 20. 1-6). So that this epistle must have been written about autumn 57 A.D.

Macedonia was THE PLACE from which it was written (ch. 2. 2, where the present tense "I boast," or "am boasting," implies his presence then in Macedonia). In Asia (Lydian Asia) he had undergone some great peril of his life (ch. 1. 2, 9), whether the reference be [*Poley*] to the tumult at Ephesus (*Acts*, 19. 23-41), or, as *Aford* thinks, to a dangerous illness in which he despaired of life. Thence he passed by Troas to Philippi, the first city which would meet him in entering Macedonia. The importance of the Philippian church would induce him to stay there some time: as also his desire to collect contributions from the Macedonian churches for the poor saints at Jerusalem. His anxiety of mind is recorded (ch. 7. 5) as occurring when he came into Macedonia, and therefore must have been at Philippi, which was the first city of Macedonia in coming from Troas; and here, too, from ch. 7. 6, compared with v. 5, must have been the scene of his receiving the comforting tidings from Titus. "Macedonia" is used for Philippi in 2 Corinthians, 11. 9, as is proved by comparison with Philippians, 4. 15, 16. So it is probably used here (ch. 7. 5). *Aford* argues from ch. 8. 1, where he speaks of the "grace bestowed on the churches (plural) of Macedonia," that Paul must have visited other churches in Macedonia, besides Philippi, when he wrote, e.g., Thessalonica, Berea, &c., and that Philippi, the first on his route, is less likely to have been the scene of his writing than the last on his route, whichever it was, perhaps, Thessalonica. But Philippi, as being the chief town of the province, was probably the place to which all the collections of the churches were sent. Ancient tradition, too (as appears from the subscription to this epistle), favours the view that Philippi was the place from which this epistle was sent by the hands of Titus, who received, besides, a charge to prosecute at Corinth the collection which he had begun at his first visit (ch. 8. 6).

THE STYLE is most varied, and passes rapidly from one phase of feeling to another: now joyous and consolatory, again severe and full of reproof; at one time gentle and affectionate, at another, sternly rebuking opponents, and upholding his dignity as an apostle. This variety of style accords with the warm and earnest character of the apostle, which nowhere is manifested more beautifully than in this epistle. His bodily frailty, and the chronic malady under which he suffered, and which is often alluded to (ch. 4. 7; 5. 1-4; 12. 7-9; cf. *Notes*, 1. 8), must have been especially trying to one of his ardent temperaments. But besides this, was the more pressing anxiety of the "care of all the churches." At Corinth, as elsewhere, Judaizing emissaries wished to bind legal fetters of letter and form (cf. ch. 2. 2-18) on the freedom and catholicity of the Church. On the other hand, there were freethinkers who defended their immorality of practices by infidel theories (1 Corinthians, 15. 12, 23-26). These were the "fightings without," and "fears within" (ch. 7. 5, 6) which agitated the apostle's mind, until Titus brought him comforting tidings from Corinth. Even then, whilst the majority at Corinth had testified their repentance, and, as St. Paul had desired, excommunicated the incontinent person, and contributed for the poor Christians of Judea, there was still a minority who, more contemptuously than ever, resisted the apostle. These accused him of crafty and mercenary motives, as if he had personal gain in view in the collection being made; and this, notwithstanding his scrupulous care to be above the possibility of reasonable suspicion, by having others besides himself to take charge of the money. This insinuation was palpably inconsistent with their other charge, that he could be no true apostle, as he did not claim maintenance from the churches which he founded. Another accusation they brought of cowardly weakness; that he was always threatening severe measures without daring to execute them (ch. 10. 8-16; 12. 2); and that he was vacillating in his teaching and practice; circumcising Timothy, and yet withholding circumcision from Titus; a Jew among the Jews, and a Greek among the Greeks. That most of these opponents were of the Judaizing party in the church, appears from ch. 11. 22. They seem to have been headed by an emissary from Judea ("He that cometh," ch. 11. 4), who had brought "letters of commendation" (ch. 3. 1) from members of the church at Jerusalem, and who boasted of his purity of Hebrew descent, and his close connexion with Christ Himself (ch. 11. 13, 23). His partisans contrasted his high pretensions with the timid humility of St. Paul (1 Corinthians, 2. 2); and his rhetoric with the apostle's plain and unadorned style (ch. 11. 6; 10. 10, 13). It was this state of things at Corinth, reported by Titus, that caused St. Paul to send him back forthwith thither with this second epistle, which is addressed, not to Corinth only (1 Corinthians, 1. 2), but to all the churches also in Achaia (ch. 1. 1), which had in some degree been affected by the same causes as affected the Corinthian church. The widely-different tone in different parts of the epistle, is due to the diversity which existed at Corinth between the penitent majority, and the refractory minority. The former he addresses with the warmest affection; the latter with menace and warning. Two deputies, chosen by the churches, to take charge of the contribution to be collected at Corinth, accompanied Titus (ch. 8. 18, 19, 22).

CHAPTER I.

Ver 1-24. THE HEADING: ST. PAUL'S CONSOLATIONS IN RECENT TRIALS IN ASIA: HIS SINCERITY TOWARDS THE CORINTHIANS: EXPLANATION OF HIS NOT HAVING VISITED THEM AS HE HAD PURPOSED. 1. Time: by our brother—When writing to Timothy himself, he calls him "my son" 1 Timothy, 1. 2. Writing of him, "brother," &c., and "my beloved son" 1 Corinthians, 4. 17. He had been sent before to Macedonia, and had met Paul at Philippi, when the apostle passed over from Thracia to Macedonia (cf. ch. 2. 12, 13; Notes, 1 Corinthians, 16. 10, 11), in all Achaia—comprising Heilas and the Peloponnese. The Gentiles themselves, and Annæus Gallio, the Pro-consul (Acts, 18.), strongly testified their disapproval of the accusation brought by the Jews against Paul. Hence, the apostle was enabled to labour in the whole province of Achaia with such success as to establish several churches there. 1. Thessalonians, 1. 8; 2. Thessalonians, 1. 4, where, writing from Corinth, he speaks of the "churches," i.e., not only the Corinthian, but others also—Athens, Cenchreae, and, perhaps, Sicyon, Argos, &c. He addresses "the church in Corinth" directly, and all "the saints" in the province, indirectly. In Galatians, 1. 2, all the "churches" are addressed directly in the same circular epistle. Hence, here he does not say, all the churches, but "all the saints." 3. This thanksgiving for his late deliverance forms a suitable introduction for consolation: their favourable reception of his reasons for not having fulfilled his promise of visiting them (cf. 1. 12). Father of mercies—i.e., the SOURCE of all mercies (cf. James, 1. 7; Romans, 12. 1). comfort—which flows from His "mercies" experienced. Like a true man of faith, he mentions "mercies" and "comfort," before he proceeds to speak of afflictions (cf. 4. 5, 6). The "tribulation" of believers is not inconsistent with God's mercy, and does not begot in them suspicion of it; nay, in the end they feel that He is "the God of all comfort" (i.e., who imparteth the only true and perfect comfort in every distress (Isaiah 46. 3, 5; James, 1. 11). 4. us—illustrious for me—1 Thessalonians, 2. 18. "But we may comfort them which are in any trouble"—Tribulation, as the Greek is the same as before. "Tribulation." The apostle lived, not to himself, but to the church; so, whatever graces God conferred on him, he considered granted not for himself alone, but that he might have the greater ability to help others. [PALMY.] So participation in all the afflictions of man peculiarly qualified Jesus to be man's comforter in all his various afflictions (Isaiah, 53. 4-6; Hebrews, 4. 15). 5. sufferings—standing in contrast with "salvation"—i.e., as "tribulation" distresses of mind, with comfort or "consolation." c. Christ—Cf. Colossians, 1. 24. The sufferings endured, whether by Himself, or by His church, with which He considers Himself identified (Matthew, 23. 37, 38; Acts, 9. 4; John, 4. 17, 21). Christ endures His people's sufferings: His own suffering, (i.e., because of the sympathy and mystical union between Him and us (Romans, 8. 17; 1 Corinthians, 4. 10). 2. They are borne for His sake. 3. They tend to His glory (Ephesians, 4. 1; 1 Peter, 4. 14, 16). absurd in us—i.e., "abundant to us." The order of the Greek, following words is more pertinent than in English Ver. on. "Even so through Christ, abundant hath our comfort." The *so*—i.e., plural as many; but the consolation though singular, adverbial supposition. Comfort: repeated rates in this epistle, above that in the first epistle, as now by the effect of the latter, most of the Corinthians had been much impressed. 6. we, afflicted... for your consolation—exemplifying, the communion of saints. Their hearts were, so to speak, mirrors reflecting the likeness of each other (Philippians, 2. 26, 27). [BARNES.] Anticipate the afflictions and the consolations of the apostle tend, as in him, so in them, as having communion with him, to their consolation (cf. 4. and

ch. 4. 18). The Greek for "afflicted" is the same as before, and ought to be translated, "Whether we be in tribulation," which is effectual—lit., worketh effectually, in the enduring, &c.—i.e., in enabling you to endure "the same sufferings which we also suffer." Here follows, in the oldest MSS, not as English Version in the beginning of v. 7, the clause, "And our hope is steadfast on your behalf." 7. so shall ye be—rather, "So are ye." He means, there is a community of consolation, as of suffering, between me and you. 8, 9. Referring to the imminent risk of life which he ran in Ephesus (Acts, 19. 23, &c.), when the whole multitude were wrought up to fury by Demetrius, on the plea of St. Paul and his associates having assailed the religion of Diana of Ephesus. The words (v. 9), "we had the sentence of death in ourselves," mean, that *he looked upon himself as a man condemned to die.* [PALMY.] ALFORD thinks the danger at Ephesus was comparatively so slight, that it cannot be supposed to be the subject of reference here, without exposing the apostle to a charge of cowardice, very unlike his fearless character: hence, he supposes St. Paul refers to some deadly sickness which he had suffered under (vs. 9, 10). But there is little doubt that, had Paul been snatched by the mob in the excitement, he would have been torn in pieces; and probably, besides what St. Luke in Acts records, there were other dangers of an equally distressing kind, such as, "lyings in wait of the Jews" (Acts, 20. 19, his ceaseless foes. They, doubtless, had incited the multitude at Ephesus (Acts, 19. 9, and were the chief of the "many adversaries" and "wild beasts," which he had to fight with there (1 Corinthians, 15. 32; 16. 9). His weak state of health at the time combined with all this to make him regard himself as all but dead (ch. 11. 29; 12. 10). What makes my supposition probable is, that the very cause of his not having visited Corinth directly as he had intended, and for which he proceeds to apologise (v. 13-22), was, that there might be time to see whether the evils arising there not only from Greek, but from Jewish disturbers of the church (ch. 11. 22), would be checked by his first epistle: their not being fully so was what entailed on him the need of writing this second epistle. His not expecting this here expressly is just what we might expect in the outset of this letter; towards the close, when he had won their favourable hearing by a kindly and firm tone, he gives a more distinct reference to Jewish agitators (ch. 11. 22), above strength—i.e., ordinary, natural powers of endurance, despaired—as far as human help or hope from man was concerned. But in respect to help from God we were "not in despair" (ch. 4. 8). 9. But—"Yea" in God which sauteh the dead—We had so given up all thoughts of life, that our only hope was fixed on the coming resurrection; so in 1 Corinthians, 15. 32, his hope of the resurrection was what buoyed him up in contending with foes, savage as wild beasts. Here he touches only on the doctrine of the resurrection, taking it for granted that its truth is admitted by the Corinthians, and urging its bearing on their practice. 10. With deliver—the oldest MSS, read, "will deliver," i.e., as regards immediate manifold dangers. "In whom we trust that he will also so the Greek, yet deliver us," refers to the continuance of God's delivering help hereafter. 11. helping together by prayer for us—rather, "helping together on our behalf by your supplications;" the words "for us" in the Greek following "helping together," not "prayer;" that for the gift. &c.—lit., "That on the part of many persons the gift of gift of grace; the mercy bestowed upon us by means of it, through the prayers of many may be entered thanks for may have thanks offered for it on our behalf." 12. For—Reason why he may confidently look for their prayers for him, our rejoicing—Greek, "our glorying." Not that he glories in the testimony of his conscience, as something to

boast of; nay, this testimony is itself the thing in which his glorying consists. in simplicity—Most of the oldest MSS. read, "in holiness." *English Version* reading is perhaps a gloss from Ephesians, 6. 5. [ALFORD.] Some of the oldest MSS. and versions, however, support it. godly sincerity—*lit.*, "sincerity of God;" i.e., sincerity as in the presence of God (1 Corinthians, 5. 8). We glory in this in spite of all our adversities. Sincerity in Greek implies the non-admixture of any foreign element. He had no sinister or selfish aims (as some insinuated) in falling to visit them as he had promised: such aims belonged to his adversaries, not to him (ch. 2. 17). "Fleshly wisdom" suggests tortuous and insincere courses; but the "grace of God," which influenced him by God's gift (Romans, 12. 3; 15. 15, suggests holy straight-forwardness and sincere faithfulness to promises (e. 17-20), even as God is faithful to His promises. The prudence which subserves selfish interests, or employs unchristian means, or relies on human means more than on the divine Spirit, is "fleshly wisdom" in the world—even in relation to the world at large, which is full of disingenuousness, more abundantly to you-ward—(ch. 2. 4). His greater love to them would lead him to manifest, especially to them, proofs of his sincerity, which his less close connection with the world did not admit of his exhibiting towards it. 13. We write none other things (in this epistle) than what ye read (in my former epistle [BENGE] present, because the epistle continued still to be read in the church as an apostolic rule). CONYBEARE & HOWSON think Paul had been suspected of writing privately to some individuals in the church in a different strain from that of his public letters; and translate, "I write nothing else to you but what ye read openly (the Greek meaning, 'ye read aloud,' viz., when St. Paul's epistles were publicly read in the congregation, 1 Thessalonians, 5. 27); ye, and what you acknowledge inwardly" or acknowledge—Greek, "or even acknowledge." The Greek for "read" and for "acknowledge" are words kindred in sound and root. I would translate, "None other things than what ye know by reading (by comparing my former epistle with my present epistle, or even know as a matter of fact) (viz., the consistency of my acts with my words), even to the end—of my life. Not excluding reference to the day of the Lord (e. 14, end; 1 Corinthians, 4. 5). 14. in part—in contrast to "even to the end" the testimony of his life was not yet completed. (THEOPHYL & BENGE) Rather, "in part," i.e., some of you, not all. (GROTIUS, ALFORD.) So in ch. 2. 8; Romans, 11. 25. The majority at Corinth had shown a willing compliance with St. Paul's directions in the first epistle; but some were still refractory. Hence arises the difference of tone in different parts of this epistle. See Introduction, your rejoicing—your subject of glorying or boast. "Are" (not merely shall be) implies the present recognition of one another as a subject of mutual glorying: that glorying being about to be realized in its fulness "in the day (of the coming) of the Lord Jesus." 15. in this confidence—of my character for sincerity being "acknowledged" by you (e. 12-14). was misled—I was intending, before—"To come unto you before" visiting Macedonia (where he now was). Cf. Note, 1 Corinthians, 16. 5; also 4. 18, which, combined with the words here, implies, that the insinuation of some at Corinth, that he would not come at all, rested on the fact of his having thus disappointed them. His change of intention, and ultimate resolution of going through Macedonia first, took place before his sending Timothy from Ephesus into Macedonia, and therefore (1 Corinthians, 4. 17) before his writing the first epistle. Cf. Acts, 19. 21, 22 (the order there is "Macedonia and Achaia," not Achaia, Macedonia); 20. 1, 2. that ye might have a second benefit—one in going to the other in returning from Macedonia. The "benefit" of his visits consisted in the grace and

spiritual gifts which he was the means of imparting (Romans, 1. 11, 12). 16. This intention of visiting them on the way to Macedonia, as well as after having passed through it, must have reached the ears of the Corinthians in some way or other—perhaps in the last epistle (1 Corinthians, 4. 18; 5. 9). The sense comes out more clearly in the Greek order, "By you to pass into Macedonia, and from Macedonia to come again unto you." 17. use lightness—Was I guilty of levity viz., by promising more than I performed, or...according to the flesh, that with me there should be ye, yes, nay, nay!—The "or" expresses a different alternative Did I act with levity, or (on the other hand) do I purpose what I purpose like worldly (fleshly) men, so that my "yes" must at all costs be ye, and my "nay" nay [BENGE, WINKER, CALVIN] (Matthew, 14. 7, 9)? The repetition of the "yes" and "nay" hardly agrees with ALFORD'S view, "What I purpose do I purpose according to the changeable purposes of the fleshly (worldly) man, that there may be with me the ye, yes, and the nay, nay" (i.e., both affirmation and negation concerning the same thing). The repetition will thus stand for the single ye, and nay, as in Matthew, 5. 37; James, 5. 12. But the latter passage implies that the double "ye" here is not equivalent to the single "ye"; BENGE'S view, therefore, seems preferable. 18. He adds this lest they might think his doctrine was changeable like his purposes (the change in which he admitted in v. 17, whilst denying that it was due to "lightness," and at the same time implying that *not* it have changed, where there was good reason, would have been to imitate the fleshly minded who at all cost obstinately hold to their purpose), true—Greek, "faithful" (1 Corinthians, 1. 9). our word—the doctrine we preach, was not—The oldest MSS. read "is not," ye and nay—i.e., inconsistent with itself. 19. Proof of the unchangeableness of the doctrine from the unchangeableness of the subject of it, viz., Jesus Christ. He is called "the Son of God" to show the impossibility of change in One who is co-equal with God himself (cf. 1 Samuel, 15. 28; Malachi, 3. 6). by me, Silvanus and Timothy—The Son of God, though preached by different preachers, was one and the same, unchangeable. Silvanus is contracted into Silas (Acts, 15. 22, cf. 1 Peter, 5. 12). in him was ye—Greek, "is made ye in Him"; i.e., our preaching of the Son of God is confirmed as true in Him (i.e., through Him; through the miracles wherewith He has confirmed our preaching) [GROTIUS]; or rather, by the witness of the Spirit which He has given, v. 21, 22, and of which miracles were only one, and that a subordinate manifestation. 20. Rather, How many soever be the promises of God, in Him is the "ye" ("faithfulness to His word," contrasted with the "ye and nay," v. 19, i.e., inconsistency as to one's word), and in Him Amen—The oldest MSS. read, "Wherefore through Him is the Amen"; i.e., in Him is faithfulness ("ye") to His word, "wherefore through Him" is the immutable verification of it ("Amen"). As "ye" is His word, so "Amen" is His oath, which makes our assurance of the fulfilment doubly sure. Cf. "two immutable things (viz., His word and His oath) in which it was impossible for God to lie" (Hebrews, 6. 18; Revelation, 3. 14). The whole range of Old Testament and New Testament promises are secure in their fulfilment for us in Christ, unto the glory of God by us—Greek, "for glory unto God by us" (cf. ch. 4. 15), i.e., by our ministerial labours; by us His promises, and His unchangeable faithfulness to them, are proclaimed. CONYBEARE takes the "Amen" to be the Amen at the close of thanksgiving; but then "by us" would have to mean what it cannot mean here, "by us and you." 21. stablisheth us...in Christ—i.e., in the faith of Christ—in believing in Christ. anointed us—As "Christ" is the "Anointed" (which His name means), so "He hath anointed" (Greek, *chrismata* us, *anctus*

ministers and believing people, with the Spirit (v. 22; 1 John, 2, 20, 27). Hence we become "a sweet savour of Christ" (ch. 2, 15). 22. sealed—A seal is a token assuring the possession of property to one; "sealed" here answers to "stablisheth us" (v. 21; 1 Corinthians, 9, 2), the earnest of the Spirit—i.e., the Spirit as the earnest (i.e., money given by a purchaser as a pledge for the full payment of the sum promised). The Holy Spirit is given to the believer now as a first instalment to assure him his full inheritance as a son of God shall be his hereafter (Ephesians, 1, 13, 14). "Sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession" (Romans, 8, 23). The Spirit is the pledge of the fulfilment of "all the promises" (v. 20, 23). Moreover I—Greek, "But I (for my part)," in contrast to God who hath assured us of His promises being hereafter fulfilled certainly (v. 20-23), call God—the all-knowing one, who avenges woful unfaithfulness to promises, for a record upon my soul—As a witness as to the secret purposes of my soul, and a witness against it, if I lie (Malachi, 3, 5), to spare you—in order not to come in a rebuking spirit, as I should have had to come to you, if I had come then, I came not as yet—Greek, *no longer*; i.e., I gave up my purpose of then visiting Corinth. He wished to give them time for repentance, that he might not have to use severity towards them. Hence he sent Titus before him. Cf. ch. 10, 10, 11, which shows that his detractors represented him as threatening what he had not courage to perform (1 Corinthians, 4, 18, 19). 24. Not for that—i.e., Not that. "Faith" is here emphatic. He had "dominion" or a right to control them in matters of discipline, but in matters of "faith" he was only a "fellow-helper of their joy" (viz., in believing, Romans, 15, 13; Philippians, 1, 25). The Greek is, "Not that we lord it over your faith." This he adds to soften the magisterial tone of v. 23. His desire is to cause them not sorrow (ch. 2, 1, 2), but "joy." The Greek for "helpers" implies a mutual leaning one on the other, like the mutually supporting buttresses of a sacred building. "By faith (Romans, 11, 20) ye stand;" therefore it is that I bestow such pains in "helping" your faith, which is the source of all true "joy" (Romans, 15, 13). I want nothing more, not to lord it over your faith.

CHAPTER II.

Vet. 1-17. REASON WHY REHAD NOT VISITED THEM ON HIS WAY TO MACEDONIA: THE INCESTUOUS PERSON OUGHT NOW TO BE FORGIVEN: HIS ANXIETY TO HEAR TIDINGS OF THEIR STATE FROM TITUS, AND HIS JOY WHEN AT LAST THE GOOD NEWS REACHED HIM. 1. with myself—in contrast to "you" (ch. 1, 23). The same antithesis between St. Paul and them appears in v. 2. not come again...in heaviness—"sorrow," implying that he had already paid them one visit in sorrow since his coming for the first time to Corinth. At that visit he had warned them "he would not spare if he should come again" (Notes, ch. 12, 2; cf. ch. 12, 14; 13, 1). See Introduction to the first epistle. The "in heaviness" implies mutual pain; they grieving him, and he them. Cf. v. 2, "I make you sorry," and v. 5, "If any have caused grief (sorrow)." In this verse he accounts for having postponed his visit, following up ch. 1, 23. 2. For—Proof that he shrinks from causing them sorrow ("heaviness"). If I—The "I" is emphatic. Some detractor may say that this (v. 1) is not my reason for not coming as I proposed; since I showed no scruple in causing "heaviness," or sorrow, in my epistle (the first epistle to the Corinthians). But I answer, if I be the one to cause you sorrow, it is not that I have any pleasure in doing so. Nay, my object was that he "who was made sorry by me" (viz., the Corinthians in general, v. 3; but with tacit reference to the incestuous person in particular) should repent, and so

"make me glad," as has actually taken place: "for...who is he then that?" &c. 3. I wrote this same unto you—viz., that I would not come to you then (v. 1), as, if I were to come then, it would have to be "in heaviness" (causing sorrow both to him and them, owing to their impenitent state). He refers to the first epistle (cf. 1 Corinthians, 16, 7; cf. 4, 19, 21; 5, 2-7, 13), sorrow from them of whom I ought to have joy—i.e., sorrow from their repentance, when he ought, on the contrary, to have joy from their penitent obedience. The latter happy effect was produced by his first epistle, whereas the former would have been the result, had he then visited them as he had originally proposed, having confidence...that my joy is the joy of you all—trusting that you, too, would feel that there was sufficient reason for the postponement, if it interfered with our mutual joy. [ALFORD.] The communion of saints, he feels confident in them "ALL" his charily overlooking for the moment, the small section of his detractors at Corinth, 1 Corinthians, 13, 7, will make his joy (v. 2) their joy. 4. So far from my change of purpose being due to "lightness" (ch. 1, 17), I wrote my letter to you (v. 3) "out of much affliction (Greek, 'trouble') and anguish of heart, and with many tears," not that ye should be grieved—Translate, "be made sorry," to accord with the translation, v. 2. My ultimate and main object was, "not that ye might be made sorry," but that through sorrow you might be led to repentance, and so to joy, redounding both to you and me (v. 2, 3). I made you sorry before going to you, that when I went it might not be necessary. He is easily made sorry, who is admonished by a friend himself weeping. [BESSEL.] that ye might know the love—of which it is a proof to rebuke sins openly and in season (Ecclesiastes) (Psalm 141, 5; Proverbs, 27, 6). "Love" is the source from which sincere reproof springs: that the Corinthians might ultimately recognise this as his motive, was the apostle's aim, which I have more abundantly unto you—who have been particularly committed to me by God (Acts, 18, 10; 1 Corinthians, 4, 15; 9, 2). 5. grief...grieved—Translate as before "sorrow...made sorry." The "any" is a delicate way of referring to the incestuous person, not...me, but in part—he has grieved me only in part (cf. ch. 1, 14; Romans, 11, 25), i.e., I am not the sole party aggrieved; most of you, also, were aggrieved, that I may not overcharge—that I may not unduly lay the weight of the charge on you all, which I should do, if I made myself to be the sole party aggrieved. ALFORD punctuates, "He hath not made sorry me, but in part (that I press not too heavily, viz., on him) you all." Thus "you all" is in contrast to "me," and "in part" is explained in the parenthetical clause. 6. Sufficient—without increasing it, which would only drive him to despair (v. 7), whereas the object of the punishment was, "that (his) spirit might be saved" in the last day, to such a man—a milder designation of the offender than if he had been named. [MEYER.] Rather, it expresses estrangement from such a one who had caused such grief to the church, and scandal to religion (Acts, 22, 22; 1 Corinthians, 5, 5). this punishment—His being "delivered to Satan for the destruction of the flesh:" not only excommunication, but bodily disease (Notes, 1 Corinthians, 5, 4, 5), inflicted of many—rather, "by the majority" (the more part of you). Not by an individual priest, as in the church of Rome, nor by the bishops and clergy alone, but by the whole body of the church. 7. with overmuch sorrow—Greek, "with HIS overmuch sorrow." 8. confirm your love toward him—by giving effect in act, and showing in deeds your love, viz., by restoring him to your fellowship, and praying for his recovering from the sickness penally inflicted on him. 9. For—Additional reason why they should restore the offender, viz., as a "proof" of their obedience "in all things," now in love, as previously in punishing (v. 6,

's desire. Besides his other reasons for visit, he had the further view, though received by them, of making an experiment of fidelity. This accounts for his deference in his first epistle, the reason for his change of view on before writing it). The full dissonance comes naturally from him now, in style, after he had seen the success of his visit; would not have been a reasonable comfort. All this accords with reality, and as possible from imposture. (PALEY'S E.) The interchange of feeling is marked e...that ye might know the love." &c.; rite, that I might know the proof of you." encouragement to their taking on the responsibility of restoring the offender. They ed of Paul's apostolic sanction to their if I forgive any thing, to whom I forgive; MSS. read, "For even what I have forgiven any thing," for your sakes (uses the past tense, as of a thing already); as in 1 Corinthians, 5, 3, "I have judged as speaking generally of forgiveness granted. It is for your sakes I have do forgive, that the church of which you at members) may suffer no hurt by the and that ye may learn leniency as well s. in the person of Christ—representing by his authority; answering to 1, 4, "In the name of our Lord Jesus Christ, with the power of our Lord Jesus Christ," "That we may have no advantage is by Satan," viz., by letting one of our ost to us through despair, we ourselves tan with the weapon, by our repulsive one now penitent. The loss of a single moon loss; therefore, in v. 10, he said, tes." St. Paul had "delivered" the oftan for the destruction of the flesh, that ht be saved" (1 Corinthians, 5, 5). Satan troy the spirit also: to let him do so, ive him an advantage, and let him over-ignorant of his devices—"Ignorant" and words akin in sound and root in Greek; hout knowledge of his knowing schemes. pected to meet Titus at Troas, to receive to the effect of his first epistle on the urch; but, disappointed in his expecta- passed on to Macedonia, where he met 1, 7, 5, 6, 7). The history (Acts) does not assing through Troas, in going from acedonia; but it does in coming from Acts, 20, 6; also, that he had disciples 20, 7), which accords with the epistle oor was opened unto me of the Lord), ed coincidence marking genuineness. (v Pauline.) Doubtless, St. Paul had with Titus to meet him at Troas; and im, if detained so as not to be able to be at time, to proceed at once to Macedonia he next station on his own journey. h a wide door of Christian usefulness n at Troas, his eagerness to hear from us from Corinth, led him not to stay when the time fixed was past, but he) Macedonia to meet him there. [BIRKS.] "for the gospel." He had been at Troas e vision of a man from Macedonia invit- over, prevented his remaining there . On his return to Asia, after the longer ed here, he stayed seven days (Acts, 20, 6). gh Paul would, under ordinary circum- gladly stayed in Troas. door...opened...of ck, is the Lord, i.e., in His work, and by Providence. 13, no rest in my spirit—

rather, "no rest for my spirit" (Genesis, 8, 9). As here his "spirit" had no rest; so in ch. 7, 5, his "flesh." His "spirit" under the Holy Spirit, hence, concluded that it was not necessary to avail himself of the "door" of usefulness at Troas any longer. taking...leave of them—the disciples at Troas. 14. Now—Greek, "But." Though we left Troas disappointed in not meeting Titus there, and in having to leave so soon so wide a door, "thanks be unto God," we were triumphantly blessed in both the good news of you from Titus, and in the victories of the gospel every where in our progress. The cause of triumph cannot be restricted (as ALFORD explains) to the former; for "always," and "in every place," show that the latter also is intended, causeth us to triumph—The Greek is rather, as in Colossians, 2, 15, "triumphs over us;" "leadeth us in triumph." St. Paul regarded himself as a signal trophy of God's victorious power in Christ. His Almighty conqueror was leading him about, through all the cities of the Greek and Roman world, as an illustrious example of His power at once to subdue and to save. The foe of Christ was now the servant of Christ. As to be led in triumph by man is the most miserable, so to be led in triumph by God is the most glorious, lot that can befall any. [TRENCH.] Our only true triumphs are God's triumphs over us. His defeats to us are our only true victories. [ALFORD.] The image is taken from the triumphal procession of a victorious general. The additional idea is perhaps included, which distinguishes God's triumph from that of a human general, that the captive is brought into willing obedience (ch. 10, 5) to Christ, and so joins in the triumph; God "leads him in triumph" as one not merely triumphed over, but also as one triumphing over God's foes with God (which last will apply to the apostle's triumphant missionary progress under the leading of God). So BENOEL; "Who shows us in triumph, not (merely) as conquered, but as the ministers of His victory. Not only the victory, but the open 'showing' of the victory is marked; for there follows, *Who maketh manifest*," savour—retaining the image of a triumph. As the approach of the triumphal procession was made known by the odour of incense scattered far and wide by the incense-bearers in the train, so God "makes manifest by us" (his now at once triumphed over and triumphing captives, cf. Luke, 5, 10, "Catch," *lit.*, "Take captive so as to preserve alive:") the sweet savour of the knowledge of Christ, the triumphant conqueror (Colossians, 2, 15), every where. As the triumph strikes the eyes, so the savour the nostrils; thus every sense feels the power of Christ's gospel. This manifestation (a word often recurring in his epistles to the Corinthians, cf. 1 Corinthians, 4, 5) refutes the Corinthian suspicions of his dishonestly, by reserve, hiding any thing from them (v. 17; ch. 4, 2). 15. The order is in Greek, "For (it is) of Christ (that) we are a sweet savour unto God;" thus, the "for" justifies his previous words (v. 14), "the savour of His (Christ's) knowledge." We not only scatter the savour, but "we are the sweet savour" itself (Song of Solomon, 1, 3; cf. John, 1, 14, 16; Ephesians, 5, 2; 1 John, 2, 27), in them that are saved—rather, "that are being saved...that are perishing" (Note, 1 Corinthians, 1, 18). As the light, though it blinds in darkness the weak, is for all that still light; and honey, though it taste bitter to the sick, is in itself still sweet; so the gospel is still of a sweet savour, though many perish through unbelief (CHRYSOSTOM *Homilies*, 5, 467) (ch. 4, 3, 4, 6). As some of the conquered foes led in triumph were put to death when the procession reached the capitol, and to them the smell of the incense was the "savour of death unto death," whilst to those saved alive, it was the "savour of life;" so the gospel was to the different classes respectively, in them—in the case of them. "Those being saved" (ch. 3, 1, to 4, 2): "Those that are perishing" (ch. 4, 3-5).

16. savour of death unto death...of life unto life—an odour arising out of death (a mere announcement of a dead Christ, and a virtually lifeless gospel, in which light un-believers regard the gospel message), ending (as the just and natural consequence) in death (to the unbeliever); (but to the believer) an odour arising out of life (i.e. the announcement of a risen and living Saviour), ending in life (to the believer) (Matthew, 21. 44; Luke, 2. 34; John, 9. 39). who is sufficient for these things 1—viz., for diffusing aright every where the savour of Christ, so diverse in its effects on believers and unbelievers. He here prepares the way for one purpose of his epistle, viz., to vindicate his apostolic mission from its detractors at Corinth, who denied his sufficiency. The Greek order puts prominently foremost the momentous and difficult task assigned to him, "For these things, who is sufficient?" He answers his own question (ch. 3. 8), "Not that we are sufficient of ourselves, &c., but our sufficiency is of God, who hath made us able (Greek, 'sufficient') ministers," &c. 17. not as many—(ch. 11. 18; Philippiana, 2. 31.) Rather, "the many," viz., the false teachers of whom he treats (chs. 10-12, especially ch. 11. 13; 1 Thessaloniana, 2. 3), which corrupt—Greek, "adulterating, as hucksters do wine for gain" (ch. 4. 2; Isaiah, 1. 22; 2 Peter, 2. 2, "Make merchandises of you"), as of sincerity...as of God—as one speaking from (out of) sincerity, as from (i.e., by the command of, and so in dependence on) God. in Christ—as united to Him in living membership, and doing His work (cf. ch. 12. 19). The whole gospel must be delivered such as it is, without concession to men's corruptions, and without selfish aims, if it is to be blessed with success (Acts, 20. 27).

CHAPTER III.

Ver. 1-18. THE SOLE COMMENDATION HE NEEDS TO PROVE GOD'S SANCTION OF HIS MINISTRY HE HAS IN HIS CORINTHIAN CONVERTS: HIS MINISTRY EXCELLED THE MOSAIC, AS THE GOSPEL OF LIFE AND LIBERTY EXCELLED THE LAW OF CONDEMNATION. 1. Are we beginning again to recommend ourselves (ch. 5. 19) (as some of them might say he had done in his first epistle; or, a reproof to "some" who had begun doing so? commendation—recommendation (cf. ch. 10. 18). The "some" refers to particular persons of the "many" (ch. 2. 17, teachers who opposed him, and who came to Corinth with letters of recommendation from other churches; and when leaving that city obtained similar letters from the Corinthians to other churches. The 13th canon of the council of Chalcedon (451 A.D.) ordained that "clergymen coming to a city where they were unknown, should not be allowed to officiate without letters commendatory from their own bishop." The history (Acts, 18. 27) confirms the existence of the custom here alluded to in the epistle: "When Apollos was disposed to pass into Achaia (Corinth, the brethren (of Ephesus) wrote, exhorting the disciples to receive him." This was about two years before the epistle, and is probably one of the instances to which St. Paul refers, as many at Corinth boasted of their being followers of Apollos (1 Corinthians, 1. 12). 2. our epistle—of recommendation, in our hearts—not letters borne merely in the hands. Your conversion through my instrumentality, and your faith which is "known of all men" by wide spread report (1 Corinthians, 1. 4-7), and which is written by memory and affection on my inmost heart, and is borne about wherever I go, is my letter of recommendation (1 Corinthians, 9. 2). known and read—words akin in root, sound, and sense (so ch. 1. 13). "Ye are known to be my converts by general knowledge; then ye are known more particularly by your reflecting my doctrine in your Christian life." The hand-writing is first "known," then the epistle is "read" [GROTIUS] (ch. 4. 2; 1 Corinthians, 14. 26). There is no so powerful a sermon to the world, as a consistent Christian life. The eye of the world takes in more

than the ear. Christian's lives are the only religious books the world reads. IONAXIUS (ad Ephecos, ch. 18.) writes, "Give un-believers the chance of believing through you. Consider yourselves employed by God; your lives the form of language in which He addresses them. Be mild when they are angry, humble when they are haughty; to their blasphemy oppose prayer without ceasing; to their inconsistency, a steadfast adherence to your faith." 3. declared—The letter is written so legibly that it can be "read by all men" (v. 2, Troasote, "Being manifestly shown to be an epistle of Christ," a letter coming manifestly from Christ, and "ministered by us," i.e., carried about and presented by us as its (ministering) bearers to those (the world) for whom it is intended: Christ is the Writer and the Recommender, ye are the letter recommending us, written not with ink, but with the Spirit of the living God—St. Paul was the ministering pen or other instrument of writing as well as the ministering bearer and presenter of the letter. "Not with ink" stands in contrast to the letters of commendation which "some" at Corinth (v. 1) used. "Ink" is also used here to include all outward materials for writing, such as the Hittite tables of stone were. These, however, were not written with ink, but "graven" by "the finger of God" (Exodus, 31. 18; 32. 16). Christ's epistle his believing members covered by St. Paul's is better still: it is written not merely with the finger, but with the "Spirit of the living God." It is not the "ministration of death" as the law, but of the "living Spirit" that "giveth life" (v. 6-8). not in—not on tables, tablets of stone, as the ten commandments were written (v. 7), in fleshy tables of the heart—ALL the best MSS. read, "On your hearts (which are) tables of flesh." Once your hearts were spiritually what the tables of the law were physically, tables of stone, but God has "taken away the stony heart out of your flesh, and given you a heart of flesh" (flesh, not fleshy, i.e., carnal; hence it is written, "out of your flesh," i.e., your carnal nature, Ezekiel, 11. 19; 36. 26. Cf. v. 2, "As ye are our epistle written in our hearts," so Christ has in the first instance made you "His epistle written with the Spirit in (on) your hearts." I bear on my heart, as a testimony to all men, that which Christ has by His Spirit written in your heart (ALFORD) (cf. Proverbs, 3. 3; 7; 3; Jeremiah, 31. 31-34). This passage is quoted by PALEY (Horæ Paulinæ) as illustrating one peculiarity of St. Paul's style, viz. his going off at a word into a parenthetical reflection: here it is on the word "epistle." So "savour," ch. 2. 14-17. 4. And—Greek, "But," "Such confidence, however (viz., of our 'sufficiency,' v. 4; 6; ch. 2. 16) [to which he reverts after the parenthesis] as ministers of the New Testament, 'not fainting,' ch. 4. 1), we have through Christ (not through ourselves, cf. v. 18) toward God" (i.e., in our relation to God and His work, the ministry committed by Him to us, for which we must render an account to Him). Confidence toward God is solid and real, as looking to Him for the strength needed now, and also for the reward of grace to be given hereafter. Cf. Acts, 21. 16, "Hope toward God." Human confidence is unreal in that it looks to man for its help and its reward. 5. The Greek is, "Not that we are even yet after so long experience as ministers sufficient to think any thing of ourselves as (coming) FROM ourselves; but our sufficiency is derived FROM God." "From" more definitely refers to the source out of which a thing comes; "of" is more general. "To think," Greek, to "reason out" or "devise," to attain to sound preaching by our reasonings. (THROBOMEX.) The "we" refers here to ministers (2 Peter, 1. 21), any thing—even the least. We cannot expect too little from man, or too much from God. 6. able—rather, as the Greek is the same, corresponding to v. 6, translate, "sufficient as ministers" (Ephesians, 3. 7; Colossians, 1. 23). the new testament

—“the new covenant” as contrasted with the Old Testament or covenant (1 Corinthians, 11. 25; Galatians, 4. 24). He reverts here again to the contrast between the law on “tables of stone,” and that “written by the Spirit—joined with “ministers: ministers not of the mere literal precept, in which the old law, as then understood, consisted; “but of the Spirit,” i.e., the spiritual holiness which lay under the old law, and which the new covenant brings to light (Matthew, 5. 17-19) with new motives added, and a new power of obedience imparted, viz., the Holy Spirit (Romans, 7. 6). Even in writing the letter of the New Testament, St. Paul and the other sacred writers were ministers not of the letter, but of the spirit. No piety of spirit could exempt a man from the yoke of the letter of each legal ordinance under the Old Testament; for God had appointed this as the way in which he chose a devout Jew to express his state of mind towards God. Christianity, on the other hand, makes the spirit of our outward observances every thing, and the letter a secondary consideration (John, 4. 24). Still the moral law of the ten commandments, being written by the finger of God, is as obligatory now as ever; but put more on the gospel spirit of “love,” than on the letter of a servile obedience, and in a deeper and fuller spirituality (Matthew, 5. 17-48; Romans, 13. 9). No literal precepts could fully comprehend the wide range of holiness which LOVE, the work of the Holy Spirit, under the gospel, suggests to the believer’s heart instinctively from the word understood in its deep spirituality. Letter killeth—by bringing home the knowledge of guilt and its punishment, death; v. 7, “ministration of death” (Romans, 7. 9). spirit: vivifying life—The spirit of the gospel when brought home to the heart by the Holy Spirit, gives new spiritual life to a man (Romans, 6. 4, 11). This “spirit of life” is for us in Christ Jesus (Romans, 8. 2, 10), who dwells in the believer as a “quickening” or “life-giving Spirit” (1 Corinthians, 6. 48). Note, the spiritualism of rationalism is very different. It would admit no “stereotyped revelation,” except so much as man’s own inner instrument of revelation, the conscience and reason, can approve of; thus making the conscience judge of the written word, whereas the apostles make the written word the judge of the conscience (Acts, 17. 11; 1 Peter, 4. 1). True spirituality rests on the whole written word, applied to the soul by the Holy Spirit as the only infallible interpreter of its far-reaching spirituality. The letter is nothing without the spirit, in a subject essentially spiritual. The spirit is nothing without the letter, in a record substantially historical. 7. the ministration of death—the legal dispensation, summed up in the de-rogation, which denounces death against man for transgression, written and engraven in stones—There is no “and” in the Greek. The lit. translation is, “The ministration of death in letters,” of which “engraven on stones” is an explanation. The preponderance of oldest MSS. is for the English Version reading. But one, perhaps the oldest existing MSS., has “in the letter,” which refers to the preceding words (v. 6), “the letter killeth,” and this seems the probable reading. Even if we read as English Version, “The ministration of death (written) in letters,” alludes plainly to the literal precepts of the law as only bringing us the knowledge of sin and “death,” in contrast to “the Spirit” in the gospel bringing us “life” (v. 6). The opposition between “the letters” and “the Spirit” (v. 8) confirms this. This explains why the phrase in Greek should be “in letters,” instead of the ordinary one which English Version has substituted, “written and,” was glorious—lit., “was made (invested) in glory;” glory was the atmosphere with which it was encompassed, could not steadfastly behold—lit., “fix their eyes on.” Exodus, 34. 30, “The skin of his face shone; and they were

AFRAID to come nigh him.” “Could not,” therefore means here, for FEAR. The “glory of Moses’ countenance” on Sinai passed away when the occasion was over: a type of the transitory character of the dispensation which he represented (v. 11), as contrasted with the permanency of the Christian dispensation (v. 11). 8. be rather glorious—lit., “be rather (i.e., still more, invested) in glory.” “Shall be,” i.e., shall be found to be in part now, but fully when the glory of Christ and His saints shall be revealed. 9. ministration of condemnation—the law regarded in the “letter” which “killeth” (v. 6; Romans, 7. 9-11). The oldest existing MS. seems to read as English Version. But most of the almost contemporary MSS., versions, and fathers, read, “If to the ministration of condemnation there be glory,” the ministration of righteousness—the gospel, which especially reveals the righteousness to God (Romans, 1. 17), and imputes righteousness to men through faith in Christ (Romans, 3. 21-25; 4. 2, 22-25), and imparts righteousness by the Spirit (Romans, 8. 1-4), exalted—“abound.” 10. For even the ministration of condemnation, the law, v. 7 (which has been glorified at Sinai in Moses’ person), has now (English Version translates less fully, “was made...had”) lost its glory in this respect by reason of the surpassing glory (of the gospel): as the light of the stars and moon fades in the presence of the sun. 11. was glorious—lit., “was with glory;” or “marked by glory,” that which remaineth—abideth (Revelation, 14. 6). Not “the ministry,” but the Spirit, and His accompaniments, life and righteousness, is glorious—lit., “is in glory.” The Greek “with” or “by” is appropriately applied to that of which the glory was transient. “In” to that of which the glory is permanent. The contrast of the Old and New Testaments proves that St. Paul’s chief opponents at Corinth were Judaizers, 12. such hope of the future glory, which shall result from the ministration of the gospel (v. 8, 9), plainness of speech—openness, without reserve (ch. 2. 17; 4. 2). 13. We use no disguise, “as Moses put a veil over his face, that the children of Israel might not look steadfastly upon the end of that which was to be done away.” [ELIACOTT, &c.] The view of Exodus, 34. 30-35, according to LXX. is adopted by St. Paul, that Moses in going in to speak to God removed the veil till he came out and had spoken to the people; and then when he had done speaking, he put on the veil that they might not look on the end, or the fading, of that transitory glory. The veil was the symbol of concealment, put on directly after Moses’ speaking; so that God’s revelations by him were interrupted by intervals of concealment. [ALFORD.] But ALFORD’S view does not accord with v. 7, the Israelites “could not look steadfastly on the face of Moses for the glory of his countenance.” Plainly Moses’ veil was put on because of their not having been able to “look steadfastly at him.” Paul here (v. 13) passes from the literal fact to the truth symbolized by it, the blindness of Jews and Judaizers to the ultimate end of the law: stating that Moses put on the veil that they might not look steadfastly at (Christ, Romans, 10. 4) the end of that (law) which (like Moses’ glory) is done away. Not that Moses had this purpose; but often God attributes to His prophets the purpose which He has himself. Because the Jews could not see, God judicially gave them up so as not to see. The glory of Moses’ face is antitypically Christ’s glory shining behind the veil of legal ordinances. The veil which has been taken off to the believer is left on to the unbelieving Jew, so that he should not see (Isaiah, 6. 10; Acts, 28. 26, 27). He stops short at the letter of the law, not seeing the end of it. The evangelical glory of the law, like the shining of Moses’ face, cannot be borne by a carnal people, and therefore remains veiled to them until the Spirit comes to take away the veil (v. 14-17). [CAMERON.] 14-18. Parenthetical: Of Christians in general. He reverts

rather, "a veil *is* upon their heart" (their understanding affected by the corrupt will, John, 8, 43; 1 Cor. xiii, 2-11). The Tabernacle was worn in the same manner by every worshiper, and to this veil hanging over the breast there may be an indirect allusion here. (Note, 1 Corinthians, 11, 4: the apostle making it symbolize the spiritual veil on their heart. 16. Moses took off the veil on entering into the presence of the Lord. So as to the Israelites whom Moses represents, "whenever their heart is) turns (not as *English Version*, "shall turn") to the Lord, the veil is [by the very fact] (not as *English Version*, "shall be") taken away." Exodus, 34, 34, is the allusion; not Exodus, 34, 29, 31, as ALFORD thinks. Whenever the Israelites turn to the Lord, who is the Spirit of the law, the veil is taken off their heart in the presence of the Lord: as the literal veil was taken off by Moses in going before God: no longer resting on the dead letter, *the veil*, they by the Spirit commune with God and with the inner spirit of the Mosaic covenant (which answers to the glory of *Moses' face unveiled* in God's presence), 17. the Lord—Christ (v. 14, 16; ch. 4, 6), is that Spirit—is THE Spirit, *viz.*, that Spirit spoken of in v. 6, and here resumed after the parenthesis (v. 7-16: Christ is the Spirit and "end" of the Old Testament, who giveth life to it, whereas "the letter killeth" (1 Corinthians, 13, 45; Revelation, 19, 10, *end*), where the Spirit of the Lord is—in a man's "heart" (v. 16; Romans, 8, 9, 10), there is liberty—(John, 8, 36.) "There," and *there only*. Such cease to be slaves to the letter, which they were whilst the veil was on their heart. They are free to serve God in the Spirit, and rejoice in Christ Jesus (Philippians, 3, 3); they have no longer the spirit of bondage, but of free sonship (Romans, 8, 15; Galatians, 4, 7). "Liberty" is opposed to the letter (of the legal ordinances, and to the veil, the badge of slavery; also to the fear which the Israelites felt in beholding *Moses' glory unveiled* (Exodus, 34, 30; 1 John, 4, 18). 18. But we all—Christians, as contrasted with the Jews who have a veil on their hearts, answering to *Moses' veil* on his face. He does not resume reference to *ministers* till ch. 4, 1. with *open face*—*translate*, "with unveiled

received from God, makes men active for 1, 11-13. we faint not—in boldness of sp and patience in suffering (v. 2, 8-16, &c —*lit.*, "bid farewell to" of dishonour shame." "I am not *ashamed* of the Lord, Romans, 1, 16). Shame would lead whereas "we use great plainness of sp" "by manifestation of the truth." Cf. *fully declared*. Here refers to the dising of "many" teachers at Corinth (ch. 2, 1 handling, *deceitfully*—So "corrupt" or word of God" (ch. 2, 17; cf. 1 Thess commending—recommending ourselves ch. 2, 1. to—the verdict of, *every*—(ch. 5, 11.) Not to men's carnal judgment alluded to (ch. 2, 1), in the sight of Galatians, 1, 10) 2. But if—*Yes*, eye is the case), *hid*—rather in reference "veiled." "Hid" (*Greek*, Colossians, that withdrawn from view altogether, thing within reach of the eye, but not to be seen. So it was in the case to them—in the case only of them: for it is quite plain, that are lost—rather, "ing" (1 Corinthians, 1, 18). So the same "light" to the people of God, was "d Egyptian foes of God (Exodus, 14, 20). *Translate*, "In whose case," god of worldly *make him their God* (Philippian in fact, "the prince of the power of the that ruleth in the children of disobedience 2, 2), minds—" understandings," meant as in ch. 3, 14, them which believe as "them that are lost" (or "are perishing salomonians, 2, 10-12. SOUTH quaintly as malefactor's eyes are covered, he is in execution" (Esther, 7, 8). Those perish are not merely *veiled*, but blinded (ch. not "blinded," but "*hardened*," light gospel of Christ—*Translate*, "The lightning: the propagation from the lightened, to others of the *dark* of the

term to "servants." 6. For—Proof that we are true servants of Jesus unto you, commanded the light—Greek, "By speaking the word, commanded light" (Genesis, 1. 3). hath shined—rather, as Greek, "is He who shined." (It is God) who commanded light, &c., that shined, &c. (Job. 37. 15): Himself our Light and Sun, as well as the Creator of light (Malachi, 4. 2; John, 8. 12). The physical world answers to the spiritual in our hearts—in themselves dark, to give the light—i.e., to propagate to others the light, &c., which is in us (cf. Note, v. 4). the glory of God—answering to "the glory of Christ" (Note, v. 4). In the face of Jesus Christ—Some of the oldest MSS. retain "Jesus." Others omit it. Christ is the manifestation of the glory of God, as His image (John, 14. 9). The allusion is still to the brightness on Moses' "face." The only true and full manifestation of God's brightness and glory is "in the face of Jesus" (Hebrews, 1. 3). 7. "Lest any should say, How then is it that we continue to enjoy such unspeakable glory in a mortal body? St. Paul replies, this very fact is one of the most marvellous proofs of God's power, that an earthen vessel could bear such splendour and keep such a treasure." (CHRYSOSTOM *Homilies*, 8. 494. A.) The treasure or "the light of the knowledge of the glory of God." The fragile "earthen vessel" is the body, the "outward man" (v. 16; cf. v. 10), liable to afflictions and death. So the light in Gideon's pitchers, the type (Judges, 7. 16-20, 22). The ancients often kept their treasures in jars or vessels of earthenware. "There are earthen vessels which yet may be clean; whereas a golden vessel may be filthy." [BENGL.] that the excellency of the power, &c.—that the power of the ministry (the Holy Spirit), in respect to its surpassing "excellency," exhibited in winning souls (1 Corinthians, 2. 4) and in sustaining us ministers, might be ascribed solely to God, we being weak as earthen vessels. God often allows the vessel to be chipped and broken, that the excellency of the treasure contained, and of the power which that treasure has, may be all His (v. 10, 11; John, 3. 30). may be of God...not of us—rather, as Greek, "may be God's" (may be seen and be thankfully (v. 15) acknowledged to belong to God, and not (to come) from us.) The power not merely comes from God, but belongs to Him continually, and is to be ascribed to Him. 8. Greek, "Being hard pressed, yet not inextricably straitened: reduced to inextricable straits" (nominative to "we have," v. 7). on every side—Greek, "in every respect" (cf. v. 10, "always;" ch. 7. 5). This verse expresses inward distresses; next verse, outward distresses (ch. 7. 5). "Without were fightings: within were fears." The first clause in each member of the series of contrasted participles, implies the earthenness of the vessels; the second clause, the excellency of the power, perplexed, but not in despair—Greek, "not utterly perplexed." As perplexity refers to the future; so "troubled" or "hard pressed" refers to the present. 9. not forsaken—by God and man. Jesus was forsaken by both: so much do His sufferings exceed those of His people (Matthew, 27. 46). cast down—or "struck down?" not only "persecuted," i.e., chased as a deer or bird (1 Samuel, 26. 20), but actually struck down as with a dart in the chase (Hebrews, 11. 35-38). The Greek "always" in this verse means, "throughout the whole time;" in v. 11 the Greek is different, and means, "at every time," "in every case when the occasion occurs," bearing about in the body the dying of the Lord Jesus—i.e., having my body exposed to being put to death in the cause of Jesus (the oldest MSS. omit "the Lord"), and having in it the marks of such sufferings, I thus bear about wheresoever I go, an image of the suffering Saviour in my own person (v. 11; ch. 1. 6; cf. 1 Corinthians, 16. 31). Doubtless, St. Paul was exposed to more dangers than are recorded in Acts (cf. ch. 7. 8; 11. 26). The Greek for "the dying" is *tit*, "the

being made a corpse;" such St. Paul regarded his body, yet a corpse which shares in the life-giving power of Christ's resurrection, as it has shared in His dying and death. that the life also of Jesus might be made manifest in our body—rather, "may be"—The name "Jesus," by itself, is often repeated here, as St. Paul seems, amidst sufferings, peculiarly to have felt its sweetness. In v. 11 the same words occur with the variation "in our mortal flesh." The fact of a dying, corpse-like body being sustained amidst such trials, manifests that "the (resurrection) life also," as well as the dying, of Jesus, exerts its power in us. I thus bear about in my own person an image of the risen and living, as well as of the suffering, Saviour. The "our" is added here to "body," though not in the beginning of the verse, "For the body is ours not so much in death, as in life." [BENGL.] 11. we which live—in the power of Christ's "life" manifested in us, in our whole man, body as well as spirit (Romans, 8. 10, 11; Note, v. 10; cf. ch. 3. 16). St. Paul regards his preservation amidst so many exposures to "death," by which St. Stephen and St. James were cut off, as a standing miracle (ch. 11. 23). delivered unto—not by chance: by the ordering of Providence, who shows "the excellency of His power" (v. 7), in delivering unto DEATH His living saints, that He may manifest LIFE also in their dying flesh. "Flesh," the very element of decay not merely their "body," is by Him made to manifest LIFE. 12. The "death" of Christ, manifested in the continual "perishing" of our outward man" (v. 16), works peculiarly in us, and is the means of working spiritual "life" in you. The life whereof we witness in our bodily dying, extends beyond ourselves, and is brought by our very dying to you. 13. Translate as Greek, "But having," &c., i.e., notwithstanding the trials just mentioned, we having, &c. the same spirit of faith, according as it, &c.—cf. Romans, 8. 15, on the usage of "spirit of," &c. The Holy Spirit acting on our spirit. Though "death worketh in us, and life in you" (v. 12), yet as we have the same spirit of faith as you, we therefore [believingly] look for the same immortal life as you [EXISTUS], and speak as we believe. ALFORD not so well translates, "The same...faith with that described in the Scriptures" (Psalm 116. 10). The balance of the sentence requires the parallelism to be this, "According to that which is written, I believed, and therefore have I spoken; we also believe, and therefore speak," &c., without fear, amidst "afflictions" and "deaths" (v. 17). 14. Knowing—by faith (ch. 5. 1), shall raise up us also—at the resurrection (1 Corinthians, 6. 13, 14). by Jesus—The oldest MSS. have "with Jesus," present us vividly picturing the scene before the eyes (Jude, 24). with you—(ch. 1. 14; 1 Thessalonians, 2. 19, 20; 3. 13.) 15. For—Confirming his assertion "with you" (v. 14), and "life...worketh in you" (v. 12). all things—whether the afflictions and labours of us ministers (v. 8-11), or your prosperity (v. 12; 1 Corinthians, 3. 21, 22; 4. 8-12). for your sakes—(2 Timothy, 2. 10.) abundant grace, &c.—rather, "That grace (the grace which preserves us in trials and works life in you), being made the greater (multiplied) by means of the greater number (of its recipients), may cause the thanksgiving to abound to," &c. (CHRYSOSTOM) (ch. 1. 11; 9. 11, 12). The Greek is susceptible also of this translation, "That grace, being made the greater (multiplied) on account of the thanksgiving of the greater number (for grace already received), may abound (abundantly redounded to)," &c. Thus the Greek for "abound" has not to be taken in an active sense, but in its ordinary neuter sense, and so the other Greek words, Thanksgiving invites more abundant grace (2 Chronicles, 20. 19-22; Psalm 18. 2; 50. 23). 16. we faint not—withstanding our sufferings. Resuming e. i. outward man—the body, the flesh, perish—"is wearing away;" "is wasted away" by afflictions. inward man—our spiritual and true being.

the "life" which even in our mortal bodies (v. 11) "manifests the life of Jesus." is renewed—"is being renewed," viz., with fresh "grace" (v. 13), and "faith" (v. 13), and hope (v. 17, 18). 17. which is but for a moment—"Our PRESENT light (burden of) affliction" (so the Greek; cf. Matthew, 11, 30). [ALFORD.] Cf. "now for a season...in heaviness" (1 Peter, 1, 6). The contrast, however, between this and the "ETERNAL weight of glory" requires, I think, the translation, "Which is but for the present passing moment." So WAHL. "The lightness of affliction" (he does not express "burden" after "light;" the Greek is "the light of affliction") contrasts beautifully with the "weight of the glory," worketh—rather, "worketh out," a far more exalting and—rather, "in a surpassing and still more surpassing manner" [ALFORD]: "more and more exceedingly" [ELLIOTT, TRENCH, &c.] Greek, "In excess and to excess." The glory exceeds beyond all measure the affliction. 18. look not at—as our aim, things...seen—"earthly things" (Philippians, 3, 19). We mind not the things seen, whether affliction or refreshment come, so as to be seduced by the latter, or deterred by the former. [CHRYSOSTOM.] things...not seen—not "the invisible things" of Romans, 1, 20, but the things which, though not seen now, shall be so hereafter. temporal—rather, "for a time;" in contrast to eternal. English Version uses "temporal" for temporary. The Greek is rightly translated in the similar passage, "the pleasures of sin for a season."

CHAPTER V.

Ver. 1-21. THE HOPE (ch. 4, 17, 18) OF ETERNAL GLORY IN THE RESURRECTION BODY. Hence arises his ambition to be accepted at the Lord's coming judgment. Hence, too, his endeavour to deal openly with men, as with God, in preaching: thus giving the Corinthians whereof to boast concerning him against his adversaries. His constraining motive is the transforming love of Christ, by whom God has wrought reconciliation between Himself and men, and has committed to the apostle the ministry of reconciliation. 1. For—Assigning the reason for the statement (ch. 4, 17), that affliction leads to exceeding glory, we know—assuredly (ch. 4, 14; Job, 19, 25). it—For all shall not die; many shall be "changed" without "dissolution" (1 Corinthians, 15, 51-53). If this daily delivering unto death (ch. 3, 11) should end in actual death, earthly—not the same as *orthis* (1 Corinthians, 15, 47). It stands in contrast to "in the heavens," *house of this tabernacle*—rather, "house of the tabernacle." "House" expresses more permanency than belongs to the body; therefore the qualification, "of the tabernacle" (implying that it is *shifting*, not stationary), is added (cf. Job, 4, 19; 2 Peter, 1, 13, 14). It thus answers to the tabernacle in the wilderness. Its wooden frame and curtains were out in course of time when Israel dwelt in Canaan, and a fixed temple was substituted for it. The temple and the tabernacle in all essentials were one: there was the same ark, the same cloud of glory. Such is the relation between the "earthly" body and the resurrection body. The Holy Spirit is enshrined in the believer's body as in a sanctuary (1 Corinthians, 3, 16). As the ark went first in taking down the wilderness tabernacle, so the soul (which like the ark is sprinkled with blood of atonement, and is the sacred deposit in the inmost shrine, 2 Timothy, 1, 12) in the dissolution of the body; next the coverings were removed, answering to the flesh; lastly, the framework and boards, answering to the bones, which are last to give way (Numbers, 4). St. Paul, as a *tentmaker*, uses an image taken from his trade (Acts, 18, 3). dissolved—a mild word for death, in the case of believers, we have—in assured prospect of possession, as certain as if it were in our hands, laid up "in the heavens" for us. *The tense is present* (cf. John, 3, 36; 6, 47, "hath"). *ing of God—rather, "from God."* A solid build-

ing, not a temporary tabernacle or tent. "Our stands in contrast to "from God." For this present body be also from God, yet it is not fit perfect from His hands, as our resurrection to be, not made with hands—contrasted with erected by man's hands (1 Corinthians, 15, 44). Christ's body is designated, as contrasted with tabernacle reared by Moses (Mark, 14, 58; 19, 11). This "house" can only be the resurrected in contrast to the "earthly house of the tabe our present body. The intermediate state directly taken into account. A comma should "eternal," and "in the heavens." 2. For in this "For also in this," herein (ch. 8, 19). ALFORD it, "in this" tabernacle. Verse 4, which seems favours this. But the parallelism is sufficient by making "in this we groan" refer generally was just said (v. 1, viz., that we cannot obt "house in the heavens" except our "earthly nacle" be first dissolved by death. "We Romans, 8, 23) under the body's weakness: liability to death, earnestly desiring to be cloth—translate, "earnestly longing to have o clothed upon," &c., etc., by being found after at coming, and so to escape dissolution by death, and to have our heavenly body put on over the The groans of the saints prove the existence longing desire for the heavenly glory, a desire cannot be planted by God within us in vain, as to disappointment, our *house*—Different Gree that in v. 1; translate, "our habitation," "ou cite;" it has a more distinct reference to the *tent* than the general term "house" (v. 1). [B from heaven—This domicile is "from heaven" orisin, and is to be brought to us by the Lori coming again "from heaven" (1 Thessalonians Therefore this "habitation" or "domicile" is not itself. 3. If so be, &c.—Our "desire" holds good the Lord's coming find us alive. Translate, "that having ourselves clothed (with our nature of v. 4) we shall not be found naked" (stripped present body). 4. For—Resuming v. 2, burd for that—rather, "in that we desire not to have or unclothed (of our present body), but clothed (with our heavenly body), that mortality, &c.—"that what is mortal (our mortal part) may l lowed up of absorbed and transformed into Believers shrink from, not the consequences, mere act of dying; especially as believing in th bility of their being found alive at the Lord's (1 Thessalonians, 4, 15), and so of having their body absorbed into the immortal without death does not divest us of all natural feeling, but dinates it to higher feeling. Scripture gives r tion to the contempt for the body expres philosophers. 5. wrought as—framed us by redee justification, and sanctification, for the self-an—"unto" it; viz., unto what is mortal of us swallowed up in life (v. 4), who also—the old omit "also," earnest of the Spirit.—Note, ch. 1, is the Spirit (as "the first-fruits") who creates in groaning desire for our coming deliverance an (Romans, 8, 23). 6. Translate as Greek, "Bein fore always confident and knowing," &c. He tended to have made the verb to this nominati are willing" (rather, "well content"); but digres the word "confident" (v. 6, 7), he resumes the w different form, viz., as an assertion: "We are ce and well content." "Being confident...we ar dent" may be the Hebraic idiom of emphasis; 1 7, 34, Greek, "Having seen, I have seen," i. e., surely seen, always—under all trials. BEN-GUR the contrast between "always confident" and dent," especially at the prospect of being "abs the body," &c. We are confident as well as at

as also most of all in the hope of a blessed departure. whilst...at home...absent—translate as Greek. "Whilst we sojourn in our home in the body, we are away from our home in the Lord." The image from a "house" is retained (cf. Philippians, 3. 20; Hebrews, 11. 13-16; 13. 14). 7. we walk—in our Christian course here on earth, not by sight—Greek, "not by appearance." Our life is governed by faith in our immortal hope; not by the outward specious appearance of present things. [TITHE. Synonyms.] Cf. "apparently" LXX., "by appearance," Numbers, 12. 8. WAML supports English Version. Ch. 4. 18, also confirms it (cf. Romans, 8. 24; 1 Corinthians, 13. 12, 13). God has appointed in this life faith for our great duty, and in the next, vision for our reward [SOUTH] (1 Peter, 1. 8). 8. willing—lit., "well content." Translate also, "To go (lit., migrate) from our home in the body, and to come to our home with the Lord." We should prefer to be found alive at the Lord's coming, and to be clothed upon with our heavenly body (v. 2-4). But feeling, as we do, the sojourn in the body to be a separation from our true home "with the Lord," we prefer even dissolution by death, so that in the intermediate disembodied state we may go to be "with the Lord" (Philippians, 1. 23). "To be with Christ" (the disembodied state) is distinguished from Christ's coming to take us to be with Him in soul and body (1 Thessalonians, 4. 14-17. "with the Lord"). Perhaps the disembodied spirits of believers have fullness of communion with Christ unseen; but not the mutual recognition of one another, until clothed with their visible bodies at the resurrection (cf. 1 Thessalonians, 4. 13-17), when they shall with joy recognise Christ's image in each other perfect. 9. Wherefore—with such a sure "confidence" of being blessed, whether we die before, or be found alive at, Christ's coming, we labour—lit., "make it our ambition;" the only lawful ambition, whether present or absent—whether we be found at His coming present in the body, or absent from it, accepted—Greek, "well-pleasing." 10. appear—rather, "be made manifest," viz., in our true character. So "appear," Greek, "be manifested" (Colossians, 3. 4; cf. 1 Corinthians, 4. 5). We are at all times, even now, manifest to God; then we shall be so to the assembled intelligent universe and to ourselves: for the judgment shall be not only in order to assign the everlasting portion to each, but to vindicate God's righteousness, so that it shall be manifest to all His creatures, and even to the conscience of the sinner himself, receive—his reward of grace proportioned to "the things done," &c. (ch. 9. 6-9; 1 John, 8). Though salvation be of grace purely, independent of works, the saved may have a greater or less reward, according as he lives to, and labours for, Christ more or less. Hence there is scope for the holy "ambition" (Note, v. 9; Hebrews, 6. 10). This verse guards against the Corinthians supposing that all share in the house—"from heaven" (v. 1. 2). There shall be a searching judgment which shall sever the bad from the good, according to their respective deeds, the motive of the deeds being taken into account, not the mere external act; faith and love to God are the sole motives recognized by God as sound and good (Matthew, 12. 36, 37; 23. 34-45). done in his body—The Greek may be, "by the instrumentality of the body;" but English Version is legitimate (cf. Greek, Romans, 2. 27). Justice requires that substantially the same body which has been the instrument of the unbeliever's sin, should be the object of punishment. A proof of the essential identity of the natural and the resurrection body. 11. terror of the Lord—the coming judgment, so full of terrors to unbelievers. [ESTIUS.] ELLICOTT and ALFORD, after GROTIUS and BENGE, translate, "The fear of the Lord" (ch. 7. 1; Ecclesiastes, 12. 13; Acts, 9. 31; Romans, 3. 18; Ephesians, 5. 21). persuade—Ministers should use the terrors of the Lord to persuade

men, not to rouse their enemy (Jude, 23). BERGER, ESTIUS, and ALFORD, explain: "Persuade men" (by our whole lives, v. 13), viz., of our integrity as ministers. But this would have been expressed after "persuade," had it been the sense. The connexion seems as follows: He had been accused of seeking to please and win men, he therefore says (cf. Galatians, 1. 10), "it is as knowing the terror (or fear) of the Lord that we persuade men; but (whether men who hear our preaching recognise our sincerity or not) we are made manifest unto God as acting on such motives (ch. 4. 2); and I trust also in your consciences." Those so "manifested" need have no "terror" as to their being "manifested" (English Version, appear) before the judgment-seat" (v. 10). 12. For—The reason why he leaves the manifestation of his sincerity in preaching to their consciences (ch. 3. 1), viz., his not wishing to "commend" himself again, occasion to glory—(ch. 1. 14)—viz., as to our sincerity, in appearance—Greek, "face" (cf. 1 Samuel, 16. 7). The false teachers gloried in their outward appearance, and in external recommendations (ch. 11. 18) their learning, eloquence, wisdom, riches, not in vital religion in their heart. Their conscience does not attest their inward sincerity, as mine does (ch. 1. 12). 13. be—rather as Greek, "have been." The contrast is between the single act implied by the past tense, "If we have ever been beside ourselves," and the habitual state implied by the present, "Or whether we be sober," i.e., of sound mind, beside ourselves—The accusation brought by Festus against him (Acts, 26. 24). The holy enthusiasm with which he spake of what God effected by His apostolic ministry, seemed to many to be boasting madness, sober—humbling myself before you, and not using my apostolic power and privileges, to God...for your cause—The glorifying of his office was not for his own, but for God's glory. The abasing of himself was in adaptation to their infirmity, to gain them to Christ (1 Corinthians, 9. 22). 14. For—Accounting for his being "beside himself" with enthusiasm: the love of Christ towards us (in His death for us, the highest proof of it, Romans, 5. 6-8), producing in turn love in us to him, and not mere "terror" (v. 11), constrains us—with irresistible power (invites us to the one great object to the exclusion of other considerations. The Greek implies to compress forcibly the energies into one channel. Love is jealous of any rival object encroaching the soul (ch. 11. 1-3). because we thus judge—lit., "as" "having judged thus;" implying a judgment formed at conversion, and ever since regarded as a settled truth, that if—i.e., that since. But the oldest MSS. omit "if." "That one died for all" (Greek, "in behalf of all"). Thus the following clause will be, "Therefore all (lit., 'the all,' viz., for whom He died) died." His dying is just the same as if they all died; and in their so dying, they died to sin and self, that they might live to God their Redeemer, whose henceforth they are (Romans, 6. 2-11; Galatians, 2. 20; Colossians, 3. 3; 1 Peter, 4. 1-3). 15. they which live—in the present life (ch. 4. 11, "we which live") [ALFORD]; or, they who are thus indebted to Him for life of soul as well as body. [MENOCHIUS.] died for them—He does not add, "rose again for them," a phrase not found in St. Paul's language. [BENGE.] He died in their stead, He rose again for their good, "for (the effecting of) their justification" (Romans, 4. 25), and that He might be their Lord (Romans, 14. 7-9). ELLICOTT and ALFORD join "for them" with both "died" and "rose again;" as Christ's death is our death, so His resurrection is our resurrection; Greek, "Who for them died and rose again," not henceforth—Greek, "no longer," viz., now that His death for them has taken place, and that they know that His death saves them from death eternal, and His resurrection life brings spiritual and everlasting life to them. 16. Wherefore—because of our settled judgment (v. 10).

time he had never known Christ save in His heavenly life. To the Twelve it was "expedient that Christ should go away" that the Comforter should come, and so they might know Christ in the higher spiritual aspect, and in His new life-giving power, and not merely "after the flesh," in the carnal aspect of Him (Romans, 6. 9-11; 1 Corinthians, 15. 45; 1 Peter, 3. 18; 4. 1, 2). Doubtless, Judaizing Christians at Corinth prided themselves on the mere fleshly (ch. 11. 18) advantage of their belonging to Israel, the nation of Christ, or on their having seen Him in the flesh, and thence claimed superiority over others as having a nearer connexion with Him (v. 12; ch. 10. 7.). St. Paul here shows the true aim should be to know Him spiritually as new creatures (v. 16, 17), and that outward relations towards Him profit nothing (Luke, 19. 10-21; John, 16. 7, 22; Philip- pians, 3. 3-10). This is at variance with both Romish Mariolatry and transubstantiation. Two distinct Greek verbs are used here for "know": the first ("know we no man"), means "to be personally acquainted with;" the latter ("known Christ...know...no more") is to recognize, or estimate. St. Paul's estimate of Christ, or the expected Messiah, was carnal, but is so now no more. 17. Therefore — Connected with the words in v. 16. "We know Christ no more after the flesh." As Christ has entered on His new heavenly life by His resurrection and ascension, so all who are "in Christ" (i.e., united to Him by faith as the branch is in the vine) are new creatures (Romans, 6. 9-11). "New" in the Greek implies a new nature quite different from any thing previously existing, not merely recent, which is expressed by a different Greek word (Galatians, 6. 16). creature—*lit.*, "creation," and so the creature resulting from the creation cf. John, 3. 3, 5; Ephesians, 2. 10; 4. 23; Colossians 3. 10. 11). As we are "in Christ," so "God was in Christ" (v. 10); hence He is mediator between God and us. old things—selfish, carnal views (cf. v. 16) of ourselves, of other men, and of Christ, passed away — spontaneously, like the snow of early spring [BENNETT] before the advancing sun. behold—implying an allusion to Isaiah 43. 19, and 65. 17. 18. all [THE, Greek] things—all our privileges in this new

and follows at v. 20. to us—ministers. God was in Christ, reconciling—i.e., God (in virtue of Christ's intervention) re- "Was reconciling" implies the time w reconciliation was being carried into effe when "God made Jesus, who knew no for us." The compound of "was" and "reconciling," instead of the imperfect also imply the continuous purpose of Ge the foundation of the world, to reconcile self, whose fall was foreseen. The ex Christ" for "by Christ" may be used t tionally that God was in Christ (John, and so by Christ (the God-man) was re The Greek for "by" or through Christ (omit "Jesus"), v. 18, is different. "In here in the person of Christ. The Gm implies "changing" or altering the judic one of condemnation to one of just atonement (at-one-ment), or reconciliat moral of the bar to peace and acceptan God, which His righteousness interpos sin. The first step towards restoring pea and God was on God's side (John, 3. 14. therefore now to be effected must be on t fending man, God the offended One bei conciled. It is man, not God, who now reconciled, and to lay aside his enmity (Romans, 6. 10, 11). ("We have recte ment" [Greek, "reconciliation"], cannot have received the laying aside of our s (X. Romans, 3. 24, 25. the manner—all met 1. 20; 1 John, 2. 2). The manner of the by His "not imputing to men their tre imputing them to Christ the Sin-bearer. incongruity that a Father should be offen son whom He loveth, and at that time him when He loveth him. So, though G whom He created, yet He was offended w they sinned, and gave His Son to suffer through that Son's obedience He might b them [reconcile them to Himself, i.e., rest

as," who generally stand on their dignity; 1 Thessalonians, 2, 6, 7). 21. For—the oldest MSS. The grand reason why we reconciled to God, viz., the great atonement provided by God, is stated without the neg part of the *message of reconciliation*. *God, sin—not a sin-offering*, which would militate to "righteousness," and would be used in different senses in the same *sinful person*, which would be untrue, *quire in the antithesis "righteous men," "ness;" but "sin," i.e., the representative (vicariously) of the aggregate sin of all sent, and future. The sin of the world is the singular, not the plural, is used; afflictions are manifold (John, 1, 29), Lamb of God, that taketh away the sin* Cf. "made a curse for us," Galatians, Greek, "in our behalf." Cf. John, 3, 14, represented by the brazen serpent, the of the substance, of the old serpent. At the cross the sin-bearing for us was counted no sin—by personal experience [ALFORD.] Hebrews, 7, 26; 1 Peter, 2, 22; might be made—Not the same Greek as "made." Rather, "might become," the of God—Not merely righteous, but right- if; not merely righteousness, but the of God, because Christ is God, and what (1 John, 4, 17), and He is "made of God likeness." As our sin is made over to righteousness to us (in His having fulfilled oneness of the law for us all, as our re- (Jeremiah, 23, 6; 1 Corinthians, 1, 30). The punished voluntarily as if guilty, that the be gratuitously rewarded as if innocent). "Such are we in the sight of God the very Son of God himself." [HOOKER.] due of our standing in Him, and in union ALFORD.]

CHAPTER VI.

HIS APOSTOLIC MINISTRY IS APPROVED-NESS IN EXHORTATION, IN SUFFERINGS, OF THE FRUITS OF THE HOLY GHOST: ESS OF HEART TO THEM CALLS FOR EN- OF THEIR HEART TO HIM. EXHORTA- ABANDON FROM POLLUTION. 1. workers 1 God (Acts, 15, 4; 1 Corinthians, 2, 9), mbassadors," beseech—entreat (ch. 5, 20). ing his ministry, not exhorting directly. er, "we also (as well as God, ch. 5, 20) 'entreat you'" (v. 14, 15, on to ch. 7, 1, is treaty or exhortation, is vain—by mak- of God a ground for continuance in sin fe of sin, showing that the word of recon- in vain, so far as you are concerned 15; Jude, 4). "The grace of God" here, iciliation" provided by God's love (ch. 5, atians, 2, 2). 2. For—God's own promise of our exhortation: he saith—God the to God the Son, and so to all believers rded as one with Him. heard thee—In urposes of my love I have hearkened to ir the salvation of thy people (cf. John, 4). accepted...accepted—The Greek of the e emphatic, "well-accepted." What was time" in the prophecy (Isaiah, 49, 8, the season of grace"), becomes "the well- in the fulfillment (cf. Psalm 69, 15). As e of receiving sinners, receive ye His grace; be word of reconciliation in His accepted day of salvation—"in a day of salvation" 9, 21; 19, 42; Hebrews, 3, 7). 3. Resum- tion with v. 1, interrupted by the paren- "Giving no offence" (cf. 1 Corinthians,

10, 33), "approving ourselves," and all the other participates down to v. 10, are nominatives to "we also entreat you" (v. 1), to show the pains he took to enforce his exhortation by example, as well as present. [ALFORD.] "Offence" would be given, if we were without "patience" and the other qualifications which he therefore subjects (cf. Romans, 14, 19, 4. *Translate*, to mark the true order of the Greek words, "In every thing, as God's ministers recommending ourselves," i.e., that our hearers may give our *message* a favourable hearing, through our consistency in every respect, not that they may glorify us. Alluding to ch. 3, 1, he implies, *We commend ourselves*, not like them by word, but by deed. *patience*—(ch. 12, 12.) Fit first. "Fur- ness" follows (v. 6). Three triplets of trials exercising the "patience" (patient endurance) follow: Afflictions (or "tribulations"), necessities, distresses (or "straits"); stripes, imprisonments, tumults; labours, watchings, fastings. The first triplet expresses afflictions gener- ally; the second, those in particular, arising from the violence of men; the third, those which he brought on himself directly or indirectly. 5. stripes—(ch. 11, 23, 24 Acts, 16, 23.) imprisonments—(ch. 11, 23.) He had been, doubtless, elsewhere imprisoned besides at Philippi, when he wrote this epistle. tumults—(Acts, 13, 50; 14, 5, 19; 16, 22; and recently 19, 23-41.) labours—in the cause of Christ (ch. 11, 23; Romans, 16, 12). watchings—(ch. 11, 27.) Sleepless nights, fastings—The context here refers to his trials, rather than *devotional exercises* (cf. ch. 11, 27). Thus, "floodness" would seem to be the sense (cf. 1 Corinthians, 4, 11; Philippians, 4, 12). But the usual sense of the Greek is *fasts*, in the strict sense; and in ch. 11, 27, it is spoken of independently of "hunger and thirst." (Cf. Luke, 2, 37; Acts, 10, 30; 14, 23.) However, Matthew, 15, 32, Mark, 8, 3, justify the sense, more favoured by the context, *floodness*, though a rare use of the word. GAUSEN remarks, "The apostles combine the highest offices with the humblest exterior; as every thing in the church was to be cast in the mould of death and resurrection, the cardinal principle throughout Christianity." 6. By... by, &c.—rather, as Greek, "In...in," &c., implying not the instrument, but the sphere or element in which his ministry moved. knowledge—spiritual; in gospel mysteries, unattainable by mere reason (1 Corinthians, 2, 6-16; 2 Corinthians, 3, 6, 17, 18). long-suffering...kind- ness—associated with "charity" or "love" (1 Corin- thians, 13, 4), as here, by the Holy Ghost—in virtue of His influences which produce these graces, and other gifts, "love unfeigned" being the foremost of them. 7. By the word of truth, by the power of God—rather "In... in," &c. As to "the word of truth" (cf. ch. 4, 2; Colos- sians, 1, 8), and "the (miraculous) power of God" (ch. 4, 7); 1 Corinthians, 2, 4, "in demonstration of the Spirit and of power." by the armour—Greek, "through" or "by means of the armour," &c. "Righteousness," which is the *breastplate* alone in Ephesians, 6, 13-17, here is made the *whole Christian panoply* (cf. ch. 16, 4). on...right...and...left—i.e., guarding on every side, 8. *Translate*, "Through glory and dishonour" (disgrace), viz., from those in authority, and accruing to us present. "By," or "through evil report and good report," from the multitude, and affecting us absent. [BENGL.] Re- garded "as deceivers" by those who, not knowing (v. 9), dishonour and give us an evil report; "as true," by those who "know" (v. 9) us in the real "glory" of our ministry. In proportion as one has more or less of glory and good report, in that degree has he more or less of dishonour and evil report. 9. unknown...yet well known—"unknown" in our true character to those who "evil report" of us. "Well known" to those who hold us in "good report" (v. 8). COSTEARE explains, "Unknown by men, yet acknowledged by God" (1 Corinthians, 13, 12). Perhaps both God and men (believers) are intended as knowing him (ch. 5, 11,

and 11. 6.) *aying*—live—(ch. 1. 9; 4. 10, 11; 11. 23.) Cf. Gaius's remark, *Notes*, v. 6. "Behold" calls attention to the fact as something beyond all expectation, chastened...not killed—realizing Psalm 118. 18. 10. The "as" no longer is used to express the opinion of his adversaries, but the real state of him and his fellow-labourers, making many rich—Spiritually (1 Corinthians, 1. 6, after the example of our Lord, who "by his poverty made many rich" (ch. 8. 9), having nothing—Whatever of earthly goods we have, and these are few, we have as though we had not: as tenants removable at will, not owners (1 Corinthians, 7. 20), possessing all things—The Greek implies *firm possession, holding fast in possession* (cf. 1 Corinthians, 3. 21, 22). The things both of the present and of the future are, in the truest sense, the believer's in possession, for he possesses them all in Christ, his lasting possession, though the full fruition of them is reserved for the future eternity. 11. *month*—open unto you—I use no concealment, such as come at Corinth have insinuated (ch. 4. 2). I use all freedom and openness of speech to you as to beloved friends. Hence he introduces here, "O Corinthians" (cf. Philippians, 4. 16). The enlargement of his heart towards them (ch. 7. 3) produced his openness of mouth, i.e., his unreserved expression of his inmost feelings. As an unloving man is narrow in heart, so the apostle's heart is enlarged by love, so as to take in his converts at Corinth, not only with their graces, but with their many short-comings (cf. 1 Kings, 4. 29; Psalm 119. 32; Isaiah, 60. 5). 12. Any constraint ye feel towards me, or narrowness of heart, is not from want of largeness of heart on my part towards you, but from want of it on your part towards me: "bowels," i.e., affections (cf. ch. 12. 15), not straitened in us—i.e., for want of room in our hearts to take you in. 13. *Translate*, "As a recompence in the same kind...be enlarged also yourselves." (ELLIOTT, &c.) "In the same way" as my heart is enlarged towards you (v. 11), and "as a recompence" for it (Galatians, 4. 12). I speak as unto my children—as children would naturally be expected to recompence their parents' love with similar love. 14. *Be not—Greek*, "Become not." unqually yoked—"yoked with one alien in spirit." The image is from the symbolical precept of the law (Leviticus, 19. 19): "Thou shalt not let thy cattle gender with a diverse kind," or the precept (Deuteronomy, 22. 10): "Thou shalt not plow with an ox and an ass together." Cf. Deuteronomy, 7. 3, forbidding marriages with the heathen; also 1 Corinthians, 7. 39. The believer and unbeliever are utterly heterogeneous. Too close intercourse with unbelievers in other relations also is included (v. 10; 1 Corinthians, 8. 10; 10. 14). fellowship—*fit, share, or participation*, righteousness—the state of the believer, justified by faith, unrighteousness—rather, as always translated elsewhere, "iniquity," the state of the unbeliever, the fruit of unbelief, light—of which believers are the children (1 Thessalonians, 5. 8). 15. *Belial—Hebrew*, "worthlessness, unprofitableness, wickedness." As Satan is opposed to God, and Antichrist to Christ; Belial being here opposed to Christ, must denote all manner of Antichristian uncleanness. (BENNETT.) he that believeth with an infidel—*translate*, "a believer with an unbeliever." 16. agreement—accordance of sentiments (cf. 1 Kings, 18. 21; Ephesians, 5. 7, 11), the temple of God—i.e., you, believers (1 Corinthians, 3. 16; 6. 19), with idols—*cf. Dagon* before the ark (1 Samuel, 5. 2), as—*even as* God said. Quotation from Leviticus, 25. 12; Jeremiah, 31. 33; 32. 38; Ezekiel, 37. 26, 27; cf. Matthew, 28. 20; John, 14. 23, walk in them—rather, "among them." As "dwell" implies the Divine presence, so "walk," the Divine operation. God's dwelling in the body and soul of saints may be illustrated by its opposite, demoniacal possession of body and soul, my people—rather, "they shall be to me a people." 17.

Quoted from Isaiah, 22. 11, with the freedom of one inspired, who gives variations sanctioned by the Holy Spirit, "he ye separate"—"be separated" (Hosea, 4. 17), teach not the unclean thing—rather, "any thing unclean" (ch. 7. 1; Micah, 2. 14). Teaching is more pointing, as implying participation, than seeing, receive you—The Greek implies, "to myself," as persons heretofore out of doors, but now admitted within (ch. 4. 1-14). With this accords the clause, "Come out from among them," viz., so as to be received to me. So Ezekiel, 30. 41, "I will accept you;" and Zephaniah, 2. 15, "gather her that was driven out." "The intercourse of believers with the world should resemble that of angels, who, when they have been sent a message from heaven, discharge their office with the utmost promptness, and joyfully fly back home to the presence of God" (1 Corinthians, 7. 31; & 9. 10). 18. *Translate*, "I will be to you in the relation of a Father, and ye shall be to me in the relation of sons," &c. This is a still more endearing relation than (v. 16), "I will be their God, and they...my people." Cf. the promise to Solomon (1 Chronicles, 22. 6; Isaiah, 43. 6; Revelation, 21. 2, 7; Jeremiah, 31. 1, 9), Lord Almighty—"The Lord the Universal Ruler; nowhere else found but in Revelation. The greatness of the Promiser enhances the greatness of the promisee.

CHAPTER VII.

Ver. 1-16. SELF-PURIFICATION THEIR DUTY RESULTING FROM THE FORGOING. HIS LOVE TO THEM, AND JOY AT THE GOOD EFFECTS OF THEM OF HIS FORMER EPISTLE, AS REPORTED BY TITUS. 1. cleanse ourselves—This is the conclusion of the exhortation (ch. 6. 1, 14; 1 John, 3. 3; Revelation, 22. 11). Sinfulness—"the unclean thing" (ch. 6. 17), of the flesh—for instance, fornication, prevalent at Corinth (1 Corinthians, 6. 16-18), and spirit—for instance, idolatry, direct or indirect (1 Corinthians, 6. 9; 8. 1, 7; 10. 7, 21, 22). The spirit (Psalm 32. 2) receives pollution through the flesh, the instrument of uncleanness, perfecting holiness—The cleansing away impurity is a positive step towards holiness (ch. 6. 17). It is not enough to begin; the end crowns the work (Galatians, 3. 3; 5. 7; Philippians, 1. 6). fear of God—often conjoined with the consideration of the most glorious promises (ch. 4. 11; Hebrews, 4. 1). Privilege and promise go hand in hand. 2. Receive us—with enlarged hearts (ch. 6. 12). We have wronged...corrupted...defrauded no man—(cf. v. 2.) This is the ground on which he asks their reception (of making room for) him in their hearts. We wronged none by an undue exercise of apostolic authority; v. 13 gives an instance in point. We have corrupted none, viz., by beguilements and flatteries, whilst preaching "another gospel," as the false teachers did (ch. 11. 3, 4). We have defrauded none by "making a gain" of you (ch. 12. 17). Modestly he leaves them to supply the positive good which he had done: suffering all things himself that they might be benefited (v. 9. 12; ch. 12. 13). 3. In excusing myself, I do not accuse you, as though you suspected me of such things; (MEMORICITUS) or as though you were guilty of such things; for I speak only of the false apostles. (ESTIUS, and Greek commentators.) Rather, "as though you were ungrateful and treacherous." [BEZA.] I...said before—in ch. 6. 11, 12; cf. Philippians, 1. 7. and also live with you—the height of friendship. I am ready to die and live with you and for you (Philippians, 1. 7, 20, 24; 2. 17, 18). Cf. as to Christ, John, 10. 11. 4. boldness of speech—cf. ch. 6. 11) glaring of you—Not only do I speak with unreserved openness to you, but I glory (boast) greatly to others in your behalf, in speaking of you, filled with comfort—at the report of Titus (v. 6, 7, 9, 13; ch. 1. 4). exceeding joyful—Greek, I overabound with joy (v. 7, 9, 16). ex- tribulation—described in v. 4; also in ch. 4. 7, 8; 6. 4, 5. Greek, "For also" (for "even"). This verse is thus connected with ch. 2. 12, 13, "When I came to Troas, I

in my spirit;" so "also" now, when I came nia, my "flesh" had no rest (he, by the term cepts his spiritual consolations) from "night-adversaries" without (1 Corinthians, 5, 12), fears for the Corinthian believers "within", owing to "false brethren" (ch. 11, 26). Cf. euteronomy, 32, 25, to which he seems to refer. Translate in the order required by the text that comforteth those that are cast a God." Those that are of an high spirit are able of such comfort. 7. when he told us—lling us." We shared in the comfort which is recording your desire (v. 13). He rejoiced the news; we in hearing them. [ALFORD.] re—Greek, "longing desire," viz., to see me; or, in general, towards me, to please me; over your own remissness in not having im- punished the sin (1 Corinthians, 5, 1, &c.) ed forth my rebuke, fervent mind—Greek, v. 11; John, 2, 17). toward me—Greek, "for y sake. They in Paul's behalf showed the it the sin which Paul would have shown had esent. rejoiced the more—more than before, re coming of Titus. 8. with a letter—Greek, iter, viz., the first epistle to the Corinthians. ent, though I did repent—translate, "I do not ough I did regret it." The Greek words for epend are distinct. St. Paul was almost through parental tenderness, his having es calculated to grieve the Corinthians; but es has learned from Titus the salutary effect on them, he no longer regrets it. for I per- This is explanatory of "I did repent" or "and is parenthetical ("for I perceive that a did make you sorry, though it was but n"). 9. Now I rejoice—Whereas "I did re- gret having made you sorry by my letter, ow, not that ye were caused sorrow, but sorrow resulted in your repentance. ye iter as before, "ye were made sorry," after inter—*it*., "according to God," i.e., your ring regard to God, and rendering your mind le to God (Romans, 14, 22; 1 Peter, 4, 6). slate in Greek order, "to the end that (cf. might in nothing receive damage from us," ould have received, had your sorrow been that "after a godly manner" (v. 10). 10. rsketh—In the best Greek reading the is, "worketh (simply) ... worketh out," is not repentance, but, where it is "godly," it; i.e., contributes or tends to it (the same l is in Romans, 13, 10). The "sorrow of the e, such as is felt by the worldly" worketh result at last, (eternal) death (the same Greek ch. 4, 17, where, see the Note). repentance... nated of—There is not in the Greek this play so that the word qualified is not "repent- ly, but "repentance unto salvation;" this, he will ever regret, however attended with "sor- rime. "Repentance" implies a coming to sed; "regret" implies merely uneasiness of the past or present, and is applied even to e of Judas (Matthew, 27, 3; Greek, "stricken use," not as English Version, "repented so that, though always accompanying re- it is not always accompanied by repentance. ce" removes the impediments in the way ion" (to which "death," viz., of the soul, is "The sorrow of the world" is not at the sin at its penal consequences; so that the tears e no sooner dried up than the pleasures of a are renewed. So Pharaoh, Exodus, 9, 27. Saul, 1 Samuel, 15, 23-30. Cf. Isaiah, 9, 13; e, 16, 19, 11. Contrast David's "godly sor- nuel, 12, 13, and St. Peter's, Matthew, 28, 75.

11. Confirmation of v. 10 from the Corinthians' own experience. carelessness—solicitude, *fit*., "diligence;" opposed to their past negligence in the matter. in you —Greek, "for you," yes—not only "carefulness" or *diligence*, but also "clearing of yourselves," viz., to me by Titus; anxiety to show you disapproved of the deed, indignation—against the offender. fear—of the wrath of God, and of sinning any more [SCLATER and CALVIN]; fear of Paul (GROTIUS) (1 Corinthians, 4, 2, 19-21). vehem- ment desire—longing for restoration to Paul's approval. [CONYBEARE & HOWSON.] "Fear" is in spite of one's self. "Longing desire" is spontaneous, and implies strong love and an aspiration for correction. [CALVIN.] "Desire" for the presence of Paul, as he had given them the hope of it (1 Corinthians, 4, 10; 16, 5). [GROTIUS & ESTIUS.] zeal—for right and for God's honour against what is wrong. Or, "for the good of the soul of the offender." [BENSON.] revenge—translate, "Exact- ing of punishment" (1 Corinthians, 5, 2, 3). Their "carefulness" was exhibited in the six points just specified: "clearing of themselves," and "indignation" in relation to themselves; "fear" and "vehement desire" in respect to the apostle; "zeal" and "re- venge" in respect to the offender [BENSON] (cf. v. 7). In all—the respects just stated. clear—Greek, "pure," viz., from complicity in the guilty deed. "Approved yourselves," Greek, "commended yourselves." What- ever suspicion of complicity rested on you (1 Corin- thians, 5, 2, 6), through your former remissness, you have cleared off by your present strenuousness in re- probating the deed. 12, though I wrote unto you—"making you sorry with my letter" (v. 9), his cause that suffered wrong—the father of the incestuous person who had his father's wife (1 Corinthians, 5, 1). The father, thus it seems, was alive, that our care for you, &c.—Some of the oldest MSS. read thus, "That you care for us might be made manifest unto you," &c. But the words, "unto you," thus, would be rather obscure; still the obscurity of the genuine reading may have been the very reason for the change being made by correctors into the reading of English Version. ALFORD explains the reading: "He wrote in order to bring out their zeal on his behalf (i.e., to obey his command), and make it manifest to themselves in God's sight, i.e., to bring out among them their zeal to regard and obey him." But some of the oldest MSS. and ver- sions (including the *Fulgate* and old *Italian*) support English Version. And the words, "to you," suit it better than the other reading. Ch. 2, 4, "I wrote... that ye might know the love which I have more abundantly unto you," plainly accords with it, and disproves ALFORD'S assertion that English Version is inconsistent with the fact as to the purpose of his letter. His writ- ing, he says, was not so much for the sake of the in- dividual offender, or the individual offended, but from his "earnest care" or concern for the welfare of the church. 13. The oldest MSS. read thus, "Therefore (Greek, "for this cause," viz., because our aim has been attained) we have been (English Version "were," is not so accurate) comforted; yea (Greek, "but"), in our com- fort we exceedingly the more joyed for the joy of Titus," &c. (cf. v. 7). 14. any thing—i.e., at all. I am not ashamed—"I am not put to shame," viz., by learning from Titus that you did not realize the high character I gave him of you. as...all things...in truth, even so our boasting... is found a truth—As our speaking in general to you was true (ch. 1, 18), so our particular boasting before Titus concerning you is now, by his report, proved to be truth (cf. ch. 9, 2). Some oldest MSS. read expressly, "concerning you;" this in either reading is the sense. 15. his inward affection—*fit*., bowels (cf. ch. 6, 12; Philippians, 1, 8; 2, 1; Colossians, 3, 12). obedience—(ch. 2, 9.) fear and trembling—with trembling anxiety to obey my wishes, and fearful lest there should be ought in yourselves to offend him and me (v. 11; cf.

1 Corinthians, 2. 3. 16. therefore—Omitted in the oldest MSS. The conclusion is more emphatical without it, that I have confidence in you in all things—rather, as *Greek*, "that in every thing I am of good courage concerning *lit.*, in the case of you," as contrasted with my former doubts concerning you.

CHAPTER VIII.

VER. 1-24. THE COLLECTION FOR THE SAINTS: THE READINGS OF THE MACEDONIANS A PATTERN TO THE CORINTHIANS: CHRIST THE HIGHEST PATTERN: EACH IS TO GIVE WILLINGLY AFTER HIS ABILITY: TITUS AND TWO OTHERS ARE THE AGENTS ACCREDITED TO COMPLETE THE COLLECTION. 1. we do you to wit—we make known to you, the grace of God bestowed on the churches of Macedonia—Their liberality was not of themselves naturally, but of God's grace bestowed on them, and enabling them to be the instrument of God's "grace" to others v. 6, 10. The importance given in this epistle to the collection, arose as well from St. Paul's engagement (Galatians, 2. 10), as also chiefly from his hope to conciliate the Judaizing Christians at Jerusalem to himself and the Gentile believers, by such an act of love on the part of the latter towards their Jewish brethren. 2. trial of affliction—The *Greek* expresses, "in affliction (or tribulation)," which *testeth* them: *lit.*, "in a great testing of affliction," abundance of their joy—The greater was the depth of their poverty, the greater was the abundance of their joy. A delightful contrast in terms, and triumph, in fact, of spirit over flesh. their deep poverty—*Greek*, "their poverty down to the depth of it," abounded unto the riches, &c.—Another beautiful contrast in terms: Their poverty had the effect, not of producing stinted gifts, but of "abounding in the riches of liberality not as *Margm.*, "simplicity," though the idea of *simplicity* of motive to God's glory and man's good, probably enters into the idea (cf. Romans, 12. 8, and *Margm.*, ch. 9. 11, *Note*, 12; James, 1. 5. 3-5. they were willing—rather, supply from v. 5, the ellipsis thus, "According to their power...yea, and beyond their power, THEY GAVE," of themselves—not only not being besought, but themselves beseeching us. 4. that we would receive—omitted in the oldest MSS. *Translate* therefore, "beseeching of us...the grace and fellowship of *lit.*, to grant them the favour of sharing in the ministering unto the saints." The Macedonian contributions must have been from Philippi, because Philippi was the only church that contributed to St. Paul's support (Philippians, 4. 10, 15, 16. 5. And this they did, not as we hoped—*translate*, "And not as we hoped (*i.e.*, far beyond our hopes), but their own selves gave they first to the Lord." "First," not indicating priority of time, but first of all, *above all in importance*. The living of themselves takes precedence of their other gifts, as being the motive which led them to the latter (Romans, 13. 16. by the will of God—not according to the will of God, but "moved by the will of God, who made them willing" (Philippians, 2. 13). It is therefore called *lit.*, "the grace of God." 6. Inasmuch that—As we saw the Macedonians' alacrity in giving, we could not but exhort Titus, that as we collected in Macedonia, so he in Corinth should complete the work of collecting which he had already begun there, lest ye, the wealthy people of Corinth, should be outdone in liberality by the poor Macedonians, as he had begun—*Greek*, "previously begun," *etc.*, the collection at Corinth, before the Macedonians began to contribute, during the visit to Corinth from which he had just returned. finish in you the same grace—complete among you this act of grace or beneficence on your part. also—as well as other things which he had to do among them. [ALFORD.] 7. in faith—(ch. 1. 21.) utterance—(Note, 1 Corinthians, 1. 6.) Not as ALFORD, "doctrine" or "word," knowledge—(1 Corinthians, 8. 1.) diligence—in every thing that is good. your love to us—*lit.*,

"love from you (*i.e.*, on your part) in us" (*i.e.*, which has us for its object—*which is felt in the case of us*). 8. not by commandment—not by way of commandment—by the occasion of the forwardness of others, and, &c.—rather, "But by (mention of) the forwardness of others (as an inducement to you), and to prove (*lit.*, proving) the sincerity of your love." The *Greek* is "by means of," not "on account of the forwardness," &c. BENGE, ELLICOTT, &c., *translate*, "By means of the forwardness of others, proving the sincerity of your love also." The former is the simpler construction in the *Greek*. 9. ye know the grace—the act of gratuitous love whereby the Lord emptied Himself of His previous heavenly glory (Philippians, 2. 6, 7 for your sakes, became poor—Yet this is not demanded of you (v. 14); but merely that, without impoverishing yourselves, you should relieve others with your abundance. If the Lord did so much more, and at so much heavier a cost, for your sakes; much more may you do an act of love to your brethren at so little a sacrifice of self. might be rich—in the heavenly glory which constitutes His riches, and all other things, so far as is really good for us (cf. 1 Corinthians, 3. 21, 22. 10. advice—Herein he does not (as some misinterpret the passage disclaim inspiration for the advice he gives; but under the Spirit, states that it is his "opinion" [ALFORD] or "judgment" [ELLICOTT, &c.], not a command, that so their offering might be free and spontaneous, this—my giving you an advice, not a command, who have begun before—"seeing that ye have begun before" the Macedonian churches: "a year ago" should be connected with this clause. not only to do, but also to be forward—There were three steps: (1.) the forwardness, more *lit.*, "the will"; (2.) the setting about it, *lit.*, "doing it"; (3.) the completion of it. [ALFORD.] In the two former, not only the act, but the intention, the Corinthians preceded the Macedonians. BENGE explains, "Not only to do FOR THE PAST YEAR, but also to be forward" or willing FOR THIS YEAR. ELLICOTT translates, "already," instead of "before." "Ye began already, a year ago, not only to do, but also to be forward." It appears hence, that something had been done in the matter a year before: to other texts, however, show the collection was not yet paid (cf. v. 11, and ch. 9. 5, 7). This agrees with one, and only one, supposition, *viz.*, that every man had laid by in store the fund from which he was afterwards to contribute, the very case which is shown by 1 Corinthians, 16. 2, to have existed. [PALFREY—*Horæ Paulinæ*.] 11. perform—"complete the doing also" (*Note*, v. 10. a readiness to will—*Greek*, "the readiness of will" referring to v. 10, where the *Greek* for "to be forward," ought to be translated as here, "to will," performance—"completion." [ALFORD.] The godly should show the same zeal to finish, as well as to begin well, which the worldly exhibit in their undertakings (Jeremiah, 44. 25. 12. For—Following up the rule "out of that which ye have" (v. 11), and no more, a willing mind—rather, as *Greek*, "the readiness," *viz.*, to will, referring to v. 11, accepted—*Greek*, "favourably accepted," according to that a man has—The oldest MSS. omit "a man." *Translate*, "According to whatsoever it have: the willing mind, or readiness" to will, is personified. [ALFORD.] Or better, as BENGE, "He is accepted according to whatsoever he have" (so ch. 9. 7, "The Lord loveth a cheerful giver." Cf. as to David, 1 Kings, 8. 18. God accepteth the will for the deed. He judges not according to what a man has the opportunity to do, but according to what he would do if he had the opportunity (cf. Mark, 14. 8; and the widow's mite, Luke, 21. 3, 4. 13. For—Supply from v. 8, "I speak." My aim is not that other-*viz.*, the saints at Jerusalem: may be relieved at the cost of your being "distressed" (so the *Greek* for "burdened"). The golden rule is, "Love thy neighbour as thyself," not more than thyself, 14. by an

by the rule of equality [ALFORD: *lit.* "out" now at this time—*Greek*, "at the present or season, that their abundance also—The distinct from the previous "that," *translate*, that," *vis.*, at another season, when your circumstances may be reversed. The reference temporal wants and supplies. Those, as he quote Romans, 15. 27, for interpreting it supplies from the Jews to the Gentiles, Romans, 15. 27 refers to the past benefit which the Jews have conferred on the a motive to *gratitude* on the part of the a prospective benefit to be looked for from which the text refers to. 15. Exodus,

As God gave an equal portion of manna israelites, whether they could rather much Christians should promote by liberality and that none should need the necessities of others have superfluities. "Our luxuries d to our neighbour's comforts; and our d to his necessities." (J. HOWARD.) 16. 17, to the subject of v. 6, for you—*translate*, the same earnest care for you into the heart was in myself. My care for you led me to im (v. 6, and 17, "*exhortation*," the same Titus had of himself the same care, whence sd (gladly) my exhortation" (v. 17) to go to being more forward—more earnest than tohortation, he went—*Greek*, "went forth," say, he is going forth; but the ancients put use in letter-writing, as the things will have y the time that the correspondent receives "Of his own accord," *i.e.*, it is true he has led by me to go, but he shows that he has my desires, and already, "of his own acclered to go. 18. the brother, whose praise pel—whose praise is known in connexion pel: *Luke* may be meant; not that "the r refers to his *written* gospel; but the nplies some one well known throughout s, and at that time with Paul, as Luke then 0. 6. Not a Macedonian, as appears from all Paul's "companions in travel" (v. 19; St. Luke was the most prominent, having mpanion in preaching the gospel at his first to Europe (Acts, 16. 10). The fact that the referred to was "chosen of the churches" uste to travel with Paul in conveying the n to Jerusalem, implies that he had resided n some time before: this is true of St. after parting from St. Paul at Philippi (as y the change from "we" to "they," Acts, s before, is now again found in his company ia. In the interim he probably had bell known, that "his praise was throughout rches." Cf. ch. 12. 18; Philemon, 24. He hful in the gospel, will be faithful also in inferior importance. [BENGL.] 19. not ot only praised in all the churches, chosen o the *Greek*, of the churches—therefore these of Paul are called "messengers of the (v. 23), to travel—to Jerusalem, with this k, "in the case of this grace," or "g/l." to of the same Lord—The oldest MSS. omit eclaration of your ready mind—The oldest "our," not your. This and the previous y the glory of the same Lord" do not follow red by us," but "chosen of the churches to

The union of the brother with St. Paul in of the collection, was done to guard against injurious "to the glory" of the Lord. It ne in order to produce a "readiness" on Paul and the brother to undertake the n, each by himself, would have been less undertake, for fear of suspicions arising

(v. 20) as to their appropriation of any of the money, 20. Avoiding—taking precautions against this, in this abundance—in the case of this abundance. 21. LXX. (Proverbs, 3. 4; Romans, 12. 17). The oldest MSS. read, "For we provide," honest things—"things honourable." 22. This second brother, BIRRS supposes to be Trophimus; for a Macedonian is not meant (ch. 9. 4); probably the same as was sent before with Titus (ch. 12. 18); and therefore sent from Ephesus, and probably an Ephesian; all this is true of Trophimus, oftentimes...in many things—Join and *translate* as in the *Greek*, "many times in many things," upon the great confidence which I have in you—"through the great confidence WHICH HE HAS TOWARDS YOU." [ALFORD.] BENGL better supports *English Version*, "We have sent, &c., through the confidence WHICH WE FEEL in regard to your liberality." 23. fellow-helper concerning you—*Greek*, "fellow-worker towards you," our brethren—the two mentioned, v. 18 and 22. messengers—rather, as the *Greek*, "apostles;" in the less strict sense (Acts, 14. 14), of the churches—sent by the churches, as we are by the Lord (Philippians, 3. 25). There was in the synagogue an ecclesiastical officer, called "the anzel of the church," whence the title seems derived (cf. Revelation, 2. 1). 24. The oldest MSS. read "(continue) manifesting to them in the face of the churches the manifestation of your love, and of our boasting on your behalf."

CHAPTER IX.

VER. 1-15. REASONS FOR HIS SENDING TITUS. THE GREATER THEIR BOUNTIFULNESS, THE MORE SHALL BE THE RETURN OF BLESSING TO THEM, AND THANKSGIVING TO GOD. 1. For—connected with ch. 8. 16: "Show love to the messengers of the churches; for as concerns the ministration for the saints, it is superfluous for me to write to you who are so forward already." writes—emphatical: It is superfluous to write, for you will have witnesses present. [BENGL.] 2. ready a year ago—to send off the money, owing to the apostle's former exhortation (1 Corinthians, 16. 1, 2). your zeal—*Greek*, "the zeal from you," *i.e.*, on your part; propagated from you to others, provoked—*i.e.*, stimulated, very many—*Greek*, "the greater number," *vis.*, of the Macedonians. 3. have I sent—we should say, "I send;" whereas the ancients put it in the past, the time which it would be by the time that the letter arrived, the brethren—(ch. 8. 18, 22)—Titus and the two others, should be in vain in this behalf—"should be proved futile in this particular," however true in general (ch. 7. 4). A tacit compliment, softening the sharp monition, as I said—as I was saying (v. 2). 4. if they of Macedonia—rather as *Greek*, "if Macedonians," unprepared—with your collection; see v. 2, "ready," *Greek*, "prepared," we, not to say ye—Ye would naturally feel more ashamed for yourselves, than we (who boasted of you) would for you, confident boasting—The oldest MSS. read simply "confidence," *vis.*, in your liberality. 5. that they would go before—*translate*, "that they should," &c. whereof ye had notice before—rather, "promised before;" long announced by me to the Macedonians" (v. 2). [BENGL.] "Your promised bounty." [ELLIOTT, &c.] not as of covetousness—*translate*, "not as matter of covetousness," which it would be, if you gave niggardly. 6. I say—ELLIOTT, &c., supply the ellipsis thus: "But remember this" bountifully—*lit.*, "with," or "in blessings." The word itself implies a *beneficent spirit in the giver* cf. v. 7, end), and the plural implies the abundance and liberality of the gifts. "The reaping shall correspond to the proportions and spirit of the sowing." [BENGL.] Cf. Ezekiel, 34. 26, "Showers of blessing." 7. according as he purpoeth in his heart—Let the full consent of the free will go with the gift. [ALFORD.] Opposed to "of necessity," as "grudgingly" is opposed to "a cheerful giver" (Proverbs, 22. 9; 11. 25; Isaiah, 32. 8). 8. all grace

—even in external goods, and even while ye bestow on others. [BENEFIC.] that—"in order that." God's gifts are bestowed on us, not that we may have them to ourselves, but that we may the more "abound in good works" to others, sufficiency—so as not to need the help of others, having yourselves from God "bread for your food" (r. 10). in all things—Greek, "in every thing." every good work—of charity to others, which will be "your seed sown" (r. 10). 9. As it is written—realizing the highly blessed character portrayed in Psalm 112. 9. He—the "good man" (Psalm 112. 6). dispersed—as seed sown with full and open hand, without anxious thought in what direction each grain may fall. It is implied also that he has always what he may disperse. [BENEFIC.] So in Psalm 112. 9. the poor—The Greek word is here only found in New Testament, "one in straitened circumstances, who earns his bread by labour." The word usually employed means "one so poor as to live by begging," his righteousness—Here "beneficence": the evidence of his being righteous before God and man. Cf. Deuteronomy, 24. 13; Matthew, 6. 1, "alms"; Greek, "righteousness," remaineth—unexhausted and unfailing. 10. Translate as in Isaiah, 55. 10, "He that ministereth (supplieth) seed to the sower and bread for food" (lit. "bread for eating"), minister—rather future, as the oldest MSS., "shall minister (supply) and multiply," your seed—your means for liberality, the fruits of your righteousness—the heavenly rewards for your Christian charity (Matthew, 10. 42). Righteousness shall be itself the reward, even as it is the thing rewarded, Hosea, 10. 12; Matthew, 5. 6; 6. 12. Cf. e. s. bountyfulness—Greek, "singleness of liberality." Translated "simplicity," Romans, 12. 8. causeth through us—lit., "worketh through us" i. e., through our instrumentality as the distributors, thanksgiving—in on the part of the recipients. 12. Greek, "The ministration of this public service (on your part) is not only still further supplying the wants of the saints besides the supplies from other quarters, but is abounding also (i. e., in respect to relieving the necessities of others in poverty, through many thanksgivings to God." 13. by—through occasion of. experiment—*improb.*, "the experience." [ELLIOTT, &c.] Or, "the experimental proof" of your Christian character, afforded by "this ministration," i. e., the recipients, for your professed subjection—Greek, "for the subjection of your profession;" i. e., your subjection in accordance with your profession, in relation to the gospel. Ye yield yourselves in willing subjection to the gospel precepts, evinced in acts, as well as in profession, your liberal distribution—Greek, "the liberality of your contribution in relation to them," &c. 14. Translate, "Themselves also with prayer for you, longing after you on account of the exceeding grace of God resting upon you." English Version is, however, good sense: They glorify God (r. 13) by the experimental proof, &c., "and by their prayer for you." But the Greek favours the former. 15. his unspeakable gift—the gift of his own son, which includes all other inferior gifts (ch. 8. 9; Romans, 8. 32). If we have received from God "His unspeakable gift," what need it thing is it, if we give a few perishing gifts for His sake?

CHAPTER X.

Ver. 1-18. HE VINDICATES HIS APOSTOLIC AUTHORITY AGAINST THOSE WHO DEPRECIATED HIM FOR HIS PERSONAL APPEARANCE. HE WILL MAKE HIS POWER FELT WHEN HE COMES. HE BOASTS NOT, LIKE THEM, BEYOND HIS MEASURE. 1. I Paul myself—no longer "we," "us," "our" (ch. 9. 11): I who am represented by depreciators as "base," &c., I, the same Paul, of my own accord "beseech you;" or rather "entreat," "exhort" you for your sake. As "I beseech you" is distinct Greek verb, v. 2, for my sake, by the meekness and gentleness of Christ—he mentions these

graces of Christ especially (Psalm 118. 35; Matthew, 11. 29), as on account of his imitation of them in particular he was despised. [GRIOT.] He entreats them by these, in order to show that though he must have recourse to more severe measures, he is naturally inclined to gentle ones after Christ's example. [MARNOKHIA.] "Meekness" is more in the mind internally; "gentleness" in the external behaviour, and in relation to others; for instance, the condescending yieldingness of a superior to an inferior, the former not insisting on his strict rights. [TAKSCH.] BENOGL explains it, "By the meekness and gentleness derived by me from Christ," not from my own nature: he objects to understanding it of Christ's meekness and gentleness, since no where else is "gentleness" attributed to Him. But though the exact Greek word is not applied to Him, the idea expressed by it is (cf. Isaiah, 40. 11; Matthew, 12. 19, 20), in presence—in personal appearance when present with you, base—Greek, "lowly;" timid, humbly diffident: opposed to "bold." "Am" stands here by ironical concession for "am reputed to be" (cf. v. 10). 2. I beseech you—Intimating that, as he can beseech in letters, so he can be severe in their presence, that I may not be—that I may not have to be bold, &c. with that confidence—that authoritative sternness. I think—I am wanted to be, as if we walked according to the flesh—His Corinthian detractors judged of him by themselves, as if he were influenced by fleshly motives, the desire of favour, or fear of giving offence, so as not to exercise his authority when present. 3. For—Reason why they should regard him "beseeching" them r. 2 not to oblige him to have recourse to "bold" and stern exercise of authority. "We walk in the flesh," and so in weakness; but not "according to the flesh" (r. 2). Moreover, though we walk in it, we do not walk according to it. A double contrast or antithesis. "They who accuse us of walking after the flesh, shall find [to their cost] that we do not war after the flesh; therefore compel us not to use our weapons." [ATTORCI.] 4. A connotation of those who try to propagate their creed by force and persecution (cf. Luke, 9. 34-36). carnal—translated, "fleshly" to preserve the allusion to v. 2, 3. weapons—for punishing offending members r. 6; 1 Corinthians, 4. 21; 5. 5, 13: boldness of speech, ecclesiastical discipline r. 5; ch. 13. 19, the power of the word, and of the sacraments, the various extraordinary gifts of the Spirit, mighty through God—Greek, "mighty to God," i. e., mighty before God: not humanly, but divinely powerful. The power is not ours, but God's. Cf. "fair to God," i. e., divinely fair. Margin, Acts, 7. 39. Also above (ch. 2. 13), "unto God a sweet savour." "The efficacy of the Christian religion proves its truth." [BENOGL.] pulling down—As the Greek is the same as in v. 3, translated, "casting down." Cf. Jeremiah, 1. 10; the inspired servants of God inherit the commission of the Old Testament prophets, strong holds—(Proverbs, 21. 22)—*etc.*, in which sinners entrench themselves against reproof: all that opposes itself to Christ; the learning, and eloquence, and philosophical subtleties on which the Corinthians prided themselves. So Joshua's trumpet blast was "mighty" under God to overthrow the walls of Jericho. 5. imaginations—rather, "reasonings." Whereas "thought" expresses men's own purpose, and determination of living after their own pleasure. [TITM.] high thing—so it ought to be translated. Romans, 8. 39. A distinct Greek word from that in Ephesians, 3. 15, "height," and Revelation, 21. 16, which belongs to God and heaven, from whence we receive nothing hurtful. But "high thing" is not so much "height" as something made high, and belongs to those regions of air where the powers of darkness "exalt themselves" against Christ and us. Ephesians, 2. 2; 6. 12; 2 Thessalonians, 2. 4. exalteth itself—2 Thessalonians, 2. 4, supports English Version rather

vanation of ELLICOTT, &c. "is lifted up," he high towers of Judaic self-righteousness, speculations, and rhetorical sophistries, the "so much prized by many opposed to "the of God"), which endangered a section of the church. against the knowledge of God—True makes men humble. Where there is exaltation, there knowledge of God is wanting. Arrange the words following thus: "Bringing (i. e., intent of the mind or will) into the obedience of Christ," i. e., to obey Christ. The apostle's spiritual warfare are: dishes what is opposed to Christ; (2.) He; (3.) it brings into obedience to Christ (2. 6; 16. 20). The "reasonings" (English imaginations) are utterly "cast down," all intents" (English Version, "thoughts") viling captives, and tender the voluntary faith to Christ the conqueror. 8. Translate, ourselves (i. e., being) in readiness to exact: for all disobedience," &c. We have this: the disobedient; it will be brought into us time. when your obedience, &c. —He assumes that most of the Corinthian church ediently; therefore he says "your obedience—perhaps will act otherwise; in order, to give all an opportunity of joining the e will not prematurely exact punishment. till the full number of those gathered out to een "completed," and the remainder have i incorrigible. He had acted already so at 16. 16-17; cf. Exodus, 32. 34; Matthew, 13. 12. regard mere outward appearance (mere commendations, personal appearance, voice, story of teachers present face to face, such dired in the false teachers to the disparage- ul. v. 10; Note, ch. 5. 12). Even in outward n I shall be present with you (in contrast s." v. 9. I will show that I am more really the authority of Christ, than those who ar- hemselves the title of being peculiarly (1 Corinthians, 1. 12). A Jewish emissary ave led this party. let him of himself think He may "of himself," without needing to t in a more severe manner, by "thinking e at" this "conclusion," "that even as," &c. dently demands for himself only an equal hose whom he had begotten in the gospel. 8. "For even if I were to boast somewhat dingly than I do, v. 3-6) of our (apostolic) e. 6; ch. 13. 10...I should not be put to the fact; as I should be if my authority be without foundation: my threats of ; not being carried into effect. for edifica- on—destruction—Greek," for building up...not g down" (the same Greek as in v. 5: the building as in v. 4, 5. Though we "cast nings," this is not in order to destroy, but *id sup* ("edify"), by removing those things inderances to edification, and testing what and putting together all that is true in the CHRYSOSTOM.] 9. I say this lest I should ; terrifying you, as children, with empty BENOEL.] EUSTUS explains, "I might boast authority, but I forbear to do so, that I m as if." &c. But this ellipsis is harsh; I, confirm BENOEL'S view. 10. letters—Im- there had been already more letters of St. ed by the Corinthians than the one we have, nthians; and that they contained strong y they—Greek, "says one." "such a one" s to point to some definite individual. (Cf. 10; a similar slanderer was in the Galatian ak—(ch. 12. 7; 1 Corinthians, 2. 3.) There ; of majesty or authority in his manner: he

bore himself tremblingly among them, whereas the false teachers spoke with authoritative bearing and language. 11. think this—"consider this," such will see be—or "are" in general, not merely shall we be at our next visit. 12. "We do not presume (trouy) to judge ourselves among, or in comparison with, some of them that commend themselves." The charge falsely brought against him of commending himself (ch. 3. 1; 5. 12), really holds good of the false teachers. The phrase, "judge ourselves of the number," is drawn from the testing of athletes and senators, the "approved" being set down on the roll. [WABL.] measuring themselves by themselves—"among themselves," to correspond to the previous verb, "judge ourselves among them." Instead of measuring themselves by the public standard, they measure themselves by one made by themselves: they do not compare themselves with others who excel them, but with those like themselves; hence their high self esteem. The one-eyed is easily king among the blind, are not wise—with all their boasted "wisdom" (1 Corinthians, 1. 19-20), they are any thing but "wise." 13. not boast without measure—Greek, "to unmeasured bounds." There is no limit to a man's high opinion of himself, so long as he measures himself by himself (v. 13) and his fellows, and does not compare himself with his superiors. It marks the personal character of this epistle that the word "boast" occurs twenty-nine times in it, and only twenty-six times in all the other epistles put together. Undeterred by the charge of vanity, he felt he must vindicate his apostolic authority by facts. [CONYBEARE & HOWSON.] It would be to "boast of things without our measure," were we to boast of conversions made by "other men's labours" (v. 16), distributed—apportioned. [ALFORD.] a measure—as a measure. [ALFORD.] to reach—"that we should reach as far as even to you?" not that he meant to go no further (v. 16; Romans, 15. 20-24). St. Paul's "measure" is the apportionment of his sphere of gospel labours ruled for him by God. A "rule" among the so-called "apostolic canons" subsequently was, that no bishop should appoint ministers beyond his own limits. At Corinth no minister ought to have been received without St. Paul's sanction, as Corinth was apportioned to him by God as his apostolic sphere. The epistle here incidentally, and therefore undesignedly, confirms the independent history, the Acts, which represents Corinth as the extreme limit as yet of his preaching, at which he had stopped, after he had from Philippi passed southward successively through Amphipolis, Apollonia, Thessalonica, Berea, and Athens. [PALEY'S *Horæ Paulinæ*,] 14. "We are not stretching ourselves beyond our measure, as (we should be) if we did not reach unto you; (but we do,) for as far as even to you have we come in preaching the gospel." 15. "Not boasting to unmeasured bounds (i. e., not exceeding our own bounds by boasting) of (lit., "in") other men's labours," when—"as your faith goes on increasing." The cause of his not yet reaching with the gospel the regions beyond Corinth, was the weakness as yet of their faith. He desired not to leave the Corinthians before the proper time, and yet not to put off preaching to others too long. enlarged by you—Greek, "in your case." Our success in your case will give us an important step towards further progress beyond you (v. 16), according to our rule—according to our divinely-assigned apportionment of the area or sphere of our work; for "we stretch not ourselves beyond our measure" (v. 14), abundantly—Greek, "unto exceeding abundance?" so as to exceed the limits we have yet reached (v. 16). 16. To—i. e., so as to preach... beyond you (and) not to boast, &c. in another man's line of things made ready to our hand—Do not connect "line of things," &c.; but "boast of things," &c. To make this clearer, arrange the words thus, "Not to boast as to things (already made by the preaching of

others ready to our hand in another man's line (i.e., within the line, or sphere of labour, apportioned by God to another). 17. gloriesth—*translate*, to accord with v. 16, "boasteth." In contrast to his opponents' practice of boasting in another's line or sphere, St. Paul declares the only true boasting is in the Lord (1 Corinthians, 1, 31; 15, 10). 18. (Proverbs, 27, 2.) whom the Lord commenseth—to whom the Lord has given as his "epistle of commendation," the believers whom he has been the instrument of converting; as was St. Paul's case (ch. 3, 1-3). is approved—can stand the test of the final trial. A metaphor from testing metals (Romans, 10, 10; 1 Corinthians, 11, 19). So on the other hand those finally rejected by the Lord are termed "reprobate silver" (Jer. 6, 20).

CHAPTER XI.

VER. 1-33. THROUGH JEALOUSY OVER THE CORINTHIANS WHO MADE MORE ACCOUNT OF THE FALSE APOSTLES THAN OF HIM, HE IS OBLIGED TO COMMEND HIMSELF AS IN MANY RESPECTS SUPERIOR. 1. Would to God—*translate* as Greek, "I would that" bear with me—I may ask not unreasonably to be borne with: not so the false apostles (v. 4, 20). *my*—Not in the oldest MSS. *folly*—The Greek is a milder term than that for "foolishness" in 1 Corinthians, 3, 19; Matthew, 5, 22; 25, 2. The Greek for "folly" here implies *inprudence*; the Greek for "foolishness" includes the idea of *persecution* and *wickedness*, and indeed bear—a request (so v. 16). But the Greek and the sense favour the *translation*, "But indeed I need not wish it, for ye do bear with me" still I wish you to bear with me further, whilst I enter at large into self-commendations. 2. For I am jealous—The justification of his self-commendations lies in his zealous care lest they should fall from Christ, to whom he, as "the friend of the bridegroom" (John, 3, 29), has espoused them: in order to lead them back from the false apostles to Christ, he is obliged to boast as an apostle of Christ, in a way which, but for the motive, would be "folly," godly jealousy—*lit.*, "jealousy of God" (cf. ch. 1, 12, "godly sincerity," *lit.*, "sincerity of God"). "If I am immoderate, I am immoderate to God." (BENJAMIN.) A jealousy which has God's honour at heart (1 Kings, 19, 10). I...espoused you—St. Paul uses a Greek term applied properly to the bridegroom, just as he ascribes to himself "jealousy," a feeling properly belonging to the husband: so entirely does he identify himself with Christ, present you as a chaste virgin to Christ—at His coming, when the heavenly marriage shall take place (Matthew, 25, 6; Revelation, 19, 7, 9). What St. Paul here says he desires to do, *viz.*, "present" the church as "a chaste virgin" to Christ, *Christ Himself* is said to do in the fuller sense. Whatever ministers do effectively, is really done by Christ (Ephesians, 5, 27-32). The *espousals* are going on now. He does not say "chaste virgins" for not individual members, but the whole body of believers conjointly constitute the Bride. 3. I fear—(ch. 12, 20)—not inconsistent with love. His source of fear was their yielding character. subtily—the utter foe of the "simplicity" which is intent on one object, Jesus, and seeks none "other," and no "other" and different Spirit (v. 4); but loves him with tender SINGLENES OF AFFECTION. Where Eve first gave way, was in mentally harbouring for a moment the possibility insinuated by the serpent, of GOD not having her truest interests at heart, and of this "other" professing friend being more concerned for her than GOD, corrupted—so as to lose their virgin purity through seducers (v. 4). The same Greek stands for "minds" as for "thoughts" (ch. 10, 5, where see note); *intents of the will, or mind*. The oldest MSS. after "simplicity," add, "and the purity" or "chastity," in Christ—rather, "that is towards Christ." 4. If, &c.—which in fact is impossible. However, if it were possible, ye might then bear with them (see Note, v. 1,

But there can be no *new gospel*: there is but the one which I first preached; therefore it ought not to be "borne" by you, that the false teachers should attempt to supersede me. he that cometh—the high-sounding title assumed by the false teachers, who arrogated Christ's own peculiar title (Greek, Matthew, 11, 3, and Hebrews, 10, 37), "He that is coming." Perhaps he was leader of the party which assumed peculiarly to be "Christ's" (ch. 10, 7; 1 Corinthians, 1, 12); hence his assumption of the title, *preacheth... receive*—is preaching...ye are receiving, Jesus—the "Jesus" of gospel history. He therefore does not say "Christ," which refers to the *office*, another...another-Greek, "another Jesus...a different Spirit...a different gospel." Another implies a distinct individual of the same kind; *different* implies one quite distinct in kind, which ye have not received—from us, spirit...received...gospel...accepted—The will of man is passive in RECEIVING the "Spirit," but it is actively concurrent with the will of God (which goes before to give the good will) in ACCEPTING the "gospel," ye might well bear with him—There would be an excuse for your conduct, though a bad one (for ye ought to give heed to no gospel other than what ye have already heard from me, Galatians, 1, 6, 7); but the false teachers do not even pretend they have "another Jesus" and a "different gospel" to bring before you, they merely try to supplant me, your accredited Teacher. Yet ye not only "bear with" them, but prefer them. 5. For—my claim is superior to that of the false teachers, "For," &c. I suppose—I reckon. [ALFORD.] I was not—Greek, "That I have not been, and am not," the very chiefest apostles—James, Peter, and John, the witnesses of Christ's transfiguration and agony in Gethsemane. Rather, "those overmuch apostles," those *surpassers of the apostles* in their own esteem. This sense is proved by the fact that the context contains no comparison between him and the apostles, but only between him and the false teachers; v. 6 also alludes to these, and not to the apostles; cf. also the parallel phrase, "false apostles" (Note, v. 13, and ch. 12, 11). [ALFORD.] 6. rude—Greek; "a common man;" a "laic;" not rhetorically trained; unskilled in finish of diction. 1 Corinthians, 2, 1-4; 13, ch. 10, 16, 11, shows his words were not without weight, though his "speech" was deficient in oratorical artifice. "Yet I am not so in my knowledge" (ch. 12, 1-8; Ephesians, 3, 1-5), have been...made manifest—Read with the oldest MSS., "We have made things (gospel truths) manifest:" thus showing our "knowledge." *English Version* would mean, I leave it to yourselves to decide whether I be rude in speech, &c.; for we have been thoroughly (*lit.*, "in every thing") made manifest among you (*lit.*, "in respect to you;" "in relation to you"). He had not by reserve kept back his "knowledge" in divine mysteries from them (ch. 2, 17; 4, 2; Acts, 20, 30, 37), in all things—The Greek rather favours the *translation* "among all men;" the sense then is, we have manifested the whole truth among all men with a view to your benefit. [ALFORD.] But the Greek in Philipians, 4, 12, "In each thing and in all things," sanctions *English Version*, which gives a clearer sense. 7. Have I—*lit.*, "Or have I?" Connected with last verse, "Or will any of you make it an objection that I have preached to you gratuitously? He leaves their good feeling to give the answer, that this, so far from being an objection, was a decided superiority in him above the false apostles (1 Corinthians, 9, 6-15), abasing myself—in my mode of living, waiving my right of maintenance, and earning it by manual labour; perhaps with slaves as his fellow-labourers (Acts, 18, 3; Philipians, 4, 12). ye...exalted—spiritually, by your admission to gospel privileges, because—"in that," gospel of God—"of God" implies its divine glory to which they were admitted. *Respy*—"without charge." 8. I robbed—i.e., took from them (in order to spare you) more than what was their fair share

ion to my maintenance, e.g., the Philippian
 Ippians, 4. 15, 16. wages—"subsidy," to
 2—Greek, "with a view to ministration to
 applied" (Greek, "in addition"), v. 9, im-
 brought with him from the Macedonians,
 rards his maintenance at Corinth; and (v. 9)
 resources failed ("when I wanted") he re-
 wanted—was in want. chargeable—Greek,
 ne, "lit., "to torify," and so to oppress.
 is it a Cilician word (ch. 12. 14, 16). the
 ich came—rather, as Greek, "the brethren
 me." Perhaps Timotheus and Silas (Acts,
 Philippians, 4. 15, 16, which refers to dona-
 rd from the Philippians (who were in Mace-
 on distinct periods ("once and again") one
 ics, the other after his departure from
 that is, when he came into Achaia to
 n the church in which city he would receive
 f this "in the beginning of the go-pel," i.e.,
 eaching in these parts. Thus all three, the
 and history, mutually, and no doubt un-
 coincide: a sure test of genuineness. sup-
 , "supplied in addition," viz., in addition
 er contributions: or as BENGEL, in addi-
 uly obtained by my own manual labour.
 There is (the) truth of Christ in me that,"
 s, 9. 11. no man shall stop me of—The oldest
 "This boasting shall not be shut (i.e.,
 regards me." Boasting is as it were per-
 all not accepted, as though the party to
 are offered wished to be under no obliga-
 offerer. 12. I will do—I will continue to
 occasion—Greek, "the occasion," viz., of
 ting my motives, which would be afforded
 tors, if I accepted help, that wherein they
 ay be found even as we—BENGEL joins this
 "the occasion," viz., of glorying or boasting:
 "that they may be found a point wherein
 even as we," i.e., quite as disinterested, or
 nite as gain-seeking and self-seeking. It
 t that the false teachers taught gratuitously
 l (cf. v. 20; 1 Corinthians, 9. 12). ALFORD
 explains by reference to v. 18, &c., where
 g here is taken up and described as "glory-
 y flesh;" thus it means, that in the matters
 y boast they may be found even as we, i.e.,
 m a fair and equal footing; that there may
 iftitious comparisons made between us, aris-
 erepresentations of my course of procedure,
 every matter of boasting we may be fairly
 id judged by facts; FOR (v. 13) realities they
 no weapons but misrepresentation, being
 s. 13. For—Reason why he is unwilling they
 ought like him. [BENGEL.] such—they
 ke them, false apostles—those "overmuch
 tole, v. 3) are no apostles at all. deceitful
 tending to be "workmen" for the Lord,
 eeking their own gain. 14. is transformed
 "transforms himself" (cf. Job, 1. 6): habitually:
 asion of his doing so was in tempting Eve,
 s. 13. 14. is emphatical: If their master himself, who
 ce of darkness," the most alien to light,
 less marvellous in the case of them who are
 (Luke, 22. 54; Ephesians, 6. 12). 15. no great
 ficult matter, if his ministers also—as well
 ighteousness—answering to "light" (v. 14);
 tion wherewith God reveals Himself in
 hew, 6. 33; Romans, 1. 17). end—the test of
 end which strips off every specious form
 Satan's agents may now "transform" them-
 hillsippians, 3. 19, 21). according to their
 according to their pretensions. 16. I say

again—again taking up from v. 1 the anticipatory
 apology for his boasting. if otherwise—but if ye will
 not grant this; if ye will think me a fool. yet as a fool
 —"yet even as a fool receive me:" grant me the in-
 dulent hearing conceded even to one suspected of
 folly. The Greek denotes one who does not rightly use
 his mental powers; not having the idea of blame neces-
 sarily attached to it: one deceived by foolish vanities,
 yet boasting himself [TRITM.] (v. 17, 19). that I—The
 oldest MSS. read, "that I, too," viz., as well as they,
 may boast myself. 17. not after the Lord—by inspired
 guidance he excepts this "glorying" or "boasting" from
 the inspired authoritativeness which belongs to all else
 that he wrote; even this boasting, though undesirable
 in itself, was permitted by the Spirit, taking into ac-
 count its aim, viz., to draw off the Corinthians from
 their false teachers to the apostle. Therefore this
 passage gives no proof that any portion of Scripture
 is uninspired. It merely guards against his boasting
 being made a justification of boasting in general, which
 is not ordinarily "after the Lord," i.e., consistent with
 Christian humility. foolishly—Greek, "in foolishness,"
 confidence of boasting—(ch. 9. 4). 18. many—including
 the "false teachers," after the flesh—as fleshly men are
 wont to boast, viz., of external advantages, as their
 birth, doings, &c. (cf. v. 22). I will glory also—i.e., I
 also will boast of such fleshly advantages, to show you
 that even in these I am not their inferiors, and there-
 fore ought not to be supplanted by them in your esteem;
 though these are not what I desire to glory in (ch. 10. 17).
 19. gladly—willingly. Irony. A plea why they should
 "bear with" (v. 1) him in his folly, i.e., boasting; ye
 are, in sooth, so "wise" (1 Corinthians, 4. 8, 10; St.
 Paul's real view of their wisdom was very different,
 1 Corinthians, 3. 1-4) yourselves that ye can "bear
 with" the folly of others more complacently. Not
 only can ye do so, but ye are actually doing this and
 more. 20. For—Ye may well "bear with" fools: for
 ye even "bear with" oppressors. Translate, "Ye bear
 with them," a man—as the false apostles do, bring
 you into bondage—to himself. Translate "brings," not
 "bring;" for the case is not merely a supposed case,
 but a case actually then occurring. Also "devours"
 (viz., by exactions, Matthew, 23. 14; Psalm 53. 6," takes,"
 "exalts," "smites," take of you—So the Greek for
 "take" is used for "take away from" (Revelation, 6. 4).
 ALFORD translates, as in ch. 12. 16, "catches you,"
 exalt himself—under the pretext of apostolic dignity,
 smites you on the face—under the pretext of divine zeal.
 The height of insolence on their part, and of servile en-
 durance on yours (1 Kings, 22. 24; Nehemiah, 13. 25;
 Luke, 22. 64; Acts, 23. 2; 1 Timothy, 3. 8). 21. as concern-
 ing reproach—rather, "by way of dishonour (i.e.,
 self-disparagement) I say it." as though we...weak—in
 not similarly (v. 20) showing our power over you. "An
 ironical reminiscence of his own abstinence when
 among them from all these acts of self-exaltation at
 their expense" [as if such abstinence was weakness].
 [ALFORD.] The "we" is emphatically contrasted with
 the false teachers who so oppressively displayed their
 power. I speak so as though we had been weak when
 with you, because we did not show our power this way.
 Howbeit (we are not really weak; for), wheresoever
 any is bold, &c., I am bold also. 22. Hebrews...Israel-
 ites...the seed of Abraham—A climax. "Hebrews...Israel-
 ites...the seed of Abraham—nationality; "Israelites,"
 to the theocracy and descent from Israel, the "prince
 who prevailed with God" (Romans, 9. 4); "the seed
 of Abraham," to the claim to a share in the Messiah
 (Romans, 11. 1; 9. 7). Cf. Philippians, 3. 5, "An Hebrew
 of the Hebrews;" not an Hellenist or Greek-speaking
 Jew, but a Hebrew in tongue, and sprung from
 Hebrews. 23. I speak as a fool—rather, as Greek, "I
 speak as if beside myself: stronger than "as a fool."
 I am more—viz., in respect to the credentials and

2 CORINTHIANS, XII.

Paul's Trials.

testifications of my ministry, more faithful and self-
 giving, and richer in tokens of God's recognition of
 my ministry. (Old authorities read the order thus: "In
 stripes more abundantly," more frequently).
 English Version, less accurately. "more frequently").
 him as having suffered bonds seven times. In Acts
 24. Deuteronomy, 25, 3, ordained that not more than
 forty stripes should be inflicted. To avoid exceeding
 this number, they gave one short of it: thirteen strokes
 with a troye lash. [BESOEK.] This is one of those
 minute agreements with Jewish usage, which a forger
 would have not been likely to observe. 25. The beat-
 ing by Roman magistrates at Philippi (Acts, 16, 25) is
 the only one recorded in Acts, which does not profess
 to give a complete journal of his life, but only a sketch
 of it in connection with the design of the gospel church from
 its foundation at Jerusalem, to the period of its reach-
 ing Rome, the capital of the shipwreck—before the
 storm—Acts, 14, 19, 27. Probably in some of
 his voyages from Tarsus, where he stayed for some
 time after his conversion, and from which, as being a
 seafaring place, he was likely to make missionary
 voyages to adjoining places (Acts, 9, 30; 11, 25; Galatians,
 1, 21). a night and a day—in the deep—rather
 in part connected with v. 22, but now not with "in-
 firmities," but as in v. 27, where again he passes to the
 idea of surrounding circumstances, as on the
 [ALFORD, ELLIOTT, &c.] perils by Paul between Jerusalem and
 Antioch, crossed as it is by the traveller from Perga to Antioch
 robbers—perhaps in his journey from Perga to Antioch
 in Phœnicia. Pisidia was notorious for robbers; as in
 deed were all the mountains that divided the high land
 of Asia from the sea. the heathen—Gentiles. in the
 city—Damascus, Acts, 9, 24, 25; Jerusalem, Acts, 9, 29;
 Ephesus, Acts, 19, 23. false brethren—(Galatians, 2, 4.)
 27. fastings—voluntary. in order to kindle devotions
 distinguished from "hunger and thirst" which were
 involuntary. [GROTIUS.] See, however, Note, ch. 6, 5.
 The context refers solely to hardships. "Hunger and thirst"
 posed devotional mortifications. "Hunger and thirst"
 are not synonymous with "foodlessness," or
 of "fastings" means; "cold" resulting from "as the
 nakedness"—"cold" resulting from "foodlessness," (cf.
 insufficient clothing, but are its consequences. cold
 "hunger and thirst" result from "foodlessness," (cf.
 Acts, 28, 2; Romans, 8, 35.) "When we remember that
 he who endured all this was a man constantly suffer-
 ing from infirm health (2 Corinthians, 4, 7-12; 12, 7-10):
 Galatians, 4, 13, 14), such heroic self-devotion seems
 almost superhuman." (CONYBEARE & HOWSON.) 28.
 without—"Beside" trials falling on me externally, just
 recounted, there is "that which cometh upon me (int.)"
 the temptations concourse to me of again, and
 crowd rising up against me of all the churches"
 ready to bear him down, the care of all the churches"
 (including those not yet seen in the flesh, Colossians,
 2, 1); an internal and more weighty anxiety. But the
 2, 1); for "that which cometh upon me" (int.)
 pressure;" the pressing care-taking or "inspection"
 that is upon me besides." ALFORD translates, "Omit-
 ting that is besides;" viz., those other trials besides
 BESOEK, support English Version, the care—The Greek
 "my anxious solicitude for all the churches."
 "condescending sympathy with the

weak 2 Corinthians, 9, 22. "Care generates sympathy,
 which causes the minister of Christ personally to enter
 into the feelings of so all to accommodate himself to all"
 [CALVIN:] effected—by some stumblingblock put in
 his way by others: the "weak" is most liable to be
 "offended." I turn not—"I" in the Greek is em-
 phatic, which it is not in the former clause. "I am
 not weak." I not only enter into the feelings of the
 party offended, but I turn up his case as my own.
 "Who meets with a stumblingblock, and I am not
 disturbed even more than himself." [NEANDER.] 29.
 glory of...infirmities—A striking contrast! Glorifying or
 boasting of what others make matter of shame, etc.,
 in a basket (v. 30). A character utterly incompatible
 with that of an enthusiast (cf. ch. 12, 5, 9, 10). 31. The
 solemn asseveration was one of the first and greatest
 and having no human witnesses of it to address to it
 Corinthians, as being a fact that happened long before
 and was known to few, he appeals to God for its truth
 Luke (Acts, 9, 20) afterwards recorded it (cf. Galatians
 1, 20). [BESOEK.] It may also refer to the reveals
 in ch. 12, 1, standing in beautiful contrast to his
 militating against Jews in large cities where they
 "Ethnarch;" a Jewish officer to whom heathen
 gave authority over Jews in a Roman province.
 numerous. He was in this case under Aretas, I
 Arabia. Damascus was in a Roman province.
 this time, 36 or 39 A.D. Aretas, against whom the
 version, 36 A.D. Herod Agrippa had sent
 Tiberias as the ally of Herod Agrippa had sent
 under Vitellius, had got possession of the
 death of the emperor. His possession of it
 under Vitellius' operations. His possession of it
 an end to immediately after by Caligula
 DER.] Rather, it was granted by Caligula
 Aretas, whose predecessors had possessed
 proved by our having no Damascene coins of
 Claudius, though we have of their immedi-
 predecessors and successors. [ALFORD.]

CHAPTER XII.

Ver. 1-21. REVELATIONS IN WHICH
 GLORY: BUT HE RATHER GLORIES IN HIS
 CALLING FORTH CHRIST'S POWER: &
 APOSTLESHIP: HIS DISINTERESTEDNESS
 HIS EXCUSING HIMSELF TO THEM: BUT
 FOR THEIR GOOD, LEST HE SHOULD
 SUCH AS HE DESIRED, AND SO SHOULD
 SEVERE AT HIS COMING. 1. He pro-
 "glorifying in infirmities" (ch. 11, 30)
 instance which might expose him to it
 he now gives another, but this one
 glorious revelation of which it was
 dwells not on the glory done to him,
 infirmity which followed, etc. "I
 power. The oldest MSS. read, "I
 (or glory) though it be not expedient
 The "for" gives a proof that it is
 boast: "I will take the case of re-
 say where boasting might be
 "Visions" refer to things seen: "re-
 heard (cf. 1 Samuel, 9, 15) or re-
 "visions" their signification was
 saved;" in "revelations" (Daniel
 of truths before hidden (Dan 12)
 Scripture alike are matter of
 revelation. There are de-
 net of inspiration. of—i.e., f)
 2. Translate, "I know," not
 ing himself. But he purport-
 tween the rapt and glorious
 of the infirmity-laden victi

h glory deluged not to him, but the weakness he did not even know whether he was in or out of the body when the glory was put upon him, so he glory from being his. (ALFORD.) His self was his highest and truest self: the flesh firmly merely his temporary self (Romans, ere, however, the latter is the prominent in Christ—a Christian (Romans, 16, 7). were imply "fourteen years ago." This epistle 55-57 A.D. Fourteen years before will bring to 41-43 A.D., the time of his second visit to (Acts, 22, 17). He had long been intimate orinthians, yet had never mentioned this before: it was not a matter lightly to be spoken of tell—rather as Greek, "I know not." If he must have been caught up bodily; if body, as seems to be Paul's opinion, his spirit been caught up out of the body. At all recognises the possibility of conscious recipi-embodied spirits, caught up—(Acts, 8, 20.) d heaven—"even to," &c. These raptures plural, "visions," "revelations" had two rst he was caught up "to the third heaven," thence to "Paradise" (see 4) (CLEMENS, 888 Stromata, 5, 427), which seems to denote loss of the third heaven (BENGL.) (Luke, relation, 2, 7). St. Paul was permitted not ear" the things of Paradise, but to see also in e things of the third heaven (cf. "visions," occurrence TWICE of "whether in the body, w not, God knoweth," and of "lest I should above measure," marks two stages in the "Ignorance of the mode does not set aside knowledge of the fact. The apostles were many things." (BENGL.) The first heaven the clouds, the air; the second, that of the ky; the third is spiritual (Ephesians, 4, 10), e, "I know," out of—Most of the oldest apart from." 4. unspeakable—not in them-ewise Paul could not have heard them; but nation states, "which it is not lawful...to LORD.) They were designed for Paul's own r, and not for communication to others. Only words are communicable (Exodus, 34, 6); These were not so. St. Paul had not the (nately to utter; nor if he had, would he have ited; nor would earthly men comprehend s, 12; 1 Corinthians, 2, 9). A man may hear more than he can speak. 5. of myself—con-erself. Self is put in the background, except to his infirmities; his glorying in his other ch the revelations were vouchsafed, was not e give glory to his fleshly self, but to bring frast the "infirmities" of the latter, that ht have all the glory. 6. For—Not but that ry as to "myself" (v. 5); "for if I should lory, I shall not be a fool;" for I have things r boast of which are good matter for glory-rt mere external fleshly advantages which oried in (ch. 11.) he termed such glorying . 11, 1, 16, 17). think of me—Greek, "form his specting me." heareth of me—Greek, "heareth h me." Whatever haply he heareth from me If on account of healing a cripple (Acts, 14, shaking off a viper (Acts, 28.), the people n a god, what would they have not done, disclosed those revelations. (EPIST.) I of you to estimate me by "what he sees" my a and "hears" my teaching to be; not by of past revelations. They who allow them- be thought of more highly than is lawful, emselves of the honour which is at God's (BENGL.) (John, 5, 44; 12, 43). 7. exalted above reek, "overmuch uplifted." How dangerous xaltation be, when even the apostle required

so much restraint. [BENGL.] abundance—Greek, "the excess;" exceeding greatness, given, me—viz., by God (Job, 5, 6; Philipians, 1, 29). thorn in the flesh—(Numbers, 33, 55; Ezekiel, 28, 24.) ALFORD thinks it to be the same bodily affliction as in Galatians, 4, 13, 14. It certainly was something personal, affecting him individually, and not as an apostle; causing at once acute pain (as "thorn" implies) and shame ("buffet" as slaves are buffeted, 1 Peter, 2, 20). messenger of Satan—who is permitted by God to afflict His saints, as Job (Job, 2, 7; Luke, 13, 16), to buffet me—In Greek, present: to buffet me even now continuously. After experiencing the state of the blissful angels, he is now exposed to the influence of an evil angel. The chastisement from hell follows soon upon the revelation from heaven. As his sight and hearing had been ravished with heavenly "revelations," so his touch is pained with the "thorn in the flesh." 8. For—"concerning this thing," thrice—To his first and second prayer no answer came. To his third the answer came, which satisfied his faith and led him to bow his will to God's will. So Paul's master, Jesus, thrice prayed on the mount of Olives, in resignation to the Father's will. The thorn seems (from v. 9, and Greek v. 7, "that he may buffet me") to have continued with Paul when he wrote, lest still he should be "overmuch lifted up." The Lord—Christ. Escape from the cross is not to be sought even indirectly from Satan (Luke, 4, 7). "Satan is not to be asked to spare us." (BENGL.) 9. said—lit., "He hath said;" implying that his answer is enough. (ALFORD.) is sufficient—The trial must endure, but the grace shall also endure and never fail thee (ALFORD) (Deuteronomy, 33, 25). The Lord puts the words into Paul's mouth, that following them up he might say, "O Lord, thy grace is sufficient for me." (BENGL.) My strength—Greek, "power," is made perfect—has its most perfect manifestation, in weakness—Do not ask for sensible strength, for my power is perfected in man's "strengthlessness" (so the Greeks). The "for" implies, thy "strengthlessness" (the same Greek as is translated "weakness;" and in v. 10, "infirmities") is the very element in which my "power" (which moves coincident with "my grace") exhibits itself most perfectly. So that Paul instead of desiring the infirmity to "depart," "rather" henceforth "glories in infirmities, that the power of Christ may rest (Greek, 'tabernacle upon') cover my infirmity all over as with a tabernacle; cf. Greek, John, 1, 13) upon" him. This effect of Christ's assurance on him appears, ch. 4, 7; 1 Corinthians, 2, 3, 4; cf. 1 Peter, 4, 14. The "my" is omitted in some of the oldest MSS.; the sense is the same, "power" (referring to God's power) standing absolutely, in contrast to "weakness" (put absolutely, for man's weakness). Paul often repeats the word "weakness" or "infirmity" (chs. 11, 12, and 13.) as being Christ's own word. The Lord has more need of our weakness than of our strength; our strength is often His rival; our weakness, His servant, drawing on His resources, and showing forth His glory. Man's extremity is God's opportunity; man's security is Satan's opportunity. God's way is not to take His children out of trial, but to give them strength to bear up against it (Psalm 88, 7; John, 17, 16). 10. take pleasure in—Too strongly. Rather as the Greek, "I am well contented in." infirmities—the genus. Two pairs of species follow, partly coming from "Satan's messenger," partly from men. reproaches—"insults," when—in all the cases just specified, then—then especially, strong—"powerful" in "the power of Christ" (v. 9; ch. 13, 4; Hebrews, 11, 34). 11. in glorying—Omitted in the oldest MSS. "I am become a fool." He sounds a retreat. (BENGL.) ye—Emphatic. "It is ye who have compelled me; for I ought to have been commended by you," instead of having to commend myself, am I behind—rather as Greek, "was I behind," when I was with you! the very

chiefest—rather, as in ch. 11. 5, "those overmuch apostles," though I be nothing—in myself (1 Corinthians, 15. 9, 10. 13. Truly, &c.—There is understood some such clause as this, "And yet I have not been commended by you," in all patience, in signs, &c.—The oldest MSS. omit "in." "Patience" is not one of the "signs," but the element in which they were wrought: endurance of opposition which did not cause me to leave off working. [ALFORD.] *Translate*, "In ... patience, by signs," &c. His mode of expression is modest, putting himself, the worker, in the background, "were wrought," not "I wrought." As the signs have not been transmitted to us, neither has the apostleship. The apostles have no literal successors (cf. Acts, 1. 21, 22. mighty deeds—palpable works of Divine omnipotence. The silence of the apostles in fourteen epistles, as to miracles, arises from the design of those epistles being hortatory, not controversial. The passing allusions to miracles in seven epistles prove that the writers were not enthusiasts to whom miracles seem the most important thing. *Doctrines* were with them the important matter, save when convincing adversaries. In the seven epistles the mention of miracles is not obtrusive, but marked by a calm air of assurance, as of facts acknowledged on all hands, and therefore unnecessary to dwell on. This is a much stronger proof of their reality, than if they were formally and obtrusively asserted. Signs and wonders is the regular formula of the Old Testament, which New Testament readers would necessarily understand of supernatural works. Again, in the gospels the miracles are so inseparably and congruously tied up with the history, that you cannot deny the former without denying the latter also. And then you have a greater difficulty than ever, viz., to account for the rise of Christianity; so that the infidel has something infinitely more difficult to believe, than that which he rejects, and which the Christian more rationally accepts. 13. wherein you were inferior—i.e., were treated with less consideration by me than were other churches. I myself—I made a gain of you neither myself, nor by those others whom I sent, Titus, &c. (c. 17. 18). wrong—His declining support from the Corinthians might be regarded as the denial to them of a privilege, and a mark of their spiritual inferiority, and of his looking on them with less confidence and love (cf. ch. 11. 9, 11). 14. the third time—See Introduction to First Corinthians. His second visit was probably a short one (1 Corinthians, 16. 7), and attended with humiliation through the scandalous conduct of some of his converts (cf. v. 21; ch. 2. 1) It was probably paid during his three years' sojourn at Ephesus, from which he could pass so readily by sea to Corinth (cf. ch. 1. 15, 16; 13. 1, 2). The context here implies nothing of a third preparation to come; but, "I am coming, and the third time, and will not burden you this time any more than I did at my two previous visits." [ALFORD.] not yours, but you—(Philippians, 4. 17.) children,—parents—St. Paul was their spiritual father (1 Corinthians, 4. 14, 15). He does not, therefore, seek earthly treasure from them, but lays up the best treasure (viz., spiritual) "for their souls" (c. 15). 15. I will... spend—all I have, be spent—all that I am. This is more than even natural parents do. They "lay up treasures for their children." But I spend not merely my treasures, but myself, for you—Greek "for your souls": not for your mere bodies, the less I be loved—Love rather descends than ascends. (BENGEL.) Love him as a true friend who seeks your good more than your good will. 16. I did not burden you—The "I" in the Greek is emphatic. A possible insinuation of the Corinthians is hereby anticipated and refuted: "But, you may say, granted that I did not burden you myself; nevertheless, being crafty, I caught you (in my net) with guile:" viz., made a gain of you by means of others (1 Thessalonians, 2. 3). 17. Paul's reply: You

know well I did not. My associates were as disinterested as myself. An important rule to all who would influence others for good. 18. I desired Titus—viz., to go unto you. Not the mission mentioned ch. 8. 6, 17, 22; but a mission previous to this epistle, probably that from which he had just returned announcing to Paul their penitence (ch. 7. 6, &c.). a brother—rather "our (lit., the) brother;" one well known to the Corinthians, and perhaps a Corinthian; probably one of the two mentioned ch. 8. 18, 22. same spirit—inwardly, steps—outwardly. 19. Again—The oldest MSS. read, "This long time ye think that we are excusing ourselves unto you? (Nay.) It is before God as opposed to 'unto you' that we speak in Christ" (ch. 2. 17). *English Version Greek* text was a correction from ch. 3. 1; 5. 12, 20. For—Assigning cause why they needed to be thus spoken to "for their edification;" viz., his fear that at his coming he should find them "not such as he would," and so he should be found by them "such as they would not" like, viz., severe in punishing misconduct. debates—Greek, "strifes," "contentions." sayings—The oldest MSS. read "envying," singular. strifes—"factions," "intrigues," "factious schemes." [WAML.] *Ambitious self-seeking; from a Greek root, "to work for hire,"* backbitings, whisperings—open "slandering," and "whispering backbitings" (Galatians, 5. 20. swellings—arrogant elation; puffing up of yourselves. Jude, 16. "great swelling words" (2 Peter, 2. 18). 21. my God—Implying his resignation to the will of God as being his God, however trying the humiliation that was in store for him. will humble me—The indicative implies that the supposition will actually be so. The faithful pastor is "humbled" at, and "bewails" the falls of his people, as though they were his own. sinned already—before my last coming (BENGEL), i.e., before the second visit which he paid, and in which he had much at Corinth to rebuke. have not repented—shall not have repented. [ALFORD.] uncleanness—for example, of married persons (1 Thessalonians, 4. 7). fornication—among the unmarried.

CHAPTER XIII.

VER. 1-14. HE THREATENS A SEVERE PROOF OF HIS APOSTOLIC AUTHORITY, BUT PREFERS THAT HE WOULD SPARE HIM THE NECESSITY FOR IT. 1. This is the third time I am coming to you—not merely preparing to come to you. This proves an intermediate visit between the two recorded in Acts, 18. 1, &c.; 20. 2. In the month of two or three visitations shall every word be established—Quoted from Deuteronomy, 19. 15, LXX. "I will judge you without examination, nor will I abstain from punishing upon due evidence." [CONYBEARE & HOWSON.] I will no longer be among you "in all patience" towards offenders (ch. 12. 12). The apostle in this case, where ordinary testimony was to be had, does not look for an immediate revelation, nor does he order the culprits to be cast out of the church before his arrival. Others understand the "two or three visitations" to mean his two or three visits as establishing either (1.) the truth of the facts alleged against the offenders, or (2.) the reality of his threats. I prefer the first explanation to either of the two latter. 2. Rather, "I have already said (at my second visit), and tell you (now) beforehand, as I did) WHEN I WAS PRESENT THE SECOND TIME, SO ALSO NOW IN MY ABSENCE (the oldest MSS. omit the 'I write,' which here wrongly follows in *English Version Greek* text) to them which heretofore have sinned (viz., before my second visit, ch. 12. 21), and to all others" (who have sinned since my second visit, or are in danger of sinning), &c. The *English Version*, "as if I were present the second time, viz., this next time, is quite inconsistent with c. 1. "this is the third time I am coming to you," as Paul could not have called the same journey at once "the second" and "the third time" of his coming. The antithesis between "the second time" and "now" is

I come again, &c.—i.e., whenever I come, 29. 2. These were probably the very former threat which he now repeats again. A reason why he will not spare: Since ye are to give a "proof" that Christ speaks in and is better if ye would "prove your own self." This disproves the assertion of some who nowhere asserts the infallibility of its own writing it, which—"who" (Christ), in relation to you, by me and in this very exercising upon you strong discipline. He has given many proofs of His power in and even in punishing offenders (ch. 5. 11, and no need to put me to the proof in this, Christ has exhibited great proofs of His power among you (ch. 12. 12). [GREGORY.] It is not me, but Christ, whom ye wrong: it is that ye try in despising my admonitions, coming from my authority. [CALVIN.] 4. I fitted in some of the oldest MSS.; then For He was even crucified, &c. through weak, "from weakness," i.e., His assumption of weakness was the source, or necessary condition, the possibility of His crucifixion flowed from it, 14; Philippians, 2. 7, 8. by—Greek, "wing to," the power of God—the Father 4; 6. 4; Ephesians, 1. 20. weak in him—i.e., our union with Him, and after His passion predominates in us for a time (exhibited infirmities) and weak "bodily presence," ch. 10; and also in our not putting into exercise our power of punishing offenders, just for a time kept in abeyance His power), we shun him—not only hereafter with Him, free exercise infirmities, in the resurrection life (ch. 2. 21), but presently in the exercise of our authority against offenders, which flows to it to you from the power of God, however now seem to you. "With Him," i.e., even exercises His power in His glorified resurrection after His weakness for a time. 5. Examine yourselves (make trial of yourselves.) prove your own self: This should be your first aim, rather than proof of Christ speaking in me" (v. 3). your self need not speak much in proof of Christ, your minister (v. 3), for if ye try your own self ye will see that Christ is also in you (v. 3). [ROMANS, 8. 10.] Finding Christ yourselves by faith, ye may well believe what He says in me, by whose ministry ye have received. [ESTIUS.] To doubt it would be the same as, after so many miracles and exhibitions of God's presence, still cried (Exodus, 17. 7) "The Lord among us or not" (cf. Mark, 8. 11)? reprobrates—The Greek softens the expression reprobrates, i.e., not abiding the same word in the context); a tested. Image from metals (Jeremiah, 1. 6. 27; Romans, 1. 23). 6. we...not reprobatable to abide the "proof" to which ye put I trust that your own Christianity will be your own (observe, "ye shall know," answers our own selves, "v. 6) as sufficient "proof" not reprobrates, but that "Christ speaks

in me," without needing a proof from me more trying to yourselves. If ye doubt my apostleship, ye must doubt your own Christianity, for ye are the fruits of my apostleship. 7. I pray—The oldest MSS. read, "we pray," not that we should appear approved—not to gain credit for ourselves, your ministers, by your Christian conduct; but for your good. [ALFORD.] The antithesis to "reprobrates" leads me to prefer explaining with BENNETT, "We do not pray that we may appear approved," by restraining you when ye do evil; "but that ye should do what is right" (English Version, "honest?"), though we be as reprobrates—though we be thereby deprived of the occasion for exercising our apostolic power (viz., in punishing), and so may appear "as reprobrates" (incapable of affording proof of Christ speaking in us). 8. Our apostolic power is given us that we may use it not against, but for the furtherance of, the truth. Where you are free from fault, there is no scope for its exercise; and this I desire. Far be it from me to use it against the innocent, merely in order to increase my own power (v. 10). 9. are glad—Greek, "rejoice," when we are weak—having no occasion for displaying our power; and so seeming "weak," as being compassed with "infirmities" (ch. 10. 10; 11. 29, 30). ye...strong—"mighty" in faith and the fruits of the Spirit, and—Not in the oldest MSS. we wish—Greek, "pray for," your perfection—lit., "perfect restoration," lit., that of a dislocated limb. Cf. v. 11. "Be perfect," the same Greek word; also in 1 Corinthians, 1. 10, "perfectly joined together"; Ephesians, 4. 12, "the perfecting of the saints." 10. Therefore—Because I wish the "sharpness" to be in my letters rather than in deeds. [CHRYSOSTOM.] edification...not to destruction—for building up...not for casting down. To "use sharpness" would seem to be casting down, rather than building up; therefore he prefers not to have to use it. 11. farewell—meaning in Greek also "rejoice"; thus in bidding farewell he returns to the point with which he set out, "we are helpers of your joy" (ch. 1. 21; Philippians, 4. 4). Be perfect—Become perfect by filling up what is lacking in your Christian character (Ephesians, 4. 13). be of good comfort—(ch. 1. 6; 7. 8-13; 1 Thessalonians, 4. 18.) 14. The benediction which proves the doctrine of the Divine Trinity in unity. "The grace of Christ" comes first, for it is only by it we come to "the love of God" the Father (John, 14. 6). The variety in the order of Persons proves that "in this Trinity none is afore or after other." [ATHANAS, CREED.] communion—joint fellowship, or participation, in the same Holy Ghost, which joins in one Catholic Church, His temple, both Jews and Gentiles. Whoever has "the fellowship of the Holy Ghost," has also "the grace of our Lord Jesus Christ," and "the love of God;" and *vice versa*. For the three are inseparable, as the three Persons of the Trinity itself. [CHRYSOSTOM.] The doctrine of the Trinity was not revealed clearly and fully till Christ came, and the whole scheme of our redemption was manifested in Him, and we know the Holy Three in One more in their relations to us (as set forth summarily in this benediction), than in their mutual relations to one another (Deuteronomy, 29. 29). Amen—Omitted in the oldest MSS. Probably added subsequently for the exigencies of public joint worship.

THE EPISTLE OF PAUL THE APOSTLE TO THE
GALATIANS.
INTRODUCTION.

THE internal and external evidence for *St. Paul's* authorship is conclusive. The style is characteristically Pauline. The superscription, and allusions to the apostle of the Gentiles in the first person, throughout the epistle, establish the main truth (ch. 1. 1, 13-24; 2. 1-14). His authorship is also upheld by the unanimous testimony of the ancient church, cf. *Irenaeus adversus Haereses*, 3. 7. 2 (Galatians, 3. 19); Polycarp (Philippians, ch. 2) quotes Galatians, 4. 22, and 6. 7; Justin Martyr, or whoever wrote the *Oratio ad Graecos*, alludes to Galatians, 4. 12, and 4. 22.

The epistle was written "TO THE CHURCHES OF GALATIA" (ch. 1. 2, a district of Asia Minor, bordering on Phrygia, Pontus, Bithynia, Cappadocia, and Paphlagonia. The inhabitants Gallo-*graeci*, contracted into Galati, another form of the name Kelts) were Gauls in origin, the latter having overrun Asia Minor, after they had pillaged Delphi, about B.C. 280, and at last permanently settled in the central parts, thence called Gallograeci or Galatia. Their character, as shown in this epistle, is in entire consonance with that ascribed to all written. Cesar, B. G., 4. 5, "The infirmity of the Gauls is that they are fickle in their resolves and fond of change, and not to be trusted." So Thierry [quoted by *Aiford*], "Frank, impetuous, impatient, eminently intelligent, but at the same time extremely changeable, inconstant, fond of show, perpetually quarrelling, the fruit of excessive vanity." They received St. Paul at first with all joy and kindness; but soon wavered in their allegiance to the gospel and to him, and barked as eagerly now to Judaizing teachers, as they had before to him (ch. 4. 14-18). The apostle himself had been the first preacher among them (Acts, 16. 6; Galatians, 1. 8; 4. 13 see *Notes*; "on account of infirmity of flesh I preached unto you at the first;" implying that sickness detained him among them, 19); and had then probably founded churches, which at his subsequent visit he "strengthened" in the faith (Acts, 18. 23). His first visit was about A. D. 51, during his second missionary journey. *Josephus, Antiquities*, 18. 62, testifies that many Jews resided in Anagyrus in Galatia. Among these and their brethren, doubtless, as elsewhere, he began his preaching. And though subsequently the majority in the Galatian churches were Gentiles (ch. 4. 5, 9), yet these were soon infected by Judaizing teachers, and almost suffered themselves to be persuaded to undergo circumcision (ch. 1. 6; 2. 1, 3; 5. 2, 3; 6. 12, 13). Accustomed as the Galatians had been, when heathen, to the mystic worship of Cybele (prevalent in the neighbouring region of Phrygia), and the theosophic doctrines connected with that worship, they were the more ready to believe that the full privileges of Christianity could only be attained through an elaborate system of ceremonial symbolism (ch. 4. 9-11; 5. 7-12). They even gave ear to the insinuation that Paul himself observed the law among the Jews, though he persuaded the Gentiles to renounce it, and that his motive was to keep his converts in a subordinate state, excluded from the full privileges of Christianity, which were enjoyed by the circumcised alone. Ch. 5. 11; 4. 16, cf. with 2. 17; and that in "becoming all things to all men," he was an interested flatterer (ch. 1. 10), aiming at forming a party for himself; moreover, that he falsely represented himself as an apostle divinely commissioned by Christ, whereas he was but a messenger sent by the Twelve and the church at Jerusalem, and that his teaching was now at variance with that of St. Peter and James, "pillars" of the church, and therefore ought not to be accepted.

HIS PURPOSE, then, in writing this epistle was (1.) to defend his apostolic authority (ch. 1. 11-19; 2. 1-14); (2.) to counteract the evil influence of the Judaizers in Galatia (ch. 3. and 4.), and to show that their doctrine destroyed the very essence of Christianity, by lowering its spirituality to an outward ceremonial system; (3.) to give exhortation for the strengthening of Galatian believers in faith towards Christ, and in the fruits of the Spirit (ch. 5. and 6.). He had already, first to *Laod*, testified against the Judaizing teachers (ch. 1. 9; 4. 16; Acts, 18. 23); and now that he has heard of the continued and increasing prevalence of the evil, he writes with his own hand (ch. 6. 11) a labour which he usually delegated to an amanuensis for this epistle to oppose it. The sketch he gives in it of his apostolic career confirms and expands the account in Acts, and shows his independence of human authority, however exalted. His protest against Peter in ch. 2. 14-21. 4. 2; notes the figment, not merely of papal, but even of that apostle's supremacy; and shows that Peter, save when specially inspired, was fallible like other men.

There is much in common between this epistle and that to the Romans on the subject of justification by faith only, and not by the law. But the epistle to the Romans handles the subject in a didactic and logical mode, without any special reference; this epistle, in a controversial manner, and with special reference to the Judaizers in Galatia.

THE STYLE combines the two extremes, sternness (ch. 1.; 2. 1-6) and tenderness (ch. 4. 19, 20), the characteristics of a man of strong emotions, and both alike well suited for acting on an impressionable people such as the Galatians were. The language is abrupt, as was suited to the urgency of the question and the greatness of the danger. A tone of sadness, too, is apparent, such as might be expected in the letter of a warm-hearted teacher who had just learned, that those whom he loved, were forsaking his teachings for those of perverters of the truth, as well as giving ear to calumnies against himself.

THE TIME OF WRITING was after the visit to Jerusalem recorded in Acts, 15. 1, &c., &c., A. D. 50, if that visit be, as some profess, identical with that in ch. 2. 1, &c. Further, as ch. 1. 9 ("as we said before"), and 4. 16 ("I have [Aiford] become your enemy" &c., at my second visit, whereas I was welcomed by you at my first visit), refer to his second visit (Acts, 18. 23), this epistle must have been written after the date of that visit (the autumn of A. D. 54). Ch. 4. 12, "Ye know how...I preached, at the first" (*Greek*, "at the former time"), implies that Paul, at the time of writing, had been *twice* in Galatia; and ch. 1. 6, "I marvel that ye are so soon removed," implies that he wrote not long after having left Galatia for the second time; probably in the early part of his residence at Ephesus (Acts, 18. 23; 19. 1, &c., from A. D. 54, the autumn, to A. D. 57, Pentecost). [*Aiford*] *Compares & Howson*, from the similarity between this epistle and that to the Romans, the same line of argument in both occupying the writer's mind, think it was not written till his stay at Corinth (Acts, 20. 2, 3), during the winter of 57-8, whence he wrote his epistle to the Romans; and certainly, in the theory of the earlier writing of it from Ephesus, it does seem unlikely that the two epistles to the Corinthians so dissimilar, should intervene between those so similar as the epistles to the Galatians and Romans; or that the epistle to the Galatians should intervene between the second to the Thessalonians and the first to the Corinthians. The decision between the two theories rests on the words, "so soon." If these be not considered inconsistent with little more than three years having elapsed since his second visit to Galatia, the argument, from the similarity to the epistle to the Romans, seems to me conclusive. Thus so the Galatians seems written on the urgency of the occasion, tidings having reached him at Corinth from Ephesus of

g of many of his Galatian converts, in an admulatory and controversial tone, to maintain the great principles of liberty and justification by faith only; that to the Romans is a more deliberate and systematic exposition of the truths of theology, subsequently drawn up in writing to a church with which he was personally unacquainted. I. 6, for *Birks' view*. *Paley* (*Horæ Paulinæ*) well remarks how perfectly adapted the conduct of the argument is to the circumstances under which the epistle was written. Thus, that to the Galatians, a church which Paul had visited mainly upon authority; that to the Romans, to whom he was not personally known, entirely upon argument.

CHAPTER I.

SUPERScription. GREETINGS. THE HIS WRITING IS THEIR SPEEDY FALLING IN THE GOSPEL HE TAUGHT. DEFENCE OF HIS APOSTOLIC CALL INDEPENDENT Judaizing teachers had persuaded the Galatians that St. Paul had taught them the new doctrine, and at second hand; that the founder of the church himself possessed only a deputed commission, and authority being in Jerusalem; moreover, that whatever he said among them, he had himself at other places, given way to the doctrine. To refute this, he appeals to the fact of his conversion, and to the manner of his visit to the apostles when he met them at Jerusalem, so far was his doctrine from being derived from them, or they from exclaiming any superiority that they had simply assented to what he preached among the Gentiles, which he preached, not by them to him, but by him. [*PALEY.*] Such an apologetic epistle is a later forgery, the objections which it brings out incidentally, not being obtruded but by a forger; and also being such as arise in the earliest age of the church. **ALIAS** and Judaism still held a prominent position—in the earliest epistles, the two to the Romans, through humility, he uses no title; but associates with him "Silvanus and Timothy"; yet here, though "brethren" (v. 2) are used, he does not name them, but puts his own apostleship prominent; evidently because his commission needs now to be vindicated from the charge of being a forgery. **FROM** Expressing from which his mission came, "not from men, but from Christ and the Father (understood) as God." **BY** expresses the immediate operating cause. Not only was the call from God as source, but by Christ and the Father as the agent in calling him (Acts, 22. 15, and 26. 18); laying on of Ananias' hands (Acts, 9. 17) is a sign to this; for that was but a sign of the fact, the true cause. So the Holy Ghost calls him (Acts, 13. 2, 3): he was an apostle before this mission. **MAN—SINGULAR** to mark the contrast with "Christ." The opposition between "Christ" and "His name" being put in closest connection with God the Father, imply His Godhead. **THE DEAD**—implying that, though he had died in His humiliation as the other apostles made an objection against him, he had been constituted an apostle by Him in His power (Matthew, 28. 18; Romans, 1. 4, 5). **TO THE ASCENSION**, the consequence of the death, and the cause of His giving "apostles," (Acts, 1. 11). He rose again, too, for our justification (Acts, 4. 25); thus St. Paul prepares the way for the subject of the epistle, justification in the law. 2. all the brethren—I am not a doctrine; all my colleagues in the gospeling with me (Acts, 19. 29, Galus and at Ephesus; Acts, 20. 4, Sopater, Secundus, Tychicus, Trophimus, some, or all of with me. Not that these were joint authors of the epistle; but joined him in the salutations. The phrase, "all the

brethren," accords with a date when he had many travelling companions, he and they having to bear jointly the collection to Jerusalem. [*CONYBEARE & HOWSON.*] the churches—Pessinus and Ancyra were the principal cities; but doubtless there were many other churches in Galatia (Acts, 18. 23; 1 Corinthians, 16. 1). He does not attach any honourable title to the churches here, as elsewhere, being displeased at their Judaizing. See 1 Corinthians; 1 Thessalonians, &c. The first epistle of Peter is addressed to Jewish Christians sojourning in Galatia (1 Peter, 1. 1), among other places mentioned. It is interesting thus to find the apostle of the circumcision, as well as the apostle of the uncircumcision, once at issue (ch. 2. 7-10), co-operating to build up the same churches. 3. *from*—*from*—Omit the second "from." The Greek joins God the Father and our Lord Jesus Christ in closest union, by there being but the one preposition. 4. gave himself—(ch. 2. 20)—unto death, as an offering. Found only in this and the Pastoral Epistles. The Greek is different in Ephesians, 5. 25 (*Note*). for our sakes—which enlivened us to the present evil world. deliver us from this—Greek, "out of the," &c. The Father and Son are each said to "deliver us," &c. (Colossians, 1. 13); but the Son, not the Father, "gave Himself for us" in order to do so, and make us citizens of a better world (Philippians, 3. 20). The Galatians in desiring to return to legal bondage are, he implies, renouncing the deliverance which Christ wrought for us. This he more fully repeats, ch. 3. 13. "Deliver" is the very word used by the Lord as to His deliverance of Paul himself (Acts, 26. 17): an undesignated coincidence between St. Paul and Luke. **word—Greek, "age: systems or course of the world, regarded from a religious point of view.** The present age opposes the "glory" (v. 6) of God, and is under the authority of the Evil one. The "ages of ages" (Greek, v. 6) are opposed to "the present evil age," according to the will of God and the Father—Greek, "Of Him who is at once God (the sovereign Creator) and our Father" (John, 4. 38, 39; 10. 18, end). Without merit of ours. His sovereignty as "God," and our filial relation to Him as "OUR FATHER," ought to keep us from blending our own legal notions (as the Galatians were doing) with His will and plan. This paves the way for his argument. 5. *be glory*—rather, as Greek, "Be the glory;" the glory which is peculiarly and exclusively His. Cf. Ephesians, 3. 21, *Note*. 6. Without the usual expressions of thanksgiving for their faith, &c., he vehemently plunges into his subject, zealous for "the glory" of God (v. 6), which was being disparaged by the Galatians falling away from the pure gospel of the "grace" of God. I marvel—implying that he had hoped better things from them, whence his sorrowful surprise at their turning out so different from his expectations. so soon—after my last visit; when I hoped and thought you were untainted by the Judaizing teachers. If this epistle was written from Corinth, the interval would be a little more than three years, which would be "soon" to have fallen away, if they were apparently sound at the time of his visit. Ch. 4. 18, 20, may imply that he saw no symptom of unsoundness then, such as he hears of in them now. *But English Version* is probably not correct there. See *Note*, also see *Introduction*. If from Ephesus, the interval would be not more than one year. *BIRKS* holds the epistle to have been written from Corinth after his first visit to

seducers from without, with whom the chief guilt lay; and the present, "Ye are *being* removed," implies that their seduction was *only* in process of being effected, not that it was actually effected. WAHL, ALFORD, &c., take the *Greek* as middle voice. "Ye are removing" or "passing over." "Shifting your ground." [CONYBEARE & HOWSON.] But thus the point of St. Paul's oblique reference to their misleaders is lost; and in Hebrews, 7. 12, the *Greek* is used passively, justifying its being taken so here. On the impulsiveness and fickleness of the Gauls, whence the Galatians sprang (another form of Kelts, the progenitors of the Erse, Gauls, Cynri, and Belgians), see *Introduction* and *Cesar*, B. G., 3. 19. from him that called you—God the Father (v. 15; ch. 5. 8; Romans, 8. 30; 1 Corinthians, 1. 9; 1 Thessalonians, 2. 12; 5. 94). into—rather, as *Greek*, "is the grace of Christ," as the *element* in which, and the *instrument* by which, God calls us to salvation. Cf. *Note*, 1 Corinthians, 7. 16; Romans, 5. 15. "the gift by *Greek*, 'in' grace (*Greek*, 'the grace') of (the) one man." "The grace of Christ," is Christ's gratuitously purchased and bestowed justification, reconciliation, and eternal life. another—rather, as *Greek*, "a second and *different* gospel," i. e., into a *so-called* gospel, different altogether from the only true gospel. 7. another—A distinct *Greek* word from that in v. 6. Though I called it a gospel (v. 6), it is not really so. There is really but *one* gospel, and no other gospel, but—*translate*." Only that there are some that trouble you," &c. (ch. 5. 10, 12). All I meant by the "different gospel" was nothing but a perversion by "some" of the one gospel of Christ. would pervert—*Greek*, "wish to pervert:" they could not really pervert the gospel, though they could pervert gospel professors (cf. ch. 4. 9, 17, 21; 6. 12, 13; Colossians, 2. 18). Though acknowledging Christ, they insisted on circumcision and Jewish ordinances, and professed to rest on the authority of other apostles, viz., Peter and James. But Paul recognises no gospel, save the pure gospel. 8. But—However weighty they may seem "who trouble you," *Translate* as *Greek*, "Even though we," viz., I and the brethren with me, might and have some one in 1. 6.

at the Galatians being misled by them had not apparently been so I had said, "which we preached," augmentation of the force, "which" knowing that they had truly *are*. The opposite appears, ch. 6. 16. If for the strong language he has just Resuming the "now" of v. 9. "An men" [ALFORD], i. e., conciliating just now said a sample of men—pleas accused? His adversaries accused terested flatterer of men, "become men," to make a party for himself the law among the Jews (for Inst Timothy), yet persuading the Gent (ch. 5. 11) (in order to flatter those, r in a subordinate state, not admit less which the circumcised alone explains the "now" thus: Once, I was actuated only by a regard to (and to please men, Luke, 16. 16; Job teach as responsible to God alone (or God)—Regard is to be had to God pleased men—The oldest MSS. omit still pleasing men," &c. (Luke, 6. 1 Thessalonians, 2. 4; James, 4. 4; "yet," cf. ch. 5. 11. servant of Christ in all things (Titus, 2. 9; Col certify—I make known to you as it was preached by me, that it is not of, by, or from man (v. 1. 12). It is man; not influenced by mere human as it would be, if it were of human He not till now calls them so. 12. I even did I myself (any more than I receive it from man, nor was I to "Received it," implies the absence of it. "Taught it," implies the I by the revelation of Jesus Christ—translation of (i. e., from) Jesus Christ" to me. Probably this took place some in part of which he sentence

een confined to giving a particular command, ion "fourteen years before" (2 Corinthians, 12, 1), s in A.D. 43, still later, six years after his con- Thus Paul is an independent witness to the

Though he had received no instruction from stles, but from the Holy Ghost, yet when he en his gospel exactly agreed with theirs. 13. ven before I came among you. conversation—rmer way of life." Jews' religion—The term *sw.*, expresses the language. "Jew," the *ditly*, as distinguished from the Gentiles. ite," the highest title, the religious privileges, ember of the theocracy, the church—Here r, marking its unity, though constituted of many ar churches, under the one Head, Christ. of ded to mark the greatness of his sinful alienam God (1 Corinthians, 15, 19). wasted—laid if the opposite of "building it up." 14. profited. "I was becoming a proficient;" "I made pro- bably—beyond. my equals—Greek. "Of mine e, among my countrymen," traditions of a -sks., those of the Pharisees, Paul being "a s, and son of a Pharisee" (Acts, 23, 6; 29, 5). others," shows that it is not to be understood y of the traditions of the nation. 15. separated ne apart." in the purposes of His electing love s, 9, 15; 22, 14, in order to show in me *His re.*" which is the farthest point that any can i inquiring the causes of his salvation. The 'separating' or "setting apart" to the work out for him, is mentioned Acts, 13, 2; Romans, here is an allusion, perhaps, in the way of t, to the derivation of Pharisee from *Hebreu*, b, "separated." I was once a so-called Pharisee *ratist*, but God had separated me to something ier, from...womb—Thus merit in me was out of stion, in assigning causes for His call (Romans, Grace is the sole cause (Psalm 22, 9; 71, 6; Isaiah, Jeremiah, 1, 5; Luke, 1, 15). called me—on the Damascus (Acts, 9, 1). 16. reveal his Son in me a me, in my inmost soul, by the Holy Spirit 20. Cf. 2 Corinthians, 4, 6. "Shined in our The revealing of His Son by me to the Gentiles *istate* for "heathen") was impossible, unless first revealed His Son *in me*; at first on my ion, but especially at the subsequent revelation sus Christ (e. 12), whereby I learnt the gospel's dence of the Mosaic law, that I might preach resent in the *Greek*, which includes the idea *may* preach Him," implying an office still con-. This was the main commission entrusted to t, 7, 9. immediately—connected chiefly with t into Arabia" (e. 17). It denotes the sudden if of the apostle. So Acts, 9, 20. "Straightway he d Christ in the synagogue." I conferred not—"I had not further *vis.*, in addition to revela- source to...for the purpose of consulting." The revelation was sufficient for me. [BENONI.] I bleed—(Matthew, 16, 17.) 17. went I up—Some idest MSS. read, "went away," to Jerusalem— of the apostles. Into Arabia—This journey orded in Acts) was during the whole period of at Damascus, called by St. Luke (Acts, 9, 23), (*Greek*, a considerable number of days." It is ly confirmatory of the legitimacy of taking days" to stand for "three years," that the rase exactly occurs in the same sense (1 Kings, 0. This was a country of the *Gentiles*; here as he preached, as he did before and after (Acts, at Damascus: thus he shows the independence postolic commission. He also here had that ative retirement needed, after the first fervour onversion, to prepare him for the great work im. Cf. Moses (Acts, 7, 29, 30). His familiarity : scene of the giving of the law, and the medi-

tations and revelations which he had there, appear in ch. 4, 24, 25; Hebrews, 12, 18. See *Note*, v. 12. The Lord from heaven communed with him, as He on earth in the days of His flesh communed with the other apostles. returned again—Greek "returned back again." 18, after three years—dating from my conversion, as appears by the contrast to "immediately" (e. 16). This is the same visit to Jerusalem as in Acts, 9, 26, and at this visit occurred the vision (Acts, 22, 17, 18). The incident which led to his leaving Damascus (Acts, 9, 25; 2 Corinthians, 11, 33) was not the main *cause* of his going to Jerusalem. So that there is no discrepancy in the statement here that he went "to see Peter," or rather, as *Greek*, "to make the acquaintance of," "to become personally acquainted with." The two oldest MSS. read, "Cephas," the name given Peter elsewhere in the epistle, the *Hebrew* name; as *Peter* is the *Greek* (John, 1, 42). Appropriate to the view of him here as the apostle especially of the Hebrews. It is remarkable that Peter himself, in his epistles, uses the *Greek* name *Peter*, perhaps to mark his antagonism to the Judaizers who would cling to the Hebrew form. He was prominent among the apostles, though James, as bishop of Jerusalem, had the chief authority there (Matthew, 16, 18). fifteen days—only fifteen days; contrasting with the long period of *three years*, during which, previously, he had exercised an independent commission in preaching: a fact proving on the face of it, how little he owed to Peter in regard to his apostolical authority or instruction. The *Greek* for "to see," at the same time implies, *visiting a person important to know*, such as Peter was. The plots of the Jews prevented him staying longer (Acts, 9, 29). Also, the vision directing him to depart to the Gentiles, for that the people of Jerusalem would not receive his testimony (Acts, 22, 17, 18). abide—or "tarried." [ELLCOTT, &c.] 19. Cf. Acts, 9, 27, 28, wherein Luke, as an historian, describes more generally what St. Paul, the subject of the history, himself details more particularly. The history speaks of "apostles;" and St. Paul's mention of a *second* apostle besides Peter, reconciles the epistle and the history. At Stephen's martyrdom, and the consequent persecution, the other ten apostles, agreeably to Christ's directions, seem to have *soon* (though not *immediately*, Acts, 8, 14), left Jerusalem to preach elsewhere. James remained in charge of the mother church, as its bishop. Peter, the apostle of the circumcision, was present during Paul's fifteen days' stay; but he, too, presently after (Acts, 9, 32), went on a circuit through Judea. James, the Lord's brother—This designation, to distinguish him from James the son of Zebedee, was appropriate whilst that apostle was alive. But before St. Paul's second visit to Jerusalem (ch. 2, 1; Acts, 15, 1), he had been beheaded by Herod (Acts, 12, 2). Accordingly in the subsequent mention of James here (ch. 2, 9, 12), he is not designated by this distinctive epithet: a minute, undesigned coincidence, and proof of genuineness. James was the Lord's brother, not in our strict sense, but in the sense, "cousin," or "kinsman" (Matthew, 23, 10; John, 20, 17). His "brethren" are never called "sons of Joseph," which they would have been, had they been the Lord's brothers strictly. However, cf. Psalm 69, 8, "I am an alien to my mother's children." In John, 7, 3, 5, the "brethren" who believed not in Him, may mean His *near relations*, not including the two of His brethren, *i.e.*, relatives (James and Jude) who were among the twelve apostles. Acts, 1, 14. "His brethren," refer to Simon and James, and others (Matthew, 13, 55) of His kinsmen, who were not apostles. It is not likely there would be two pairs of brothers named alike, of such eminence as James and Jude; the likelihood is that the apostles, James and Jude, are also the writers of the epistles, and the brethren of Jesus. James and James, were sons of Alphaeus and Mary.

sister of the Virgin Mary. 20. Solemn avowal that his statement is true that his visit was but for fifteen days, and that he saw no apostle save Peter and James. Probably it had been reported by Judaizers that he had received a long course of instructions from the apostles in Jerusalem from the first; hence his earnestness in asserting the contrary facts. 21. I came into... Syria and Cilicia — "preaching the faith" (v. 23), and so, no doubt, founding the churches in Syria and Cilicia, which he subsequently confirmed in the faith (Acts, 15, 23, 41). He probably went first to Caesarea, the main seaport, and thence by sea to Tarsus of Cilicia, his native place (Acts, 9, 30), and thence to Syria; Cilicia having its geographical affinities with Syria, rather than with Asia Minor, as the Tarsus mountains separate it from the latter. His placing "Syria" in the order of words before "Cilicia," is due to Antioch being a more important city than Tarsus, as also to his longer stay in the former city. Also "Syria and Cilicia," from their close geographical connexion, became a generic geographical phrase, the more important district being placed first. [CONYBEARE & HOWSON.] This sea journey accounts for his being "unknown by face to the churches of Judea" (v. 22). He passes by in silence his second visit, with aims, to Judea and Jerusalem (Acts, 11, 30); doubtless because it was for a limited and special object, and would occupy but a few days (Acts, 12, 25), as there raged at Jerusalem at the time a persecution in which James, the brother of John, was martyred, and Peter was in prison, and James seems to have been the only apostle present (Acts, 12, 17); so it was needless to mention this visit, seeing that he could not at such a time have received the instruction which the Galatians alleged he had derived from the primary fountains of authority, the apostles. 22. So far was I from being a disciple of the apostles, that I was even unknown in the churches of Judea (excepting Jerusalem, Acts, 9, 26-29), which were the chief scene of their labours. 23. Translate as Greek, "They were hearing;" tidings were brought them from time to time. [CONYBEARE & HOWSON.] he which persecuted us in times past—"our former persecutor." [ALFORD.] The designation by which he was known among Christians still better than by his name "Saul," destroyed—Greek, "was destroying." 24. in me—"in my case." "Having understood the entire change, and that the former wolf is now acting the shepherd's part, they received occasion for joyful thanksgiving to God in respect to me." [THEODORET.] How different, he implies to the Galatians, their spirit from yours.

CHAPTER II.

Ver. 1-21. HIS CO-ORDINATE AUTHORITY AS APOSTLE OF THE CIRCUMCISION RECOGNIZED BY THE APOSTLES. PROVED BY HIS REBUKING PETER FOR TEMPORIZING AT ANTIOCH: HIS REASONING AS TO THE INCONSISTENCY OF JUDAIZING WITH JUSTIFICATION BY FAITH. 1. Translate, "After fourteen years;" viz., from Paul's conversion inclusive. [ALFORD.] In the fourteenth year from his conversion. [BARR.] The same visit to Jerusalem as in Acts, 15. (A.D. 50), when the council of the apostles and church decided that Gentile Christians need not be circumcised. His omitting allusion to that decree is, (1.) because his design here is to show the Galatians his own independent apostolic authority, whence he was not likely to support himself by their decision. Thus we see that general councils are not above apostles. (2.) Because he argues the point upon principle, not authoritative decisions. (3.) The decree did not go the length of the position maintained here: the council did not impose Mosaic ordinances; the apostle maintains, the Mosaic institution itself is at an end. (4.) The Galatians were Judaizing, not because the Jewish law was imposed by authority of the church as necessary to Christianity, but

because they thought it necessary to be observed by those who aspired to higher perfection (ch. 3, 3; 4, 21). The decree would not at all disprove their view, and therefore would have been useless to quote. St. Paul meets them by a far more direct confutation. "Christ is of no effect unto you whosoever are justified by the law" (ch. 5, 4). [PALEY.] Titus...also—Specified on account of what follows as to him, in v. 3. Paul and Barnabas, and others, were deputed by the church of Antioch (Acts, 15, 2) to consult the apostles and elders at Jerusalem on the question of circumcision of Gentile Christians. 2. by revelation—Not from being absolutely dependent on the apostles at Jerusalem, but by independent Divine "revelation." Quite consistent with his at the same time, being a deputy from the church of Antioch, as Acts, 15, 2, states. He by this revelation was led to suggest the sending of the deputation. Cf. the case of Peter being led by vision, and at the same time by Cornelius' messengers, to go to Caesarea, Acts, 10. I...communicated unto them—viz., to the apostles and elders" (Acts, 15, 2); to the apostles in particular (v. 9), privately—that he and the apostles at Jerusalem might decide previously on the principles to be adopted and set forward before the public council (Acts, 15, 1). It was necessary that the Jerusalem apostles should know beforehand that the gospel Paul preached to the Gentiles was the same as theirs, and had received Divine confirmation in the results it wrought on the Gentile converts. He and Barnabas related to the multitude, not the nature of the doctrine they preached as Paul did privately to the apostles; but only the miracles vouchsafed in proof of God's sanctioning their preaching to the Gentiles (Acts, 15, 12). to them...of reparation—James, Cephas, and John, and probably some of the "elders;" v. 6, "those who seemed to be somewhat," lest, &c.—lest I should be running, or have run, in vain? i.e., lest they might see that I am not running, and have not run, in vain. Paul does not himself fear lest he be running, or had run, in vain; but lest he should, if he gave them no explanation, seem so to them. His race was the swift-running proclamation of the gospel to the Gentiles (cf. "run," *Margyn*, for "Word...have free course," 2 Thessalonians, 3, 1). His running would have been in vain, had circumcision been necessary, since he did not require it of his converts. 3. But—So far were they from regarding me as running in vain, that "not even Titus who was with me, who was a Greek (and therefore uncircumcised), was compelled to be circumcised." So the Greek should be translated, The "false brethren," v. 4 ("certain of the sect of the Pharisees which believed," Acts, 15, 5), demanded his circumcision. The apostles, however, constrained by the firmness of Paul and Barnabas (v. 6), did not compel or insist on his being circumcised. Thus they virtually sanctioned Paul's course among the Gentiles, and admitted his independence as an apostle: the point he desires to set forth to the Galatians. Timothy, on the other hand, as being a proselyte of the gate, and son of a Jewish (Acts, 16, 1), he circumcised (Acts, 16, 3). Christianity did not interfere with Jewish usages, regarded merely as local ordinances, though no longer having their religious significance, in the case of Jews and proselytes, whilst the Jewish polity and temple still stood; after the overthrow of the latter, those usages naturally ceased. To have insisted on Jewish usages for Gentile converts, would have been to make them essential parts of Christianity. To have rudely violated them at first in the case of Jews, would have been inconsistent with that charity which (in matters indifferent) is made all things to all men, that by all means it may win some (1 Corinthians, 9, 22; cf. Romans, 14, 1-7, 13-23). Paul brought Titus about with him as a living example of the power of the gospel upon the uncircumcised heathen. 4. And that—i.e.,

id concerning Titus (viz., my not permitting circumcised) was not from contempt of cir-
c, but "on account of the false brethren"
1, 24; who, had I yielded to the demand for
circumcised, would have perverted the case
of that I deemed circumcision necessary.
—"in an underhand manner brought in"
sally. To spy out—as foes in the guise of
ishing to destroy and rob us of, our liberty—
oke of the ceremonial law. If they had found
rcumcised Titus through fear of the apostles,
d have made that a ground for insisting on
the legal yoke on the Gentiles. bring us into
The Greek future implies the certainty and
ce of the bondage as the result. 5. Greek,
not even for an hour did we yield by sub-
ALFORD renders the Greek article, "with
sion required of us." The sense rather is,
I willingly have yielded for love (BRS&GZ) [if
le was at issue], but not in the way of subjec-
e "the truth of the gospel" (e. 14; Colossians,
t stake (viz., the fundamental truth of justifi-
faith only, without the works of the law,
I with another gospel, ch. 1. 6). Truth
accommodating, abandons nothing that be-
self, admits nothing that is inconsistent with
O&L.] might continue with you—Gentiles,
ded for your sakes your true faith and
which you are now renouncing. 6. Greek,
ose who," &c. He meant to complete the
with, "I derived no special advantage;" but
t into "they...added nothing to me." seemed
what—i.e., not that they seemed to be what
not, but "were reputed as persons of some
ce;" not insinuating a doubt but that they
ly so reputed, accepteth—so as to show any
:"respecteth no man's person" (Ephesians,
conference added—or "imparted," the same
ch. 1. 10, "I conferred not with flesh and
ks I did not by conference impart to them
y conversion, so they now did not impart
ditional to me, above what I already knew,
as to the Galatians his independence as an
7, contrariwise—on the contrary. So far from
y new light to ME, THEY gave in THEIR
to the new path on which Barnabas and I,
ndent revelation, had entered. So far from
y, they gave a hearty approval to my indepen-
e, viz., the innovation of preaching the gospel
ircumcision to the Gentiles, when they saw-
ffects which I showed them, were "wrought"
s, 15, 12), was committed unto me—Greek, "I
sted with, &c., as Peter was with," &c. gospel
rcumcision—i.e., of the Gentiles, who were to
ted without circumcision being required.
s...unto Peter—Peter had originally opened
to the Gentiles (Acts, 10, and 15. 7). But in
ate apportionment of the spheres of labour,
were assigned to him (cf. 1 Peter, 1. 1). So
he other hand wrote to the Hebrews (cf. also
1, 4. 11), though his main work was among the

The non-mention of Peter in the list of
recently through the Spirit, given in
16., shows that Peter's residence at Rome,
re primacy, was then unknown. The same is
from the sphere here assigned to him. 8. he
Corinthians, 12. 6., wrought effectually—i.e.,
preached word efficacious to conversion, not
sensible miracles, but by the secret mighty
the Holy Ghost. in Peter—ELLIOTT, &c.,
"For Peter," GROTIVS translates as English
to—with a view to. was mighty—translate
1., the Greek being the same, "wrought
1., in me—"for (or 'in) me also," 9. James—
st in the oldest MSS., even before Peter, as

being bishop of Jerusalem, and so presiding at the
council (Acts, 15.). He was called "the Just," from his
strict adherence to the law, and so was especially
popular among the Jewish party, though he did not
fall into their extremes; whereas Peter was somewhat
estranged from them through his intercourse with the
Gentile Christians. To each apostle was assigned the
sphere best suited to his temperament: to St. James,
who was tenacious of the law, the Jerusalem Jews; to
Peter, who had opened the door to the Gentiles, but
who was Judaically disposed, the Jews of the disper-
sion; to Paul, who, by the miraculous and overwhelm-
ing suddenness of his conversion, had the whole cur-
rent of his early Jewish prejudices turned into an
utterly opposite direction, the Gentiles. Not separately
and individually, but collectively the apostles together
represented Christ, the One Head, in the apostleship.
The Twelve foundation stones of various colours are
joined together to the one great foundation-stone on
which they rest (1 Corinthians, 3. 11; Revelation, 21. 14,
19, 20). John had got an intimation in Jesus' lifetime
of the admission of the Gentiles (John, 12. 20-24).
seemed—i.e., were reputed to be (Note, v. 2, 6) pillars,
i.e., weighty supporters of the church (cf. Proverbs,
9. 1; Revelation, 3. 12). perceived the grace—given unto
me—(2 Peter, 3. 15.) gave to me and Barnabas the right
hands of fellowship—recognising me as a colleague in
the apostleship, and that the gospel I preached by
special revelation to the Gentiles was the same as theirs.
Of the phrase, Lamentations, 5. 6; Ezekiel, 17. 18,
heathen—the Gentiles. 10. remember the poor—of the
Jewish Christians in Judea, then distressed. Paul and
Barnabas had already done so (Acts, 11. 28-30). the
same—the very thing. I...was forward—or "zealous"
(Acts, 24. 17; Romans, 15. 25; 1 Corinthians, 16. 1; 2 Co-
rinthians, 5. and 9.). Paul was zealous for good works,
whilst denying justification by them. 11. Peter—
"Cephas" in the oldest MSS. Paul's withstanding
Peter is the strongest proof that the former gives of
the independence of his apostleship in relation to the
other apostles, and upsets the Romish doctrine of St.
Peter's supremacy. The apostles were not always in-
spired; but were so always in writing the Scriptures.
If then the inspired men who wrote them were not in-
variably at other times infallible much less were the
uninspired men who kept them. The Christian fathers
may be trusted generally as witnesses to facts, but not
implicitly followed in matters of opinion. come to
Antioch—then the citadel of the Gentile church; where
first the gospel was preached to idolatrous Gent les,
and where the name "Christians" was first given (Acts,
11. 20, 26), and where Peter is said to have been sub-
sequently bishop. The question at Antioch was not
whether the Gentiles were admissible to the Christian
covenant without becoming circumcised—that was the
question settled at the Jerusalem council just before—
but whether the Gentile Christians were to be admitted
to social intercourse with the Jewish Christians with-
out conforming to the Jewish institution. The
Judaizers, soon after the council had passed the resolu-
tions recognising the equal rights of the Gentile Chris-
tians, repaired to Antioch, the scene of the gathering in
of the Gentiles (Acts, 11. 20-30), to witness, what to
Jews would look so extraordinary, the receiving of men
to communion of the church without circumcision.
Regarding the proceeding with prejudice, they ex-
plained away the force of the Jerusalem decision; and
probably also desired to watch whether the Jewish
Christians among the Gentiles violated the law, which
that decision did not verbally sanction them in doing,
though giving the Gentiles latitude (Acts, 15. 19). t₁
to be blamed—rather, "self condemned," his act at one
time condemning his contrary acting at another time.
12. certain—men; perhaps James' view (in which he
was not infallible, any more than Peter, was that the

Jewish converts were still to observe Jewish ordinances, from which he had decided with the council the Gentiles should be free (Acts, 15, 19). NEANDER, however, may be right in thinking these self-styled delegates from James, were not really from him. Acts, 15, 24, favours this. "Certain from James," may mean merely that they came from the church at Jerusalem under James' bishopric. Still James' leanings were to legalism, and this gave him his influence with the Jewish party (Acts, 21, 18-26). eat with...Gentiles—as in Acts, 10, 10-20, 48, according to the command of the vision (Acts, 11, 3-17). Yet after all, this same Peter, through fear of man (Proverbs, 29, 25), was faithless to his own so distinctly avowed principles (Acts, 15, 7-11). We recognise the same old nature in him as led him, after faithfully witnessing for Christ, yet for a brief space, to deny him. "Ever the first to recognise, and the first to draw back from great truths." (ALFORD.) An undesigned coincidence between the gospels and the epistle in the consistency of character as portrayed in both. It is beautiful to see how early misunderstandings of Christians are lost in Christ. For in 2 Peter, 3, 15, Peter praises the very epistles of Paul which he knew contained his own condemnation. Though apart from one another, and differing in characteristics, the two apostles were one in Christ. withdraw—Greek, "began to withdraw," &c. This implies a gradual drawing back. "Separated," entire severance. 13. the other—Greek, "the rest." Jews—Jewish Christians. dissembled likewise—Greek, "Joined in hypocrisy," &c., in living as though the law were necessary to justification, through fear of man, though they knew from God their Christian liberty of eating with Gentiles, and had availed themselves of it already (Acts, 11, 2-17). The case was distinct from that in 1 Corinthians, chs. 8-10; Romans, 14. It was not a question of liberty, and of bearing with others' infirmities, but one affecting the essence of the gospel, whether the Gentiles are to be virtually "compelled to live as do the Jews," in order to be justified (e. 14). Barnabas also—"Even Barnabas:" one least likely to be led into such an error, being with Paul in first preaching to the idolatrous Gentiles: showing the power of bad example and numbers. In Antioch, the capital of Gentile Christianity, and the central point of Christian missions, the controversy first arose, and in the same spot it now broke out afresh; and here Paul had first to encounter the party that afterwards persecuted him in every scene of his labours (Acts, 15, 30-35). 14. walked not uprightly—*lit.*, "straight:" "were not walking with straightforward steps." Cf. ch. 6, 16. truta of the gospel—which teaches that justification by legal works and observances is inconsistent with redemption by Christ. Paul alone here maintained the truth against Judaism, as afterwards against heathenism (2 Timothy, 4, 16, 17). Peter—"Cephas" in the oldest MSS. before...all—1 Timothy, 6, 20.) If thou, &c.—"If thou, although being a Jew (and therefore one who might seem to be more bound to the law than the Gentiles, lived habitually, without scruple and from conviction, Acts, 15, 10, 11), as a Gentile (freely eating of every food, and living in other respects also as if legal ordinances in no way justify, v. 12), and not as a Jew, how is it that (so the oldest MSS. read, for "why") thou art compelling (virtually, by thine example) the Gentiles to live as do the Jews?" (*lit.*, to Judaize, i.e., to keep the ceremonial customs of the Jews: What had been formerly obedience to the law, is now mere Judaism). The high authority of Peter would constrain the Gentile Christians to regard Judaizing as necessary to all, since Jewish Christians could not consort with Gentile converts in communion without it. 15, 16. Connect these verses together, and read with most of the oldest MSS. "But" in the beginning of v. 16: "We (I and thou, Peter) by nature (not by pro-

selfism), Jews, and not sinners as (Jewish language termed the Gentiles) from among the Gentiles, yet (*lit.*, BUT) knowing that, &c., even we (resuming the 'we' of v. 15, 'we also,' as well as the Gentile sinners; casting away trust in the law), have believed," &c. not justified by the works of the law—as the GROUND of justification. "The works of the law" are those which have the law for their object—which are wrought to fulfil the law. (ALFORD.) but by—*translate*. "But only (in no other way save) through faith in Jesus Christ," as the MEAN and instrument of justification. Jesus Christ—in the second case, read with the oldest MSS., "Christ Jesus," the Messiahship coming into prominence in the case of Jewish believers, as "Jesus" does in the first case, referring to the general proposition, justified by the faith of Christ—*i.e.*, by Christ, the object of faith, as the ground of our justification: for by the works of the law shall no flesh be justified—He rests his argument on this as an axiom in theology, referring to Psalm 143, 2. "Moses and Jesus Christ; The law and the promise: Doing and believing; Works and faith; Wages and the gift: The curse and the blessing—are represented as diametrically opposed." (BROOK.) The moral law is, in respect to justification, *more legal* than the ceremonial, which was an elementary and preliminary gospel: So "Sinal" (ch. 4, 24), which is more famed for the Decalogue than for the ceremonial law, is made pre-eminently the type of legal bondage. Thus, justification by the law, whether the moral or ceremonial, is excluded (Romans, 3, 20). 17. Greek, "But if, seeking to be justified in (*i.e.*, in believing union with) Christ (who has in the gospel theory fulfilled the law for us), we (you and I ourselves also were found in your and my former communion with Gentiles) sinners (such as from the Jewish stand-point that now we resume, we should be regarded, since we have cast aside the law, thus having put ourselves in the same category as the Gentiles, who, being without the law, are, in the Jewish view, 'sinners,' v. 15), is therefore Christ, the minister of sin?" (Are we to admit the conclusion, in this case inevitable, that Christ having failed to justify us by faith, so has become to us the minister of sin, by putting us in the position of "sinners," as the Judaic theory, if correct, would make us, along with all others who are "without the law," Romans, 2, 14; 1 Corinthians, 9, 21; and with whom, by eating with them, we have identified ourselves: The Christian mind revolts from so shocking a conclusion, and so, from the theory which would result in it. The whole sin lies, not with Christ, but with him who would necessitate such a blasphemous inference. By his false theory, though "seeking" from Christ, we have not "found" salvation (in contradiction to Christ's own words, Matthew, 7, 7), but "have been ourselves also (like the Gentiles) found" to be "sinners," by having entered into communion with Gentiles (v. 12). 18. Greek, "For if the things which I overthrow (by the faith of Christ), those very things I build up again (*viz.*, legal righteousness, by subjecting myself to the law), I prove myself (*lit.*, 'I commend myself'), a transgressor." Instead of commending yourself as you sought to do (v. 12, end), you merely commend yourself as a transgressor. The "I" is intended by Paul for Peter to take to himself, as it is his case, not Paul's own, that is described. A "transgressor" is another word for "sinner" (in v. 17, for "sin is the transgression of the law." You, Peter, by now asserting the law to be obligatory, are proving yourself a "sinner," or "transgressor," in your having set it aside by living as the Gentiles, and with them: Thus you are debarred by transgression from justification by the law, and you debar yourself from justification by Christ, since in your theory He becomes a minister of sin. 19. Here Paul seems to pass from his exact words to Peter, to the general purport of his argument on the question. However, his direct address

atians seems not to be resumed till ch. 3, 1, b Galatians, " &c. For—But I am not a sinner" by forsaking the law. "For, &c. Prominent denial of the consequence that "Christ is the author of sin" (e. 17), and of the premises from which it follows. Christ, so far from being the author of sin and death, is the establisher of right and life. I am entirely in Him. [BENGL.] Iphatical. *Paul himself, not Peter*, as in the law, through the law—which was my "schooling me to Christ" (ch. 3, 24): both by its 3, 13; Romans, 3, 20 driving me to Christ, and by God's wrath against sin, and, when understood, teaching that itself is not per se but must give place to Christ whom it profits scope and end (Romans, 10, 4); and drawing Him by its promises (in the prophecies a part of the Old Testament law) of a better messiah, and of God's law written in the heart (Jer. 31, 33; Acts, 10, 43). The law—*lit.*, "I died to the law," and so *am*, i. e., *am* passed from under its power, in non-justification or condemnation (Colossians, 2, 14; 7, 4, 6); just as a woman is bound and to a husband, ceases to be so when death interposes, and may be lawfully married to another husband. So by believing in Christ in His death, we, being considered as *in* Him, are severed from the law's past power (ch. 6, 14; 1 Corinthians, 7, 29; Romans, 6, 6-11; 24). *live unto God*—(Romans, 6, 11; 2 Corinthians, 4, 1, 2). "I am crucified—*lit.*, *seen crucified with Christ*." This more particularly the foregoing, "I am dead" (e. 19; Philippians, 10). nevertheless I live; yet not I—*Greek*, *miss I live, no longer indeed!* "I" Though I live, (and this no longer that old man such was (cf. Romans, 7, 17). No longer Saul the king; Colossians, 3, 11, but "another man," cf. 10, 6). *ELLICOTT, &c., translate*, "And it is I that live, but Christ that liveth in me." Plain antithesis between "crucified" and "lives in me." "Nevertheless," the *new* life—as contrasted with my life before. In the flesh—my life seems to be a mere "in the flesh," but this is not my true life: the mask of life under which lives another, who is my true life. [LUTHER.] I live by &c.—*Greek*, "in faith (*viz.*), that of (i. e., son) the Son of God." "In faith," answers it to "in the flesh." *Faith, not the flesh*, is the element in which I live. The phrase, "the Son of God," reminds us that His divine Sonship is His life-giving power. *loved me*—His eternal love is the link that unites me to the Son and His "giving Himself for me," is the proof of that love. 21. I do not frustrate the law—I do not *make it void*, as thou, Peter, art doing, for—justifying the strong expression, "or 'make void,'" is dead in vain—Christ died needlessly," or "without just cause" having died, shows that the law has to justify us; for if the law can justify or acquit, the death of Christ is superfluous. [FOM.]

CHAPTER III.

B. REPROOF OF THE GALATIANS FOR LEAVING FAITH FOR LEGALISM. JUSTIFICATION VINDICATED: THE LAW SHOWN TO BE SUBJECT TO THE PROMISE: BELIEVERS ARE THE SEED OF ABRAHAM, WHO WAS JUSTIFIED BY FAITH. THE LAW WAS OUR SCHOOLMASTER TO BRING US TO CHRIST THAT WE MIGHT BECOME SONS OF GOD BY FAITH. 1. That ye should not be bewitched

—fascinated you so that you have lost your wits. Themistius says the Galatians were naturally very acute in intellect. Hence, St. Paul wonders they could be so misled in this case. *yea*—Emphatical. "You, before whose eyes Jesus Christ hath been graphically set forth (*lit.*, *in writing, viz.*, by vivid portraiture in preaching) among you, crucified" (so the sense and *Greek* order require rather than *English Version*). As Christ was "crucified," so ye ought to have been by faith "crucified with Christ," and so "dead to the law" (ch. 2, 10, 20). Reference to the "eyes" is appropriate, as *fascination* was supposed to be exercised through the eyes. The sight of Christ crucified ought to have been enough to counteract all fascination. 2. "Was it by the works of the law that ye received the Spirit manifested by outward miracles, e. 8; Mark, 16, 17; Hebrews, 2, 4; and by Spiritual graces, e. 14; Galatians, 4, 5, 6; Ephesians, 1, 13, or by the hearing of faith?" The "only" implies, "I desire, omitting other arguments, to rest the question on *this alone*:" I who was your teacher, desire now to "learn" this one thing from you. The epithet "Holy" is not prefixed to "Spirit," because that epithet is a joyous one, whereas this epistle is stern and reproving. [BENGL.] *hearing of faith*—Faith consists not in *working*, but in *receiving* (Romans, 10, 16, 17). 3. *begun*—the Christian life (Philippians, 1, 6). In the spirit—Not merely was Christ crucified, "graphically set forth" in my preaching, but also "the Spirit" confirmed the word preached, by imparting His Spiritual gifts. "Having thus begun" with the receiving His Spiritual gifts, "are ye now being made perfect" (so the *Greek*), i. e., *are ye seeking to be made perfect with fleshly ordinances of the law?* [ESTIUS.] Cf. Romans, 2, 25; Philippians, 3, 3; Hebrews, 9, 10. Having begun in the Spirit, i. e., the Holy Spirit ruling your spiritual life as its "essence and active principle" [ELLICOTT], in contrast to "the flesh," the element in which the law works. [ALFORD.] Having begun your Christianity in the Spirit, i. e., in the Divine life that proceeds from faith, are ye seeking after something higher still (the perfecting of your Christianity) in the sensuous and the earthly, which cannot possibly elevate the inner life of the Spirit, *viz.*, outward ceremonies. [NEANDER.] No doubt the Galatians thought that they were going more deeply into the Spirit: for the flesh may be easily mistaken for the Spirit, even by those who have made progress, unless they continue to maintain a pure faith. [BENGL.] 4. *Have ye suffered so many things—viz.*, persecution from Jews and from unbelieving fellow-countrymen, incited by the Jews, at the time of your conversion. In vain—*fruitlessly, needlessly*; since ye might have avoided them by professing Judaism. [GROTIUS.] Or, shall ye, by falling from grace, lose the reward promised for all your sufferings, so that they shall be "in vain" (ch. 4, 11; 1 Corinthians, 15, 2, 17-19, 29-32; 2 Thessalonians, 1, 5-7; 2 John, 8) yet—rather, "If it be *really* or 'indeed' in vain." [ELLICOTT, &c.] "If, as it must be, what I have said, 'in vain,' is really the fact." [ALFORD.] I prefer understanding it as a mitigation of the preceding words. I hope better things of you, for I trust you will return from legalism to grace; if so, as I confidently expect, you will not have "suffered so many things in vain." [ESTIUS.] For "God has given you the Spirit, and has wrought mighty works among you" (e. 5; Hebrews, 10, 32-36). [BENGL.] 5. *He...that ministereth—or "supplieth,"* God (2 Corinthians, 9, 10). He who *supplied and supplies* to Jews and the Spirit *still*, to the present time. These miracles do not prove grace to be in the heart (Mark, 9, 38, 39). He speaks of these miracles as a matter of *unquestioned notoriety* among those addressed: an undesigned proof of their genuineness (cf. 1 Corinthians, 12). *worketh miracles among you—rather, "in you,"* as ch. 2, 8; Matthew, 14, 2; Ephesians, 2, 2; Philippians, 2, 13; at your

conversion and since. [ALFORD] doeth he it by the works of the law—*i. e.*, as a consequence *resulting from* (so the *Greek*) the works of the law (*cf.* v. 2). This cannot be, because the law was then unknown to you when you received those gifts of the Spirit. 6. The answer to the question in v. 5, is here taken for granted. *It was by the hearing of faith*: following this up, he says, "Even as Abraham believed," *see* (Genesis, 15, 4-6; Romans, 4, 3). God supplies unto you the Spirit as the result of faith, not works, just as Abraham obtained justification by faith, not by works (*v.* 6, 8, 16; ch. 4, 22, 26, 28). Where justification is, there the Spirit is, so that if the former comes *by faith*, the latter must also. 7. *They which are of faith*—as the source and starting-point of their spiritual life. The same phrase is in the *Greek of Romans*, 3, 26. *the same—these, and these alone*, to the exclusion of all the other descendants of Abraham. *children—Greek*, "sons" (*v.* 29). 8. *And—Greek*, "Moreover," *forseeing*—One great excellency of Scripture is, that in it all points liable ever to be controverted, are, with prescient wisdom, decided in the most appropriate language. would justify—rather, "justifieth." Present indicative. It is now, and at all times, God's one way of justification. the heathen—rather, "the Gentiles" or "the nations," as the same *Greek is translated* at the end of the verse. God justifieth the Jews, too, "by faith, not by works." But he specifies the *Gentiles* in particular here, as it was their case that was in question, the Galatians being *Gentiles*. preached before the gospel—"announced beforehand the gospel." For the "promise" was substantially the gospel by anticipation. *Cl. John*, 8, 56; Hebrews, 4, 2. A proof that "the old fathers did not look only for transitory promises" (Article VII., Church of England). Thus the gospel, in its essential germ, is older than the law, though the full development of the former is subsequent to the latter. In thee—not "in thy seed," which is a point not here raised; but strictly "in thee," as followers of thy faith, it having first shown the way to justification before God [ALFORD]; or "in thee," as Father of the promised seed, *viz.*, Christ (*v.* 16), who is the Object of faith (Genesis, 22, 18; Psalm 72, 17), and imitating thy faith (*see Note*, v. 9). all nations—or as above, "all the *Gentiles*" (Genesis, 12, 3; 18, 18; 22, 18). be blessed—an act of grace, not something earned by works. The blessing of justification was to Abraham by faith in the promise, not by works. So to those who follow Abraham, the Father of the faithful, the blessing, *i. e.*, justification, comes purely by faith in Him who is the subject of the promise. 9. *they—and they alone*. of faith—*Note*, v. 7, beginning, *with—together with*. faithful—Implying what it is in which they are "blessed together with him," *viz.*, faith, the prominent feature of his character, and of which the result to all who like Him have it, is justification. 10. Confirmation of v. 9. They who depend on the works of the law cannot share the blessing, for they are under the curse "written," Deuteronomy, 27, 26. LXX. PERFECT obedience is required by the words, "in all things." CONTINUAL obedience by the word, "continueth." No man renders this obedience (*cf.* Romans, 3, 19, 20). It is observable, Paul quotes Scripture to the Jews who were conversant with it, as in epistle to the Hebrews, as *said or spoken*; but to the *Gentiles*, as *written*. So Matthew, writing for Jews, quotes it as *said, or spoken*; Mark and Luke, writing for *Gentiles*, as *written* (Matthew, 1, 22; Mark, 1, 2; Luke, 2, 22, 23). [TOWNSON.] 11. by the law—*Greek*, "in the law." Both in and by are included. The syllogism in this verse and v. 12, is, according to Scripture, The just shall live by faith. But the law is not of faith, but of doing, or works (*see*, does not make faith, but works, the conditional ground of justifying). Therefore "in," or "by the law, no man is justified before God" (whatever the case may be before men. Romans, 4, 5)—not even if

he could, which he cannot, keep the law, because the Scripture element and conditional mean of justification is *faith*. The just shall live by faith—(Romans, 1, 17; Habakkuk, 2, 4.) Not as BENGEL & ALFORD, "He who is just by faith shall live." The *Greek* supports *English Version*. Also the contrast is between "live by faith" (*viz.*, as the ground and source of his justification), and "live in them," *viz.*, in his doings or works (*v.* 12, as the *conditional element* wherein he is justified. 12. *doeth*—Many depended on the law, although they did not keep it; but without doing, saith Paul, it is of no use to them (Romans, 2, 13, 17, 23; 10, 5, 13. Abrupt exclamation, as he breaks away impatiently from those who would involve us again in the curse of the law, by seeking justification in it, to "Christ," who "has redeemed us from its curse." The "us" refers primarily to the Jews, to whom the law principally appertained, in contrast to "the *Gentiles*" (*v.* 14; *cf.* ch. 4, 3, 8). But it is not *restricted* solely to the Jews, as ALFORD thinks; for these are the representative people of the world at large, and their "law" is the embodiment of what God requires of the whole world. The curse of its non-fulfilment affects the *Gentiles* through the Jews; for the law represents that righteousness which God requires of all, and which, since the Jews failed to fulfil, the *Gentiles* are equally unable to fulfil. Verse 10, "As many as are of the works of the law, are under the curse," refers plainly, not to the Jews only, but to all, even *Gentiles* (as the Galatians), who seek justification by the law. The Jews' law represents the universal law which condemned the *Gentiles*, though with less clear consciousness on their part (Romans, 2). The revelation of God's "wrath" by the law of conscience, in some degree prepared the *Gentiles* for appreciating redemption through Christ when revealed. The curse had to be removed from off the heathen, too, as well as the Jews, in order that the blessing, through Abraham, might flow to them. Accordingly, the "we," in "that we might receive the promise of the Spirit," plainly refers to both Jews and *Gentiles*, redeemed us—*bought us off* from our former bondage (ch. 4, 5), and "from the curse" under which all lie who trust to the law and the works of the law for justification. The *Gentile Galatians*, by putting themselves under the law, were involving themselves in the curse from which Christ has redeemed the Jews primarily, and through them the *Gentiles*. The ransom-price He paid was His own precious blood (1 Peter, 1, 18, 19; *cf.* Matthew, 20, 28; Acts, 20, 28; 1 Corinthians, 6, 20; 7, 23; 1 Timothy, 2, 6; 2 Peter, 2, 1; Revelation, 5, 9). being made—*Greek*, "having become." a curse for us—Having become what we were, in our behalf, "a curse," that we might cease to be a curse. Not merely *accursed* (in the concrete), but a curse, in the abstract, bearing the universal curse of the whole human race. So 2 Corinthians, 5, 21, "Sin for us," not *sinful*, but bearing the whole sin of our race, regarded as one vast aggregate of sin. *See Note* there. "Anathema" means "set apart to God," to His glory, but to the person's own destruction. "Curse," an execration, writes—Deuteronomy, 21, 23. Christ's bearing the particular curse of hanging on the tree, is a sample of the general curse which He representatively bore. Not that the Jews put to death malefactors by hanging; but after having put them to death otherwise, in order to brand them with peculiar ignominy, they hung the bodies on a tree, and such malefactors were accursed by the law (*cf.* Acts, 5, 30; 10, 39). God's providence ordered it so that to fulfil the prophecy of the curse and other prophecies, Jesus should be crucified, and so hang on the tree, though that death was not a Jewish mode of execution. The Jews accordingly, in contempt, call Him "the *hanged one*," *Tolai*, and Christians, "worshippers of the *hanged one*," and make it their great objection that He died the accursed death. [TRYPHO, in *Justin Martyr*, p. 202;

1. 24.] Hung between heaven and earth as worthy of either." 14. The intent of "Christ a curse for us." "To the end that upon the blessing of Abraham (i.e., promised to, viz., justification by faith) might come in us" (cf. v. 8), that we might receive the promise Spirit—the promised Spirit (Joel, 2. 28, 29; 49). This clause follows not the clause immediately preceding (for our receiving the Spirit is not the blessing of Abraham coming on the but "Christ hath redeemed us," &c. through works. Here he resumes the thought in the Spirit from without, kindles within us something whereby we lay hold of Christ, and even of Himself, that He may dwell within us.)

J. 15. I speak after the manner of men—I illustrate from a merely human transaction lay occurrence, but a man's covenant—whose it is far less important to maintain, if it be when once it hath been ratified, no man can set it aside, not even the author much less any second party. None does so in common equity. Much less would the God do so. The law is here, by personification as a second person, distinct from, and it is, the promise of God. The promise is ever more peculiarly belongs to God. The law is as something extraneous, afterwards in-exceptional, and temporary (v. 17-19; 21-24). One addeth new conditions "making" the "of none effect" (v. 17). So legal Judaisme no alteration in the fundamental relation God and man, already established by the promise; it could not add as a new condition of the law, in which case the fulfilment of the promise would be attached to a condition for man to perform. The "covenant" here free grace, a promise afterwards carried into the gospel. 16. This verse is parenthetical. The promise was not "spoken" (so Greek) to Abraham alone, but "to Abraham and to the latter especially; and this means that which is inseparable from Him, the *æ*, and the spiritual, His body, the church). Having come when the law was given, the promise could not have been then fulfilled, but the coming of Him, the Seed, to whom it was promised—plural, because the same promise repeated (Genesis, 12. 3, 7; 15. 5, 18; 17. 7; 22. 18), as it involved many things: earthly blessings eternal children of Abraham in Canaan, and heavenly blessings to his spiritual children both promised to Christ, "the seed" and the Head of the literal and spiritual Israel the spiritual seed there is no distinction of seed; but to the literal seed, the promises still remain to be fulfilled (Romans, 11. 29). The promise was not made with "many" seeds (which if it had been, a pretext might exist for supposing one seed before the law, another under the law that those sprung from one seed, say the Jews admitted on different terms, and with a degree of acceptability, than those sprung from another seed), but with the one seed; therefore, that in Him "all families of the earth shall be blessed" (Genesis, 12. 3), joins in this one Seed, Jew and Gentile, as fellow-heirs on the same acceptability, viz., by grace through faith (Gal. 3. 13); not to some by promise, to others by works alike, circumcised and uncircumcised, but one seed in Christ (Romans, 4. 16), on the other hand, contemplates the Jews less as distinct seeds. God makes a covenant, not of promise; whereas the law is a covenant of works. Whereas the law brings in a mediator, a

third party (v. 19, 20), God makes His covenant of promise with the one seed, Christ (Genesis, 17. 7), and embraces others only as they are identified with, and represented by, Christ, one... Christ—not in the exclusive sense, the man Christ Jesus, but "Christ" (Jesus is not added, which would limit the meaning), including His people who are part of Himself, the Second Adam, and Head of redeemed humanity. Verses 28, 29, prove this, "Ye are all one in Christ Jesus" (Jesus is added here as the person is indicated). And if ye be Christ's, ye are Abraham's seed, heirs according to the promise." 17. this I say—"this is what I mean," by what I said in v. 15, confirmed... of God—"ratified by God" (v. 15), in Christ—rather, "unto Christ" (cf. v. 16). However, Vulgate and the old Italian versions translate as English Version. But the oldest MSS. omit the words altogether, the law which was—Greek, "which came into existence 430 years after" (Exodus, 12. 40, 41). He does not, as in the case of "the covenant," add "enacted by God" (John, 1. 17). The dispensation of "the promise" began with the call of Abraham from Ur into Canaan, and ended on the last night of his grandson Jacob's sojourn in Canaan, the land of promise. The dispensation of the law, which engenders bondage, was beginning to draw on from the time of his entrance into Egypt, the land of bondage. It was to Christ in him, as in his grandfather Abraham, and his father Isaac, not to him or them as persons, the promise was spoken. On the day following the last repetition of the promise orally (Genesis, 46. 1-6), at Beersheba, Israel passed into Egypt. It is from the end, not from the beginning of the dispensation of promise, that the interval of 430 years between it and the law is to be counted. At Beersheba, after the covenant with Abimelech, Abraham called on the everlasting God, and the well was confirmed to him and his seed as an everlasting possession. Here God appeared to Isaac. Here Jacob received the promise of the blessing, for which God had called Abraham out of Ur, repeated for the last time, on the last night of his sojourn in the land of promise. cannot—Greek, "doth not disannul." make... of none effect—The promise would become so, if the power of conferring the inheritance be transferred from it to the law (Romans, 4. 14). 18. the inheritance—all the blessings to be inherited by Abraham's literal and spiritual children, according to the promise made to him and to his Seed, Christ, justification and glorification (ch. 4. 7; Romans, 8. 17; 1 Corinthians, 6. 9). but God, &c.—The Greek order requires rather, "But to Abraham it was by promise that God hath given it." The conclusion is, Therefore the inheritance is not of, or from, the law (Romans, 4. 14). 19. "Wherefore then serveth the law?" as it is of no avail for justification, is it either useless, or contrary to the covenant of God? [CALVIN.] added—to the original covenant of promise. This is not inconsistent with v. 15, "No man addeth thereto;" for there the kind of addition meant, and therefore denied, is one that would add new conditions, inconsistent with the grace of the covenant of promise. The law, though misunderstood by the Judaizers as doing so, was really added for a different purpose, viz., "because of (or as the Greek, 'for the sake of') the transgressions," i.e., to bring out into clearer view the transgressions of it (Romans, 7. 7-9); to make men more fully conscious of their sins, by being perceived as transgressions of the law, and so to make them long for the promised Saviour. This accords with v. 23, 24; Romans, 4. 15. The meaning can hardly be "to check transgressions," for the law rather stimulates the corrupt heart to disobey it (Romans, 5. 20; 7. 13). till the seed—during the period up to the time when the seed came. The law was a preparatory dispensation for the Jewish nation (Romans, 5. 20; Greek, "the law came in additionally and incidentally"), intervening between the

promise and its fulfillment in Christ. *come*—(cf. "faith came," v. 23.) the promise—(Romans, 4, 21.) ordained—*Greek*, "constituted" or "disposed," by angels—as the *instrumental enactors* of the law. [ALFORD.] God delegated the law to angels as something rather alien to Him and severe (Acts, 7, 53; Hebrews, 2, 2, 3; cf. Deuteronomy, 33, 2, "He came with ten thousands of saints," *i.e.*, angels, Psalm 68, 17). He reserved "the promise" to Himself, and dispensed it according to His own goodness, in the hand of a mediator—*vis.*, Moses. Deuteronomy, 5, 5, "I stood between the Lord and you:" the very definition of a mediator. Hence the phrase often recurs, "By the hand of Moses." In the giving of the law, the "angels" were representatives of God, Moses, as mediator, represented the people. 20. "Now a mediator cannot be of one (but must be of two parties whom he mediates between); but God is one" (not two: owing to His essential *unity* not admitting of an intervening party between Him and those to be blessed; but as the ONE Sovereign, His own representative, giving the blessing *directly* by promise to Abraham, and, in its fulfillment, to Christ, "the Seed," without new conditions, and without a mediator such as the law had). The conclusion understood is, *Therefore a mediator cannot appertain to God*; and consequently, the law, with its inseparable appendage of a mediator, cannot be the normal way of dealing of God, the one, and unchangeable God, who dealt with Abraham by *direct* promise, as a sovereign, not as one forming a compact with another party, with conditions and a mediator attached thereto. God would bring man into immediate communion with Him, and not have man separated from Him by a mediator that keeps back from access, as Moses and the legal priesthood did (Exodus, 19, 12, 13, 17, 21-24; Hebrews, 12, 19-24). The law that thus interposed a mediator and conditions between man and God, was an exceptional state limited to the Jews, and parenthetically preparatory to the gospel, God's normal mode of dealing, as He dealt with Abraham, *vis.*, *face to face directly*; by promise and grace, and not conditions; to all nations united by faith in the one seed (Ephesians, 2, 14, 16, 18), and not to one people to the exclusion and severance from the ONE common Father, of all other nations. It is no objection to this view, that the gospel, too, has a mediator (1 Timothy, 2, 5). For Jesus is not a mediator separating the two parties in the covenant of promise or grace, as Moses did, but ONE in both nature and office with both God and man (cf. "God in Christ," v. 17); representing the whole universal manhood (1 Corinthians, 15, 22, 45, 47), and also bearing in Him "all the fulness of the Godhead." Even His mediatorial office is to cease when its purpose of reconciling all things to God shall have been accomplished (1 Corinthians, 15, 24); and God's ONENESS (Zechariah, 14, 9), as "all in all," shall be fully manifested. Cf. John, 1, 17, where the two mediators—Moses, the severing mediator of legal conditions, and Jesus, the uniting mediator of grace—are contrasted. The Jews began their worship by reciting the *Schemah*, opening thus, "Jehovah our God is ONE Jehovah;" which words their Rabbis (as Jarchius) interpret as teaching not only the unity of God, but the future universality of His Kingdom on earth (Zephaniah, 3, 9). St. Paul (Romans, 3, 30) infers the same truth from the ONENESS of God (cf. Ephesians, 4, 4-6). He, as being ONE, unites all believers, without distinction, to Himself (e. g. 8, 16, 28; Ephesians, 1, 10; 2, 14; cf. Hebrews, 2, 11) in direct communion. The unity of God involves the unity of the people of God, and also His dealing directly without intervention of a mediator, 21. "Is the law (which involves a mediator) against the promises of God (which are without a mediator, and rest on God alone and immediately)? God forbid," *lit.*—*The law, as an externally prescribed rule, can never internally impart spiritual life to men naturally dead in*

sin, and change the disposition. If the law had been a law capable of giving life," verity in very reality, and not in the mere fancy of legalists' righteousness would have been by the law" (for where life is, there righteousness, its condition, must also be). But the law does not pretend to give life, and therefore not righteousness; so there is no opposition between the law and the promise. Righteousness can only come through the promise to Abraham, and through its fulfillment in the gospel of grace. 22. But—as the law cannot give life or righteousness. [ALFORD.] Or the "But" means, *So far is righteousness from being of the law, that the knowledge of sin is rather what comes of the law.* [BENJEL.] the Scripture—which began to be written after the time of the promise, at the time when the law was given. The written letter was needed to set PERMANENTLY to convict man of disobedience to God's command. Therefore he says, "the Scripture," not the "Law." Cf. v. 8, "Scripture," for "the God of the Scripture" concluded—"shut up," under condemnation, as in a prison. Cf. Isaiah, 24, 22, "As prisoners gathered in the pit and shut up in the prison." Beautifully contrasted with "the liberty wherewith Christ makes free" which follows, e. 7, 9, 25, 26; ch. 5, 1; Isaiah, 61, 1, all—*Greek* neuter, "the universe of things;" the whole world, man, and all that appertains to him, under sin—(Romans, 3, 9, 19; 11, 32.) the promise—the inheritance promised (v. 18), by faith of Jesus Christ—*i.e.*, which is by faith in Jesus Christ, might be given—The emphasis is on "given;" that it might be a free gift; not something earned by the works of the law (Romans, 4, 23), to them that believe—to them that have "the faith of (in) Jesus Christ" just spoken of. 23. faith—*viz.*, that just mentioned (v. 22), of which Christ is the object. kept—*Greek*, "kept in ward;" the effect of the "shutting up" (v. 22; ch. 4, 2; Romans, 7, 6), into—with a view to the faith, &c. We were, in a manner, morally forced to it, so that there remained to us no refuge but faith. Cf. the phrase, Psalm 78, 56; Mark, 31, 8, which should afterwards, &c.—"which was afterwards to be revealed." 24. "So that the law hath been (*i.e.*, hath turned out to be) our schoolmaster (or 'tutor,' *lit.*, 'pedagogue'—this term, among the Greeks, meant a faithful servant intrusted with the care of the boy from childhood to puberty, to keep him from evil, physical and moral, and accompany him to his amusements and studies) to guide us unto Christ," with whom we are no longer "shut up" in bondage, but are freemen. "Children (*lit.*, *infants*) need such tutoring (ch. 4, 3), might be—rather, "that we may be justified by faith;" which we could not be till Christ, the object of faith, had come. Meanwhile the law, by outwardly checking the sinful propensity which was constantly giving fresh proofs of its refractoriness—as thus the consciousness of the power of the sinful principle became more vivid, and hence the sense of need both of forgiveness of sin and freedom from its bondage was awakened—the law became a "schoolmaster to guide us unto Christ." [NEANDER.] The moral law shows us what we ought to do, and so we learn our inability to do it. In the ceremonial law we seek, by animal sacrifices, to answer for our not having done it, but find dead victims no satisfaction for the sins of living men, and that outward purifying will not cleanse the soul; and that therefore we need an infinitely better sacrifice, the antitype of all the legal sacrifices. Thus delivered up to the judicial law, we see how awful is the doom we deserve: thus the law at last leads us to Christ, with whom we find righteousness and peace. "Sin, sin!" is the word heard again and again in the Old Testament. Had it not there for centuries rung in the ear, and fastened on the conscience, the joyful sound, "grace for grace," would not have been the watchword of the New Testament. This was the end of the whole system of sacrifices."

ROLUCK.] 25. "But now that faith is come," &c., sees the lawgiver cannot bring us into the heavenly man, though he can bring us to the border of it. At a point he is superseded by Joshua, the type of us, who leads the true Israel into their inheritance. The law leads us to Christ, and there its office ceases. children—Greek, "sons," by—Greek, "through faith," is all (Jews and Gentiles alike) are no longer *children* requiring a *tutor*, but sons emancipated and living at liberty. 27. baptized into Christ—(Romans, 6) have put on Christ—ye did, in that very act of being baptized into Christ, put on, or clothe yourselves in, Christ; so the Greek expresses. Christ is to you *toya virilis* (the Roman garment of the full-grown man, assumed when ceasing to be a child). [BENGL.] FAKER defines a Christian, "One who has put on *ist*." The argument is, By baptism ye have put on *ist*; and therefore, He being the Son of God, ye come sons by adoption, by virtue of His Sonship by unction. This proves that baptism, where it answers to *ist*, is not a mere empty sign, but a means of actual transference from the state of legal condemnation to that of living union with Christ, and of sonship with Him in relation to God (Romans, 13. 14). *ist* alone can, by baptizing with His Spirit, make inward grace correspond to the outward sign. But He promises the blessing in the faithful use of the sign, the church has rightly presumed, in charity, in such is the case, nothing appearing to the contrary. There is in this sonship by faith in Christ, no class privileged above another, as the Jews under the law have been above the Gentiles (Romans, 10. 12; 1 Corinthians, 12. 13; Colossians, 3. 11). bond nor free—Christ is belongs to both by faith; whence he puts "bond nor free." Cf. *Notes*, 1 Corinthians, 7. 21, 22; Ephesians, 6. 8. neither male nor female—rather, as Greek, here is not male and female." There is no distinction of male and female. Difference of sex makes no difference in Christian privileges. But under the law male sex had great privileges. Males alone had in *ir* body circumcision, the sign of the covenant (and baptism applied to male and female alike); they were capable of being kings and priests, whereas of either sex are now "kings and priests unto God" (relation, 1. 6); they had prior right to inheritances. the resurrection the relation of the sexes shall cease (see, 30. 36). one—Greek, "one man;" masculine, neuter, viz., "one new man" in Christ (Ephesians, 5). 29. and heirs—The oldest MSS. omit "and," *ist* is "Abraham's seed" (v. 16); ye are "one in *ist*" (v. 28), and one with Christ, as having "put Christ" (v. 27); therefore ye are "Abraham's seed," which is tantamount to saying (whence the "and" is lifted), ye are "heirs according to the promise" (not *y* the law; v. 18); for it was to Abraham's seed that inheritance was promised (v. 16). Thus he arrives the same truth which he set out with (v. 7). But a new "seed" of a righteous succession could be had. One single faultless grain of human nature was not by God Himself, the source of a new and unchangeable seed; "the seed" (Psalm 102. 30) who receive in Him a new nature and name (Genesis, 3. 14; Job, 43. 10, 11; John, 12. 24). In Him the lineal descent from David becomes extinct. He died without territory. But He lives and shall reign on David's throne. No one has a legal claim to sit upon it but *nsel*, He being the only living direct representative of David's throne. His spiritual seed derive their birth in the travail of His soul, being born again of His *id*, which is the incorruptible seed (John, 1. 12; Romans, 8. 8; 1 Peter, 1. 23).

CHAPTER IV.

EF. 1-31. THE SAME SUBJECT CONTINUED: ILLUSTRATION OF OUR SUBJECTION TO THE LAW ONLY TILL THE BEST CARE, FROM THE SUBJECTION OF AN HEIR TO

HIS GUARDIAN TILL HE IS OF AGE. ST. PAUL'S GOOD-WILL TO THE GALATIANS SHOULD LEAD THEM TO THE SAME GOOD-WILL TO HIM AS THEY HAD AT FIRST SHOWN. THEIR DESIRE TO BE UNDER THE LAW, SHOWN BY THE ALLEGORY OF ISAAC AND ISHMAEL TO BE INCONSISTENT WITH THEIR GOSPEL LIBERTY. 1-7. The fact of God's sending His Son to redeem us who were under the law (v. 4), and sending the Spirit of His Son into our hearts (v. 6), confirms the conclusion (ch. 3. 29) that we are "heirs according to the promise," the heir—(ch. 3. 29.) It is not, as in earthly inheritances, the death of the father, but our Father's sovereign will simply that makes us heirs. child—Greek, "one under age," differeth nothing, &c.—i.e., has no more freedom than a slave (so the Greek for "servant" means). He is not at his own disposal. lord of all—by title and virtual ownership (cf. 1 Corinthians, 3. 21, 22). 2. tutors and governors—rather, "guardians of the person and stewards" (of the property). Answering to "the law was our schoolmaster" or "tutor" (ch. 3. 24). until the time appointed of the Father—in His eternal purposes (Ephesians, 1. 9-11). The Greek is a legal term, expressing a time defined by law, or testamentary disposition. 3. we—the Jews primarily, and inclusively the Gentiles also. For the "we" in v. 5, plainly refers to both Jew and Gentile believers. The Jews in their bondage to the law of Moses, as the representative people of the world, include all mankind virtually amenable to God's law (Romans, 2. 14, 15; cf. ch. 3. 13, 12, *Notes*). Even the Gentiles were under "bondage," and in a state of discipline suitable to nonage, till Christ came as the Emancipator. were in bondage—as "servants" (v. 7). under the elements—or "rudiments" rudimentary religious teaching of a non-Christian character: the elementary lessons of outward things (*ist*, "of the [outward] world"); such as the legal ordinances mentioned, v. 10 (Colossians, 2. 8, 20). Our childhood's lessons. [CONYBEARE & HOWSON.] *Lit.*, The letters of the alphabet (Hebrews, 5. 12). 4. the fulness of the time—viz., "the time appointed by the Father" (v. 2). Cf. *Note*, Ephesians, 1. 10; Luke, 1. 57; Acts, 2. 1; Ezekiel, 5. 2. "The church has its own ages." [BENGL.] God does nothing prematurely, but, foreseeing the end from the beginning, waits till all is ripe for the execution of His purpose. Had Christ come directly after the fall, the enormity and deadly fruits of sin would not have been realized fully by man, so as to feel his desperate state and need of a Saviour. Sin was fully developed. Man's inability to save himself by obedience to the law, whether that of Moses, or that of conscience, was completely manifested; all the prophecies of various ages found their common centre in this particular time; and Providence, by various arrangements in the social and political, as well as the moral, world, had fully prepared the way for the coming Redeemer. God often permits physical evil long before he teaches the remedy. The small pox for long had committed its ravages before inoculation, and then vaccination, was discovered. It was essential to the honour of God's law to permit evil long before He revealed the full remedy. Cf. "the set time" (Psalm 102. 13). was come—Greek, "came." sent forth—Greek, "Sent forth out of heaven from Himself." [ALFORD & BENGL.] The same verb is used of the Father's sending forth the Spirit (v. 6). So in Acts, 7. 12. Cf. with this verse, John, 8. 42; Isaiah, 48. 16. his—Emphatical. "His own Son." Not by adoption, as we are (v. 5); nor merely His Son by the anointing of the Spirit which God sends into the heart (v. 6; John, 1. 18). made of a woman—"made" is used as in 1 Corinthians, 15. 45. "The first man, Adam, was made a living soul," Greek, "made to be (born) of a woman." The expression implies a special interposition of God in His birth as man, viz., causing Him to be conceived by the Holy Ghost. So ESTIUS. was, under the law—"made to be under the law." No

merely as GROTZKE & ALFORD explain. "Born subject to the law as a *Jew*." But "made" by His Father's appointment, and His own free-will, "subject to the law," to keep it all, ceremonial and moral, perfectly for us, as the Representative Man, and to suffer and exhaust the full penalty of our whole race's violation of it. This constitutes the significance of His circumcision, His being presented in the temple (Luke, 2, 21, 23, 27; cf. Matthew, 5, 17), and His baptism by John, when He said (Matthew, 2, 18), "Thus it becometh us to fulfill all righteousness." 5. *Te-Greek*, "That He might redeem" them... under the law—Primarily the Jews; but as these were the representative people of the world, the *Gentiles*, too, are included in the redemption (ch. 3, 13). *redeem*—The *Greek* implies the suitability of the thing as long ago predestined by God. "Receive as something *destined or due*" (Luke, 23, 41; 2 John, 8). Herein God makes of sons of men sons of God, inasmuch as God made of the Son of God the Son of man. (ST. AUGUSTINE on Psalm 82.) 6. because ye are sons, &c.—The gift of the Spirit of prayer is the consequence of our adoption. The Gentile Galatians might think, as the Jews were under the law before their adoption, that so they, too, must first be under the law. St. Paul, by anticipation, meets this objection by saying, Ye ARE sons, therefore ye need not to be as children (v. 1) under the tutelage of the law, as being already in the free state of "sons" of God by faith in Christ (ch. 3, 26), no longer in your nature (as "children," v. 1). The Spirit of God's only Begotten Son in your hearts, sent from, and leading you to cry to, the Father, attests your sonship by adoption; for the Spirit is the "earnest of your inheritance" (Romans, 8, 15, 16; Ephesians, 1, 13). "It is because ye are sons that God sent forth" (the *Greek* requires this translation, not "hath sent forth") into OUR (so the oldest MSS. read for "your," in *English Versions*) hearts the Spirit of His Son, crying, "Abba, Father" (John, 1, 12). As in v. 5, he changed from "them," the third person, to "we," the first person, so here he changes from "ye," the second person, to "our," the first person: this he does to identify their case as *Gentiles*, with his own and that of his believing fellow-countryman, as Jews. In another point of view, though not the immediate one intended by the context, this verse expresses, "Because ye are sons (already in God's electing purpose of love), God sent forth the Spirit of His Son into your hearts," &c.: God thus, by sending His Spirit in due time, actually conferring that sonship which He already regarded as a present reality ("are") because of His purpose, even before it was actually fulfilled. So Hebrews, 2, 13, where "the children" are spoken of as existing in His purpose, before their actual existence. The Spirit of His Son—By faith ye are one with the Son, so that what is His is yours; His Sonship ensures your sonship; His Spirit ensures for you a share in the same. "If any man have not the Spirit of Christ, he is none of His" (Romans, 8, 9). Moreover, as the Spirit of God proceeds from God the Father, so the Spirit of the Son proceeds from the Son; so that the Holy Ghost, as the creed saith, "proceedeth from the Father and the Son." The Father was not begotten: the Son is begotten of the Father: the Holy Ghost proceeding from the Father and the Son. crying—Here the SPIRIT is regarded as the agent in praying, and the believer as His organ. In Romans, 8, 15, "The Spirit of adoption" is said to be that whereby we cry, "Abba, Father;" but in Romans, 8, 26, "THE SPIRIT ITSELF maketh intercession for us with groanings which cannot be uttered." The believer's prayer is His prayer; hence arises its acceptability with God. Abba, Father—The Hebrew says, "Abba" (a Hebrew term), the Greek, "Father" ("Pater," a Greek term in the original), both united together in one Sonship and one cry of faith, "Abba, Father." So, "Even so ('Nai,' Greek),

Amen" (*Hebrew*, both meaning the same (Revelation, 1, 7). Christ's own former cry is the believers' cry, "Abba, Father" (Mark, 14, 36). 7. Wherefore—Conclusion inferred from v. 4-6. *then*—Individualizing and applying the truth personally to each. Such an individual appropriation of this comforting truth God grants in answer to them who cry, "Abba, Father," heir of God through Christ.—The oldest MSS. read, "an heir through God." This combines on behalf of man, the whole before-mentioned agency of THE TRINITY: the Father sent His Son and the Spirit; the Son has freed us from the law; the Spirit has completed our sonship. Thus the redeemed are heirs through the Triune God, not through the law, nor through fleshly descent [WINDSCHMANN & ALFORD] (ch. 3, 15 confirms this). *heir*—Confirming ch. 3, 29; cf. Romans, 8, 17. 8-11. Appeal to them not to turn back from their privileges as free sons, to legal bondage again. *then*—when ye were "servants" (v. 7). ye knew not God.—Not opposed to Romans, 1, 21. The heathen originally knew God, as Romans, 1, 21 states, but did not choose to retain God in their knowledge, and so corrupted the original truth. They might still have known Him, in a measure, from His works, but as a matter of fact they knew Him not, so far as His eternity, His power as the Creator, and His holiness, are concerned. *are no gods*—i.e., have no existence, such as their worshippers attribute to them, in the nature of things, but only in the corrupt imaginations of their worshippers (Notes, 1 Corinthians, 8, 4; 10, 19, 20; 2 Chronicles, 13, 9). Your "service" was a different bondage from that of the Jews, which was a true service. Yet theirs, like yours, was a burdensome yoke; how then is it ye wish to resume the yoke after that God has transferred both Jews and Gentiles to a free service? 9. know God, or rather are known of God—They did not first know and love God, but God first, in His electing love, knew and loved them as His, and therefore attracted them to the saving knowledge of Him (Matthew, 7, 23; 1 Corinthians, 8, 3; 2 Timothy, 2, 19; cf. Exodus, 33, 12, 17; John, 15, 16; Philippians, 3, 12). God's great grace in this made their fall from it the more heinous. *how*—expressing indignant wonder at such a thing being possible, and even actually occurring (ch. 1, 6). "How is it that ye turn back again!" &c. *weak*—powerless to justify; in contrast to the justifying power of faith (ch. 3, 24; cf. Hebrews, 7, 18). *beggarly*—contrasted with the riches of the inheritance of believers in Christ (Ephesians, 1, 18). The state of the "child" (v. 1) is weak, as not having attained manhood; "beggarly," as not having attained the inheritance. *elements*—"rudiments." It is as if a school-master should wish to go back to learning the A B C (BENGLI) again—There are two Greek words in the original. "Ye desire again, *beginning* afresh, to be in bondage." Though the Galatians, as Gentiles, had never been under the Mosaic yoke, yet they had been under "the elements of the world" (v. 3); the common designation for the Jewish and Gentile systems alike, in contrast to the gospel (however superior the Jewish was to the Gentile). Both systems consisted in outward worship, and cleaved to sensible forms. Both were in bondage to the *elements of sense*, as though these could give the justification and sanctification which the inner and spiritual power of God alone could bestow. ye desire—or "will." *Will-worship* is not acceptable to God (Colossians, 2, 18, 23). 10. To regard the observance of certain days as in itself meritorious as a work, is alien to the free spirit of Christianity. This is not incompatible with observing the Sabbath of the Christian Lord's day as obligatory, though not as a work (which was the Jewish and Gentile error in their observance of days), but as a holy mean appointed by the Lord for attaining the great end, holiness. The whole lie alike belongs to the Lord

in the gospel view, just as the whole world, and not the Jews only, belong to Him. But as in Paradise, so now one portion of time is needed wherein to draw off the soul more entirely from secular business to God (Colossians, 2, 16). "Sabbaths, new moons, and set feasts" (1 Chronicles, 23, 31; 2 Chronicles, 31, 3), answer to "days, months, times." "Months" however, may refer to the first and seventh months, which were sacred on account of the number of feasts in them. times—Greek, "seasons," viz., those of the three great feasts, the Passover, Pentecost, and Tabernacles. years—The Sabbatical year was about the time of writing this epistle, A.D. 48. [BENJEL.] 11. lest—Greek, "lest haply." My fear is not for my own sake, but for yours. 12. be as I am—"As I have in my life among you cast off Jewish habits, so do ye; for I am become as ye are," viz., in the non-observance of legal ordinances. "The fact of my laying them aside among Gentiles, shows that I regard them as not at all contributing to justification or sanctification. Do you regard them in the same light, and act accordingly." His observing the law among the Jews, was not inconsistent with this, for he did so only in order to win them, without compromising principle. On the other hand, the Galatian Gentiles, by adopting legal ordinances, showed that they regarded them as needful for salvation. This St. Paul combats. ye have not injured me at all—viz., at the period when I first preached the gospel among you, and when I made myself as you are, viz., living as a Gentile, not as a Jew. You at that time did me no wrong; "ye did not despise my temptation in the flesh" (v. 14); nay, you "received me as an angel of God." Then in v. 16, he asks, "Have I then, since that time, become your enemy by telling you the truth?" 13. how through infirmity—rather, as Greek, "Ye know that because of an infirmity of my flesh I preached," &c. He implies that bodily sickness, having detained him among them, contrary to his original intention, was the occasion of his preaching the gospel to them. at the first—viz., "at the former time;" implying that at the time of writing he had been twice in Galatia. See my Introduction; also v. 16, and ch. 5, 21, Notes. His sickness was probably the same as recurred more violently afterward, "the thorn in the flesh" (2 Corinthians, 12, 7), which also was overruled to good (2 Corinthians, 12, 9, 10), as the "infirmity of the flesh" here. 14. my temptation—The oldest MSS. read, "your temptation." My infirmity which was, or might have been, a "temptation," or trial, to you, ye despised not, i.e., ye were not tempted by it to despise me and my message. Perhaps, however, it is better to punctuate and explain as LACHMANS, connecting it with v. 13. "And (ye know) your temptation (i.e., the temptation to which ye were exposed through the infirmity) which was in my flesh. Ye despised not (through natural pride), nor rejected (through spiritual pride, but received me," &c. "Temptation does not mean here, as we now use the word, tendency to an evil habit, but BODILY TRIAL," as an angel of God—as a heaven-inspired and sent messenger from God: angel means messenger (Malachi, 2, 7). Cf. the phrase, 2 Samuel, 19, 27, a Hebrew and oriental one for a person to be received with the highest respect (Zechariah, 12, 8). An angel is free from the flesh, infirmity, and temptation, as Christ—being Christ's representative (Matthew, 10, 40). Christ is Lord of the angels. 15. Were, &c.—Of what value was your congratulation (so the Greek for "blessedness" expresses) of yourselves, on account of your having among you me, the messenger of the gospel, considering how entirely you have veered about since? Once you counted yourselves blessed in being favoured with my ministry, ye would have plucked out your own eyes—one of the dearest members of the body—so highly did you value me: a proverbial phrase for the greatest self-sacrifice (Matthew, 6, 29). COSTYBANE & HOWSON

think that this particular form of proverb was used with reference to a weakness in St. Paul's eyes, connected with a nervous frame, perhaps affected by the brightness of the vision described, Acts, 23, 11; 2 Corinthians, 12, 1-7. "You would have torn out your own eyes to supply the lack of mine." The divine power of Paul's words and works, contrasting with the feebleness of his person (2 Corinthians, 10, 10), powerfully at first impressed the Galatians, who had all the impulsiveness of the Keltic race from which they sprang. Subsequently they soon changed with the fickleness which is equally characteristic of Kelts. 16. Translate, "Am I, then, become your enemy (an enemy in your eyes) by telling you the truth" (ch. 2, 5, 14)? He plainly did not incur their enmity at his first visit, and the words here imply that he had since then, and before his now writing, incurred it; so that the occasion of his telling them the unwelcome truth, must have been at his second visit (Acts, 18, 23; see my Introduction). The fool and sinner hate a reprover. The righteous love faithful reproof (Psalm 141, 5; Proverbs, 9, 8). 17. They—your flatterers: in contrast to Paul himself who tells them the truth. zealously—zeal in proselytism was characteristic especially of the Jews, and so of Judaizers (ch. 1, 14; Matthew, 23, 16; Romans, 10, 2). affect you—i.e., court you (2 Corinthians, 11, 2). not well—not in a good way, or for a good end. Neither the cause of their zealous courting of you, nor the manner, is what it ought to be. they would excise you—"they wish to shut you out" from the kingdom of God (i.e., they wish to persuade you that, as unenraptured Gentiles, you are shut out from it), "that ye may zealously court them," i.e., become circumcised, as zealous followers of themselves. ALFORD explains it, that their wish was to shut out the Galatians from the general community, and attract them as a separate clique to their own party. So the English word, "exclusive," is used. 18. good to be zealously affected—rather, to correspond to "zealously court" in v. 18. "to be zealously courted." I do not find fault with them for zealously courting you, nor with you for being zealously courted; provided it be "in a good cause" (translate so), "it is a good thing" (1 Corinthians, 9, 20-23). My reason for saying the "not well" (v. 17) the Greek is the same as that for "good," and "in a good cause," in v. 28), is that their zealous courting of you is not in a good cause. The older interpreters, however, support English Version (cf. ch. 1, 14). always—translate and arrange the words thus, "At all times, and not only when I am present with you." I do not desire that I exclusively should have the privilege of zealously courting you. Others may do so in my absence with my full approval, if only it be in a good cause, and if Christ be faithfully preached (Philippians, 1, 16-18). 19. My little children—(1 Timothy, 1, 18; 2 Timothy, 2, 1; 1 John, 2, 1). My relation to you is not merely that of one zealously courting you (v. 17, 18), but that of a father to his children (1 Corinthians, 4, 15). I travel in birth—i.e., like a mother in pain till the birth of her child, again—a second time. The former time was when I was "sent with you" (v. 18; cf. Note, v. 13). Christ be formed in you—that you may live nothing but Christ, and think nothing but Christ (ch. 2, 20), and glory in nothing but Him, and His death, resurrection, and righteousness (Philippians, 3, 8-10; Colossians, 1, 27). 20. Translate as Greek, "I could wish." If circumstances permitted (which they do not), I would gladly be with you. [M. SWART.] now—as I was twice already. Speaking face to face is so much more effective towards loving persuasion than writing (2 John, 12; 3 John, 13, 14). change my voice—as a mother (v. 19); adapting my tone of voice to what I saw in person your case might need. This is possible to one present, but not to one in writing. [GROTIUS & ESTIUS.] I stand in doubt of you—rather, "I am perplexed about you," viz., were ye

deal with you, what kind of words to use, gentle or severe, to bring you back to the right path. 21. desires—of your own accord madly courting that which must condemn and ruin you. *do ye not hear—do ye not consider the mystic sense of Moses' words?* [GNORRIS.] The law itself sends you away from itself to Christ. [ERRERA.] After having sufficiently maintained his point by argument, the apostle confirms and illustrates it by an inspired allegorical exposition of historical facts, containing in them general laws and types. Perhaps his reason for using allegory was to confute the Judaizers with their own weapons: subtle, mystical, allegorical interpretations, unauthorized by the Spirit, were their favourite arguments, as of the Rabbins in the synagogues. Cf. the Jerusalem Talmud, *Tractata Succa, cap. Hechalil*. St. Paul meets them with an allegorical exposition, not the work of fancy, but sanctioned by the Holy Spirit. History, if properly understood, contains in its complicated phenomena, simple and continually-recurring divine laws. The history of the elect people, like their legal ordinances, had, besides the literal, a typical meaning (cf. 1 Corinthians, 10. 1-4; 15. 45, 47; Revelation, 11. 8). Just as the extraordinarily-born Isaac, the gift of grace according to promise, supplanted, beyond all human calculations, the naturally-born Ishmael; so the new theocratic race, the spiritual seed of Abraham by promise, the Gentile, as well as Jewish believers, were about to take the place of the natural seed, who had imagined that to them exclusively belonged the kingdom of God. 22. (Genesis, 16. 5-16; 21. 2.) Abraham—whose sons ye wish to be (cf. Romans, 9. 7-9). a bond maid... a free woman—rather, as Greek, "the bond maid... the free woman." 23. after the flesh—born according to the usual course of nature: in contrast to Isaac, who was born "by virtue of the promise" (so the Greek), as the efficient cause of Sarah's becoming pregnant out of the course of nature (Romans, 4. 19). Abraham was to lay aside all confidence in the flesh (after which Ishmael was born), and to live by faith alone in the promise (according to which Isaac was miraculously born, contrary to all calculations of flesh and blood). 24. are an allegory—rather, "are allegorical," i.e., have another besides the literal meaning. these are the two covenants—"these (women) are (i.e., mean). Omit 'the' with all the oldest MSS.) two covenants." As among the Jews the bondage of the mother determined that of the child, the children of the free covenant of promise, answering to Sarah, are free; the children of the legal covenant of bondage are not so. one from—i.e., taking its origin from mount Sinai. Hence, it appears, he is treating of the moral law (ch. 3. 19) chiefly (Hebrews, 12. 18). Paul was familiar with the district of Sinai in Arabia (ch. 1. 17), having gone thither after his conversion. At the gloomy scene of the giving of the law, he learned to appreciate, by contrast, the grace of the gospel, and so to cast off all his past legal dependencies, which gendereth—i.e., bringing forth children unto bondage. Cf. the phrase (Acts, 2. 25), "children of the covenant which God made... saying unto Abraham." Agar—i.e., Hagar. 25. Translate, "For this word, Hagar, is (imports) mount Sinai in Arabia" (i.e., among the Arabians,—in the Arabian tongue). So CHRYSOSTOM explains. Haraut, the traveller, says that to this day the Arabians call Sinai, "Hadschar," i.e., Hagar, meaning a rock or stone. Hagar twice fled into the desert of Arabia (Genesis, 16. and 21.): from her the mountain and city took its name, and the people were called Hagarenes. Sinai, with its rugged rocks, far removed from the promised land, was well suited to represent the law which inspires with terror, and the spirit of bondage. answereth—lit., "stands in the same rank with," "she corresponds to." &c. Jerusalem which now is—i.e., the Jerusalem of the Jews, having only a present temporary existence, in contrast with

the spiritual Jerusalem of the gospel, which in germ under the form of the promise, existed ages before, and shall be for ever in ages to come. and—The oldest MSS. read, "For she is in bondage." As Hagar was in bondage to her mistress, so Jerusalem that now is, is in bondage to the law, and also to the Romans: her civil state thus being in accordance with her spiritual state. [BENGEL.] 26. This verse stands instead of the sentence which we should expect, to correspond to v. 24, "One from mount Sinai," viz., the other covenant from the heavenly mount above, which is (answers in the allegory to) Sarah. Jerusalem... above—Hebrews, 12. 23. "the heavenly Jerusalem." "New Jerusalem, which cometh down out of heaven from my God" (Revelation, 3. 12; 21. 2). Here "the Messianic theocracy, which before Christ's second appearing is the church, and after it, Christ's kingdom of glory." [MEYER.] free—as Sarah was: opposed to "she is in bondage" (v. 23), all—Omitted in many of the oldest MSS., though supported by some. "Mother of us," viz., believers who are already members of the invisible church, the heavenly Jerusalem, hereafter to be manifested (Hebrews, 12. 22. 27. [Isaiah, 54. 1.] thus barren—Jerusalem above: the spiritual church of the gospel, the fruit of "the promise," answering to Sarah, who bore not "after the flesh"; as contrasted with the law, answering to Hagar, who was fruitful in the ordinary course of nature. Isaiah speaks primarily of Israel's restoration after her long continued calamities; but his language is framed by the Holy Spirit so as to reach beyond this to the spiritual Zion: including not only the Jews, the natural descendants of Abraham and children of the law, but also the Gentiles. The spiritual Jerusalem is regarded as "barren" whilst the law trammelled Israel, for she then had no spiritual children of the Gentiles, break forth—into crying, cry—about for joy. many mere—translate as Greek, "Many are the children of the desolate the New Testament church made up in the greater part from the Gentiles, who once had not the promise, and so was destitute of God as her husband, more than of her which hath an (Greek, THE) husband" (the Jewish church having God for her husband, Isaiah, 54. 6; Jeremiah, 2. 2). Numerous as were the children of the legal covenant, those of the gospel covenant are more so. The force of the Greek article is, "Her who was the husband of which the other is destitute." 28. we—The oldest MSS. and versions are divided between "we" and "ye." "We" better accords with v. 26, "Mother of us." children of promise—not children after the flesh, but through the promise (v. 23, 29, 31). "We are" so, and ought to wish to continue so. 29. persecuted—Ishmael "mocked" Isaac, which contained in it the germ and spirit of persecution (Genesis, 21. 9). His mocking was probably directed against Isaac's piety and faith in God's promises. Being the elder by natural birth, he haughtily prided himself above him that was born by promise: as Cain hated Abel's piety, him, born after the Spirit—The language, though referring primarily to Isaac, born in a spiritual way (viz., by the promise or word of God, rendered by His Spirit efficient out of the course of nature, in making Sarah fruitful in old age), is so framed as especially to refer to believers justified by gospel grace through faith, as opposed to carnal men, Judaizers, and legalists. even so it is now—ch. 5. 11; 6. 12, 17; Acts, 9. 29; 13. 45, 49, 50; 14. 1, 2, 19; 17. 5, 13; 18. 5, 6.) The Jews persecuted Paul, not for preaching Christianity in opposition to heathenism, but for preaching it as distinct from Judaism. Except in the two cases of Philippi and Ephesus (where the persons beginning the assault were peculiarly interested in his expulsion), he was nowhere set upon by the Gentiles, unless they were first stirred up by the Jews. The coincidence between Paul's epistles and Luke's history (the Acts) in this respect, is plainly undesigned, and so a proof of

(see PALEY'S *Horæ Paulinæ*). 30. Genesis, here Sarah's words are, "Shall not be heir, even with Isaac." But what was there, is here by inspiration expressed in its spiritual import, applying to the New believer, who is antitypically "the son of man." In John, 8. 35, 36, Jesus refers to it—from the house and inheritance: literally; spiritually, the carnal and legalists, shall the *Greek* is stronger, "must not be heir," 31. So thou — The oldest MSS. read, "This is the conclusion inferred from es. In ch. 3. 29, and 4. 7, it was established w Testament believers, are "heirs." If, heirs, "we are not children of the bond use son, according to Scripture, was 'not to 0, but of the free woman" (whose son was 0 Scripture, to be heir). For we are not is Ishmael, but accepted as sons and heirs.

CHAPTER V.

PERORATION. EXHORTATION TO STAND E GOSPEL LIBERTY, JUST SET FORTH, AND LED BY JUDAIZERS INTO CIRCUMCISION, JUSTIFICATION: YET THOUGH FREE, TO ANOTHER BY LOVE: TO WALK IN THE USING THE FRUIT THEREOF, NOT IN THE FLESH. 1. The oldest MSS. read, "In ALFORD, MONELEY, HUMPHRY, & ELLIS as there is, no *Greek* for 'in,' as there is, 15, 16. 13; Philippians, 1, 27; 4, 1. I prefer "It is for freedom that," Christ hath made in, or for, a state of bondage). Stand fast, not be not entangled again in a yoke of is., the law, ch. 4. 24; Acts, 15. 10. On Note, ch. 4. 9. 2. Behold!—i.e., Mark what al—Though you now think less of my au-nevertheless give my name and personal enough by itself to refute all opposition es. if ye be circumcised—Not as ALFORD, I go on being circumcised." Rather, "if ye elves to be circumcised," viz., under the being necessary to justification (v. 4; Acts, umcision here is not regarded simply by viewed as a mere national rite, it was r conciliation's sake by Paul himself, Acts, s the symbol of Judaism and legalism in this be necessary, then the gospel of grace . If the latter be the way of justification, m is in no way so. Christ...profit...nothing

For righteousness of works and justifica- cannot co-exist. "He who is circumcised tion), is so as fearing the law, and he who leaves the power of grace, and he who dis- profit nothing by that grace which he dis- [CHRYSOSTOM.] 3. For—*Greek*, "Yes, moreover." I testify...to every man—as well as" (v. 2), that is circumcised—that submits mised. Such a one became a "proselyte ness," the whole law—impossible for man n part, much less wholly (James, 2. 10); n is justified by the law, unless he keep it 3. 10. 4. *Lit.*, "Ye have become void," i.e., your connexion with Christ has be. 2. 2). Romans, 7. 2, "Loosed from the law," ame *Greek* occurs as here. whoever of you — are being justified," i.e., are endeavour- stified, by the law—*Greek*, "in the law," as in which justification is to take place. fal- ce—ye no longer "stand" in grace (Romans, e and legal righteousness cannot co-exist 4, 5; 11. 6). Christ, by circumcision (Luke, took to obey all the law, and fulfil all right- nus; any, therefore, that now seeks to fulfil itself in any degree for justifying righteous- himself from the grace which flows from

Christ's fulfilment of it, and becomes "a debtor to do the whole law" (v. 3). The decree of the Jerusalem council had said nothing so strong as this; it had merely decided that Gentile Christians were not bound to legal observances. But the Galatians, whilst not pretending to be so bound, imagined there was an efficacy in them to merit a higher degree of perfection (ch. 3. 3). This accounts for St. Paul not referring to the decree at all. He took much higher ground. See PALEY'S *Horæ Paulinæ*. The natural mind loves outward fetters, and is apt to forge them for itself, to stand in lieu of holiness of heart. 5. For—Proof of the assertion, "fallen from grace," by contrasting with the case of legalists, the "hope" of Christians, through the Spirit—*Greek*, rather, "by the Spirit," in opposition to by the flesh (ch. 4. 29), or fleshly ways of justification, as circumcision and legal ordinances. "We" is emphatical, and contrasted with "whosever of you would be justified by the law" (v. 4), the hope of righteousness—"We wait for the (realization of the) hope (which is the fruit) of the righteousness (i.e., justification which comes) by *lit.*, from—out of) faith," Romans, 5, 1, 4, 5; 8. 24, 25, "Hope...we with patience wait for it." This is a farther step than being "justified," not only are we this, but "wait for the hope" which is connected with it, and is its full consummation. "Righteousness," in the sense of justification, is by the believer once for all already attained; but the consummation of it in future perfection above, is the object of hope to be waited for: "the crown of righteousness laid up" (3 Timothy, 4. 8); "the hope laid up for you in heaven" (Colossians, 1, 5; 1 Peter, 1, 3). 6. For—Confirming the truth that it is "by faith" (v. 5). In Jesus Christ—*Greek*, "in Christ Jesus." In union with Christ (the ANOINTED SAVIOUR), that is, Jesus of Nazareth, nor uncircumcision—This is levelled against those who, being not legalists, or Judaizers, think themselves Christians on this ground alone. faith which worketh by love—*Greek*, "working" &c. This corresponds to "a new creature" (ch. 6. 15), as its definition. Thus in v. 5, 6, we have the three, "faith," "hope," and "love." The *Greek* expresses, "Which effectually worketh;" which exhibits its energy by love (so 1 Thessalonians, 2. 13). Love is not joined with faith in justifying, but is the principle of the works which follow after justification by faith. Let not legalists, upholding circumcision, think that the essence of the law is set at nought by the doctrine of justification by faith only. Nay, "all the law is fulfilled in one word—love," which is the principle on which "faith worketh" (v. 14). Let them, therefore, seek this "faith," which will enable them truly to fulfil the law. Again, let not those who pride themselves on uncircumcision think that, because the law does not justify, they are free to walk after "the flesh" (v. 13). Let them, then, seek that "love" which is inseparable from true faith (James, 2. 8, 13-22). Love is utterly opposed to the enmities which prevailed among the Galatians (v. 15, 20). The Spirit (v. 5) is a Spirit of "faith" and "love" (cf. Romans, 14. 17; 1 Corinthians, 7. 19). 7. Translate, "Ye were running well" in the gospel race (1 Corinthians, 9. 24-26; Philippians, 3. 13, 14). was, &c.—none whom you ought to have listened to (BENGLI); alluding to the Judaizers (cf. ch. 3. 1). hinder—The *Greek* means, *lit.*, "hinder by breaking up a road." not obey the truth—not submit yourselves to the true gospel way of justification. 8. This persuasion—*Greek*, "The persuasion," viz., to which you are yielding. There is a play on words in the original, the *Greek* for persuasion being akin to "obey" (v. 7). This persuasion which ye have obeyed, cometh not of—i.e., from: Does not emanate from Him, but from an enemy, that calleth you—(v. 13; ch. 1. 6; Philippians, 3. 14; 1 Thessalonians, 5. 24.) The calling is the rule of the whole race. [BENGLI.] 9. A little heaven—The false heaven.

was prominent among the seducers, though the delusionist might beset them all (ch. 1. 7; 4. 17). I shall bear—*as a Jew*—I am—*in the end* and *in a credible judgment*—to be a Jew. St. Paul's doctrine is the case of the seducer, who were misled through thoughtlessness, and who, now that they are set right by him, he confidently hopes, in God's goodness, will return to the right way, from that of the seducer who is doomed to judgment, whoever he be—whether great (ch. 1. 8) or small. 11. *Translate*, "If I am still preaching (as I did before conversion, circumcision, why am I still persecuted?" The Judaizing troubler of the Galatians had said, "Paul himself preaches circumcision," as is shown by his having circumcised Timothy (Acts, 16. 3; cf. also Acts, 20. 6; 21. 24). Paul replies by anticipation of their objection. As regards myself, the fact that I am still persecuted by the Jews, shows plainly that I do *not* preach circumcision: for it is just because I preach Christ crucified, and not the Mosaic law, as the sole ground of justification, that they persecute me. If for conciliation he lived as a Jew among the Jews, it was in accordance with his principle enunciated (1 Corinthians, 7. 15, 20; 9. 20). Circumcision, or uncircumcision, are things indifferent in themselves; their lawfulness or unlawfulness depends on the *animus* of him who used them. The Gentile Galatians' animus in circumcision could only be their supposition that it influenced favourably their standing before God. Paul's living as a Gentile among Gentiles, plainly showed that, if he lived as a Jew among Jews, it was not that he thought it meritorious before God, but as a matter indifferent, wherein he might lawfully conform as a *Jew by birth* to those with whom he was, in order to put no needless stumblingblock to the gospel in the way of his countrymen. *then*—I resuming that I did so, "then," in that case, "the offence of stumblingblock, 1 Corinthians, 1. 23, occasioned to the Jews by) the cross has become done away." Thus the Jews' accusation against Stephen, was not that he preached Christ crucified, but that "he spake blasphemous words against this holy place and the law." They would, in some measure, have borne the former, if he had mixed with it justification

only, &c.—*translate*, "Only turn not ye an occasion for the flesh." Do not give handle or pretext (Romans, 7. 6, "occasional" which it eagerly seeks for: do Christian "liberty" its pretext; for indu 1 Peter, 2. 16; 2 Peter, 2. 19; Jude, 4). *one another*—*Greek*, "Be servants (be) to one another in love. Whilst free as bound by Love (the article in the *Greek*) in the abstract) to serve one another" (9. 19). Here he hints at their unloving and out of just of power. "For the lust (mother of heresies, &c. (ΧΗΡΥΣΟΘΡΩΜ.) *Greek*, "the whole law," *viz.*, the Mosaic God is pre-supposed as the root from which neighbour springs; and it is in this sense *cept* (so "word" means here) is said to be of "all the law" (Leviticus, 19. 18). *Law of Christ*" (ch. 6. 2; Matthew, 7. 12; 23. 23, 9. 10). is fulfilled—Not as received text filled," but as the oldest MSS. read, "has and so "receives its full perfection," & teachings are fulfilled by the more perfect. The law only united Israelites together unites all men, and that in relation to God 15. bite—backbite the character, devour by injuring, extortion, &c. (Habakkuk, 1. 23. 14; 2 Corinthians, 11. 20). consumed, of soul, health of body, character, and re consumed by broils. [ΒΕΡΟΚΤΗ.] 16. *T* Repeating in other words, and explaining in v. 13, "What I mean is this." Walk *Greek*, "By (the rule of) the (Holy) Spirit 22, 25; ch. 6. 1-8, with Romans, 7. 22; 8. 11, to keep tares out of a bushel is to fill: the flesh—the natural man, out of which specified (v. 19-21). The spirit and the exclude one another. It is promised, not have no evil lusts, but that we should them. If the spirit that is in us can be seen, it is not a spirit that comes from the

according to the carnal self, but what the
 him you desires. [NEANDER.] But the
 of v. 18 ("But," &c.), where the conflict is
 own, I think, that here, v. 17, contemplates
 both for fully accomplishing the good we
 wing to the opposition of the flesh, and for
 wit our flesh would desire, owing to the op-
 the Spirit in the awakened man (such as the
 are assumed to be), until we yield ourselves
 the Spirit to "walk by the Spirit" (v. 16, 18).
 led (give yourselves up to be led) by (Greek):
 ye are not under the law." For ye are not
 e works of the flesh (v. 16, 19-21) which bring
 r the law" (Romans, 8, 2, 14). The "Spirit
 from the law of sin and death" (v. 23). The
 le for a fleshly man, and for the works of
 Timothy, 1, 9, "not for a righteous man"
 . 14, 15. 19-23. Confirming v. 18, by showing
 ricty between the works of the flesh and
 if the Spirit. manifest—The hidden fleshly
 etrays itself palpably by its works, so that
 of hard to discover, and leave no doubt that
 not from the Spirit, which are these—
 ch as," for instance. Adultery—Omitted
 in MSS. lasciviousness—rather, "wantouness,"
 capricious insolence: it may display itself
 ooness," but not necessarily or constantly
 7, 21, 22, where it is not associated with
 s). [TRENCH.] "Works" (in the plural) are
 to the "flesh," because they are divided,
 a variance with one another, and even when
 one by itself, betray their fleshly origin.
 fruit of the Spirit" (v. 23) is singular, because,
 manifold the results, they form one harmoni-
 . The results of the flesh are not dignified
 e "fruit"; they are but "works" (Ephesians,
 enumerates those fleshly works (committed
 r neighbour, against God, and against our-
 which the Galatians were most prone the
 e always been prone to disputations and
 rife); and those manifestations of the fruit
 it most needed by them (v. 13, 15). This pas-
 sages that "the flesh" does not mean merely
 as opposed to spirituality; for "divisions"
 logue here do not flow from sensuality. The
 ion of "the natural (Greek, animal-souled)
 h the "carnal" or fleshly man (1 Corin-
 4), shows that "the flesh" expresses human
 estranged from God. TRENCH observes, as
 our fallen state, how much richer is every
 r in words for sins, than in those for graces.
 numerates seventeen "works of the flesh,"
 manifestations of "the fruit of the Spirit" (cf.
 . 4, 31). 20, witchcraft—sorcery: prevalent in
 . 19, 19; cf. Revelation, 21, 8). hatred—Greek,
 variance—Greek, "strife"; singular in the
 S. emulations—In the oldest MSS. singular,
 n," or rather, "jealousy;" for the sake of
 advantage. "Envyings" (v. 21) are even with-
 tribage to the person himself. [BENGEL.] wrath
 tural, "passionate outbreaks." [ALFORD.]
 ver as Greek, "factions," "cabals;" derived
 ek root, meaning "a worker for hire;" hence,
 means for compassing ends, factious practices.
 "dissensions," as to secular matters, heresies
 red things (Note, 1 Corinthians, 11, 19). Self-
 i parties: from a Greek root, to choose. A
 more recent split in a congregation from a
 of opinion. Heresy is a schism become in-
 [AUGUSTINE, *Con. Crecoan. Don.*, 2, 7.] 21.
 .-viz., before the event. I..told you in time
 I was with you. you—who, though main-
 stification by the law, are careless about
 e law (Romans, 2, 21-23). not inherit...king-
 —] 1 Corinthians, 6, 9, 10; Ephesians, 4, 4.] 22.

love—the leader of the band of graces (1 Corinthians,
 13.), gentleness—Greek, "benignity" conciliatory to
 others; whereas "goodness," though ready to do good,
 has not such suavity of manner. [JEROME.] ALFORD
 translates, "kindness," faith—"faithfulness;" op-
 posed to "heresies." [BENGEL.] ALFORD refers to
 1 Corinthians, 13, 7, "Believeth all things;" faith in
 the widest sense, toward God and man. "Trustful-
 ness." [CONYBEARE & HOWSON.] 23. temperance—
 The Greek root implies self-restraint as to one's desires
 and lusts, against such—not persons, but things, as in
 v. 21. no law—Confirming v. 18, "Not under the law"
 (1 Timothy, 1, 9, 10). The law itself commands love
 (v. 14); so far is it from being "against such." 24.
 The oldest MSS. read, "They that are of Christ Jesus;" they
 that belong to Christ Jesus; being "led by (His) Spirit"
 (v. 18). have crucified the flesh—They nailed it to the
 cross once for all when they became Christ's, on believ-
 ing and being baptized (Romans, 6, 3, 4); they keep it
 now in a state of crucifixion (Romans, 6, 6); so that the
 Spirit can produce in them, comparatively uninter-
 rupted by it, "the fruit of the Spirit" (v. 22). "Man,
 by faith, is dead to the former standing-point of a sin-
 ful life, and rises to a new life (v. 25) of communion
 with Christ (Colossians, 2, 3). The act by which they
 have crucified the flesh with its lusts, is already accom-
 plished ideally in principle. But the practice, or out-
 ward conformation of the life, must harmonize with
 the tendency given to the inward life" (v. 26). [NEAN-
 DER.] We are to be executioners, dealing cruelly with
 the body of sin, which has caused the acting of all
 cruelties on Christ's body, with the affections—
 translate, "with its passions." Thus they are dead to
 the law's condemning power, which is only for the
 fleshly, and their lusts (v. 23). 25. in...in—rather, as
 Greek, "If we live (Note, v. 24) by the Spirit, let us also
 walk (v. 16; ch. 6, 16) by the Spirit." Let our life in
 practice correspond to the ideal inner principle of our
 spiritual life, viz., our standing by faith as dead to, and
 severed from, sin, and the condemnation of the law.
 "Life by (or in) the Spirit," is not an occasional influence
 of the Spirit, but an abiding state, wherein we are
 continually alive, though sometimes sleeping and in-
 active. 26. Greek, "Let us not become." Whilst not
 asserting that the Galatians are "vain-glorious" now,
 he says they are liable to become so, provoking one
 another—an effect of "vain-gloriousness" on the stronger;
 as "envying" is its effect on the weaker. A dancer
 common both to the orthodox and Judaizing Galatians.

CHAPTER VI.

Ver. 1-18. EXHORTATIONS CONTINUED: TO FOR-
 BEARANCE AND HUMILITY; LIBERILITY TO TEACHERS
 AND IN GENERAL. POSTSCRIPT AND BENEDICTION.
 I. Brethren—An expression of kindness, to conciliate
 attention. Translate as Greek, "If a man even be over-
 taken" (i.e., caught in the very act [ALFORD & ELLI-
 COTT]; BEFORE he expects; unexpectedly). BENGEL
 explains the "before" in the Greek compound verb,
 "If a man even be overtaken in a fault before ourselves."
 If another has really been overtaken in a fault the first;
 for often he who is first to find fault, is the very one
 who has first transgressed. a fault—Greek, "a transgres-
 sion," "a fall;" such as a falling back into legal bon-
 dage. Here he gives mention to those who have not
 so fallen, "the spiritual," to be not "vain-glorious"
 (ch. 5, 26), but forbearing to such (Romans, 15, 1). re-
 store—The Greek is used of a dislocated limb, reduced to
 its place. Such is the tenderness with which we
 should treat a fallen member of the church in restor-
 ing him to a better state. the spirit of meekness—the
 meekness which is the gift of the Holy Spirit working
 in our spirit (ch. 5, 22, 26). "Meekness" is that temper
 of spirit towards God whereby we accept His dealings
 without disputing; then, towards men, whereby we en-
 dure meekly their provocations, and do not withdraw

14 "love" John, 13: 34; 15: 12; Romans, 15: 3, gives Christ as the example in the particular duty here. 3. Self-conceit, the exact hindrance to forbearance and sympathy toward our fellow-men, must be laid aside, something—possessed of some spiritual pre-eminence, so as to be exempt from the frailty of other men, when he is nothing—The Greek is subjective: "Being, if he would come to himself, and look on the real fact, nothing" [ALFORD] (v. 2, 6; Romans, 12: 3; 1 Corinthians, 8: 2). deceiveth himself—*lit.*, "he mentally deceives himself." Cf. James, 1: 26, "deceiveth his own heart." 4. his own work—not merely his own opinion of himself, have rejoicing in himself alone—*translate*, "Have his (matter for) glorying in regard to himself alone, and not in regard to another" (*viz.*, not in regard to his neighbour, by comparing himself with whom, he has fancied he has matter for boasting as that neighbour's superior). Not that really a man by looking to "himself alone" is likely to find cause for glorying in himself. Nay, in v. 3, he speaks of a "burden" or *load*, not of matter for glorying, as what really belongs to each man. But he refers to the *idea* those whom he censures had of themselves; they thought they had cause for "glorying" in themselves, but it all arose from unjust self-conceited comparison of themselves with others, instead of looking at home. The only true glorying, if glorying it is to be called, is in the testimony of a good conscience, glorying in the cross of Christ. 5. For (by this way, v. 4, of proving himself, not depreciating his neighbour by comparison) each man shall bear his own "burden," or rather, "*load*" (*viz.*, of sin and infirmity), the Greek being different from that in v. 2. This verse does not contradict v. 2. There he tells them to bear with others' "burdens" of infirmity in sympathy; here, that self-examination will make a man to feel he has enough to do with "his own load" of sin, without comparing himself boastfully with his neighbour. Cf. v. 3. Instead of "thinking himself to be something," he shall feel the "load" of his own sin; and this will lead him to bear sympathetically with his neighbour's burden of infirmity. *Asop* says a man carries two bags over his shoulder, the one with his own sins hanging behind,

word for destruction: corruption is the punishment (*Note*, 1 Cor. 2 Peter, 2: 12). Future life only expiates here. Men cannot mock God, because themselves. They who sow taraxa cast They alone reap life eternal who s (Psalm 128: 6; Proverbs, 11: 18; 22: 8; 1 Luke, 18: 25; Romans, 8: 11; James, saronians, 3: 13). And when we do, persevere in it without fainting, in own proper season, God's own time (faint not—*lit.*, "be relaxed." Strong weary." *Weary of well-doing* refers to relaxation of the powers. [BENNETT] faint, as in an earthly harvest season *Translate*, "So then, according as (i.e., we have season (i.e., opportunity), let a Greek verb from that for "do." in v. 6 each case; *good*." As thou art able, an able, and when thou art able [Ecclesiast have now the "season" for sowing, s be hereafter the "due season" (v. 2) whole life is, in one sense, the "s tunity" to us; and, in a narrower se in it more especially convenient sea are sometimes lost in looking for still seasons (Acts, 24: 25). We shall not al opportunity "we have" now. Satan is a greater seal in injuring us, by the sho (Elevation, 12: 12). Let us be sharper zeal in well-doing by the shortness of are of the household—Every right-mind to the members of his own family (i.e., believers are to do to those of the ho i.e., those whom *faith* has made us household of God" (Ephesians, 2: 15; God" (1 Timothy, 3: 15; 1 Peter, 4: 17). is how large letters I have written translated "how great," Hebrews, 7: passage where it occurs in the New Test to his weakness of eyes (ch. 4: 15) h letters. So JEROME. All the oldest:

"how large a letter" (*lit.*, "in how large letters"), refer to the length of the epistle *absolutely*, but was a large one for *him* to have written with his and. NEANDER supports *English Version*, as appropriate to the earnestness of the apostle, and is of the epistle: "How large" will thus be put *ow many*." 12. Contrast between his zeal in *half*, implied in v. 11, and the zeal for self on t of the Judaizers. makes a fair show—(2 Corin- 5. 12.) in the flesh—in outward things. they "these" who, &c. constrain you—by example and importuning. only lest—"only that they t," &c. (cf. ch. 5. 11). suffer persecution—They i in a great degree the Jews' bitterness against anity and the offence of the cross of Christ, by ; the Mosaic law a necessary preliminary; in fact, ; Christian converts into Jewish proselytes. 13. *ite*, "For not even do they who submit to cision, keep the law themselves (Romans, 2. at they wish you (emphatical) to be circumcised," ey arbitrarily selected circumcision out of the aw, as though observing it would stand instead r non-observance of the rest of the law. that y glory in your flesh—*vis.*, in the outward change d to an *insward change wrought by the SPIRIT*; they have effected in bringing you over to their wish-Christian party. 14. *Translate*, "But as (in opposition to those gloriers 'in your flesh, od forbid that I," &c. in the cross—the atoning on the cross. Cf. Philippians, 3. 3, 7, 8, as a n of his glorying. The "cross," the great objec e to them, and to all carnal men is the great if glorying to me. For by it, the worst of deaths, has destroyed all kinds of death. (AUGUSTINE, 8, on John, sec. 4.) We are to testify the power st's death working in us, after the manner of ion (ch. 5. 24; Romans, 6. 5, 6). cur—He reminds Jations by this pronoun, that *they* had a share "Lord Jesus Christ" (the full name is used for solemnity), and therefore ought to glory in r cross, as he did. the world—inseparably allied

to the "flesh" (v. 13). Legal and fleshly ordinances are merely outward, and "elements of the world" (ch. 4. 3), is—rather, as *Greek*, "has been crucified to me" (ch. 2. 20). He used "crucified" for *dead* (Colossians, 2. 20, "dead with Christ"), to imply his oneness with Christ *crucified* (Philippians, 3. 10): "the fellowship of his sufferings being made conformable unto His death." 15. *avaletth*—The oldest MSS. read, "is" (cf. ch. 5. 6). Not only are they of no *avail*, but they are *nothing*. So far are they from being matter for "glorying," that they are "nothing." But Christ's cross is "all in all," as a subject for glorying, in "the new creature" (Ephesians, 2. 10, 15, 16). new creature—(2 Corinthians, 5. 17.) A *transformation by the renewal of the mind* (Romans, 12. 2). 16. as many—Contrasting with the "as many," v. 12. *ruic—lit.*, a *straight rule*, to detect crookedness; so a rule of life, peace—from God (Ephesians, 2. 14-17; 6. 23). *mercy*—(Romans, 15. 9.) Israel of God—not the Israel after the flesh, among whom those teachers wish to enrol you; but the spiritual seed of Abraham by faith (ch. 3. 9, 29; Romans, 2. 28, 29; Philippians, 3. 3). 17. let no man trouble me—by opposing my apostolic authority, seeing that it is stamped by a sure seal, *viz.*, "I (in contrast to the Judaizing teacher who gloried in the flesh) bear" (as a high mark of honour from the King of kings), the marks—properly, marks branded on slaves to indicate their owners. So St. Paul's scars of wounds received for Christ's sake, indicate to whom he belongs, and in whose free and glorious service he is (2 Corinthians, 11. 23-25). The Judaizing teachers *gloried* in the circumcision mark in the flesh of their *followers*: St. Paul glories in the marks of suffering for Christ on his *own* body (cf. v. 14; Philippians, 3. 10; Colossians, 1. 24), the Lord—Omitted in the oldest MSS. 18. *Brethren*—Place it, as *Greek*, *last* in the sentence, before the "Amen." After much rebuke and monition, he bids them fare-well with the loving expression of *brotherhood* as his last parting word (*Note*, ch. 1. 6). be with your spirit—which, I trust, will keep down the *flesh* (1 Thessalonians, 5. 23; 2 Timothy, 4. 22; Philemon 25).

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS.

INTRODUCTION.

heading (ch. 1. 1), and ch. 3. 1, show that this epistle claims to be that of St. Paul. This claim is confirmed by the *Announcements of Irenaeus, Herases, E. 2, 3, and 1. 8, 5; Clemens, Alexandrinus Stromata, 4. sec. 65; and Paul. 1, sec. 8; adu. Gals. 4. 211.* It is quoted by Valentinus (150 A.D.), *vis.*, ch. 3. 14-18, as we know from Hippolytus' *Refut. of p. 198.* Polycarp, *Ep. Philipp.*, ch. 13, testifies to its canonicity. So Tertullian *adv. Marcion*, 5. 17. Ignatius, *Ep. 13.* Besides the frequent and affectionate mention made by St. Paul of the Christian state, privileges, and persons *ephestians*, in his epistle.

the *theory*, besides the ordinary one, have been held on the question, to whom the epistle is addressed. *Grorius*, a heretic *Marcion*, maintains that it was addressed to the church at Laodicea, and that if it is the epistle to which I refer, Colossians, 4. 16. But the epistle to the Colossians was probably written *before* that to the Ephesians, as from the parallel passages in Ephesians bearing marks of being expanded from those in Colossians; and *Marcion* o have drawn his notion, as to our epistle, from St. Paul's allusion (Colossians, 4. 16) to an epistle addressed by him *Laodiceana*. Origen, and Clement of Alexandria, and even Tertullian, who refers to *Marcion*, give no sanction to his

No single MS. contains the heading, "to the saints that are at Laodicea." The very resemblance of the epistle *ephestians* to that to the Colossians, is against the theory; for if the former were really the one addressed to Laodicea ana, 4. 16), St. Paul would not have deemed it necessary that the churches of Colosse and Laodicea should interchange

The greetings, moreover (Colossians, 4. 16), which he sends *through the Colossians to the Laodiceans*, are quite rtible with the idea that Paul wrote an epistle to the *Laodiceans* at the same time, and by the same bearer, *Titheicus* rer of our epistle to the Ephesians, as well as of that to Colosse; for who, under such circumstances, but would send tings *directly* in the letter to the party saluted? The letter to Laodicea was evidently written some time *before* Colosse. Archbishop Usher has advanced the second theory: That it was an *angelical letter* headed, as in MS. B., *saints* that are . . . and to the faithful," the name of each church being inserted in the copy sent to it; and that sent to *Ephesus first*, occasioned its being entitled, as now, the Epistle to the Ephesians. *Alford* makes the follow- ings to this theory:—(1.) It is at variance with the spirit of the epistle, which is clearly addressed to *one* and

of persons throughout, co-existing in one place, and under the same circumstances. (2) The improbability that the apostle, who in two of his epistles (2 Corinthians and Galatians) has so plainly specified their encyclical character, should have here omitted such specification. (3) The still greater improbability that he should have, as on this hypothesis must be assumed, written a circular epistle to a district, of which Ephesus was the commercial capital, addressed to various churches within that district, yet from its very contents (as by the opponents' hypothesis) not admitting of application to the church of that metropolis, in which he had spent so long a time, and to which he was so affectionately bound. (4) The inconsistency of this hypothesis with the address of the epistle, and the universal testimony of the ancient church. The absence of personal greetings is not an argument for either of the two theories; for similarly there are none in Galatians, Philippians, 1 and 2 Thessalonians, 1 Timothy. The better he knows the parties addressed, and the more general and solemn the subject, the less he seems to give of these individual notices. Writing, as he does in our epistle, on the constitution and prospects of Christ's universal church, he refers the Ephesians, as to personal matters, to the bearer of the epistle, Tychicus (ch. 6, 21, 22). As to the omission of "which are at Ephesus" (ch. 1, 1), in MS. B., so "in Rome" (Romans, 1, 7) is omitted in some old MSS.; it was probably done by churches among whom it was read, in order to generalize the reference of its contents, and especially where the subject of the epistle is catholic. The words are found in the margin of B., from a first hand; and are found in all the oldest MSS. and versions.

St. Paul's first visit to Ephesus (on the sea coast of Lydia, near the river Cayster) is related in Acts, 18, 19-21. The work begun by his disputations with the Jews in his short visit, was carried on by Apollos (Acts, 18, 24-26), and Aquila and Priscilla (26). At his second visit, after his journey to Jerusalem, and thence to the east regions of Asia Minor, he remained at Ephesus "three years" (Acts, 19, 10, the "two years" in which verse are only part of the time, and Acts, 20, 31); so that the founding and rearing of this church occupied an unusually large portion of the apostle's time and care; whence his language in this epistle shows a warmth of feeling, and a free outpouring of thought, and a union in spiritual privileges and hope between him and them (ch. 1, 3, &c.), such as are natural from one so long and so intimately associated with those whom he addresses. On his last journey to Jerusalem, he sailed by Ephesus and summoned the elders of the Ephesian church to meet him at Miletus, where he delivered his remarkable farewell charge (Acts, 20, 18-35).

Our epistle was addressed to the Ephesians during the early part of his imprisonment at Rome, immediately after that to the Colossians, to which it bears a close resemblance in many passages, the apostle having in his mind generally the same great truths in writing both. It is an undesigned proof of genuineness that the two epistles, written about the same date, and under the same circumstances, bear a closer mutual resemblance than those written at distant dates, and on different occasions. Cf. ch. 1, 7, with Colossians, 1, 14; ch. 1, 10, with Colossians, 1, 20; ch. 3, 2, with Colossians, 1, 25; ch. 5, 19, with Colossians, 2, 16; ch. 6, 22, with Colossians, 4, 2; ch. 1, 19; 2, 5, with Colossians, 2, 13, 13; ch. 4, 2-4, with Colossians, 2, 12-15; ch. 4, 16, with Colossians, 2, 19; ch. 4, 22, with Colossians, 3, 13; ch. 4, 22-24, with Colossians, 3, 8, 10; ch. 5, 6-8, with Colossians, 2, 6-8; ch. 5, 15, 16, with Colossians, 4, 5; ch. 6, 19, 20, with Colossians, 4, 3, 4; ch. 5, 22-23; 6, 1-9, with Colossians, 3, 18; ch. 4, 24, 25, with Colossians, 3, 9; ch. 5, 20-22, with Colossians, 3, 17, 18. Tychicus and Onesimus were being sent to Colosse, the former bearing the two epistles to the two churches respectively, the latter furnished with a letter of recommendation to Philemon, his former master, residing at Colosse. The date was probably about four years after his parting with the Ephesian elders at Miletus (Acts, 20), about 62 A.D., before his imprisonment had become of the more severe kind, which appears in his epistle to the Philippians. From ch. 6, 19, 20, it is plain he had at the time, though a prisoner, some degree of freedom in preaching, which accords with Acts, 28, 23, 30, 31, where he is represented as receiving at his lodgings all inquirers. His imprisonment began in February 61 A.D., and lasted "two whole years" (Acts, 28, 30) at least, and perhaps longer.

The church of Ephesus was made up of converts partly from the Jews and partly from the Gentiles (Acts, 18, 8-10). Accordingly, the epistle so addresses a church constituted (ch. 2, 14-22). Ephesus was famed for its idol temple of Artemis or Diana, which, after its having been burnt down by Herostratus, on the night that Alexander the Great was born (B.C. 333), was rebuilt at enormous cost, and was one of the wonders of the world. Hence, perhaps, have arisen his images in this epistle drawn from a beautiful temple: the church being in true inner beauty that which the temple of the idol tried to realize in outward show (ch. 2, 19-22). The epistle (ch. 4, 17; 5, 1-13) implies the proficacy for which the Ephesian bathers were notorious. Many of the same expressions occur in the epistle, as in St. Paul's address to the Ephesian elders. Cf. ch. 1, 6, 7, and 2, 7, as to "grace," with Acts, 20, 24, 32; this may well be called "the epistle of the grace of God." [A]lford. Also, as to his "bonds," ch. 3, 1, and 4, 1, with Acts, 20, 22, 23. Also ch. 1, 11, as to "the counsel of God," with Acts, 20, 27. Also ch. 1, 14, as to "the redemption of the purchased possession," with Acts, 20, 28. Also ch. 1, 14, 18; ch. 2, 20, and ch. 5, 5, as to "building up" the "inheritance," with Acts, 20, 32.

The object of the epistle is "to set forth the ground, the course, and the aim and end of THE CHURCH OF THE FAITHFUL IN CHRIST." He speaks to the Ephesians as a type or sample of the church universal. [A]lford. Hence, "the church" throughout the epistle is spoken of in the singular, not in the plural, "churches." The church's foundation, its course, and its end, are his theme alike in the larger and smaller divisions of the whole epistle. "Every where the foundation of the church is in the will of the Father; the course of the church is by the satisfaction of the Son; the end of the church is the life in the Holy Spirit." [A]lford. Cf. respectively ch. 1, 11; ch. 3, 5; ch. 3, 18. This having been laid down as a matter of doctrine (this part closing with a sublime doxology, ch. 3, 14-21), is then made the ground of practical exhortations. In these latter also (from ch. 4, 1, onward), the same threefold division prevails, for the church is represented as founded on the counsel of "God the Father, who is above all, through all, and in all," reared by the "one Lord," Jesus Christ, through the "one Spirit" (ch. 4, 4-6, &c.), who give their respective graces to the several members. These last are therefore to exercise all these graces in the several relations of life, as husbands, wives, servants, children, &c. The conclusion is that we must put on "the whole armour of God" (ch. 6, 13).

The sublimity of the STYLE and LANGUAGE corresponds to the sublimity of the subjects, and exceeds almost that of any part of his epistles. It is appropriate that those to whom he so wrote, were Christians long grounded in the faith. The very sublimity is the cause of the difficulty of the style, and of the presence of peculiar expressions occurring, not found elsewhere.

CHAPTER I.

VER. 1-23. INSCRIPTION: ORIGIN OF THE CHURCH IN THE FATHER'S ETERNAL COUNSEL, AND THE SON'S BLOODSHEDDING: THE SEALING OF IT BY THE SPIRIT. THANKSGIVING AND PRAYER THAT THEY MAY FULLY

KNOW GOD'S GRACIOUS POWER IN CHRIST TOWARDS THE SAINTS. 1. by—rather, "through the will of God;" called to the apostleship through that same "will" which originated the church (v. 5, 9, 11; cf. Galatians, 1, 4). which are at Ephesus—See Introduction. 12-18

saints...and to the faithful.—The same persons are referred to by both designations, as the *Greek* proves: "to those who are saints, and faithful in Christ Jesus." The sanctification by God is here put before man's faith. The twofold aspect of salvation is thus presented, God's grace in the first instance sanctifying us (i.e., setting us apart in His eternal purposes as holy unto Himself); and our faith, by God's gift, laying hold of salvation (2 Thessalonians, 2. 13; 1 Peter, 1. 2). 2. (Romans, 1. 7; 1 Corinthians, 1. 3; 2 Corinthians, 1. 2; Galatians, 1. 3.) 3. The doxologies in almost all the epistles imply the real sense of grace experienced by the writers and their readers (1 Peter, 1. 3). From v. 3, to 14, sets forth summarily the gospel of the grace of God: the FATHER'S work of love, v. 3 (choosing us to holiness, v. 4; to sonship, v. 5; to acceptance, v. 6); the Son's, v. 7 redemption, v. 7; knowledge of the mystery of His will, v. 9; an inheritance, v. 11); the HOLY SPIRIT'S, v. 13 sealing, v. 13; giving an earnest of the inheritance, v. 14. the God and Father of...Christ—and so the God and Father of us who are in Him (John, 20. 17). God is "the God" of the man Jesus, and "the Father" of the Divine Word. The *Greek* is, "Blessed us," not "hath blessed us," referring to the past original counsel of God. As in creation (Genesis, 1. 22), so in redemption (Genesis, 12. 3; Matthew, 6. 3-11; 25. 34) God "blesses" His children; and that not in mere words, but in acts, as—all Christians, blessings—*Greek*, "blessing." "All," i.e., "every possible blessing for time and eternity, which the Spirit has to bestow" (so "spiritual" means, not "spiritual," as the term is now used, as opposed to bodily). In heavenly places—A phrase five times found in this epistle, and not elsewhere (v. 20; ch. 2. 6; 3. 10; 6. 12); *Greek*, "in the heavenly places." Christ's ascension is the means of introducing us into the heavenly places, which by our sin were barred against us. Cf. the change made by Christ, Colossians, 1. 20; ch. 1. 20. Whilst Christ in the flesh was in the form of a servant, God's people could not realize fully their heavenly privileges as sons. Now "our citizenship (*Greek*) is in heaven" (Philippians, 3. 20, where our High Priest is ever "blessing" us. Our "treasures" are there (Matthew, 6. 20, 21); our aims and affections (Colossians, 3. 1, 2; our hope (Colossians, 1. 5; Titus, 2. 13); our inheritance (1 Peter, 1. 4). The gift of the Spirit itself, the source of the "spiritual blessing," is by virtue of Jesus having ascended thither (ch. 4. 8). In Christ—the centre and source of all blessing to us. 4. hath chosen us—*Greek*, "chose us out for Himself" (viz., out of the world, Galatians, 1. 4); referring to His original choice, spoken of as past. In him—The repetition of the idea, "in Christ" (v. 3). Implies the paramount importance of the truth that it is in Him, and by virtue of union to Him, the Second Adam, the Restorer ordained for us from everlasting, the Head of redeemed humanity, believers have all their blessings (ch. 3. 11). before the foundation of the world—This assumes the eternity of the Son of God (John, 17. 5. 24), as of the election of believers in Him (3 Timothy, 1. 9; 2 Thessalonians, 2. 13). that we should be holy—Positively (Deuteronomy, 14. 2). without blame—Negatively (ch. 5. 27; 1 Thessalonians, 3. 13). before him—It is to Him the believer looks, walking as in His presence, before whom he should be accepted in the judgment (Colossians, 1. 22; cf. Revelation, 7. 16). in love—Joined by *BENGLI*, &c., with v. 6, "in love having predestinated us," &c. But *English Version* is better. The words qualify the whole clause, "that we should be holy...before Him." Love, lost to man by the fall, but restored by redemption, is the root and fruit and sun of all holiness (ch. 3. 2; 1 Thessalonians, 3. 12. 13). 5. predestinated—More special in respect to the end and precise means, *Arabic* "chosen" or elected. We are "chosen out of the rest of the world; predestinated to all things that

secure the inheritance for us (v. 11; Romans, 8. 20). "Foreordained," by Jesus—*Greek*, "through Jesus," to himself—the Father (Colossians, 1. 20). *ALFORD* explains, "adoption... into Himself," i.e., so that we should be partakers of the Divine nature (2 Peter, 1. 4). *LACHMANN* reads, "unto Him." The context favours the explanation of *CALVIN*, &c.: God has regard to Himself and the glory of His grace (v. 6, 12, 14) as His ultimate end. He had one only begotten Son, and He was pleased, for His own glory, to choose out of a lost world many to become His adopted sons. Translate, "unto Himself," the good pleasure of His will—So the *Greek* (Matthew, 11. 26; Luke, 10. 21). We cannot go beyond "the good pleasure of His will" in searching into the causes of our salvation, or of any of His works (v. 9. [Job, 33. 13.]). Why needest thou philosophize about an imaginary world of optimism? Thy concern is to take heed that thou be not bad. There was nothing in us which deserved His love (v. 1. 9, 11). [*BENGLI*.] 6. (Ver. 7, 17, 18). The end aimed at (Psalm 60. 23), &c.. That the glory of His grace may be praised by all His creatures, men and angels, wherein—Some of the oldest MSS. read, "which." Then translate, "which He graciously bestowed on us." But *English Version* is supported by good MSS. and the oldest versions. us accepted—A kindred *Greek* word to "grace" *Charitos, echaritosen*; translate, "graciously accepted." made us subjects of His grace—"embraced us in the arms of His grace" (Romans, 3. 24; 5. 15). in the Blessed—Pre-eminently so called (Matthew, 3. 17; 17. 6; John, 3. 36; Colossians, 1. 13). *Greek*, "Son of His love." It is only "in His Beloved" that He loves us (v. 3; 1 John, 4. 9, 10). 7. In whom—"the Beloved" (v. 6; Romans, 3. 21). We have—as a present possession. redemption—*Greek*, "our life, the redemption." THE redemption which is the grand subject of all revelation, and especially of the New Testament (Romans, 3. 24, viz. from the power, guilt, and penal consequences of sin (Matthew, 1. 21). If a man were unable to redeem himself from being a bond servant, his kinsman might redeem him (Leviticus, 25. 48). Hence, antipatically the Son of God became the Son of man, that as our kinsman He might redeem us (Matthew, 20. 28). Another "redemption" follows, viz. that "of the purchased possession" hereafter (v. 14). through His blood—ch. 2. 13—as the instrument; the propitiation, i.e., the consideration (devised by His own love) for which He, who was justly angry (Isaiah, 12. 1), becomes propitious to us; the expiation, the price paid to Divine justice for our sin (Acts, 20. 28; Romans, 3. 25; 1 Corinthians, 6. 20; Colossians, 1. 20; 1 Peter, 1. 18, 19). the forgiveness of sins—*Greek*, "the remission of our transgressions;" not merely "pre-remission," as the *Greek* (Romans, 3. 25) ought to be translated. This "remission," being the explanation of "redemption," includes not only deliverance from sin's penalty, but from its pollution and enslaving power, negatively; and the reconciliation of an offended God, and a satisfaction unto a just God, positively. riches of his grace—ch. 2. 7—"the exceeding riches of His grace." Cf. v. 18, and ch. 3. 16, "according to the riches of His glory;" so that "grace" is His "glory." 8. Father. "Which He made to abound towards us," all wisdom and prudence—"Wisdom" in devising the plan of redeeming mankind; "prudence" in executing it by the means, and in making all the necessary arrangements of providence for that purpose. St. Paul attributes to the gospel of God's grace "all" possible "wisdom and prudence," in opposition to the boasts of wisdom and prudence which the unbelieving Jews and heathen philosophers, and false apostles arrogated for their teachings. Christ crucified, though esteemed "foolishness" by the world, is "the wisdom of God" (1 Corinthians, 1. 18-30). Cf. ch. 3. 10. "the manifold wisdom of God." 9. "He hath abounded," or "made (grace) to abound toward us"

(v. 2, 3) that He made known to us, viz., experientially, in our hearts, the mystery—God's purpose of redemption hidden hitherto in His counsel, but now revealed (ch. 2, 19; Romans, 16, 25; Colossians, 1, 26, 27). This "mystery" is not like the heathen mysteries which were imparted only to the initiated few. All Christians are the initiated. Only unbelievers are the uninitiated, according to his good pleasure—Showing the cause why "He hath made known to us the mystery," viz., His own loving "good pleasure" toward us; also the time and manner of His doing so, as according to His good pleasure, purpose—(v. 11) in Himself—God the Father. EPHRAIM takes it, "in Him," i.e., Christ, as v. 2, 4. But the proper name, "in Christ," v. 10, immediately after, is inconsistent with His being here meant by the pronoun. 10. Translation: "Unto the dispensation of the fulness of the times," i.e., "which He purposed in Himself" (v. 9) with a view to the economy of the gracious administration belonging to the fulness of the times (Greek, "at times," "seasons"). More comprehensive than "the fulness of the time" (Galatians, 4, 4). The whole of the gospel times (plural) is meant, with the benefit to the church dispersed in them severally and successively. Cf. "the ages to come" (ch. 2, 7). "The ends of the ages" (Greek, 1 Corinthians, 10, 11); "the times (name Greek as here, 'the seasons' or 'fitly appointed times') of the Gentiles" (Luke, 21, 34); "the seasons which the Father hath put in His own power" (Acts, 1, 7); "the times of restitution of all things which God hath spoken by the prophets since the world began" (Acts, 3, 20, 21). The coming of Jesus at the first advent, "in the fulness of time," was one of these "times." The descent of the Holy Ghost "when Pentecost was fully come" (Acts, 2, 1), was another. The testimony given by the apostles to Him "in due time" ("in its own seasons," Greek) (1 Timothy, 2, 6), was another. The conversion of the Jews "when the times of the Gentiles are fulfilled," the second coming of Christ, the "restitution of all things" the millennial kingdom, the new heaven and earth, shall be severally instances of "the dispensation of the fulness of the times," i.e., "the dispensation of" the gospel events and benefits belonging to their respective "times," when severally filled up or completed. God the Father, according to His own good pleasure and purpose, is the Dispenser both of the gospel benefits, and of their several fitting times (Acts, 1, 7), gather together in one—Greek, "sum up under one head;" "recapitulate." The "good pleasure which He purposed," was "to sum up all things Greek, "run whole range of things" in Christ" (Greek, "the Christ," i.e., His Christ). [ALFORD.] God's purpose is to sum up the whole creation in Christ, the Head of angels, with whom He is linked by His in visible nature, and of men with whom He is linked by His humanity; of Jews and Gentiles; of the living and the dead (ch. 3, 15); of animate and inanimate creation. Sin has disarranged the creature's relation of subordination to God. God means to gather up all together in Christ; or as Colossians, 1, 20 saith, "By Him to reconcile all things unto Himself, whether things in earth or things in heaven." ALFORD well says, "The church of which the apostle here mainly treats, is subordinated to Him in the highest degree of conscious and joyful union; those who are not His Spiritually, in mere subjugation, yet consciously; the inferior tribes of creation unconsciously; but objectively, all are summed up in Him." 11. In whom—By virtue of union to whom, obtained an inheritance—*id.*, "We were made to have an inheritance." [WAL.] Cf. v. 18, "His inheritance in the saints." As His inheritance is there said to be in them, so theirs is here said to be in Him (Acts, 26, 18). However, v. 12, "That we should as to...His glory" (not "that we should have"), favours the translation of BENCKE, ELLIOTT, &c., "We were made an

inheritance." So the literal Israel (Deuteronomy, 4, 20; 5, 29; 28, 9). "Also" does not mean "we also," nor as English Version, "in whom also;" but, besides His having "made known to us His will," we were also "made His inheritance," or "we have also obtained an inheritance," preteritum—(v. 8) The foreordination of Israel as the elect nation, answers to that of the spiritual Israel, believed, to an eternal inheritance, which is the thing meant here. The "we" here and in v. 12, means Jewish believers (whence the reference to the election of Israel nationally ceased, as contrasted with "you" (v. 12) Gentile believers, purpose—Repeated from "purposed" (v. 2; ch. 2, 23). The church existed in the mind of God eternally, before it existed in creation, counsel of his will—v. 5, "the good pleasure of His will." Not arbitrary caprice, but infinite wisdom ("counsel") joined with sovereign will. Cf. his address to the same Ephraim, Acts, 20, 27, "All the counsel of God" (Levitic, 23, 25). Also in the natural and spiritual creation, God is not an agent constrained by necessity, "whosoever counsel in, there is election, or else it is vain; when a will, there must be freedom, or else it is weak." [FRANCOIS.] 12. (Ver. 14.) who first trusted in Christ—either (we Jewish Christians), "who have before hoped in the Christ," who before the Christ came, looked forward to His coming, waiting for the consolation of Israel. Cf. Acts, 26, 2, 7, "I am judged for the hope of the promise made of God unto our fathers: unto which our twelve tribes, instantly serving God day and night, hope to come." Acts, 28, 20, "the hope of Israel." [ALFORD.] Cf. v. 18; ch. 2, 12; 4, 4. 13. In whom ye also—Ye Gentiles. Supply as English Version, "trusted," from v. 12; or "are." The priority of us Jews, does not exclude you Gentiles, from sharing in Christ (cf. Acts, 13, 46), the word of truth—the instrument of sanctification, and of the new birth (John, 17, 17; 3 Timothy, 2, 15; James, 1, 18). Cf. Colossians, 1, 6, where also, as here, it is connected with "hope." Also ch. 4, 21, sealed—as God's confirmed children, by the Holy Spirit as the seal (Acts, 19, 1-6; Romans, 8, 16, 23; 2 Corinthians, 1, 22; John, 3, 24). A seal impressed on a document gives undoubted validity to the contract in it (John, 3, 33; 4, 27; cf. 2 Corinthians, 3, 2). So the sense of "the love of God shed abroad in the heart by the Holy Ghost" (Romans, 5, 5), and the sense of adoption given through the Spirit at regeneration (Romans, 8, 15, 16), assure believers of God's good will to them. The Spirit, like a seal, impresses on the soul at regeneration the image of our Father. The "sealing" by the Holy Spirit is spoken of as past once for all. The witnessing to our hearts that we are the children of God, and heirs (v. 11), is the Spirit's present testimony, the "earnest of the (coming) inheritance" (Romans, 8, 16-18), that "Holy Spirit of promise—rather, as the Greek, "The Spirit of promise, even the Holy Spirit;" The Spirit promised both in the Old and New Testaments (Joel, 2, 28; Zechariah, 12, 10; John, 7, 38, 39). The word promised the Holy Spirit. Those who "believed the word of truth" were sealed by the Spirit accordingly. 14. earnest—the first instalment paid as a pledge that the rest will follow (Romans, 8, 23; 2 Corinthians, 1, 22). until—rather, "Unto the redemption," &c.; joined thus, "ye were sealed v. 13 unto," i.e., "for the purpose of, and against, the accomplishment of," the redemption," viz., not the redemption in its first stage, made by the blood of Christ which secures our title, but, in its final completion, when the actual possession shall be ours, the full "redemption of the body" (Romans, 8, 23) as well as of the soul, from every infirmity (ch. 4, 30). The deliverance of the creature (the body, and the whole visible creation) from the bondage of corruption, and from the usurping prince of this world, into the glorious liberty of the children of God (Romans, 8, 21-23; 2 Peter,

3. 15. of the purchased possession—God's people purchased (acquired, *Greek*) as His peculiar (*Greek*) possession by the blood of Christ (Acts, 20. 28). We value highly that which we pay a high price for; so God, His church (ch. 5. 24, 28; 1 Peter, 1. 18; 2. 9; Malachi, 3. 17, *Margia*, "my special treasure"). 15. Wherefore—Because ye are in Christ and sealed by His Spirit (v. 13, 14). I also—on my part, in return for God's so great benefits to you, after I heard—ever since I have heard. Not implying that he had only heard of their conversion: an erroneous argument used by some against the address of this epistle to the Ephesians (*Note*, v. 1); but referring to the report he had heard since he was with them, as to their Christian graces. So in the case of Philemon, his "beloved fellow-labourer" (Philemon, 1), he uses the same words (Philemon, 4. 5), your faith—rather, as *Greek*, "the faith among you," i.e., which many (not all) of you have, love unto all the saints—of whatever name, simply because they are saints. A distinguishing characteristic of true Christianity (ch. 6. 24). "Faith and love he often joins together. A wondrous pair." [CHRYSOSTOM.] Hope is added, v. 18. (Colossians, 1. 9.) of you—Omitted in the oldest MSS. Then the translation may be as *English Version* still, or as ALFORD, "Making mention of them" (your "faith and love"). 17. A fit prayer for all Christians, the God of our Lord Jesus—Appropriate title here; as in v. 20-23, he treats of God's raising Jesus to be Head over all things to the church. Jesus Himself called the Father "My God" (Matthew, 27. 46). the Father of glory—(cf. Acts, 7. 2.) The Father of that infinite glory which shines in the face of Christ, who is "the glory" (the true Shechinah; through whom also "the glory of the inheritance" (v. 18), shall be ours (John, 17. 24; 2 Corinthians, 3. 7, to 4. 6). the spirit of wisdom—whose attribute is infinite wisdom, and who works wisdom in believers (Isaiah, 11. 2). and revelation—whose function it is to reveal to believers spiritual mysteries (John, 16. 14, 15; 1 Corinthians, 2. 10). in the knowledge—rather, as *Greek* (see *Note*, 1 Corinthians, 13. 12), "in the full knowledge of Him," viz., God, 18. understanding—The oldest MSS., versions, and fathers, read "heart." Cf. the contrary state of the unbelieving, the heart being in darkness (ch. 4. 18; Matthew, 13. 15). Translate, "Having the eyes of your heart enlightened" (ch. 6. 11; Matthew, 1. 16). The first effect of the Spirit moving in the new creation, as in the original physical creation (Genesis, 1. 3; 2 Corinthians, 4. 6). So THEOPHILUS to ACTYLUCAS, 1. 3, "the ears of the heart." Where spiritual light is, there is life (John, 1. 4). The heart is "the core of life" [HARLESS], and the fountain of the thoughts; whence "the heart" in Scripture includes the mind, as well as the inclinations. Its "eye," or inward vision, both receives and contemplates the light (Matthew, 6. 22, 23). The eye is the symbol of intelligence (Ezekiel, 1. 18). the hope of his calling—the hope appertaining to His having called you; or, to the calling wherewith He has called you, and—Omitted in the oldest MSS. and versions, riches of the glory, &c.—(Colossians, 1. 27.) his inheritance in the saints—The inheritance which He has in store in the case of the saints. I prefer explaining, "The inheritance which He has in his saints." (See *Note*, v. 11; Deuteronomy, 32. 9.) 19. exceeding—"surpassing," power to us-ward who believe—The whole of the working of His grace which He is carrying on, and will carry on, in us who believe. By the term "saints" (v. 15), believers are regarded as absolutely perfect, and so as being God's inheritance; in this sense, as in the course of fighting the good fight of faith, according to—in accordance with what might be expected from working—*Greek*, "the energizing;" translate, "the effectual working" (ch. 3. 7). The same super-human power was needed and exerted to make us

believes, as was needed and exerted to raise Christ from the dead (v. 20). Cf. Philippians, 3. 10, "the power of His resurrection" (Colossians, 2. 12; 1 Peter, 1. 3-6), of his mighty power—*Greek*, "of the strength of his might." 20. in Christ—as our "first fruits" of the resurrection, and Head, in virtue of God's mighty working in whom His power to us-ward is made possible and actual. [ALFORD.] when he raised him—in that He raised Him." The raising of Christ is not only an earnest of our bodies being hereafter raised, but has a spiritual power in it involving (by virtue of our living union with Him, as members with the Head) the resurrection, spiritually of the believer's soul now, and consequently, of his body hereafter (Romans, 4. 8-11; 8. 11). The Son, too, as God, though not as man, had a share in raising His own human body (John, 2. 19; 10. 17, 18). Also the Holy Spirit (Romans, 1. 4; 1 Peter, 3. 18). set him—*Greek*, "made Him sit." The glorious spirits stand about the throne of God, but they do not sit at God's right hand (Hebrews, 1. 13), at His own right hand—(Psalm 110. 1.) Where He remains till all His enemies have been put under His feet (1 Corinthians, 15. 24). Being appointed to "rule in the midst of His enemies" during their rebellion (Psalm 110. 2). He shall resign His commission after their subjection (PEARSON) (Mark, 16. 19; Hebrews, 1. 3; 10. 12). in the heavenly places—(v. 3.) As Christ has a literal body, heaven is not merely a state, but a place; and where He is, there His people shall be (John, 14. 3). 21. *Greek*, "Far (or high) above all (ch. 4. 10) principality (or rule, 1 Corinthians, 15. 24), and authority, and power (Matthew, 28. 18), and dominion (or lordship)." Cf. Philippians, 2. 9; Colossians, 1. 16; Hebrews, 7. 26; 1 Peter, 3. 22. Evil spirits (who are similarly divided into various ranks, ch. 6. 12), as well as angels of light, and earthly potentates, are included (cf. Romans, 8. 38). Jesus is "King of kings, and Lord of lords" (Revelation, 19. 16). The higher is His honour, the greater is that of His people, who are His members joined to Him the Head. Some philosophizing teachers of the school of Simon Magus, in western Asia Minor, had, according to Irenaeus and Epiphanius, taught their hearers these names of various ranks of angels. St. Paul shows that the truest wisdom is to know Christ as reigning above them all, every name—every being whatever. "Any other creature" (Romans, 8. 39). In this world—*Greek*, "age," i.e., the present order of things. "Things present...things to come" (Romans, 8. 38). that...to come—Names which now we know not, but shall know hereafter in heaven. We know that the Emperor goes before all, though we cannot enumerate all the satraps and ministers of his court; so we know that Christ is set above all, though we cannot name them all." [BENGEI.] 22. put...under—*Greek*, "put in subjection under" (Psalm 8. 6; 1 Corinthians, 15. 27). gave...to the church—for her special advantage. The *Greek* order is emphatic: "HIM He gave as Head over all things to the church." Had it been any one save HIM, her Head, it would not have been the boon it is to the church. But as He is Head over all things who is also her Head (and she the body), all things are hers (1 Corinthians, 3. 21-23). He is OVER "far above" all things: in contrast to the words, "to the church," viz., for her advantage. The former are subject; the latter is joined with Him in His dominion over them. "Head" implies not only His dominion, but our union; therefore, while we look upon Him at the right hand of God, we see ourselves in heaven (Revelation, 3. 21). For the Head and body are not severed by any thing intervening, else the body would cease to be the body, and the Head cease to be the Head. [PEARSON from CHRYSOSTOM.] 23. his body—His mystical and spiritual, not literal, body. Not, however, merely figurative or metaphorical. He is really, though spiritually, the church's Head.

His life is her life. She shares His crucifixion and His consequent glory. He possesses every thing, His fellowship with the Father, His fulness of the Spirit, and His glorified manhood, not merely for Himself, but for her, who has a membership of His body, of His flesh, and of His bones (ch. 5. 29). fulness—"the filled up receptacle." [EADIE.] The church is *dwelt in and filled by Christ*. She is the receptacle, not of His inherent, but of His communicated, plenitude of gifts and graces. As His is the "fulness" (John, 1. 16; Colossians, 1. 19; 2. 9) inherently, so she is His "fulness" by His impartation of it to her, in virtue of her union to Him (ch. 5. 18; Colossians, 2. 10). "The full manifestation of His being, because penetrated by His life." [CONYBEARE & HOWSON.] She is the continued revelation of His Divine life in human form; the fullest representative of His plenitude. Not the angelic hierarchy, as false teachers taught (Colossians, 2. 9, 10, 18), but Christ Himself is the "fulness of the God-head," and she represents Him. KOPPE translates less probably, "the whole universal multitude." filleth all in all—Christ as the Creator, Preserver, and Governor of the world, constituted by God (Colossians, 1. 16, &c.), fills all the universe of things with all things. "Fills all creation with whatever it possesses." [ALFORD.] The Greek is "filleth for Himself."

CHAPTER II.

Ver. 1-22. GOD'S LOVE AND GRACE IN QUICKENING US, ONCE DEAD, THROUGH CHRIST. HIS PURPOSE IN DOING SO; EXHORTATION BASED ON OUR PRIVILEGES AS BULLETS TOGETHER, AN HOLY TEMPLE, IN CHRIST, THROUGH THE SPIRIT. 1. And you—"You also," among those who have experienced His mighty power in enabling them to believe (v. 19-23), *hath he quickened*—Supplied from the Greek (v. 5), dead—spiritually (Colossians, 2. 13). A living corpse: without the gracious presence of God's Spirit in the soul, and so unable to think, will, or do ought that is holy, in trespasses...sins—in them, as the element in which the unbeliever is, and through which he is dead to the true life. Sin is the death of the soul. Isaiah, 5. 2; John, 5. 25. "dead" (spiritually), 1 Timothy, 5. 6. "Alienated from the life of God" (ch. 4. 18). *Translate, as Greek*, "in your trespasses," &c. "Trespass" in Greek, expresses a FALL or LAPSE, such as the transgression of Adam whereby he fell. "Sin" (Greek, "Hamartia") implies innate corruption and ALIENATION from God (lit., *erring of the mind from the rule of truth*), exhibited in acts of sin (Greek, "Hamartemata"). BENGEL refers "trespasses" to the Jews who had the law, and yet revolted from it; "sins," to the Gentiles who know not God. 2. the course of this world—the career (lit., "the age," cf. Galatians, 1. 4), or present system of this world (1 Corinthians, 2. 6, 12; 3. 18, 19, as opposed to "the world to come"); alien from God, and lying in the wicked one (1 John, 5. 19). "The age" (which is something more internal and ethical) regulates "the world" (which is something more external), the prince of the power of the air—the unseen God who lies underneath guiding "the course of this world" (2 Corinthians, 4. 4); ranging through the air around us: cf. Mark, 4. 4, "fowls of the air" (Greek, "heaven") &c. (v. 15). "Satan" and his demons. Cf. ch. 6. 12; John, 12. 31. Christ's ascension seems to have cast Satan out of heaven (Revelation, 12. 5, 9, 10, 12, 13), where he had been heretofore the accuser of the brethren (Job, 1). No longer able to accuse in heaven those justified by Christ, the ascended Saviour (Romans, 8. 33, 34), he assails them on earth with all trials and temptations; and "we live in an atmosphere poisonous and impregnated with deadly elements. But a mighty purification of the air will be effected by Christ's coming" [AUBRELEN], for Satan shall be bound (Revelation, 12. 12, 13, 15, 17; 20. 2, 3). "The power" is here used collectively for the "powers of the

air;" in apposition with which "powers" stand the "spirits," comprehended in the singular, "the spirit," taken also collectively; the aggregate of the "seducing spirits" (1 Timothy, 4. 1) which "work now (still); not merely, as in your case, 'in time past' in the sons of disobedience (a Hebraism: men who are not merely by accident disobedient, but who are essentially sons of disobedience itself: cf. Matthew, 3. 7), and of which Satan is here declared to be "the prince." The Greek does not allow "the spirit" to refer to Satan, "the prince" himself, but to "the powers of the air" of which he is prince. The powers of the air are the embodiment of that evil "spirit" which is the ruling principle of unbelievers, especially the heathen (Acts, 26. 18), as opposed to the spirit of the children of God (Luke, 4. 33). The potency of that "spirit" is shown in the "disobedience" of the former. Cf. Deuteronomy, 32. 20, "children in whom is no faith" (Isaiah, 26. 9; 57. 4). They disobey the gospel both in faith and practice (2 Thessalonians, 1. 3; 1 Corinthians, 2. 12). 3. also we—i.e., we also. St. Paul here joins himself in the same category with them, passing from the second person (v. 1, 2) to the first person here. all—Jews and Gentiles. our conversation—"our way of life" (2 Corinthians, 1. 12; 1 Peter, 1. 18). This expression implies an outwardly more decorous course, than the open "walk" in gross sins on the part of the majority of Ephesians in times past, the Gentile portion of whom may be specially referred to in v. 2. Paul and his Jewish countrymen, though outwardly more seemly than the Gentiles (Acts, 26. 4, 5, 18), had been essentially like them in living to the unrenewed flesh, without the Spirit of God. fulfilling—Greek, "doing" mind—Greek, "our thoughts." Mental suggestions and purposes (independent of God), as distinguished from the blind impulses of "the flesh," and were by nature—He intentionally breaks off the construction, substituting "and we were" for "and being," to mark emphatically his and their past state by nature, as contrasted with their present state by grace. Not merely is it, we had our way of life fulfilling our fleshly desires, and so being children of wrath; but we were by nature originally "children of wrath," and so consequently had our way of life fulfilling our fleshly desires. "Nature," in Greek, implies that which has grown in us as the peculiarity of our being, growing with our growth, and strengthening with our strength, as distinguished from that which has been wrought on us by mere external influences: what is inherent, not acquired (Job, 14. 4; Psalm 51. 6). An incidental proof of the doctrine of original sin. children of wrath—not merely "sons," as in the Greek, "sons of disobedience" (v. 2), but "children" by generation; not merely by adoption, as "sons" might be. The Greek order more emphatically marks this innate corruption: "Those who in their (very) nature are children of wrath:" v. 5, "grace" is opposed to "nature" here; and salvation (implied in v. 5, 8, "saved") to "wrath." Cf. Article IX., Church of England Common Prayer Book. "Original, or birth-sin, standeth not in the following of Adam, but is the fault and corruption of the nature of every man, naturally engendered of Adam [Christ was *supernaturally* conceived by the Holy Ghost of the virgin], whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; and therefore, in every person born into this world, it deserveth God's wrath and damnation." St. Paul shows that even the Jews, who boasted of their birth from Abraham, were by nature birth equally children of wrath as the Gentiles, whom the Jews despised on account of their birth from idolaters (Romans, 2. 9; 5. 12-14). "Wrath abideth" on all who disobey the gospel in faith and practice (John, 3. 36). The phrase, "children of wrath," is a Hebraism, i.e., objects of God's wrath from childhood, in

our natural state, as being born in sin which God hates. So "son of death" (*Margm*, 2 Samuel, 12. 6); "son of perdition" (John, 17. 12; 2 Thessalonians, 2. 3. as others—*Greek*, "as the rest" of mankind are (1 Thessalonians, 4. 13). 4. God, who is rich—*Greek*, "(as) being rich in mercy." for—i.e., "because of His great love." This was the special ground of God's saving us; as "rich in mercy" (cf. v. 7; ch. 1. 7; Romans, 2. 4; 10. 12) was the general ground. "Mercy takes away misery; love confers salvation." [BENGL.] 5. dead in sins—The best reading is in the *Greek*: "dead in our (lit., the) trespasses." quickened—"vivified" spiritually, and by consequence hereafter, corporally. There must be a spiritual resurrection of the soul, before there can be a comfortable resurrection of the body [PEARSON] (John, 11. 25, 26; Romans, 8. 11). together with Christ—The Head being seated at God's right hand, the body also sits there with Him. [CHRYSOSTOM.] We are already seated there in Him ("in Christ Jesus," v. 6), and hereafter shall be seated by Him; in Him already as in our Head, which is the ground of our hope; by Him hereafter, as by the conferring cause, when hope shall be swallowed up in fruition. [PEARSON.] What God wrought in Christ, He wrought (by the very fact) in all united to Christ, and one with Him. by grace ye are saved—*Greek*, "Ye are in a saved state." Not merely "ye are being saved," but ye "are passed from death unto life" (John, 5. 24). Salvation is to the Christian not a thing to be waited for hereafter, but already realized (1 John, 3. 14). The parenthetical introduction of this clause here (cf. v. 8) is a burst of St. Paul's feeling, and in order to make the Ephesians feel that grace from first to last is the sole source of salvation; hence, too, he says "ye," not "we." 6. raised us up together—with Christ. The "raising up" pre-supposes previous quickening of Jesus in the tomb, and of us in the grave of our sins, made us sit together—with Christ, viz., in His ascension. Believers are bodily in heaven in point of right, and virtually so in Spirit, and have each their own place assigned there, which in due time they shall take possession of (Philippians, 3. 20, 21). He does not say "on the right hand of God": a prerogative reserved to Christ peculiarly: though they shall share His throne (Revelation, 3. 21). in Christ Jesus—Our union with Him is the ground of our present spiritual, and future bodily, resurrection and ascension. "Christ Jesus" is the phrase mostly used in this epistle, in which the *Office* of the Christ, the Anointed prophet, priest, and king, is the prominent thought; when the Person is prominent, "Jesus Christ" is the phrase used. 7. *Greek*, "That He might show forth (middle reflexive voice: for His own glory, ch. 1. 6, 12, 14) in the ages which are coming on," i.e., the blessed ages of the gospel which supersede "the age (*Greek*, for 'course') of this world" (v. 2), and the past "ages" from which the mystery was hidden (Colossians, 1. 26, 27). These good ages, though beginning with the first preaching of the gospel, and thenceforth continually succeeding one another, are not consummated till the Lord's coming again (cf. ch. 1. 21; Hebrews, 6. 5). The words, "coming on," do not exclude the time then present, but imply simply the ages following upon Christ's "raising them up together" spiritually (v. 6). kindness—"benignity," through Christ—rather, as *Greek*, "in Christ" the same expression as is so often repeated, to mark that all our blessings centre "IN HIM." 8. For—illustrating "the exceeding riches of His grace in kindness." Translate as in v. 5, "Ye are in a saved state," through faith—The effect of the power of Christ's resurrection (ch. 1. 19, 20; Philippians, 3. 10) whereby we are "raised together" with Him (v. 6; Colossians, 2. 12). Some of the oldest MSS. read, "through your (lit., the) faith." The instrument or man of salvation on the part of the person saved: Christ alone is the meritorious agent,

and that—viz., the act of believing, or "faith." "Of yourselves" stands in opposition to, "it is the gift of God" (Philippians, 1. 29). "That which I have said, 'through faith,' I do not wish to be understood so as if I excepted faith itself from grace." [ETRUS.] "God justifies the believing man, not for the worthiness of his belief, but for the worthiness of Him in whom he believes." [HOOKER.] The initiation, as well as the increase, of faith, is from the Spirit of God, not only by an external proposal of the word, but by internal illumination in the soul. [PEARSON.] Yet "faith" cometh by the means which man must avail himself of, viz., "hearing the word of God" (Romans, 10. 17), and prayer (Luke, 11. 13), though the blessing is wholly of God (1 Corinthians, 3. 6, 7). 9. Not of works—This clause stands in contrast to "by grace," as is confirmed by Romans, 4. 4, 5; 11. 6. lest—rather, as *Greek*, "that no man should boast" (Romans, 3. 27; 4. 2). 10. workmanship—lit., "a thing of His making"; "handiwork." Here the spiritual creation, not the physical, is referred to (v. 8, 9). created—having been created (ch. 4. 24; Psalm 102. 18; Isaiah, 43. 21; 2 Corinthians, 5. 5, 17). unto—"for good works." "Good works" cannot be performed until we are new "created unto" them. St. Paul never calls the works of the law "good works." We are not saved by, but created unto, good works. before ordained—*Greek*, "before made ready" (cf. John, 5. 36). God marks out for each in His purposes beforehand, the particular good works, and the time and way which he sees best. God both makes ready by His Providence the opportunities for the works, and makes us ready for their performance (John, 16. 10; 2 Timothy, 2. 21). that we should walk in them—not "be saved" by them. Works do not justify, but the justified man works (Galatians, 5. 22-25). 11. The *Greek* order in the oldest MSS. is, "That in time past (lit., once) ye, &c. Such remembrance shapens gratitude and strengthens faith (v. 19). [BENGL.] Gentiles in the flesh—i.e., Gentiles in respect to circumcision. called Uncircumcision—The Gentiles were called (in contempt), and were, the Uncircumcision; the Jews were called, but were not truly, the Circumcision. [ELICOTT.] in the flesh made by hands—as opposed to the true "circumcision of the heart in the Spirit, and not the letter" (Romans, 2. 29), "made without hands in putting off the body of the sins of the flesh by the circumcision of Christ" (Colossians, 2. 11). 12. without Christ—*Greek*, "separate from Christ," having no part in Him; far from Him. A different *Greek* word (*anew*) would be required to express, "Christ was not present with you." [ITTM.] alien—*Greek*, "alienated from." Not merely "separated from." The Israelites were cut off from the commonwealth of God, but it was as being self-righteous, indolent, and unworthy, not as aliens and strangers. [CHRYSOSTOM.] The expression, "alienated from," takes it for granted that the Gentiles, before they had apostatized from the primitive truth, had been sharers in light and life (cf. ch. 4. 15, 23). The hope of redemption through the Messiah, on their subsequent apostasy, was embodied into a definite "commonwealth" or polity, viz., that "of Israel," from which the Gentiles were alienated. Contrast v. 13; ch. 3. 6; 4. 4, 5; with Psalm 147. 20. covenants of promise—rather, "...of the promise," viz., "to thee and thy seed will I give this land" (Romans, 9. 4; Galatians, 3. 16). The plural implies the several renewals of the covenant with Abraham, Isaac, and Jacob, and with the whole people at Sinai. [ALFORD.] "The promise" is singular, to signify that the covenant, in reality, and substantially, is one and the same at all times, but only different in its accidents and external circumstances (cf. Hebrews, 1. 1, "at sundry times and in divers manners"). without—hope—beyond this life (1 Corinthians, 15. 19). The conjectures of heathen philosophers as to a future life were at best vague, and

utterly unsatisfactory. They had no Divine "promise," and therefore no sure ground of "hope." Epicurus and Aristotle did not believe in it at all. The Platonists believed the soul passed through perpetual changes, now happy, and then again miserable. The Stoics, that it existed no longer than till the time of the general burning up of all things, without God—Greek, "atheists," i.e., they had not "God" in the sense we use the word, the Eternal Being who made and governs all things (cf. Acts, 14, 15, "Turn from these vanities unto the living God who made heaven, and earth, and the sea, and all things therein"), whereas the Jews had distinct ideas of God and immortality. Cf. also Galatians, 4, 8, "Ye knew not God... ye did service unto them which are no gods" (1 Thessalonians, 4, 5). So also pantheists are atheists, for an impersonal God is no God, and an ideal immortality no immortality. [THOLUCK.] in the world—in contrast to belonging to "the commonwealth of Israel." Having their portion and their all in this godless vain world (Psalm 17, 14), from which Christ delivers His people (John, 15, 19; 17, 14; Galatians, 1, 4). 13. now—in contrast to "at that time" (v. 12). In Christ Jesus—"Jesus is here added, whereas the expression before (v. 12) had been merely "Christ," to mark that they know Christ as the personal Saviour, "Jesus," sometimes—Greek, "afortetime," far off—The Jewish description of the Gentiles, far off from God and from the people of God (v. 17; Isaiah, 57, 19; Acts, 2, 39). are—Greek, "have been," by—Greek, "in." Thus "the blood of Christ" is made the seal of a covenant in which their nearness to God consists. In ch. 1, 7, where the blood is more directly spoken of as the instrument, it is "through His blood." [ALFORD.] 14. he—Greek, "Himself" alone, pre-eminently, and none else. Emphatical, our peace—not merely "Peacemaker," but "Himself" the price of our (Jews' and Gentiles' alike) peace with God, and so the bond of union between "both" in God. He took both into Himself, and reconciled them, united, to God, by His assuming our nature and our penal and legal liabilities (v. 15; Isaiah, 5, 5, 6; Micah, 5, 5; Colossians, 1, 20). His title, "Shiloh," means the same (Genesis, 49, 10). The middle wall of partition—Greek, "parted," the partition" or "fence"—the middle wall which parted Jew and Gentile. There was a balustrade of stone which separated the court of the Gentiles from the holy place, which it was death for a Gentile to pass. But this, though incidentally alluded to, was but a symbol of the partition itself, viz., "the enmity" between "both" and God (v. 15), the real cause of separation from God, and so the mediate cause of their separation from one another. Hence there was a twofold wall of partition, one the inner wall, severing even the Jewish people from entrance to the holy part of the temple where the priests officiated, the other the outer wall, separating the Gentile proselytes from access to the court of the Jews (cf. Ezekiel, 44, 7; Acts, 21, 28). Thus this twofold wall represented the Sinaitic law, which both severed all men, even the Jews, from access to God (through sin, which is the violation of the law), and also separated the Gentiles from the Jews. As the term "wall" implies the strength of the partition; so "fence" implies that it was easily removed by God when the due time came. 15. Either, make "enmity" an apposition to "the middle wall of partition": "Hath broken down the middle wall of partition not merely as English Version, 'between us,' but also between all men and God, to wit, the enmity (Romans, 8, 7, by his flesh" (cf. v. 16; Romans, 8, 3), the law of commandments contained in—Greek, "the law of the commandments [consisting] in ordinances." This law was "the partition" or "fence," which embodied the expression of the "enmity" (the "wrath" of God against our sin, and our enmity to Him, v. 3) (Romans, 4, 15; 5, 20;

7, 10, 11; 8, 7). Christ has in, or by, His crucified flesh, abolished it, so far as its condemning and enmity-creating power is concerned (Colossians, 2, 14), substituting for it the law of love, which is the everlasting spirit of the law, and which flows from the realization in the soul of His love in His death for us. Translate what follows, "That He might make the two (Jews and Gentiles) into one new man." Not that He might merely reconcile the two to each other, but incorporate the two, reconciled in Him to God, into one new man: the old man to which both belonged, the enemy of God, having been slain in His flesh on the cross. Observe, too, ONE new man: we are all in God's sight but one in Christ, as we are but one in Adam. [ALFORD.] making peace—primarily between all and God, secondarily between Jews and Gentiles: He being "our peace." This "peace-making" precedes its publication (v. 17). 16. Translate, "Might altogether reconcile them both in one body (the church, Colossians, 3, 15) unto God through His cross." The Greek for "reconcile" (*apocatalaxe*), found only here and Colossians, 1, 20, expresses not only a return to favour with one (*calallage*), but so to lay aside enmity that complete amity follows; to pass from enmity to complete reconciliation. [TRIN.] slain the enmity—viz., that had been between man and God; and so that between Jew and Gentile which had resulted from it. By His being slain, He slew it (cf. Hebrews, 2, 14). thereby—Greek, "therein" "in" or "by the cross," i.e., His crucifixion (Colossians, 2, 15). 17. Translate, "He came and announced glad tidings of peace." "He came" with His own free love, and "announced peace" with His own mouth to the apostles (Luke, 24, 36; John, 20, 19, 21, 26); and by them to others, through His Spirit present in His church (John, 14, 15). Acts, 26, 23 is strictly parallel: after His resurrection "He showed light to the people" (them that were night) and to the Gentiles ("you that were afar off"), by His Spirit in His ministers (cf. 1 Peter, 3, 19), and to them—The oldest MSS. insert "peace" again: "And peace to them." The repetition implies the joy with which both alike would dwell again and again upon the welcome word "peace." So Isaiah, 57, 19, 18. Translate, "For it is through Him (John, 14, 6; Hebrews, 10, 19) that we have our access (ch. 3, 12; Romans, 5, 2), both of us, in (i.e., united in, i.e., by, 1 Corinthians, 12, 13, Greek) one Spirit to the Father," viz., as our common Father, reconciled to both alike; whence flows the removal of all separation between Jew and Gentile. The oneness of "the Spirit," through which we both have our access, is necessarily followed by oneness of the body, the church (v. 16). The distinctness of persons in the Divine Trinity appears in this verse. It is also fatal to the theory of sacerdotal priests in the gospel through whom alone the people can approach God. All alike, people and ministers, can draw nigh to God through Christ their ever living Priest. 19. Now therefore—rather, "So then." [ALFORD.] foreigners—rather, "sojourners," opposed to "members of the household," as "strangers" is to "fellow-citizens." Philipians, 3, 19, 20, "conversation," Greek, "citizenship," but—The oldest MSS. add, "are," with the saints—"the commonwealth of (spiritual) Israel" (v. 12, of God—THE FATHER: as JESUS CHRIST appears in v. 20, and THE SPIRIT in v. 22. 20. Translate as Greek, "Built up upon," &c. (participle: having been built up upon; omit, therefore, "and are"). Cf. 1 Corinthians, 3, 11, 12. The same image in ch. 3, 15, recurs in his address to the Ephesian elders (Acts, 20, 32), and in his epistle to Timothy at Ephesus (1 Timothy, 3, 15; 2 Timothy, 2, 19), naturally suggested by the splendid architecture of Diana's temple; the glory of the Christian temple is internal and real, not mere idolatrous gaud. The image of a building is appropriate also to the Jew-Christians; as the temple at Jerusalem was the strong hold of Judaism; as Diana's temple, of

Revelation. Foundation of the apostles, &c.—i. e., upon their ministry and living example (cf. Matthew, 16. 18). Christ Himself, the only true foundation, was the grand subject of their ministry, and spring of their life. As one with Him and His fellow-workers, they, too, in a secondary sense, are called "foundations" (Revelation, 2. 14). The "prophets" are joined with them closely; for the expression is here not "foundations of the apostles and the prophets," but "foundations of the apostles and prophets." For the doctrine of both was essentially one (1 Peter, 1. 10, 11; Revelation, 10. 10). The apostles take the precedence (Luke, 10. 24). Thus he appropriately shows regard to the claims of Jews and Gentiles: "the prophets" representing the old Jewish dispensation, "the apostles" the new. The "prophets" of the new also are included. BURGON & ALFORD infer the meaning solely to these (ch. 3. 5; 4. 11). These passages imply, I think, that the New Testament prophets are not excluded; but the apostle's plain reference to Psalm 118. 22, "the head stone of the corner," proves that the Old Testament prophets are a prominent thought. David is called a "prophet" in Acts, 2. 30. Cf. also Isaiah, 28. 16: another prophet present to the mind of St. Paul, which prophecy leans on the earlier one of Jacob (Genesis, 48. 24). The sense of the context, too, suits this: Ye were once aliens from the commonwealth of Israel (in the time of her Old Testament prophets), but now ye are members of the true Israel, built upon the foundation of her New Testament apostles, and Old Testament prophets. St. Paul occasionally identifies his teaching with that of Israel's old prophets (Acts, 28. 23, 25, 29). The costly foundation stones of the temple (1 Kings, 5. 17) typified the same truth (cf. Jeremiah, 51. 26). The same stone is at once the corner stone, and the foundation stone on which the whole building rests. St. Paul supposes a stone or rock so large and so fashioned as to be both at once; supporting the whole as the foundation, and in part rising up at the extremities, so as to admit of the side walls meeting in it, and being united in it as the corner stone. [ZACHARIAS.] As the corner stone, it is conspicuous, as was Christ (1 Peter, 2. 6); and coming in men's way may be stumbled over, as the Jews did at Christ (Matthew, 21. 42; 1 Peter, 2. 7). 21. In whom—as holding together the whole. Itly framed—so as exactly to fit together. growth—"is growing" continually. Here an additional thought is added to the image; the church has the growth of a living organism, not the mere increase of a building. Cf. 1 Peter, 2. 5, "lively stones... built up a spiritual house." Cf. ch. 4. 16; Zechariah, 4. 12, "The Branch shall build the temple of the Lord," where similarly the growth of a branch, and the building of a temple, are joined, hay—as being the "habitation of God" (v. 22). So "in the Lord" (Christ) answers to "through the Spirit" (v. 22; cf. ch. 3. 16, 17). "Christ is the inclusive Head of all the building, the element in which it has its being and its growth." [ALFORD.] 22. are builded together—translate, "Are being builded together," through—Greek, "In the Spirit." God, by His Spirit &c. believers, has them for His habitation (1 Corinthians, 3. 16, 17; 6. 19; 2 Corinthians, 6. 16).

CHAPTER III.

Ver. 1-21. HIS APOSTOLIC OFFICE TO MAKE KNOWN THE MYSTERY OF CHRIST REVEALED BY THE SPIRIT: PRAYER THAT BY THE SAME SPIRIT THEY MAY COMPREHEND THE VAST LOVE OF CHRIST: DOXOLOGY ENDING THIS DIVISION OF THE EPISTLE. As the first chapter treated of the FATHER'S office; and the second, THE SON'S, so this, that of THE SPIRIT. 1. of Jesus Christ—Greek, "Christ Jesus." The office is the prominent thought in the latter arrangement; the person, in the former. He here marks the Messiahship of "Christ," maintained by him as the origin of his being a "prisoner," owing to the jealousy of the Jews being roused at his preaching it to the Gentiles. His very

bonds were profitable to ("for" or "in behalf of") Gentiles (v. 13; 2 Timothy, 2. 10). He digresses at "For this cause," and does not complete the sentence which he had intended, until v. 14, where he resumes the words, "For this cause," &c., because I know this your call of God as Gentiles (ch. 2. 11-23), to be "fellow-heirs" with the Jews (v. 6), "I bow my knees to" the Father of our common Saviour (v. 14, 16) to confirm you in the faith by His Spirit. "I Paul" expresses the agent employed by the Spirit to enlighten them, after he had been first enlightened himself by the same Spirit (v. 2-5, 9). 2. If—The Greek does not imply doubt: "Assuming (what I know to be the fact, &c.) that ye have heard," &c. "If, as I presume," &c. The indicative in the Greek, shows that no doubt is implied: "Seeing that doubtless," &c. He by this phrase delicately reminds them of their having heard from himself, and probably from others subsequently, the fact. See Introduction, showing that these words do not disprove the address of this epistle to the Ephesians. Cf. Acts, 20. 17-24, the dispensation—"The office of dispensing, as a steward, the grace of God which was not 'is' given me to you-ward," &c., to dispense to you. 3. he made known—"The oldest MSS., &c., read, "That by revelation was the mystery (&c.), of the admission of the Gentiles, &c.;" ch. 1. 9 made known unto me" (Galatians, 1. 12, as I wrote afore—&c., in this epistle (ch. 1. 6, 10), the words of which he partly repeats. 4. understand my knowledge—"perceive my understanding." [ALFORD] or "intelligence." "When ye read," implies that, deep as are the mysteries of this epistle, the way for all to understand them is to read it (2 Timothy, 2. 15, 16). By perceiving his understanding of the mysteries, they, too, will be enabled to understand the mystery of Christ—"The 'mystery' is Christ Himself, once hidden, but now revealed (Colossians, 1. 27). 5. in other ages—Greek, "generations," not made known—He does not say, "Has not been revealed." Making known by revelation, is the source of making known by preaching. [BURGON.] The former was vouchsafed only to the prophets, in order that they might make known the truth so revealed to men in general, unto the sons of men—men in their state by birth, as contrasted with those illuminated "by the Spirit" (Greek, "in the Spirit," cf. Revelation, 1. 10; Matthew, 16. 17. as—"The mystery of the call of the Gentiles (of which Paul speaks here) was not unknown to the Old Testament prophets (Isaiah, 56. 6, 7; 49. 6). But they did not know it with the same explicit distinctness "as" it has been now known (Acts, 10. 15, 20; 11. 18-21). They probably did not know that the Gentiles were to be admitted without circumcision, or that they were to be on a level with the Jews in partaking of the grace of God. The gift of "the Spirit" in its fullness was reserved for the New Testament, that Christ might thereby be glorified. The epithet "holy," marks the special consecration of the New Testament "prophets" (who are here meant) by the Spirit, compared with which even the Old Testament prophets were but "sons of men" (Ezekiel, 2. 3, and elsewhere). 6. Translate, "That the Gentiles are," &c., and fellow-members of the same body, and fellow-partakers of the (so the oldest MSS. read, not His) promise, in Christ Jesus (added in the oldest MSS.), through the gospel." It is "in Christ Jesus" that they are made "fellow-heirs" in the inheritance of God: "of the same body" under the Head, CHRIST JESUS; and "fellow-partakers of the promise" in the communion of THE HOLY SPIRIT (ch. 1. 13; Hebrews, 6. 4). The Trinity is thus alluded to, as often elsewhere in this epistle (ch. 2. 19, 20, 22). 7. Whereof—"of which" gospel, according to—in consequence of, and in accordance with, "the gift of the grace of God," given—"which (gift of grace) was given to me by (Greek, according to, & v. 20; ch. 1. 19: as the result of, and in proportion to) the effectual working

(Greek, 'energy,' or 'in-working') of His power." 8. an —Not merely was I in times past, but I still am the least worthy of so high an office (cf. 1 Timothy, 1. 15, end). least of all saints—not merely "of all apostles" (1 Corinthians, 15. 9, 10). 16—Greek, "has been given," among—Omitted in the oldest MSS. *Translate*, "To announce to the Gentiles the glad tidings of the unsearchable Job, 5. 9) riches," &c., viz., of Christ's grace (ch. 1. 7; 2. 7). Romans, 11. 33, "unsearchable" as a mine inexhaustible, whose treasures can never be fully explored (v. 18, 10). 9. to make all men see—Greek, "to enlighten all" (ch. 1. 15; Psalm 18. 28; Hebrews, 6. 4). "All" (cf. Colossians, 1. 28). fellowship—The oldest MSS. read, "economy," or "dispensation" (cf. Colossians, 1. 25, 26; and *Note*, ch. 1. 10, above). "To make all see how it hath seemed good to God at this time to dispense through me and others, His stewardship what heretofore was a mystery." ELLICOTT explains it, "the arrangement," or "regulation" of the mystery (the union of Jews and Gentiles in Christ) which was now to be humbly traced and acknowledged. In the fact of its having secretly existed in the counsel of God, and now having been revealed to the heavenly powers by means of the church, from the beginning of the world—Greek, "from the beginning of the ages." Cf. ch. 1. 4; Romans, 16. 26; 1 Corinthians, 2. 7. The "ages" are the vast successive periods of time, marked by successive stages of creation and orders of beings. In God—"hidden in" His counsels (ch. 1. 9). created all things by Jesus Christ—God's creation of the world and all things therein, is the foundation of the rest of the "economy," which is freely dispensed according to the universal power of God. [BENJEL.] As God created "the whole range of things" (so the Greek), physical and spiritual alike. He must have an absolute right to adjust all things as He will. Hence, we may see His right to keep the mystery of world-wide salvation in Christ "hidden in Himself," till His own good time for revealing it. The oldest MSS., &c., omit "by Jesus Christ." 10. The design of God in giving St. Paul grace to proclaim to the Gentiles the mystery of salvation heretofore hidden, now—first: opposed to "hidden from the beginning of the world" (v. 3), unto the principalities and (Greek adds "the") powers—unto the various orders of good angels primarily, as these dwell "in the heavenly places" in the highest sense; "known" to their adoring joy (1 Timothy, 3. 16; 1 Peter, 1. 12). Secondly, God's wisdom in redemption is made known to evil angels, who dwell "in heavenly places" in a lower sense, viz., the air (cf. ch. 2. 2, with 6. 12; "known" to their dismay (1 Corinthians, 15. 24; Colossians, 2. 15). might be known—*translate*, "may be known," by the church—"by means of," or "through the church," which is the "theatre" for the display of God's manifold wisdom (Luke, 15. 10; 1 Corinthians, 4. 9); "a spectacle (Greek, 'theatre') to angels." Hence, angels are but our "fellow-servants" (Revelation, 19. 10). manifold wisdom—though essentially one, as Christ is one, yet varying the economy in respect to places, times, and persons (Isaiah, 55. 8, 9; Hebrews, 1. 1). Cf. 1 Peter, 4. 10, "stewards of the manifold grace of God." Man cannot understand aright its single acts, till he can survey them as a connected whole (1 Corinthians, 13. 12). The sail of the church is no hap-hazard remedy, or afterthought, but part of the eternal scheme, which, amidst manifold varieties of dispensation, is one in its end. 11. when as purposed—Greek; "made," ELLICOTT *translates*, "wrought." 12. *Translate*, "Our boldness and our access (ch. 2. 18) in confidence through our faith in Him." ALFORD quotes as an instance, Romans, 8. 28, &c. "THE access" (Greek) implies the formal introduction into the presence of a monarch. 13. "I entreat you not to be despised," for you—in your behalf, which is—rather, "which are your glory," viz., *inasmuch* as showing that God loved you so much, as

both to give His Son for you, and to permit His apostles to suffer "tribulations" for you [CHRISTOSOM?] in preaching the gospel to the Gentiles. *Note*, v. 1, "prisoner for you Gentiles." My tribulations are your spiritual "glory," as your faith is furthered thereby (1 Corinthians, 4. 10). 14. For this cause—Resuming the thread of v. 1, "For this cause." Because ye have such a standing in God's church. [ALFORD.] bow my knees—the proper attitude in humble prayer. Posture affects the mind, and is not therefore unimportant. See Paul's practice, Acts, 20. 36; and that of the Lord Himself on earth, Luke, 22. 41. unto the Father—The oldest MSS. omit "of our Lord Jesus Christ." But *Vulgate* and some very old authorities retain them: v. 15, "From whom," in either case, refers to "the Father" (*Pater*), as "family" (*patris*, akin in sound and etymology) plainly refers to Him. Still the foundation of all sonship is in Jesus Christ. 15. the whole family—ALFORD, MIDDLETON, &c., *translate*, "every family;" alluding to the several families in heaven and in earth supposed to exist (THEOPHYLACT, CECUMENIUS, &c., in Suicer 2. 633), the apostle thus being supposed to imply that God, in His relation of Father to us His adopted children, is the great prototype of the paternal relation wherever found. But the idea that "the holy angels are bound up in spiritual families or *compaternities*," is nowhere else in Scripture referred to. And Acts, 2. 26, where the article is similarly omitted, and yet the translation is, "All the house of Israel," shows that in New Testament Greek the translation is justifiable, "all the family," or "the whole family;" which accords with Scripture views, that angels and men, the saints militant and those with God, are one holy family joined under the one Father in Christ, the mediator between heaven and earth (ch. 1. 10; Philipians, 2. 10). Hence angels are termed our "brethren" (Revelation, 19. 10), and "sons of God" by creation, as we are by adoption (Job, 35. 7). The church is part of the grand family, or kingdom, which comprehends, besides men, the higher spiritual world, where the archetype, to the realization of which redeemed man is now tending, is already realized. This universal idea of the "kingdom" of God as one divine community, is presented to us in the Lord's prayer. By sin men were estranged, not only from God, but from that higher spiritual world in which the kingdom of God is already realized. As Christ when He reconciled men to God, united them to one another in a divine community (joined to Himself, the one Head), breaking down the partition wall between Jew and Gentile (ch. 2. 14), so also He joins them in communion with all those who have already attained that perfection in the kingdom of God, to which the church on earth is aspiring (Colossians, 1. 20). [NEANDER.] is named—derives its origin and its name as sons of God. To be named, and to be, are one with God. To bear God's name is to belong to God as His own peculiar people (Numbers, 6. 27; Isaiah, 43. 7; 44. 6; Romans, 8. 25, 26). 16. according to—i.e., in abundance consonant to the riches of His glory; not "according to" the narrowness of our hearts. Colossians, 1. 11, "strengthened with all might according to His glorious power," by—Greek, "through;" "by means of His Spirit." i.e.—The Greek implies "influx into," the inner man—ch. 4. 22, 24; 1 Peter, 3. 4, "the hidden man of the heart." Not predicated of unbelievers, whose inward and outward man alike are carnal. But in believers, the "inner (new) man," their true self, stands in contrast to their old man, which is attached to them as a body of death daily being mortified, but not their true self. 17. That—So that, dwell—abidingly make His abode (John, 14. 23). Where the Spirit is, there Christ is (John, 11. 20, 18). by faith—Greek, "through faith," which opens the door of the heart to Jesus (John, 3. 20). It is not enough that He be on the tongue, or fit through the

in: the heart is His proper seat. [CALVIN.] "You are rooted and grounded in love" (cf. v. 19), is in Greek connected with this clause, not with the *see*, "that ye may be able to comprehend." "rooted" is an image from a tree; "grounded" (Greek, *antedon*) "having your foundations resting on"; in a building (cf. Note, ch. 2, 20, 21; Colossians, 1, 23; 1). Contrast Matthew, 13, 6, 21. "Love," the first fruit of the Spirit, flowing from Christ's love realized the soul, was to be the basis on which should rest its further comprehension of all the vastness of God's love. 18. May be able—even still further, *etc.* "May be fully able," breadth...length...depth *st.*—*viz.*, the full dimensions of the spiritual plan, answering to "the fullness of God" (v. 19), to which the church, according to its capacity, ought to respond (cf. ch. 4, 10, 13; as to "the fullness of Christ," "breadth" implies Christ's world-wide love, embracing all men; the "length," its being extended through all ages (v. 21); the "depth," its profoundness which no creature can fathom (Romans, 11, 33); "height," its being beyond the reach of any foe to give us (ch. 4, 8). [LIEGMAN.] I prefer to understand "the breadth," *etc.*, to refer to the whole of the mystery of free salvation in Christ for all, Gentile and Jew alike, of which he had been speaking (v. 3-6), of which he now prays they may have a fuller apprehension. As subsidiary to this, and the most vital part of it, he adds, "and to know the love of God" (v. 19). GROTIVS understands *depth* and *height* of God's goodness raising us from the lowest depression to the greatest height. 19. *passeth*—surpasseth, exceeds, *parabolos* "to know...which surpasseth knowledge," *sc.* that when he says "know," he does not mean that we can *adequately* know; all we know is, that His love exceeds far our knowledge of it, and with even a fresh accession of knowledge hereafter, will still exceed them. Even as God's power exceeds our thoughts (r. 20). *filled with*—rather, as Greek, "filled *unto* all the fullness of God" (this is the grand *idea*, *i.e.*, filled, each according to your capacity, with divine wisdom, knowledge, and love; *v.* *as God will*, and as Christ who dwells in your hearts, hath filled the fullness of the Godhead dwelling in Him bodily) (Colossians, 2, 9). 20. *unto him*—Contrasted with ourselves and our needs. *Translate*, "That is able above things (what is above all things, to do exceeding things) and able above what we ask or even think" (*thought* is a wider range than *prayers*). The word *above*, occurs thrice as often in St. Paul's writings, as in all the rest of the New Testament, showing the warm utterance of Paul's spirit, according to the power-indwelling Spirit (Romans, 8, 26). He appeals to us and his experience. 21. *Translate*, "Unto Him the glory *i.e.*, the whole glory of the gracious dispensation of salvation just spoken of) in the church theatre for the manifestation of the glory, *v.* to Christ Jesus (as in Him all the glory centres, *Bariah*, 6, 13 to all the generations of eternal ages," "of the age of the ages." Eternity is conceived as consisting of "ages" (these again consisting of "generations"), endlessly succeeding one another.

CHAPTER IV.

er. 1-32. EXHORTATIONS TO CHRISTIAN DUTIES RESTING ON OUR CHRISTIAN PRIVILEGES, AS UNITED ONE BODY, THOUGH VARYING IN THE GRACES GIVEN TO THE SEVERAL MEMBERS, THAT WE MAY BE BUILT UP INTO A PERFECT MAN IN CHRIST. 1. *Translate*, according to the Greek order, "I beseech you, therefore seeing that such is your calling of grace, chs. 2, 3, 1, 13; I the prisoner in the Lord" (*i.e.*, imprisoned in the Lord's cause). What the world mentioned iniquity, he counts the highest honour, and dies in His bonds for Christ, more than a king in his realm. [THEOPHILET.] His bonds, too, are an argu-

ment which should enforce his exhortation. *vocation*—*translate*, "calling" to accord as the Greek does, with "called" (v. 4; ch. 1, 18; Romans, 8, 28, 30). Colossians, 3, 15, similarly grounds Christian duties on our Christian "calling." *The exhortations of this part of the epistle are built on the conscious enjoyment of the privileges mentioned in the former part.* Cf. ch. 4, 32, with ch. 1, 7; 5, 1, with 1, 6; 4, 30, with 1, 13; 5, 15, with 1, 8, 2, 3. *lowliness*—In classical Greek, the meaning is *meanness of spirit*: the gospel has elevated the word to express a Christian grace, *viz.*, the esteeming of ourselves small, inasmuch as we are so; the thinking truly, and because truly, therefore lowly, of ourselves. [TRINCH.] *meekness*—that spirit in which we accept God's dealings with us without disputing and resisting; and also the accepting patiently of the injuries done us by men, out of the thought that they are permitted by God for the chastening and purifying of His people (2 Samuel, 16, 11; cf. Galatians, 6, 1; 2 Timothy, 2, 25; Titus, 2, 2). It is only the *lowly*, humble heart that is also *meek* (Colossians, 3, 12). As "lowliness and meekness" answer to "forbearing one another in love" (cf. "love," v. 15, 16), so "long-suffering" answers to (v. 4) "endeavouring (Greek, *earnestly* or *zealously* giving diligence) to keep (maintain) the unity of the Spirit (the unity between men of different tempers, which flows from the presence of the Spirit, who is Himself "one," v. 4) in (united in) the bond of peace" (the "bond" by which "peace" is maintained, *viz.*, "love," Colossians, 3, 14, 15 [BENNETT]; or, peace itself is the "bond" meant, uniting the members of the church [ALFORD]). 4. In the apostles' creed, the article as to THE CHURCH properly follows that as to THE HOLY GHOST. To the Trinity naturally is annexed the church, as the house to its tenant, to God His temple, the state to its founder. [AUGUSTINE, *Enchir. ad Laurentium*, c. 15.] There is yet to be a church, not merely potentially, but actually Catholic or world-wide; then the church and the world will be co-extensive. Rome falls into inextricable error by setting up a mere man as a visible head, antedating that consummation which Christ, the true visible Head, at His appearing shall first realize. As the "SPIRIT" is mentioned here, so the "LORD" (Jesus), v. 5, and "God the Father," v. 6. Thus the Trinity is again set forth, hope—here associated with "the Spirit," which is the "earnest of our inheritance" (ch. 1, 13, 14). As "faith" is mentioned, v. 5, so "hope" here, and "love," v. 2. The Holy Spirit, as the common higher principle of life (ch. 2, 15, 22), gives to the church its true unity. Outward uniformity is as yet unattainable; but beginning by having one mind, we shall hereafter end by having "one body." The true "body" of Christ (all believers of every age) is already "one," as joined to the one Head. But its unity is as yet not visible, even as the Head is not visible; but it shall appear when He shall appear (John, 17, 21-23; Colossians, 3, 4). Meanwhile the rule is, "In essentials, unity; in doubtful questions, liberty; in all things, charity." There is more real unity where both go to heaven under different names, than when with the same name one goes to heaven, the other to hell. Truth is the first thing: those who reach it, will at last reach unity, because truth is *one*. Whilst those who seek unity as the first thing, may purchase it at the sacrifice of truth, and so of the soul itself. "your calling"—the one "hope" flowing from our "calling" is the element "IN" which we are "called" to live. Instead of privileged classes, as the Jews under the law, a unity of dispensation was henceforth to be the common privilege of Jew and Gentile alike. Spirituality, universality, and unity, were destined to characterize the church; and it shall be so at last (Isaiah, 2-4; 11, 9, 13; Zephaniah, 3, 9; Zechariah, 11, 17). 5. Similarly "faith" and "baptism" (the sacramental seal of

faith are connected (Mark, 16, 16; Colossians, 2, 12. Cf. 1 Corinthians, 12, 13. "Faith" is not here that which we believe, but the act of believing, the mean by which we apprehend the "one Lord." "Baptism" is specified, being the sacrament whereby we are incorporated into the "one body." Not the Lord's supper, which is an act of matured communion on the part of those already incorporate, "a symbol of union, not of unity." [ELLCOTT.] In 1 Corinthians, 10, 17, where a breach of union was in question, it forms the rallying point. [ALFORD.] There is not added, "One Pope, one council, one form of government." [Cautions for times.] The church is one in unity of faith (v. 5; Jude, 3); unity of origination (ch. 2, 19-21); unity of sacraments (v. 5; 1 Corinthians, 10, 17; 12, 13); unity of "hope" (v. 4; Titus, 1, 3); unity of charity (v. 3); unity (not uniformity) of discipline and government: for where there is no order, no ministry with Christ as the Head, there is no church. [PEARSON, Creed, article 9.] 6. above—"over all." The "one God over all" (in His sovereignty and by His grace) is the grand source and crowning apex of unity (ch. 2, 10, end), through all—by means of Christ who "fillth all things" (v. 10; ch. 2, 20, 21), and is "a propitiation" for all men (1 John, 2, 2). in you all—The oldest MSS. omit "you." Many of the oldest versions and fathers and old MSS. read, "in us all." Whether the pronoun be read or not, it must be understood either from the "ye," v. 4, or from the "us," v. 7; for other parts of Scripture prove that the Spirit is not "in all men, but only in believers (Romans, 8, 9, 14). God is "Father" both by generation (as Creator) and regeneration (ch. 2, 10; James, 1, 17, 18; 1 John, 5, 1). 7. But—Though "one" in our common connexion with "one Lord, one faith, &c., one God," yet "each one of us" has assigned to him his own particular gift, to be used for the good of the whole: none is overlooked: none therefore can be dispensed with for the edifying of the church (v. 12). A motive to unity (v. 3). Translate, "Unto each one of us was the grace (which was bestowed by Christ at His ascension, v. 8) given according to," &c. the measure—the amount "of the gift of Christ" (Romans, 12, 3, 6). 8. Wherefore—"For which reason," viz., in order to intimate that Christ, the Head of the church, is the author of all these different gifts, and that giving of them is an act of His "grace." [ESTIUS.] he saith—God, whose word the Scripture is (Psalm 68, 18). When he ascended—God is meant in the Psalm, represented by the ark, which was being brought up to Zion in triumph by David, after that "the Lord had given him rest round about from all his enemies" (2 Samuel, 6; 7, 1; 1 Chronicles, 15.). St. Paul quotes it of CHRIST ascending to heaven, who is therefore GOD, captivity—i.e., a band of captives. In the Psalm, the captive foes of David. In the antitypical meaning, the foes of Christ the Son of David, the devil, death, the curse, and sin (Colossians, 2, 15; 2 Peter, 2, 4), led as it were in triumphal procession as a sign of the destruction of the foe, gave gifts unto men—In the Psalm, "Received gifts for men," Hebrew, "among men," i.e., Thou hast received gifts to distribute among men. As a conqueror distributes in token of his triumph the spoils of foes, as donatives among his people. The impartation of the gifts and graces of the Spirit depended on Christ's ascension (John, 7, 39; 14, 12). St. Paul stops short in the middle of the verse, and does not quote "that the Lord God might dwell among them." This, it is true, is partly fulfilled in Christians being "an habitation of God through the Spirit" (ch. 2, 22). But the Psalm (v. 16) refers to "the Lord dwelling in Zion for ever" the ascension amidst attendant angels, having as its counterpart the Second advent amidst "thousands of angels" (v. 17), accompanied by the restoration of Israel (v. 22), the destruction of God's enemies and the resurrection (v. 20, 21, 28), the conversion of the kingdoms of the world to the Lord at Jeru-

salem (v. 29-34). 9. St. Paul reasons that assuming Him to be God: His ascent implies a previous descent; and that the language of the Psalm can only refer to Christ, who first descended, then ascended. For God the Father does not ascend or descend. Yet the Psalm plainly refers to God (v. 8, 17, 18). It must therefore be GOD THE SON (John, 6, 33, 62). As He declares (John, 3, 13), "No man hath ascended up to heaven, but He that came down from heaven." Others, though they did not previously descend, have ascended; but none save Christ can be referred to in the Psalm as having done so; for it is of God it speaks. lower parts of the earth—The antithesis or contrast to "far above all heavens," is the argument of ALFORD, &c., to show that this phrase means more than simply the earth, viz., the regions beneath it, even as He ascended not merely to the visible heavens, but "far above" them. Moreover, His design "that He might fill all things" (v. 10, Greek, "the whole universe of things"), may imply the same. But see Note on those words. Also the leading "captive" of the "captive band" ("captivity" of Satanic powers, may imply that the warfare reached to their habitation itself (Psalm 63, 9). Christ, as Lord of all, took possession first of the earth and the unseen world beneath it (some conjecture that the region of the lost is in the central parts of our globe, then of heaven (Acts, 2, 27, 28). However, all we surely know is, that His soul at death descended to Hades, i.e., underwent the ordinary condition of departed spirits of men. The leading captive of Satanic powers here, is not said to be at His descent, but at His ascension; so that no argument can be drawn from it for a descent to the abodes of Satan. Acts, 2, 27, 28, and Romans, 10, 7, favour the view of the reference being simply to His descent to Hades. So PEARSON on Creed (Philippians, 2, 10), all heavens—Greek, "all the heavens" (Hebrew, 7, 26; 4, 14), Greek, "passed through the heavens" to the throne of God itself, might fill—in Greek, the actions continued to the present time, both "might" and "may fill," viz., with His Divine presence and Spirit, not with His glorified body. "Christ, as God, is present every where; as glorified man, He can be present every where." [ELLCOTT.] 11. Greek, emphatical, "Himself" by His supreme power. "It is He that gave," &c. gave some, apostles—translate, "...some to be apostles, and some to be prophets," &c. The men who filled the office, no less than the office itself, were a divine gift. [EADIE.] Ministers did not give themselves. Cf. with the list here, 1 Corinthians, 12, 10, 28. As the apostles, prophets, and evangelists, were special and extraordinary ministers; so "pastors and teachers" are the ordinary stated ministers of a particular flock, including, probably, the bishops, presbyters, and deacons. Evangelists were itinerant preachers like our missionaries, as Philip the deacon (Acts, 21, 8); as contrasted with stationary "pastors and teachers" (2 Timothy, 4, 5). The evangelist founded the church; the teacher built it up in the faith already received. The "pastor" had the outward rule and guidance of the church; the bishop, as to revelation, the evangelist testified infallibly of the past; "the prophet," infallibly of the future. No prophet derived all from the Spirit; the evangelist, in the special case of the Four, recorded matter of fact, cognizable to the senses, under the Spirit's guidance. No one form of church polity as permanently unalterable is laid down in the New Testament, though the apostolical order of bishops, or presbyters, and deacons, superintended by higher overseers (called bishops after the apostolic times), has the highest sanction of primitive usage. In the case of the Jews, a fixed model of hierarchy and ceremonial unalterably bound the people, most minutely detailed in the law. In the New Testament, the absence of minute directions for church government and ceremonies, shows that a fixed model was not designed; the general

latory as to ourselves. "Let all things be
 do in order" (cf. article 24, Church of
 and that a succession of ministers be pre-
 self-called, but "called to the work by men
 public authority given unto them in the
 to, to call and send ministers into the Lord's
 (Article 23). That the "pastors" here were
 and presbyters of the church, is evident
 20, 28; 1 Peter, 5, 1, 2, where the Bishops' and
 office is said to be "to feed" the flock. The
 pherd," or "pastor," is used of guiding and
 and not merely instructing, whence it is ap-
 ples, rather than prophets or priests (Ezekiel,
 miah, 23, 4). Of the names of princes com-
 / Pharaos, Hebrew, "pastor." Holo-phemes,
 nes (cf. Isaiah, 44, 25). 12. For—with a view to;
 aim. "Unto," perfecting.—The Greek im-
 fmg in all that is deficient, instructing and
 in number and all parts. for—a different
 1: the immediate object. Cf. Romans, 16,
 ry one... please his neighbour for his good
 ion." the ministry—Greek, "ministration";
 article. The office of the ministry is stated
 sa. The good aimed at in respect to the
 12. The way of growth (v. 14, 15, 16). edify-
 sliding up as the temple of the Holy Ghost—
 rather, "attain unto." ALFORD expresses
 rder, "Until we arrive all of us at the unity,"
 and... knowledge—Full unity of faith is then
 in all alike thoroughly know Christ, the ob-
 and that in His highest dignity as "the
 1" (DE WETTE) (ch. 2, 17, 19; 2 Peter, 1, 5).
 3. Paul counted himself to have fully "at-
 hillipians, 3, 12-14). Amidst the variety of
 d the multitude of the church's members,
 is to be ONE: as contrasted with the state
 carried about with EVERY WIND OF DOC-
 14). perfect man—unto the full grown
 rinthians, 2, 6; Philippians, 3, 15; Hebrews,
 nativity of an adult: contrasted with "chil-
). Not "perfect men;" for the many mem-
 ber but one church joined to the one Christ.
 —The standard of spiritual "stature" is "the
 Christ," i. e., which Christ has (ch. 1, 23; 3,
 tians, 4, 19); that the body should be worthy
 id, the perfect Christ. 14. Translate, "To
 at:" the aim of the bestowal of gifts stated
 as in v. 13 it is stated positively. tressed
 wardly, even without wind; like billows of the
 s Greek. Cf. James, 1, 6, carried about—with
 from without, doctrine—"teaching." The
 things are the "winds" which keep them
 sea of doubts (Hebrews, 13, 9; cf. Matthew,
 —Greek, "in," expressing "the evil atmos-
 hich the varying currents of doctrine exert
 " (ELLCOTT.) slight—i. e., "dice-playing,"
 frames his throws of the dice so that the
 ay turn up which best suit his purpose, of
 asted with Christ (v. 13). and—Greek, "in,"
 itness, whereby they lie in wait to deceive—
 s Greek, "craftiness tending to the method-
 of deceit" ("the schemes of error").
 BENOIX takes "deceit," or "error," to
 the parent of error—"Satan (cf. ch. 6, 11); re-
 his concealed mode of acting. 15 speaking
 translate, "holding the truth;" "following
 opposed to "error" or "deceit" (v. 14). in
 th" is never to be sacrificed to so-called
 yet it is to be maintained in charity. Truth
 id act, love in manner and spirit, are the
 rule (cf. v. 21, 24). grow up—from the state
 sa" to that of "full grown men." There is
 y in the spiritually-alive, not in the dead,
 o as to be more and more incorporated with
 become one with Him, the head—(ch. 1, 22.)

18. (Colossians, 2, 19.) fitly joined together—"being fitly
 framed together," as in ch. 2, 21; all the parts being in
 their proper position, and in mutual relation. com-
 pacted—implying firm cohesiveness. by that which
 every joint supplieth—Greek, "By means of every joint
 of the supply: joined with "maketh increase of the
 body," not with "compact." "By every ministering
 (supplying) joint." The joints are the points of union
 where the supply passes to the different members,
 furnishing the body with the materials of its growth,
 effectual working—(ch. 1, 19; 2, 7.) According to the
 effectual working of grace in each member (or else,
 rather, "according to each several member's working"),
 proportioned to the measure of its need of supply,
 every part—Greek, "each one part," each individual
 part. maketh increase—translate, as the Greek is the
 same as e, 15, "maketh (causeth) on) the growth of
 the body." 17, therefore—Resuming the exhortation
 which he had begun with, "I (Apostle) beseech you
 that ye walk worthy," etc. (v. 1). hitherto... not—
 Greek, "no longer," resumed from v. 14, testify in the
 Lord—in whom (as our element) we do all things per-
 taining to the ministry (1 Thessalonians, 4, 1 [ALFORD];
 Romans, 8, 1). other—Greek, "the rest of the Gentiles,"
 in the vail, etc.—as their element: opposed to "in the
 Lord." "Vanity of mind" is the waste of the rational
 powers on worthless objects, of which idleness is one
 of the more glaring instances. The root of it is de-
 parture from the knowledge of the true God (v. 15, 18;
 Romans, 1, 21; 1 Thessalonians, 4, 5). 18. More fit,
 "Being darkened in their understanding," i. e., their
 intelligence, or perceptions (cf. ch. 5, 8; Acts, 26, 18;
 1 Thessalonians, 5, 4, 5). alienated—This and "dark-
 ened," imply that before the fall they (in the person of
 their first father) had been partakers of life and light;
 and that they had revolted from the primitive revela-
 tion (cf. ch. 2, 12). life of God—that life whereby God
 lives in His own people; as He was the life and light
 in Adam before the irruption of death and darkness
 into human nature; and as He is the life in the re-
 generate (Galatians, 2, 20). "Spiritual life in believers
 is kindled from the life itself of God." (BENOIX.)
 through—rather as Greek, "on account of the ignorance,"
 vis., of God. Willful ignorance in the first instance,
 their fathers not "choosing to retain God in their
 knowledge." This is the beginning point of their
 misery (Acts, 17, 30; Romans, 1, 21, 23, 28; 1 Peter, 1, 14).
 because of—"on account of," blindness—Greek, "hard-
 ness," i. e., the hardening of the skin so as not to be
 sensible of touch. Hence a soul's callousness to feel-
 ing (Mark, 3, 6). Where there is spiritual "life" ("the
 life of God") there is feeling; where there is not, there
 is "hardness." 19. past feeling—senseless, shameless,
 hopeless: the ultimate result of a long process of
 "hardening," or habit of sin (v. 18). "Being past
 hope," or despairing, is the reading of the Vulgate;
 though not so well supported as English Version read-
 ing, "past feeling," which includes the absence of hope
 (Jeremiah, 2, 25; 18, 19). given themselves over—in
 Romans, 1, 24 it is, "God gave them up to unclean-
 ness." Their giving themselves to it was punished in
 kind, God giving them up to it by withdrawing His
 preventing grace; their sin thus was made their punish-
 ment. They gave themselves up of their own accord
 to the slavery of their lust, to do all its pleasure, as
 captives who have ceased to strive with the foe. God
 gave them up to it, but not against their will; for they
 give themselves up to it. [ZANCHIUS.] lasciviousness
 —"wantonness." [ALFORD.] So it is translated,
 Romans, 13, 13; 2 Peter, 2, 18. It does not necessarily
 include lasciviousness; but it means intemperate, reck-
 less, readiness for it, and for every self-indulgence.
 "The first beginnings of unchastity." [GROTIUS.]
 "Lawless insolence, and wanton caprice." [TRENCH.]
 to work all uncleanness—The Greek implies, "with a

deliberate view to the working (as if it were their work or business, not a mere accidental fall into sin) of uncleanness of every kind." with greediness—Greek, "in greediness." *Uncleanness and greediness of gain* often go hand in hand (ch. 5, 3, 5; Colossians, 3, 6); though "greediness" here includes all kinds of self-seeking. 20. *learned Christ*—(Philippians, 3, 10.) To know Christ Himself, is the great lesson of the Christian life: this the Ephesians began to learn at their conversion. "Christ," in reference to His office, is here specified as the object of learning. "Jesus," in the following verse, as the person. 21. If so be that—Not implying doubt; assuming what I have no reason to doubt, that, &c. heard him—The Him is emphatic; heard Himself, not merely heard about Him. taught by him—Greek, "taught by Him," i.e., being in vital union with Him (Romans, 16, 7), as the truth is, &c.—translate in connexion with "taught;" "And in Him have been taught, according as is truth in Jesus." There is no artifice in the Greek. "Truth" is therefore used in the most comprehensive sense, truth in its essence, and highest perfection, in Jesus; "if according as it is thus in Him, ye have been so taught in Him" in contrast to "the vanity of mind of the Gentiles" (v. 17; cf. John, 1, 14, 17; 18, 37). Contrast John, c. 44. 22. That ye—Following "Ye have been taught" (v. 21), concerning the former conversation—"in respect to your former way of life," the old man—your old unconverted nature (Romans, 6, 6). is corrupt according to the deceitful lusts—rather, "which is being corrupted ('perisheth,' cf. Galatians, 6, 8, 'corruption,' i.e., destruction) according to (i.e., as might be expected from) the lusts of deceit." Deceit is personified: lusts are its servants and tools. In contrast to "the holiness of the truth," v. 24, and "truth in Jesus," v. 21; and answering to Gentile "vanity," v. 17. Corruption and destruction are inseparably associated together. The man's old-nature-lusts are his own executioners, fitting him more and more for eternal corruption and death. 23. be renewed—The Greek (*anakainousthai*) implies "the continued renewal in the youth of the new man." A different Greek word (*anakainousthai*) implies "renewal from the old state," in the spirit of your mind—As there is no Greek for "in," which there is at v. 17, "in the vanity of their mind," it is better to translate, "By the Spirit of your mind," i.e., by your new spiritual nature; the restored and divinely-informed leading principle of the mind. The "spirit" of man in New Testament, is only then used in its proper sense, as worthy of its place and governing functions, when it is one Spirit with the Lord. The natural, or animal, man, is described as "not having the Spirit" (Jude, 19). [ALFORD.] Spirit is not in this sense attributed to the unregenerate (1 Thessalonians, 5, 23). 24. put on the new man—Opposed to "the old man," which is to be "put off" (v. 22). The Greek here (*kainon*) is different from that for "renew-ed" (v. 23). Put on not merely a renovated nature, but a new, i.e., altogether different nature, a changed nature (cf. Colossians, 3, 10, Note). after God, &c.—translate, "Which hath been created (once for all; so the Greek aorist means: in Christ, ch. 2, 10; so that in each believer it has not to be created again, but to be put on) after the (image of) God" (Genesis, 1, 27; Colossians, 3, 10, 1 Peter, 1, 15). &c., God's image in which the first Adam was originally created, is restored to us far more gloriously in the second Adam, the image of the invisible God (2 Corinthians, 4, 4; Colossians, 1, 15; Hebrews, 1, 3). in righteousness—"in" it as the element of the renewed man. true holiness—rather, as the Greek, "holiness of the truth; holiness flowing from sincere following of "the truth of God" (Romans, 1, 25; 3, 7; 15, 8). in relation to "the lusts of deceit" (Greek, v. 22); cf. also v. 21, "truth is in Jesus." "Righteousness" is in relation to our fellow-men, the second table of the law; "Holiness," in relation to God, the first table: the religious observ-

ance of offices of piety (cf. Luke, 1, 75). In the parallel (Colossians, 3, 10) it is, "renewed in knowledge after the image," &c. As at Colosse the danger was from false pretenders to knowledge, the true "knowledge" which flows from renewal of the heart is dwelt on; so at Ephesus the danger being from the corrupt morals prevalent around, the renewal in "holiness," contrasted with the Gentile "uncleanness" (v. 19), and "righteousness," in contrast to "greediness," is made prominent. 25. Wherefore—From the general character of "the new man," there will necessarily result the particular features which he now details, putting away—Greek, "having put away" once for all, lying—"falsehood," the abstract. "Speak ye truth each one with his neighbour," is quoted, slightly changed from Zechariah, 8, 16. For "so," he quotes it "with," to mark our inner connexion with one another, as "members one of another." [STIER.] Not merely members of one body. Union to one another in Christ, not merely the external command, instinctively leads Christians to fulfil mutual duties. One member could not injure or deceive another, without injuring himself, as all have a mutual and common interest. 26. Be ye angry, and sin not—So the LXX., Psalm 4, 4. Should circumstances arise to call for anger on your part, let it be as Christ's "anger" (Mark, 3, 5, without sin. Our natural feelings are not wrong when directed to their legitimate object, and when not exceeding due bounds. As in the future literal, so in the present spiritual, resurrection, no essential constituent is annihilated, but all that is a perversion of the original design is removed. Thus indignation at dishonour done to God and wrong to man, is justifiable anger. *Passion* is sinful (derived from "passio," suffering; implying that amidst seeming energy, a man is really passive, the slave of his anger, instead of ruling it). Let not the sun go down upon your wrath—"wrath" is absolutely forbidden; "anger" not so, though like poison sometimes used as medicine, it is to be used with extreme caution. The sense is not, Your anger shall not be imputed to you if you put it away before nightfall; but "let no wrath (i.e., as the Greek, personal 'irritation' or 'exasperation') mingle with your anger, even though the latter be righteous." [TRENCH, *Synonymus*.] "Put it away before sunset" (when the Jewish day began), is proverbial for put it away at once before another day begins. (Deuteronomy, 24, 15; also before you part with your brother for the night, perhaps never in this world to meet again. So Jona, "Let not night and anger against any one sleep with you, but go and conciliate the other party though he have been the first to commit the offence." Let not your "anger" at another's wickedness verge into hatred, or contempt, or revenge. [VATABLUS.] 27. Neither give place—i.e., occasion, or scope, to the devil, by continuing in "wrath." The keeping of anger through the darkness of night, is giving place to the devil, the prince of darkness (ch. 6, 12). 28. Greek, "Let him that stealeth." The imperfect or past tense is, however, mainly meant, though not to the exclusion of the present. "Let the stealing person steal no more." Bandits frequented the mountains near Ephesus. Such are meant by those called "thieves" in the New Testament, but rather—For it is not enough to cease from a sin, but the sinner must also enter on the path that is its very opposite. [CHRYSOSTOM.] The stealer, when repentant, should labour more than he would be called on to do, if he had never stolen. Let him labour—Thrift and idleness go together. The thing which is good—in contrast with theft, the thing which is evil in his past character. with his hands—in contrast with his former thievish use of his hands. that he may have to give—"that he may have *whereof* to impart." He who has stolen should exercise liberality beyond the restitution of what he has taken. Christians in general should make not selfish gain their aim in honest

the acquisition of the means of greater their fellow-men; and the being indeed aims of others. So St. Paul himself (2 Thessalonians, 3, 8) acted as he taught (vs. 4, 11). 29. corrupt—*lit.*, "insipid," salt of grace" (Colossians, 4, 6), so *worth-becoming corrupt*; included in "foolish" (1, 4). Its opposite is "that which is good" (at which, &c.—*Greek*, "whatever is good," *-lit.*, "for edifying of the need," *i.e.*, for *it is needed*. Seasonably edifying; occasion and present needs of the hearers censure, at another time consolation, God in themselves must be introduced by our fault they prove injurious instead. TRENCH explains. Not vague generalities, suit a thousand other cases equally well, equally ill: our words should be as nails are placed, words suiting the present time and person, being "for the edifying of the ossians, 4, 6). communication—language, *2, "give."* The word spoken "gives grace" when God uses it as His instrument (see. 30. give not—A condescension to *it* thought most touching. Cf. "fretted" (Isaiah, 63, 10; Psalm 78, 40); "fretted" (16, 43; implying His tender love to us); *and* unbelievers, "resist the Holy Ghost" This verse refers to *believers*, who give inconsistencies such as in the context, corrupt or worthless conversation, &c. sealed—rather, "wherein (or 'IN whom?)" As in ch. 1, 13, believers are said to "Christ, so here "in the Holy Spirit," th Christ, and who reveals Christ in the implies that the sealing was done already it is the Father "BY" whom believers, Son Himself, were sealed (John, 6, 27). represented as itself the seal (ch. 1, 13. the image employed, the Note). Here *element* IN which the believer is sealed, influences being the seal itself. auto-against the day of redemption, *viz.*, of the redemption in the deliverance of the as the soul from all sin and sorrow (ch. 28; Romans, 8, 23). 31. bitterness—both of speech: opposed to "kind," wrath—time: opposed to "tender-hearted." *SEE* translates for "wrath," *harshness*, resentment: opposed to "forgiving one mour—compared by CHRYSOSTOM to a anger for its rider: "bride the horse, and its rider." "Bitterness" begets "wrath," er," anger, "clamour," and "clamour," onic "evil-speaking," slander, insinua- misuses of evil. "Malice" is the secret root fed within, and not appearing to by without, are the most formidable. L.] 32. (Luke, 7, 42; Colossians, 3, 12), as shown Himself "kind, tender-hearted, to you," it is but just that you in turn to your fellow-men, who have not erred the degree that you have erred against r, 18, 33). God for Christ's sake—rather as in Christ" (2 Corinthians, 5, 19). It is *in* od vouchsafes forgiveness to us. It cost d of His Son, as man, to forgive us. It ing to forgive our fellow-man. hath for as *Greek*, "forgets you." God has, once in sin in Christ, as a *past historical fact*.

CHAPTER V.

EXHORTATIONS TO LOVE; AND AGAINST TIES AND COMMUNICATIONS. CIRCUMWALK: REDEMPTING THE TIME: BEING THE SPIRIT: SINGING TO THE LORD

WITH THANKFULNESS: THE WIFE'S DUTY TO HER HUSBAND RESTS ON THAT OF THE CHURCH TO CHRIST. 1. therefore—seeing that "God in Christ forgave you" (ch. 4, 32). followers—*Greek*, "imitators" of God, in respect to "love" (v. 2); God's essential character (1 John, 4, 16). as dear children—*Greek*, "as children beloved;" to which v. 2 refers. "As Christ also loved us" (1 John, 4, 19). "We are sons of men, when we do ill; sons of God, when we do well" (AUGUSTINE, Psalm 52.) (cf. Matthew, 5, 44, 45, 48). Sonship infers an absolute necessity of imitation, it being vain to assume the title of son without any similitude of the Father. [PEARSON.] 2. And—In proof that you are so. walk—Resuming ch. 4, 1, "walk worthy of the vocation," &c. as Christ...loved us—From the love of the Father he passes to the love of the Son, in whom God most endearingly manifests His love to us, given himself for us—*Greek*, "given Himself up (*viz.*, to death, Galatians, 2, 20) for us," *i.e.*, in our behalf; not here vicarious substitution, though that is indirectly implied "in our stead." The offering, and the offering that He offered, were one and the same (John, 15, 13; Romans, 6, 8). offering and sacrifice—"Offering" expresses generally His presenting Himself to the Father, as the Representative undertaking the cause of the whole of our lost race (Psalm 40, 6-8), including His life of obedience; though not excluding His offering of His body for us (Hebrews, 10, 10). It is usually an *unbloody offering*, in the more limited sense. "Sacrifice" refers to His death for us exclusively. Christ is here, in reference to Psalm 40, 6 (quoted again in Hebrews, 10, 5), represented as the antitype of all the offerings of the law, whether the unbloody or bloody, eucharistical or propitiatory, for a sweet-smelling savour—*Greek*, "for an odour of a sweet smell," *i.e.*, God is well pleased with the offering on the ground of its sweetness, and so is reconciled to us (ch. 1, 6; Matthew, 3, 17; 2 Corinthians, 5, 18, 19; Hebrews, 10, 6-17). The ointment compounded of principal spices, poured upon Aaron's head, answers to the variety of the graces by which He was enabled to "offer Himself a sacrifice for a sweet-smelling savour." Another type, or prophecy by figure, was "the sweet savour" (*savour of rest, Margin*) which God smelled in Noah's sacrifice (Genesis, 8, 21). Again, as what Christ is, believers also are (1 John, 4, 17), and ministers are: St. Paul says (2 Corinthians, 2, 17) "we are unto God a sweet savour of Christ." 3. once named—*Greek*, "Let it not be even named" (v. 4, 12). "Uncleanness" and "covetousness" are taken up again from ch. 4, 19. The two are so closely allied that the *Greek* for "covetousness" (*pleonexia*) is used sometimes in Scripture, and often in the Greek fathers, for sins of impurity. The common principle is the longing to fill one's desire with material objects of sense, outside of God. The expression, "not be even named," applies better to impurity, than to "covetousness." 4. fittiness—obscenity in act or gesture, foolish talking—the talk of fools, which is folly and sin together. The *Greek* of it, and of "fittiness," occurs nowhere else in the New Testament. nor—rather, "or" (cf. v. 3). jesting—*Greek*, "eutrapelia": found nowhere else in the New Testament: implying strictly that *versatility* which turns about and adapts itself, without regard to principle, to the shifting circumstances of the moment, and to the varying moods of those with whom it may deal. Not scurrile buffoonery, but refined "persiflage" and "badinage," for which Ephesus was famed (PLAUTUS, *Miles Gloriosus*, 3, 1, 42-52), and which, so far from being censured, was and is thought by the world a pleasant accomplishment. In Colossians, 3, 8, "filthy communication" refers to the *foulness*; "foolish talking," to the *folly*; "jesting," to the *false refinement* (and *trifling witicism*, TITTMANN) of discourse unseasoned with the salt of grace. [TRENCH.] not convenient—"unseemly;" not

such "as become saints" (v. 3), rather giving of thanks—A happy play on sounds in Greek, *eucharistia* contrasted with *eutrapelia*: refined "jesting" and subtle humour sometimes offend the tender feelings of grace; "giving of thanks" gives that real cheerfulness of spirit to believers which the worldly try to get from "jesting" (v. 10, 20; James, 5. 13). 5. *this ye know*—The oldest MSS. read, "Of this ye are sure knowing;" or as ALFORD, "This ye know being aware," covetous...idolater—(Colossians, 3. 5.) The best reading may be translated, "That is to say, *idolatry*, which is (in other words) an idolater. St. Paul himself had forsaken all for Christ (1 Corinthians, 6. 10; 11. 27). Covetousness is worship of the creature instead of the Creator, the highest treason against the King of kings (1 Samuel, 15. 22; Matthew, 6. 24; Philippians, 3. 19; 1 John, 2. 15), bath—the present implies the fixedness of the exclusion, grounded on the eternal verities of that kingdom. [ALFORD.] of Christ and of God—rather, as one Greek article is applied to both, "of Christ and God," implying their perfect oneness, which is consistent only with the doctrine that Christ is God (cf. 2 Thessalonians, 1. 12; 1 Timothy, 5. 21; 6. 13). 6. vain—empty, unreal words, viz., palliations of "uncleanliness," v. 5, 4; Isaiah, 6. 20 (that it is natural to indulge in love), "covetousness" (that it is useful to society that men should pursue gain), and "jesting" (that it is witty and clever, and that God will not so severely punish for such things), because of these things—*uncleanliness, covetousness, &c.* (v. 3-5). cometh—present, not merely "shall come." Is as sure as if already come. children—rather, "sons of disobedience" (ch. 2. 2, 3). The children of unbelief in doctrine (Deuteronomy, 32. 20), are "children of disobedience" in practice, and these again are "children of wrath." 7. Here fellowship with wicked workers is forbidden; in v. 11, with their wicked works. 8, sometimes—"once." The emphasis is on "were." Ye ought to have no fellowship with sin, which is darkness, for your state as darkness is now PAST. Stronger than "in darkness" (Romans, 2. 19), light—not merely "enlightened;" but light enlightening others (v. 13), in—union with the Lord, who is THE LIGHT, children of light—not merely "of the light;" just as "children of disobedience" is used on the opposite side; those whose distinguishing characteristic is *light*. Pliny, a heathen writing to Trajan, bears unwilling testimony to the extraordinary purity of Christians' lives, contrasted with the people around them. 9. fruit of the Spirit—taken by transcribers from Galatians, 5. 22. The true reading is that of the oldest MSS., &c., "The fruit of THE LIGHT;" in contrast with "the unfruitful works of darkness" (v. 11). This verse is parenthetical. Walk as children of light, i.e., in all good works and words ("FOR the fruit of the light is [borne] in [ALFORD], but BENGLI, 'consists in'] all goodness [opposed to 'malice,' ch. 4. 31], righteousness [opposed to 'covetousness,' v. 3] and truth" [opposed to "lying," ch. 4. 25]). 10. Proving—construed with "walk" (v. 8; Romans, 12. 1, 2). As we prove a coin by the eye and the ear, and by using it, so by accurate and continued study, and above all by practice and experimental trial we may prove or test "what is acceptable unto the Lord." This is the office of "light," of which believers are "children," to manifest what each thing is, whether rightly or unsightly. 11. unfruitful works of darkness—Sins are terminated in themselves, and therefore are called "works," not "fruits" (Galatians, 5. 19, 22). Their only fruit is that which is not in a true sense fruit (Deuteronomy, 32. 32), viz., "death" (Romans, 6. 21; Galatians, 6. 8). Plants cannot bear "fruit" in the absence of light. Sin is "darkness," and its parent is the *prince of darkness* (ch. 6. 12). Graces, on the other hand, as flourishing in "the light," are reproductive, and abound in fruits; which, as harmoniously combining in one whole, are

termed (in the singular) "the FRUIT of the Spirit" (v. 9), rather, &c.—translate as Greek, "Rather even reprove them" (cf. Matthew, 5. 14-16). Not only "have no fellowship, but even reprove them," viz., in words, and in your deeds, which, shining with "the light," virtually reprove all that is contrary to light (v. 13; Jobu, 3. 19-21). "Have no fellowship," does not imply that we can avoid all intercourse (1 Corinthians, 5. 10), but "avoid such fellowship as will defile yourselves;" just as light, though it touch filth, is not soiled by it; nay, as light *detects* it, so, "even reprove sin." 12. The Greek order is, "For the things done in secret by them, it is a shame even to speak of." The "for" gives his reason for "not naming" (cf. v. 3) in detail the works of darkness, whereas he describes definitely (v. 9) "the fruit of the light." [BENGLI.] "Speak of," I think, is used here as "speaking of *without reproof*," in contrast to "even reprove them." Thus the "for" expresses this, Reprove them, for to speak of them *without reproof* them, is a shame (v. 3). Thus "works of darkness" answers to "things done in secret," viz., that are reprov'd—rather, "when they are reprov'd," viz., by you (v. 11), whatever dark acts manifest—rather, "every thing that is (i.e., suffers itself to be) made manifest (or 'shone upon,' viz., by your 'reproving,' v. 11) is (thenceforth no longer 'darkness,' v. 5, but) light." The devil and the wicked will not suffer themselves to be made manifest by the light, but love darkness, though outwardly the light shines round them. Therefore, "light" has no transforming effect on them, so that they do not become light (John, 3. 19, 20). But, says the apostle, you being now light yourselves (v. 8), by bringing to light through reproof those who are in darkness, will convert them to light. Your consistent lives and faithful reproofs will be your "armour of light" (Romans, 13. 13) in making an inroad on the kingdom of darkness. 14. Wherefore—Referring to the whole foregoing argument (v. 8, 11, 13), Seeing that light (spiritual) dispels the pre-existing darkness, He (God) saith, &c. (cf. the same phrase, ch. 4. 8). Awake—The reading of all the oldest MSS. is, "Up" or "Rouse thee!" a phrase used in stirring men to activity. The words are a phrase of Isaiah, 60. 1, 2, not an exact quotation. The word "Christ," shows that in quoting the prophecy, he views it in the light thrown on it by the *gospel fulfillment*. As Israel is called on to "awake" from its previous state of "darkness" and "death" (Isaiah, 59. 10; 60. 2), for that her Light is come; so the church, and each individual is similarly called to awake. *Believers* are called on to "awake" out of sleep; *unbelievers*, to "arise" from the dead (cf. Matthew, 28. 5; Romans, 13. 11; 1 Thessalonians, 5. 6, with ch. 2. 1). Christ—"the true light," "the sun of righteousness;" give the light—rather as Greek, "Shall shine upon thee" (so enabling thee by being "made manifest" to become, and be, by the very fact, "light," v. 13; then being so "enlightened," ch. 1. 15, thou shalt be able, by "reproving," to enlighten others). 15. that—rather as Greek, "See how ye walk," &c. The double idea is compressed into one sentence: "See (take heed) how ye walk," and "See that ye walk circumspectly." The manner, as well as the act itself, is included. See how ye are walking, with a view to your being circumspect (i.e., accurate, exact) in your walk. Cf. Colossians, 4. 5, "Walk in wisdom (answering to 'as wise' here) toward them that are without" (answering to "circumspectly," i.e., correctly, in relation to the unbelievers around, not giving occasion of stumbling to any, but edifying all by a consistent walk), not as fools—Greek, "not as unwise, but as wise." 16. Redeeming the time—(Colossians, 4. 5.) Greek, "Buying up for yourselves the reasonable time" (whenever it occurs) of good to yourselves and to others. Buying off from the vanities of "them that are without" (Colossians, 4. 5), and of the "unwise" (here in Ephesians), the opportune time afforded to

work of God. In a narrower sense, special seasons for good, occasionally presenting, are referred to, of which believers ought to avail themselves. This constitutes true (v. 16). In a larger sense, the whole season that one is spiritually awakened, is to "redeem" from vanity for God (cf. 3 Corinthians, II, 4, 9-11). "Redeem" implies the precious opportunity season, a jewel to be bought at WARE explains, "Redeeming for yourselves yourselves of) the opportunity (offered me right), and commanding the time as a servant." TRIMAN, "Watch the make it your own so as to control it; as look out for opportunities, and accurately the best goods; serve not the time, but it, and it shall do what you approve." Bo 464, 4. 609, "The time followed him as his d was not as a runaway slave," because the 1—The days of life in general are so exposed to make it necessary to make the most of this opportunity so long as it lasts (ch. 6. 18; 9; Psalm 49. 5; Ecclesiastes, 11. 2; 12. 1; 1. Besides, there are many special evil days tion, sickness, &c.) when the Christian is silence, therefore he needs the more to im- reasonable times afforded to him (Amos, 5. 8. Paul perhaps alludes to. 17. Where- ing that you need to walk so circumspectly, and using the right opportunity of good. different Greek word from that in v. 15, "foolish," or "senseless," understanding— knowing as a matter of fact (Luke, 12. 47), is with understanding, the will of the Lord each opportunity is to be used. The Lord's ately, is our "sanctification" (1 Thessalo- and that "in every thing," meantime, we re thanks" (1 Thessalonians, 5. 18; cf. above, excess—worthless, ruinous, reckless prodig- eria—not in the wine itself when used aright, 5. 23; but in the "excess" as to it, but be the Spirit—the effect in inspiration was rson was "filled" with an ecstatic exhilara- hat caused by wine; hence the two are here (cf. Acts, 2. 13-18). Hence arouse the abstin- wine of many of the prophets, e.g., John 1., in order to keep distinct before the world caused by the Spirit, from that caused by also in ordinary Christians the Spirit dwells mind that seeks the disturbing influences ent, but in the well balanced prayerful a one expresses his joy, not in drunken or ngs, but in Christian hymns of thankful- (Colossians, 3. 16), to yourselves—"to one Hence soon arose the antiphonal or re- hanting of which Piny writes to Trajan: went on a fixed day to meet before daylight ersecution] and to recite a hymn among by turns, to Christ, as if being God." The true eloquence; wine, a spurious eloquence. nerally accompanied by an instrument. direct praise to God (cf. Acts, 16. 25; 1 Co- 14. 26; James, 5. 13), songs—the general ric pieces: "spiritual" is added to mark here restricted to sacred subjects, though to direct praises of God, but also contain- ings, prophecies, &c. Contrast the drunken mos, 8. 10, making melody—Greek, "Playing g with an instrument," in your heart—not h the tongue; but the serious feeling of the mpanying the singing of the lips (cf. 1 Co- 4. 15; Psalm 47. 7). The contrast is between n and the Christian practice. "Let your y) the drinking songs of heathen feasts, but l hymns; and their accompaniment, not the

music of the lyre, but the melody of the heart." [CUR- rians & HOWARD.] to the Lord—See Piny's letter quoted above: "To Christ as God." 20, thank...for all things—even for adversities; also for blessings, un- known as well as known (Colossians, 3. 17; 1 Thessalo- nians, 5. 18), unto God and the Father—the Fountain of every blessing in Creation, Providence, Election, and Redemption. Lord Jesus Christ—by whom all things, even distresses, become ours (Romans, 8. 28-27; 1 Co- rinthians, 3. 20-22). 21. (Philippians, 2. 3; 1 Peter, 5. 4.) Here he passes from our relations to God, to those which concern our fellow-men, in the fear of God—All the oldest MSS. and authorities read, "in the fear of Caesar." The believer passes from under the bondage of the law as a sinner, to be "the servants of Christ" (1 Corinthians, 7. 22), which, through the instinct of love to Him, is really to be "the Lord's freeman"; or he is "under the law to Christ" (1 Corinthians, 9. 21; cf. John, 8. 36). Christ, not the Father (John, 4. 22), is to be our Judge. Thus reverential fear of displeasing Him is the motive for discharging our relative duties as Christians (1 Corinthians, 10. 32; 3 Corinthians, 4. 11, 1 Peter, 3. 18). 23—ch. 6. 9. The church's relation to Christ in His everlasting purpose, is the foundation and archetype of the three greatest of earthly relations, that of husband and wife (v. 23-25), parent and child (ch. 6. 1-4), master and servant (ch. 6. 4-6). The oldest MSS. omit "submit yourselves," supplying it from v. 21, "Ye wives (submitting yourselves) unto your own husbands." "Your own" is an argument for sub- missiveness on the part of the wives: it is not a stranger, but your own husbands whom you are called on to submit unto (cf. Genesis, 3. 16; 1 Corinthians, 7. 2; 14. 34; Colossians, 3. 18; Titus, 2. 5; 1 Peter, 3. 1-7). Those subject ought to submit themselves, of what- ever kind their superiors are. "Submit" is the term used of wives; "obey," of children (ch. 6. 1), as there is a greater equality between wives and husbands, than between children and parents, as unto the Lord—Submissiveness is rendered by the wife to the husband under the eye of Christ, and so is rendered to Christ Himself. The husband stands to the wife in the relation that the Lord does to the church, and this is to be the ground of her submission; though that submis- sion is inferior in kind and degree to that which she owes Christ (v. 24). 23. (1 Corinthians, 11. 3.) even as—Greek, "as also," and he is—The oldest MSS. read, "Himself (being Saviour," &c., omitting "and," and "is." In Christ's case, the Headship is united with, nay gained by, His having SAVED the body in the process of redemption; so that (St. Paul implies) I am not alleging Christ's Headship as one entirely identical with that of the Father, for He has a claim to it, and office in it, peculiar to Himself. [ALFORD.] The husband is not saviour of the wife, in which particular Christ excels; hence, "but" (v. 24) follows. [BROOKS.] 24. Therefore—translate, as Greek, "But," or "Neverthe- less," &c., though there be the difference of headship mentioned in v. 23, nevertheless, thus far they are one, viz., in the subjection or submission (the same Greek stands for "is subject," as for "submit," v. 21, 22) of the church to Christ, being the prototype of that of the wife to the husband, their own—Not in most of the oldest MSS., and not needed by the argument. In every thing—appertaining to a husband's legitimate authority: "in the Lord" (Colossians, 3. 18): every thing not contrary to God. 25. "Thou hast seen the measure of obedience; now hear also the measure of love. Do you wish your wife to obey you, as the church is to obey Christ? Then have a solicitude for her as Christ had for the church (v. 23, "Himself the Saviour of the body"); and if it be necessary to give thy life for her, or to be cut in ten thousand pieces, or to endure any other suffering whatever, do not refuse it; and if you suffer there, not even so do you

do what Christ has done; for you indeed do so being already united to her, but He did so for one that treated Him with aversion and hatred. As, therefore, He brought to His feet one that so treated Him, and that even wantonly spurned Him, by much tenderness of regard, not by threats, insults, and terror: so also do you act towards your wife, and though you see her disdainful and wantonly forward, you will be able to bring her to your feet by much thoughtfulness for her, by love, by kindness. For no bond is more sovereign in binding than such bonds, especially in the case of husband and wife. For one may constrain a servant by fear, though not even he is so to be bound to you; for he may readily run away. But the companion of your life, the mother of your children, the basis of all your joy, you ought to bind to you, not by fear and threats, but by love and attachment. (CONVERSION.) gave himself—*Greek*, "gave Himself up," *for it—(vERBA)*, "for her." The relation of the church to Christ is the ground of Christianity's having raised woman to her due place in the social scale, from which she was, and is, excluded in heathen lands. 26. sanctify—i.e., consecrate her to God. Cf. John, 17, 19, meaning, "I devote myself as a holy sacrifice, that my disciples also may be devoted or consecrated as holy in (through) the truth" (NEANDER) (Hebrews, 2, 11; 10, 10, Note; 13, 12, and cleanse—rather as *Greek*, "cleansing," without the "and," with the washing of water—rather as *Greek*, "with," or "by the laver of the water," viz., the baptismal water. So it ought to be translated, Titus, 3, 5, the only other passage in the New Testament where it occurs. As the bride passed through a purifying bath before marriage, so the church: cf. Revelation, 21, 2. He speaks of baptism according to its high ideal and desire; as if the inward grace accompanied the outward rite; hence he asserts of outward baptism whatever is involved in a believing appropriation of the divine truths it symbolizes, and says that Christ, by baptism, has purified the church (NEANDER) "I Peter, 3, 21, by the word—*Greek*, "in the word." To be joined with "cleansing it," or "her." The "word of faith," Romans, 10, 8, 9, 17, of which confession is made in baptism, and which carries the real cleansing (John, 15, 3; 17, 17) and regenerating power (I Peter, 1, 2; 3, 2; ALFORD.) So AUGUSTINE, *Treat*, 50, in John, "Take away the word, and what is the water save water? And the word to the element, and it becomes a sacrament, being itself as it were the visible word." The regenerating efficacy of baptism is conveyed in, and by, the Divine word alone, 27. he—The oldest MSS, and authorities read, "That He might Himself present unto Himself the church glorious," viz., as a bride (2 Corinthians, 11, 2). Holiness and glory are inseparable. "Cleansing" is the necessary preliminary to both. Holiness is glory internal; glory is holiness shining forth outwardly. The latter of baptism is the vehicle, but the word is the nobler and the true instrument of the cleansing. [BENEDICT.] It is Christ that prepares the church with the necessary ornaments of grace, for presentation to Himself, as the Bridegroom at His coming: again (Matthew, 25, 1, &c.; Revelation, 19, 7; 21, 2, 3) having spot—Song of Solomon, 4, 7.) The visible church now contains clean and unclean together, like Noah's ark; like the wedding room which contained some that had, and others that had not, the wedding garment (Matthew, 22, 10-14; cf. 2 Timothy, 2, 20); or as the good and bad fish are taken in the same net, because it cannot discern the bad from the good, the fishermen being unable to know what kind of fish the nets have taken under the waves. Still the church is termed "holy" in the creed, in reference to her ideal and ultimate destination. When the Bridegroom comes, the bride shall be presented to Him wholly without spot, the evil being cut off from the body for ever (Matthew, 13, 47-50). Not that there are two

churches, one with bad and good intermingled, another in which there are good alone; but one and the same church in relation to different times, now with good and evil together, hereafter with good alone. [FRANCK.] 28. Translate, "So ought husbands also (then the oldest MSS, read) to love their own (cf. Note, a. 27 wives as their own bodies." "He that loveth his own wife," &c. (v. 31). So there is the same love and the same union of body between Christ and the church (v. 30, 32. 29. For—Supply, and we all love ourselves: "For no man," &c. his own flesh—(v. 31, and.) nourisheth—*Greek*, "nourisheth it up," etc., to sustenance; "Nourisheth," refers to food and internal sustenance; "cherisheth," to clothing and external fostering, even so—translate, even as also, the Lord—The oldest MSS, read, "Christ," Exodus, 21, 10, prescribes three duties to the husband. The two former (food and raiment) are here alluded to in a spiritual sense, by "nourisheth and cherisheth;" the third "duty of marriage" is not added in consonance with the holy propriety of Scripture language: its antitype is, "know the Lord" (Hosea, 2, 19, 20. [BENEDICT.] 29. For—*Greek*, "Because" (1 Corinthians, 6, 15). Christ nourisheth and cherisheth the church as being of one flesh with Him. Translate, "Because we are members of His body (His literal body), being of His flesh and of His bones" (ALFORD) (Genesis, 2, 23, 24). The *Greek* expresses, "Being formed out of," or "of the substance of His flesh," &c. Adam's deep sleep, wherein Eve was formed from out of his opened side, is an emblem of Christ's death, which was the birth of the Spouse, the church. John, 12, 24; 19, 34, 35, to which verses 25, 26, 27, allude, as implying atonement by His blood, and sanctification by the "water," answering to that which flowed from His side (cf. also John, 7, 38, 39; 1 Corinthians, 6, 11). As Adam gave Eve a new name, He gave, Revelation, 2, 17; 3, 12. Genesis, 2, 21, 23, 24, puts the bones first, because the reference there is to the natural structure. But St. Paul is referring to the flesh of Christ. It is not our bones and flesh, but "we" that are spiritually propagated (in our soul and spirit now, and in the body hereafter, regenerated) from the marriage of Christ, which has flesh and bones. We are members of His glorified body (John, 6, 53). The two oldest existing MSS, and *Coptic* or *Memphitic* version, omit "of His flesh and of His bones" the words may have crept into the text through the *Margin*, from Genesis, 2, 23; LXX. However, Irenaeus, 294, and the old *Latin* and *Vulgate* versions, with some good old MSS, have them. 31. For this cause—The propagation of the church from Christ, as that of Eve from Adam, is the foundation of the spiritual marriage. The natural marriage, wherein "a man leaves father and mother the oldest MSS, omit 'his') and is joined unto his wife," is not the principal thing meant here, but the spiritual marriage represented by it, and on which it rests, whereby Christ left the Father's bosom to woo to Himself the church out of a lost world: a. 27 proves this: His earthly mother as such, also, He holds in secondary account as compared with His Spiritual Bride (Luke, 2, 48, 49; 8, 19-21; 11, 27, 28). He shall again leave His Father's abode to consummate the union (Matthew, 25, 1-10; Revelation, 19, 7, they two shall be one flesh—So the Samaritan Pentateuch, LXX, &c., read (Genesis, 2, 24), instead of "they shall be one flesh." So Matthew, 19, 6. In natural marriage, husband and wife combine the elements of one perfect human being: the one being incomplete without the other. So Christ, as God-man, is pleased to make the church, the body, a necessary adjunct to Himself, the Head. He is the archetype of the church, from whom, and according to whom, as the pattern, she is formed. He is her Head, as the husband is of the

ans. 2. 5; 1 Corinthians, 11. 3; 12. 45). Christ allow any power to sever Himself and His inseparably joined (Matthew, 19. 6; John, 10. J. 23. Rather, "This mystery is a great one." *and truth, beyond man's power of discovery revealed, viz., of the spiritual union of 1 the church, represented by the marriage a great one, of deep import. See Note, v. 20. ery* is used of a divine truth not to be discovered by revelation of God (Romans, 11. 25; ans, 12. 51). The *Fulgiate* wrongly translates, *great sacrament*, "which is made the plea by the church (in spite of the blunder having ago exposed by their own commentators, id Estius) for making marriage a sacrament; not marriage in general, but that of Christ urch, is what is pronounced to be a "great as the words following prove, "I (emphatic) ard to Christ and to the church" (so the *Greek related*). "I, while I quote these words out re, use them in a higher sense." (CONY-HOWSON.) 33. Nevertheless—Not to pursue a mystical meaning of marriage. *Translate* "Do ye also (as Christ does) severally each 1, &c. The words, "severally each one," refer 1, their individual capacity, contrasted with us *collective view* of the members of the the bride of Christ.

CHAPTER VI.

4. MUTUAL DUTIES OF PARENTS AND : MASTERS AND SERVANTS; OUR LIFE A : THE SPIRITUAL ARMOUR NEEDED SPIRITUAL POEM. CONCLUSION. 1. obey— I can the expression as to wives, "submit- being subject" ch. 5. 21. *Obedience* is more or and implicit; *submission* is the willing of an inferior in point of order to one who t to command. in the Lord—Both parents en being Christians "in the Lord," expresses it in which the obedience is to take place, *strict* to obedience. In Colossians, 3. 20, it is, obey your parents in *all things*." This the Lord," would suggest the due limitation dence required (Acts, 5. 29; cf. on the other abuse, Mark, 7. 11-13). right—Even by w we should render obedience to them from have derived life. 2. Here the authority of is added to that of natural law, which is -The "promise" is not made the *main* motive ce, but an incidental one. The main motive it is God's will (Deuteronomy, 5. 16, "Hon- ter and mother as the Lord thy God hath ex: thee"); and that it is so peculiarly, is His accompanying it "with a promise," the *conclusion* with a special promise. The 1 the second commandment is a *general* one. y is more expressly prescribed to children reals: for love descends rather than ascends.

This verse proves the law in the New t is not abolished. 3. long on the earth—In v. 12, "long upon the land which the Lord *reth thee*," which St. Paul adapts to gospel taking away the local and limited reference o the Jews in Canaan. The gods are equally every land, as the Jews were in the land I gave them. This promise is always fulfilled, ally, or by the substitution of a higher bless- spiritual and eternal (Job, 5. 26; Proverbs, he substance and essence of the law are n force: its accidents alone (applying to Israel) abolished (Romans, 6. 15). 4. fathers—in- others; the fathers are specified as being the of domestic authority. Fathers are more passion in relation to their children than whose fault is rather over-indulgence. pro-

voke not—irritate not, by vexatious commands, un- reasonable blame, and uncertain temper. [ALFORD.] Colossians, 3. 21, "but they be discouraged." nurture —Greek, "discipline," viz., *frustrating* by chastening in act where needed (Job, 5. 17; Hebrews, 12. 7). admoni- tion—training by words (Deuteronomy, 6. 7; Proverbs, 22. 6, *Margyn*, "catechise"), whether of encourage- ment, or remonstrance, or reproof, according as is re- quired. [TANNEH.] Contrast 1 Samuel, 2. 12, *Margyn*, of the Lord—such as the Lord approves, and by His Spirit dictated. 5. Servants—*lit.*, "slaves," masters ac- cording to the flesh—in contrast to your true and heavenly Master (v. 4). A consolatory hint that the mastership to which they were subject, was but for a time (CHRISTOSTOM); and that their real liberty was still their own (1 Corinthians, 7. 23). fear and trem- bling—not slavish terror, but (1 Corinthians, 2. 3. *Note*; 2 Corinthians, 7. 15) an anxious eagerness to do your duty, and a fear of displeasing, as great as is produced in the ordinary slave by "threatenings" (v. 9). single- ness—without double-mindedness, or "eye-service" (v. 6), which seeks to please outwardly, without the sincere desire to make the master's interest at all times the first consideration (1 Chronicles, 22. 17; Matthew, 6. 23, 23; Luke, 11. 34). "Simplicity," 6. (Colossians, 3. 22.) Seeking to please their masters only so long as these have their eyes on them: as Gehazi was a very different man in his master's presence from what he was in his absence (2 Kings, 6.). men-pleasers—not Christ-pleasers (cf. Galatians, 1. 10; 1 Thessalonians, 2. 4). doing the will of God—the unseen but ever present Master: the best guarantee for your serving faithfully your earthly master alike when present and when absent, from the heart—*lit.*, *soul* (Psalm 111. 1; Ro- mans, 13. 6). 7. good will—expressing his feeling to- wards his master: as "doing the will of God from the heart" expresses the source of that feeling (Colossians, 3. 23). "Good will" is stated by Xenophon (*Economics*) to be the principal virtue of a slave towards his master: a real regard to his master's interest as if his own, a *good will* which not even a master's severity can extinguish. 8. any man doeth—Greek, "any man shall have done," i.e., shall be found at the Lord's coming to have done, the same—in full payment, in heaven's currency, shall... receive—(2 Corinthians, 5. 10; Colossians, 3. 25; but all of grace, Luke, 17. 10.) bond or free—(1 Corinthians, 7. 22; 12. 13; Galatians, 3. 28; Colossians, 3. 11.) Christ does not regard such distinctions in His present dealings of grace, or in His future judgment. The slave that has acted faithfully for the Lord's sake in his master, though the latter may not repay his faithfulness, shall have the Lord for his Paymaster. So the freeman who has done good for the Lord's sake, though man may not repay him, has the Lord for his Debtor (Proverbs, 19. 17). 9. the same things—*Mutatis mutandis*. Show the sameness of God's will, and of your servant's well-being, in your relation to them: as they ought to have in their relation to you. Love regulates the duties both of servants and masters, as one and the same light attempts various colours. Equality of nature and faith is superior to distinctions of rank. [BENCKE.] Christianity makes all men brothers: cf. Leviticus, 25. 42, 43; Deuteronomy, 15. 12; Jeremiah, 34. 14, as to how the Hebrews were bound to treat their brethren in service: much more ought Christians to act with love. threatening—Greek, "the threatening" which masters commonly use. "Masters" in the Greek, is not so strong a term as "despots": it implies authority, but not absolute domination. your Master also—The oldest MSS. read, "the Master both of them and you": "their Master and yours." This more forcibly brings out the equality of slaves and masters in the sight of God. Seneca, *Thyestes*, 607, says, "Whatever an inferior dreads from you, this a superior Master threatens himself."

with; every authority here is under a higher above." As you treat your servants, so will He treat you, neither...respect of persons—He will not, in judging, acquit thee because thou art a master, or condemn him because he is a servant (Acts, 10. 34; Romans, 2. 11; Galatians, 2. 6; Colossians, 3. 25; 1 Peter, 1. 17). Derived from Deuteronomy, 10. 17; 2 Chronicles, 19. 7. 10. my brethren—Some of the oldest MSS. omit these words. Some with *Fulgate* retain them. The phrase occurs nowhere else in the epistle (see, however, v. 23): If genuine, it is appropriate here in the close of the epistle, where he is urging his fellow-soldiers to the good fight in the Christian armour. Most of the oldest MSS. for "finally," read, "henceforward," or "from henceforth" (Galatians, 6. 17). be strong—Greek, "be strengthened," in the power of his might—Christ's might: as in ch. 1. 19, it is the Father's might. 11. the whole armour—The armour of light (Romans, 13. 12); on the right hand and left (2 Corinthians, 6. 7). The panoply offensive and defensive. An image readily suggested by the Roman armoury, St. Paul being now in Rome. Repeated emphatically, v. 13. In Romans, 13. 14, it is, "Put ye on the Lord Jesus Christ;" in putting on Him, and the new man in Him, we put on "the whole armour of God." No opening at the head, the feet, the heart, the belly, the eye, the ear, or the tongue, is to be given to Satan. Believers have once for all overcome him; but on the ground of this fundamental victory gained over him, they are ever again to fight against and overcome him, even as they who once die with Christ, have continually to mortify their members upon earth (Romans, 6. 2-14; Colossians, 3. 8, 9). of God—furnished by God; not our own, else it would not stand (Psalm 35. 1-3). Spiritual, therefore, and mighty through God, not carnal (2 Corinthians, 10. 4). wiles—i.e., "schemes sought out" for deceiving (cf. 2 Corinthians, 11. 10). the devil—the ruling chief of the foes (v. 12) organized into a kingdom of darkness (Matthew, 12. 26), opposed to the kingdom of light. 12. Greek, "For our wrestling" ("the wrestling" in which we are engaged) is not against flesh," &c. Flesh and blood foes are Satan's mere tools, the real foe lurking behind them is Satan himself, with whom our conflict is. "Wrestling" implies that it is a hand to hand and foot to foot struggle for the mastery: to wrestle successfully with Satan, we must wrestle with God in irremissible prayer like Jacob (Genesis, 32. 24-29; Hosea, 12. 4). Translate, "The principalities...the powers" (ch. 1. 21, Note; 3. 10; Colossians, 1. 16). The same grades of power are specified in the case of the demons here, as in that of angels there (cf. Romans, 8. 28; 1 Corinthians, 15. 24; Colossians, 2. 15). The Ephesians had practised sorcery (Acts, 19. 19), so that he appropriately treats of evil spirits in addressing them. The more clearly any book of Scripture, as this, treats of the economy of the kingdom of light, the more clearly does it set forth the kingdom of darkness. Hence, nowhere does the Satanic kingdom come more clearly into view than in the gospels which treat of Christ, the true Light, rulers of the darkness of this world—Greek, "age," or "course of the world." But the oldest MSS. omit "of world." Translate, "Against the world-rulers of this [present] darkness" (ch. 2. 2; 5. 8; Luke, 22. 63; Colossians, 1. 13). On Satan and his demons being "world-rulers" cf. John, 12. 31; 14. 30; 16. 11; Luke, 4. 6; 2 Corinthians, 4. 4; 1 John, 5. 19. Greek, "Heth in the wicked one." Though they be "world-rulers," they are not the ruler of the universe; and their usurped rule of the world is soon to cease, when He shall "come whose right it is" (Ezekiel, 21. 27). Two cases prove Satan not to be a mere subjective fancy: (1.) Christ's temptation; (2.) the entrance of demons into the swine (for these are incapable of such fancies). Satan tries to parody, or imitate in a perverted way, God's working (2 Corinthians, 11. 13, 14). So when God became incarnate,

Satan, by his demons, took forcible possession of human bodies. Thus the demoniacally possessed were not peculiarly wicked, but miserable, and so fit subjects for Jesus' pity. St. Paul makes no mention of demoniacal possession, so that in the time he wrote, it seems to have ceased; it probably was restricted to the period of the Lord's incarnation, and of the foundation of His church. spiritual wickedness—rather as Greek, "The spiritual hosts of wickedness." As three of the clauses describe the power, so this fourth, the wickedness of our spiritual foes (Matthew, 12. 45). in high places—Greek, "heavenly places" in ch. 2. 2, "the air," where see the Note. The alteration of expression to "in heavenly places," is in order to mark the higher range of their powers than ours, they having been, up to the ascension (Revelation, 12. 5, 9, 10), dwellers "in the heavenly places" (Job, 1. 7), and being now in the regions of the air which are called the heavens. Moreover, pride and presumption are the sins in heavenly places to which they tempt especially, being those by which they themselves fell from heavenly places (Isaiah, 14. 12-15). But believers have nought to fear, being "blessed with all spiritual blessings in the heavenly places" (ch. 1. 3). 13. take... of God—not "make;" God has done that: we have only to "take up" and put it on. The Ephesians were familiar with the idea of the gods giving armour to mythical heroes: thus St. Paul's allusion would be appropriate. the evil day—the day of Satan's special assaults (v. 12, 16) in life and at the dying hour (cf. Revelation, 3. 10). We must have our armour always on, to be ready against the evil day which may come at any moment, the war being perpetual (Psalm 41. 1, Margin). done all—rather, "accomplished all things," viz., necessary to the fight, and becoming a good soldier. stand—the repetition in v. 11, 14, shows that standing, i.e., maintaining our ground, not yielding or fleeing, is the grand aim of the Christian soldier. 14. Translate as Greek, "Having girt about your loins with truth," i.e., with truthfulness, sincerity, a good conscience (2 Corinthians, 1. 12; 1 Timothy, 1. 5, 18; 3. 9). Truth is the band that girds up and keeps together the flowing robes, so as that the Christian soldier may be unencumbered for action. So the Passover was eaten with the loins girt, and the shoes on the feet (Exodus, 12. 11; cf. Isaiah, 5. 27; Luke, 12. 35). Faithfulness (LXX., "truth") is the girdle of Messiah (Isaiah, 11. 5; so truth, of His followers, having on—Greek, "having put on," breastplate of righteousness—Isaiah, 59. 17, similarly of Messiah. "Righteousness" is here joined with "truth," as in ch. 5. 9; righteousness in works, truth in words [Estrus] (1 John, 3. 7). Christ's righteousness inwrought in us by the Spirit. "Faith and love," i.e., faith working righteousness by love, are "the breastplate" in 1 Thessalonians, 5. 8. 15. Translate, "Having shod your feet" referring to the sandals, or to the military shoes then used. the preparation—rather, "the preparedness," or "readiness of," i.e., arising from the "gospel" (Psalm 10. 17). Preparedness to do and suffer all that God wills; readiness for march, as a Christian soldier, gospel of peace—cf. Luke, 1. 7; Romans, 10. 15. The "peace" within forms a beautiful contrast to the raging of the outward conflict (Isaiah, 26. 3; Philipians, 4. 7). 16. Above all—rather, "Over all," so as to cover all that has been put on before. Three integuments are specified, the breastplate, girdle, and shoes; two defences, the helmet and shield; and two offensive weapons, the sword and the spear (prayer). ALFORD translates, "Besides all," as the Greek is translated, Luke, 3. 20. But if it meant this, it would have come last in the list (cf. Colossians, 3. 14). shield—the large oblong oval door-like shield of the Romans, four feet long by two and a half feet broad; not the small round buckler. ye shall be able—not merely "ye may." The shield of faith will certainly intercept, and

as "quench, all the fiery darts" (an image from the ancient fire-darts, formed of cane, with tow and combustibles ignited on the head of the shaft, so as to set fire to wood-work, tents, &c.) of the wicked—rather "of the evil ORK." Faith conquers him (1 Peter, 5. 9), and his darts of temptation to wrath, lust, revenge, despair, &c. It overcomes the world (1 John, 4. 4), and so the prince of the world (1 John, 5. 18). 17. take—A different Greek word from that in v. 13, 16; *translata*, therefore. "Receive," "accept" viz., the helmet offered by the Lord, viz., "salvation" appropriated, as 1 Thessalonians, 5. 8, "Helmet, the hope of salvation," not an uncertain hope, but one that brings with it no shame of disappointment (Romans, 5. 4). It is subjoined to the shield of faith, as being its inseparable accompaniment (cf. Romans, 5. 1, 6). The head of the soldier was among the principal parts to be defended, as on it the deadliest strokes might fall, and it is the head that commands the whole body. The head is the seat of the mind, which, when it has laid hold of the sure gospel "hope" of eternal life, will not receive false doctrine, or give way to Satan's temptations to *despise* God, by this hope, "lifts up the head" (Psalm 3. 3; Luke, 21. 26). sword of the Spirit—i.e., furnished by the Spirit, who inspired the writers of the word of God (3 Peter, 1. 21). Again the Trinity is implied: the Spirit here; and Christ in "salvation," and God the Father, v. 13 (cf. Hebrews, 4. 12; Revelation, 1. 16; 2. 12). The two-edged sword, cutting both ways (Psalm 46. 3, 6), striking some with conviction and conversion, and others with condemnation (Isaiah, 11. 4; Revelation, 19. 15), is in the mouth of Christ (Isaiah, 49. 2), in the hand of His saints (Psalm 149. 6). Christ's use of this sword in the temptation is our pattern as to how we are to wield it against Satan (Matthew, 4. 4, 7, 10). There is no armour specified for the back, but only for the front of the body; implying that we must never turn our back to the foe (Luke, 9. 62): our only safety is in resisting ceaselessly (Matthew, 4. 11; James, 4. 7). 18. always—Greek, "in every season," implying opportunity and expediency (Colossians, 4. 2). St. Paul uses the very words of Jesus in Luke, 21. 36 (a gospel which he quotes elsewhere, in undesigned consonance with the fact of St. Luke being his associate in travel, 1 Corinthians, 11. 23, &c.; 1 Timothy, 5. 18). Cf. Luke, 18. 1; Romans, 12. 12; 1 Thessalonians, 5. 17. with all—i.e., every kind of prayer—a sacred term for prayer in general, application—a common term for a special kind of prayer (HARLEIGH), an *imploving request*. "Prayer" for obtaining blessings, "supplication" for averting evils which we fear. [GROTIUS.] It is He in us, as the Spirit of adoption, who prays, and enables us to pray (Romans, 8. 15, 26; Galatians, 4. 6; Jude, 20). watching—not sleeping (ch. 5. 14; Psalm 68. 13; Matthew, 26. 41). So in the temple a perpetual watch was maintained (cf. Anna, Luke, 2. 37). therunto—"watching unto" (with a view to) prayer and supplication, with—Greek, "in." *Persevering constancy* ("perseverance") and (i.e., exhibited in) *supplication* are to be the element in which our watchfulness is to be exercised, for all saints—as none is so perfect as not to need the intercessions of his fellow-Christians. 19. for me—A different Greek preposition from that in v. 13: *translata*, therefore, "on my behalf."

that I may open my mouth boldly—rather, "That there may be given to me 'utterance,' or 'speech' 'in the opening of my mouth' (when I undertake to speak: a formula used in set and solemn speech, Job, 3. 1; Daniel, 10. 16), so as with boldness to make known," &c. Bold plainness of speech was the more needed, as the gospel is a "mystery" indiscoverable by mere reason, and only known by revelation. Paul looked for utterance to be given him; he did not depend on his natural or acquired power. The shortest road to any heart is round by heaven: pray to God to open the door and to open your mouth, so as to avail yourself of every opening (Jeremiah, 1. 7, 8; Ezekiel, 2. 8, 9, 11; 2 Corinthians, 4. 13). 20. For—Greek, as in v. 19, "On behalf of which," an ambassador in bonds—A paradox. Ambassadors were held inviolable by the law of nations, and could not, without outrage to every sacred right, be put in chains. Yet Christ's "ambassador is in a chain." The Greek is singular. The Romans used to bind a prisoner to a soldier by a single chain, in a kind of free custody. So Acts, 28. 16, 20, "I am bound with this chain." The term, "bonds" (plural), on the other hand, is used when the prisoner's hands or feet were bound together (Acts, 28. 20); cf. Acts, 12. 6, where the plural marks the distinction. The singular is only used of the particular kind of custody described above: an undesigned coincidence. [PALMER.] 21. that ye also—as I have been discussing things relating to you, so that ye also may know about me (cf. Colossians, 4. 7, 8). NEANDER takes it, "Ye also," as well as the Colossians (Colossians; 4. 7.) (2) my affairs—Greek, "the things concerning me," how I do—how I fare. Tycheus—an Asiatic, and so a fit messenger bearing the respective epistles to Ephesus and Colosse (Acts, 20. 4; 2 Timothy, 4. 12). a—Greek, "the beloved brother." &c.; the same epithet as in Colossians, 4. 7. minister—i.e., servant. in the Lord—in the Lord's work. 22. for the same purpose—Greek, "for this very purpose. Colossians, 4. 8, is almost word for word the same as this verse. our affairs—Greek, "the things concerning us," viz., concerning myself, "Aristarchus, my fellow-prisoner, and Marcus, sister's son to Barnabas" (Colossians, 4. 10). 23. love with faith—Faith is pre-supposed as theirs: he prays that love may accompany it (Galatians, 5. 6). 24. Contrast the malediction on all who love Him not (1 Corinthians, 16. 22), in sincerity—Greek, "in incorruption," i.e., not as English Version, but "with an immortal (constant) love." [WAHL.] Cf. "that which is not corruptible" (1 Peter, 3. 4). Not a fleeting earthly love, but a spiritual and eternal one. [ALFORD.] Contrast Colossians, 3. 22, worldly things "which perish with the using." Cf. 1 Corinthians, 9. 26, "corruptible...in-corruptible crown." "Purely," "holly" (ESTIUS), without the corruption of sin (Note, 1 Corinthians, 3. 17; 2 Peter, 1. 4; Jude, 10). Where the Lord Jesus has a true believer, there I have a brother. [BISHOP M'ILWAIN.] He who is good enough for Christ, is good enough for me. [R. HALL.] The differences of opinion among real Christians are comparatively small, and show that they are not following one another like silly sheep, each trusting the one before him. Their agreement in the main, whilst showing their independence as witnesses by differing in non-essentials, can only be accounted for by their being all in the right direction (Acts, 16. 8, 9; 1 Corinthians, 1. 2; 12. 3).

THE EPISTLE OF PAUL THE APOSTLE TO THE

PHILIPPIANS.

INTRODUCTION.

THE INTERNAL EVIDENCE for the authenticity of this epistle is strong. The style, manner of thought, and doctrine, accord with St. Paul's. The incidental allusions also establish his authorship. Paley (Herm. Philoan. ch. 7) substantiates the mention of the object of Epaphroditus' journey to Rome, the Philippian contribution to St. Paul's cause, Epaphroditus

sickness (ch. 1. 7; 2. 25-30; 4. 10-18), the fact that Timothy had been long with St. Paul at Philippi (ch. 1. 1; 2. 19), the reference to his being a prisoner at Rome now for a long time (ch. 1. 13-14. 2. 17-20), his willingness to die (cf. on 1. 25, with 2 Corinthians, 5. 8), the reference to the Philippian having seen his maltreatment at Philippi (ch. 1. 12, 20; 2. 1, 2).

The EXTERNAL EVIDENCE is equally decisive. POLYDOR of Philippiensis, sec. 3, and II. IRENEUS, *Against Heresies*, 4. 18, sec. 4. CLEMENT of Alexandria, *Pedagogus* I. 1, p. 107. The epistle of the churches of Lyons and Vienne, in *Eusebius' Ecclesiastical History*, 5. 2. Tertullian, *Resurrectio carnis*, c. 23. ORIGEN, *Celsus*, I. 2, p. 122. CYRILLUS of Jerusalem *Against the Jews*, 2. 30.

Philippi was the first (i.e., the farthest from Rome, and first which met Paul in entering Macedonia) Macedonian city of the district, called *Macedonia Prima* (so called as lying furthest eastward). The Greek (Acts, 16. 12) should not be translated "the chief city," as English Version, but as above. [Aldford.] Not it, but Thessalonica, was the chief city of the province, and Amphipolis, of the district called *Macedonia Prima*. It was a Roman "colony" (Acts, 16. 12), made so by Augustus, to commemorate his famous victory over Brutus and Cassius. A colony was in fact a portion of Rome itself transplanted to the province, an offshoot from Rome, and as it were a portrait of the mother city on a small scale. [Lactantius *Divinus*, 16. 12.] Its inhabitants were Roman citizens, having the right of voting in the Roman tribes, governed by their own senate and magistrates, and not by the governor of the province, with the Roman law, and Latin language.

Paul, with Silas and Timothy, planted the gospel there (Acts, 16. 12, &c.), in his second missionary journey, A.D. 49. Doubtless he visited it again on his journey from Ephesus into Macedonia (Acts, 20. 1; and Acts, 20. 5, 6, expressly mentions his third visit on his return from Greece (Corinth) to Syria by way of Macedonia). His sufferings at Philippi (Acts, 16. 19, &c.) strengthened the Christian bond of union between him and his Philippian converts, who also, like him, were exposed to trials for the gospel's sake (1 Thessalonians, 2. 2). They alone sent supplies for his temporal wants, twice shortly after he had left them (Philippians, 4. 15, 16), and again a third time shortly before writing this epistle (Philippians, 4. 16, 18; 2 Corinthians, 11. 9). This fervent attachment on their part was, perhaps, also in part due to the fact that few Jews were in Philippi, as in other scenes of his labours, to sow the seeds of distrust and suspicion. There was no synagogue, but merely a Jewish Proseucha, or oratory, by the river side. So that there only do we read of his meeting no opposition from Jews, but only from the masters of the divining dæmons, whose gains had been put an end to by her being dispossessed.

Though the Philippian church was as yet free from Judaizing influence, yet it needed to be forewarned of that danger which might at any time assail it from without (ch. 3. 2); even as such evil influences had crept into the Galatian church (ch. 4. 2, 3, we find a trace of the fact recorded in the history (Acts, 16. 23, 24), that female converts were among the first to receive the gospel at Philippi).

As to the state of the church, we gather from 2 Corinthians, 8. 1, 2, that its members were poor, yet most liberally and from Philippians, 1. 28-30, that they were undergoing persecution. The only blemish referred to in their character was, on the part of some members, a tendency to dissension. Hence arise his admonitions against disputings (ch. 1. 17; 2. 1-4, 12, 14; 4. 2).

The OBJECT of the epistle is general: not only to thank the Philippian for their contribution sent by Epaphroditus who was now in return to take back the apostle's letter, but to express his Christian love and sympathy, and to exhort them to a life consonant with that of Christ, and to warn them against existing dissensions, and future possible assaults of Judaizers from without. It is remarkable in this epistle alone, as compared with the others, that, amidst many commendations, there are no express censures of those to whom it is addressed. No doctrinal error, or schism, had as yet sprung up; the only blemish hinted at is, that some of the Philippian church were somewhat wanting in lowliness of mind, the result of which went was dissension. Two women, Euodia and Syntyche, are mentioned as having erred in this respect. The epistle may be divided into three parts: I. Affectionate address to the Philippian; reference to his own state as a prisoner at Rome, and to theirs, and to his mission of Epaphroditus to them (chs. 1. and 2.). Epaphroditus probably held a leading office in the Philippian church, perhaps as a presbyter. After Tychicus and Onesimus had departed (A. D. 62), carrying the epistles to the Ephesian, Colossian, and Philemon, St. Paul was cheered in his imprisonment by the arrival of Epaphroditus with the Philippian contribution. "That faithful" brother, companion in labour, and fellow-soldier" (ch. 2. 25), had brought on himself by the fatigues of the journey a dangerous sickness (ch. 2. 26, 30). But now that he was recovered, he "longed" (ch. 2. 26) to return to his Philippian flock, and in person to relieve their anxiety on his behalf, in respect to his sickness; and the apostle gladly availed himself of the opportunity of writing to them a letter of grateful acknowledgments and Christian exhortations. II. Caution against Judaizing teachers, supported by reference to his own former and present feelings towards Jewish legalism (ch. 3.). III. Admonitions to individuals, and to the church in general, thanks for their reasonable aid, and concluding benedictions and salutations.

This epistle was written from Rome during the imprisonment, the beginning of which is related in Acts, 28. 16, 20, 30, &c. The reference to "Cæsar's household" (ch. 4. 22), and to the "palace" (ch. 1. 13, Greek, *Prætorium*, probably the barrack of the Prætorian body-guard, attached to the palace of Nero) confirms this. It must have been during his first imprisonment at Rome, for the mention of the Prætorium agrees with the fact that it was during his first imprisonment he was in the custody of the Prætorian Prefect, and his situation described in ch. 1. 13-14, agrees with his situation in the first two years of his imprisonment (Acts, 28. 30, 31). The following reasons show, moreover, that it was written towards the close of that imprisonment: (1.) He, in it, expresses his expectation of the immediate decision of his cause (ch. 2. 23). (2.) Enough time had elapsed for the Philippian to hear of his imprisonment, to send Epaphroditus to him, to hear of Epaphroditus arrival and sickness, and send back word to Rome of their distress (ch. 2. 26). (3.) It must have been written after the three other epistles sent from Rome, viz., Colossians, Ephesians, and Philemon; for Luke is no longer with him (ch. 2. 23), otherwise he would have been specified as saluting them, having formerly laboured among them, whereas he is mentioned as with him, Colossians, 4. 14; Philemon, 24. Again, in Ephesians, 6. 19, 20, his freedom to preach is implied; but in ch. 1. 13-18, his bondage is dwelt on, and it is implied that, not himself, but others, preached, and made his imprisonment known. Again, in Philemon, 22, he confidently anticipates his release, which contrasts with the more depressed anticipations of this epistle. (4.) A considerable time had elapsed since the beginning of his imprisonment, for "his bonds" to have become so widely known, and to have produced such good effects for the gospel (ch. 1. 12). (5.) There is evidently an increase in the rigour of his imprisonment implied now, as compared with the early stage of it, as described in Acts, 28.; cf. ch. 1. 29, 30; 2. 27. History furnishes a probable clue to account for this increase of rigour. In the second year of St. Paul's imprisonment (A. D. 62), Burrus, the Prætorian Prefect, to whose custody he had been committed (Acts, 28. 16, "the captain of the guard"), died; and Nero the emperor having divorced Octavia, and married Poppæa, a Jewish proselyte (who then caused her rival, Octavia, to be murdered, and gloated over the head of her victim), exalted Tigellinus, the chief promoter of the marriage, a monster of wickedness, to the Prætorian Prefecture. It was then he seems to have

been removed from his own beams into the Praetorian, or barracks of the Praetorian guards, attached to the palace, for sinister custody; and hence he writes with less hopeful anticipations as to the result of his trial (ch. 1. 17; 2. 11). Some of the Praetorian guards who had the custody of him before, would then naturally make known his "bonds," in accordance with ch. 1. 13; from the smaller Praetorian body-guard at the palace, the report would spread to the general permanent Praetorian camp, which Tiberius had established North of the city, outside of the walls. He had arrived in Rome, February, 61; the "two whole years (Acts, 28. 30) in his own hired houses" ended February, 63, so that the date of this epistle, written shortly after, evidently whilst the danger was imminent, would be about spring or summer, 63. The providence of God averted the danger. He probably was thought beneath the notice of Tigellinus, who was more intent on court intrigues. The death of Nero's favourite, Pallas, the brother of Felix, this same year, also took out of the way another source of danger.

The **STYLE** is abrupt and discontinuous, his fervour of affection leading him to pass rapidly from one theme to another (ch. 2. 12, 19-24, 28-30; 3. 1-2, 3, 4-14, 18). In no epistle does he use so warm expressions of love. In ch. 4. 1, he seems at a loss for words sufficient to express all the extent and ardour of his affection for the Philippians, "My brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." The mention of bishops and deacons in ch. 1. 1, is due to the late date of the epistle, at a time when the church had begun to assume that order which is laid down in the Pastoral Epistles, and which continued the prevalent one in the first and purest age of the church.

CHAPTER I.

Ver. 1-36. **INSCRIPTION. THANKSGIVING AND PRAYERS for the Flourishing Spiritual State of the Philippians, His Own State at Rome, and the Result of his Imprisonment in Spreading the Gospel. Exhortation to Christian Consistency.** 1. Timothy—mentioned as being well known to the Philippians (Acts, 16. 2, 10-12, and now present with Paul. Not that Timothy had any share in writing the epistle; for St. Paul presently uses the first person singular, "I," not "we" (v. 3). The mention of his name implies merely that Timothy joined in affectionate remembrances to them, servants of Jesus Christ.—The oldest MSS. read the order, "Christ Jesus." St. Paul does not call himself "an apostle," as in the inscriptions of other epistles; for the Philippians needed not to be reminded of his apostolic authority. He writes rather in a tone of affectionate familiarity. all—So v. 4, 7, 8, 23; ch. 2. 17, 20. It implies comprehensive affection which desired not to forget any one among them "all" bishops—Synonymous with "presbyters" in the apostolical churches; as appears from the same persons being called "elders of the church" at Ephesus (Acts, 20. 17), and "overscers" (Acts, 20. 28. *Greek*, "bishops." And Titus, 1. 5, cf. with v. 7. This is the earliest letter of St. Paul where bishops and deacons are mentioned, and the only one where they are separately addressed in the salutation. This accords with the probable course of events, deduced alike from the letters and history. Whilst the apostles were constantly visiting the churches in person or by messengers, regular pastors would be less needed; but when some were removed by various causes, provision for the permanent order of the churches would be needed. Hence the three pastoral letters, subsequent to this epistle, give instructions as to the due appointment of bishops and deacons. It agrees with this new want of the church, when other apostles were dead or far away, and Paul long in prison, that bishops and deacons should be prominent for the first time in the opening salutation. The Spirit thus intimated that the churches were to look up to their own pastors, now that the miraculous gifts were passing into God's ordinary providence, and the presence of the inspired apostles, the dispensers of those gifts, was to be withdrawn. [PALMY'S *Horæ Paulinæ*.] "Presbyter," implied the rank; "bishop," the duties of the office. [NEANDER.] Naturally, when the apostles who had the chief supervision were no more, one among the presbyters presided and received the name "Bishop," in the more restricted and modern sense; just as in the Jewish synagogues one of the elders presided as "ruler of the synagogue." Observe, the apostle addresses the church (i.e., the congregation) more directly than its presiding ministers (Colossians, 4. 17; 1 Thessalonians, 5. 12; Hebrews, 13. 24; Revelation, 1. 4, 11). The bishops more managed the internal, the deacons the external,

affairs of the church. The plural number shows there was more than one bishop or presbyter, and more than one deacon in the church at Philippi. 2. *Græc...peace*—The very form of this salutation implies the union of Jew, Greek, and Roman. The Greek salutation was "joy" (*χαίρειν*), akin to the Greek for "grace" (*χαρις*). The Roman was "health," the intermediate term between *grace* and *peace*. The Hebrew was "peace," including both temporal and spiritual prosperity. *Græc* must come first if we are to have true peace, *from...from*—Omit the second "from;" as in the Greek, "God our Father" and "the Lord Jesus Christ," are most closely connected. 3. *Translate*, "In all my remembrance of you." 4. making request—*translate*, "making my request," for you all—The frequent repetition in this epistle of "all" with "you," marks that Paul desires to declare his love for all alike, and will not recognise any divisions among them. with joy—The characteristic feature in this epistle, as *love* is in that to the Ephesians (cf. v. 18; ch. 2. 19, 23; 3. 1; 4. 1, 4). *Love and joy* are the two first fruits of the Spirit. Joy gives especial animation to prayers. It marked his high opinion of them, that there was almost every thing in them to give him joy, and almost nothing to give him pain. 5. Ground of his "thanking God" (v. 3): "For your (continued) fellowship (i.e., real spiritual participation) in *dit.* (in regard to) the gospel from the first: day (of your becoming *partakers* in it) until now." Believers have the fellowship of the Son of God (1 Corinthians, 1. 9) and of the Father (1 John, 1. 3; in the gospel, by becoming partakers of "the fellowship of the Holy Ghost" (2 Corinthians, 13. 14), and exercise that fellowship by acts of communion, not only the communion of the Lord's supper, but holy liberality to brethren and ministers (ch. 4. 10, 15, "communicated... concerning giving;" 2 Corinthians, 9. 13; Galatians, 6. 6; Hebrews, 13. 16, "To communicate forget not"). 6. confident—This confidence nerves prayers and thanksgivings (v. 3, 4). this very thing—the very thing which he prays for (v. 4, 1) is the matter of his believing "confidence" (Mark, 11. 24; 1 John, 6. 14, 15). Hence the result is sure. he which hath begun—God (ch. 2. 13). a good work—Any work that God begins, He will surely finish (1 Samuel, 3. 12). Not even men begin a work at random. Much more the fact of His beginning the work is a pledge of its completion (Isaiah, 38. 12). So as to the particular work here meant, the perfecting of their fellowship in the gospel (v. 5; Psalm 37. 21; 89. 33; 135. 8; John, 10. 25, 29; Romans, 8. 20, 35-50; 11. 1, 2; Hebrews, 6. 17-19; James, 1. 17; Jude, 24). As God cast not off Israel for ever, though chastening them for a time, so He will not cast off the spiritual Israel (Deuteronomy, 33. 3; Isaiah, 27. 8; 1 Peter, 1. 6). perform it until—"perfect it up to." [ALFORD, ELLICOTT, &c.] the day of...Christ—(v. 10.) The Lord's coming, designed by God in every age of the church to be regarded as near, is to be the goal set before believers

minds, rather than their own death. 7. *meek—Greek, "just,"* to think this—to have the prayerful confidence I expressed (v. 4-6), of you—*lit.*, "in behalf of you." Paul's confident prayer in their behalf was, that God would perfect His own good work of grace in them. because, &c. — Punctuate and translate, "Because I have you in my heart (so v. 6; otherwise the *Greek* and the words immediately following in the verse, favour *Margin*, 'Ye have me in your heart...being partakers of my grace' (both, in my bonds, and in my defence and confirmation of the gospel, you (I say) all being fellow-partakers of my grace." This last clause thus assigns the reason why he has them in his heart (i.e., cherished in his love, 2 Corinthians, 3: 2; 7: 3), even in his bonds, and in his defence and confirmation of the gospel such as he was constantly making in private, Acts, 28: 17-23; his self-defence and confirmation of the gospel being necessarily conjoined, as the *Greek* implies, cf. v. 17, etc., "inasmuch as ye are fellow-partakers of my grace: inasmuch as ye share with me in 'the fellowship of the gospel' (v. 6), and have manifested this, both by suffering as I do for the gospel's sake (v. 28-30), and by imparting to me of your substance (ch. 4: 15). It is natural and right for me thus confidently to pray in your behalf (ELLIOTT, &c., translate, "To be thus minded for you all"), because of my having you in your warmest remembrances even in my bonds, since you are sharers with me in the gospel grace. Bonds do not bind love. 8. Confirmation of v. 7. record—i.e., witness, in the bowels of Jesus Christ—"Christ Jesus" is the order in the oldest MSS. *My yearning love* (so the *Greek* implies) to you is not merely from natural affection, but from devotedness to Christ Jesus. "Not Paul, but Jesus Christ lives in Paul; wherefore Paul is not moved in the bowels [i.e., the tender love, Jeremiah, 31: 20] of Paul, but of Jesus Christ." [BAXTER.] All real spiritual love is but a portion of Christ's love which yearns in all who are united to Him. [ALFORD.] 9. The subject of his prayer for them (v. 4), your love—to Christ, producing love not only to Paul, Christ's minister, as it did, but also to one another, which it did not altogether as much as it ought (ch. 2: 2; 4: 2). knowledge—of doctrinal and practical truth. judgment—rather, "perception;" "perceptive sense." Spiritual perceptions: spiritual sight, spiritual hearing, spiritual feeling, spiritual taste. Christianity is a vigorous plant, not the hotbed growth of enthusiasm. "Knowledge" and "perception" guard love from being ill-judged. 10. *Lit.*, "With a view to your proving (and so approving and embracing) the things that excel" (Romans, 2: 18; not merely things not bad, but the things best among those that are good: the things of more advanced excellence. Ask as to things, not merely, is there no harm, but is there any good, and which is the best? sincere—from a *Greek* root, Examined in the sunlight and found pure, without offences—Not stumbling: running the Christian race without falling through any stumblingblock, i.e., temptation in your way, till—rather, "unto," "against," so that when the day of Christ comes, ye may be found pure and without offence. 11. The oldest MSS. read the singular, "fruit." So Galatians, 5: 22 (see Note: regarding the works of righteousness, however manifold, as one harmonious whole, "the fruit of the Spirit" (Ephesians, 5: 9; James, 3: 18, "the fruit of righteousness" (Hebrews, 12: 11); Romans, 6: 22, "fruit unto holiness" which are—"which is by *Greek*, through Jesus Christ." Through His sending to us the Spirit from the Father. "We are wild and useless olive trees till we are grafted into Christ, who, by His living root, makes us fruit-bearing branches." [CALVIN.] 12. understand—*Greek*, "know." The Philippians probably had feared that his imprisonment would hinder the spread of the gospel; he therefore removes this fear, the things which happened unto me—*Greek*,

"the things concerning me." rather—so far as my imprisonment from hindering the gospel. Faith takes in a favourable light even what seems adverse (BAXTER) (v. 12, 28; ch. 2: 17). 13. my bonds in Christ—rather as *Greek*, "So that my bonds have become manifest in Christ," i.e., as endured in Christ's cause, palace—*lit.*, "Prætorium," i.e., the barrack of the Prætorian guards attached to the palace of Nero, on the Palatine hill at Rome; not the general Prætorian camp outside the city; for this was not connected with "Cæsar's household," which ch. 4: 22 shows the Prætorium here meant was, The Emperor was "Prætor," or Commander-in-Chief, naturally then the barrack of his body-guard was called the Prætorium. Paul seems now not to have been at large in his own hired house, though chained to a soldier, as in Acts, 28: 16, 20, 31, but in strict custody in the Prætorium: a change which probably took place on Tullianus becoming Prætorian Prefect. See my Introduction. in all other places—So CHRYSOSTOM. Or else, "to all the rest," i.e., "manifest to all the other" Prætorian soldiers stationed elsewhere, through the instrumentality of the Prætorian household guards who might for the time be attached to the Emperor's palace, and who relieved one another in succession. Paul had been now upwards of two years a prisoner, so that there was time for his case and the gospel having become widely known at Rome. 14. Translate as *Greek*, "And that (v. 13) most of the brethren in the Lord," &c. "In the Lord," distinguishes them from "brethren after the flesh," Jewish fellow-countrymen. ELLIOTT, &c., translate, "Trusting in the Lord," by my bonds—encouraged by my patience in bearing my bonds, much more bold—translate as *Greek*, "are more abundantly bold." 15. "Some indeed are preaching Christ even for envy, i.e., to envy out the envy which they felt towards Paul, on account of the success of the gospel in the capital of the world, owing to his steadfastness in his imprisonment: they wished through envy to transfer the credit of its progress from him to themselves. Probably Judaizing teachers (Romans, 14: 1; 1 Corinthians, 3: 10-15; 1 Peter, 2: 1, &c.; 2 Corinthians, 11: 1-4). some also of [rather, for] good will—answering to "the brethren" (v. 14): some being well-disposed to him. 16, 17. The oldest MSS. transpose these verses, and read, "These [last] indeed out of love (to Christ and me), knowing (the opposite of 'thinking' below) that I am set (i.e., appointed by God, 1 Thessalonians, 3: 3) for the defence of the gospel (v. 7, not on my own account). But the others out of contention (or rather, 'a factious spirit'; 'cabal'; a spirit of intrigue, using unscrupulous means to compass their end; Note, Galatians, 5: 20; 'self-seeking' [ALFORD] proclaim (the *Greek* is not the same as that for 'preach,' but, 'announce') Christ, not sincerely (answering to 'out of a spirit of intrigue, or 'self-seeking.' *Lit.*, 'not purely'; not with a pure intention: the Jewish leaders they tried to introduce, was in order to glorify themselves, Galatians, 6: 12, 13; see, however, Note, v. 18, thinking (but in vain) to raise up (so the oldest MSS. read) tribulation to my bonds." Their thought was, that taking the opportunity of my being laid aside, they would exalt themselves by their Judaizing preaching, and depreciate me and my preaching, and so cause me trouble of spirit in my bonds; they thought that I, like themselves, sought my own glory, and so would be mortified at their success over mine. But they are utterly mistaken: "I rejoice" at it (v. 18), so far am I from being troubled at it. 18. "What then?" what follows from this? Does this trouble me as they thought it would? "Notwithstanding" their unkind thought to me, and self-seeking intention, the cause I have at heart is furthered "every way" of preaching, "whether in pretence (with a by motive, v. 16) or in truth (out of true 'love' to Christ, v. 17), Christ is proclaimed; and therein I do rejoice, yea, and I will

rejoice." From this it would seem that these self-seeking teachers in the main "proclaimed Christ," not "another gospel," such as the Judaizers in Galatia taught (Galatians, 1. 6-8); though probably having some of the Jewish leaven (Note, v. 15, 16, 17), their chief error was their self-seeking envious motive, not so much error of doctrine: had there been vital error, Paul would not have rejoiced. The proclamation of CHRIST, however done, roused attention, and so was sure to be of service. Paul could thus rejoice at the good result of their bad intentions (Psalm 78. 10; Isaiah, 55. 7). 18. turn to my salvations—"turn out to me for (or unto) salvation." This proclamation of Christ every way will turn out to my spiritual good. Christ, whose interests are my interests, being glorified thereby; and so the coming of His kingdom being furthered, which, when it does come, will bring completed "SALVATION" (Hebrews, 9. 28) to me, and all whose "earnest expectation" (v. 26) is that Christ may be magnified in them. So far is their preaching from causing me, as they thought, tribulation to my bonds (v. 16). Paul plainly quotes and applies to himself the very words of the LXX. (Job, 13. 16, "This shall turn out to my salvation," which belongs to all God's people of every age, in their tribulation (cf. Job, 13. 18). through your prayer and the supply.—The Greek intimately joins the two nouns together, by having but one preposition and one article: "Through your prayer and (the consequent) supply of the Spirit of Jesus Christ" (obtained for me through your prayer). 20. According to my earnest expectation.—The Greek expresses, "expectation with upstretched hand (Luke, 21. 28) and outstretched neck." Romans, 8. 19, the only other place in the New Testament that the word occurs. TRITMANN says, in both places it implies not mere expectation, but the anxious desire of an anticipated prosperous issue in afflictive circumstances. The subject of his earnest expectation which follows, answers to "my salvation" (v. 16). in nothing I shall be ashamed—"in nothing have reason to be ashamed of" "my work for God, or His work in me." [ALFORD.] Or, "In nothing be disappointed in my hope, but that I may fully obtain it." [ESTIUS.] So "ashamed" is used Romans, 9. 33. "all boldness—" all is opposed to "in nothing," as "boldness" is the opposite to "ashamed." so now also—when "my body" is "in bonds" (v. 17). Christ—not Paul, "shall be magnified," life, or by death—Whatever be the issue, I cannot lose, I must be the gainer by the event. Paul was not conscientious: in the issue of things pertaining to themselves, the apostles underwent the same probation of faith and patience as we. 21. For—in either event (v. 20) I must be the gainer. "For to me," &c. to live is Christ—whatever life, time, and strength, I have, is Christ's: Christ is the sole object for which I live (Galatians, 2. 20). to die is gain—Not the act of dying, but as the Greek ("to have died") expresses, the state after death. Besides the glorification of Christ by my death, which is my primary object (v. 20), the change of state caused by death, so far from being a matter of shame (v. 20) or loss, as my enemies suppose, will be a positive "gain" to me. 22. Rather as Greek. "But if to live in the flesh, (if this (I say) the continuance in life which I am undervaluing) be the fruit of my labour (i.e., be the condition in which the fruit of my ministerial labour is involved), then what I shall choose I know not" (I cannot determine with myself, if the choice were given me, both alternatives being great goods alike). So ALFORD & ELLICOTT. BENGL takes it as English Version, which the Greek will bear by supposing an ellipsis. "If to live in the flesh (be my portion), this (continuing to live) is the fruit of my labour," i.e., this continuance in life will be the occasion of my bringing in "the fruit of labour," i.e., will be the occasion of "labours" which are their own "fruit" or reward; or, this my continuing "to live" will have

this "fruit," viz., "labours" for Christ. GROTIIUS explains "the fruit of labour" as an idiom for "worth while;" If I live in the flesh, this is worth my while, for thus Christ's interests will be advanced, "For to me to live is Christ" (v. 21; cf. ch. 2. 20; Romans, 1. 13). The second alternative, viz., dying, is taken up and handled, ch. 2. 17, "If I be offered." 23. For.—The oldest MSS. read, "But," "I know not (v. 22) BUT am in a strait (am perplexed) betwixt the two (viz., 'to live' and 'to die'), having the desire for departing (Nt., to loose anchor, 2 Timothy, 4. 6) and being with Christ; FOR (so the oldest MSS.) it is by far better," or as the Greek, more forcibly, "by far the more preferable;" a double comparative. This refutes the notion of the soul being dormant during its separation from the body. It also shows that, whilst he regarded the Lord's advent as at all times near, yet that his death before it was a very possible contingency. The partial life eternal is in the interval between death and Christ's second advent: the *perfectio*, at that advent. [BISHOP PARSONS.] To depart is better than to remain in the flesh; to be with Christ is far for better: a New Testament hope (Hebrews, 11. 26). [BENGL.] 24. to abide—to continue somewhat longer. for you—Greek, "on your account;" "for your sake." In order to be of service to you, I am willing to forego my entrance a little sooner into blessedness; heaven will not fail to be mine at last. 25. Translate, "And being confident of this," I know, &c.—by prophetic intimations of the Spirit. He did not yet know the issue, as far as human appearances were concerned (ch. 2. 23). He doubtless returned from his first captivity to Philippi (Hebrews, 13. 19; Philemon, 22. Joy of faith—Greek, "joy in your faith." 26. Translate, "That your matter of glorying (or rejoicing) may abound in Christ Jesus in me (i.e., in my case: in respect to me, or for me who have been granted to your prayers, v. 19) through my presence again among you." ALFORD makes the "matter of glorying," the possession of the gospel, received from Paul, which would abound, be assured and increased, by his presence among them; thus, "in me," implies that Paul is the worker of the material of abounding in Christ Jesus. But "my rejoicing over you" (ch. 2. 16), answers plainly to "your rejoicing in respect to me" here. 27. Only—Whatever happens as to my coming to you, or not, make this your one only care. By supposing this or that future contingency, many persuade themselves they will be such as they ought to be, but it is better always without evasion to perform present duties under present circumstances. [BENGL.] let your conversation be—(cf. ch. 3. 20). The Greek implies, "Let your walk as citizens (viz., of the heavenly state: 'the city of the living God,' Hebrews, 12. 22. 'the heavenly Jerusalem,' 'fellow-citizens of the saints,' Ephesians, 2. 19) be," &c. I... see... hear—So v. 30. "Hear" in order to include both alternatives, must include the meaning know, your affairs—your state. is one spirit—the fruit of partaking of the Holy Spirit (Ephesians, 4. 3, 4). with one mind—rather as Greek, "soul," the sphere of the affections; subordinate to the "Spirit," man's higher and heavenly nature. "There is sometimes natural antipathies among believers; but these are overcome, when there is not only unity of spirit, but also of soul." [BENGL.] striving together—with united effort. 28. terrified—i.e., said of horses or other animals startled or suddenly scared; so of sudden consternation in general, which—your not being terrified, evident token of perdition—if they would only perceive it (2 Thessalonians, 1. 6). It attests this, that in contending hopelessly against you, they are only rushing on their own perdition, not shaking your united faith and constancy. to you of salvation—The oldest MSS. read, "Of your salvation;" not merely your temporal safety. 29. For—rather, a proof that this is an evident token from God of your

salvation, "Because," &c. it is given—Greek, "It has been granted as a favour, or" "gift of grace." Faith is the gift of God (Ephesians, 2, 8, not wrought in the soul by the will of man, but by the Holy Ghost John, 1, 13, 12). believe on him—"To believe Him," would merely mean to believe He speaks the truth. "To believe on Him," is to believe in, and trust through Him to obtain eternal salvation. *Suffering for Christ* is not only not a mark of God's anger, but a gift of His grace. 30. ye saw in me—(Acts, 16, 12, 13, &c., 1 Thessalonians, 2, 2.) I am "in nothing terrified by mine adversaries" (e. 19), so ought not ye. The words here, "ye saw...and...hear," answer to "I come and see you, or else...hear" (e. 27).

CHAPTER II.

VER. 1-30. CONTINUED EXHORTATION: TO UNITY: TO HUMILITY AFTER CHRIST'S EXAMPLE, WHOSE GLORY FOLLOWED HIS HUMILIATION; TO EARNESTNESS IN SEEKING PERFECTION, THAT THEY MAY BE HIS JOY IN THE DAY OF CHRIST; HIS JOYFUL READINESS TO BE OFFERED NOW BY DEATH, SO AS TO PROMOTE THEIR FAITH. HIS INTENTION TO SEND TIMOTHY: HIS SENDING EPAPHRODITUS MEANTIME. 1. The "therefore" implies that he is here expanding on the exhortation (ch. 1, 27). "In one Spirit, with one mind" (*soul*). He urges four influencing motives in this verse, to inculcate the four Christian duties corresponding respectively to them (e. 2). That ye be like-minded, having the same love, of one accord, of one mind: (1.) "If there be (with you) any consolation in Christ," &c., any consolation of which Christ is the source, leading you to wish to console me in my afflictions borne for Christ's sake, ye owe it to me to grant my request "that ye be like-minded" (CHRYSOSTOM & ESTIUS); (2.) "If there be any comfort of (i.e., flowing from) love," the adjunct of "consolation in Christ" (3.) "If any fellowship of communion together as Christians, flowing from joint participation in the Spirit" (2 Corinthians, 13, 14). As Pagans meant, *ut*, those who were of one village, and drank of one fountain, how much greater is the union which conjoins those who drink of the same Spirit (1 Corinthians, 12, 4, 13) (GROTIUS); (4.) "If any bowels (tender emotions) and mercies" (compassions), the adjuncts of "fellowship of the Spirit." The opposites of the two pairs, into which the four fall, are reprobat, e. 3, 4. 2. Faithful—*lit.*, "that ye be of the same mind;" more general than the following "of one mind," having the same love—equally disposed to love and be loved. being of one accord—*lit.*, "with united souls." This pairs with the following clause, thus, "With united souls, being of one mind?" as the former two also pair together. "That ye be like-minded, having the same love." 3. Let nothing be done—The italicised words are not in the Greek. Perhaps the ellipsis had better be supplied from the Greek (v. 2), "Thinking nothing in the way of strife" for rather, "factious intrigue," "self-seeking," Note, ch. 1, 16. It is the thought which characterises the action as good or bad before God. *lowliness of mind*—The direct relation of this grace is to God alone; it is the sense of dependence of the creature on the Creator as such, and it places all created beings in this respect on a level. The man "lowly of mind" as to his spiritual life, is independent of men, and free from all slavish feeling, while sensible of his continual dependence on God. Still it INDIRECTLY affects his behaviour towards his fellow-men; for, conscious of his entire dependence on God for all his abilities, even as they are dependent on God for theirs, he will not pride himself on his abilities, or exalt self in his conduct towards others (Ephesians, 4, 2; Colossians, 3, 12). (NANDER.) let each esteem—*translate as Greek*, "esteeming each other superior to yourselves." Instead of fixing your eyes

on those points in which you excel, fix them on those in which your neighbour excels you: this is true "humility." 4. The oldest MSS. read, "Not looking each of you (plural Greek on his own things &c., not having regard solely to them), but each of you on the things of others" also. Cf. v. 11; also Paul's own example (ch. 1, 24). 5. The oldest MSS. read, "Have this mind in you," &c. He does not put forward himself (see Note, v. 4, and ch. 1, 24) as an example, but Christ, THE ONE pre-eminently who sought not His own, but "humbled Himself" (e. 8), first in taking on Him our nature, secondly, in humbling Himself further in that nature (Romans, 16, 3). 6. *Translate*, "Who subsisting (or existing, viz., originally: the Greek is not the simple substantive verb, to be) in the form of God (the Divine essence is not meant; but the external self-manifesting characteristics of God, the form shining forth from His glorious essence. The Divine nature had infinite beauty in itself, even without any creature contemplating that beauty; that beauty was 'the form of God,' as 'the form of a servant' (e. 7), which is in contrasted opposition to it, takes for granted the *existence* of His human nature, so 'the form of God' takes for granted His Divine nature (BENGE). cf. John, 5, 27; 17, 6; Colossians, 1, 15, 'Who is the IMAGE of the invisible God' at a time before 'every creature,' 2 Corinthians, 4, 4), esteemed (the same Greek verb as in v. 3) His being on an equality with God no (act of robbery" or self-arrogation; claiming to one's self what does not belong to him. ELLICOTT, WAHL, &c., have translated, "A thing to be grasped at," which would require the Greek to be *harpagma*, whereas *harpagmos* means the act of seizing. So *harpagmos* means in the only passage where else it occurs, PLUTARCH *de educatione puerorum*, 10. The same insuperable objection lies against ALFORD'S translation. He regarded not as self-enrichment &c., an opportunity for self-exaltation. His equality with God." His argument is that the antithesis (v. 7) requires it. "He used His equality with God as an opportunity, not for self-exaltation, but for self-abasement, or emptying Himself. But the antithesis is not between His being on an equality with God, and His emptying Himself; for He never emptied Himself of the fulness of His Godhead, or His "BEING on an equality with God;" but between His being "in the form (i.e., the outward glorious self-manifestation) of God," and His "taking on Him the form of a servant," whereby He in a great measure emptied Himself of His precedent "form," or outward self-manifesting glory as God. Not "looking on His own things" (e. 4). He, though existing in the form of God, He esteemed it no robbery to be on an equality with God, yet made Himself of no reputation. "Being on an equality with God," is not identical with "subsisting in the form of God;" the latter expresses the external characteristics, majesty, and beauty of the Deity, which "He emptied Himself of," to assume "the form of a servant," the former, "His BEING," or NATURE, His already existing STATE OF EQUALITY with God, both the Father and the Son having the same ESSENCE. A glimpse of Him "in the form of God," previous to His incarnation, was given to Moses (Exodus, 24, 10, 11), Aaron, &c. 7. made himself of no reputation, and—rather as the Greek, "Emptied Himself, taking upon him the form of a servant, being made in the likeness of men." The latter clauses there being no conjunctions, "and—and," in the Greek; expresses in what Christ's "emptying of Himself" consists, viz., in "taking the form of a servant" (Note, Hebrews, 10, 5; cf. Exodus, 21, 5, 6, and Psalm 40, 6, proving that it was at the time when He assumed a body, He took "the form of a servant"), and in order to explain how He took "the form of a servant," there is added, by "being made in the likeness of men." His subjection to the law (Luke, 2, 21; Galatians, 4, 4) and to His parents (Luke, 2, 51), His low state as a

carpenter, and carpenter's reputed son (Matthew, 13. 55; Mark, 6. 3). His betrayal for the price of a bond servant (Mark, 14. 10), and slave-like death to relieve us from the slavery of sin and death, finally and chiefly, His servant-like dependence as man on God, whilst His Divinity was not outwardly manifested (Isaiah, 49. 3, 7), are all marks of His "form as a servant." This proves (1.) He was in the form of a servant, as soon as He was made man. (2.) He was "in the form of God," before He was "in the form of a servant." (3.) He did as really subsist in the Divine nature, as in the form of a servant, or in the nature of man. For He was as much "in the form of God," as "in the form of a servant," and was so in the form of God, as "to be on an equality with God." He therefore could have been none other than God; for God saith, "To whom will ye liken me and make me equal" (Isaiah, 46. 6). (BISHOP FRANKLIN.) His emptying Himself pre-supposes His previous plenitude of Godhead (John, 1. 14; Colossians, 1. 19; 2. 9). He remained full of this; yet He bore Himself as if He were empty, being found in fashion as a man—being already, by His "emptying Himself," in the form of a servant, or likeness of man (Romans, 8. 3). "He humbled Himself (still further) by becoming obedient even unto death not as an English Fervor." He humbled Himself and became; &c.: the Greek has no "and," and has the participle, not the verb, and that the death of the cross." "Fashion" expresses that He had the outward graces, speech, and look. In v. 7, in the Greek, the emphasis is on Himself (which stands before the Greek verb), "He emptied Himself," His Divine self, viewed in respect to what He had heretofore been; in v. 8, the emphasis is on "humbled" (which stands before the Greek "Himself"); He not only "emptied Himself" of His previous "form of God," but submitted to positive HUMILIATION. He "became obedient," viz., to God, as His "servant" (Romans, 8. 19; Hebrews, 5. 8). Therefore "God" is said to "exalt" Him (v. 9), even as it was God to whom He became voluntarily "obedient." "Even unto death" expresses the climax of His obedience (John, 10. 16). 9. Wherefore—As the just consequence of His self-humiliation and obedience (Paulus 5. 6, 6; 110. 1. 7; Matthew, 28. 19; Luke, 24. 20; John, 6. 27; 10. 17; Romans, 14. 9; Ephesians, 1. 20-22; Hebrews, 2. 9). An intimation, that if we would heretofore be ourselves, we too must, after His example, now humble ourselves (v. 3. 5; ch. 3. 21; 1 Peter, 5. 6, 6). Christ emptied Christ; God exalted Christ as man to equality with God. (BENNETT.) highly exalted—Greek, "supereminently exalted"; Ephesians, 4. 10. Given him—Greek, "bestowed on Him," a name—along with the corresponding reality, glory and majesty, which—translate, "(viz., that which is above every name." The name "Jesus" (v. 10), which is even now in glory His name of honour (Acts, 3. 6). "Above" not only men, but angels (Ephesians, 1. 21). 10. at the name—rather as Greek, "in the name." bow—rather, "bend," in token of worship. Referring to Isaiah, 45. 23; quoted also in Romans, 14. 11. To worship "in the name of Jesus," is to worship Jesus Himself (cf. v. 11; Proverbs, 15. 10, or God in Christ (John, 16. 23; Ephesians, 3. 14). Cf. "Whoever shall call upon the name of the Lord (i.e., whoever shall call on the Lord in His revealed character) shall be saved" (Romans, 10. 13; 1 Corinthians, 1. 2. "all that call upon the name of Jesus Christ our Lord" (cf. 2 Timothy, 2. 22; "call on the Lord" Acts, 7. 59, "calling upon...and saying, Lord Jesus" (Acts, 9. 14, 21; 22. 16). of things in heaven—angels. They worship Him not only as God, but as the ascended God-man. "Jesus" (Ephesians, 1. 21; Hebrews, 1. 6; 1 Peter, 3. 22). in earth—men; among whom He tabernacled for a time. under the earth—the dead; among whom He was numbered once (Romans, 14. 9, 11; Ephesians, 4. 9, 10; Revelation, 6. 13). The demons and the lost may be included indirectly, as

even they give homage, though one of fear, not love, to Jesus (Mark, 3. 11; Luke, 8. 31; James, 2. 19; see Note, v. 11). 11. every tongue—Cf. "every knee" (v. 10). In every way He shall be acknowledged as Lord (no longer as "servant," v. 7). As none can fully do so "but by the Holy Ghost" (1 Corinthians, 12. 3), the spirits of good men who are dead, must be the class directly meant, v. 10, "under the earth." to the glory of God the Father—the grand end of Christ's mediatorial office and kingdom, which shall cease when this end shall have been fully realised (John, 6. 19-23, 30; 17. 1, 4-7; 1 Corinthians, 15. 24-28). 12. Wherefore—Seeing that we have in Christ such a specimen of glory resulting from "obedience" (v. 8) and humiliation, see that ye also be "obedient," and so "your salvation" shall follow your obedience, as ye have... obeyed—"even as ye have been obedient," viz., to God, as Jesus was "obedient" unto God (Note, v. 8). not as, &c.—"not as if" it were a matter to be done "in my presence only, but now (as things are) much more (with more earnestness) in my absence" (because my help is withdrawn from you). (ALFORD.) work out—carry out to its full perfection. "Salvation" is "worked in" (v. 13; Ephesians, 1. 11) believers by the Spirit, who enables them through faith to be justified *once for all*; but it needs, as a progressive work, to be "worked out" by obedience, through the help of the same Spirit, unto perfection (2 Peter, 1. 4, 5). The sound Christian neither, like the formalist, rests in the means, without looking to the end, and to the Holy Spirit who alone can make the means effectual; nor, like the fanatic, hopes to attain the end without the means. your own—The emphasis is on this. Now that I am not present to further the work of your salvation, "work out your own salvation" yourselves the more carefully. Do not think this work cannot go on because I am absent; "for (v. 13) it is God that worketh in you." &c. In this case adopt a rule different from the former (v. 4), but resting on the same principle of "lowliness of mind" (v. 3), viz., "look each on his own things," instead of "disputings" with others (v. 14). salvation—which is in "Jesus" (v. 10), as His name (meaning God-Saviour) implies. with fear and trembling—the very feeling enjoined on "servants," as to what ought to accompany their "obedience" (Ephesians, 6. 5). So here, See that, as "servants" to God, after the example of Christ, ye be so "with the fear and trembling" which becomes servants: not slavish fear, but trembling anxiety not to fall short of the goal (1 Corinthians, 9. 26, 27; Hebrews, 4. 1. "Let us fear, lest a promise being left us of entering into His rest, any should come short of it", resulting from a sense of our human insufficiency, and from the consciousness that all depends on the power of God, "who worketh both to will and to do" (Romans, 11. 20). "Paul, though joyous, writes seriously." [J. J. WOLF.] 13. For—Encouragement to work: "For it is God who worketh in you," always present with you, though I be absent. It is not said, "Work out your own salvation, though it is God," &c. but, "because it is God who," &c. The will, and the power to work, being first instalments of His grace, encourage us to make full proof of, and carry out to the end, the "salvation" which He has first "worked," and is still "working in" us, enabling us to "work it out." "Our will does nothing therewithout without grace, but grace is inactive without our will." [ST. BERNARD.] Man is, in different senses, entirely active, and entirely passive: God producing all, and we acting all. What He produced is our own acts. It is not that God does some, and we the rest. God does all, and we do all. God is the only proper author, we the only proper actors. Thus the same things in Scripture are represented as from God, and from us. God makes a new heart, and we are commanded to make it a new heart, not merely because we must use the means in order to

the effect, but the effect itself is our act and our duty (Ezekiel, 11, 19, 21; 33, 26). [EDWARDS.] worked—rather as Greek, "worketh effectually." We cannot of ourselves embrace the gospel of grace: "the will" (Psalm 110, 3; 2 Corinthians, 3, 5) comes solely of God's gift to whom He will (John, 6, 44, 65); so also the power "to do" (rather, "to work effectually," as the Greek is the same as that for "worketh in"), i.e., effectual perseverance to the end, is wholly of God's gift (John, 1, 6; Hebrews, 12, 21), of His good pleasure—rather as Greek, "for His good pleasure"; in order to carry out His sovereign gracious purpose towards you (Ephesians, 1, 5, 9). 14. murmurings—secret murmurings and complaints against your fellow-men, arising from selfishness: opposed to the example of Jesus just mentioned (cf. the use of the word, John, 7, 12, 13; Acts, 6, 1; 1 Peter, 4, 9; Jude, 16). disputings—The Greek is translated "doubting" in 1 Timothy, 2, 8. But here referring to profitless "disputings" with our fellow-men, in relation to whom we are called on to be "blameless and harmless" (v. 15); so the Greek is translated, Mark, 9, 33, 34. These disputings flow from "vain glory" reprobated (v. 3); and abounded among the Aristotelian philosophers in Macedon where Philippi was. 15. blameless and harmless—Without either the repute of mischief, or the inclination to do it. [ALFORD.] sons—rather as Greek, "the children of God" (Romans, 8, 14-16). Imitation of our heavenly Father is the instinctive guide to our duty as His children, more than any external law (Matthew, 5, 44, 45, 48). without rebuke—without giving handle for reproach. The whole verse tacitly refers by contrast to Deuteronomy, 32, 5, "Their spot... not... of His children... a perverse and crooked generation" (cf. 1 Peter, 2, 12). ye shine—lit., "appear." [FRENCH.] "Show yourselves" (cf. Matthew, 5, 14-16; Ephesians, 5, 8-13). as lights in the world—The Greek expresses "as luminaries in the world," as the sun and moon, "the lights," or "great lights," in the material world or in the firmament. LXX. in the very same Greek word in the passage, Genesis, 1, 14, 16; cf. Note, Revelation, 21, 11. 16. Holding forth—to them, and so applying it (the common meaning of the Greek; perhaps here including also the other meaning, "holding fast"). The image of light-bearers or luminaries is carried on from v. 15. As the heavenly luminaries' light is closely connected with the life of animals, so ye hold forth the light of Christ's "word" (received from me) which is the "life" of the Gentiles (John, 1, 4; 1 John, 1, 1, 5-7). Christ is "the Light of the world" (John, 8, 12); believers are only "light-bearers" reflecting His light, that I may rejoice in—lit., "with a view to (your being) a subject of rejoicing to me against the day of Christ" (ch. 4, 12; 2 Corinthians, 1, 14; 1 Thessalonians, 2, 19). that I have not run in vain—that it was not in vain that I laboured for your spiritual good. 17. Yea, and if—rather as Greek, "Yea, if even:" implying that he regarded the contingency as not unlikely. He had assumed the possibility of his being found alive at Christ's coming (for in every age Christ destined Christians to stand in preparedness for His coming as at hand): he here puts a supposition which he regards as more likely, viz., his own death before Christ's coming. It is offered—rather as Greek, "I am poured out." "I am made a libation." Present, not future, as the danger is threatening him now. As in sacrifices libations of wine were "poured upon" the offerings; so he represents his Philippian converts, offered through faith (or else their faith itself, as the sacrifice, and his blood as the libation "poured upon" it (cf. Romans, 15, 16; 2 Timothy, 4, 6). service—Greek, "priest's ministration" carrying out the image of a sacrifice. I rejoice—for myself (ch. 1, 21, 23). His expectation of release from prison is much fainter, than in the epistles to Ephesians, Colossians, and Philemon, written somewhat earlier from Rome. The

appointment of Titellinus to be Pretorian Prefect, was probably the cause of this change. See Introduction. rejoice with you all—ALFORD translates, "I congratulate you all," viz., on the honour occurring to you by my blood being poured out on the sacrifice of your faith. If they rejoiced already (as English Version represents), what need of his urging them. "Do ye also joy," &c. 18. "Do ye also rejoice" at this honour to you, "and congratulate me" on my blessed "gain" (ch. 1, 21). 19. Ver. 22, "Ye know the proof of him... he hath served with me," implies that Timothy had been long with Paul at Philippi. Accordingly, in the history (Acts, 16, 1-4; 17, 10, 14), we find them setting out together from Berbe in Lyconia, and together again at Berea in Macedonia, near the conclusion of St. Paul's missionary journey: an undesigned coincidence between the epistle and history, a mark of genuineness. [PALEY.] From v. 19-30, it appears Epaphroditus was to set out once to allay the anxiety of the Philippians on his account, and at the same time bearing the epistle; Timothy was to follow after the apostle's liberation was decided, when they could arrange their plans more definitely as to where Timothy should, on his return with tidings from Philippi, meet Paul, who was designing by a wider circuit, and slower progress, to reach that city. Paul's reason for sending Timothy so soon after having heard of the Philippians from Epaphroditus was, that they were now suffering persecutions (ch. 1, 28-30); and besides, Epaphroditus' delay through sickness on his journey to Rome from Philippi, made the tidings he brought to be of less recent date than Paul desired. St. Paul himself also hoped to visit them shortly. But I trust—Yet my death is by no means certain; yea, "I hope (Greek) in the Lord" (i.e., by the Lord's help). unto you—lit., "for you," i.e., to your satisfaction, not merely motion, to you. I also—that not only you "may be of good courage" (so Greek; on hearing of me (v. 23), but "I also, when I know your state." 20. His reason for sending Timothy above all others: I have none so "like-minded," lit., "like-souled," with myself as is Timothy. Cf. Deuteronomy, 13, 6, "Thy friend which is as thine own soul" (Psalm 55, 14). Paul's second self, naturally—Greek, "genuinely;" "with sincere solicitude." A case wherein the Spirit of God so changed man's nature, that to be natural was with him to be spiritual: the great point to be aimed at. 21. Translate as Greek, "They all" (viz., who are now with me, ch. 1, 14, 17; ch. 4, 21): such Demas, then with him, proved to be, Colossians, 4, 14; cf. 2 Timothy, 4, 10; Philemon, 24. seek their own—Opposed to Paul's precept (v. 4; 1 Corinthians, 10, 24, 33; 13, 5). This is spoken, by comparison with Timothy; for ch. 1, 16, 17, implies that some of those with Paul at Rome were genuine Christians, though not so self-sacrificing as Timothy. Few come to the help of the Lord's cause, where ease, fame, and gain, have to be sacrificed. Most help only when Christ's gain is compatible with their own (Judges, 6, 17, 23). 22. Rare praise (Nehemiah, 7, 2), as a son with the father—translate, "as a child serveth) a father," served with me—When we might expect the sentence to run thus, "As a child serveth a father, so he served me;" he changes it to "served with me" in modesty; as Christians are not servants to one another, but servants of God with one another (cf. ch. 3, 17). in the gospel—Greek, "unto," or "for the gospel." 23. so soon as I shall see—i.e., so soon as I shall have known for certain. 24. also myself—as well as Timothy. 25. I suppose—I thought it necessary. to send—It was properly a sending Epaphroditus back (ch. 4, 18). But as he had come intending to stay some time with Paul, the latter uses the word "send" (cf. v. 30). fellow-soldier—in the "good fight" of faith (ch. 1, 27, 30; 2 Timothy, 2, 3; 4, 7). your messenger—lit., "apostle." The "apostles" or "messengers of the churches" (Romans, 16, 7; 2 Corinthians,

sistent from the "apostles" specially com-
missioned, as the Twelve and Paul, ministered
by conveying the contributions from
the *Greek Laodiceans*, *lit.*, implies *ministerial*
office. Probably Epaphroditus
is or else a deacon. 24. For—Reason for
"necessary to send" Epaphroditus.
reck. "Inasmuch as he was longing after
of heaviness—The Greek expresses the
and overpowered with heavy grief,
had heard that he had been sick—rather,
sick." He felt how exceedingly saddened
in hearing it; and he now is hastening to
alleviate the anxiety. 27. Epaphroditus'
is that the apostles had not ordinarily
gift of miracles, any more than of in-
tervention, as the Spirit thought fit. I
row upon sorrow—*viz.*, the sorrow of losing
in addition to the sorrow of my im-
Here only occurs any thing of a sorrow-
epistle, which generally is most joyous.
—There seems to be something behind
it. If extreme affection had been the sole
"heaviness," no such exhortation would
be needed. [ALFORD.] in reputation—"in
for the work of Christ—*viz.*, the bringing
of me, the minister of Christ. He was
delicate state of health in setting out
; but at all hazards he undertook this
ardian love, which cost him a serious sick-
ness his life—Most of the oldest MSS.
ing," &c. to supply your lack of service
it would imply, they lacked the will:
icked" was the "opportunity" by which
accustomed bounty (ch. 4. 10). "That
d have done if you could [but which you
ugh absence], he did for you; therefore
th all joy." [ALFORD.]

CHAPTER III.

WARNING AGAINST JUDAIZERS: HE HAS
USE THAN THEY TO TRUST IN LEGAL
S, BUT RENOUNCED IT FOR CHRIST'S
S, IN WHICH HE PUBLISHES AFTER PER-
SEIVING AGAINST CARNAL PERSONS: CON-
E BELIEVER'S LIFE AND HOPE. 1.
r, not with the notion of time, but mak-
n to another general subject, "Further-
L & WAHL: as in 1 Thessalonians, 4. 1.
hat remains," &c. It is often used at the
epistles for "finally" (Ephesians, 6. 10;
s. 3. 1). But it is not restricted to this
LFORD thinks, supposing that Paul used
to close his epistle, but was led by the
e Judaizers into a more lengthened dis-
same things—concerning "rejoicing," the
ture in this epistle (ch. 1. 18, 25; 2. 17;
the "again I say," with "the same"
"In the Lord," marks the true ground
ad with "having confidence in the flesh,"
ard sensible matter of boasting (v. 3,
not irksome." for you it is safe—Spiri-
t safety against error (v. 2; Nehemiah,
t. Beware—Greek, "Have your eye on"
e of. Contra "mark," or "observe,"
follow v. 17. dogs—Greek, "the dogs,"
ure persons "of whom I have told you";
"the abominable" (cf. Revelation, 21. 8,
stthew, 7. 6; Titus, 1. 15, 16); "Dogs" in
chastity, and smearing (Deuteronomy,
59. 6, 14, 15; 2 Peter, 2. 22); especially
e cross of Christ" (v. 18; Psalm 22. 16, 30).
rded the Gentiles as "dogs" (Matthew,
their own unbelief they have ceased to
ael, and are become "dogs" (cf. Isaiah,

66. 10, 11), evil workers—2 Corinthians, 11. 12, "de-
ciful workers." Not simply "evil-doers" are meant,
but men who "worked," indeed, ostensibly for the
gospel, but worked for evil: "serving not our Lord, but
their own belly" (v. 19; cf. Romans, 14. 18). *Transtatis*,
"The evil workmen," *i. e.*, bad teachers (cf. 2 Timothy,
2. 14), occasion—Circumcision had now lost its
spiritual significance, and was now become to those
who rested on it as any ground of justification, a sense-
less mutilation. Christians have the only true cir-
cumcision, *viz.*, that of the heart; legalists have only
"circumcision," *i. e.*, the cutting off of the flesh. To make
"cuttings in the flesh" was expressly prohibited by
the law (Leviticus, 19. 28); it was a Gentile-heathenish
practice (1 Kings, 18. 28); yet this, writes Paul indig-
nantly, is what these legalists are virtually doing in
violation of the law. There is a remarkable gradation,
says BURKS (*Horæ Apologeticæ*), in St. Paul's language
as to circumcision. In his first recorded discourse
(Acts, 13. 39), circumcision is not named, but implied
as included in the law of Moses which cannot justify.
Six or seven years later, in epistle to Galatians (3. 2),
the first epistle in which it is named, its spiritual in-
sufficiency is maintained against those Gentiles who, be-
ginning in the Spirit, thought to be perfected in the
flesh. Later, in epistle to Romans (2. 28, 29), he goes
further, and claims the substance of it for every be-
liever, assigning the shadow only of it to the unbeliev-
ing Jew. In epistle to Colossians (2. 11; 3. 11), still
later, he expounds more fully the true circumcision as
the exclusive privilege of the believer. Last of all
here, the very name is denied to the legalist, and a term
of reproach is substituted, "circumcision," or *flesh-cutting*.
Once obligatory on all the covenant people, then re-
duced to a mere national distinction, it was more and
more associated in the apostle's experience with the
open hostility of the Jews, and the perverse teaching
of false brethren. 3. "We are the real circum-
cision" (Romans, 2. 28-29; Colossians, 2. 11), worship God
in the Spirit—The oldest MSS. read, "Worship by the
Spirit of God:" our religious service is renewed by
the Spirit (John, 4. 23, 24). Legal worship was out-
ward, and consisted in outward acts, restricted to cer-
tain times and places. Christian worship is *spiritual*,
flowing from the inworking of the Holy Spirit, not re-
lating to certain isolated acts, but embracing the
whole life (Romans, 12. 1). In the former, men trusted
in something human, whether descent from the theo-
cratic nation, or the righteousness of the law, or morti-
fication of "the flesh" ("Having confidence," or "glory-
ing in the flesh") [NEANDER.] (Romans, 1. 9), rejoice
in Christ Jesus—"make our boast in Christ Jesus,"
not in the law: the ground of their boasting, have no
confidence in the flesh—but in the Spirit. 4. "Although
I (emphatical) might have confidence even in the flesh."
Lit., "I having," &c., but not using "confidence in the
flesh." I more—I have more "whereof I might have
confidence in the flesh." 5. In three particulars he shows
how he "might have confidence in the flesh" (v. 4): (1.)
His pure Jewish blood. (2.) His legal preciseness, and
high status as such. (3.) His zeal for the law. The
Greek is *lit.*, "Being in circumcision an eighth day
person, *i. e.*, not one circumcised in later life as a
proselyte, but on the eighth day after birth, as the
law directed in the case of Jew-born infants. of the
tribe of Benjamin—son of Rachel, not of the maid ser-
vant. [BENGL.] Hebrew of the Hebrews—neither one
or other parent being Gentile. The "Hebrew" where-
ever he dwelt, retained the language of his fathers.
Thus Paul, though settled in Tarsus, a Greek city, calls
himself a Hebrew. A "Grecian" or Hellenist, on the
other hand, in the New Testament, is the term used
for a Greek-speaking Jew. [TRICHR.] touching the
law—*i. e.*, as to legal status and strictness. a Pharisee
—"of the strictest sect" (Acts, 23. 6). C. CONCERNING—

transacts as before and after, "As touching zeal" (cf. Acts, 21, 3; 26, 9). blameless—Greek, "Having become blameless" as to ceremonial righteousness; having attained in the eyes of man blameless legal perfection. As to the holiness before God, which is the inner and truest spirit of the law, and which flows from "the righteousness of God by faith," he on the contrary declares (v. 12-14) that he has not attained perfection. 7. gain—rather as Greek, "gains;" including all possible advantages of outward status which he had heretofore enjoyed. I counted—Greek, "I have counted for Christ's sake loss." He no longer uses the plural as in "gains;" for he counts them all but one great "loss" (Matthew, 10, 26; Luke, 9, 25). 8. Yes doubtless—The oldest MSS. omit "doubtless" (Greek, "ye"); translate, "nay more." Not only "have I counted" those things just mentioned "loss for Christ's sake, but, moreover, I *even* do count ALL things but loss, &c. for the excellency—Greek, "On account of the surpassing excellency (the super-eminence above them all) of the knowledge of Christ Jesus," my Lord—Believing and loving appropriation of Him (Psalm 63, 1; John, 20, 28), for whom—"on account of whom." I have suffered the loss—Not merely have I "counted" them "loss," but have actually lost them, all things—The Greek has the article, referring to the preceding "all things;" "I have suffered the loss of them all." dung—Greek, "refuse (such as excrements, dregs, dross) cast to the dogs," as the derivation expresses. A "loss" is of something having value; but "refuse" is thrown away as not worthy of being any more touched or looked at. win—translate, to accord with the translation v. 7, "gain Christ." A man cannot make other things his "gain" or chief confidence, and at the same time "gain Christ." He who loses all things, and even himself, on account of Christ, gains Christ; Christ is His, and He is Christ's (Song of Solomon, 2, 16; 6, 3; Luke, 9, 23, 24; 1 Corinthians, 3, 23). 9. be found in him—"be found" at His coming again, living spiritually "in Him" as the element of my life. Once lost, I have been "found," and I hope to be perfectly "found" by Him (Luke, 15, 8). own righteousness...of the law—(v. 6; Romans, 10, 3, 5) "Of," i.e., from, righteousness...of God by faith—Greek, "which is from God (resting) upon faith." Paul was transferred from legal bondage into Christian freedom at once, and without any gradual transition. Hence, the bands of Pharisaism were loosed instantaneously; and opposition to Pharisaic Judaism took the place of opposition to the gospel. Thus God's providence fitly prepared him for the work of overthrowing all idea of legal justification. "The righteousness of faith," in Paul's sense, is the righteousness or perfect holiness of Christ appropriated by faith, as the objective ground of confidence for the believer, and also as a new subjective principle of life. Hence it includes the essence of a new disposition, and may easily pass into the idea of sanctification, though the two ideas are originally distinct. It is not any arbitrary act of God, as if he treated as sinless a man persisting in sin, simply because he believes in Christ; but the objective on the part of God corresponds to the subjective on the part of man, viz., faith. The realization of the archetype of holiness through Christ, contains the pledge that this shall be realized in all who are one with Him by faith, and are become the organs of His Spirit. Its germ is imparted to them in believing, although the fruit of a life perfectly conformed to the Redeemer, can only be gradually developed in this life. [KANDLER.] 10. That I may know him—experimentally. The aim of the "righteousness" just mentioned. This verse resumes, and more fully explains, "the excellency of the knowledge of Christ" (v. 8). To know Him is more than merely to know a doctrine about Him. Believers are brought not only to redemption, but to the Redeemer Himself, the power of His

resurrection—assuring believers of their justification (Romans, 4, 25; 1 Corinthians, 15, 17), and raising them up spiritually with Him, by virtue of their identification with Him in this, as in all the acts of His redeeming work for us (Romans, 6, 4; Colossians, 2, 11; 3, 1). The power of the Divine Spirit which raised Him from literal death, is the same which raises believers from spiritual death now (Ephesians, 1, 19, 20, and shall raise their bodies from literal death hereafter (Romans, 8, 11), the fellowship of His sufferings—by identification with Him in His sufferings and death, by imputation; also, in actually bearing the cross whatever is laid on us, after His example, and so "filling up that which is behind of the afflictions of Christ" (Colossians, 1, 24); and in the will to bear aught for His sake (Matthew, 10, 38; 16, 24; 2 Timothy, 2, 11). As He bore all our sufferings (Isaiah, 53, 4), so we participate in His, made conformable unto His death—"conformed to the likeness of His death," viz., by continued sufferings for His sake, and mortifying of the carnal self (Romans, 6, 29; 1 Corinthians, 15, 31; 2 Corinthians, 4, 10-12; Galatians, 2, 20). 11. If by any means—Not implying uncertainty of the issue, but the earnestness of the struggle of faith (1 Corinthians, 9, 26, 27), and the urgent need of jealous self-watchfulness (1 Corinthians, 13, 14), attain unto the resurrection of the dead—The oldest MSS. read, "...the resurrection from out of the dead," viz., the first resurrection; that of believers at Christ's coming (1 Corinthians, 15, 23; 1 Thessalonians, 4, 13; Revelation, 20, 5, 6). The Greek word occurs nowhere else in the New Testament. "The power of Christ's resurrection" (Romans, 1, 4) ensures the believer's attainment of the "resurrection from the rest of the dead" (cf. v. 20, 21). Cf., "Accounted worthy to obtain the resurrection from the dead" (Luke, 20, 35). "The resurrection of the just" (Luke, 14, 14). 12. Translate, "Not that I," &c. (I do not wish to be understood assuring that, &c.), attained—"obtained," viz., a perfect knowledge of Christ, and of the power of His death, and fellowship of His sufferings, and a conformity to His death, either were already perfect—"Or am already perfected," i.e., crowned with the garland of victory, my course completed, and perfection absolutely reached. The image is that of a race-course throughout. See 1 Corinthians, 9, 24; Hebrews, 12, 23. See TRISTAN, Synonyms of New Testament. I follow after—"I press on," apprehend...apprehended—"If so be that I may lay hold on that (viz., the prize, v. 14) for which also I *seem* laid hold on by Christ" (viz., at my conversion, Song of Solomon, 1, 4; 1 Corinthians, 13, 12). Jesus—Omitted in the oldest MSS. Paul was close to "apprehending" the prize (2 Timothy, 4, 7, 8). Christ the Author, is also the Finisher of His people's "race," 13, I-whatever others count as to themselves. He who counts himself perfect, must deceive himself by calling sin infirmity (1 John, 1, 8); at the same time, each must aim at perfection, to be a Christian at all (Matthew, 5, 48), forgetting these things...behind—Looking back is sure to end in going back (Luke, 9, 62); so Lot's wife (Luke, 17, 32). If in stemming a current we cease pulling the oar against it, we are carried back. God's word to us is as it was to Israel, "Speak unto the children of Israel that they go forward" (Exodus, 14, 10). The Bible is our landmark to show us whether we are progressing or retrograding, reaching forth—with hand and foot, like a runner in a race, and the body bent forward. The Christian is always humbled by the contrast between what he is and what he desires to be. The eye reaches before and draws on the hand, the hand reaches before and draws on the foot. [BENGLI.] unto-towards (Hebrews, 6, 1), 14, high calling—*id.*, "the calling that is above" (Galatians, 4, 26; Colossians, 3, 1); "the heavenly calling" (Hebrews, 3, 1). "The prize" is "the crown of righteousness" (1 Corinthians, 9, 24; 2 Timothy, 4, 8). Revelation

of life." 1 Peter, 1. 4, "A crown of glory of away." "The high," or "heavenly call-
 1 restricted, as ALFORD thinks, to St. Paul's
 as an apostle by the summons of God ;
 but the common calling of all Christians
 a Christ, which coming from heaven ir-
 heaven, whither accordingly our minds
 15, therefore—Resting v. 2. us
 then, as are perfect," i. e., full grown
 babes") in the Christian life (v. 2, "wor-
 in the Spirit, and having no confidence
 1 Corinthians, 2, 6, fully established in
 God. Here, by "perfect," he means one
 wanting (BENGE): knowing and comply-
 faces of the course (3 Timothy, 2, 5).
 fact) in this sense, he was not yet "made
 et) in the sense intended in v. 13, viz.,
 th complete victory," and having attained
 tion, thus minded—having the mind
 d described, v. 7-14, otherwise minded—
 gh an opinion of yourselves as to your
 Christian perfection. "He who thinks
 attained every thing, hath nothing."
 1.) Probably, too, he refers to those who
 1 to think to attain perfection by the law
 3; who needed the warning (v. 3), "Be-
 onscious," though on account of their for-
 al hopes confidently (as in Galatians,
 will reveal the path of right-mindedness
 ul taught externally; God "reveals" the
 lly by His Spirit (Matthew, 11, 25; 16, 17;
 4, 3, 6), unto you—who sincerely strive to
 (John, 7, 17; Ephesians, 1, 17). 16. The
 f a new revelation is not to make you
 a walking; according to whatever degree
 of divine things and perfection you have
 nel. God makes further revelations to
 lk up to the revelations they already have
 rite, let us mind the same thing—Omitted
 MSS. Perhaps partly inserted from
 16, and ch. 2. 2. Translate then, "Where-
 attained, let us walk on in a military term-
 er) in the same" (the measure of know-
 attained). 17, followers—Grek. "imit-
 r") of me—as I am an imitator of Christ
 s, 11, 1); imitate me no farther than as I
 e. Or as BENGE, "My fellow-imitators of
 ist": "imitators of Christ together with
 2, 22; Ephesians, 6, 1), mark—for imi-
 tation walk so as ye have us for an exam-
 ple—of the former clause, the transla-
 tion is, "those who are walking so as
 ample in us." But in BENGE's transla-
 tion as, "or "since," instead of "as." 18.
 12., in such a manner. Follow not evil-
 they are "many" (Exodus, 23, 2). Their
 rather a presumption against their being
 flock" (Luke, 12, 32). often—There is
 tant warning, weeping—Romans, 9, 2.)
 n speaking of the inconsistencies of pro-
 pery opposite of Paul's spirit, and David's
 6), and Jeremiah's Jeremiah, 13, 17). The
 apostles, at the same time, speak more
 nst empty professors (as the Pharisees),
 open scoffers, enemies of the cross of Christ
 ctice, not in doctrine (Galatians, 6, 14;
 8; 10, 29). 19, destruction—everlasting at
 n. Ch. 1, 29, "perdition": the opposite
 viour" (v. 20), end—fixed doom, whose
 ely—(Romans, 16, 18)—hereafter to be
 God (1 Corinthians, 6, 13). In contrast
 "v. 21), which our God, the Lord Jesus,
 n like unto His glorious body." Their
 mperced, our body now wasted; then the
 tes of both shall be reversed, glory is

in their shame—As "glory" is often used in the Old
 Testament for "God" (Psalm 104, 30, so here it answers
 to "whose God," in the parallel clause; and "shame"
 is the Old Testament term contemptuously given to
 an idol (Judges, 2, 23, Margin). Hosea, 4, 7, seems
 to be referred to by St. Paul (cf. Romans, 1, 23). There
 seems no allusion to circumcision, as no longer glorious,
 but a shame to them (v. 2). The reference of the im-
 mediate context is to sensuality, and carnality in
 general, mind earthly things—(Romans, 6, 5.) In con-
 trast to v. 20; Colossians, 2, 2, 20, our conversation—
 rather, "our state" or "country," our citizenship; Our
 life as citizens. We are but pilgrims on earth; how
 then should we "mind earthly things" (v. 19; Hebrews,
 11, 9, 10, 13-15)? Roman citizenship was then highly
 prized; how much more should the heavenly citizen-
 ship (Acts, 22, 28; cf. Luke, 10, 30)? is—Grek. "has
 its existence," in heaven—Grek. "in the heavens,"
 look for the Saviour, the Lord Jesus Christ—"We wait
 for (so the same Grek is translated, Romans, 8, 19) the
 Lord Jesus as a (i. e., in the capacity of a) Saviour"
 (Hebrews, 9, 28). That He is "the Lord," now exalted
 above every name, assures our expectation (ch. 2, 9-11).
 Our High Priest is gone up into the Holy of Holies not
 made with hands, there to atone for us; and as the
 Israelites stood outside the tabernacle, expecting
 Aaron's return (cf. Luke, 1, 31), so must we look unto
 the heavens expecting Christ thence. 21, Grek. "Who
 shall transfigure the body of our humiliation (viz., in
 which our humiliation has place, 2 Corinthians, 4, 10;
 Ephesians, 2, 19; 2 Timothy, 2, 12), that it may be con-
 formed unto the body of His glory (viz., in which His
 glory is manifested), according to the effectual work-
 ing whereby," &c. Not only shall He con-e as our
 "Saviour," but also as our *Glorifier*. even—Not only
 to make the body like His own; but "to subdue all
 things," even death itself, as well as Satan and sin. He
 gave a sample of the coming transfiguration, on the
 mount (Matthew, 17, 1, &c.). Not a change of identity,
 but of fashion or form (1 Samuel 17, 15; 1 Corinthians,
 15, 51). Our spiritual resurrection now is the pledge
 of our bodily resurrection to glory hereafter (v. 20;
 Romans, 8, 1). As Christ's glorified body was essen-
 tially identical with His body of humiliation; so our
 resurrection bodies as believers, since they shall be
 like His, shall be identical essentially with our present
 bodies, and yet "spiritual bodies" (1 Corinthians, 15,
 42-44). Our "hope" is, that Christ, by His rising from
 the dead, hath obtained the power, and is become the
 pattern, of our resurrection (Micah, 2, 13).

CHAPTER IV.

Ver. 1-23. EXHORTATIONS: THANKS FOR THE
 SUPPLY FROM PHILIPPI; GREETING; AND CLOSING
 BENEEDICTION. 1. "Wherefore:" since we have such
 a glorious hope (ch. 3, 20, 21), dearly beloved—Repeated
 again at the close of the verse, implying that his great
 love to them should be a motive to their obedience.
 longed for—"yearned after" in your absence (ch. 1, 8),
 crown—in the day of the Lord (ch. 2, 16; 1 Thessalo-
 nians, 2, 19). so—as I have admonished you, stand fast
 —(ch. 1, 27.) 2, Euodia and Syntyche were two women
 who seem to have been at variance; probably deacon-
 esses of the church. He repeats, "I beseech," as
 if he would admonish each separately, and with the
 utmost impartiality, in the Lord—the true element of
 Christian union; for those "in the Lord" by faith be-
 lieve at variance, is an utter inconsistency. 3, And—
 Grek. "Yea," true yoke-fellow—yoked with me in the
 same gospel yoke (Matthew, 11, 29, 30; cf. 1 Timothy, 5,
 17, 18). Either Timothy, Silas (Acts, 15, 40; 16, 19, at
 Philippi), or the chief bishop of Philippi. Or else the
 Grek. *Sunzugus*, or *Synzugus*, is a proper name:
 "Who art truly, as thy name means, a yoke-fellow."
 Certainly not Paul's wife, as 1 Corinthians, 9, 5 im-
 plies he had none, help these women—rather as Grek.

... as a great person, of course not in public preaching, but in a less prominent sphere (1 Timothy, 2. 11, 12). Clement—Bishop of Rome—shortly after the death of Peter and Paul. His epistle from the church of Rome to the church of Corinth is extant. It makes no mention of the supremacy of the See of Peter. He was the most eminent of the apostolical fathers. ALFORD thinks that the Clement here was a *Philippian*, and not necessarily Clement, Bishop of Rome. But OAKLEY (*Comment.* John. 1. 20) identifies the Clement here with the Bishop of Rome. in the book of life—the register-book of those whose “citizenship is in heaven” (Luke, 10. 20; Philippian, 3. 20). Anciently, free cities had a roll-book containing the names of all those having the right of citizenship (cf. Exodus, 32. 32; Psalm 69. 28; Ezekiel, 13. 9; Daniel, 12. 1; Revelation, 20. 12; 21. 27). 4. (Isaiah, 61. 10.) “Alway:” even amidst the afflictions now distressing you (ch. 1. 28-30), again—as he had already said, “Rejoice” (ch. 3. 1). Joy is the predominant feature of the epistle. I say—*Greek*, rather, “I will say.” 5. moderation—From a *Greek* root, “to yield,” whence *yieldingness* [TRENCH]; or from a root, “it is fitting,” whence “*reasonableness of dealing*” [ALFORD]; that consideration for others, *not urging one’s own rights to the uttermost*, but waiving a part, and thereby rectifying the injustices of justice. The archetype of this grace is God, who presses not the strictness of His law against us as we deserve (Psalm 130. 3, 4); though having exacted the fullest payment for us from our Divine Surety. There are included in “moderation,” *candour* and *kindliness*. Joy in the Lord raises us above rickorism towards others (v. 8), and carefulness (v. 6) as to one’s own affairs. Sadness produces *worse harshness* towards others, and a carking spirit in ourselves. Let ... be known—i.e., in your conduct to others, let nothing inconsistent with “moderation” be seen. Not a precept to make a *display* of moderation. Let this grace “be known” to men in *acts*; let “your requests be made to God” in words (v. 6). unto all men—even to the “perverse” (ch. 2. 16), that so ye may win them. Exercise “forbearance” even to your persecutors. None is so ungracious as not to be kindly to some one, from some motive or another, on some occasion: the believer is to be so “unto all men” at all times. The Lord is at hand.—The Lord’s coming again speedily is the

... prayer with *earnestness*. of “anxious care” (v. 6). of God—and resting in God (John, 14. 27; 3. 15). passeth—*surpasseth*, or *ex-* notional powers of understanding (1 Corinthians, 2. 9, 10; Ephesians, 3. 17). shall keep—rather, “shall give a well garrisoned strong hold (the same *Greek* verb is used, 1 Peter, 1. peace secure within, whatever only besiege. hearts and minds—rather, “the thoughts) and *thoughts*” or *pur* rather as *Greek*, “in Christ Jesus that we are “kept” or “guarded” as of all his exhortations as to relate as children or parents, husbands neighbours, men in the intercourse true—sincere, *in words*. honest—“seemly,” *viz.* *in action*, *lit.*, *grace* towards others. pure—“chaste.” *in selves*. lovely—lovable (cf. Mark, 10 of good report—Referring to the *al* “lovely” refers to what is lovable there be any virtue—“whatever [ALFORD.] “Virtue,” the standing ethics, is found once only in St. P once in St. Peter’s (2 Peter, 1. 5); different from those in heathen and rather earthly and human, as compa of the spiritual graces which Chri hence the rarity of its occurrence ment. Piety and true morality Piety is love with its face towards love with its face towards man. thing that is good in itself; only place. praise—whatever is praise Christians should make man’s pr John, 12. 43); but they should live men’s praise. think on—have a con as to “do” these things (v. 9) wher arises. 9. both—rather, “The things learned, &c., &c., these *practise*.” besides recommending them in wor recommended by my *example*, carry it—though ye have not yet sufficiently seen—though ye have not as yet suff

e were also (all along) careful, but ye lacked
ity; whether from want of means or want of a
er. Your "lack of service" (ch. 2, 30), was
; you having "lacked opportunity." 11. I
ned—The I in Greek is emphatical. I leave
ers if they will, to be discontented. I, for
ave learned, by the teaching of the Holy
nd the dealings of Providence (Hebrews, 5, 8),
ndent in every state, content—The Greek lit.,
s "independent of others, and having suffic-
me's self." But Christianity has raised the
ve the haughty self-sufficiency of the heathen
the contentment of the Christian, whose suf-
s not in self, but in God (2 Corinthians, 3, 5;
ry, 6, 6, 8; Hebrews, 13, 5; cf. Jeremiah, 2, 36;
k, abused—in low circumstances (2 Corinthians,
10), every where—rather [ALFORD], "in each,
all things." instructed—in the secret. Lit.,
d" in a secret teaching, which is a mystery
to the world. 13. I can do all things—Greek,
strength for all things; not merely "how to
stand how to abound." After special instances
res his universal power—how triumphantly,
humbly! (Meyer.) through Christ which
asth me—The oldest MSS. omit "Christ" then
," "In Him who giveth me power," i.e. by
my living union and identification with Him,
my strength (Galatians, 2, 20). Cf. 1 Timothy,
nce probably, "Christ" was inserted here by
ers. 14. He here guards against their think-
what he has just said, that he makes light
bounty, ye did communicate with my affliction
made yourselves sharers with me in my
affliction, viz., by sympathy; of which sympathy
tribution is the proof. 15. Now—"Moreover,"
as Greek, "Ye also know" (as well as I do my-
the beginning of the gospel—dating from the
as Christian era: at the first preaching of the
Philippi, when I departed from Macedonia—
14.) The Philippians had followed Paul with
unity when he left Macedonia and came to
2 Corinthians, 11, 8, 9, thus accords with
us here, the dates assigned to the donation in
files agreeing, viz., "in the beginning of the
ere, and there, at the time of his first visit to
[PALSY's Hora Paulina.] However, the
sent here is not that which he received at
but the supply sent to him when "in Thessa-
nce and again" (v. 16). [ALFORD.] as con-
giving" was all on your part; "the receiv-
mine, ye only—We are not to wait for others
I work, saying, "I will do so, when others do
—must go forward though alone. 16. even in
ica—"even" as early as when I had got no
han Thessalonica, ye sent me supplies for my

necessities more than once. 17. a gift—Greek, "the gift."
Translate, "It is not that I seek after the gift, but I do
seek after the fruit that aboundeth to your account;"
what I do seek is your spiritual good, in the abound-
ing of fruits of your faith which shall be put down to
your account, against the day of reward (Hebrews, 6, 10-
18. But—Though "the gift" is not what I chiefly "seek
after" (v. 17), yet I am grateful for the gift, and hereby
acknowledge it as ample for all my needs. Translate,
"I have all" that I want, "and more than enough," lit.,
as English Version, "I abound" over and above my
needs. I am full—Greek, "I am filled full," the odor
of a sweet smell—(Note, Ephesians, 5, 2.) The figure is
drawn from the sweet-smelling incense which was burnt
along with the sacrifices; their gift being in faith was
not so much to Paul, as to God (Matthew, 25, 40, before
whom it came up for a memorial" (Acts, 10, 4), sweet-
smelling in God's presence (Genesis, 8, 21; Revelation,
8, 2, 4), sacrifice acceptable—(Hebrews, 13, 16.) 19. my
—Paul calls God here "my God," to imply that God
would reward their bounty to His servant, by "fully
supplying" (translate so, lit., fill to the full) their every
"need" (2 Corinthians, 9, 8), even as they had "fully"
supplied his "need" (v. 18, 18). My Master will Christ
repay you, I cannot. The Philippians invested their
bounty well, since it got them such a glorious return,
according to his riches—The measure of His supply to you
will be the immeasurable "riches of His grace" (Ephes-
ians, 1, 7), in glory—These words belong to the whole
sentence. "Glory" is the element in which His rich
grace operates; and it will be the element in which
He will "supply fully all your need," by Christ Jesus
—by virtue of your being "in" (so Greek, not "by")
Christ Jesus, the Giver and Mediator of all spiritual
blessings. 20. God and our Father—translate, "Unto
our God and Father." be glory—rather as the Greek,
"be the glory." Not to us, but to Him be "the glory"
alike of your gift, and of His gracious recompense to
you. 21. Salute every saint—individually, greet—
salute you. The brethren which are with me—Perhaps
Jewish believers are meant (Acts, 28, 21). I think ch.
2, 20 precludes our thinking of "closer friends," "col-
leagues in the ministry" [ALFORD]; he had only one
close friend with him, viz., Timothy. 22. they that are
of Cesar's household—the slaves and dependants of Nero
who had been probably converted through Paul's
teaching whilst he was a prisoner in the Prætorian
barrack attached to the palace. Philippi was a Roman
"colony," hence there might arise a tie between the
citizens of the mother city, and those of the colony;
especially between those of both cities who were
Christians, converted as many of them were by the same
apostle, and under like circumstances, he having been
imprisoned at Philippi, as he now is at Rome. 23.
(Galatians, 6, 18.) be with you all, Amen—The oldest
MSS. read, "Be with your spirit," and omit "Amen."

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS.

INTRODUCTION.

GENUINENESS of this epistle is attested by Justin Martyr, contra Tryphonem, p. 311, h., who quotes "the first
every creature," in reference to Christ, from ch. 1, 15. Theophilus of Antioch, de Autolochis, 2, p. 160. Irenæus
notes expressly from this "Epistle to the Colossians" (ch. 4, 14). Clement of Alexandria, Stromata, 1, p. 225, quotes
; also elsewhere he quotes ch. 1, 9-11, 28; 2, 2, &c.; 2, 8; 3, 13, 14; 4, 2, 3, &c. Tertullian, de prescriptio-
um, ch. 7., quotes ch. 2, 8; and de Resurrectione carnis, ch. 23., he quotes ch. 3, 12, 20, and ch. 3, 1, 2. Origen,
sus, 5, 8, quotes ch. 3, 12, 13.
n (or, as it is spelt in the best MSS., "Colassæ") was a city of Phrygia, on the river Lycus, a branch of the
The church there was mainly composed of Gentiles (cf. ch. 2, 12). Alford infers from ch. 2, 1 (see note there), that
not; see its members; and therefore could not have been its founder, as Theodoros thought. Ch. 1, 7, 8, suggests that
40

probability that Epaphras was the first founder of the church there. The date of its foundation must have been subsequent to Paul's visitation. "strengthening in order" all the churches of Galatia and Phrygia (Acts, 18, 24); for otherwise he must have visited the Colossians, which ch. 2, 1 implies he had not. Had Paul been their father in the faith, he would doubtless have alluded to the fact, as in 1 Corinthians, 3, 6, 10; 4, 15; 1 Thessalonians, 1, 5; 3, 1. It is only in the epistles, Romans and Ephesians, and this epistle, such allusions are wanting; in that to the Romans, because, as in this church of Colosse, he had not been the instrument of their conversion; in that to the Ephesians, owing to the general nature of the epistle. Probably during the "two years" of Paul's stay at Ephesus, when "all which dwell in Asia heard the word of the Lord Jesus" (Acts, 19, 10, 26), Epaphras, Philemon, Archippus, Apphia (Philemon, 2, 13, 19), and other natives of Colosse, becoming converted at Ephesus, were subsequently the first sowers of the gospel seed in their own city. This will account for their personal acquaintance with, and attachment to, Paul and his fellow-ministers, and for his loving language as to them, and their counter salutations to him. So also with respect to "them at Laodicea" (ch. 2, 1).

The OBJECT of the epistle is to counteract Jewish false teaching, by setting before the Colossians their true standing in Christ alone (exclusive of all other heavenly beings), the majesty of His person, and the completeness of the redemption wrought by Him; hence they ought to be conformed to their risen Lord, and to exhibit that conformity in all the relations of ordinary life. Ch. 2, 16, "new moon, sabbath days," shows that the false teaching opposed in this epistle is that of *Judaizing* Christians. These mixed up with pure Christianity Oriental theosophy and angel worship, and the asceticism of certain sections of the Jews, especially the Essenes. Cf. Josephus, *Jell. Jud.*, ii. 8, 9-13. These theosophists promised to their followers a deeper insight into the world of spirits, and a nearer approach to heavenly purity and intelligence, than the simple gospel affords. *Cyphars & Hosen* think that some Alexandrian Jew had appeared at Colosse, imbued with the Greek philosophy of Philo's school, combining with it the Rabbinical theosophy and angelology which afterwards was embodied in the Cabbala. Cf. Josephus, *Antiquities*, xii. 3, 4, from which we know that Alexander the Great had garrisoned the towns of Lydia and Phrygia with 2000 Mesopotamian and Babylonian Jews in the time of a threatened revolt. The Phrygians themselves had a mystic tendency in their worship of Cybele, which inclined them to receive the more readily the incipient Gnosticism of Judaizers, which afterward developed itself into the strangest heresies. In the Pastoral Epistles, the evil is spoken of as having reached a more deadly phase (1 Timothy, 4, 1-3; 6, 5), whereas he brings no charge of immorality in this epistle: a proof of its being much earlier in date.

The PLACE from which it was written seems to have been Rome, during his first imprisonment there (Acts, 28). In my Introduction to the epistle to the Ephesians, it was shown that the three epistles, Ephesians, Colossians, and Philemon, were sent at the same time, *via*, during the freer portion of his imprisonment, before the death of Burrus. Ch. 4, 3, 4; Ephesians, 6, 19, 20, imply greater freedom than he had whilst writing to the Philippians, after the promotion of Tigellinus to be Pretorian Prefect. See Introduction to Philippians.

This epistle, though carried by the same bearer, Tychicus, who bore that to the Ephesians, was written previously to that epistle; for many phrases similar in both, appear in the more expanded form in the epistle to the Ephesians (cf. also *Note*, Ephesians, 6, 21). The epistle to the Laodiceans (ch. 4, 16) was written before that to the Colossians, but probably was sent by him to Laodicea at the same time with that to the church at Colosse.

The STYLE is peculiar: many Greek phrases occur here, found nowhere else. Cf. ch. 2, 5, "spoke you;" "making a show of them openly" (ch. 2, 18); "beguile of your reward," and "intruding" (v. 18); "will-worship;" "satisfying" (v. 23); "filthy communication" (ch. 2, 8); "rule" (ch. 2, 13); "comfort" (ch. 4, 11). The loftiness and artificial elaboration of style correspond to the majestic nature of his theme, the majesty of Christ's person and office, in contrast to the beggarly system of the Judaizers, the discussion of which was forced on him by the controversy. Hence arises his use of unusual phraseology. On the other hand, in the epistle to the Ephesians, subsequently written, in which he was not so hampered by the exigencies of controversy, he dilates on the same glorious truths, so coarsenal to him, more at large, freely and uncontroversially, in the fuller outpouring of His spirit, with less of the elaborate and antithetical language of system, such as was needed in cautioning the Colossians against the particular errors threatening them. Hence arises the striking similarity of many of the phrases in the two epistles written about the same time, and generally in the same vein of spiritual thought; whilst the peculiar phrases of the epistle to the Colossians are such as are natural, considering the controversial purpose of that epistle.

CHAPTER I.

Ver. 1-29. ADDRESS: INTRODUCTION: CONFIRMING EPIAPHRAS' TEACHING: THE GLORIES OF CHRIST: THANKSGIVING AND PRAYER FOR THE COLOSSIANS: HIS OWN MINISTRY OF THE MYSTERY. 1. by the will of God—Greek, "through," &c. (cf. *Note*, 1 Corinthians, 1, 1). Timothy—(Cf. *Notes*, 2 Corinthians, 1, 1; Philippians, 1, 1). He was with Paul at the time of writing in Rome. He had been companion of Paul in his first tour through Phrygia, in which Colosse was. Hence the Colossians seem to have associated him with Paul in their affections, and the apostle joins him with himself in the address. Neither, probably, had seen the Colossian church (cf. ch. 2, 1); but had seen, during their tour through Phrygia, individual Colossians, as Epaphras, Philemon, Archippus, and Apphia (Philemon, 2, who when converted brought the gospel to their native city. 2. Colosse—Written in the oldest MSS., "Colosse." As "saints" implies union with God, so "the faithful brethren," union with Christian men. [BENCKL.] and the Lord Jesus Christ—Supported by some oldest MSS., omitted by others of equal antiquity. 3, &c.—Thanksgiving for the "faith, hope, and love" of the Colossians. So in the twin epistle sent at the same time, and by the same bearer, Tychicus

(Ephesians, 1, 15, 16). We—I and Timothy, and the Father—So some of the oldest MSS. read. But others better omit the "and," which probably crept in from Ephesians, 1, 3, praying always for you—with thanksgiving (Philippians, 4, 6). See next verse. 4. Since we heard—*lit.*, "Having heard," &c. The language implies that he had only heard of, and not seen them (ch. 2, 1). Cf. Romans, 1, 8, where like language is used of a church which he had not at the time visited. love, is all—the absent, as well as those present. [BENCKL.] 5. For—to be joined with the words immediately preceding: "The love which ye have to all the saints because of *lit.*, on account of the hope," &c. The hope of eternal life will never be in us an inactive principle, but will always produce "love." This passage is abused by Romanists, as if the hope of salvation depended upon works. A false argument. It does not follow that our hope is founded on our works because we are strongly stimulated to live well; since nothing is more effectual for this purpose than the sense of God's free grace. [CALVIN.] laid up—a treasure laid up so as to be out of danger of being lost (2 Timothy, 4, 8). Faith, love, and hope (v. 4, 5), comprise the sum of Christianity. Cf. v. 23, "the hope of the gospel," is heaven—Greek, "in the heavens," wherof ye heard be

fore—viz., at the time when it was preached to you. in the word, &c.—That "hope" formed part of "the word of the truth of the gospel" (cf. Ephesians, 1. 13, i.e., part of the gospel truth preached unto you. 6. Which is come unto you—Greek, "Which is present among you," i.e., which has come to, and remains with, you. He speaks of the word as a living person present among them; as it is in all the world—*virtually*, as it was by this time preached in the leading parts of the then known world; *potentially*, as Christ's command was that the gospel should be preached to all nations, and not be limited, as the law was, to the Jews [Matthew, 13. 38; 24. 14; 28. 19]. However, the true reading, and that of the oldest MSS., is that which omits the following "and," thus [the "it is" of English Version is not in the original Greek]: "As in all the world it is bringing forth fruit and growing (so the oldest MSS. read: English Version omits 'and growing,' without good authority), even as it doth in you also." Then what is asserted is not that the gospel has been preached in all the world, but that it is *bearing fruits* of righteousness, and (like a tree *grows*) at the same time that it is *bearing fruit* growing in numbers of its converts in, or throughout, all the world, heard of it—rather, "heard it," and knew—rather, "came to know" became *fully* experimentally *acquainted* with, the grace of God in truth—i.e., in its truth, and with true knowledge. [ALFORD.] 7. As ye also learned—Also is omitted in the oldest MSS. The insertion implied, that those inserting it thought that Paul had preached the gospel to the Colossians, as well as Epaphras. Whereas the omission in the oldest MSS. implies that Epaphras alone was the founder of the church at Colosse. of—*from* Epaphras. gear—Greek, "beloved," fellow-servant—viz., of Christ, in Philemon, 23, he calls him "my fellow-prisoner." It is possible that Epaphras may have been apprehended for his zealous labours in Asia Minor; but more probable that Paul gave him the title, as his faithful companion in his imprisonment (cf. Note, ch. 4. 10, as to MEYER'S conjecture), who is for you, &c.—*translate*, "who is faithful in your behalf as a minister of Christ;" hinting that he is one not to be set aside for the new and erroneous teachers (ch. 2.). Most of the oldest MSS. read, "for (or in behalf of) vs. Vulgate, however, with one of the oldest MSS., supports English Version. 8. your love—(v. 4)—to all the saints." in the Spirit—the sphere or element in which alone true love is found; as distinguished from the state of those "in the flesh" (Romans, 8. 9). Yet even they needed to be stirred up to greater love (ch. 3. 12-14). Love is the first and chief fruit of the Spirit (Galatians, 5. 22). 9. we also—on our part, heard it—(v. 4) pray—Here he states what in particular he prays for; as in v. 3 he stated generally the fact of his praying for them, to desire—"to make request," might be filled—rather, "may be filled" a verb often found in this epistle (ch. 4. 12, 17). knowledge—Greek, "full and accurate knowledge." Akin to the Greek for "knew" (Note, v. 6), of his will—as to how ye ought to walk (Ephesians, 5. 17); as well as chiefly that "mystery of His will, according to His good pleasure which He purposed in Himself: that in the fulness of times He might gather together in one all things in Christ" (Ephesians, 1. 9, 10: God's "will," whereby He eternally purposed to reconcile to Himself, and save men by Christ, not by angels, as the false teachers in some degree taught (ch. 2. 18). [ESTIUS.] There seems to have been a want of knowledge among the Colossians, notwithstanding their general excellencies; hence he so often dwells on this subject (v. 28; ch. 2. 2, 3; 3. 10, 15; 4. 5, 6). On the contrary he less extols wisdom to the Corinthians, who were puffed up with the conceit of knowledge, wisdom—often mentioned in this epistle, as opposed to the (false) "philosophy" and "show of wisdom" (ch. 2. 8, 23; cf. Ephesians, 1. 8).

understanding—*agacly* to discern what on each occasion is suited to the place and the time: its seat is "the understanding" or intellect; *wisdom* is more general, and has its seat in the whole compass of the faculties of the soul. [BENJEL.] "Wouldst thou know that the matters in the word of Christ are real things? Then never read them for mere knowledge's sake." [Quoted by GAUSSEN.] Knowledge is desirable only when seasoned by "spiritual understanding." 10. Greek, "So as to walk," &c.: so that ye may walk. True knowledge of God's will is inseparable from walking conformably to it. worthy of the Lord—(Ephesians, 4. 1) unto—so as in every way to be well-pleasing to God, pleasing—*lit.*, "desire of pleasing," being fruitful—Greek, "bearing fruit." This is the first manifestation of their "walking worthy of the Lord." The second is, "increasing (growing) in the knowledge of God" (or as the oldest MSS. read, "growing by the full knowledge of God"); thus, as the gospel word (v. 6) was said to "bring forth fruit," and to "grow" in all the world, even as it did in the Colossians, ever since the day they knew the grace of God, so here it is Paul's prayer that they might continue to "bring forth fruit," and "grow" more and more by the full knowledge of God, the more of that "knowledge" (v. 9) was imparted to them. The full knowledge of God is the real instrument of enlargement in soul and life of the believer. [ALFORD.] The third manifestation of their walk is (v. 11), "Being strengthened with all might," &c. The fourth is (v. 12), "Giving thanks unto the Father," &c. 11. Greek, "Being made mighty with (it, viz) all might," according to his glorious power—rather, "according to the power (the characteristic of) His glory," here appropriate to St. Paul's argument, Ephesians, 1. 19; 6. 10: as its exuberant 'riches,' in Ephesians, 3. 16) of His glory.' His power is inseparable from His glory (Romans, 8. 4), unto all patience—so as to attain to all patient endurance; persevering, enduring continuance in the faith, in spite of trials of persecutors, and seductions of false teachers, long-suffering—towards those whom one could repel. "Patience," or "endurance," is exercised in respect to those whom one cannot repel. [CHRYSOSTOM.] with joyfulness—joyful endurance (Acts, 16. 25; Romans, 5. 3, 11). 12. You "giving thanks unto the Father." See Note, v. 10: this clause is connected with "that ye may be filled" (v. 9), and "that ye may walk" (v. 10). The connexion is not, "We do not cease to pray for you (v. 9) giving thanks," unto the Father—of Jesus Christ, and so our Father by adoption (Galatians, 3. 26; 4. 4, 5, 6), which hath made us meet—Greek, "who made us meet." Not "is making us meet" by progressive growth in holiness; but once for all made us meet. It is not primarily the Spirit's work that is meant here, as the text is often used; but the Father's work in putting us by adoption, once for all, in a new standing, viz., that of *children*. The believers meant here were in different stages of progressive sanctification; but in respect to the meekness specified here, they all alike had it from the Father, in Christ His Son, being "complete in Him" (ch. 2. 10). Cf. John, 17. 17; Jude, 1, "sanctified by God the Father," 1 Corinthians, 1. 30. Still, *secondarily*, this once-for-all meekness contains in it the germ of sanctification, afterwards developed progressively in the life by the Father's Spirit in the believer. The Christian life of heavenliness is the first stage of heaven itself. There must, and will be a personal meekness for heaven, where there is a judicial meekness. to be partakers, &c.—Greek, "for the (or our) portion of the inheritance (Acts, 20. 32; 26. 18; Ephesians, 1. 11) of the saints in light." "Light" begins in the believer here, descending from "the Father of lights" by Jesus, "the true light," and is perfected in the kingdom of light, which includes knowledge, purity, love, and joy. It is contrasted here with the "darkness" of the unconverted state (v. 13; cf. 1 CORINTH.

2. 9. 13. from—Greek, "out of the power," out of the sphere in which his power is exercised. translated—those thus translated as to state, are also transformed as to character. Satan has an organized dominion with various orders of powers of evil (Ephesians, 2. 2; 6. 12). But the term "kingdom" is rarely applied to his usurped rule (Matthew, 12. 26); it is generally restricted to the kingdom of God. darkness—blindness, hatred, misery. [BENGE.] his dear Son—rather as Greek, "the Son of His love," the Son on whom His love rests (John, 17. 26; Ephesians, 1. 6): contrasted with the "darkness" where all is hatred and hateful. 14. (Ephesians, 1. 7.) redemption—rather as Greek, "our redemption," through his blood—(Omitted in the oldest MSS. Probably inserted from Ephesians, 1. 7. *transfradate* as Greek, "our sins," the more general term; for which Ephesians, 1. 7. Greek, has, "our *transgressions*," the more special term. 15. They who have experienced in themselves "redemption" (e. 14), know Christ in the glorious character here described, as above the highest angels to whom the false teachers (ch. 2. 18) taught worship was to be paid. Paul describes Him (1.) in relation to God and creation (e. 15-17); (2.) in relation to the church (e. 18-20). As the former regards Him as the Creator (e. 15, 16) and the Sustainer (e. 17) of the natural world; so the latter, as the source and stay of the new moral creation. image—exact likeness and perfect Representative. Adam was made "in the image of God" (Genesis, 1. 27). But Christ, the second Adam, perfectly reflected visibly "the invisible God" (1 Timothy, 1. 17), whose glories the first Adam only in part represented. "Image" (*eikon*) involves "likeness" (*homoiosis*); but "likeness" does not involve "image." "Image" always supposes a prototype, which it not merely resembles, but from which it is drawn: the exact counterpart, as the reflection of the sun in the water; the child the living image of the parent. "Likeness" implies mere resemblance, not the exact counterpart and derivation as "image" expresses; hence it is nowhere applied to the Son, whilst "image" is here, cf. 1 Corinthians, 11. 7 [TRENCH] (John, 1. 18; 14. 9; 2 Corinthians, 4. 4; 1 Timothy, 3. 16; Hebrews, 1. 3). Even before His incarnation He was the image of the invisible God, as the Word (John, 1. 1-3) by whom God created the worlds, and by whom God appeared to the patriarchs. Thus His essential character as always "the image of God," (1.) before the incarnation, (2.) in the days of His flesh, and (3.) now in His glorified state, is, I think, contemplated here by the verb "is." First-born of every creature—Hebrews, 1. 6, "the first-begotten;" begotten of His Father before all worlds" [NICENE Creed.] Priority and superlative dignity is implied (Psalm 89. 27). *English Version* might seem to favour Arianism, as if Christ were a creature. *Translate*, "Begotten (i.e., born) before every creature," as the context shows, which gives the reason why He is also designated: "For," &c. (e. 16, 17). [TRENCH.] This expression is understood by ORIGEN (so far as the Greek from favouring Socinian or Arian views) as declaring the Godhead of Christ, and is used by Him as a phrase to mark that Godhead, in contrast with His manhood (B. 2., sec. *contra Celsum*). The Greek does not strictly admit ALFORD'S translation, "the first-born of all creation." 16. For—Greek, "Because." This gives the proof that He is not included in the things created, but is the "first-begotten" before "every creature" (e. 15), begotten as "the Son of God's love" (e. 13), antecedently to all other emanations; "for" all these other emanations came from Him, and whatever was created, was created by Him. by him—rather as Greek, "in Him": as the conditional element, pre-existent and all-including: the creation of all things BY Him is expressed afterwards, and is a different fact from the present one, though implied in it. [ALFORD.] God revealed Him-

self in the Son, the Word of the Father, before all created existence (e. 15). That Divine Word carries in Himself the archetypes of all existences, so that "in Him" all things that are in heaven and earth have been created. The "in Him" indicates that the Word is the ideal ground of all existence; the "by Him," below, that He is the instrument of actually realizing the Divine ideas. [NEANDER.] His essential nature as the Word of the Father, is not a mere appendage of His incarnation, but is the ground of it. The original relation of the Eternal Word to men "made in His image" (Genesis, 1. 27), is the source of the new relation to them by redemption, formed in His incarnation, whereby He restores them to His lost image. "In Him" implies something prior to "by" and "for Him" presently after; the three prepositions mark in succession the beginning, the progress, and the end. [BENGE.] all things—Greek, "the universe of things." That the new creation is not meant in this verse (as Socinians interpret, is plain; for angels, who are included in the catalogue, were not *newly created* by Christ; and he does not speak of the new creation till e. 18. The creation "of the things that are in the heavens" (so Greek) includes the creation of the *heavens themselves*: the former are rather named, since the inhabitants are more noble than their dwellings. Heaven and earth and all that is in them (1 Chronicles, 29. 11; Nehemiah, 9. 6; Revelation, 10. 4), invisible—the world of spirits, thrones, or dominions—lordships: the "thrones" are the greater of the two "principalities, or powers"—rather, "rules, or authorities": the former are stronger than the latter (cf. Note, Ephesians, 1. 21). The latter pair refer to offices in respect to God's creatures: "thrones and dominions" express exalted relation to God, they being the *chariots* on which He rides displaying His glory (Psalm 68. 17). The existence of various orders of angels is established by this passage. all things—Greek, "the whole universe of things," were—rather, to distinguish the Greek *cosmos*, which precedes from the perfect tense here, "have been created." In the former case the creation was viewed as a *past act* at a point of time, or as done once for all; here it is viewed, not merely as one historic act of creation in the past, but as the *permanent result now and eternally continuing*, by him—as the instrumental Agent (John, 1. 3). for him—as the grand End of creation; containing in Himself the reason why creation is at all, and why it is as it is. [ALFORD.] He is the final cause as well as the efficient cause. LACHMANN'S punctuation of e. 15-18, is best, whereby "the first-born of every creature" (e. 15) answers to "the first-born from the dead" (e. 18), the whole forming one sentence with the words ("All things were created by Him and for Him, and He is before all things, and by Him all things consist, and He is the Head of the body, the church") intervening as a parenthesis. Thus Paul puts first, the *origin* by Him of the natural creation; secondly, of the new creation. The parenthesis falls into four clauses, two and two: the former two support the first assertion, "the first-born of every creature;" the latter two prepare us for "the first-born from the dead:" the former two correspond to the latter two in their form—"All things by Him...and He is," and "By Him all things...and He is." 17. John, 8. 58. *Translate* as Greek, "And He Himself (the great He) is (implying Divine essential being) before all things," in time, as well as in dignity. Since He is before all things, He is before even time, i.e., from eternity. Cf. "the first-born of every creature" (e. 15) by him—Greek, "in Him" (as the conditional element of existence, e. 16). [ALFORD.] consist—"subsist." Not only are called into being from nothing, but are maintained in their present state. The Son of God is the Conservator, as well as the Creator of all things. [PEARSON.] BENGE less probably explains, "All

things in Him come together into one system: the universe found its completion in Him" (Isaiah, 41, 4; Revelation, 21, 17). Cf. as to God, Romans, 11, 36; similar language; therefore Christ must be God. 13. Relation of Christ to the church and the new creation, as the originator of both, is—Emphatical. Not angels, in opposition to the false teachers' doctrine concerning angel-worship, and the power of ORAS or (imaginary) spirit-emanations from God (ch. 2, 19, 18). head of the city, the church—The church is His body by virtue of His entering into communion corporally with human nature [N. KÄLLER.] (Ephesians, 1, 23). The same One who is the Head of all things and beings by creation, is also, by virtue of being "the first-born from the dead," and so "the first fruits" of the new creation among men, the Head of the church, who is—*i. e.*, in that He is the Beginning. [ALFORD.] Rather, this is the beginning of a new paragraph. As the former paragraph, which related to His originating the physical creation, began with "Who is" (v. 16); so this, which relates to His originating the new creation, begins with "Who is;" a parenthesis preceding, which closes the former paragraph, that parenthesis (see Note, v. 14), subsiding from "all things were created by Him," to "Head of the body, the church." The head of kings and high priests was anointed, as the seat of the soulities, the fountain of dignity, and original of all he members according to Hebrew etymology). So Jesus by His anction was designated as the Head of his body, the church, the beginning—*viz.*, of the new creation, as of the old (Proverbs, 8, 23; John, 1, 1; cf. Revelation, 1, 5; the beginning of the church of the first-born (Hebrews, 12, 23), as being Himself "the first-born from the dead" (Acts, 26, 23; 1 Corinthians, 5, 20, 23). Christ's primogeniture is three-fold: (1.) From eternity the "first-begotten" of the Father (v. 16); 2.) As the first-born of His mother (Matthew, 1, 25); 3.) As the Head of the church, mystically begotten of the Father, as it were to a new life, on the day of His resurrection, which is His "regeneration," even as His people's coming resurrection will be their "regeneration" (*i. e.*, the resurrection which was begun in the soul, extended to the body and to the whole creation, Romans, 8, 21, 23; Matthew, 19, 28; Acts, 13, 33; Revelation, 1, 5). Sonship and resurrection are inseparably connected, Luke, 20, 36; Romans, 1, 4; 8, 23; John, 3, 2. Christ by rising from the dead is the efficient cause (1 Corinthians, 15, 23, as having obtained the power, and the exemplary cause, as being the pattern (Micah, 2, 13; Romans, 6, 6; Philipians, 3, 21), of our resurrection: the resurrection of "the Head" involves consequentially that of the members, that in all things—He resumes the "all things" (v. 20). he might have the pre-eminence—*Greek*, "He HIMSELF may thus) become the One holding the first place," or, "take the precedence." Both ideas are included, priority in time and priority in dignity: now in the regenerated world, as before in the world of creation (v. 16). "Begotten before every creature, or "first-born of every creature" (Psalm 89, 27; John, 3, 13). 19. *Greek*, "(God) was well pleased," &c. in him—*i. e.*, in the Son (Matthew, 3, 17). all fulness—rather as *Greek*, "all the fulness," *viz.*, of God, whatever divine excellence is in God the Father (ch. 2, 9; Ephesians, 3, 19; cf. John, 1, 16; 3, 34). The Gnostics used the term "fulness," for the assemblage of emanations, or angelic powers, coming from God. The spirit presently by Paul warns the church, that the true "fulness" dwells in Christ alone. This assigns the reason why Christ takes precedence of every creature (v. 16). For two reasons Christ is Lord of the church: (1.) Because the fulness of the Divine attributes (v. 19) dwells in Him, and so He has the power to govern the universe; (2.) Because (v. 20) what He has done for the church gives Him the right to praise over it. should

...dwell—as in a temple (John, 2, 21). This indwelling of the Godhead in Christ is the foundation of the reconciliation by Him. [BENNETT.] Hence the "and" (v. 20) connects as cause and effect the two things, the Godhead in Christ, and the reconciliation by Christ. 20. The *Greek* order is, "And through Him (Christ) to reconcile again completely (see Note, Ephesians, 2, 16) all things (*Greek*, "the whole universe of things") unto Himself (unto God the Father, 2 Corinthians, 5, 19), having made peace (God the Father having made peace) through the blood of His (Christ's) cross," *i. e.*, shed by Christ on the cross: the price and pledge of our reconciliation with God. The Scripture phrase, "God reconciles man to Himself," implies that He takes away by the blood of Jesus the barrier which God's justice interposes against man's being in union with God (cf. Note, Romans, 5, 10; 2 Corinthians, 5, 18). So the LXX., 1 Samuel, 28, 4, "Wherewith should He reconcile himself unto his master," *i. e.*, reconcile his master unto him by appeasing his wrath. So Matthew, 5, 23, 24, by him—"through Him" (the instrumental agent in the new creation, as in the original creation): emphatically repeated, to bring the person of Christ, as the Head of both creations alike, into prominence. things in earth ...in heaven—Good angels, in one sense, do not need reconciliation to God; fallen angels are excluded from it (Jude, 6). But probably redemption has effects on the world of spirits unknown to us. Of course, His reconciling us, and His reconciling *them*, must be by a different process, as He took not on Him the nature of angels, so as to offer a propitiation for them. But the effect of redemption on them, as He is their Head as well as ours, is that they are thereby brought nearer God, and so gain an increase of blessedness [ALFORD], and larger views of the love and wisdom of God (Ephesians, 3, 10). All creation subsists in Christ, all creation is therefore affected by his propitiation: sinful creation, comparatively distant from His unapproachable purity (Job, 4, 18; 15, 15; 25, 6), is lifted into nearer participation of Him, and in this wider sense is reconciled. Doubtless, too, man's fall, following on Satan's fall, is a segment of a larger circle of evil, so that the remedy of the former affects the standing of angels, from among whom Satan and his host fell. Angels thereby having seen the magnitude of sin, and the infinite cost of redemption, and the exclusion of the fallen angels from it, and the inability of any creature to stand morally in his own strength, are now past beyond the reach of falling. Thus BACON'S definition of Christ's Headship holds good: "The Head of redemption to man; the Head of preservation to angels." Some conjecture that Satan, when unfallen, ruled this earth and the pre-Adamic animal kingdom; hence his malice against man who succeeded to the lordship of this earth and its animals, and hence, too, his assumption of the form of a serpent, the subtlest of the animal tribes. Luke, 19, 38 states expressly "peace in heaven" as the result of finished redemption, as "peace on earth" was the result of its beginning at Jesus' birth (Luke, 2, 14). BENNETT explains the reconciliation to be that of not only God, but also angels, estranged from men, because of man's enmity against God. Ephesians, 1, 10, accords with this. This is true, but only part of the truth: so ALFORD'S view also is but part of the truth. An actual reconciliation, or restoration of peace in heaven, as well as on earth, is expressed by Paul. As long as that blood of reconciliation was not actually shed, which is opposed, Zechariah, 3, 8, 9) to the accusations of Satan, but was only in promise, Satan could plead his right against men before God day and night (Job, 1, 6; Revelation, 12, 10); hence he was in heaven till the ban on man was broken (cf. Luke, 10, 18). So here; the world of earth and heaven owe to Christ alone the restoration of harmony

after the conflict and the subjugation of all things under one Head (cf. Hebrews, 11, 23). Sin introduced discord not only on earth, but also in heaven, by the fall of demons; it brought into the abodes of holy angels, though not positive, yet privative loss, a retardation of their highest and most perfect development, harmonious gradation, and perfect consummation. Angels were no more able than men by themselves to overcome the peace-disturbers, and cast out the devils; it is only "by," or "through HIM," and "the blood of His cross," that peace was restored even in heaven; it is only after Christ has obtained the victory fully and legally, that Michael (Revelation, 12, 7-10) and his angels can cast out the heaven Satan and his demons (cf. ch. 2, 15). Thus the point of Paul's argument against angel-worship is, that angels themselves, like men, wholly depend on Christ, the sole and true object of worship. [AUBRELLS.] 21. The Colossians are included in this general reconciliation (cf. Ephesians, 2, 1, 12). sometime—"once," alienated—from God and salvation; objectively banished from God, through the barrier which God's justice interposed against your sin; subjectively estranged through the alienation of your own wills from God. The former is the prominent thought (cf. Romans, 6, 10), as the second follows, "enemies in your mind." "Actual alienation makes habitual 'enemies.'" [BESOGEL.] is your mind—Greek, "in your understanding" or "thought" (Ephesians, 2, 3; 4, 18). by wicked works—rather as Greek, "in your wicked works" (wicked works were the element in which your enmity subsisted). yet now—Notwithstanding the former alienation, now that Christ has come, God hath completely reconciled, or restored to His friendship again (so the Greek, cf. Note, v. 20). 22. In the body of His flesh—the element in which His reconciling sufferings had place. Cf. v. 24, "afflictions of Christ in my flesh" (1 Peter, 2, 24). Angels who have not a "body of flesh" are not in any way our reconciling mediators, as your false teachers assert, but He, the Lord of angels, who has taken our flesh, that in it He might atone for our fallen manhood, through death—rather as Greek, "through His death" (which could only take place in a body like ours, of flesh, Hebrews, 2, 14). This implies He took on Him our true and entire manhood. Flesh is the sphere in which His human sufferings could have place (cf. v. 24; Ephesians, 2, 15). to present you—(Ephesians, 5, 27). The end of His reconciling atonement by death, holy—positively; and in relation to God, unblameable, unrepreeable—negatively, "Without blemish" (as the former Greek word is translated as to Jesus, our Head, 1 Peter, 1, 19) in one's self. Irreproachable (the Greek for the second word, one who gives no occasion for his being brought to a law court) is in relation to the world without. Sanctification, as the fruit, is here treated of; justification, by Christ's reconciliation, as the tree, having preceded (Ephesians, 1, 4; 5, 26, 27; Titus, 2, 14). At the same time, our sanctification is regarded here as perfect in Christ, into whom we are grafted at regeneration or conversion, and who is "made of God unto us (perfect) sanctification" (1 Corinthians, 1, 30; 1 Peter, 1, 2; Jude, 1); not merely progressive sanctification, which is the gradual development of the sanctification which Christ is made to the believer from the first, in his sight—in God's sight, at Christ's appearing. 23. If—"Assuming that," &c.: not otherwise shall ye be so presented at His appearing (v. 22). grounded—Greek, "founded," "fixed on the foundation" (cf. Note, Ephesians, 3, 17; Luke, 6, 48, 49). settled—"steadfast." "Grounded" respects the foundation on which believers rest; "settled," their own steadfastness (1 Peter, 5, 10). 1 Corinthians, 15, 58, has the same Greek, not moved away—by the false teachers, the hope of the gospel—(Ephesians, 1, 18.) which ye have heard... which was preached to every creature... whosoever of I... a minister—Three arguments against their being

"moved away from the gospel": (1.) Their having heard it; (2.) the universality of the preaching of it; (3.) Paul's ministry in it. For "to (Greek, 'in') every creature," the oldest MSS. read, "in all creation." Cf. "in all the world," v. 6; "all things... in earth," v. 20 (Mark, 16, 16); thus he implies that the gospel from which he urges them not to be moved, has this mark of truth, viz., the universality of its announcement, which accords with the command and prophecy of Christ Himself (Matthew, 24, 14). By "was preached," he means not merely "is being preached," but has been actually, as an accomplished fact, preached. Pliny, not many years subsequently, in his famous letter to the Emperor Trajan (B. X., Ep. 97), writes, "Many of every age, rank, and sex, are being brought to trial. For the contagion of that superstition (Christianity) has spread over not only cities, but villages and the country," whosoever I Paul am—rather as Greek, "was made a minister." Respect for me, the minister of this world-wide gospel, should lead you not to be moved from it. Moreover (he implies), the gospel which ye heard from Epaphras, your "minister" (v. 7), is the same of which "I was made a minister" (v. 25; Ephesians, 3, 7): if you be moved from it, ye will desert the teaching of the recognised ministers of the gospel for unauthorised false teachers. 24. Who—The oldest MSS. omit "who;" then translate, "Now I rejoice." Some very old MSS., and the best of the Latin versions, and Vulgate, read as English Version. To enhance the glory of Christ as paramount to all, he mentions his own sufferings for the church of Christ. "Now" stands in contrast to "I was made," in the past time (v. 23). for you—"on your behalf," that ye may be confirmed in resting solely on Christ (to the exclusion of angel-worship) by the glorification of Christ in my sufferings (Ephesians, 3, 1, 2). fill up that which is behind—*it*, "the deficiencies"—all that are lacking of the afflictions of Christ (cf. Note, 2 Corinthians, 1, 5). Christ is "afflicted in all His people's afflictions" (Isaiah, 63, 9). "The church is His body in which He is, dwells, lives, and therefore also suffers." [VITRINGA.] Christ was destined to endure certain afflictions in this figurative body, as well as in His literal; these were "that which is behind of the afflictions of Christ," which Paul "filled up." His own meritorious sufferings in expiation for sin, were once for all completely filled up on the cross. But His church (His second Self) has her whole measure of afflictions fixed. The more St. Paul, a member, endured, the less remain for the rest of the church to endure; the communion of saints thus giving them an interest in his sufferings. It is in reference to the church's afflictions, which are "Christ's afflictions," that Paul here saith, "I fill up the deficiencies," or "what remain behind of the afflictions of Christ." She is afflicted to promote her growth in holiness, and her completeness in Christ. Not one suffering is lost (Psalm 66, 8). All her members have thus a mutual interest in one another's sufferings (1 Corinthians, 12, 26). But Rome's inference hence, is utterly false that the church has a stock treasury of the merits and satisfactions of Christ and His apostles, out of which she may dispense indulgences; the context has no reference to sufferings in expiation of sin and productive of merit. Believers should regard their sufferings less in relation to themselves as individuals, and more as parts of a grand whole, carrying out God's perfect plan. 25. am—Greek, "I was made a minister;" resuming v. 23, "whosoever I Paul was made a minister." dispensation—the stewardship committed to me to dispense in the house of God, the church, to the whole family of believers, the goods of my master (Luke, 12, 42; 1 Corinthians, 4, 1, 2; 9, 17; Ephesians, 3, 2). which is given—Greek, "which was given" for you—with a view to you, Gentiles (v. 27; Romans, 15, 16). to fulfill—to bring it fully to all; the end of his stewardship: "that

preached" (Romans, 15, 16). "The fulness of Christ" (v. 19), and of the times (Ephesians, 1, 10) required him so to do." [BENNETT.] 26. the mystery—(Notes, Ephesians, 1, 9, 10; 3, 5-9.) The mystery, once hidden, now revealed, is redemption for the whole Gentile world, as well as for the Jews, "Christ in you (Gentiles) the hope of glory" (v. 27), from ages—from, according to ALFORD, refers to time, not "hidden from:" from the time of the ages; still what is meant is, that the mystery was hidden from the beings living in those "ages." The "ages" are the vast successive periods marked by successive orders of beings and stages of creation. Greek, "(Eons), a word used by the Gnostics for angelic beings emanating from God. The Spirit by Paul presciently, in opposition to Gnostic error already beginning (ch. 2, 18), teaches, that the mystery of redemption was hidden in God's purposes in Christ, alike from the angelic beings (cf. Ephesians, 3, 10) of the pre-Adamic "ages," and from the subsequent human "generations." Translate as Greek, "the ages... the generations." made manifest to his saints—to His apostles and prophets primarily (Ephesians, 3, 5), and through them to all His saints. 27. would—rather as Greek, "willed," or "was pleased to make known." He resolves all into God's good pleasure and will, that man should not glory save in God's grace. will—How full and inexhaustible! the riches of the glory of this mystery—He accumulates phrase on phrase to enhance the greatness of the blessing in Christ bestowed by God on the Gentiles. Cf. ch. 2, 3, "all the treasures of wisdom." Ephesians, 3, 8, "the unsearchable riches of Christ;" Ephesians, 1, 7, "riches of His grace." "The glory of this mystery" must be the glory which this once hidden, and now revealed, truth makes you Gentiles partakers of, partly now, but mainly when Christ shall come (ch. 3; 4; Romans, 6, 2; 8, 17, 18; Ephesians, 1, 18). This sense is proved by the following: "Christ in you the hope of the (so Greek) glory." The lower was the degradation of you Gentiles, the higher is the richness of the glory to which the mystery revealed now raises you. You were "without Christ, and having no hope" (Ephesians, 2, 12). Now you have "Christ in you the hope of the glory" just mentioned. ALFORD translates, "Christ among you," to answer to "this mystery among the Gentiles." But the whole clause, Christ IN you (Ephesians, 3, 17) the hope of glory," answers to "this mystery," and not to the whole sentence. "this mystery among the Gentiles." What is made known "among you Gentiles" is, "Christ in you (now by faith as your hidden life, ch. 3; 3; Galatians, 2, 20) the hope of glory" (your manifested life). The contrast (antithesis) between "Christ IN YOU" now as your hidden life, and "the hope of glory" hereafter to be manifested, requires this translation. 28. preach—rather as Greek, "announce" or "proclaim." warning...teaching—"Warning" is connected with repentance, refers to one's conduct, and is addressed primarily to the heart. "Teaching" is connected with faith, refers to doctrines, and is addressed primarily to the intellect. These are the two heads of evangelical teaching. every...every man—without distinction of Jew or Gentile, great or small (Romans, 10, 12, 13). in all wisdom—with all the wisdom in our method of teaching that we possess: v. 3 ALFORD. But v. 9, and ch. 3, 16, favour EUSTIUS' view, which refers it to the wisdom communicated to those being taught: keeping back nothing, but instructing all in the perfect knowledge of the mysteries of faith which is the true wisdom (cf. 1 Corinthians, 2, 6, 7; 12, 8; Ephesians, 1, 17). present—(Note, v. 22—at Christ's coming. every man—Paul is zealous lest the false teachers should seduce one single soul of Christ's people at Colosse. So each individual among them should be zealous for himself and his neighbour. Even one soul is of incalculable value. perfect in Christ—who is the element in living union with whom

alone each believer can find perfection; perfectly instructed (Ephesians, 4, 13) in doctrine, and full grown or matured in faith and practice. "Jesus" is omitted in all the oldest MSS. 29. Whereunto—viz., "to present every man perfect in Christ." I also labour—rather, "I labour also." I not only "proclaim" (English Version, "preach") Christ, but I labour also. striving—in "conflict" (ch. 2, 1) of spirit (cf. Romans, 8, 26). The same Greek word is used of Epaphras (ch. 4, 12), "labouring fervently for you in prayers;" lit., "agonizing," "striving as in the agony of a contest." So Jesus in Gethsemane when praying (Luke, 22, 44); so "strive" the same Greek word, "agonize" (Luke, 13, 24. So Jacob "wrestled" in prayer (Genesis, 32, 24-29). Cf. "contention," Greek, "agony," or "striving earnestness," 1 Thessalonians, 2, 2. according to his working—Paul avers that he has power to "strive" in spirit for his converts, so far only as Christ works in him and by him (Ephesians, 3, 20; Philippians, 4, 13). mightily—viz., "in power."

CHAPTER II.

VET. 1-25. HIS STRIVINGS IN PRAYER FOR THEIR STEADFASTNESS IN CHRIST: FROM WHOM HE WARNS THEM NOT TO BE LED AWAY BY FALSE WISDOM. 1. For—He explains in what respect he "laboured striving" (ch. 1, 29). Translate as Greek, "I wish you to know how great a conflict (the same Greek word as in ch. 1, 29, "agony of a conflict") of fervent, anxious prayer; not conflict with the false teachers, which would have been impossible for him now in prison! I have for you," them at Laodicea—exposed to the same danger from false teachers, as the Colossians (cf. ch. 1, 10). This danger was probably the cause of his writing to Laodicea, as well as to Colosse. not seen my face in the flesh—including those in Hierapolis (ch. 4, 13). Paul considered himself a "debtor" to all the Gentiles (Romans, 1, 14). "His face" and presence would have been a "comfort" (v. 2; Acts, 20, 38). Cf. ch. 1, 4, 7, 8, in proof that he had not seen, but only heard of the Colossians. Hence he strives by earnest conflict with God in anxious prayer for them, to make up for the loss of his bodily presence among them. Though "absent in the flesh, I am with you in the Spirit" (v. 6). 1. Translate, "That their hearts may be comforted." The "their," compared with "you" (v. 4), proves that in v. 1, the words, "have not seen my face in the flesh," is a general designation of those for whom Paul declares he has "conflict," including the particular species, you (Colossians) and them at Laodicea. For it is plain, the prayer "that their hearts may be comforted," must include in it the Colossians for whom he expressly says, "I have conflict." Thus it is an abbreviated mode of expression for, "That you and their hearts may be comforted." ALFORD translates, "conformed," or allows "comforted" in its original radical sense strengthened. But the Greek supports English Version; the sense, too, is clear: comforted with the consolation of those whom Paul had not seen, and for whom, in consequence, he strove in prayerful conflict the more fervently; inasmuch as we are more anxious in behalf of absent, than present, friends. [DAVENANT.] Their hearts would be comforted by "knowing what conflict he had for them, and how much he is interested for their welfare; and also by being released from doubts on learning from the apostle, that the doctrine which they had heard from Epaphras was true and certain. In writing to churches which he had instructed face to face, he enters into particular details concerning them, as a father directing his children. But to those among whom he had not been in person, he treats of the more general truths of salvation. being—translate as Greek in oldest MSS., "They being knit together." in love—the bond and element of perfect knitting together; the antidote to the dividing schismatic effect of false doctrine. Love to GOD and to each

another in Christ, unto—the object and end of their being "knit together." All riches—Greek, "all the riches of the full assurance" (1 Thessalonians, 1. 5; Hebrews, 6. 11; 10. 22) of the (Christian) understanding." The accumulation of phrases, not only "understanding," but "the full assurance of understanding," not only this, but "the riches of," &c.; not only this, but "all the riches of," &c., implies how he desires to impress them with the momentous importance of the subject in hand, to—*transl.*, "unto," acknowledgment.—The Greek implies, "full and accurate knowledge." It is a distinct Greek word from "knowledge," v. 3. ALFORD translates, "thorough...knowledge." Acknowledgment hardly is strong enough: they did in a measure acknowledge the truth; what they wanted was the full and accurate knowledge of it (cf. Notes, ch. 1. 9, 10; Philipians, 1. 9). of God, and of the Father, and of Christ.—The oldest MSS. omit "and of the Father, and of:" then translate, "Of God (viz.) Christ." Two very old MSS. and Vulgate read, "Of God the Father of Christ." 3. Translate in the Greek order, "In whom (not as ALFORD, 'in which' mystery; Christ is Himself the 'mystery' (v. 2; 1 Timothy, 3. 16), and to Christ the relative refers) are all the treasures of wisdom and knowledge hidden." The "all" here, answers to "all" in v. 2; as "treasures" answer to the "riches;" it is from the "treasures that the riches (v. 2) are derived." "Are" is the predicate of the sentence; all the treasures ARE in Him; hidden is predicated of the state or manner in which they are in Him. Like a mine of unknown and inexhaustible wealth, the treasures of wisdom are all in Him hidden, but not in order to remain so: they only need to be explored for you to attain "unto the riches" in them (v. 2); but until you, Colossians, press after attaining the full knowledge (see Note, v. 2) of them, they remain "hidden." Cf. the parable, Matthew, 13. 44, "treasure hid." This sense suits the scope of the apostle, and sets aside ALFORD's objection that "the treasures are not hidden, but revealed." "Hidden" plainly answers to "mystery" (v. 2), which is designed by God, if we be faithful to our privileges, not to remain hidden, but to be revealed (cf. 1 Corinthians, 2. 7, 8). Still as the mine is unfathomable, there will, through eternity, be always fresh treasures in Him to be drawn forth from their hidden state, wisdom—*general*, and as to *experimental and practical truth*: whence comes "understanding" (v. 2), knowledge—*special and intellectual*, in regard to doctrinal truth: whence comes "the full knowledge" (v. 2). 4. And—"Now." Cf. with "lest any man," &c., v. 8, 16, 18. He refers to the blending of Judaism with Oriental philosophy, and the combination of this mixture with Christianity, enticing words—plausible as wearing the guise of wisdom and humility (v. 18, 23). 5. For—Argument against their suffering themselves to be beguiled, drawn from a regard to his personal authority as though he were present. Joying and beholding—beholding with joy, order—your good order: answering to "knit together" (v. 2) as a well organized body; the same Greek as that for "knit together," is used of "the body" of the church "compact," in Ephesians, 4. 16. Cf. 1 Corinthians, 14. 33, 40, steadfastness—Greek, "the firm (or solid) foundation." As "order" expresses the outward aspect of the church; so "steadfastness" expresses the inner basis on which their church rested. The Greek *lit.* implies not an abstract quality, but the thing in the concrete; thus their "faith" here is the solid thing which constituted the basis of their church. 6. "As therefore ye received (once for all: the aorist tense: from Epaphras) Jesus the Christ as your Lord (cf. 1 Corinthians, 12. 3; 2 Corinthians, 4. 6; Philipians, 3. 8), so walk in Him." He says not merely, "Ye received" the doctrine of Christ, but "Jesus" Himself: this is the essence of faith (John, 14. 21, 23; Galatians, 1. 16). Ye have received once for all the Spirit of life

in Christ; carry into practice that life in your souls (Galatians, 5. 25). This is the main scope of the epistle. 7. Rooted—(Ephesians, 3. 17.) built up—Greek, "being builded up." As "rooted" implies their vitality; so "builded up," massive solidity. As in the Song of Solomon, when one image is not sufficient to express the varied aspects of Divine truth, another is employed to supply the ideas required. Thus "walking," a third image (v. 6), expresses the thought which "rooted" and "built," though each suggesting a thought peculiar to itself, could not express, viz., outward motion. "Rooted" is in the past tense, implying their first conversion and vital grafting "in Him." Builded up is present (in the Greek, implying their progressive increase in religion by union with Him. Ephesians, 2. 20 refers to the church; but the passage here to their individual progress in edification (Acts, 20. 32), established—confirmed, as—"even as," abounding therewith with thanksgiving—advancing to fuller maturity (cf. v. 2) in the faith, "with thanksgiving" to God as the gracious Author of this whole blessing, 8. Translate, "Beware (lit., 'Look' well) lest there shall be (as I fear there is: the Greek indicative expresses this) any man (pointing to some known emissary of evil, Galatians, 1. 7) leading you away as his spoil (not merely gaining spoil out of you, but making powerless his spoil) through (by means of) his philosophy," &c. The apostle does not condemn all philosophy, but "the philosophy" (so Greeks) of the Judaic-oriental heretics at Colosse, which afterwards was developed into Gnosticism. You who may have "the riches of full assurance" and "the treasures of wisdom," should not suffer yourselves to be led away as a spoil by empty, deceitful philosophy: "riches" are contrasted with spoil; "full" with "vain," or empty (v. 2, 3, 9), after—"according to," tradition of men—opposed to "the fulness of the Godhead." Applied to Rabbinical traditions, Mark, 7. 8. When men could not make revelation even seem to tell about deep mysteries which they were curious to pry into, they brought in human philosophy and pretended traditions to help it, as if one should bring a lamp to the sun-dial to find the hour. [Cautions for times, p. 85.] The false teachers boasted of a higher wisdom in theory, transmitted by tradition among the initiated; in practice they enjoined asceticism, as though matter and the body were the sources of evil. Phrygia (in which was Colosse) had a propensity for the mystical and magical, which appeared in their worship of Cybele and subsequent Montanism. [NEANDER.] rudiments of the world—(Note, Galatians, 4. 3.) "The rudiments" or elementary lessons "of the (outward) world," such as legal ordinances; our Judea childhood's lessons (v. 11, 16, 20; Galatians, 4. 1-5). But NEANDER, "the elements of the world," in the sense, what is earthly, carnal, and outward, not "the rudiments of religion," in Judaism and heathenism, not after Christ—Their boasted higher "philosophy" is but human tradition, and a cleaving to the carnal and worldly, and not to Christ. Though acknowledging Christ nominally, in spirit they by their doctrine deny him. 9. For—"Because." Their "philosophy" (v. 8), is not "after Christ," as all true philosophy is, every thing which comes not from, and tends not to, Him, being a delusion; "For in Him (alone) dwelleth" as in a temple, &c. the fulness—(ch. 1. 19; John, 14. 16) of the Godhead—The Greek (Theotes) means the ESSENCE and NATURE of the Godhead, not merely the *divine* perfections and attributes of Divinity (Greek, "theotes"). He, as man, was not merely God-like, but in the fullest sense, God. bodily—not merely as before His incarnation, but now "bodily in Him" as the incarnate word (John, 1. 14, 18). Believers by union with Him, partake of His fulness of the Divine nature (John, 1. 16; Note, Ephesians, 3. 19; 2 Peter, 1. 4-10. And—And therefore; and so. Translate in the

"Ye are in Him (by virtue of union with *Him*) of all that you need (John, 1. 16). Be-
 e of the Divine union which flows down
 vine Head and High Priest (Psalm 133. 2),
 the "fulness" itself; we, filled from Him.
 Therefore ye Colossians need no supplere
 of grace, such as the false teachers
 rist is "the Head of all *rule* and *author-*
Greek), Ephesians, 1. 10; He, therefore,
 ese subject "authorities" also, is to be

11. Implying that they did not need, as
 taught, the outward rite of circumcision,
 ad already the inward spiritual reality
 ther as the *Greek*, "Ye were (once for all
 spiritually, at your conversion and
 nans, 2. 28, 29; Philippians, 3. 3) with a
 i circumcision made without hands;" op-
 i circumcision in the flesh *made by hands*"

. 11). Christ's own body, by which the
 icted, is said to be "not made with
 k, 14. 6; Hebrews, 9. 11; cf. Daniel, 2. 45,
 -rather as *Greek*, "in your putting off"
 ment (Ephesians, 4. 22; alluding to the
 e foreskin in circumcision, the body of the
 sh—The oldest MSS. read, "the body of
 sitting" of the sins," i.e., "the body," of
 minent feature is *fleshliness* (cf. Romans,
 "flesh" and "the body" mutually corre-
 s fleshly body, in its sinful aspect, is
 tism (where baptism answers its ideal) as
 a generation where received in repentance
 n circumcision the *foreskin*, only was put
 tian regeneration "the body of the flesh"
 put off, at least it is so in its ideal con-
 ever imperfectly believers *realize* that
Greek, "in." This spiritual circumcision
 or by, union with Christ, whose "circum-
 sion He became responsible for us to keep
 t, is imputed to believers for justification;
 t whom, in all His vicarious obedience,
 s CIRCUMCISION, is the source of our

. ALFORD makes it explanatory of the
 i circumcision made without hands," *etc.*,
 sion brought about by your union with
 former view seems to me better to accord
 . 3. 1, 3, 4, which similarly makes the
 ficial union with Christ, to have personal
 the several states of Christ, *etc.*, His death,
 and appearing in glory. Nothing was
 ed by our Mediator as such, but may be
 t; souls and represented in our spirits,
 w, however, is that of ALFORD. JOSHUA,
 Moses in the wilderness), circumcised the
 Canaan (Joshua, 5. 2-9) the second time;
 at came out of Egypt having been cir-
 d afterwards having died in the wilder-
 e born after the Exodus not having been
 e antitype, is the author of the true cir-
 ich is therefore called "the circumcision
 mans, 2. 29). As Joshua was "Moses
 Jesus," minister of the circumcision for
 God" unto the Gentiles (Romans, 15. 8),
 t, "Having been buried with Him in your
 the past participle is here coincident in
 e preceding verb. "ye were (*Greek*) cir-
 Baptism is regarded as the burial of the
 s, to which the act of immersion symbol-
 ds; and in warm climates where *im-*
 e, it is the mode most accordant with the
 f of the ordinance; but the Spirit of the
 ept by affusion; where immersion would
 nt or dangerous: to insist on literal im-
 cases would be mere legal ceremonialism
 1, 4). are risen—rather as *Greek*, "were
 Him." through the faith of, &c.—by means

of your faith in the operation of God: so "faith of,"
 for "faith in" (Ephesians, 3. 12; Philippians, 3. 9). Faith
 in God's mighty operation in raising again Jesus, is
 saving faith (Romans, 4. 24; 10. 9); and it is wrought in
 the soul by His same "mighty working" whereby He
 "raised Jesus from the dead" (Ephesians, 1. 10, 20).

BENGEL seems to me (not as ALFORD understands
 him) to express the latter sense, *viz.*, "Through the
 faith which is a *work* of the operation of God who," *etc.*
 Ephesians, 1. 19, 20, accords with this: the same mighty
 power of God is exercised in raising one spiritually
 dead to the life of faith, as was "wrought in Christ
 when God raised Him literally from the dead." How-
 ever, "faith of" usually is faith in (Romans, 3. 22); but
 there is no grammatical impropriety in understanding it
 "the faith which is the effect of the operation of God"
 (Ephesians, 2. 8; 1 Thessalonians, 2. 13). As His literal
 resurrection is the ground of the power put forth in our
 spiritual resurrection now, so it is a pledge of our literal
 resurrection hereafter (Romans, 8. 11). 13. you, being
 dead—formerly (Ephesians, 2. 1, 2); even as Christ was
 among the dead, before that God raised Him "from
 the dead" (v. 12). *sins*—rather as *Greek* is translated
 at end of this verse, "trespasses," *lit.* "fallings aside"

from God's ways; actual transgressions, as that of
 Adam. uncircumcision of your flesh—your not having
 put off the old fleshly nature, the carnal foreskin, or
 original sin, which now by spiritual circumcision, i.e.,
 conversion and baptism, you have put off. He quick-
 ened—GOD "quickened together with Him" (CHRIST).
 Just as Christ's resurrection proved that He was
 delivered from the sin laid on Him, so our spiritual
 quickening proves that we have been forgiven our sins
 (1 Peter, 3. 22; 4. 1, 2). forgiven you—So *Vulgate* and
 HILARY. But the oldest MSS. read, "us," passing from
 the particular persons, the Colossians, to the general
 church (ch. 1. 14; Ephesians, 1. 7). all trespasses—*Greek*,
 "all our trespasses." 14. Blotting out—*Greek*, "Hav-
 ing wiped out;" coincident in time with "having for-
 given you" (v. 13); hereby having cancelled the law's in-
 dictment against you. The law (including especially the
 moral law, wherein lay the chief difficulty in obeying)

is abrogated to the believer, as far as it was a
 compulsory, accusing code, and as far as "righteous-
 ness" (justification) and "life" were sought for by it.
 It can only produce outward works, not inward
 obedience of the will, which in the believer flows from
 the Holy Spirit in Him (Romans, 3. 21; 7. 2, 4; Galatians,
 2. 19). the hand-writing of ordinances—rather,
 "IN ordinances" (Note, Ephesians, 2. 15); "the law of
 commandments contained in ordinances." "The hand-
 writing" (alluding to the Decalogue, the representative
 of the law, written by the hand of God) is the *Jewish*
 law, the obligatory bond, under which all lay; the Jews
 primarily were under the bond, but they in this re-
 spect were the representative people of the world
 (Romans, 3. 19); and in their inability to keep the law
 was involved the inability of the Gentiles also, in
 whose hearts "the work of the law was written"
 (Romans, 2. 15); and as they did not keep this, they
 were condemned by it, that was against us, contrary
 to us—*Greek*, "adversary to us;" so it is translated,
 Hebrews, 10. 27. "Not only was the law against us by
 its demands, but also an adversary to us by its ac-
 cusations." [BENGEL.] TITTMANN explains the *Greek*,
 "having a latent contrariety to us;" not open designed
 hostility, but virtual unintentional opposition through
 our frailty; not through any opposition in the law
 itself to our good (Romans, 7. 7-12, 14; 1 Corinthians,
 15. 56; Galatians, 3. 21; Hebrews, 10. 26). The "WRIT-
 ING" is part of "that which was contrary to us;" for

"the letter killeth" (Note, 2 Corinthians, 3. 6), and took
 it—*Greek*, "and hath taken it out of the way" (so as to
 be no longer a hindrance to us), by "nailing it to the
 cross." Christ, by bearing the curse of the broken law,

has redeemed us from its curse (Galatians, 3. 13). In His person nailed to the cross, the law itself was nailed to it. One ancient mode of cancelling bonds, was by striking a nail through the writing: this seems at that time to have existed in Asia. [GROTIUS.] The bond cancelled in the present case was the obligation lying against the Jews as representatives of the world, and attested by their *amen*, to keep the whole law under penalty of the curse (Deuteronomy, 27. 26; Nehemiah, 10. 29). 15. ALFORD, ELLICOTT, &c., translate the Greek to accord with the translation of the same Greek, ch. 3. 9, "Stripping off from Himself the principalities and the powers?" God put off from Himself the angels, i.e., their ministry, not employing them to be promulgators of the gospel in the way that He had given the law by their "disposition" or ministry (Acts, 7. 52; Galatians, 2. 19; Hebrews, 2. 2, 5); God manifested Himself without a veil in Jesus. "The principalities and THE powers?" refers back to v. 10, Jesus, "the Head of all principality and power," and ch. 1. 16. In the sacrifice of Jesus on the cross, God subjected all the principalities, &c., to Jesus, declaring them to be powerless as to His work and His people (Ephesians, 1. 21). Thus Paul's argument against those grafting on Christianity Jewish observances, along with angel-worship, is, whatever part angels may be supposed to have had under the law, now at an end, God having put the legal dispensation itself away. But the objection is, that the context seems to refer to a triumph over bad angels: in 2 Corinthians, 2. 14, however, Christ's triumph over those subjected to Him, is not a triumph for destruction, but for their salvation, so that good angels may be referred to (ch. 1. 20). But the Greek middle is susceptible of English Version, "Having spoiled," or, *lit.* [TITTMANN], "having completely stripped," or "despoiled" for Himself (cf. Romans, 8. 38; 1 Corinthians, 13. 24; Ephesians, 6. 12). English Version accords with Matthew, 12. 29; Luke, 11. 22; Hebrews, 2. 14. Translate as the Greek, "The rules and authorities" made a show of them open up—at His ascension (Notes, Ephesians, 4. 8; confirming English Version of this verse, openly—John, 7. 4; 11. 54, supports English Version against ALFORD's translation, "in openness of speech," in it—*viz.*, His cross, or crucifixion: so the Greek fathers translate. Many of the Latins, "In Himself," or "in Him." Ephesians, 2. 16, favours English Version, "Reconcile... by the cross, having slain the enmity thereby." If "in Him," i.e., Christ, be read, still the cross will be the place and means of God's triumph in Christ over the principalities (Ephesians, 1. 20; 2. 5). Demons, like other angels, were in heaven up to Christ's ascension, and influenced earth from their heavenly abodes. As heaven was not yet opened to man before Christ John, 3. 13, so it was not yet shut against demons (John, 1. 6; 2. 1). But at the ascension Satan and his demons were "judged" and "cast out" by Christ's obedience unto death (John, 12. 31; 16. 11; Hebrews, 2. 14; Revelation, 12. 5-10), and the Son of man was raised to the throne of God; thus His resurrection and ascension are a public solemn triumph over the principalities and powers of death. It is striking, that the heathen oracles were silenced soon after Christ's ascension. 16. therefore—Because ye are complete in Christ, and God in Him has dispensed with all subordinate means as essential to acceptance with Him. meat... drink—Greek, "eating... drinking" (Romans, 14. 1-17). Pay no regard to any one who sits in judgment on you as to legal observances in respect to foods. *holidays—a feast* yearly. Cf. the three, 1 Chronicles, 23. 31. new moon—monthly. the sabbath—Omit "THE," which is not in the Greek (cf. Note, Galatians, 4. 10). "SABBATHS" (not "the Sabbaths") of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged (Leviticus, 23. 32, 37-39). The weekly Sabbath

rests on a more permanent foundation, having been instituted in Paradise to commemorate the completion of creation in six days. Leviticus, 23. 38, expressly distinguishes "the Sabbath of the Lord" from the other Sabbaths. A positive precept is right because it is commanded, and ceases to be obligatory when abrogated; a moral precept is commanded eternally, because it is eternally right. If we could keep a perpetual Sabbath, as we shall hereafter, the positive precept of the Sabbath, one in each week, would be not needed. Hebrews, 4. 9, "rest," Greek, "keeping of Sabbath" (Isaiah, 66. 23). But we cannot, since even Adam, in innocence, needed one amidst his earthly employments; therefore the Sabbath is still needed, and is therefore still linked with the other nine commandments, as obligatory in the Spirit, though the letter of the law has been superseded by that higher Spirit of love, which is the essence of law and gospel alike (Romans, 13. 8-10, 17. things to come—the blessings of the Christian covenant, the substance of which Jewish ordinances were but the type. Cf. "ages to come," i.e., the gospel dispensation (Ephesians, 2. 7; Hebrews, 2. 5," the world to come. the body is of Christ—The real substance of the blessings typified by the law) belongs to Christ (Hebrews, 8. 5; 10. 1). 18. beguile—*translate*, "Defraud you of your prize," *lit.*, "to adjudge a prize out of hostility away from him who deserves it." [TRENER.] "To be unimpire in a contest to the detriment of one." This defrauding of their prize the Colossians would suffer, by letting any self-constituted arbitrator or judge (i.e., false teacher) draw them away from Christ, "the righteous Judge" and Awarder of the prize (2 Timothy, 4. 8; James, 1. 12; 1 Peter, 5. 4), to angel-worship. in a voluntary humility—So "will-worship" (v. 23). *lit.*, "Delighting [WARR] in humility?" loving (so the Greek is translated, Mark, 12. 38, "love to go in long clothing"; to indulge himself in a humility of his own imposing: a volunteer in humility. [DALLEUS.] Not as ALFORD, "Let no one of purpose defraud you," &c. Nor as GROTIUS, "If he ever so much wish" (to defraud you). For the participle "wishing," or "delighting," is one of the series, and stands in the same category as "intruding," "puffed up," "not holding," and the self-pleasing implied in it stands in happy contrast to the mock humility with which it seems to me, therefore, to be connected. His "humility," so-called, is a *pleasing of self*; thus it stands in parallelism to "his fleshy mind" (its real name, though he styles it "humility"), as "wishing" or "delighting" does to "puffed up." The Greek for "humility" is *lit.*, "lowliness of mind," which forms a clearer parallel to "puffed up by his fleshy mind." Under pretext of humility, as if they durst not come directly to God and Christ (like the modern church of Rome), they invoked angels: as Judaizers, they justified this on the ground that the law was given by angels. This error continued long in Phrygia (where Colosse and Laodicea were), so that the council of Laodicea (A. D. 360) expressly framed its 35th canon against the "Angels" (as AUGUSTINE, *Hereses*, 39, calls them) or "invokers of angels." Even as late as THEODORE'S time, there were oratories to Michael the archangel. The modern Greeks have a legend that Michael opened a chasm to draw off an inundation threatening the Colossian Christians. Once men admit the inferior powers to share invocation with the Supreme, the former gradually engross all our serious worship, almost to the exclusion of the latter; thus the heathen, beginning with adding the worship of other deities to that of the Supreme, ended with ceasing to worship Him at all. Nor does it signify much, whether we regard such as directly controlling us (the Pagan view), or as only influencing the Supreme in our behalf (the church of Rome's view); because he from whom I expect happiness or misery, becomes the uppermost object

in my mind, whether he sees, or only perceives it. [Cautions for him.] Scripture opposes the idea of "patrons" or "intercessors" (1 Timothy, 1. 4, 6). True Christian humility joins consciousness of utter personal demerit, with a sense of participation in the divine life through Christ, and in the dignity of our adoption by God. Without the latter being realised, a false self-humiliation results, which displays itself in ceremonies and ascetic self-abasement (v. 23), which after all is but spiritual pride under the mock guise of humility. Content "glorying in the Lord" (1 Corinthians, 1. 31), intruding into things which he hath not seen—So very old MSS. and Vulgate and ORIGEN read. But the oldest MSS. and Lucifer omit "not," then translate, "Haughtily treading on ('standing on') [ALFORD] the things which he hath seen." TREVELLIS refers this to *fanatical* visions of angels. But if St. Paul had meant a *fanatical seeing*, he would have used some qualifying word, as, "which he seemed to see," not "which he hath seen." Plainly the things were actually seen by him, whether of demoniacal origination (1 Samuel, 28. 11-20), or phenomena resulting from natural causation, mistaken by him as if supernatural. Paul not stopping to discuss the nature of the things so seen, fixes on the radical error, the tendency of such a one in all this to walk by SENSE (i.e., what he haughtily prides himself on having seen), rather than by FAITH IN THE UNKNOWN "Head" (v. 19; cf. John, 20. 29; 2 Corinthians, 5. 7; Hebrews, 11. 1). Thus in the parallelism, "vainly puffed up" answers to "haughtily treading on," or "setting his foot on;" "his fleshly mind" answers to "the things which he hath seen," since his fleshiness betrays itself in priding himself on what he hath seen, rather than on the unseen objects of faith. That the things seen may have been of demoniacal origination, appears from 1 Timothy, 4. 1, "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (Greek, "demons"). A warning to modern spiritualists, puffed up—implying that the previous so-called "humility" (Greek, "lowliness of mind") was really a "putting up," fleshly mind—Greek, "By the mind of his own flesh." The flesh, or sensuous principle, is the fountain head whence his mind draws its craving after religious objects of sight, instead of, in true *Humility* as a member, "holding fast the (unseen) Head." 19. Translate, "Not holding fast the Head." He who does not hold Christ solely and supremely above all others, does not hold Him at all. [BUNGE.] The want of firm holding of Christ has set him loose to pry into, and so "tread haughtily on (pride himself on) things which he hath seen." Each must hold fast the Head for himself, not merely be attached to the other members, however high in the body. [ALFORD.] from which—rather, "from whom," all the body—i.e., all the members of the body (Ephesians, 4. 16), joints—the points of union where the supply of nourishment passes to the different members, furnishing the body with the materials of growth, bands—the sinews and nerves which bind together limb and limb. Faith, love, and peace, are the spiritual bands. Cf. "knit together in love" (v. 2; ch. 3. 14; Ephesians, 4. 3), having nourishment ministered—i.e., supplied to it continually. "Receiving ministrations," knit together—The Greek is translated "compact" Ephesians, 4. 16; implying firm consolidation, with the increase of God—(Ephesians, 4. 16)—i.e., wrought by God, the Author and sustainer of the believer's spiritual life, in union with Christ, the Head (1 Corinthians, 3. 6); and tending to the honour of God, being worthy of Him, its Author. 20. Wherefore—The oldest MSS. omit "Wherefore." If ye be dead—Greek, "If ye died (so as to be freed from,)" &c. (cf. Romans, 6. 2; 7. 2, 3; Galatians, 2. 19), rudiments of the world—(v. 8.) Carnal, outward, worldly, legal ordinances, as though living—as though you were not dead to the world like your

crucified Lord, into whose death ye were buried (Galatians, 6. 14; 1 Peter, 4. 1, 2), are ye subject to ordinances—why do ye submit to be made subject to ordinances? Referring to v. 14: you are again being made subject to "ordinances," the "handwriting" of which had been "blotted out" (v. 14). 21. Cf. v. 16, "meat...drink." He gives instances of the "ordinances" (v. 20) in the words of their imposers. There is an ascending climax of superstitious prohibitions. The first Greek word (*Aspeis*) is distinguished from the third (*thipes*), in that the former means *close contact* and *retention*; the latter, *momentary contact* (cf. 1 Corinthians, 7. 1; John, 20. 17, Greek, "Hold me not;" "cling not to me"). Translate, "Handle not, neither taste, nor even touch." The three refer to meats. "Handle not" (a stronger term than "nor even touch"), "nor taste" with the *tongue*, "nor even touch," however slight the contact. 23. Whethings, viz., the things handled, touched, and tasted, are to perish—*id.*, "are (constituted by their very nature) for perishing (or destruction by corruption) in (or with) their using up" (consumption). Therefore they cannot really and lastingly defile a man (Matthew, 16. 17; 1 Corinthians, 6. 12), after—according to. Referring to v. 20, 21. All these "ordinances" are according to human, not divine, injunction, doctrines—Greek, "teachings." ALFORD translates, (doctrinal) "systems." 23. have—Greek, "are having" implying the permanent characteristic which these ordinances are supposed to have, show of wisdom—rather, "a reputation of wisdom." [ALFORD.] will-worship—arbitrarily-invented worship: would-be-worship, devised by man's own will, not God's. So jealous is God of human will-worship, that He struck Nadab and Abihu dead for burning strange incense (Leviticus, 10. 1-3). So Uzziah was stricken with leprosy for usurping the office of priest (2 Chronicles, 26. 16-21). Cf. the will-worship of Saul (1 Samuel, 13. 8-14) for which he was doomed to lose his throne. This "voluntary worship" is the counterpart to their "voluntary humility" (v. 18): both specious in appearance, the former seeming in religion to do even more than God requires (as in the dogmas of the Roman and Greek churches), but really setting aside God's will for man's own; the latter seemingly self-abasing, but really proud of man's self-willed "humility" (Greek, "lowliness of mind"), whilst virtually rejecting the dignity of direct communion with Christ, the Head, by worshipping of angels, neglecting of the body—Greek, "not sparing of the body." This asceticism seems to have rested on the Oriental theory that matter is the source of evil. This also looked plausible (cf. 1 Corinthians, 9. 37), not in any honour—of the body. As "neglecting of the body" describes asceticism positively, so this clause, negatively. Not paying any of that "honour" which is due to the body as redeemed by such a price as the blood of Christ. We should not degrade, but have a just estimation of ourselves, not in ourselves, but in Christ (Acts, 13. 46; 1 Corinthians, 3. 21; 6. 15; 7. 23; 12. 23, 24; 1 Thessalonians, 4. 4). True self-denial regards the spirit, and not the forms of ascetical self-mortification in "meats which profit not those occupied therein" (Hebrews, 13. 9), and is consistent with Christian self-respect, the "honour" which belongs to the believer as dedicated to the Lord. Cf. "vainly," v. 18, to the satisfying of the flesh—This expresses the real tendency of their human ordinances of bodily asceticism, voluntary-humility, and will-worship of angels. Whilst seeming to deny self and the body, they really are pampering the flesh. Thus "satisfying of the flesh" answers to "puffed up by his fleshly mind" (v. 18), so that "flesh" is used in its ethical sense, "the carnal nature" as opposed to the spiritual; not in the sense, "body." The Greek for "satisfying," implies *satisfying to repletion*, or to excess. "A surfeit of the carnal sense is human tradition." [HILARY THE DEACON, in

[BENGL.] Tradition puffs up; it cloes the heavenly perceptions. They put away true "honour" that they may "adulate to the full the flesh." Self-imposed ordinances gratify the flesh (viz., self-righteousness), though seeming to mortify it.

CHAPTER III.

VER. 1-25. EXHORTATIONS TO HEAVENLY AIMS, AS OPPOSED TO EARTHLY, ON THE GROUND OF UNION TO THE RISEN SAVIOUR: TO MORTIFY AND PUT OFF THE OLD MAN, AND TO PUT ON THE NEW: IN CHARITY, HUMILITY, WORDS OF EDIFICATION, THANKFULNESS; RELATIVE DUTIES. 1. *It, then*—The connexion with ch. 2, 15, 23, is, he had condemned the "fleshy mind" and the "satiating to the full the flesh;" in contrast to this he now says, "If then ye have been once for all raised up [Greek aorist] together with Christ" (viz., at your conversion and baptism, Romans, 6, 4), seek those things...above.—(Matthew, 6, 33; Philipians, 3, 20.) *sitteth*—rather as Greek, "Where Christ is, sitting on the right hand of God" (Ephesians, 1, 20). The Head being quickened, the members are also quickened with Him. Where the Head is, there the members must be. The contrast is between the believer's former state, alive to the world but dead to God, and his present state, dead to the world but alive to God; and between the earthly abode of the unbeliever and the heavenly abode of the believer (1 Corinthians, 15, 47, 48). We are already seated there in Him as our Head; and hereafter shall be seated by Him, as the Bestower of our bliss. As Elisha (2 Kings, 2, 2) said to Elijah when about to ascend, "As the Lord liveth...I will not leave thee;" so we must follow the ascended Saviour with the wings of our meditations and the chariots of our affections. We should trample upon and subdue our lusts, that our conversation may correspond to our Saviour's condition; that where the eyes of apostles were forced to leave Him, thither our thoughts may follow Him (Matthew, 6, 21; John, 12, 32). [PEARSON.] Of ourselves we can no more ascend than a bar of iron lift itself up from the earth. But the love of Christ is a powerful magnet to draw us up (Ephesians, 2, 5, 6). The design of the gospel is not merely to give rules, but mainly to supply motives to holiness. 2. *Translate*.—"set your mind on the things above, not on the things," &c. (ch. 2, 20). Contrast "who mind earthly things" (Philipians, 3, 19). Whatever we make an idol of, will either be a cross to us if we be believers, or a curse to us if unbelievers. 3. The Greek aorist implies, "For ye have died once for all" (ch. 2, 12; Romans, 6, 4-7). It is not said, Ye must die practically to the world in order to become dead with Christ; but the latter is assumed as *once for all* having taken place in the regeneration: what believers are told is, Develop this spiritual life in practice. "No one longs for eternal, incorruptible, and immortal life, unless he be wearied of this temporal, corruptible, and mortal life." [AUGUSTINE.] your life...hid—Psalm 83, 3—like a seed buried in the earth; cf. "planted" Romans, 6, 5. Cf. Matthew, 13, 31 and 33, "like...leaven...hid." As the glory of Christ now is hid from the world, so also the glory of believers' inner life, proceeding from communion with Him, is still hidden with Christ in God; but (v. 4) when Christ, the Source of this life, shall manifest Himself in glory, then shall their hidden glory be manifested, and correspond in appearance to its original. [NEANDER.] The Christian's secret communion with God will now at times make itself seen without his intending it (Matthew, 5, 14, 16); but his full manifestation is at Christ's manifestation (Matthew, 13, 43; Romans, 8, 19-23). "It doth not yet appear [Greek, 'is not yet manifested'] what we shall be" (1 John, 3, 2; 1 Peter, 1, 7). As yet Christians do not always recognise the "life of one another, so hidden is it, and even at times doubt as to their own life so weak is it, and so harassed with temptations" (Psalm 51; Romans, 7, 1).

in God—to whom Christ has ascended. Our "life" is "laid up for us in God" (ch. 1, 5), and is secured by the decree of Him who is invisible to the world (1 Timothy, 4, 8). 4. *Translate*, "When Christ shall be manifested who is our life" (John, 11, 25; 14, 6, 19). Then shall ye also with Him be manifested in glory" (1 Peter, 4, 13). The spiritual life our souls have now in Him, shall be extended to our bodies (Romans, 8, 11). *then*—and not till then. Those err who think to find a perfect church before then. The true Church is now militant. Rome errs in trying to set up a church now resurgent and triumphant. The true Church shall be visible as a perfect and reigning Church, when Christ shall be visibly manifested as her reigning Head. Rome having ceased to look for Him in patient faith, has set up a visible mock-head, a false anticipation of the millennial kingdom. The papacy took to itself by robbery that glory which is an object of hope, and can only be reached by bearing the cross now. When the Church became a harlot, she ceased to be a bride who goes to meet her Bridegroom. Hence the millennial kingdom ceased to be looked for. [AUBRELEN.] 5. *Mortify*—Greek, "Make a corpse of," "make dead," "put to death," therefore—(Note, v. 3.) Follow out to its necessary consequence the fact of your *having once for all* died with Christ spiritually at your regeneration, by daily "deadening your members," of which united "the body of the sins of the flesh" consists (ch. 2, 11). "The members" to be mortified are the fleshly instruments of lust, in so far as the members of the body are abused to such purposes. Habitually repress and do violence to corrupt desires of which the members are the instruments of. Romans, 6, 19; 8, 13; Galatians, 5, 24, 25. upon the earth—where they find their support [BENGL.] (cf. v. 2, "things on earth"). See Ephesians, 5, 3, 4. inordinate affection—"Injust passion," evil concupiscence—more general than the last [ALFORD], the disorder of the external senses; "Injust passion," *lust within*. [BENGL.] covetousness—marked off by the Greek article as forming a whole genus by itself, distinct from the genus containing the various species just enumerated. It implies a self-idolizing, grasping spirit; far worse than another Greek term translated "the love of money" (1 Timothy, 6, 10). which is—i.e., inasmuch as it is "idolatry." Cf. Note, Ephesians, 4, 19, on its connexion with sins of impurity. *Self and members* are defiled in the heart instead of God (Matthew, 6, 24; Note, Ephesians, 5, 5). 6. (Note, Ephesians, 5, 6) 7. *sometimes*—"once," walked—when ye lived in them—These sins were the very element in which ye "lived" (before ye became once for all dead with Christ to them); no wonder, then, that ye "walked" in them. Cf. on the opposite side, "living in the Spirit," having as its legitimate consequence, "walking in the Spirit" (Galatians, 5, 25). The living comes first in both cases, the walking follows. 8. But now—that ye are no longer living in them, ye also—like other believers answering to "ye also" (v. 7) like other unbelievers formerly, put off—"Do ye also put away all these," viz., those just enumerated, and those which all follow. [ALFORD.] anger, wrath—(Note, Ephesians, 4, 11) blasphemy—rather "reviling," "evil-speaking," as it is translated Ephesians, 4, 31. filthy communication—The context favours the translation, "abusive language," rather than impure conversation. "Foul language" best retains the ambiguity of the original. 9. Ephesians, 4, 22, 25. put off—Greek, "wholly put off," utterly renounced. [TITMANN.] the old man—the unregenerate nature which ye had before conversion, its deeds—habits of acting, 10. the new man—(Note, Ephesians, 4, 23.) Here (*neon*) the Greek, means "the recently-put-on nature," that lately received at regeneration (see Note, Ephesians, 4, 23, 24). which is renewed—Greek, "which is being renewed" [anakinonomenos]; viz., its development into a perfectly renewed nature is

gressing to completion. in knowledge—*Greek*, "unto perfect knowledge" (Notes, Perfect knowledge of God excludes all after the image of him that created: i. a. that created the *new man* (Ephesians, new creation is analogous to the first inthians, 4. 6). As man was then made God naturally, so now spiritually. But od formed in us by the Spirit of God, re glorious than that borne by Adam, Man, the Lord from heaven, is more he first man. Genesis, 1. 26, "Let us our image, after our likeness." The med for man, 1 Corinthians, II. 7; the es, 3. 9. ORIGEN (*Principia* 3. 6) taught, something in which all were created, inued to man after the fall (Genesis, es was something towards which man at he might strive after it and attain it. God in the double statement (Genesis, stea both man's first creation and his in knowledge after the image of Him m." 11. Where—*translate*, "Wherein," re of the renewed man. neither...nor... late as *Greek*, "There is no such thing ew the difference of privilege between ye natural seed of Abraham, and those sd, circumcision and uncircumcision of legal standing between the circumcised is done away, Galatians, 3. 15) man." The present Church is one called nd the present *world-course* (Ephesians, uch distinctions exist, to life in the e future first resurrection: and this es such power now over the flesh and Christ's coming, when Satan shall no flesh and the world, the nations in the ord in millennial felicity, shall be the s of Christ and His glorified saints ; 27; Luke, 19. 17, 19; Revelation, 20. 1-6; Canaan was a type of that future state , so miraculously preserved distinct erson, shall be the central Church of ed world. As expressly as Scripture stinction of Jew and Greek now as to ges, so does it expressly foretell that ew order of things, Israel shall be first n nations, not for her own selfish agut for their good, as the medium of n. Finally, after the millennium, the Christ becomes the power which trans- in the time of the new heaven and the efore, it first transfused the spiritual, al and social world. Scythian—hereto- more barbarian than the barbariana, tion of bond and free actually existed, to Christ, all alike were free in one ants of Christ in another (1 Corinthians, 1. 3. 28). Christ is all—Christ absorbs distinctions, being to all alike, every need for justification, sanctification, n (1 Corinthians, 1. 30; 3. 21-23; Gala- all—who believe and are renewed, with- of person; the sole distinction now is, draws from Christ. The unity of the ed in by all believers, counterbalances even as great as that between the ek and the rude "Scythian." Chris- to the most uncivilized the only spring , and moral culture. 12. the elect of God "the" in the *Greek*, "God's elect" (cf. Thessalonians, 1. 4). The order of the oly, beloved," answers to the order of ction from eternity precedes *sanctifica- ie sanctified*, feeling God's love, imitate

it. [BENGL.] bowels of mercies—Some of the oldest MSS. read singular, "mercy." *Bowels* express the yearning compassion, which has its seat in the heart, and which we feel to act on our inward parts (Genesis, 43. 30; Jeremiah, 31. 20; Luke, 1. 78, *Margin*). humbleness of mind—True "lowliness of mind" not the mock "humility" of the false teachers (ch. 2. 23; Ephesians, 4. 2. 32). 13. Forbearing—as to present offences, forgiving—as to past offences, quarrel—rather as *Greek*, "cause of blame," "cause of complaint." Christ—who had so infinitely greater cause of complaint against us. The oldest MSS. and *Vulgate* read "the Lord." *English Version* is supported by one very old MS. and old versions. It seems to have crept in from Ephesians, 4. 32. 14. above—rather "over," as in Ephesians, 6. 16. Charity, which is the crowning grace, covering the multitude of others' sins (1 Peter, 4. 8), must *override* all the other graces enumerated, which is—*i.e.*, for it is; *lit.*, "which thing is," bond of perfectness—An upper garment which *completes* and keeps together the rest, which, without it, would be loose and disconnected. Seeming graces, where love is wanting, are mere hypocrisy. Justification by faith, is assumed as already having taken place in those whom Paul addresses, v. 12, "elect of God, holy... beloved," and ch. 2. 12; so that there is no plea here for Rome's view of justification by works. Love and its works "perfect," *i.e.*, manifest the full maturity of faith developed (Matthew, 5. 44. 48). Love...be ye perfect, &c. (James, 2. 21, 22; 1 John, 2. 5). "If we love one another, God's love is perfected in us" (Romans, 13. 8; 1 Corinthians, 13; 1 Timothy, 1. 5; 1 John, 4. 12). As to "Bond," cf. ch. 2. 3, "knit together in love" (Ephesians, 4. 3), "keep the unity of the Spirit in the bond of peace." 15. peace of God—The oldest MSS. and versions read, "The peace of CHRIST" (cf. Philippians, 4. 7). "The peace of GOD." Therefore Christ is God. Peace was His legacy to His disciples before He left them (John, 14. 27). "MY peace I give unto you." Peace is peculiarly His to give. Peace follows love (v. 14; Ephesians, 4. 2, 3). *rule—lit.*, "sit as umpire;" the same *Greek* verb simple, as appears compounded (ch. 2. 18). The false teacher, as a self-constituted *umpire*, defrauds you of your prize; but if the peace of Christ be your umpire ruling in your hearts, your reward is sure. "Let the peace of Christ act as umpire when anger, envy, and such passions arise, and restrain them." Let not those passions give the award, so that you should be swayed by them, but let Christ's peace be the decider of every thing. in your hearts—Many wear a peaceful countenance and speak peace with the mouth, whilst war is in *their hearts* (Psalm 28. 3; 55. 21). to the which—*i.e.*, with a view to which state of Christian peace (Isaiah, 32. 3; 1 Corinthians, 7. 15, "God hath called us to peace," ye are called—*Greek*, "ye were also called." The "also" implies that besides Paul's exhortation, they have *also* as a motive to "peace," their having been once for all called. in one body—(Ephesians, 4. 4)—The unity of the body is a strong argument for "peace" among the members. be ye thankful—for your "calling." Not to have "peace ruling in your hearts" would be inconsistent with the "calling in one body," and would be practical unthankfulness to God who called us (Ephesians, 5. 4, 19, 20). 16. The form which "thankfulness" (v. 15) ought to take. Let the word of Christ—The gospel *word* by which ye have been called. richly—(ch. 2. 2; Romans, 15. 14)—in all wisdom—ALFORD joins this clause with "teaching," &c., not with "dwell in you," as *English Version*, for so we find in ch. 1. 28, "teaching in all wisdom," and the two clauses will thus correspond, "In all wisdom teaching," and "in grace singing in your hearts" (so the *Greek* order). and... and—The oldest MSS. read "psalms, hymns, spiritual songs" (Note, Ephesians, 5. 19). At the Agapæ or Love feasts, and in *Week*

family circles, they were to be so full of the Word of Christ in the heart, that the mouth should give utterance in hymns of instruction, admonition, and praise (cf. Deuteronomy, 6. 7). TERTULLIAN, *Apology* 39, records that at the Love-feasts, after the water had been furnished for the hands and the lights had been lit, according as any had the power, whether by his remembrance of Scripture, or by his powers of composition, he used to be invited to sing praises to God for the common good. Paul contrasts (as in Ephesians, 5. 18, 19) the songs of Christians at their social meetings, with the bacchanalian and licentious songs of heathen feasts. Singing usually formed part of the entertainment at Greek banquets (cf. James, 5. 13. with *grace-Greek*, "in grace," the element in which your singing is to be: "the grace" of the indwelling holy spirit. This clause expresses the seat and source of true psalmody, whether in private or public, viz. the heart as well as the voice; singing (cf. v. 15, "peace...rule in your hearts") the psalm of love and praise being in the heart before it finds vent by the lips, and even when it is not actually expressed by the voice, as in closet-worship. The *Greek* order forbids *English Version*, "with grace in your hearts"; rather, "singing in your hearts" to the Lord—The oldest MSS. read, "to God." 17. *Lit.*, "And every thing whatsoever ye do... do all, &c.; this includes words as well as deeds, in the name of the Lord Jesus—as disciples called by His name as His, seeking His guidance and help, and desiring to act so as to gain His approval (Romans, 14. 8; 1 Corinthians, 10. 31; 2 Corinthians, 5. 15; 1 Peter, 4. 11). Cf. "in the Lord" v. 18, and v. 11, "Christ is all," God and the Father—The oldest MSS. omit "and," which seems to have crept in from Ephesians, 6. 20. by him—*Greek*, "through Him" as the channel of His grace to us, and of our thanksgiving to Him (John, 14. 6, end). 18. to your own husbands—The oldest MSS. omit "own," which crept in from Ephesians, 5. 22, as it is fit in the Lord—*Greek*, "was fit," implying that there was at Colosse some degree of failure in fulfilling this duty, "as it was your duty to have done as disciples of the Lord." 19. (Ephesians, 5. 22-23.) be not bitter—ill-tempered, and provoking. Many who are polite abroad, are rude and bitter at home because they are not afraid to be so there. 20. (Ephesians, 6. 1.) unto the Lord—The oldest MSS. read, "in the Lord," i.e., this is acceptable to God when it is done in the Lord, viz., from the principle of faith, and as disciples in union with the Lord. 21. (Ephesians, 6. 4.) It is a different *Greek* verb, therefore translate here, "Irritate not." By perpetual fault-finding "children" are "discouraged" or "disheartened." A broken down spirit is fatal to youth. [BENGL.] 22. (Ephesians, 6. 5, 6.) This is to fear God, when, though none sees us, we do no evil; but if we do evil, it is not God, but men, whom we fear. singleness—"simplicity of heart," fearing God—The oldest MSS. read, "the Lord." 23. And—Omitted in the oldest MSS. (cf. Ephesians, 6. 7. 8.). Cf. the same principle in the case of all men, Hezekiah (2 Chronicles, 31. 21; Romans, 12. 11). do, do it—Two distinct *Greek* verbs, "Whatever ye do, work at it" (or labour at it, heartily—not from servile constraint, but with hearty good will. 24. the reward of the inheritance—"Knowing that it is from the Lord the ultimate source of reward) ye shall receive the compensation (or recompense, which will make ample amends for your having no earthly possession, as slaves now) consisting of the inheritance," (a term excluding the notion of meriting it by works: it is all of grace, Romans, 4. 14; Galatians, 3. 18.) for ye serve—The oldest MSS. omit "for," then translate as Vulgate, "Serve ye the Lord Christ," cf. v. 23, "To the Lord and not unto men" (1 Corinthians, 7. 22, 23). 25. But—The oldest MSS. read, "for," which accords with "serve ye" &c. (v. 24), the oldest reading; the *for* here gives a motive for obey-

ing the precept. He addresses the slaves: Serve ye the Lord Christ, and leave your wrongs in His hands to put to rights; (translate) "For he that doeth wrong shall receive back the wrong which he hath done (by just retribution in kind), and there is no respect of persons" with the Great Judge in the day of the Lord. He favours the master no more than the slave (Revelation, 6. 15).

CHAPTER IV.

VER. 1-15. EXHORTATIONS CONTINUED. TO PRAYER: WISDOM IN RELATION TO THE UNCONVERTED: AS TO THE BEARERS OF THE EPISTLE TYRCHICUS AND ONESIMUS: CLOSING SALUTATIONS. 1. give—*Greek*, "render" *lit.*, "afford" equal—i.e., as the slaves owe their duties to you, so you equally owe to them your duties as masters. Cf. "ye masters do the same things" (Note, Ephesians, 6. 9). ALFORD translates, "fairness," "equity," which gives a large and liberal interpretation of justice in common matters (Philemon, 16, knowing—(ch. 3. 24.) ye also—as well as they. 2. Continue—*Greek*, "Continue perseveringly," "persevere" (Ephesians, 6. 18, "watching *therustis*," here, "watch in the same," or "in it," i.e., in prayer: watching against the indolence as to prayer, and in prayer, of our corrupt wills, with thanksgiving—for every thing, whether joyful, or sorrowful, mercies temporal and spiritual, national, family, and individual (1 Corinthians, 14. 17; Philippiana, 4. 6; 1 Thessalonians, 5. 18. 3. for us—myself and Timothy (ch. 1. 1), a door of utterance—translate, "a door for the word." Not as in Ephesians, 6. 19, where power of "utterance" is his petition. Here it is an opportunity for preaching the word, which would be best afforded by his release from prison (1 Corinthians, 16. 9; 2 Corinthians, 2. 12; Philemon, 22; Revelation, 3. 8). to speak—so that we may speak the mystery of Christ—(ch. 1. 27.) for which also—on account of which I am (not only "an ambassador," Ephesians, 6. 20, but) also in bonds. 4. ALFORD thinks that Paul asks their prayers for his release as if it were the only way by which he could "make it (the gospel) manifest" as he ought. But whilst this is included in their subject of prayer, Philippiana, 1. 12, 13, written somewhat later in his imprisonment, clearly shows that "a door for the word" could be opened, and was opened, for its manifestation even whilst he remained imprisoned (cf. 2 Timothy, 2. 9). 5. (Notes, Ephesians, 5. 15, 16.) in wisdom—Practical Christian prudence, them...without—Those not in the Christian brotherhood (1 Corinthians, 5. 12; 1 Thessalonians, 4. 12). The brethren, through love, will make allowances for an indiscreet act or word of a brother; the world will make none. Therefore be the more on your guard in your intercourse with the latter, lest you be a stumblingblock to their conversion, redeeming the time—The *Greek* expresses, buying up for yourselves, and buying off from worldly vanities the opportunity, whenever it is afforded you, of good to yourselves and others. "Forestall the opportunity, i.e., to buy up an article out of the market, so as to make the largest profit from it." [CONYBEARE & HOWSON.] 6. with grace—*Greek*, "in grace" as its element (ch. 3. 16; Ephesians, 4. 29). Contrast the case of those "of the world" who "therefore speak of the world" (1 John, 4. 5). Even the smallest leaf of the believer should be full of the sap of the Holy Spirit (Jeremiah, 17. 7, 8). His conversation should be cheerful without levity, serious without gloom. Cf. Luke, 4. 22; John, 7. 46, as to Jesus' speech, seasoned with salt—i.e., the savour of fresh and lively spiritual wisdom and earnestness, excluding all "corrupt communication," and also tasteless insipidity (Matthew, 5. 13; Mark, 9. 50; Ephesians, 4. 29). Cf. all the sacrifices seasoned with salt (Leviticus, 2. 13). Not far from Colosse, in Phrygia, there was a salt lake, which gives to the image here the more appropriateness, how ye ought to answer every man—(1 Peter, 3. 15)

is—(Note, Ephesians, 6. 2.) who is a beloved rather, "the beloved brother;" the article strikes him as well-known to them. 8. for the case—Greek, "for this very purpose." that he your estate—translate, "that he may know"; answering to v. 7. So one very old MS. *ade* read. But the oldest MSS. and the old sions, "that ye may know our state." How-latter reading seems likely to have crept in saians, 6. 22. Paul was the more anxious to state of the Colossians, on account of the s to which they were exposed from false owing to which he had "great conflict for" 2. 1). comfort your hearts—distressed as ye Imprisonment, as well as by your own trials. us—the slave mentioned in the epistle to, 10, 16, "a brother beloved," a faithful... ather, "the faithful brother," he being known asians as the slave of Philemon, their fellow- and fellow-Christian, one of you—belonging ty. they shall make known unto you all things all the things here." This substantial repeti- dill my state shall Tychicus declare unto you." avours the reading of English Version in v. 5, ight (may) know your state, "as it is unlikely thing should be stated *thrice*. 10. Arist- Macedonian of Thessalonica (Acts, 27. 2), dragged into the theatre at Ephesus, during it, with Gaius, they being "Paul's companions" He accompanied Paul to Asia (Acts, 20. 4) quently (Acts, 27. 2) to Rome. He was now at h Paul (cf. Philemon, 23, 24). As he is here as Paul's "fellow-prisoner," but in Philemon, is "fellow-labourer;" and *vice versa*, Epaphras ion, 23, as his "fellow-prisoner," but here "fellow-servant." MEYER in ALFORD, con- hat Paul's friends voluntarily shared his in- by turns, Aristarchus being his fellow- when he wrote to the Colossians, Epaphras wrote to Philemon. The Greek for "fellow- is *lit.*, *fellow-captive*, an image from prisoners warfare, Christians being "fellow-soldiers" as, 2. 25; Philemon, 2) whose warfare is "the of faith." Mark—John Mark (Acts, 12. 12, 25): ellist according to tradition, sister's son- usin," or "kinsman to Barnabas;" the latter better known is introduced to designate e relationship naturally accounts for Barna- ion of Mark as his companion when other- ified; and also for Mark's mother's house at a being the place of resort of Christians there 12. The family belonged to Cyprus (Acta, s accounts for Barnabas' choice of Cyprus as tion on their journey (Acts, 13. 4), and for accompanying them readily so far, it being the f his family; and for Paul's rejecting him at d journey for not having gone further than Pamphlyia, but having gone thence home to sr at Jerusalem (Matthew, 10. 37) on the first Acts, 13. 13), touching whom—*viz.*, Mark, ye mmandments—possibly *before* the writing of le; or the "commandments" were *verbal* by and accompanying this letter, since the *past* s used by the ancients (where we use the s relation to the time which it would be when was read by the Colossians. Thus (Philemon, ve written," for "I write." The substance of , "If he come unto you, receive him." St. ection of him on his second missionary because he had turned back at Perga on the ney (Acts, 13. 13; 15. 37-39), had caused an i between himself and Barnabas. Christian i healed the breach: for here he implies his confidence in Mark, makes honourable allu- arnabas, and desires that those at Colosse

who had regarded Mark in consequence of that past error with suspicion, should now "receive" him with kindness. Colosse is only about 110 miles from Perga, and less than 20 from the confines of Pisidia, through which province Paul and Barnabas preached on their return during the same journey. Hence, though Paul had not personally visited the Colossian church, they knew of the past unfaithfulness of Mark; and needed this recommendation of him, after the temporary cloud on him, so as to receive him, now that he was about to visit them as an Evangelist. Again, in Paul's last imprisonment, he, for the last time, speaks of Mark (2 Timothy, 4. 11). 11. Justus—*i.e.*, *righteous*; a common name among the Jews; *Hebrew*, *tsadik* (Acts, 1. 23), of the circumcision—This implies that Epaphras, Luke, and Demas (v. 13, 14), were *not* of the circumcision. This agrees with Luke's Gentile name (the same as Lucanus, and the Gentile aspect of his gospel. These only, &c.—*viz.*, of the Jews. For the Jewish teachers were generally opposed to the apostle of the Gentiles (Philippians, 1. 15). Epaphras, &c., were also fellow-labourers, but Gentiles, unto—*i.e.*, in promoting the gospel kingdom, which have been—*Greek*, "which have been made," or "have become," *i.e.*, *inasmuch* as they have become a comfort to me. The Greek implies comfort in forensic dangers; a different Greek word expresses comfort in domestic affliction. [BENNETT.] 12. Christ—The oldest MSS. add "Jesus," labouring fervently—As the Greek is the same, translate, "striving earnestly" (Note, c. 1. 29; 2. 1), *lit.*, *striving* as in the agony of a contest. in prayers—translate as Greek, "in his prayers," complete—The oldest MSS. read "fully assured." It is translated "fully persuaded," Romans, 4. 21; 14. 5. In the expression "perfect," he refers to what he has already said, ch. 1. 25; 2. 2; 3. 14. "Perfect" implies the attainment of the full maturity of a Christian. BENNETT joins "in all the will of God" with "stand." 13. a great zeal—The oldest MSS. and Vulgate have "much labour," for you—lest you should be seduced (ch. 2. 4); a motive why you should be anxious for yourselves, them that are in Laodicea... Hierapolis—churches probably founded by Epaphras, as the church in Colosse was. Laodicea, called from Laodice, queen of Antiochus II., on the river Lycus, was, according to the subscription to 1 Timothy, "the chiefest city of Phrygia Pacatiana." All the three cities were destroyed by an earthquake in A.D. 62. [TACITUS, *Annals*, 14. 27.] Hierapolis was six Roman miles North of Laodicea. 14. It is conjectured that Luke, "the beloved physician" (the same as the Evangelist), may have first become connected with Paul in professionally attending on him in the sickness under which he laboured in Phrygia and Galatia (in which latter place he was detained by sickness, in the early part of that journey wherein Luke first is found in his company (Acts, 16. 10; cf. Note, Galatians, 4. 13). Thus the allusion to his medical profession is appropriate in writing to men of Phrygia. Luke ministered to Paul in his last imprisonment (2 Timothy, 4. 11). Demas—included among his "fellow-labourers" (Philemon, 24), but afterwards a deserter from him through love of this world (2 Timothy, 4. 10). He alone has here no honourable or descriptive epithet attached to his name. Perhaps, already, his real character was betraying itself. 15. Nymphas—of Laodicea, church... in his house—So old MSS. and Vulgate read. The oldest read, "THEIR house;" and one MS., "HER house," which makes Nymphas a woman. 16. the epistle from Laodicea—*viz.*, the epistle which I wrote to the Laodiceans, and which you will get from them on applying to them. Not the epistle to the Ephesians. See INTRODUCTIONS to the epistles to Ephesians and Colossians. The epistles from the apostles were publicly read in the church assemblies. IONATIUS ad Ephesum 12; POLYCARP ad Philippenses 3. 14, 15,

CLEMENT *ad Corinthios* 1. 47; 1 Thessalonians, 5. 27; Revelation, 1. 3. "Blessed is he that readeth, and they that hear." Thus, the Old and the gospels were put on a level with the Old Testament, which was similarly read (Deuteronomy, 31. 11). The Holy Spirit inspired St. Paul to write, besides those extant, other epistles which he saw necessary for that day, and for particular churches; and which were not so for the church of all ages and places. It is possible that as the epistle to the Colossians was to be read for the edification of other churches besides that of Colosse; so the epistle to the Ephesians was to be read in various churches besides Ephesus, and that Laodicea was the last of such churches before Colosse, whence he might designate the epistle to the Ephesians here as "the epistle from Laodicea." But it is equally possible that the epistle meant was one to the Laodiceans themselves. 17. say to Archippus—the *Colossians* (not merely the clergy, but the laymen) are directed, "Speak ye to Archippus." This proves that Scripture belongs to the laity as well as the clergy; and that laymen may profitably admonish the clergy in particular cases when they do so in meekness. BENOEL suggests, that Archippus was perhaps prevented from going to the church assembly by weak health or age. The word "fulfil,"

accords with his ministry being near its close (ch. 1. 25; cf. Philemon, 2). However, "fulfil" may mean, as in 2 Timothy, 4. 5, "make full proof of thy ministry." "Give all diligence to follow it out fully;" a monition perhaps needed by Archippus, in the Lord—the element in which every work of the Christian, and especially the Christian minister, is to be done (v. 7; 1 Corinthians, 7. 29; Philippians, 4. 2). 15. St. Paul's autograph salutation (so 1 Corinthians, 16. 21; 2 Thessalonians, 3. 17), attesting that the preceding letter, though written by an amanuensis, is from himself. Remember my bonds—Already in this chapter he had mentioned his "bonds" (v. 3), and again v. 10, an incentive why they should love and pray (v. 3) for him; and still more, that they should, in reverential obedience to his monitions in this epistle, shrink from the false teaching herein stigmatized, remembering what a conflict (ch. 2. 7) he had in their behalf amidst his bonds. "When we read of his chains, we should not forget that they moved over the paper as he wrote; his [right] hand was chained to the [left] hand of the soldier who kept him." [ALFORD.] Grace be with you—Greek. "THE GRACE" which every Christian enjoys in some degree, and which flows from God in Christ by the Holy Ghost (Titus, 3. 15; Hebrews, 13. 25).

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

INTRODUCTION.

THE AUTHENTICITY of this epistle is attested by Irenæus, *adværsus Hæreses*, 5. 6. 1. quoting ch. 5. 23; Clement of Alexandria, *Pedagogus*, 1. 88, quoting ch. 2. 7; Tertullian *de Resurrectione carnis*, sec. 24, quoting ch. 5. 1; Celsus in *Eusebii Ecclæsiastical History*, 6. 20; Origen, *contra Celsum*, 3.

THE OBJECT OF THE EPISTLE.—Thessalonica was at this time capital of the Roman second district of Macedonia (Livy, 45. 29). It lay on the Bay of Therme, and has always been, and still is, under its modern name Saloniki, a place of considerable commerce. After his imprisonment and scourging at Philippi, St. Paul (ch. 2. 3) passed on to Thessalonica; and in company with Silas (Acts, 17. 1-9) and Timothy (Acts, 16. 3; 17. 14, of. with ch. 1. 1; 3. 1-6; 2 Thessalonians, 1. 1) founded the church there. The Jews, as a body, rejected the gospel when preached for three successive Sabbaths (Acts, 17. 3); but some few "believed and consorted with Paul and Silas, and of the devout (i.e., proselytes to Judaism) Greeks a great multitude, and of the chief women not a few." The believers received the word joyfully, notwithstanding trials and persecutions (ch. 1. 6; 2. 13) from their own countrymen and from the Jews (ch. 2. 14-16). His stay at Thessalonica was doubtless not limited to the three weeks in the three Sabbaths, specified in Acts, 17. 3; for his labouring there with his hands for his support (ch. 2. 9; 3 Thessalonians, 3. 8), his receiving supplies there more than once from Philippi (Philippians, 4. 16), his making many converts from the Gentiles (ch. 1. 9; and as two oldest MSS. read, Acts, 17. 4, "of the devout and of the Greeks a great multitude," Acts, 17. 4), and his appointing ministers,—all imply a longer residence. Probably as at Pheidian Antioch (Acts, 13. 46), at Corinth (Acts, 18. 6, 7), and at Ephesus (Acts, 19. 8, 9), having preached the gospel to the Jews, when they rejected it, he turned to the Gentiles. He probably therefore held the Christian meetings in the house of Jason (Acts, 17. 5), perhaps "the kinman" of Paul mentioned in Romans 16. 21. His great subject of teaching to them seems to have been the coming and kingdom of Christ, as we may infer from ch. 1. 10; 2. 12, 13; 3. 13; 4. 13-16; 5. 1-11, 23, 24; and that they should walk worthy of it (ch. 2. 12; 4. 1). And it is an undesigned coincidence between the two epistles and Acts, 17. 5-9, that the very charge which the assaillants of Jason's house brought against him and other brethren was, "These do contrary to the decrees of Cæsar, saying that there is another King, one Jesus." As in the case of the Lord Jesus Himself (John, 18. 33-37; 19. 12; cf. Matthew, 26. 64), they perverted the doctrine of the coming kingdom of Christ into a ground for the charge of treason against Cæsar. The result was, Paul and Silas were obliged to flee under the cover of night to Berea; Timothy had probably preceded him (Acts, 17. 10, 14). But the church had been planted, and ministers appointed; nay, more, they virtually became missionaries themselves, for which they possessed facilities in the extensive commerce of their city, and both by word and example were extending the gospel in Macedonia, Achaia, and elsewhere (ch. 1. 7, 8). From Berea also, Paul, after having planted a Scripture-loving church, was obliged to flee by the Thessalonian Jews who followed him thither. Timothy (who seems to have come to Berea separately from Paul and Silas, cf. Acts, 17. 10, with 14) and Silas remained there still, when Paul proceeded by sea to Athens. Whilst there he more than once longed to visit the Thessalonians again, and see personally their spiritual state, and "perfect that which was lacking in their faith" (ch. 3. 10); but "Satan (probably using the Thessalonian Jews as his instruments, John, 13. 27) hindered" him (ch. 2. 18; cf. Acts, 17. 13). He therefore sent Timothy, who seems to have followed him to Athens from Berea (A. 17. 15), immediately on his arrival to Thessalonica (ch. 3. 1); glad as he would have been of Timothy's help in the midst of the cavils of Athenian opponents, he felt he must forego that help for the sake of the Thessalonian church. Silas does not seem to have come to Paul at Athens at all, though Paul had desired him and Timothy to "come to him with all speed" (Acts, 17. 15); but seems with Timothy (who from Thessalonica called for him at Berea) to have joined Paul at Corinth first; cf. Acts, 18. 1, 5. "When Silas and Timothy were come from Macedonia." The epistle makes no mention of Silas of Athens, as it does of Timothy (ch. 3. 1).

Paul's account of the Thessalonian church was highly favourable. They abounded in faith and charity, and reciprocal to see them (ch. 2, 6-10). Still, as nothing human on earth is perfect, there were some defects. Some had only dwelt on the doctrine of Christ's coming Kingdom, so as to neglect the sober-minded discharge of present duty (ch. 2, 12). Some who had lost relatives by death, needed comfort and instruction in their doubts as to whether they had before Christ's coming would have a share with those found alive in His Kingdom then to be revealed. Moreover had been committed among them sins against chastity and sobriety (ch. 5, 5-7), as also against charity (ch. 2, 15). There were, too, symptoms in some of want of respectful love and subordination to their ministers; others strikingly the manifestations of the Spirit in those possessing His gifts (ch. 5, 19). To give spiritual admonition on the one, and at the same time commend what deserved commendation, and to testify his love to them, was the object of the letter.

PLACE OF WRITING IT was doubtless Corinth, where Timothy with Silas rejoined him (Acts, 18, 5) soon after (cf. ch. 2, 17) in the autumn of 52 A.D.

TIME OF WRITING was evidently immediately after having received from Timothy the tidings of their state the winter of 52 A.D., or early in 53. For it was written not long after the conversion of the Thessalonians (ch. 1, 1). St. Paul could speak of himself as only taken from them for a short season (ch. 2, 17). Thus this epistle was one of all St. Paul's extant epistles. The epistle is written in the joint names of Paul, Silas, and Timothy, the leaders of the Thessalonian church. The plural first person "we," is used every where, except in ch. 2, 18; 3, 9; 5, 1; the true reading, ch. 4, 13. The English Version, "I," in ch. 4, 9; 5, 1, 23, is not supported by the original.

STYLE is calm and equable, in accordance with the subject matter, which deals only with Christian duties in which he granted the great doctrinal truths which were not as yet disputed. There was no deadly error as yet in his more vehement bursts of feeling and impassioned argument. The earlier epistles, as we should expect, are not practical. It was not until Judaistic and legalizing errors arose at a later period, that he wrote those epistles (to the Romans and Galatians) which unfold the cardinal doctrines of grace and justification by faith. Still later, the epistles from Roman prison confirm the same truths. And last of all, the Pastoral Epistles are suited to the more developed constitution of the church, and give directions as to bishops and deacons, and correct abuses and errors of later

valence of the Gentile element in this church is shown by the fact that these two epistles are among the very few writings, in which no quotation occurs from the Old Testament.

CHAPTER I.

1. ADDRESS: SALUTATION: HIS PRAYERFUL LONGING FOR THEIR FAITH, HOPE, AND LOVE. FIRST RECEPTION OF THE GOSPEL, AND THEIR PERSISTENCE ON ALL AROUND. 1. Paul — He called "an apostle," &c., because in his case, of the Philippians (Note, Philippians, 1, 1). A stolic authority needed not any substantiation familiarly as to faithful friends, nor its apostleship was recognised among them on the other hand, in writing to the Galatians, on some had called in question his apostleship, he asserts it in the superscription. And propriety in the epistles, evincing genuineness — a "chief man among the brethren" (2), and a "prophet" (v. 32), and one of the who carried the decree of the Jerusalem Council. His age and position cause him to be before "Timothy," then a youth (Acts, noth, 4, 12). Silvanus (the Gentile expanded Silas) is called in 1 Peter, 5, 12, "a faithful 2, 3 Corinthians, 1, 19). They both aided in the Thessalonian church, and are therefore in the address. This, the first of St. Paul's being written before various evils crept hatches, is without the censures found in the others. So realizing was their Christian faith, were able hourly to look for the Lord Jesus, church — Not merely as in the epistles to the Romans, Colossians, Philippians, "to the faithful at Thessalonica." Though as to not seem to have had the final church under permanent "bishops" and deacons, ears in the later epistles (Note, Philippians, 2 Timothy). Yet he designates them by the term "church," implying their status as isolated believers, but a corporate body (1st rulers (ch. 5, 12; 2 Corinthians, 1, 1; 1, 2), in — Implying vital union. God the his marks that they were no longer heathens, Jesus — This marks that they were not Jews, tians. Grace be unto you, and peace — that ye in God that favour and peace which men [ANSELMI.] This is the salutation in all

the epistles of Paul, except the three pastoral ones, which have "grace, mercy, and peace." Some of the oldest MSS. support, others omit the clause following, "from God our Father and the Lord Jesus Christ." It may have crept in from 1 Corinthians, 1, 3; 2 Corinthians, 1, 2. (Romans, 1, 9; 2 Timothy, 1, 3.) The structure of the sentences in this and the following verses, each successive sentence repeating with greater fulness the preceding, characteristically marks Paul's abounding love and thankfulness in respect to his converts, as if he were seeking by words heaped on words to convey some idea of his exuberant feelings towards them. We — I, Silvanus, and Timotheus. Romans, 1, 9, supports ALFORD in translating, "Making mention of you in our prayers without ceasing" (v. 3). Thus, "without ceasing," in the second clause, answers in parallelism to "always," in the first. 3. work of faith — the working reality of your faith: its alacrity in receiving the truth, and in evincing itself by its fruits. Not an otiose assent; but a realizing, working faith: not "in word only," but in one continuous chain of "work" (singular, not plural, works), v. 5-10; James, 2, 22. So "the work of faith" in 2 Thessalonians, 1, 11, implies its perfected development (cf. James, 1, 4). The other governing substantives similarly mark respectively the characteristic manifestation of the grace which follows each in the genitive. Faith, love, and hope are the three great Christian graces (ch. 5, 8; 1 Corinthians, 13, 13). labour of love — The Greek implies toil, or troublesome labour, which we are stimulated by love to bear (ch. 2, 9; Revelation, 2, 2). For instances of self-denying labours of love, see Acts, 20, 35; Romans, 16, 12. Not here ministerial labours. Those who suffer trouble for others, love little (cf. Hebrews, 6, 10). patience — translate, "endurances of hope; the persevering endurance of trials which flows from "hope." Romans, 15, 4, shows that "patience" also nourishes "hope," hope in our Lord Jesus — *lit.*, "hope of our Lord Jesus," viz., of His coming (v. 10); a hope that looked forward beyond all present things for the manifestation of Christ, in the sight of God — Your faith, hope, and love were not merely such as would pass for genuine before men, but "in the sight of God," the Searcher of hearts. [GOMARUS.] Things see really

what they are before God. BENJEL takes this clause with "remembering." Whenever we pray we remember before God your faith, hope, and love. But its separation from "remembering" in the order, and its connection with "your...faith," &c., make me to prefer the former view. and—The Greek implies, "in the sight of Him who is (at once) God and our Father." 4. Knowing—Forasmuch as we know, your election of God—The Greek is, rather, "beloved by God" so Romans, 1, 7; 2 Thessalonians, 2, 13. "Your election" means that God has elected you as individual believers to eternal life (Romans, 11, 5, 7; Colossians, 3, 12; 2 Thessalonians, 2, 13). 5. our gospel—viz, the gospel which we preached. came—Greek, "was made," viz, by God, its Author and Sender. God's having made our preaching among you to be attended with such "power," is the proof that you are "elect of God" (v. 4). In power—in the efficacy of the Holy Spirit clothing us with power (see end of verse; Acts, 1, 8; 4, 33; 6, 5, 8) in preaching the gospel, and making it in you the power of God unto salvation (Romans, 1, 16). As "power" produces faith; so "the Holy Ghost," love; and "much assurance" (Colossians, 2, 2, full persuasion), hope (Hebrews, 6, 11), resting on faith (Hebrews, 10, 22). So faith, love, and hope (v. 3). as ye know—Answering to the "knowing," i.e., as we know (v. 4) your character as the elect of God, so ye know ours as preachers. for your sakes—The purpose herein indicated is not so much that of the apostles, as that of God. "You know what God enabled us to be...how mighty in preaching the word...for your sakes...thereby proving that He had chosen (v. 4) you for His own." [ALFORD.] I think, from ch. 2, 10-12, that, in "what manner of men we were among you," besides the power in preaching, there is included also Paul's and his fellow-missionaries' whole conduct which confirmed their preaching; and in this sense, the "for your sake" will mean "in order to win you." This, though not the sole, yet would be a strong, motive to holy circumspection, viz., so as to win those without (Colossians, 4, 5; cf. 1 Corinthians, 9, 19-23). 6. And ye—Answering to "For our gospel," v. 6. followers—Greek, "imitators." The Thessalonians in their turn became "ensamples" (v. 7) for others to imitate, of the Lord—who was the apostle of the Father, and taught the word, which He brought from heaven, under adversities. [BENJEL.] This was the point in which they imitated Him and His apostles, joyful witness for the word in much affliction: the second proof of their election of God (v. 4); v. 5 is the first (see Note, v. 6). received the word in much affliction—(ch. 2, 14; 3, 2-6; Acts, 17, 5-10.) Joy of—i.e., wrought by "the Holy Ghost." "The oil of gladness" wherewith the Son of God was "anointed above His fellows" (Psalm 45, 7), is the same oil with which He, by the Spirit, anoints His fellows too (Isaiah, 61, 1, 3; Romans, 14, 17; 1 John, 2, 20, 27). 7. ensamples—So some of the oldest MSS. read. Others, "ensample" (singular), the whole church being regarded as one. The Macedonian church of Philippi was the only one in Europe converted before the Thessalonians. Therefore he means their past conduct is an example to all believers now; of whom he specifies those "in Macedonia," because he had been there since the conversion of the Thessalonians, and had left Silvanus and Timothy there; and those in "Achaia," because he was now at Corinth in Achaia. 8. for you sounded...the word of the Lord—Not that they actually became missionaries; but they, by the report which spread abroad of their "faith" (cf. Romans, 1, 8), and by Christian merchants of Thessalonia who travelled in various directions, bearing "the word of the Lord" with them, were virtually missionaries, recommending the gospel to all within the reach of their influence by word and by example (v. 7). In "sounded," the image is that of a trumpet filling with its clear-sounding echo all the surrounding places, to God-ward

—no longer directed to idols, so that we need not to speak any thing—to them in praise of your faith; "for (v. 9) they themselves" (the people in Macedonia, Achaia, and in every place) know it already. 9. Strictly there should follow, "For they themselves show of you," &c.; but, instead, he substitutes that which was the instrumental cause of the Thessalonians' conversion and faith, "For they themselves show of us what manner of entering in we had unto you;" cf. v. 5, which corresponds to this former clause, as v. 6 corresponds to the latter clause. "And how ye turned from idols to serve the living...God," &c. Instead of our having "to speak any thing" to them (in Macedonia and Achaia) in your praise (v. 8), "they themselves" (have the start of us in speaking of you, and) announce concerning us the Greek of "show of" means us, what manner of how effectual an entrance we had unto you" (v. 5; ch. 2, 11) the living and true God—as opposed to the dead and false gods from which they had "turned." In the English Version reading, Acts, 17, 4, "Of the devout Greeks a great multitude," no mention is made, as here, of the conversion of idolatrous Gentiles at Thessalonica; but the reading of some of the oldest MSS. and Vulgate, singularly coincides with the statement here: "Of the devout and of Greeks (viz., idolaters) a great multitude;" so in v. 17, "the devout persons," i.e., Gentile proselytes to Judaism, form a separate class. PALEY and LACHMANN, by distinct lines of argument, support the "AND." 10. This verse distinguishes them from the Jews, as v. 9, from the idolatrous Gentiles. To wait for the Lord's coming is a sure characteristic of a true believer, and was prominent amidst the graces of the Thessalonians (1 Corinthians, 1, 7, 8). His coming is seldom called His return (John, 14, 3); because the two advents are regarded as different phases of the same coming; and the second coming shall have features altogether new connected with it, so that it will not be a mere repetition of the first, or a mere coming back again. His Son...raised from the dead—the grand proof of His Divine Sonship (Romans, 1, 4). delivered—rather as Greek, "Who delivereth us." Christ hath once for all redeemed us; He is our Deliverer ALWAYS, wrath to come—(ch. 3, 8; Colossians, 2, 6.)

CHAPTER II.

Ver. 1-20. HIS MANNER OF PREACHING, AND THEIRS OF RECEIVING, THE GOSPEL: HIS DESIRE TO HAVE REVISITED THEM FRUSTRATED BY SATAN. 1. For—confirming ch. 1, 9. He discusses the manner of his fellow-missionaries' preaching among them (ch. 1, 5) and former part of v. 9) from v. 1 to 12; and the Thessalonians' reception of the word (cf. ch. 1, 5, 7, and latter part of v. 9) from v. 13 to 16. yourselves—Not only do strangers report it, but you know it to be true [ALFORD.] "yourselves," not in vain—Greek, "not vain;" i.e., it was full of "power" (ch. 1, 5). The Greek for "was," expresses rather "hath been and is," implying the permanent and continuing character of his preaching. 2. even after that we had suffered before—at Philippi (Acts, 16, 1): a circumstance which would have deterred more natural, unspiritual men from further preaching. shamefully entreated—ignominiously scourged (Acts, 16, 22, 23). bold—(Acts, 4, 29; Ephesians, 6, 20.) in our God—The ground of our boldness in speaking was the realizing of God as "our God." with much contention—i.e., lit., as of competitors in a contest: striving earnestness (Colossians, 1, 29; 2, 1). But here outward conflict with persecutors, rather than inward and mental, was what the missionaries had to endure (Acts, 17, 5, 6; Philippians, 1, 30). 3. For—The ground of his "boldness" (v. 2), his freedom from all "deceit, uncleanness, and guile;" quite, before God deceit (Greek, "imposture"), and towards men (cf. 3 Corinthians, 1, 12; 2, 17; Ephesians, 4, 14); uncleanliness, in relation to one's self (impure motives of carnal self-

gratification in gain, v. 5, or lust; such as actuated false teachers of the Gentiles (Philippians, 1. 18; 2 Peter, 2. 10, 14; Jude, 2.; Revelation, 2. 14, 15). So Simon Magus and Cerinthus taught. [EUSTATIUS] exhortation—The Greek means "consolation" as well as "exhortation." The same gospel which exhorts comforts. Its first lesson to each is that of peace in believing amidst outward and inward sorrows. It comforts them that mourn (cf. v. 11 Isaiah, 61. 2, 3; 2 Corinthians, 1. 3, 4). of—springing from—having its source in—deceit, &c. 4. as—according as: even as. allowed—Greek, "We have been approved on trial." "deemed fit." This word corresponds to "God which trieth our hearts" below. This approval as to sincerity depends solely on the grace and mercy of God (Acts, 9. 15; 1 Corinthians, 7. 25; 2 Corinthians, 3. 6; 1 Timothy, 1. 11, 12). not as pleasing—not as persons who seek to please men: characteristic of false teachers (Galatians, 1. 10). 5. used we flattering words—*id.*, "become (i.e., have we been found) in the use of language of flattery: the resource of those who try to 'please men.' as ye know—"Ye know" as to whether I flattered you: as to "covetousness." God, the Judge of the heart, alone can be "my witness." cloak of—i.e., any specious guise under which I might cloak "covetousness." 6. *Lit.*, "Nor of men (have we been found, v. 5) seeking glory." The "of" here represents a different Greek word from "of" in the clause "of you...of others." ALFORD makes the former (Greek *ex*) express the abstract ground of the glory; the latter (*apo*) the concrete object from which it was to come. The former means originating from: the latter means "on the part of." Many teach heretical novelties, though not for gain, yet for "glory." Paul and his associates were free even from this motive (GROTIUS) John, 5. 44). we might have been burdensome—i.e., by claiming maintenance. v. 9; 2 Corinthians, 11. 9; 12. 16; 2 Thessalonians, 3. 8. As, however, "glory" precedes, as well as "covetousness," the reference cannot be restricted to the latter, though I think it is not excluded. Translate, "When we might have borne heavily upon you," by pressing you with the weight of self-glorifying authority, and with the burden of our sustenance. Thus the antithesis is appropriate in the words following. "But we were gentle (the opposite of pressing weightily) among you" v. 7. On weight being connected with authority, cf. Note, 2 Corinthians, 10. 10. "His letters are weighty" (1 Corinthians, 4. 21). ALFORD'S translation, which excludes reference to his right of claiming maintenance, "when we might have stood on our dignity," seems to me disapproved by v. 9, which uses the same Greek word unequivocally for "chargeable." Twice he received supplies from Philippi whilst at Thessalonica (Philippians, 4. 16), as the apostles—i.e., as being apostles. 7. we were—Greek, "we were made" by God's grace. gentle—Greek, "mild in bearing with the faults of others" [TITMANN]: one, too, who is gentle (though firm) in rejecting the erroneous opinions of others (2 Timothy, 2. 24). Some of the oldest MSS. read, "we became little children" cf. Matthew, 18. 3, 4). Others support the English Version reading, which forms a better antithesis to v. 6, 7, and harmonizes better with what follows; for he would hardly, in the same sentence, compare himself both to the "infants" or "little children," and to "a nurse," or rather, "suckling mother." Gentleness is the fitting characteristic of a nurse. among you—Greek, "in the midst of you," i.e., in our intercourse with you being as one of yourselves, nurse—a suckling mother. her—Greek, "her own children" (cf. v. 11). So Galatians, 4. 19. 8. So—to be joined to "we were willing," &c. As a nurse cherishes, &c., so we were willing, &c. [ALFORD.] But BENGLI, "So," i.e., seeing that we have such affection for you, being affectionately desirous—The oldest reading in the Greek implies, *id.*, to connect one's self with another: to be

closely attached to another. willing—The Greek is stronger. "We were well content: " "we would gladly have imparted," &c., "even our own lives" (so the Greek for "souls" ought to be translated); as we showed in the sufferings we endured in giving you the gospel (Acts, 17.). As a nursing mother is ready to impart not only her milk to them, but her life for them, so we not only imparted gladly the spiritual milk of the word to you, but risked our own lives for your spiritual nourishment, imitating Him who laid down His life for His friends, the greatest proof of love (John, 15. 13). ye were—Greek, "ye were become," as having become our spiritual children. dear—Greek, "dearly beloved." 9. labour and travail—The Greek for "labour" means hardship in bearing; that for "travail," hardship in doing: the former, toil with the utmost solicitude; the latter, the being wearied with fatigue. [GROTIUS.] ZAKOHIUS refers the former to spiritual (see ch. 3. 6), the latter to manual, labour. I would translate, "weariness (so the Greek is translated, 3 Corinthians, 11. 27) and travail" (hard labour, toil). *Id.*—Omitted in the oldest MSS. night and day—The Jews reckoned the day from sunset to sunset, so that night is put before day (cf. Acts, 20. 31). Their labours with their hands for a scanty livelihood had to be engaged in not only by day, but by night also, in the intervals between spiritual labours. labouring—Greek, "working," *via*, at tent-making (Acts, 18. 3). because we would not be chargeable—Greek, "with a view to not burdening any of you" (2 Corinthians, 11. 9, 10). preached unto you—Greek, "unto and among you." Though but "three sabbaths" are mentioned Acts, 17. 2, these refer merely to the time of his preaching to the Jews in the synagogue. When rejected by them as a body, after having converted a few Jews, he turned to the Gentiles; of these (whom he preached to in a place distinct from the synagogue: "a great multitude believed" Acts, 17. 4, where the oldest MSS. read, "of the devout (proselytes) AND Greeks a great multitude"); then after he had, by labours continued among the Gentiles for some time, gathered in many converts, the Jews, provoked by his success, assailed Jason's house, and drove him away. His receiving "once and again" supplies from Philippi, implies a longer stay at Thessalonica than three weeks (Philippians, 4. 16). 10. Ye are witnesses—as to our outward conduct. God—as to our inner motives. heily—towards God, justly—towards men. unblameable—*id.* in relation to ourselves, behaved ourselves—Greek, "were made to be," *via*, by God. among you that believe—rather, "before (i.e., in the eyes of) you that believe:" whatever we may have secured in the eyes of the unbelieving. As v. 9 refers to their outward occupation in the world: so v. 10, to their character among believers. 11. every one of you—in private (Acts, 20. 20), as well as publicly. The minister, if he would be useful, must not deal merely in generalities, but must individualize and particularize, as a father—with mild gravity. The Greek is, "His own children." exhorted and comforted—Exhortation leads one to do a thing willingly: consolation, to do it joyfully [BENGLI] (ch. 5. 14). Even in the former term, "exhortation," the Greek includes the additional idea of comforting and advocating one's cause: "encouragingly exhorted." Appropriate in this case, as the Thessalonians were in sorrow, both through persecutions, and also through deaths of friends (ch. 4. 13). cha god—conjured solemnly, "i.e., testily: "appealing solemnly to you before God. 12. worthy of God—"worthy of the Lord" (Colossians, 1. 10); "worthy of the saints" (Romans, 16. 2, Greek); "...of the gospel" (Philippians, 1. 27); "...of the occasion wherewith ye are called" (Ephesians, 4. 1). Inconsistency would cause God's name to be "blasphemed among the Gentiles" (Romans, 2. 24). The Greek article is emphatical, "Worthy of THE God who is calling

you," hath called—So one of the oldest MSS. and *Vulgata*. Other oldest MSS., "Who *callet* us," his kingdom—to be set up at the Lord's coming. glory—that ye may share His glory (John, 17, 22; Colossians, 3, 4). 13. For this cause—Seeing ye have had such teachers (v. 10, 11, 12) [BENGL], "we also (as well as 'all that believe' in Macedonia and Achaia) thank God without ceasing 'always'... in our prayers," ch. 1, 2, that when ye received the word of God which ye heard from us (*lit.*, 'God's word of hearing from us,' Romans, 10, 16, 17), ye accepted it not as the word of men, but, even as it is truly, the word of God." ALFORD omits the "as" of *English Version*. But the "as" is required by the clause, "even as it is truly." "Ye accepted it, not (*as*) the word of men [which it might have been supposed to be], but (*as*) the word of God, even as it really is." The Greek for the first "received," implies simply the hearing of it; the Greek of the second is "accepted," or "welcomed" it. The proper object of faith, it hence appears, is the word of God, at first oral, then for security against error, written (John, 20, 30, 31; Romans, 15, 4; Galatians, 4, 30). Also, that faith is the work of divine grace, is implied by St. Paul's thanksgiving, effectually wrought also in you that believe—"Also," besides your accepting it with your hearts, it evidences itself in your lives. It shows its energy in its practical effects on you; for instance, working in you patient endurance in trial (s. 14; cf. Galatians, 3, 5; 5, 6, 14. followers—Greek, "imitators." Divine working is most of all seen and felt in affliction. In Judea—The churches of Judea were naturally the patterns to other churches, as having been the first founded, and that on the very scene of Christ's own ministry. Reference to them is specially appropriate here, as the Thessalonians, with Paul and Silas, had experienced from Jews in their city persecutions (Acts, 17, 5-9) similar to those which "the churches in Judea" experienced from Jews in that country. In Christ Jesus—not merely "in God," for the synagogues of the Jews (one of which the Thessalonians were familiar with, Acts, 17, 1) were also *in* God. But the Christian churches alone were not only *in* God, as the Jews in contrast to the Thessalonian idolaters were, but also *in* Christ, which the Jews were not of your own countrymen—including primarily the Jews settled at Thessalonica, from whom the persecution originated, and also the Gentiles there, instigated by the Jews; thus, "fellow-countrymen" (the Greek term, according to Herodian, implies, not the enduring relation of fellow-citizenship, but sameness of country for the time being), including naturalized Jews and native Thessalonians, stand in contrast to the pure "Jews" in Judea (Matthew, 10, 36). It is an undesigned coincidence, that Paul at this time was suffering persecutions of the Jews at Corinth, whence he writes (Acts, 18, 5, 6, 12): naturally his letter would the more vividly dwell on Jewish bitterness against Christians. even as they—(Hebrews, 10, 33-34.) There was a likeness in respect to the nation from which both suffered, viz., Jews, and those their own countrymen; in the cause for which, and in the evils which, they suffered, and also in the steadfast manner in which they suffered them. Such sameness of fruits, afflictions, and experimental characteristics of believers, in all places and at all times, are a subsidiary evidence of the truth of the gospel. 15. The Lord Jesus—rather as Greek, "Jesus THE LORD." This enhances the glaring enormity of their sin, that in killing Jesus they killed the LORD (cf. Acts, 3, 14, 15), their own—Omitted in the oldest MSS. prophets—(Matthew, 21, 33-41; 23, 31-37; Luke, 13, 33.) persecuted us—rather as Greek (see *Margin*), "By persecution drove us out" (Luke, 11, 49). please not God—i.e., they do not make it their aim to please God. He implies that with all their boast of being God's peculiar people, they all the while are "no

pleasers of God," as certainly as, by the universal voice of the world, which even themselves can not contradict, they are declared to be perversely "contrary to all men." JOSEPHUS, *Apion*, 2, 14, represents one calling them "Atheists and Misanthropes, the dullest of barbarians; and TACITUS, *Histories*, 5, 5, "They have a hostile hatred of all other men." However, the *contrariety to all men* here meant is, in that they "forbid us to speak to the Gentiles that they may be saved" (v. 10). 16. Forbidding—Greek, "Hindering us from speaking," etc. to fill up their sins away—Tending thus "to the filling up (the full measure of, Genesis, 15, 16; Daniel, 8, 23; Matthew, 23, 33) their sins at all times," i.e., now as at all former times. Their hindrance of the gospel-preaching to the Gentiles was the last measure added to their continually accumulating iniquity, which made them fully ripe for vengeance. *for*—Greek, "but." "But," they shall proceed no further for (2 Timothy, 3, 8) "the" Divine "wrath has (so the Greek) come upon (overtaken unexpectedly; the past tense expressing the speedy certainty of the Divinely destined stroke) them to the uttermost," not merely partial wrath, but wrath to its full extent, "even to the finishing stroke." [EMERSON.] The past tense implies that the fullest violation of wrath was already begun. Already, in A.D. 5, a tumult had occurred at the Passover in Jerusalem, when about 30,000 (according to some) were slain; a foretaste of the whole vengeance which speedily followed (Luke, 19, 43, 44; 21, 24). 17. But we—Remembered from s. 13: in contrast to the Jews, s. 15, 16, taken—rather as Greek, "severed (violently, Acts, 17, 7-10) from you," as parents bereft of their children. So "I will not leave you comfortless," Greek, "organized" (John, 14, 18). for a short time—*lit.*, "for the space of an hour." "When we had been severed from you but a very short time (perhaps alluding to the suddenness of his unexpected departure), we the more abundantly (the shorter was our separation; for the desire of meeting again is the more vivid, the more recent has been the parting) endeavoured," etc. (cf. 2 Timothy, 1, 4). He does not hereby, as many explain, anticipate a short separation from them, which would be a false anticipation; for he did not soon revisit them. The Greek past participle also forbids that view. 18. Wherefore—The oldest MSS. read, "Because," or "inasmuch as," we would—Greek, "we wished to come;" we intended to come. even I Paul—My fellow-missionaries as well as myself wished to come; I can answer for myself that I intended it more than once. His slightly distinguishing himself here from his fellow-missionaries, whom throughout this epistle he associates with himself in the plural, accords with the fact, that Silvanus and Timothy stayed at Berea, when Paul went on to Athens; where subsequently Timothy joined him, and was thence sent by Paul alone to Thessalonica (ch. 3, 1). Satan hindered us—On a different occasion "the Holy Ghost, the Spirit of Jesus" (so the oldest MSS. read, Acts, 16, 6, 7, forbade or hindered them in a missionary design; here it is Satan, acting perhaps by wicked men, some of whom had already driven him out of Thessalonica (Acts, 17, 13, 14; cf. John, 13, 27), or else by some more direct "messenger of Satan—a thorn in the flesh" (2 Corinthians, 12, 7; cf. 11, 14). In any event, the Holy Ghost and the Providence of God overruled Satan's opposition to further His own purpose. We cannot, in each case, define whence hindrances in good undertakings arise; Paul in this case, by inspiration, was enabled to say, the hindrance was from Satan. GENTILE thinks Satan's mode of hindering Paul's journey to Thessalonica was by instigating the Stoic and Epicurean philosophers to cavil, which entailed on Paul the necessity of replying, and so detained him; but he seems to have left Athens leisurely (Acts, 17, 33, 34;

18. 1). The Greek for "hindered" is *lit.*, "to cut a trench between one's self and an advancing foe, to prevent his progress," so Satan opposing the progress of the missionaries. 19. For—Giving the reason for his earnest desire to see them. Are not even ye in the presence of...Christ—"Christ" is omitted in the oldest MSS. Are not even ye (*viz.* among others; the "oven" or "also," implies that not *they alone* will be his crown) our hope, joy, and crown of rejoicing before Jesus, when He shall come (1 Corinthians, 1. 14; Philippians, 2. 18; 4. 1)? The "hope" here meant is his hope (in a lower sense), that these his converts might be found in Christ at His advent (ch. 3. 13). Paul's chief "hope" was Jesus's CHRIST (1 Timothy, 1. 1). 20. Emphatical repetition with increased force. Who but ye and our other converts are our hope, &c., *hereafter*, at Christ's coming! For it is ye who are now our glory and joy.

CHAPTER III.

Ver. 1-13. PROOF OF HIS DESIRE AFTER THEM IN HIS HAVING SENT TIMOTHY: HIS JOY AT THE TIDINGS BROUGHT BACK CONCERNING THEIR FAITH AND CHARITY: PRAYERS FOR THEM. 1. Wherefore—because of our earnest love to you (ch. 2. 17-20). *forbear*—endure the suspense. The Greek is *lit.* applied to a watertight vessel. When we could no longer contain ourselves in our yearning desire for you. *left* at Athens alone—See my Introduction. This implies that he sent Timothy from Athens, whither the latter had followed him. However, the "we" favours ALFORD'S view that the determination to send Timothy was formed during the hasty consultation of Paul, Silas, and Timothy, *previous to his departure from Berea*, and that then he with them "resolved" to be "left alone" at Athens, when he should arrive there: Timothy and Silas not accompanying him, but remaining at Berea. Thus the "I," v. 5, will express that the act of sending Timothy, when he arrived at Athens, was Paul's, whilst the determination that Paul should be left alone at Athens, was that of the brethren as well as himself, at Berea, whence he uses, v. 1, "we." The non-mention of Silas at Athens implies, that he did not follow Paul to Athens as was at first intended; but Timothy did. Thus the history, Acts, 17. 11, 15, accords with the epistle. The word "left behind" (*Greek*) implies, that Timothy had been with him at Athens: It was an act of self-denial for their sakes that Paul deprived himself of the presence of Timothy at Athens, which would have been so cheering to him in the midst of philosophic cavillers; but from love to the Thessalonians, he is well content to be left all "alone" in the great city. 2. minister of God, and our fellow-labourer—Some oldest MSS. read, "fellow-workman with God;" others, "minister of God." The former is probably genuine, as copyists probably altered it to the latter to avoid the bold phrase, which, however, is sanctioned by 1 Corinthians, 3. 9; 2 Corinthians, 6. 1. *English Version* reading is not well supported, and is plainly compounded out of the two other readings. Paul calls Timothy "our brother" here; but in 1 Corinthians, 4. 17, "my son." He speaks thus highly of one so lately ordained, both to impress the Thessalonians with a high respect for the delegate sent to them, and to encourage Timothy, who seems to have been of a timid character (1 Timothy, 4. 12; 5. 23). "Gospel ministers do the work of God with Him, for Him, and under Him." [EDMUNDS.] *establish*—*Greek*, "confirm." In 2 Thessalonians, 3. 3, God is said to "establish." He is the true stabilisher; ministers are His "instruments," concerning—*Greek*, "in behalf of," *i.e.*, for the furtherance of your faith. The Greek for "comfort" includes also the idea "exhort." The Thessalonians in their trials needed both (v. 3; cf. Acts, 14. 22). 3. moved—"shaken," "disturbed." The Greek is *lit.* said of dogs wagging the tail in fawning on one. Therefore LITTMANN explains it, "That no man should,

amidst his calamities, be *altered* by the flattering hope of a more pleasant life to abandon his duty." So ELIENUS and BRONKI, "cajoled out of his faith." In afflictions, relatives and opponents combine with the ease-loving heart itself in flatteries, which it needs strong faith to overcome. yourselves know—we always candidly told you so (v. 4; Acts, 14. 22). None but a religion from God would have held out such a trying prospect to those who should embrace it, and yet succeed in winning converts. We—Christians, appointed thereto—by God's counsel (ch. 5. 9). 4. that we should suffer—*Greek*, "that we are about (we are sure) to suffer" according to the appointment of God (v. 3). *even as*—*even* (exactly) as it both came to pass, and ye know: ye know both that it came to pass, and that we foretold it (cf. John, 13. 19). The correspondence of the event to the prediction powerfully confirms faith. "Forewarned, forearmed." [EDMUNDS.] The repetition of "ye know," so frequently, is designed as an argument, that being forewarned of coming affliction, they should be less readily "moved" by it. 5. For this cause—Because I know of your "tribulation" having actually begun (v. 4). when I—*Greek*, "when I also" (as well as Timothy, who, Paul delicately implies, was equally anxious respecting them, cf. "we," v. 1), could no longer contain myself" (*endure* the suspense). I sent—Paul was the actual sender; hence the "I" here: Paul, Silas, and Timothy himself had agreed on the mission already, before Paul went to Athens: hence the "we," v. 1 (*Note*). To know—to learn the state of your faith, whether it stood the trial (Colossians, 4. 8). lest...have tempted...and...be.—The indicative is used in the former sentence, the subjunctive in the latter. *Translate* therefore, "To know...whether haply the tempter *has* tempted you, the indicative implying that he supposed such was the case, and *lest* (in that case, our labour may prove to be in vain" (cf. Galatians, 4. 11). Our labour in preaching would in that case be vain, so far as ye are concerned, but not as concerns us so far as we have sincerely laboured (Isaiah, 49. 4; 1 Corinthians, 3. 8). 6. Join "now" with "come." "But Timotheus having just now come from you unto us," [ALFORD.] Thus it appears (cf. Acts, 18. 5) Paul is writing from Corinth. your faith and charity—(ch. 1. 3; cf. 2 Thessalonians, 1. 3, whence it seems their faith subsequently increased still more.) Faith was the solid foundation; charity the cement which held together the superstructure of their practice on that foundation. In that charity was included their "good kindly remembrance" of their teachers, desiring greatly—*Greek*, "having a yearning desire for." we also—The desires of loving friends for one another's presence are reciprocal. 7. over you—in respect to you. in—in the midst of; notwithstanding "all our distress (*Greek*, "necessity" and affliction," *viz.*, external trials at Corinth, whence Paul writes (cf. v. 6, with Acts, 18. 5-10). 8. now—as the case is; seeing ye stand fast, we live—we flourish. It *rejoices* us in our affliction to hear of your steadfastness (Psalm 22. 26; 3 John, 3. 4). if—implying that the vivid joy which the missionaries "now" feel, will continue if the Thessalonians continue steadfast. They still needed exhortation, v. 10; therefore he subjoins the conditional clause, "if ye," &c. (Philippians, 4. 1). 9. what—what sufficient thanks? reader...again—in return for His goodness. Psalm 116. 12; for you—"concerning you," for all the joy—on account of all the joy. It was "comfort," v. 7, now it is more, *viz.*, joy, for your sakes—on your account, before our God—it is a joy which will bear God's searching eye: a joy as in the presence of God, not self-seeking, but disinterested, sincere, and spiritual (cf. ch. 2. 20; John, 15. 11). 10. Night and day—*NOTE*, ch. 2. 9.) Night is the season for the saints' holiest meditations and prayers (2 Timothy, 1. 3). praying—connected with, "we joy." We joy whilst we pray, or else as ALFORD,

What thanks can we render to God whilst we pray? The Greek implies a beseeching request, exceeding—*lit.*, "more than exceeding abundantly" (cf. Ephesians, 3. 20.) that which is lacking—Even the Thessalonians had points in which they needed improvement. [BENGL.] [Luke, 17. 5.] Their doctrinal views as to the nearness of Christ's coming, and as to the state of those who had fallen asleep, and their practice in some points needed correction (ch. 4. 1-9). Paul's method was to begin by commending what was praiseworthy, and then to correct what was amiss; a good pattern to all admonishers of others. 11. *Translate*, "May God Himself, even our Father (being here being but one article in the Greek, requires this translation, 'He who is at once God and our Father') direct," &c. The "Himself" stands in contrast with "we" (ch. 2. 18); we desired to come, but could not through Satan's hindrance; but if God Himself direct our way as we pray, none can hinder Him (2 Thessalonians, 2. 16, 17). It is a remarkable proof of the unity of the Father and Son, that in the Greek here, and in 2 Thessalonians, 2. 16, 17, the verb is singular, implying that the subject, the Father and Son, are but one in essential Being, not in mere unity of will. Almost all the chapters in both epistles to the Thessalonians are sealed, each with its own prayer (ch. 5. 23; 2 Thessalonians, 1. 11; 2. 16; 3. 6, 16). [BENGL.] St. Paul does not think the prosperous issue of a journey an unfit subject for prayer (Romans, 1. 10; 15. 32). [EDMUNDS.] His prayer, though the answer was deferred, in about five years afterwards was fulfilled in his return to Macedonia. 12. The "you" in the Greek is emphatically put first: "But" (so the Greek for "and") what concerns "you," whether we come or not, "may the Lord make you to increase and abound in love," &c. The Greek for "increase" has a more positive force: that for "abound" a more comparative force, "Make you full (supplying "that which is lacking," v. 10) and even abound." "The Lord" may here be the Holy Spirit: so the Three persons of the Trinity will be appealed to (cf. v. 13), as in 2 Thessalonians, 3. 6. So the Holy Ghost is called "the Lord" (2 Corinthians, 3. 17). "Love" is the fruit of the Spirit (Galatians, 5. 22), and His office is "to establish in holiness" (v. 13; 1 Peter, 1. 2. 13. your hearts—which are naturally the spring and seat of inholiness, before God, even our Father—rather, "before Him who is at once God and our Father." Before not merely men, but Him who will not be deceived by the mere show of holiness, &c., may your holiness be such as will stand His searching scrutiny, coming—Greek, "presence," or "arrival," with all his saints—including both the holy angels and the holy elect of men (ch. 4. 14; Daniel, 7. 10; Zechariah, 14. 5; Matthew, 25. 31; 2 Thessalonians, 1. 7). The saints are "His" (Acts, 9. 13). We must have "holiness" if we are to be numbered with His holy ones or "saints." On "unblameable," cf. Revelation, 14. 5. This verse (cf. v. 13) shows that "love" is the spring of true "holiness" (Matthew, 5. 44-48; Romans, 13. 10; Colossians, 3. 14). God is He who really "establishes," Timothy and other ministers are but instruments (v. 2) in "establishing."

CHAPTER IV.

Ver. 1-18. EXHORTATIONS TO CHASTITY; BROTHERLY LOVE; QUIET INDUSTRY; ABSTINENCE FROM UNPURE SORROW FOR DEPARTED FRIENDS, FOR AT CHRIST'S COMING ALL HIS SAINTS SHALL BE GLORIFIED. 1. Furthermore—Greek, "As to what remains," Generally used towards the close of his epistles (Ephesians, 6. 10; Philippians, 4. 8). Then—with a view to the love and holiness (ch. 3. 12, 13) which we have just prayed for in your behalf, we now give you exhortation, beseech—"ask" as if it were a personal favour, by—rather as Greek, "in the Lord Jesus" in communion with the Lord Jesus, as Christian mini-

sters dealing with Christian people. [EDMUNDS.] as ye...received—when we were with you (ch. 2. 13). how—Greek, the "how," i.e., the manner, walk and...please God—i.e., "and so please God," viz. by your walk; in contrast to the Jews who "please not God" (ch. 2. 15). The oldest MSS. add a clause here, "even as also ye do walk" (cf. ch. 4. 10; 5. 11). These words, which he was able to say of them with truth, conciliate a favourable hearing for the precepts which follow. Also the expression, "abound more and more," implies that there had gone before a recognition of their already in some measure walking so. 2. by the Lord Jesus—by His authority and direction, not by our own. He uses the strong term "commandments," in writing to this church not long founded, knowing that they would take it in a right spirit, and feeling it desirable that they should understand he spoke with Divine authority. He seldom uses the term in writing subsequently, when his authority was established, to other churches. 1 Corinthians, 7. 10, 11, 17; and 1 Timothy, 1. 5 (v. 15, where the subject accounts for the strong expression) are the exceptions. "The Lord" marks His paramount authority, requiring implicit obedience. 3. For—Enforcing the assertion that his "commandments" were "by (the authority of) the Lord Jesus" (v. 2). Since "this is the will of God," let it be your will also, fornication—not regarded as a sin at all among the heathen, and so needing the more to be denounced (Acts, 15. 20). 4. know—by moral self-control, how to possess his vessel—rather as Greek, "how to acquire (get for himself) his own vessel," i.e., that each should have his own wife so as to avoid fornication (v. 3; 1 Corinthians, 7. 2). The emphatical position of "his own" in the Greek, and the use of "vessel" for wife, in 1 Peter, 3. 7, and in common Jewish phraseology, and the correct translation "acquire," all justify this rendering, in sanctification—(Romans, 6. 19; 1 Corinthians, 6. 15, 18.) Thus, "his own" stands in opposition to dishonouring his brother by lusting after his wife (v. 6). honour—(Hebrews, 15. 4)—contrasted with "dishonour their own bodies" (Romans, 1. 24. 5, in the last—Greek, "passion;" which implies that such a one is unconsciously the passive slave of lust, which know not God—and so know no better. Ignorance of true religion is the parent of unchastity (Ephesians, 4. 15, 19). A people's morals are like the objects of their worship (Deuteronomy, 7. 26; Psalm 115. 8; Romans, 1. 23, 24). 6. go beyond—transgress the bounds of rectitude in respect to his brother, defraud—"overreach" (ALFORD); "take advantage of," (EDMUNDS.) in any matter—rather as Greek, "in the matter;" a decorous expression for the matter now in question: the conjugal honour of his neighbour as a husband, v. 4; v. 7 also confirms this view: the word "brother" enhances the enormity of the crime. It is your brother whom you wrong (cf. Proverbs, 6. 27-32). the Lord—the coming Judge (2 Thessalonians, 1. 7, 9, avenger—the Righter, of all such—Greek, "concerning all these things;" in all such cases of wrongs against a neighbour's conjugal honour, testified—Greek, "constantly testified." [ALFORD.] 7. unto—Greek, "for the purpose of," unto—rather as Greek, "in;" marking that "holiness" is the element in which our calling has place: in a sphere of holiness. Saint is another name for Christian. 8. despise—Greek, "setteth at nought" such engagements imposed on him in his calling, v. 7; in relation to his "brother," v. 6. He who doth so, "sets at nought not man (as for instance his brother) but God" (Psalm 51. 4). Or, as the Greek verb (Luke, 10. 16; John, 12. 48) is used of despising or rejecting God's minister, it may mean here, "He who despiseth" or "rejecteth" these our ministerial precepts—who hath also given unto us—So some oldest MSS. read, but most oldest MSS. read, "Who (without 'also') giveth (present) unto you" (not "us"), his Spirit—Greek,

n Spirit, the Holy one):" thus emphatically "holiness" (v. 7) as the end for which the *it* is being given. "Unto you" in the *Greek*, that the Spirit is being given unto, into (put into *it*), and among you (cf. ch. 2. 9; Ephesians, *with* implies that sanctification is not merely *for* all accomplished in the past, but a *progressive* work. So the Church of England n. "sanctified (present) all the elect people of His own" implies that as He gives you that essentially identical with Himself, He expects *it* become like Himself (1 Peter, 1. 16; 2 Peter, 1. 4). brotherly love—referring here to acts of kindness in relieving distressed brethren. MSS. support *English Version* reading, "Ye *are*, and those the weightiest, read, "We *do* need not write, as ye yourselves are taught, by God; *etc.*, in the heart by the Holy Spirit 45; Hebrews, 8. 11; 1 John, 2. 20, 27. to love—with a view to, or "to the end of your loving *it*." Divine teachings have their confluence [BENJAMIN] 10. And indeed—*Greek*, "For even," to be quiet—*Greek*, "make it your ambition *it*, and to do your own business." In direct to the world's ambition, which is, "to make a," and "to be busybodies" (2 Thessalonians, 3. 11). work with your own hands—The Thessalonians were, it thus seems, chiefly of the workers. Their expectation of the immediate *christ* led some enthusiasts among them to their daily work, and be dependent on the *others*. See end of v. 12. The expectation in so far as that the Church should be always *for* Him; but they were wrong in making *it* for neglecting their daily work. The evil, *consequently* became worse, is more strongly (2 Thessalonians, 3. 6-12). 12. honestly—In *English* sense, "becomingly," as becomes your profession; not bringing discredit on *it* in the *outer* world, as if Christianity led to sloth *ry* (Romans, 13. 13; 1 Peter, 2. 12). them . . . outside the Christian Church (Mark, 4. 11). of nothing—not have to beg from others for *it* of your wants (cf. Ephesians, 4. 28). So far *it* from beg from others, we ought to work the means of supplying the need of others. from pecuniary embarrassment is to be *for* the Christian on account of the liberty which *it*, 13. The leading topic of Paul's preaching at *thea* having been the coming *kingdom* (Acts, 1. 3), it is perverted *it* into a cause for fear in respect *it* lately deceased, as if these would be ex-om the glory which those found alive alone *are*. This error St. Paul here corrects (cf. 1. 10). I would not—All the oldest MSS. and *verse* "see would not." My fellow-labourers (Silas *and* myself, desire that ye should not *be*, then which are asleep—The oldest MSS. *read*, "them which are sleeping;" the same as *it* in Christ" (v. 16), to whose bodies (Daniel, *their* souls; Ecclesiastes, 12. 7; 2 Corinthians, 5. 1) is a calm and holy sleep, from which the *Lord* shall awake them to glory. The word *ye* means a sleeping place. Observe, the chief hope of the Church are not to be *death*, but at the Lord's coming; one is not *ate* the other, but all are to be glorified to-Christ's coming (Colossians, 3. 4; Hebrews, 12. 22), which affects the mere individual; but the *com-ensus* the whole Church; at death our souls *ably* and individually with the Lord; at *oming* the whole Church, with all its *memory* and soul, shall be visibly and collectively *it*. As this is offered as a consolation to *relatives*, the mutual recognition of the

saints at Christ's coming is hereby implied. that ye *sorrow* not, even as others—*Greek*, "the rest," all the rest of the world besides Christians. Not all natural *mourning* for dead friends is forbidden; for the Lord Jesus and Paul sinlessly gave way to it (John, 11. 31, 33, 35; Philippians, 2. 27). But sorrow as though there were "no hope," which indeed the heathen had not (Ephesians, 2. 12); the Christian *hope* here meant is that of the resurrection. Cf. Psalm 16. 9, 11; 17. 15; 73. 24; Proverbs, 14. 32, show that the Old Testament Church, though not having the hope so bright (Isaiah, 53. 18, 19, yet had this hope. Contrast *Catullus*, 5. 4, "When once our brief day has set, we must sleep one everlasting night." The sepulchral inscriptions of heathen Thessalonica express the hopeless view taken as to those once dead; as *Eschylus* writes, "Of one once dead there is no resurrection." Whatever glimpses some heathen philosophers had of the existence of the soul after death, they had none whatever of the body (Acts, 17. 18, 20, 32). 14. For if—Confirmation of his statement, v. 13, that the removal of ignorance as to the sleeping believers would remove undue grief respecting them. See v. 13. "hope." Hence it appears our *hope* rests on our faith ("if we believe"). "As surely as we all believe that Christ died and rose again (the very doctrine specified as taught at Thessalonica, Acts, 17. 3), so also will God bring those laid to sleep by Jesus with Him" (Jesus). So the order and balance of the members of the *Greek* sentence require us to *translate*. Believers are laid in sleep by Jesus, and so will be brought back from sleep with Jesus in His train when He comes. The disembodied souls are not here spoken of; the reference is to the sleeping *bodies*. The facts of Christ's experience are repeated in the believer's. He died and then rose; so believers shall die and then rise with him. But in His case *death* is the term used, 1 Corinthians, 15. 3, 6, &c.; in their's, *sleep*; because His death has taken for them the sting from death. The same hand that shall raise them is that which laid them to sleep. "Laid to sleep by Jesus," answers to "dead in Christ" (v. 10). 15. by the word of the Lord—*Greek*, "in," i.e., in virtue of a direct revelation from the Lord to me. So 1 Kings, 20. 35. This is the "mystery," a truth once hidden, now revealed, which Paul shows (1 Corinthians, 15. 51, 52), present—i.e., anticipate. So far were the early Christians from regarding their departed brethren as *anticipating* them in entering glory, that they needed to be assured that those who remain to the coming of the Lord "will not anticipate them that are asleep." The "we" means *whichever* of us are alive and remain unto the coming of the Lord. The Spirit designed that believers in each successive age should live in continued expectation of the Lord's coming, not knowing but that *they* should be among those found alive at His coming (Matthew, 24. 42). It is a sad fall from this blessed hope, that *death* is looked for by most men, rather than the coming of our Lord. Each successive generation in its time and place represents the generation which shall actually survive till His coming (Matthew, 25. 13; Romans, 13. 11; 1 Corinthians, 13. 51; James, 5. 9; 1 Peter, 4. 5, 6). The Spirit subsequently revealed by Paul that which is not inconsistent with the expectation here taught of the Lord's coming at any time, *etc.*, that His coming would not be until there should be a "falling away first" (2 Thessalonians, 2. 2, 3); but as symptoms of this soon appeared, none could say but that still this precursory event might be realized, and so the Lord come in His day. Each successive revelation fills in the details of the general outline first given. So Paul subsequently, whilst still looking mainly for the Lord's coming to clothe him with his body from heaven, looks for going to be with Christ in the meanwhile (2 Corinthians, 5. 1-10; Philippians, 1. 6, 23; 3. 20, 21; 4. 6). EDMUNDS well says, The

"we" is an affectionate identifying of ourselves with our fellows of all ages, as members of the same body, under the same Head, Christ Jesus. So Hosea, 12, 4, "God spake with us in Bethel," i.e., with Israel. "We did rejoice," i.e., Israel at the Red sea (Psalm 66, 6). Though neither Hosea, nor David, were alive at the times referred to, yet each identifies himself with those that were present. 16. himself—in all the Majesty of His presence in person, not by deputy. descend—even as He ascended (Acts, 1, 11). with—Greek, "in," implying one concomitant circumstance attending His appearing. shout—Greek, "signal-shout." "war-shout." Jesus is represented as a victorious King, giving the word of command to the hosts of heaven in His train for the last onslaught, at His final triumph over sin, death, and Satan (Revelation, 19, 11-21). the voice of . . . archangel—distinct from the "signal-shout." Michael is perhaps meant (Jude, 9; Revelation, 12, 7), to whom especially is committed the guardianship of the people of God (Daniel, 10, 13). trump of God—the trumpet blast which usually accompanies God's manifestation in glory (Exodus, 19, 16; Psalm 47, 5); here the last of the three accompaniments of His appearing; as the trumpet was used to convene God's people to their solemn convocations (Numbers, 10, 2, 10; 31, 6), so here to summon God's elect together, preparatory to their glorification with Christ (Psalm 50, 1-5; Matthew, 24, 31; 1 Corinthians, 15, 52). shall rise first—previously to the living being "caught up." The "first" here has no reference to the first resurrection, as contrasted with that of "the rest of the dead." That reference occurs elsewhere (Matthew, 13, 41, 42, 50; John, 5, 29; 1 Corinthians, 15, 23, 24; Revelation, 20, 5, 6), it simply stands in opposition to "then," v. 17. First—"the dead in Christ" shall rise, *THEN* the living shall be caught up. The Lord's people alone are spoken of here. 17. we which are alive, shall be caught up—after having been "changed in a moment" (1 Corinthians, 15, 51, 52). Again he says, "we," recommending thus the expression to Christians of all ages, each generation bequeathing to the succeeding one a continually increasing obligation to look for the coming of the Lord. [EDMUNDS.] together with them—all together: the roused dead, and changed living, forming one joint body, in the clouds—Greek, "in clouds." The same honour is conferred on them as on their Lord. As He was taken in a cloud at His ascension (Acts, 1, 9), so at His return with clouds (Revelation, 1, 7), they shall be caught up in clouds. The clouds are His and their triumphal chariot (Psalm 104, 3; Daniel, 7, 13). ELLICOTT explains the Greek, "robed round by upbearing clouds" (*Aids to faith*), in the air—rather, "into the air," caught up into the region just above the earth, where the *meeting* (cf. Matthew, 25, 1, 6) shall take place between them ascending, and their Lord descending towards the earth. Not that the air is to be the place of their *lasting abode* with Him, and so shall we ever be with the Lord—no more parting, no more going out (Revelation, 3, 12). His point being established, that the dead in Christ shall be on terms of equal advantage with those found alive at Christ's coming, he leaves undefined here the other events foretold elsewhere (as not being necessary to his discussion), Christ's reign on earth with His saints (1 Corinthians, 6, 2, 3), the final judgment and glorification of His saints in the new heaven and earth. 18. comfort one another—in your mourning for the dead (v. 13).

CHAPTER V.

Ver. 1-28. THE SUDDENNESS OF CHRIST'S COMING A MOTIVE FOR WATCHFULNESS; VARIOUS PRECEPTS; PRAYER FOR THEIR BEING FOUND BLAMELESS, BODY, SOUL, AND SPIRIT, AT CHRIST'S COMING; CONCLUSION. 1. times—the general and indefinite term for chronological periods, seasons—the opportune times

(Daniel, 7, 12; Acts, 1, 7). Time denotes quantity; season, quality. Seasons are parts of times. ye have no need—those who watch do not need to be told when the hour will come, for they are always ready. [BEXON.] 2. as a thief in the night—The apostles in this image follow the parable of their Lord, expressing how the Lord's coming shall take men by surprise (Matthew, 24, 43; 2 Peter, 3, 10). "The night is wherever there is quiet unconcern." [BEXON.] "At midnight" (perhaps figurative: to some parts of the earth it will be literal night), Matthew, 25, 6. The thief not only gives no notice of his approach, but takes all precautions to prevent the household knowing of it. So the Lord (Revelation, 16, 15). Signs will precede the coming, to confirm the patient hope of the watchful believer; but the coming itself shall be sudden at last (Matthew, 24, 32-36; Luke, 21, 29-32, 36). cometh—present: expressing its speedy and awful certainty. 3. they—the men of the world. Verses 5, 6; ch. 4, 13. "others," all the rest of the world save Christians. Peace—(Judges, 18, 7, 9, 27, 28; Jeremiah, 6, 14; Ezekiel, 13, 10.) then—at that very moment when they least expect it. Cf. the case of Belshazzar, Daniel, 5, 1-5, 6, 9, 25-28; Herod, Acts, 12, 21-23, sudden—"unaware" (Luke, 21, 34). as travail—"As the labour pang" comes in an instant on the woman when otherwise engaged (Psalm 48, 6; Isaiah, 13, 8). shall not escape—Greek, "shall not at all escape." Another awful feature of their ruin: there shall be then no possibility of shunning it however they desire it (Amos, 9, 2, 3; Revelation, 6, 15, 16). 4. not in darkness—not in darkness of understanding (i.e., spiritual ignorance) or of the moral nature (i.e., a state of sin), Ephesians, 4, 18. that—Greek, "in order that:" with God results are all proposed. that day—Greek, "the day;" the day of the Lord (Hebrews, 10, 25, "the day"), in contrast to "darkness." overtake—unexpectedly (cf. John, 12, 35). as a thief—The two oldest MSS. read, "as the daylight overtakes thieves" Job, 24, 17. Old MSS. and *Wigante* read as *English Version*. 5. The oldest MSS. read, "For ye are all." &c. Ye have no reason for fear, or for being taken by surprise, by the coming of the day of the Lord: "For ye are all sons (so the Greek) of light and sons of day;" a Hebrew idiom, implying that as sons resemble their fathers, so you are in character light (intellectually and morally illuminated in a spiritual point of view), Luke, 16, 8; John, 12, 36. are not of—i.e., belong not to night nor darkness. The change of person from "ye" to "we," implies this: Ye are sons of light because ye are Christians; and we, Christians, are not of night nor darkness. 6. others—Greek, "the rest" of the world: the unconverted (ch. 4, 13). "Sleep" here is worldly apathy to spiritual things (Romans, 13, 11; Ephesians, 5, 14); in v. 7, ordinary sleep; in v. 10, death. watch—for Christ's coming, *lit.*, "be wakeful." The same Greek occurs 1 Corinthians, 15, 34; 2 Timothy, 2, 26. be sober—refraining from carnal indulgence, mental or sensual (1 Peter, 4, 8). 7. This verse is to be taken in the literal sense. Night is the time when sleepers sleep, and drinking men are drunk. To sleep by day would imply great indolence; to be drunken by day, great shamelessness. Now, in a spiritual sense, "we Christians profess to be day people, not night people; therefore our work ought to be day work, not night work; our conduct such as will bear the eye of day, and such has no need of the veil of night" [EDMUNDS] (v. 8). 8. Faith, hope, and love, are the three pre-eminent graces (ch. 1, 3; 1 Corinthians, 13, 13). We must not only be awake and sober, but also armed; not only watchful, but also guarded. The armour here is only defensive; in Ephesians, 6, 13-17, also offensive. Here, therefore, the reference is to the Christian means of being guarded against being surprised by the day of the Lord as a thief in the night. The helmet and breastplate

the two vital parts, the head and the heart rely. "With head and heart right, the whole right." [EDMUNDS.] The head needs to be in error, the heart from sin. For "the breast-plate of righteousness," Ephesians, 6, 14, we have here re-plate of faith and love; for the righteousness is imputed to man for justification, is working by love" (Romans, 4, 3, 22-24; Galatians, 6). Faith, as the motive within, and love, as the outward acts, constitute the perfection of usness. In Ephesians, 6, 17, the helmet is iron; here, "the hope of salvation." In one "salvation" is a present possession (John, 3, 36; John, 5, 13); in another, it is a matter of hope (John, 3, 24, 28). Our Head primarily wore the plate of righteousness" and "helmet of salvation" we might, by union with Him, receive both. Assigning the ground of our "hope" (v. 8), and us—translate, "set" (Acts, 13, 47), in His line purpose of love (ch. 3, 3; 2 Timothy, 1, 9). Romans, 9, 2; Jude, 4. to—i.e., unto wrath. —Greek, "to the acquisition of salvation;" said, as to BENEVOLENT, of one saved out of a general when all things else have been lost: so of the saved out of the multitude of the lost (2 Thess., 2, 13, 14). The fact of God's "appointment" race "through Jesus Christ" (Ephesians, 1, 6), way the notion of our being able to "acquire" in of ourselves. Christ "acquired" (so the Greek chased) the church (and its salvation) with His blood" (Acts, 20, 28); each member is said to be ed by God to the "acquiring of salvation." In imary sense, God does the work; in the urse sense, man does it. 10, died for us—Greek, r behalf," whether we wake or sleep—whether found at Christ's coming awake, i.e., alive, or e.e., in our graves. together—all of us together; ng not preceding the dead in their glorification Him" at His coming (ch. 4, 13). 11, comfort es—Greek, "one another." Here he reverts to a consolatory strain as in ch. 4, 18. one another as Greek, "Edify (ye) the one the other;" "lit., "build up," etc., in faith, hope, and love, uring together on such edifying topics as the coming, and the glory of the saints (Malachi, 12, beseech — "Exhort" is the expression in ere, "we beseech you," as if it were a personal (Paul making the cause of the Thessalonian ers, as it were, his own). know—to have a and respect for. Recognise their office, and em accordingly (cf. 1 Corinthians, 16, 18) with ce and with liberality in supplying their needs (ch. 3, 17). The Thessalonian church having wly planted, the ministers were necessarily (2 Timothy, 3, 6), which may have been in part e of the people treating them with less re- Paul's practice seems to have been to ordain in every church soon after its establishment 4, 23). them which labour...are over...admonish t three classes of ministers, but one, as there ne article common to the three in the Greek. ir" expresses their laborious life; "are over ir pre-eminence as presidents or superinten- "bishops," i.e., overseers, Philipians, 1, 1, that have rule over you," lit., leaders, Hebrews, pastors," lit., shepherds, Ephesians, 4, 11; "ad- you," one of their leading functions; the Greek in mind," implying not arbitrary authority, the, though faithful, admonition (2 Timothy, 2, 5; 1 Peter, 5, 3). in the Lord—Their presidency is in divine things; not in worldly affairs, but s appertaining to the Lord. 13, very highy- exceeding abundantly," for their work's sake; nature of their work alone, the furtherance r salvation and of the kingdom of Christ,

should be a sufficient motive to claim your reverential love. At the same time, the word "work," teaches ministers that, whilst claiming the reverence due to their office, it is not a sinecure, but a "work;" cf. "labour" (even to weariness; so the Greek), v. 12. be at peace among yourselves—The "and" is not in the original. Let there not only be peace between ministers and their flocks, but also no party rivalries among yourselves, one contending in behalf of some one favourite minister, another in behalf of another (Mark, 9, 50; 1 Corinthians, 1, 12; 4, 6). 14, brethren—This exhortation to "warn (Greek, 'admonish,' as in v. 12) the unruly (those 'disorderly persons,' 2 Thessalonians, 3, 6, 11, who would not work, and yet expected to be maintained, lit., said of soldiers who will not remain in their ranks, cf. ch. 4, 11; also those in subordinate as to church discipline, in relation to those "over" the church, v. 12), comfort the feeble-minded (the faint-hearted, who are ready to sink "without hope" in afflictions, ch. 4, 13, and temptations), &c., applies to all clergy and laity alike, though primarily the duty of the clergy (who are meant in v. 12). support—lit., lay fast hold on so as to support, the weak—spiritually. St. Paul practised what he preached (1 Corinthians, 9, 22). be patient toward all men—There is no believer who needs not the exercise of patience "toward" him; there is none to whom a believer ought not to show it; many show it more to strangers than to their own families, more to the great than to the humble; but we ought to show it "toward all men." [BENGE.] Cf. "the long-suffering of our Lord" (2 Corinthians, 10, 1; 2 Peter, 3, 15). 15. (Romans, 12, 17; 1 Peter, 3, 9.) unto any man—whether unto a Christian, or a heathen, however great the provocation, follow—as a matter of earnest pursuit. 16, 17. In order to "rejoice evermore," we must "pray without ceasing." He who is wont to thank God for all things as happening for the best, will have continuous joy. [THEOPHYLACT.] Ephesians, 6, 18; Philipians, 4, 4, 6, "Rejoice in the Lord..." by prayer and supplication with thanksgiving;" Romans, 14, 17, "in the Holy Ghost;" Romans, 12, 12, "in hope;" Acts, 5, 41, "in being counted worthy to suffer shame for Christ's name;" James, 1, 2, in falling "into divers temptations." The Greek is, "Pray without intermission;" without allowing prayerless gaps to intervene between the times of prayer. 18. In every thing—even what seems adverse: for nothing is really so (cf. Romans, 8, 28; Ephesians, 5, 20). See Christ's example (Matthew, 15, 36; 26, 27; Luke, 10, 21; John, 11, 41). this—That ye should "rejoice evermore, pray without ceasing, (and) in every thing give thanks," "is the will of God in Christ Jesus (as the Mediator and Revealer of that will, observed by those who are in Christ by faith, cf. Philipians, 3, 14) concerning you." God's will is the believer's law. LACHMANN rightly reads commas at the end of the three precepts (v. 16, 17, 18), making "this" refer to all three. 19. Quench not—The Spirit being a holy fire: "where the Spirit is, He burns" (BENGE.) (Matthew, 3, 11; Acts, 2, 3; 7, 51). Do not throw cold water on those who, under extraordinary inspiration of the Spirit, stand up to speak with tongues, or reveal mysteries, or pray in the congregation. The enthusiastic exhibitions of some (perhaps as to the nearness of Christ's coming, exaggerating Paul's statement, 2 Thessalonians, 2, 2, By spirit), led others (probably the presiding ministers, who had not always been treated with due respect by enthusiastic novices, v. 12), from dread of enthusiasm, to discourage the free utterances of those really inspired, in the church assembly. On the other hand, the caution (v. 21) was needed, not to receive "all" pretended revelations as divine, without "proving" them. 20. prophesyings—whether exercised in inspired teaching, or in predicting the future. "Despised" by some, as

beneath "tongues," which seemed more miraculous; therefore declared by Paul to be a greater gift than tongues, though the latter were more showy (1 Corinthians, 14, 8). 21, 22. Some of the oldest MSS. insert "But." You ought indeed not to "quench" the manifestations of "the Spirit," nor "despise prophesyings;" "but," at the same time, do not take "all" as genuine which professes to be so: "prove (test) all" such manifestations. The means of testing them existed in the church, in those who had the "discerning of spirits" (1 Corinthians, 12, 10; 14, 29; 1 John, 4, 1). Another sure test, which we also have, is, to try the professed revelation whether it accords with Scripture, as the noble Bereans did (Isaiah, 8, 20; Acts, 17, 11; Galatians, 1, 8, 9). This precept negatives the Romish priest's assumption of infallibly laying down the law, without the laity having the right, in the exercise of private judgment, to test it by Scripture. Locke says, Those who are for laying aside reason in matters of revelation, resemble one who should put out his eyes in order to use a telescope, hold fast that which is good—Join this clause with the next clause (v. 22), not merely with the sentence preceding. As the result of your "proving all things," and especially all prophesyings, "hold fast (Luke, 8, 16; 1 Corinthians, 11, 2; Hebrews, 2, 1) the good, and hold yourselves aloof from every appearance of evil" ("every evil species." [BENNETT & WALKER]). Do not accept even a professedly spirit-inspired communication, if it be at variance with the truth taught you (2 Thessalonians, 2, 2). TITTMANN supports *English Version*, "from every evil appearance" or "semblance." The context, however, does not refer to evil appearances IN OURSELVES which we ought to abstain from, but to holding ourselves aloof from every evil appearance IN OTHERS; as for instance, in the pretenders to spirit-inspired prophesyings. In many cases the Christian should not abstain from what has the semblance ("appearance") of evil, though really good. Jesus healed on the Sabbath, and ate with publicans and sinners, acts which were the appearance of evil, but which were not to be abstained from on that account, being really good. I agree with TITTMANN rather than with BENNETT, whom ALFORD follows. The context favours this sense: However specious be the form or outward appearance of such would-be prophets and their prophesyings, hold yourselves aloof from every such form when it is evil, *lit.*, "Hold yourselves aloof from every evil appearance" or "form." 23. the very God—rather as the *Greek*, "the God of peace Himself" who can do for you by His own power what I cannot do by all my monitions, nor you by all your efforts (Romans, 16, 20; Hebrews, 13, 20, *viz.*, keep you from all evil, and give you all that is good, sanctify you—for holiness is the necessary condition of "peace" (Philippians, 4, 6-9). wholly—*Greek*, [so that you should be] "perfect in every respect." [TITTMANN.] and—*i.e.*, "and so (omit I pray God; not in the *Greek*) may your spirit and soul and body be preserved," &c. whole—A different *Greek* word from "wholly." *Translate*, "Entire," with none of the integral parts wanting. [TITTMANN.] It refers to man in his normal integrity, as originally designed; an ideal which shall be attained by the glorified believer. All three, spirit, soul, and body, each in its due place, constitute man "entire." The "spirit" links man with the higher intelligences of heaven, and is that highest part of man which is receptive of the quickening Holy Spirit (1 Corinthians, 15, 47). In the unspiritual, the spirit is so sunk under the lower animal soul (which it ought to keep under), that such are termed "animal" (*English Version, sensual*, having merely the body of organised matter, and the soul the immaterial animating essence), having not the Spirit (cf. 1 Corinthians, 2, 14; Notes, 15, 44, 46-48; John, 3, 6). The unbeliever shall rise with an animal (soul-animated) body,

but not like the believer with a spiritual (spirit-ended) body like Christ's (Romans, 8, 11). blameless unto—rather as *Greek*, "blamelessly (so as to be in a blameless state) at the coming of Christ." In *Hebrew*, "peace" and "wholly" (perfect in every respect) are kindred terms: so that the prayer shows what the title "God of peace" implies. BENNETT takes "wholly" as collectively, all the Thessalonians without exception, so that no one should fail. And "whole" (entire, individually, each one of them entire, with "spirit, soul, and body." The mention of the preservation of the body accords with the subject (ch. 4, 16). TITTMANN better regards "wholly" as meaning "Having perfectly attained the moral end," *viz.*, to be a full grown man in Christ. "Whole," complete, with no grace which ought to be in a Christian wanting. 24. Faithful—to His covenant promises (John, 10, 27-29; 1 Corinthians, 1, 9; 10, 23; Philippians, 1, 6). he that calleth you—God, the caller of His people, will cause His calling not to fall short of its designed end, do it—preserve and present you blameless at the coming of Christ (v. 23; Romans, 8, 30; 1 Peter, 5, 10). You must not look at the foes before and behind, on the right hand and on the left, but to His faithfulness to His promises, God's zeal for His honour, and God's love for those whom He calleth. 24. Some oldest MSS. read, "Pray ye also for (lit., concerning) us;" make us and our work the subject of your prayers, even as we have been just praying for you (v. 23). Others omit the "also." The clergy need much the prayers of their flocks. Paul makes the same request in the epistles to Romans, Ephesians, Philippians, Colossians, Philemon, and 2 Corinthians; not so in the epistles to Timothy and Titus, whose intercessions, as his spiritual sons, he was already sure of; nor in the epistles to 1 Corinthians and Galatians, as these epistles abound in rebuke. 26. Hence it appears this epistle was first handed to the elders, who communicated it to "the brethren," holy kiss—pure and chaste. "A kiss of charity" (1 Peter, 5, 14). A token of Christian fellowship in those days (cf. Luke, 7, 45; Acts, 20, 37), as it is a common mode of salutation in many countries. The custom hence arose in the early church of passing the kiss through the congregation at the holy communion (JUSTIN MARTYR, *Apology*, 1, 66; *Apostolic Constitutions*, 2, 57), the men kissing the men, and the women the women, in the Lord. So in the Syrian churches takes his neighbour's right hand, and gives the salutation, "Peace." 27. I charge—*Greek*, "I adjure you," read unto all—*viz.*, publicly in the congregation at a particular time. The *Greek* acrostic implies a single act done at a particular time. The earnestness of his adjuration implies how solemnly important he felt this divinely-inspired message to be. Also, as this was the first of the epistles of the New Testament, he makes this the occasion of a solemn charge, that so its being publicly read should be a sample of what should be done in the case of the others, just as the Pentateuch and the Prophets were publicly read under the Old Testament, and are still read in the synagogues. Cf. the same injunction as to the public reading of the Apocalypse, the last of the New Testament canon (Revelation, 1, 3). The "all" includes women and children, and especially those who could not read it themselves (Deuteronomy, 31, 12; Joshua, 8, 33-35). What Paul commands with an adjuration, Rome forbids under a curse. [BENNETT.] Though these epistles had difficulties, the laity were all to hear them read (1 Peter, 4, 11; 2 Peter, 3, 10; even the very young, 2 Timothy, 1, 2 & 3, 16). "Holy" is omitted before "brethren" in most of the oldest MSS., though some of them support it (28. (Note, 2 Corinthians, 13, 14.) Paul ends as he began (ch. 1, 1), with "grace." The oldest MSS. end "Amen," which probably was the response of the church after the public reading of the epistle.

description is a comparatively modern addition; the epistle was not, as it states, written from but from Corinth; for it is written in the names of Silas and Timothy (besides Paul, who did not join the apostle before he reached the latter city (Acts, 18. 6).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS. INTRODUCTION.

GUINENESS is attested by Polycarp (*Epistola ad Philippenses*, sec. 11), who alludes to ch. 3. 15. Justin Martyr, in *Tryphones* (p. 193. 28), alludes to ch. 2. 3. Irenæus (3. ch. 7., sec. 2) quotes ch. 2. 8. Clement of Alexandria (3. 2, as Paul's words (*Stromata* 1. 5., p. 154; *Pedagogus* 1. 17). Tertullian (*de Resurrectione Carnis*, ch. 24) quotes as part of Paul's epistle.

G. N.—The accounts from Thessalonica, after the sending of the first epistle, represented the faith and love of its members as on the increase; and their constancy amidst persecutions unshaken. One error of doctrine, however, in practical evil, had sprung up among them. The apostle's description of Christ's sudden second coming (1 Thess. 4. 13, &c., and 3. 2), and the possibility of its being at any time, led them to believe it was *actually* at hand. Some to know by "the Spirit" (ch. 2. 2) that it was so; and others alleged that Paul had said so when with them. A spurious letter, rather than to St. Paul's first epistle, appears likely from the statement, ch. 3. 17, as to his salutation being the mark whereby his genuine letters might be known.) Hence some neglected their daily and threw themselves on the charity of others, as if their sole duty was to wait for the coming of the Lord; therefore, needed rectifying, and forms a leading topic of the second epistle. He in it tells them (ch. 3.), that the Lord shall come, there must first be a great apostasy, and the Man of Sin must be revealed; and that the Lord's own practice among them (ch. 3. 7-9), and that the faithful must withdraw themselves from such disorderly (ch. 3. 6, 10-15). Thus, there are three divisions of the epistle: (1.) Ch. 1. 1-12, Commendations of the Thessalonians, and patience amidst persecutions. (2.) Ch. 2. 1-17, The error as to the immediate coming of Christ corrected, serious rise and downfall of the Man of Sin foretold. (3.) Ch. 3. 1-16, Exhortations to orderly conduct in their life, with prayers for them to the God of peace, followed by his autograph salutation and benediction.

E OF WRITING.—As the epistle is written in the joint names of Timothy and Silas, as well as his own, and were with him whilst at Corinth, and not with him for a long time subsequently to his having left that city 18. 28, with 19. 23; indeed, as to Silas, it is doubtful whether he was ever subsequently with Paul, it follows, the writing must have been Corinth, and the date, during the one "year and six months" of his stay there, Acts, 18. 11 ending with the autumn of A. D. 52, and ending with the spring of A. D. 54, say about six months after his first *ry* in A. D. 53.

E.—The style is not different from that of most of Paul's other writings, except in the prophetic portion of 12), which is distinguished from them in subject matter. As is usual in his more solemn passages (for instance in oratory and prophetic portions of his epistles, e.g., of Colossians, 2. 8, 16, with v. 3; 1 Corinthians, 15. 24-28, with 1. 18, with v. 8, 10), his diction here is more lofty, abrupt, and elliptical. As the former epistle dwells upon the second Advent in its aspect of glory to the sleeping and the living saints (1 Thessalonians, 4. and 5.), so this dwells mostly on it in its aspect of everlasting destruction to the wicked and him who shall be the final consummation, the Man of Sin. So far was Paul from labouring under an erroneous impression as to Christ's speedy when he wrote his first epistle (which rationalists impute to him), that he had distinctly told them, when he was in the same truths as to the apostasy being about first to arise, which he now insists upon in this second epistle.

Several points of coincidence occur between the two epistles, confirming the genuineness of the latter. Thus, of 1 Thessalonians, 2. 15, 16; again, ch. 2. 9, the Man of Sin "coming after the working of Satan," with 1 Thess. 2. 18; 3. 5, where Satan's insidious work as the *blower* of the gospel, and the tempter, appears; again, mild warning 1 Thessalonians, 5. 14; but, in this second epistle, when the evil had grown worse, stricter discipline 4; "withdraw from" the "company" of such.

probably visited Thessalonica on his way to Asia subsequently (Acts, 20. 4), and took with him thence Aristarchus also. Thessalonians: the former became his "companion in travel," and shared with him his perils at Ephesus, of his shipwreck, and was his "fellow-prisoner" at Rome (Acts, 27. 2; Colossians, 4. 10; Philemon, 24). Accordingly he became bishop of Apamea.

CHAPTER I.

12. ADDRESS AND SALUTATION: INTRODUCTIONS: GIVING FOR THEIR GROWTH IN FAITH, AND FOR THEIR PATIENCE IN PERSECUTION: A TOKEN FOR GOOD EVERLASTING LIFE, AND FOR PARDON TO THEIR ADVERSARIES: CHRIST'S COMING: PRAYER FOR THEIR PERSEVERANCE. 1. In God our Father—still more endearing address. 1 Thessalonians, 1. 1, "In God the Father, and in the Lord Jesus Christ, the Son of God our Father—So some oldest MSS. omit "our." 3. We are bound—Greek, "We are bound" (ch. 2. 13). They had prayed for the saints (1 Thessalonians, 3. 12) that they might be at home and abound in love; their prayer having been, it is a small but a bounden return for them

to make, to thank God for it. Thus, Paul and his fellow-missionaries practise what they preach (1 Thessalonians, 5. 18). In 1 Thessalonians, 1. 3, their thanksgiving was for the Thessalonian "faith, love, and patience;" here, for their *exceeding growth in faith*, and for their *charity abounding*, meet—right. "We are bound," expresses the duty of thanksgiving from its subjective side as an inward conviction. "As it is meet," from the objective side as something answering to the state of circumstances. [ALFORD.] Observe the exact correspondence of the prayer (1 Thessalonians, 3. 12, "The Lord make you to abound in love") and the answer, "The love of every one of you all toward each other aboundeth" (cf. 1 Thessalonians, 4. 10). 4. glory in you.—make our boast of you, &c., "in your case." "Glor-

selves" implies that not merely did they hear others speaking of the Thessalonians' faith, but they, the missionaries themselves, boasted of it. Cf. 1 Thessalonians, 1, 8, wherein the apostle said, their faith was so well known in various places, that he and his fellow-missionaries had no need to speak of it; but here he says, so abounding is their love, combined with faith and patience, that he and his fellow-missionaries themselves, make it a matter of glorying in the various churches elsewhere he was now at Corinth in Achaia, and boasted there of the faith of the Macedonian churches, 2 Corinthians, 10, 15-17; 8, 1, at the same time giving the glory to the Lord, not only looking forward to glorying thereat at Christ's coming (1 Thessalonians, 2, 19), but doing so even now. patience—In 1 Thessalonians, 1, 3, "patience of hope." Here hope is tacitly implied as the ground of their patience; v. 5, 7, state the object of their hope, viz., the kingdom for which they suffer. tribulations—*lit.*, pressures. The Jews were the instigators of the populace and of the magistrates against Christians (Acts, 17, 5, 8, which ye endure—*Greek*, "are now) enduring." 5. Which—Your enduring these tribulations is "a token of the righteous judgment of God," manifested in your being enabled to endure them, and in your adversaries thereby filling up the measure of their guilt. The judgment is even now begun, but its consummation will be at the Lord's coming. David (Psalm 73, 1-14) and Jeremiah (12, 1-4) were perplexed at the wicked prospering and the godly suffering. But Paul, by the light of the New Testament, makes this very fact a matter of consolation. It is a proof (so the *Greek*) of the future judgment, which will set to rights the anomalies of the present state, by rewarding the now suffering saint, and by punishing the persecutor. And even now "the Judge of all the earth does right" (Genesis, 18, 25); for the godly are in themselves sinful and need chastisement to amend them. What they suffer unjustly at the hands of cruel men they suffer justly at the hands of God; and they have their evil things here that they may escape condemnation with the world and have their good things hereafter (Luke, 16, 26; 1 Corinthians, 11, 32). [EDMUNDS.] that ye may be counted worthy—expressing the purpose of God's "righteous judgment" as regards you, for which—*Greek*, "in behalf of" which ye are also suffering" (cf. Acts, 5, 41; 9, 16; Philippians, 1, 29). "Worthy" implies that, though men are justified by faith, they shall be judged "according to their works" (Revelation, 20, 12; cf. 1 Thessalonians, 2, 12; 1 Peter, 1, 6, 7; Revelation, 20, 4). The "also" implies the connection between the suffering for the kingdom and being counted worthy of it. Cf. Romans, 8, 17, 18. 6. Seeing (that) it is a righteous thing—This justifies the assertion above of there being a "righteous judgment" (v. 5), viz., "seeing that it is (*lit.*, "if at least," "if at all events it be) a righteous thing with (i.e., in the estimation of) God" (which, as we all feel, it certainly is). Our own innate feeling of what is just, in this confirms what is revealed. recompense—requite in kind, viz., tribulation to them that trouble you affliction to those that afflict you; and to you who are troubled, rest from trouble. 7. rest—governed by "to recompense" (v. 6). The *Greek* is *lit.* relaxation: loosening of the tension which had preceded; relaxing of the strings of endurance now so tightly drawn. The *Greek* word for "rest," Matthew, 11, 28, is distinct, viz., cessation from labour. Also, Hebrews, 4, 9. "A keeping of Sabbath," with us—viz., Paul, Silas, and Timothy, the writers, who are troubled like yourselves, when—at the time when, &c., not sooner, not later, with his mighty angels—rather as the *Greek*, "with the angels of His might," or "power," i.e., the angels who are the ministers by whom He makes His might to be recognised (Matthew, 13, 41, 42). It is not their might, but His might, which is the prominent

thought. 8. In flaming fire—*Greek*, "In flame of fire," or, as other oldest MSS. read, *in fire of flame*. This flame of fire accompanied His manifestation in the bush (Exodus, 3, 2); also His giving of the law at Sinai (Exodus, 19, 18); also it shall accompany His revelation at His advent (Daniel, 7, 9, 10), symbolizing His own bright glory and His consuming vengeance against His foes (Hebrews, 10, 27; 12, 29; 2 Peter, 3, 7, 10, taking—*lit.*, "giving" them, as their portion. "vengeance," know not God—The Gentiles primarily (Psalm 79, 6; Galatians, 4, 8; 1 Thessalonians, 4, 5); not of course those involuntarily not knowing God, but those wilfully not knowing Him, as Pharaoh, who might have known God if he would, but who boasted "I know not the Lord" (Exodus, 5, 2); and as the heathen persecutors who might have known God by the preaching of those whom they persecuted. Secondly, all who "profess to know God but in works deny Him" (Titus, 1, 16), obey not the gospel—Primarily the unbelieving Jews (Romans, 10, 3, 16). Secondly, all who obey not the truth (Romans, 2, 8). Christ—Omitted by some of the oldest MSS., and retained by others. 9. Who—*Greek*, "Persons who," &c. destruction from the presence of the Lord—driven far from His presence. [ALFORD.] The sentence emanating from Him in person, sitting as Judge (BEXFORD), and driving these far from Him (Matthew, 25, 41; Revelation, 4, 16; 12, 14; cf. 1 Peter, 3, 12; Isaiah, 2, 10, 19). "The presence of the Lord" is the source whence the sentence goes forth; "the glory of His power" is the instrument whereby the sentence is carried into execution. [EDMUNDS.] But ALFORD better interprets the latter clause (see v. 10, driven "from the manifestation of His power in the glorification of his saints." Cast out from the presence of the Lord is the idea at the root of eternal death; the law of evil left to its unrestricted working, without one counteracting influence of the presence of God, who is the source of all light and holiness (Isaiah, 66, 24; Mark, 9, 44). 10. "When He shall have come," glorified in his saints—as the element and mirror in which His glory shall shine brightly (John, 17, 10), admired in all them that believe—*Greek*, "them that believed." Once they believed, now they see: they had taken His word on trust. Now His word is made good and they need faith no longer. With wonder all celestial intelligences (Ephesians, 3, 10) shall see and admire the Redeemer on account of the excellencies which He has wrought in them. because, &c.—Supply for the sense, among whom (viz., those who shall be found to have believed) you, too, shall be; "because our testimony unto (so the *Greek* for "among") you was believed" (and was not rejected as by those "who obey not the gospel," v. 8). The early preaching of the gospel was not abstract discussions, but a testimony to facts and truths experimentally known (Luke, 24, 48; Acts, 1, 8). Faith is defined by Dr. PEARSON as "an assent unto truths, credible upon the testimony of God, delivered unto us by the apostles and prophets" (originally delivering their testimony orally, but now in their writings). "Glorified in His saints" reminds us that holiness is glory in the best; glory is holiness manifested. 11. Wherefore—*Greek*, "With a view to which," viz., His glorification in you as His saints. also—We not only anticipate the coming glorification of our Lord in His saints, but we also pray concerning (so the *Greek*) you, our God—whom we serve, count you worthy—The prominent position of the "you" in the *Greek* makes it the emphatic word of the sentence. May you be found among the saints whom God shall count worthy of their calling (Ephesians, 4, 1) There is no dignity in an independent of God's calling of us (2 Timothy, 1, 9). The calling here is not merely the first actual call, but the whole of God's electing act, originating in His "purpose of grace given us in Christ before the world

and having its consummation in glory. the
 ure of, &c.—on the part of God. [BENGL.]
 your part. ALFORD refers the former clause,
 easure," &c., also to man, arguing that the
 goodness is never applied to God, and trans-
 l (i.e., every possible) right purpose of good-
 /ABL. "All sweetness of goodness," i.e., im-
 ill to you all the refreshing delights of good-
 think that, as in the previous and parallel
 calling" refers to God's purpose; and as the
 "good pleasure" mostly is used of God, we
 translate, "fulfil (His) every gracious purpose
 ss" (on your part), i.e., fully perfect in you
 ss according to His gracious purpose. Thus,
 ce of our God," v. 12, corresponds to God's
 easure" here, which confirms the English
 just as "the grace of the Lord Jesus Christ"
 l to "work of faith," as Christ especially is
 of faith. "The work of faith," Greek, "no
 apply from the previous clause all) work of
 th manifested by work, which is its per-
 velopment (James, 1, 4; cf. Note, 1 Thes-
 .1, 3). Working reality of faith, with power
 "in power," i.e., "powerfully fulfil in you"
 s, 1, 11). 12, the name of our Lord Jesus—
 Jesus in His manifested personality as the
 in you, and ye in him—reciprocal glorifica-
 Isaiah, 28, 5, "The Lord of hosts shall be...a
 glory and...a diadem of beauty unto...His
 with Isaiah, 62, 3, "Thou (Zion) shalt be a
 glory in the hand of the Lord, and a royal
 &c. John, 21, 19; Galatians, 1, 24; 1 Peter,
 e believer's graces redound to Christ's glory,
 glory, as their Head, reflects glory on them-
 bers, the grace of our God and the Lord Jesus
 here is but one Greek article to both, imply-
 separable oneness of God and the Lord Jesus.

CHAPTER II.

17. CORRECTION OF THEIR ERROR AS TO
 IMMEDIATE COMING. THE APOSTASY THAT
 KEDE IT. EXHORTATION TO STEADFASTNESS,
 ED WITH THANKSGIVING FOR THEIR
 Y GOD. 1. Now—rather, "But?" marking
 tion from his prayers for them to entreaties
 we beseech you—or "entreat you." He uses
 entreaty to win them over to the right
 her than stern reproof. By—rather, "with
 c;" as the Greek for "of" (2 Corinthians, 1, 8).
 ing together unto him—the consummating or
 ering together of the saints to Him at His
 s announced. Matthew, 24, 31; 1 Thessalo-
 17. The Greek noun is nowhere else found
 brews, 10, 25, said of the assembling together
 ss for congregational worship. Our instinc-
 of the judgment are dispelled by the thought
 gathered together UNTO HIM ("even as the
 reth her chickens under her wings"), which
 ur safety. 2, soon—on trifling grounds, with-
 onsideration, shaken—lit., tossed as ships
 an agitated sea. Cf. for the same image,
 s, 4, 14, in mind—rather as the Greek, "from
 l," i.e., from your mental steadfastness on the
 troubled—This verb applies to emotional
 as "shaken" to intellectual, by spirit—by a
 ssesing to have the spirit of prophecy (1 Co-
 12, 8-10; 1 John, 4, 1-3). The Thessalonians
 warned (1 Thessalonians, 5, 20, 21) to "prove"
 ssed prophesying, and to "hold fast (only)
 15 good." by word—of mouth (cf. v. 6, 15); some
 saying alleged to be that of St. Paul, orally
 dated. If oral tradition was liable to such
 23) in the apostolic age (cf. a similar instance,
 23), how much more in our age! by letter as
 purporting to be from us, whereas it is a
 Hence he gives a test by which to know his

genuine letters (ch. 3, 17). day of Christ—The oldest
 MSS. read, "day of the Lord." is at hand—rather, "is
 immediately imminent." lit., "is present;" "is instantly
 coming." Christ and His apostles always taught that
 the day of the Lord's coming is at hand; and it is not
 likely that Paul would imply anything contrary here:
 what he denies is, that it is so immediately imminent,
 instant, or present, as to justify the neglect of every
 day worldly duties. CHRYSOSTOM, and after him
 ALFORD, translates, "Is (already) present" (cf.
 2 Timothy, 2, 18, a kindred error). But in 2 Timothy,
 3, 1, the same Greek verb is translated "come." WAHL
 supports this view. The Greek is usually used of actual
 presence; but is quite susceptible of the translation,
 "is all but present." 3, by any means—Greek, "in any
 manner." Christ, in Matthew, 24, 4, gives the same
 warning in connexion with the same event. He had in-
 dicated three ways (v. 2) in which they might be de-
 ceived (cf. other ways, v. 9, and Matthew, 24, 5, 24),
 a falling away—rather as the Greek, "the falling away,"
 or "apostasy," viz., the one of which "I told you" before
 (v. 5), "when I was yet with you," and of which the
 Lord gave some intimation (Matthew, 24, 10-12; John,
 5, 43). That man of sin be revealed—The Greek order
 is, "And there have been revealed the man of sin."
 As Christ was first in mystery, and afterwards revealed
 (1 Timothy, 3, 16), so Antichrist (the term used 1 John,
 2, 18; 4, 3) is first in mystery, and afterwards shall be
 developed and revealed (v. 7-9). As righteousness
 found its embodiment in Christ, "the Lord our right-
 eousness," so "sin" shall have its embodiment in "the
 man of sin." The hindering power meanwhile restrains
 its manifestation: when that shall be removed, then
 this manifestation shall take place. The articles, "the
 apostasy," and "the man of sin," may also refer to their
 being well known as foretold by Daniel, 7, 8, 25, "the
 little horn speaking great words against the Most
 High, and thinking to change times and laws;" and
 11, 36, the wilful king who "shall exalt and magnify
 himself above every God, and shall speak marvellous
 things against the God of gods; neither shall he regard
 any God." the son of perdition—a title applied besides
 to Judas (the traitor, John, 17, 12), and to none else.
 Antichrist (the second "beast" coming up out of the
 earth) therefore shall at first be "like a lamb, whilst
 he speaks as a dragon" (Revelation, 13, 11): "coming
 in peaceably and by flatteries," "working deceitfully,"
 but "his heart shall be against the holy covenant"
 (Daniel, 11, 21, 23, 28, 30). Seeds of "the falling away"
 soon appeared (1 Timothy, 4, 1-3), but the full develop-
 ment and concentration of these anti-Christian ele-
 ments in one person are still to appear. Contrast the
 King of Zion's coming as JESUS: (1.) Righteous or
 just; (2.) having salvation; (3.) lowly: whereas Anti-
 christ is (1.) "The man of the embodiment of sin,"
 (2.) the son of perdition; (3.) exalting himself above all
 that is worshipped. He is the son of perdition, as con-
 signing many to it, and finally doomed to it himself
 (Revelation, 17, 8, 11). "He whose essence and inheri-
 tance is perdition." [ALFORD.] As "the kingdom of
 heaven" is first brought before us in the abstract,
 then in the concrete, the King, the Lord Jesus; so
 here, first we have (v. 7) "the mystery of iniquity,"
 then "the iniquitous one" (v. 8). Doubtless "the
 apostasy" of Romanism (the abstract) is one of the
 greatest instances of the working of the mystery of
 iniquity, and its blasphemous claims for the Pope
 (the concrete) are forerunners of the final concentra-
 tion of blasphemy in the man of sin, who shall not
 merely, as the Pope, usurp God's honour as vicegerent
 of God, but oppose God openly at last. 4. Daniel, 11,
 36, 37, is here referred to. The words used there as to
 Antiochus Epiphanes, St. Paul implies, shall even be
 more applicable to the man of sin, who is the New
 Testament actual Antichrist, as Antiochus was

power and Jesus and His apostles. Luke, 23: 12; and at Thessalonica, A.D. 542, and was in right connection with the consummation of the world's history. The harlot, as first portrayed by Jesus Himself (Revelation, 19: 20), Anti-Christian tendencies produce different Antichrists: these separate Antichrists shall hereafter find their consummation in an individual exceeding them all in the intensity of his evil character. [AUBERLEN.] But judgment soon overtakes him. He is necessarily a child of death, immediately after his ascent as the beast out of the bottomless pit going into perdition. Revelation, 17: 8, 11. Idolatry of self, spiritual pride, and rebellion against God, are his characteristics; as Christ-worship, humility, and dependence on God, characterize Christianity. He not merely assumes Christ's character, as the "false Christ," Matthew, 24: 24, but "opposes" Christ. The Greek implies one situated on an opposite side cf. 1 John, 2: 22; 2 John, 7. One who, on the destruction of every religion, shall seek to establish his own throne, and for God's great truth, "God is man," to substitute his own lie, "Man is God." [TRENCH] above all that is called God—1 Corinthians, 8: 5. The Pope (for in-

terference has existed for more than twelve centuries) Christ is not come, whereas the prophecy the final Antichrist as short-lived, and so on to the end through the coming of Christ. Revelation, 17: 11. Gregory the Great declared against the arch of Constantinople that whose ever should the title of "universal bishop" would be the for of Antichrist." The Papacy fulfilled this is signed prophecy. The Pope has been called followers, "Our Lord God the Pope" and at an auguration in St. Peter's, seated in his chair; high altar, which is treated as his footstool vividly foreshadowed him who "exalteth above all that is called God." An objection interpreting the temple of God here as the church inthians, 3: 16, 17; 6: 19) is, the apostle won designate the apostate anti-Christian church temple of God." It is likely that, as Messias veiled among the Jews at Jerusalem, so anti shall appear among them when restored to the land, and after they have rebuilt their temple salem. Thus Daniel, 11: 41, 45 (see my note corresponds." He shall enter the glorious land and he shall plant the tabernacles of his palace between the seas in the glorious holy mountains then (Daniel, 12: 1) "Michael, the great prince stand up to deliver God's people. Cf. Note 9: 26, 27. Also the king of Assyria, type of Antichrist, Revelation, 22: 16): "I will my throne above the stars of God." "I will the mount of the congregation (i.e., God's meeting His people of old, the temple, in the north (Psalm 68: 3; I will be like the Mos Revelation, 11: 1, 2, "The temple of God... city" (viz., Jerusalem, Matthew, 4: 5), cf. F 18, 29, referring to a period since Christ's as therefore not yet fulfilled (Isaiah, 2: 1-3; Ezekiel 40-44; Zechariah, 14: 16-20; Malachi, 3: 1). temple of God," implies that it is an internal enemy which shall assail the church

Antichrist, characterized by similar blasphemous arrogance. 5. Remember, &c.—Confuting those who represent Paul as having laboured under error as to Christ's immediate coming, when writing his first epistle, and as now correcting that error. I told you—more than once, *lit.* "I was telling," or "used to tell," & now ye know—by my having told you. The power must have been one "known" to the Thessalonians, what withholdeth—that which holds him back: "keeps him in check;" the power that has restrained the man of sin from his full and final development, is the moral and conservative influence of political states (OLSHAUSSER): the fabric of human polity as a coercive power; as "he who now letteth" refers to those who rule that polity by which the great upbursting of godlessness is kept down. [ALFORD.] The "what withholdeth" refers to the general hindrance; "he who now letteth," to the person in whom that hindrance is summed up. Romanism, as a forerunner of Antichrist, was thus kept in check by the Roman Emperor (the then representative of the coercive power); until Constantine, having removed the seat of empire to Constantinople, the Roman Bishop by degrees first raised himself to pre-eminence, then to primacy, and then to sole empire above the secular power. The historical fact from which Paul starts in his prediction, was probably the emperor Claudius' expulsion of the Jews, the representative of the anti-Christian adversary in Paul's day, from Rome, thus "withholding" them in some degree in their attacks on Christianity; this suggested the principle holding good to the end of time, and about to find its final fulfilment in the removal of the withholding person or authority, whereupon Antichrist in his worst shape shall start up. that he might be—Greek, "in order that he may be revealed in his own time" (i.e., the time appointed by God to him as his proper time for being manifested), not sooner (cf. Daniel, 11. 35). The removal of the withholding power will be when the civil polity, derived from the Roman empire, which is to be, in its last form, divided into ten kingdoms (Revelation, 17. 3, 11-13); shall, with its leading representative head for the time being ("he who now letteth," Greek, "withholdeth," as in v. 6, yield to the prevalent godless "lawlessness" with "the lawless one" as its embodiment. The elect church and the Spirit cannot well be, as Dr BURTON suggests, the withholding power meant; for both shall never be wholly "taken out of the way" (Matthew, 23. 20). However, the testimony of the elect church, and the Spirit in her, are the great hindrance to the rise of the apostasy; and it is possible that, though the Lord shall have a faithful few even then, yet the full energy of the Spirit in the visible church, counteracting the energy or "working" of "the mystery of lawlessness" by the testimony of the elect, shall have been so far "taken out of the way," or set aside, as to admit the manifestation of "the lawless one;" and so Dr BURTON'S view may be right (Luke, 18. 8; Revelation, 11. 3-12). This was a power of which the Thessalonians might easily "know" through Paul's instruction. 7. the mystery of iniquity—the counterwork to "the mystery of godliness" (1 Timothy, 3. 16). Anti-Christianity *latently* working, as distinguished from its final open manifestation. "Mystery" in Scripture means, not what remains always a secret, but that which is for a while hidden, but in due time manifested (cf. Ephesians, 3. 4, 5). Satan will resort to a mode of opposition more conformed to the then imminent "appearing" and "presence" of the Saviour, and will anticipate Him with a last effort to maintain the dominion of the world (Dr BURTON), just as at His first advent he rushed into open opposition, by taking possession of the bodies of men. "Iniquity," Greek, *lackness*: defiant rejection of God's law (cf. Note,

Zechariah, 5. 9, 10). "Wickedness" (translated by the LXX. by the same Greek, meaning "lawlessness," which St. Paul employs here), embodied there as a woman, answers to "the mystery of iniquity," here embodied finally in "the man of sin;" as the former was ultimately banished for ever from the Holy land to her own congenial soil, Babylon, so iniquity and the man of sin shall fall before Michael and the Lord Himself, who shall appear as the Deliverer of His people (Daniel, 12. 1-3; Zechariah, 14. 3-9). Cf. Matthew, 12. 43. The Jewish nation dispossessed of the evil spirit, the demon of idolatry being cast out through the Babylonian captivity, receives ultimately a worse form of the evil spirit, Christ-opposing self-righteousness. Also, the Christian church in course of time taken possession of by the demon of Romish idolatry, then dispossessed of it by the Reformation, then its house "garnished" by hypocrisy, secularity, and rationalism, but "swept empty" of living faith, then finally apostatizing and repossessed by "the man of sin," and outwardly destroyed for a brief time (though even then Christ shall have witnesses for him among both the Jews, Zechariah, 13. 9, and Gentiles, Matthew, 23. 20), when Christ shall suddenly come (Daniel, 11. 32-45; Luke, 18. 7, 8). already—3 John, 9, 10; Colossians, 3. 18-45; 1 Timothy, 4. 1)—cf. "even now already" (1 John, 2. 18; 4. 3) as distinguished from "in his own time" of being revealed *henceforth*. Antiquity, it appears from hence, is not a justification for unscriptural usages or dogmas, since these were "already," even in Paul's time, beginning to spring up: the written word is the only sure test. "Judaism infecting Christianity is the fuel; the mystery of iniquity is the spark." "It is one and the same impurity diffusing itself over many ages." (BENJEL) only he who now letteth will let—The italicised words are not in the Greek. Therefore translate rather, "Only (i.e., the continuance of the mystery of iniquity-working will be only) until he who now withholdeth (the same Greek as in v. 6) be taken out of the way." "Only waiting, Hebrews, 10. 13 until he," &c. Then it will work no longer in mystery, but in open manifestation. 8. Translate, "The lawless one," the embodiment of all the godless "lawlessness" which has been working in "mystery" for ages, &c. : "the man of sin" &c. whom the Lord—Some of the oldest MSS. read, "the Lord Jesus." How awful that He whose very name means God-Saviour, should appear as the Destroyer; but the salvation of the Church requires the destruction of her foe. As the reign of Israel in Canaan was ushered in by judgments on the nations for apostasy, for the Canaanites were originally worshippers of the true God; thus Melchisedek, king of Salem, was the "priest of the most high God," (Genesis, 14. 18; Ammon and Moab came from righteous Lot, so the Son of David's reign in Zion and over the whole earth, is to be ushered in by judgments on the apostate Christian world. consume...and...destroy—So Daniel, 7. 26, "consume and destroy;" Daniel, 11. 45. He shall "consume" him by His mere breath (Isaiah, 11. 4; 30. 33): the sentence of judgment being the sharp sword that goeth out of His mouth (Revelation, 19. 15, 21). Antichrist's manifestation and destruction are declared in the same breath; at his greatest height he is nearest his fall, like Herod his type (Isaiah, 1. 24-27; Acts, 12. 20-23). As the advancing fire, whilst still at a distance consumes little insects (ΧΗΡΥΣΣΟΝ) by its mere heat, so Christ's mere approach is enough to consume antichrist. The mere "appearance of the coming" of the Lord of glory is sufficient to show to antichrist his perfect nothingness. He is seized and "cast alive into the lake of fire" (Revelation, 19. 20). So the world-kingdoms, and the kingdom of the beast, give place to that of the Son of man and His saints. "The Greek for "destroy" means "abolish," the same Greek is so translated, 2 Timothy, 1. 10; i.e., cause every vestige of

him to disappear. Cf. as to Gog attacking Israel and destroyed by Jehovah (Ezekiel, 38. and 39.), so as not to leave a vestige of him. with the brightness of his coming—Greek, "the manifestation (or appearance) of His presence;" the first outburst of His advent—the first gleam of His presence—is enough to abolish utterly all traces of antichrist, as darkness disappears before the dawning day. Next, his adherents are "slain with the sword out of his mouth" (Revelation, 19. 21). BENOEL'S distinction between "the appearance of His coming" and the "coming" itself is not justified by 1 Timothy, 6. 14; 2 Timothy, 1. 10; 4. 1. 8; Titus, 2. 13, where the same Greek for appearing (*English Version*, here "the brightness") plainly refers to the coming itself. The expression, "manifestation (appearing) of His presence," is used in awful contrast to the revelation of the wicked one in the beginning of the verse. 9. whose coming (v. 8), or personal "presence," is—in its essential character, after—according to the working ("energy") of Satan, as opposed to the energy or working of the Holy Spirit in the Church (*Note*, Ephesians, 1. 19). As Christ is related to God, so is antichrist to Satan, his visible embodiment and manifestation: Satan works through him. Revelation, 13. 2, "The dragon gave him (the beast) his power, seat, great authority," lying wonders—*lit.*, "wonders" or "prodigies of falsehood." His "power, signs, and wonders," all have falsehood for their base, essence, and aim (John, 8. 44). [ALFORD.] In Matthew, 24. 24, Jesus implies that the miracles shall be real, though demonic, such mysterious effects of the powers of darkness, as we read of in the case of the Egyptian sorcerers, not such as Jesus performed in their character, power, or aim; for they are against the revealed Word, and therefore not to be accepted as evidences of truth; nay, on the authority of that sure Word of prophecy here, and Matthew, 24. 24), to be known and rejected as wrought in support of falsehood (Deuteronomy, 13. 1-3, 5; Galatians, 1. 8, 9; Revelation, 13. 11-15; 19. 20). The same three Greek words occur for miracles of Jesus (Acts, 2. 22, and Hebrews, 2. 4); showing that as the Egyptian magician imitated Moses (2 Timothy, 3. 1-8), so antichrist tries to imitate Christ's works as a "sign," or proof of divinity. 10. deceivableness—rather as Greek, "deceit of (to promote) unrighteousness" (v. 12). In—The oldest MSS. and versions omit "in." Translate, "Unto them that are perishing" (2 Corinthians, 2. 15, 16; 4. 3): the victims of him whose very name describes his perishing nature, "the son of perdition;" in contrast to you whom (v. 13) "God hath from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth," because—*lit.*, "in requital for;" in just retribution for their having no love for the truth which was within their reach (on account of its putting a check on their bad passions), and for their having pleasure in unrighteousness" (v. 12; Romans, 1. 18); they are lost because they loved not, but rejected, the truth which would have saved them. received not—Greek, "welcomed not;" admitted it not cordially. love of the truth—not merely love of truth, but love of the truth (and of Jesus who is the Truth, in opposition to Satan's "lie" v. 9, 11; John, 8. 42-44), can save (Ephesians, 4. 21). We are required not merely to assent to, but to love the truth (Psalm 119. 97). The Jews rejected Him who came in His Divine Father's name; they will receive antichrist coming in his own name (John, 5. 43). Their pleasant sin shall prove their terrible scourge. 11. for this cause—Because "they received not the love of the truth." The best safeguard against error is "the love of the truth," shall send—Greek, "sends," or "is sending;" the "delusion" is already beginning. God judicially sends hardness of heart on those who have rejected the truth, and gives them up in righteous judgment to Satan's delusions (Isaiah, 6. 9, 10; Romans, 1.

24-26, 28). They first cast off the love of the truth, then God gives them up to Satan's delusions, then they settle down into "believing the lie;" an awful climax (1 Kings, 22. 22, 23; Ezekiel, 14. 9; Job, 12. 19; Matthew, 24. 6, 11; 1 Timothy, 4. 1). strong delusion—Greek, "the powerful working of error," answering to the energizing "working of Satan" (v. 9); the same expression as is applied to the Holy Ghost's operation in believers: "powerful" or "effectual (energising) working" (Ephesians, 1. 19). believe a lie—rather "the lie" which antichrist tells them, appealing to his miracles as proof of it (v. 9). 12. they all...damned—rather as Greek, "that all," &c. He here states the general proposition which applies specially to antichrist's adherents. Not all in the Church of Rome, or other anti-Christian systems, shall be damned, but only "all who believed not the truth" when offered to them, "but had pleasure in unrighteousness" (Romans, 1. 32; 2. 8). Love of unrighteousness being the great obstacle to believing the truth. 13. But—In delightful contrast to the damnation of the lost (v. 12) stands the "salvation" of Paul's converts, are bound—in duty (ch. 1. 3). thanks to God—not to ourselves, your ministers, nor to you, our converts. beloved of the Lord—Jesus (Romans, 8. 37; Galatians, 2. 20; Ephesians, 5. 2. 25). Elsewhere God the Father is said to love us (v. 16; John, 3. 16; Ephesians, 2. 4; Colossians, 3. 12). Therefore Jesus and the Father are one from the beginning—before the foundation of the world" (Ephesians, 1. 4; cf. 1 Corinthians, 4. 7; 2 Timothy, 1. 9); in contrast to those that shall "worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation, 13. 8). Some of the oldest MSS. read as *English Version*, but other oldest MSS. and Vulgate read, "as first-fruits." The Thessalonians were among the first converts in Europe (cf. Romans, 16. 5; 1 Corinthians, 16. 16). In a more general sense, it occurs in James, 1. 18; Revelation, 14. 4; so I understand it here including the more restricted sense chosen you—The Greek is not the ordinary word for "elected," implying His eternal selection; but takes for Himself, implying His having adopted them in His eternal purpose. It is found in the LXX. (Deuteronomy, 7. 7; 10. 15). through—rather as Greek, "is sanctification" as the element in which the choice to salvation had place (cf. 1 Peter, 1. 2), standing in contrast to the "unrighteousness," the element in which antichrist's followers are given over by God to damnation (v. 12). of the Spirit—wrought by the Spirit who sanctifies all the elect people of God, first by eternally consecrating them to perfect holiness in Christ, once for all, next by progressively imparting it. belief of the truth—contrasted with "believed not the truth" (v. 12, 14. you—The oldest MSS. read, "us," by our gospel—through" the gospel which we preach. to...glory—in v. 13, it was "salvation," &c., deliverance from all evil, of body and soul (1 Thessalonians, 5. 9); here it is positive good, even "glory," and that "the glory of our Lord Jesus" Himself, which believers are privileged to share with Him (John, 17. 22, 24; Romans, 5. 17, 20; 2 Timothy, 2. 10). 15. Therefore—God's sovereign choice of believers, so far from being a ground for inaction on their part, is the strongest incentive to action and perseverance in it. Cf. the argument, Philipians, 2. 12, 13, "Work out your own salvation, for it is God which worketh in you," &c. We cannot fully explain this in theory; but to the sincere and humble, the practical acting on the principle is plain. "Privilege first, duty afterwards." [EDMUNDS.] stand fast—so as not to be "shaken or troubled" (v. 2. hold fast—as not to let go. Adding nothing, subtracting nothing. [BENOEL.] The Thessalonians had not held fast his oral instructions, but had suffered themselves to be imposed upon by pretended spirit-revelations, and words and letters pretending to be from Paul (v. 2).

that "the day of the Lord was instantly traditions—truths *delivered* and *transmitted*, or in writing (ch. 3. 6; 1 Corinthians, traditions"). The Greek verb from which *nos*, is used by Paul 1 Corinthians, 11. 23; the three passages in which "tradition" is of sense, Rome has argued for her *ad unspired* traditions, virtually overword, whilst put forward as of co-ordinate with it. She forgets the few passages (Mat. 6; Mark. 7. 3, 5, 8, 9, 13; Galatians, 1. 14; 5) stigmatizing man's unspired traditions the apostles' sayings were all inspired dissimulation, Galatians, 2. 11-14), but they claimed to be so, as in their words embodied in their canonical writings. Oral as necessary in their case, until the canon word should be complete; they proved long of inspiration by miracles wrought in a new revelation, which revelation, more-ideal with the existing Old Testament revelational test needed besides miracles (cf. 7. 13. 1-6; Acts, 17. 11). When the canon is the infallibility of the living men was the written word, now the sole unerringly interpreted by the Holy Spirit. Little else was to us by the most ancient and unerringly this, the all-sufficiency of Scripture. Therefore, by tradition, we are contrasted off all tradition not contained in, or by, Scripture. The Fathers are valuable *historical facts*, which give force to the *scripture*: such as the Christian Lord's-ism of infants, and the genuineness of the rapture. Tradition (in the sense *human* cannot establish a *doctrine*, but can *authenticate*, such as the facts just mentioned. In fact, in St. Paul's sense, is not a supplement tradition completing our written word, with the written word now complete; it is not being complete, the tradition was a part oral, in part written, and continued latter being complete before the death of the last apostle, the former was no longer a part oral, according to Paul, the complete rule in all that appertains to making God perfect, *thoroughly furnished unto all* (2 Timothy, 3. 16, 17). It is by leaving *ad-inspired* tradition for human traditions has become the forerunner and parent of it. It is striking that, from this very *origin*, antichrist, she should draw a *her* "traditions" by which she fosters *unity*. Because the apostles' oral word was *by* as their written word, it by no means the oral word of those *not apostles*, is as *as the written* word of those who were inspired evangelists. No tradition of the *cept* their written word, can be *proved* satisfactory evidence. We are no more *cept* implicitly the fathers' interpretations, because we accept the Scripture canon on *my*, than we are bound to accept the Jews' *in* of the Old Testament, because we accept *statement* canon on their testimony. Our *istinguished* from a "letter as from us," *purports* to be from us, but is not. He *first* epistle to the Thessalonians, 16, 17. His own *might*, as contrasted with our *ensuring* the efficacy of our prayer. Here *she* stands first; in 1 Thessalonians, 3. 11, *father*, "which loved us—in the work of *tion*." Referring both to our *Lord Jesus* (7; Galatians, 2. 20) and *God our Father*, everlasting consolation—Not transitory,

as worldly consolations in trials (Romans, 8. 38, 39). This for all time present, and then "good hope" for the future. (ALFORD.) through grace—rather as Greek, "in grace"; to be joined to "hath given." Grace is the element in which the gift was made. comfort your hearts—unsettled as you have been through those who announced the immediate coming of the Lord. good word and work—The oldest MSS. invert the order, "work and word." *Establishment* in these were what the young converts at Thessalonica needed, not *tautological* teaching (cf. 1 Corinthians, 15. 58).

CHAPTER III.

Ver. 1-18. HE ASKS THEIR PRAYERS: HIS CONFIDENCE IN THEM: PRAYER FOR THEM: CHARGE AGAINST DISORDERLY IDLE CONDUCT; HIS OWN EXAMPLE: CONCLUDING PRAYER AND SALUTATION. 1. Finally—*lit.*, "As to what remains," may have free course—*lit.*, "may run;" spread rapidly without a drag on the wheels of its course. That the new-creating word may "run" as "swiftly" as the creative word at the first (Psalm 147. 15). The opposite is the word of God being "bound" (3 Timothy, 2. 9). glorified—by sinners accepting it (Acts, 13. 48; Galatians, 1. 23, 24). Contrast "evil spoken of" (1 Peter, 4. 14). as it is with you—(1 Thessalonians, 1. 6; 4. 10; 5. 11.) 2. that we...be delivered from unreasonable...men—*lit.*, men *out of place*, *except*, unseemly; *out of the way* *bad*: more than ordinarily bad. An undesigned coincidence with Acts, 18. 6-9. Paul was now at Corinth, where THE JEWS "opposed themselves" to his preaching; in answer to his prayers and those of his converts at Thessalonica and elsewhere, "the Lord, in vision," assured him of exemption from "hurt," and of success in bringing in "much people." On the unreasonable, out-of-the-way perversity of the Jews, as known to the Thessalonians, see 1 Thessalonians, 2. 15, 16. have not faith—as Greek, "the faith" of the Christian: the only antidote to what is "unreasonable and wicked." The Thessalonians, from their ready acceptance of the gospel (1 Thessalonians, 1. 5, 6), might think "all" would similarly receive it; but the Jews were far from having such a readiness to believe the truth. 3. faithful—alluding to "faith" (v. 2); though many will not believe, the Lord (other very old MSS. read, "God") is still to be believed in as faithful to His promises (1 Thessalonians, 5. 24; 2 Timothy, 2. 13). Faith on the part of man, answers to faithfulness on the part of God. establish you—as he had prayed (ch. 2. 17). Though it was on himself that wicked men were making their onset, he turns away from asking the Thessalonians' prayers for his deliverance (v. 2): so unselfish was he, even in religion, to express his assurance of THEIR establishment in the faith, and preservation from evil. This assurance thus exactly answers to his prayer for them, ch. 2. 17. "Our Lord...establish you in every good word and work." He has before his mind the Lord's prayer. "Lead us not into temptation, but deliver us from evil:" where, as here, the translation may be, "from the evil one": the great hinderer of "every good word and work." Cf. Matthew, 13. 19, "the wicked one." 4. we have confidence in the Lord—as "faithful" (v. 3). Have confidence in no man when left to himself. (BENJAMIN.) that ye both do—Some of the oldest MSS. insert a clause, "That ye both have done" before, "and are doing, and will do." He means the majority by "ye," not all of them (cf. v. 11; ch. 1. 3; 1 Thessalonians, 3. 6). 5. If "the Lord" be here the Holy Ghost (2 Corinthians, 3. 17), the three Persons of the Trinity will occur in this verse. love of God—love to God. patient waiting for Christ—rather as Greek, "the patience (endurance) of Christ," viz., which Christ showed (ALFORD) (ch. 2. 4; 1 Thessalonians, 1. 3. EUSTATIUS, however, supports English Version (cf. Revelation, 1. 9; 3. 10). At all events, this "patience," or *patient* endurance, is connected

with the "hope" of Thessalonians, 1, 3, 10 of Christ's coming. In ALFORD'S translation we may compare Hebrews, 12, 1, 2. "Run with patience (endurance)... looking to JESUS... who, for the joy that was before Him, endured the cross;" so we are to endure, as looking for the hope to be realized at His coming (Hebrews, 12, 26, 27). 6. We command you—Hereby he puts to a particular test their obedience in general to his commands, which obedience he had recognized in v. 4. withdraw—*lit.*, to furl the sails: as we say, to steer clear of (cf. v. 14). Some had given up labour as though the Lord's day was immediately coming. He had enjoined mild censure of such in 1 Thessalonians, 5, 14. "Warn... the unruly;" but now that the mischief had become more confirmed, he enjoins stricter discipline, viz., withdrawal from their company (cf. 1 Corinthians, 5, 11; 2 John, 10, 11); not a formal sentence of excommunication, such as was subsequently passed on more heinous offenders, as in 1 Corinthians, 5, 6; 1 Timothy, 1, 20. He says "brother," i.e., professing Christian; for in the case of unprofessing heathen, believers needed not be so strict (1 Corinthians, 5, 10-13). disorderly—St. Paul plainly would not have sanctioned the Order of Mendicant friars, who reduce such a "disorderly" and lazy life to a system. Call it not an Order, but a burden to the community (Bengel, alluding to the Greek, v. 8, for "be chargeable," *lit.*, be a burden), the tradition—the oral instruction which he had given to them when present (v. 10), and subsequently committed to writing (1 Thessalonians, 4, 11, 12), which he revived of us—Some oldest MSS. read, "Ye received," others, "they received." The English Version reading has no very old authority. 7. how ye ought to follow us—how ye ought to live so as to "imitate" (so the Greek for "follow") us (cf. Note, 1 Corinthians, 11, 1; 1 Thessalonians, 1, 6). 8. eat say man's bread—Greek, "eat bread from any man," i.e., live at any one's expense. Contrast v. 12. "Eat THEIR OWN BREAD," wrought (Acts, 20, 34). In both epistles they state they maintained themselves by labour; but in this second epistle they do so in order to offer themselves herein as an example to the idle; whereas, in the first, their object in doing so is to vindicate themselves from all imputation of mercenary motives in preaching the gospel (1 Thessalonians, 2, 5, 9). [EDMUNDS.] They preached gratuitously, though they might have claimed maintenance from their converts, labour and travail—"toil and hardship" (Note, 1 Thessalonians, 2, 9). night and day—Scarcely allowing time for repose. chargeable—Greek, "a burden," or "burdensome." The Philippians did not regard it as a burden to contribute to his support (Philippians, 4, 15, 16), sending to him whilst he was in this very Thessalonica (Acts, 16, 15, 34, 40). Many Thessalonians, doubtless, would have felt it a privilege to contribute, but as he saw some idlers among them who would have made a pretext of his example to justify themselves, he waived his right. His reason for the same course at Corinth was to mark how different were his aims from those of the false teachers who sought their own lucre (2 Corinthians, 11, 9, 12, 13). It is at the very time and place of writing these epistles that Paul is expressly said to have wrought at tent-making with Aquila (Acts, 18, 3); an undesigned coincidence. 9. (1 Corinthians, 9, 4-6, &c.; Galatians, 6, 6.) 10. For even—*translate*, "For also." We not only set you the example, but gave a positive "command." commanded—Greek imperfect, "We were commanding;" we kept charge of you. would not work—Greek, "is unwilling to work." BENGEI makes this to be the argument; not that such a one is to have his food withdrawn from him by others; but he proves from the necessity of eating, the necessity of working; using this pleasantry. Let him who will not work show himself an angel, i.e., do without food as the angels do (but since he cannot do without food, then he ought to be not unwilling to work). It seems to me simpler to take

it as a punishment of the idle. Paul often quotes good edges current among the people, stamping them with inspired approval. In the Hebrew, Bereshith Rabba, the same saying is found; and in the book Zeror, "He who will not work before the Sabbath, must not eat on the Sabbath." 11. busybodies—In the Greek the similarity of sound marks the antithesis, "Doing none of their own business, yet overdoing in the business of others." Busy about every one's business but their own. "Nature abhors a vacuum;" so if not doing one's own business, one is apt to meddle with his neighbour's business. Idleness is the parent of busybodies (1 Timothy, 5, 13). Contrast 1 Thessalonians, 4, 11. 12. by—The oldest MSS. read, "In the Lord Jesus." So the Greek, 1 Thessalonians, 4, 1, implying the sphere wherein such conduct is appropriate and consistent. We exhort you thus, as ministers in Christ, exhorting our people to Christ, with quietness—quiet industry; laying aside restless, bustling, intermeddling officiousness (v. 11). their own—Bread earned by themselves, not another's bread (v. 8). 13. be not weary—The oldest MSS. read, "Be not cowardly in;" do not be wanting in strenuousness in doing well. EDMUNDS explains it, Do not culpably neglect to do well, viz., with patient industry to do your duty in your several callings. In contrast to the "disorderly, not-working, busybodies" (v. 11; cf. Galatians, 6, 9). 14. note that man—mark him in your own minds as one to be avoided v. 6. that he may be ashamed—Greek, "made to turn and look into himself, and so be put to shame." Feeling himself shamed by godly brethren he may become ashamed of his course. 15. admonish him as a brother—not yet excommunicated (cf. Leviticus, 19, 17). Do not shun him in contemptuous silence, but tell him why he is so avoided (Matthew, 18, 15; 1 Thessalonians, 5, 14, 16. Lord of peace—Jesus Christ. The same title is given to Him as to the Father, "the God of peace" (Romans, 15, 33; 16, 20; 2 Corinthians, 13, 11). An appropriate title in the prayer here, where the harmony of the Christian community was liable to interruption from the "disorderly." The Greek article requires the translation, "Give you the peace" which it is "His to give." "Peace" outward and inward, here and hereafter (Romans, 14, 17). always—unbroken, not changing with outward circumstances, by all means—Greek, "in every way." Most of the oldest MSS. read, "in every place;" thus he prays for their peace in all times ("always") and places. Lord be with you all—May He bless you not only with peace, but also with His presence (Matthew, 28, 20). Even the disorderly brethren (cf. v. 15, "a brother") are included in this prayer. 17. The epistle was written by an amanuensis (perhaps Silas or Timothy), and only the closing salutation written by Paul's "own hand" (cf. Romans, 16, 22; 1 Corinthians, 16, 21; Colossians, 4, 18). Wherever Paul does not subjoin this autograph salutation, we may presume he wrote the whole epistle himself (Galatians, 6, 11), which—*which* autograph salutation, the tokens to distinguish genuine epistles from spurious ones put forth in my name ch. 2, 2). an every epistle—Some think he signed his name to every epistle with his own hand, but as there is no trace of this in any MSS. of all the epistles, it is more likely that he alludes to his writing with his own hand in closing every epistle, even in those epistles (Romans, 2 Corinthians, Ephesians, Philippians, 1 Thessalonians) wherein he does not specify his having done so. so I write—so I sign my name: this is a specimen of my handwriting, by which you may distinguish my genuine letters from forgeries. 18. He closes every epistle similarly by praying for GRACE to those whom he addresses. Amen—Omitted in the oldest MSS. It was doubtless the response of the congregation after hearing the epistle read publicly; hence it crept into copies.

The Subscription is spurious, as the epistle was written not "from Athens," but from Corinth.

PASTORAL EPISTLES,

I. & II. TIMOTHY & TITUS.

INTRODUCTION.

HESS.—The ancient church never doubted of their being canonical and written by St. Paul. They are in the Syriac version of the second century. *Murator's Fragment on the Canon of Scripture*, at the close of which, acknowledges them as such. Irenaeus, *adversus Haereseos*, I. and III. 2. 3; IV. 26. 3; II. 14. 3; III. 1. quotes, 1 Timothy, 1. 4, 5; 6. 20; 2 Timothy, 4. 9-11; Titus, 2. 10. Clement of Alexandria, *Stromata*, 2. 667; 56. quotes, 1 Timothy, 4. 1, 20; 2 Timothy, 4. 10; 1 Timothy, 1. 16; 6. 13, 20; 2 Timothy, 2. 2; Titus, 2. 10, 11; and also. Eusebius includes the three in the "universally acknowledged" Scriptures. Also Theophilus of Antioch, 2. 14. quotes, 1 Timothy, 2. 1, 2; Titus, 2. 1; and Celsus (in Eusebius, *Eccelesiastical History*, 6. 28) recognizes their authority. Clement of Rome, in the end of the first century, in his first *Epistle to Corinthians*, ch. 21. quotes, 1 Timothy, 4. 10. Ignatius, in the beginning of the second century, in *Epistle to Polycarp*, sec. 6. alludes to 2 Timothy, 2. 1, in the beginning of the second century (*Epistle to Philippians*, ch. 4. alludes to 2 Timothy, 2. 4; and in Timothy, 4. 10. Hegesippus, in the end of the second century, in Eusebius, *Eccelesiastical History*, 2. 20. alludes to 2. 20. Athanasius, in the end of the second century, alludes to 1 Timothy, 4. 10. Justin Martyr, in the second century (*Dialogus, contra Tryphonem*, 47), alludes to Titus, 2. 4. The Gnostic Marcion alone rejected

HERESIES OPPOSED in them form the transition stage from Judaism, in its ascetic form, to Gnosticism, fully developed. The references to Judaism and legalism are clear (1 Timothy, 1. 7; 4. 3; Titus, 1. 10, 14; 2. 9. meaning Gnosticism are also unequivocal (1 Timothy, 1. 4). The Gnostic theory of a twofold principle from the 1 as well as good, appears in germ in 1 Timothy, 4. 3, 8a. In 1 Timothy, 4. 20, the term *Gnosis* ("wisdom") itself her Gnostic error, viz., that "the resurrection is past," is alluded to in 2 Timothy, 2. 17, 18. The Judaism is not that of the earlier epistles which upheld the law and tried to join it with faith in Christ for justification passed into that phase of it which appears in the epistle to the Colossians, whereby will-worship and angel-worship to Judaism opinions. Then a further stage of the same evil appears in the epistle to the Philippians, whereby immemorial practices accompanied false doctrine as to the resurrection (cf. 2 Timothy, 2. 18, with 1. 18, 20, 33). This descent from legality to superstition, and from superstition to godlessness, appears more by references to it in these pastoral epistles. The false teachers now know not the true use of the law (7. 8), and further, have put away good consciences as well as the faith (1 Timothy, 1. 19; 4. 2); speak lies in a corrupt mind, and regard godliness as a means of earthly gain (1 Timothy, 6. 5; Titus, 1. 11); overthrow heretics eating as a canker, saying the resurrection is past (2 Timothy, 2. 17, 18), leading captives silly women, yet never knowing the truth, reprobate as James and Jambres (2 Timothy, 2. 6-8), despise, unbelieving, profane-God but in words denying Him, abominable, disobedient, reprobate (Titus, 1. 15, 16). This description accords with the catholic epistles of St. John and St. Peter, and in the epistle to the Hebrews. This fact proves the later pastoral epistles as compared with Paul's earlier epistles. The Judaism reprobated herein is not that of an scrupulous as to the law; it was now tending to immorality of practice. On the other hand, the Gnosticism of these epistles is not the anti-Judaic Gnosticism of a later date which arose as a consequence of the overthrow of the destruction of Jerusalem and the temple, but it was the intermediate phase between Judaism and Gnosticism the Oriental and Greek elements of the latter were in a kind of amalgam with Judaism, just prior to the Jerusalem.

REFERENCES AS TO CHURCH GOVERNORS and ministers, "bishop-elders, and deacons," are such as for the apostle, in prospect of his own approaching removal, to give to Timothy, the president of the church and to Titus holding the same office in Crete, for securing the due administration of the church when he more, and at a time when heresies were rapidly springing up. Cf. his similar anxiety in his address to the Acts, 20. 21-30). The Presbyterial (elders: *priest* is a contraction from presbyter) and Diaconate had existed earliest times in the church (Acts, 6. 3; 11. 30; 14. 23). Timothy and Titus, as superintendents or overseers (as frequently meant), were to exercise the same power in ordaining elders of Ephesus, which the apostle had in general supervision of all the Gentile churches.

LIABILITIES OF MODES, OF THOUGHT, AND EXPRESSION, are such as the differences of subject-matter of those addressed and those spoken of in these epistles, as compared with the other epistles, would lead. Some of these peculiar phrases occur also in Galatians, in which, as in the pastoral epistles, he, with his fervour, attacks the false teachers. Cf. 1 Timothy, 2. 6; Titus, 2. 14. "Gave Himself for us," with Galatians, 1. 1, 17; 2 Timothy, 4. 18. "For ever and ever," with Galatians, 1. 5; "Before God," 1 Timothy, 5. 21; 6. 13; 14; 4. 1, with Galatians, 1. 20. "A pillar," 1 Timothy, 3. 15, with Galatians, 2. 9. "Mediator," 1 Timothy, 2. 5, 2. 3, 20. "In due season," Galatians, 6. 9, with 1 Timothy, 3. 6; 6. 15; Titus, 1. 2.

PLACE OF WRITING.—The first epistle to Timothy was written not long after Paul had left Ephesus (ch. 1. 3). Now, as Timothy was in Macedonia with Paul (2 Corinthians, 1. 1) on the occasion of Paul's from Ephesus into that country, as recorded Acts, 19. 22; 20. 1, whereas the first epistle to Timothy contains a stay of Timothy in Ephesus, *Mosheim* supposes that Paul was nine months at the "three years" stay Jesus (Acts, 20. 31) in Macedonia and elsewhere [perhaps Crete], (the mention of only "three months" Acts, 19. 8, 10, favours this, the remaining nine months being spent elsewhere); and that during these Timothy, in Paul's absence, superintended the church of Ephesus. It is not likely that Ephesus and the churches should have been left long without church officers and church organization, rules respecting which his epistle. Moreover, Timothy was still "a youth" (1 Timothy, 4. 12), which he could hardly be called after imprisonment, when he must have been at least thirty-four years of age. Lastly, in Acts, 20. 26, St. Paul asserts that the Ephesians should not all see his face again, so that 1 Timothy, 1. 2, will thus refer to his sojourn at Acts, 19. 10, whence he passed into Macedonia. But the difficulty is to account for the false teachers to appear almost immediately (according to this theory) after the foundation of the church. However, his visit

recorded Acts, 19, was not his first visit. The beginning of the church at Ephesus was probably made at his visit a year before (Acts, 18-19-21). Apollus, Aquila, and Priscilla, carried on the work (Acts, 18-24-26). Thus, as to the sudden growth of false teachers, there was time enough for their springing up, especially considering that the first converts at Ephesus were under Apollus' imperfect Christian teachings at first, inasmuch as he was likely to be with the tenets of Philo of Alexandria, Apollus' native town, combined with John the Baptist's Old Testament teachings (Acts, 18-21-25). Besides Ephesus, from its position in Asia, its notorious voluptuousness and sorcery (Acts, 19, 18, 19), and its lewd worship of Diana (answering to the Phœnician Ashtoreth), was likely from the first to tinge Christianity in some of its converts with Oriental speculations and Asiatic licentiousness of practices. Thus the phenomenon of the phase of error presented in this epistle, being *intermediate between Judaism and later Gnosticism* (see above), would be such as might occur at an early period in the Ephesian church, as well as later, when we know it had open "apostles" of error (Revelation, 2, 2, 6), and Nicolaitans infamous in practice. As to the close connection between this first epistle and the second epistle (which must have been written at the close of Paul's life), on which *Alford* relies for his theory of making the first epistle also written at the close of St. Paul's life, the similarity of circumstances, the person addressed being one and the same, and either in Ephesus at the time, or at least connected with Ephesus as its church-overseer, and having heretics to contend with of the same stamp as in the first epistle, would account for the connection. There is not so great identity of tone as to compel us to adopt the theory that some years could not have elapsed between the two epistles.

However, all these arguments against the later date may be answered. This first epistle may refer not to the first organization of the church under its bishops, or elders and deacons, but to the moral qualifications laid down at a later period for those officers when scandals rendered such directions needful. Indeed, the object for which he left Timothy at Ephesus he states (1 Timothy, 1, 3) to be, not to organize the church for the first time, but to restrain the false teachers. The directions as to the choice of fit elders and deacons refers to the filling up of vacancies, not to their first appointment. The fact of there existing an institution for church-widows implies an established organization. As to Timothy's "youth," it may be spoken of comparatively young compared with Paul now "the aged" (Philemon, 9), and with some of the Ephesian elders, senior to Timothy their overseer. As to Acts, 20, 33, we know not but that "all" of the elders of Ephesus called to Miletus "never saw Paul's face" afterwards, as he "knew" (doubtless by inspiration) would be the case, which obviates the need of *Alford's* last view, that Paul was wrong in this his positive inspired anticipation for such it was, not a mere bold surmise as to the future. He probably visited Ephesus again (1 Timothy, 1, 3; 2 Timothy, 1, 18; 4, 20), he would hardly have been of Miletus, so near Ephesus, without visiting Ephesus after his first imprisonment in Rome, though all the Ephesian elders whom he had addressed formerly at Miletus did not again see him. The general similarity of subject and style, and of the state of the church between the two epistles, favours the view that they were near one another in date. Also, against the theory of the early date is the difficulty of defining, when, during Paul's two or three years' stay at Ephesus, we can insert an absence of Paul from Ephesus long enough for the requirements of the case which imply a lengthened stay and superintendence of Timothy at Ephesus (see, however, 1 Timothy, 3, 14, on the other side after having been "left" by Paul there. Timothy did not stay there when Paul left Ephesus (Acts, 19, 22; 20, 1; 2 Corinthians, 1, 1). (In 1 Timothy, 3, 14, Paul says, "I write, hoping to come unto thee shortly;" but on the earlier occasion of his passing from Ephesus to Macedonia he had no such expectation, but had planned to spend the summer in Macedonia, and the winter in Corinth, 1 Corinthians, 16, 6. The expression "Till I come," etc., 1 Timothy, 4, 13, implies that Timothy was not to leave his post till Paul should arrive; this and the former objection, however, do not hold good against *Moshelm's* theory.) Moreover, Paul in his farewell address to the Ephesian elders propheticly anticipates the rise of false teachers hereafter of their own evil; therefore this first epistle, which speaks of their actual presence at Ephesus, would naturally seem to be not prior, but subsequent, to the address, i.e., will belong to the later date assigned. In the epistle to the Ephesians no notice is taken of the Judaic-Gnostic errors, which would have been noticed, had they been already in existence; however, they are alluded to in the contemporaneous sister-epistle to Colossians (Colossians, 2).

Whatever doubt must always remain as to the date of the first epistle, there can be hardly any as to that of the second epistle. In 2 Timothy, 4, 13, Paul directs Timothy to bring the books and cloak which the apostle had left at Troas. Assuming that the visit to Troas referred to is the one mentioned in Acts, 20, 5-7, it will follow that the cloak and garments lay for about seven years at Troas, that being the time that elapsed between the visit and Paul's first imprisonment at Rome: a very unlikely supposition, that he should have left either unused for so long. Again, when, during his first Roman imprisonment, he wrote to the Colossians (Colossians, 4, 14) and Philemon (Philemon, 24), Demas was with him; but when he was writing 2 Timothy, 4, 10, Demas had forsaken him from love of this world, and gone to Thessalonica. Again, when he wrote to the Ephesians, Colossians, Philippians, and Philemon, he had good hopes of a speedy liberation; but here in 2 Timothy, 4, 6-8, he anticipates immediate death, having been at least once already tried (2 Timothy, 4, 16). Again, he is in this epistle represented as in closer confinement, than he was when writing those former epistles in his first imprisonment (even in the Philippians, which represent him in greater uncertainty as to his life, he cherished the hope of soon being delivered, Philippians, 2, 24; 2 Timothy, 1, 16-18; 2, 9; 4, 6-8, 18). Again (2 Timothy, 4, 20), he speaks of having left Trophimus sick at Miletus. This could not have been on the occasion, Acts, 20, 13. For Trophimus was with Paul at Jerusalem shortly afterwards (Acts, 21, 29). Besides he would thus be made to speak of an event six or seven years after its occurrence, as a recent event; moreover, Timothy was, on that occasion of the apostle being at Miletus, with Paul, and therefore needed not to be informed of Trophimus' sickness there (Acts, 21, 4-17). Also, the statement (ib., 4, 9) "Erastus abode at Corinth," implies that St. Paul had shortly before been at Corinth, and left Erastus there; but Paul had not been at Corinth for several years before his first imprisonment, and in the interval Timothy had been with him, so that he did not need to write subsequently about that visit. He must therefore have been liberated after his first imprisonment (indeed, Hebrews, 13, 23, 24, expressly proves that the writer was in Italy and of liberty), and resumed his apostolic journeyings, and been imprisoned at Rome again, whence shortly before his death he wrote second Timothy.

Eusebius, *Chronicles*, anno 303 (beginning October, A.D. 67), says, "Nero, to his other crimes, added the persecution of Christians: under him the apostles Peter and Paul consummated their martyrdom at Rome." So Jerome, *Catalogus Scripturarum Ecclesiasticarum*. "In the fourteenth year of Nero, Paul was beheaded at Rome for Christ's sake, on the same day as Peter, and was buried on the Ostian Road, in the thirty-seventh year after the death of our Lord." *Alford* reasonably conjectures the pastoral epistles were written near this date. The interval was possibly filled up (so Clement of Rome states that Paul preached as far as "to the extremity of the west") by a journey to Spain (Romans, 15, 24, 28), according to his own original intention. Muratori's *Fragment on the Canon* (about 170 A.D.) also alleges Paul's journey into Spain. So Eusebius, Chrysostom, and Jerome. Be that as it may, he seems shortly before his second imprisonment to have visited Ephesus, where a new body of elders governed the church (Acts, 20, 22), say in the latter end of 66 A.D., or beginning

opposing him thirty at his conversion, he would now be upwards of sixty, and older in constitution than in years, outworn hardship. Even four years before he called himself "Paul the aged" (Philemon, 9).

Epheusus he went into Macedonia (1 Timothy, 1. 3). He may have written the first epistle to Timothy from Crete. But his use of "went," not "came," in 1 Timothy, 1. 3. "When I went into Macedonia," implies he was when writing. Wherever he was, he writes uncertain how long he may be detained from coming to Timothy (1 Timothy, 5. 14, 15). *Birks* shows the probability that he wrote from Corinth, between which city and Ephesus the course was rapid and easy. His course, as on both former occasions, was from Macedon to Corinth. He finds a collocation 1 Timothy, 5. 11-14, and 1 Corinthians, 14. 34, as to women being silent in church; and 1 Timothy, 5. 17, orinthians, 9. 8-10, as to the maintenance of ministers, on the same principle as the Mosaic law, that the ox should treadeth out the corn; and 1 Timothy, 5. 19, 20, and 2 Corinthians, 12. 1-4, as to charges against elders. It is natural for the apostle in the very place where these directions had been enforced, to reproduce them in his letter. The site of the epistle to Titus must depend on that assigned to first Timothy, with which it is connected in subject, style, and tone. There is no difficulty in the epistle to Titus, *written by itself*, in assigning it to the earlier date, i. e. Paul's first imprisonment. In Acts, 18. 18, 19, Paul, in journeying from Corinth to Palestine, for some cause ended at Ephesus. Now we find (Titus, 3. 12) that Apollos in going from Ephesus to Corinth, was to touch at Crete, which seems to coincide with Apollos' journey from Ephesus to Corinth, recorded Acts, 18. 24, 27; 19. 1; therefore it is likely that Paul may have taken Crete similarly on his way between Corinth and Ephesus; or, perhaps been driven course to it in one of his three shipwrecks spoken of in 2 Corinthians, 11. 25, 26; this will account for his taking in his way from Corinth to Palestine, though out of his regular course. At Ephesus Paul may have written the epistle (Hug); there he probably met Apollos, and gave the epistle to Titus to his charge, before his departure for Crete, and before the apostle's departure for Jerusalem (Acts, 18. 19-21, 24). Moreover, on Paul's way to Jerusalem and Antioch, he travelled some time in Upper Asia (Acts, 19. 1), and it was then, probably, that he went to "winter at Nicopolis" was realized, there being a town of that name between Antioch and Tarsus, lying route to Galatia (Titus, 3. 12). Thus, first Timothy will, in this theory, be placed two and a half years later; cf. 1 Timothy, 1. 3.

The argument for classing the epistle to Titus with first Timothy, as written after Paul's first Roman imprisonment or falls with his argument for assigning first Timothy to that date. Indeed, Hug's unobjectionable argument for the earlier date of the epistle to Titus, favours the early date assigned to first Timothy, which is so much akin to arguments be not thought to counterbalance this. The church of Crete had been just founded (Titus, 1. 5), and heresies are censured in it as in Ephesus, which shows that no argument, such as *Alford* alleges against the date of first Timothy, can be drawn from them (Titus, 1. 10, 11, 15, 16; 3. 9, 11). But *et cetera*, if, as seems likely arguments adduced, the first epistle to Timothy be assigned to the later date, the epistle to Titus must, from similarity, belong to the same period. *Alford* traces Paul's last journey before his second imprisonment thus: To us, 1. 5), Miletus (2 Timothy, 4. 20), Colosse (fulfilling his intention, Philemon, 20), Ephesus (1 Timothy, 1. 3; 1. 18), from which neighbourhood he wrote the epistle to Titus, Troas, Macedonia, Corinth (2 Timothy, 4. 20), Titus, 3. 12) in *Epirus*, where he had intended to winter: a place in which, as being a Roman colony, he would in tumultuary violence, and yet would be more open to a direct attack from foes in the Metropolis, Rome. Being Rome as the leader of the Christians, he was probably [*Alford*] arrested as implicated in causing the fire in tributed by Nero to the Christians, and was sent to Rome by the Duumvirs of Nicopolis. There he was imprisoned a common malefactor (2 Timothy, 3. 9); his Asiatic friends deserted him, except Onesiphorus (2 Timothy, 1. 16), ecess, and Titus, left him. Tychicus he had sent to Ephesus. Luke alone remained with him (2 Timothy, 4. der these circumstances he writes the second epistle to Timothy, most likely whilst Timothy was at Ephesus 1. 3; cf. 1 Timothy, 1. 20; 2 Timothy, 4. 13), begging him to come to him before winter (2 Timothy, 4. 21), and ig his own execution soon (2 Timothy, 4. 6). Tychicus was perhaps the bearer of the second epistle (2 Timothy, s defence was not made before the emperor in person, for the latter was then in Greece (2 Timothy, 4. 16, 17), represents that he was executed by the sword, which accords with the fact that his Roman citizenship would n from torture: probably late in 67 A.D., or 68 A.D., the last year of Nero.

by is first mentioned, Acts, 16. 1, as dwelling in Lystra (not Derbe, of Acts, 20. 4). His mother was a Jewess imice (2 Timothy, 1. 5): his father, "a Greek" (i. e., a Gentile). As Timothy is mentioned as "a disciple" in Acts, must have been converted before, and this by St. Paul (1 Timothy, 1. 3), probably at his former visit to Lystra 3; at the same time, probably, that his Scripture-loving mother, Eunice, and grandmother Lois, were converts 1 from Judaism (2 Timothy, 3. 14, 15). Not only the good report given as to him by the brethren of Lystra, but rigin, partly Jewish, partly Gentile, adapted him specially for being St. Paul's assistant in missionary work, as the apostle did in each place, firstly among the Jews, and then among the Gentiles. In order to obviate Jew-ness, he first circumcised him. He seems to have accompanied Paul in his tour through Macedonia; but when e went forward to Athens, Timothy and Silas remained in Berea. Having been sent back by Paul to visit the an church (1 Thessalonians, 3. 2), he brought his report of it to the apostle at Corinth (1 Thessalonians, 2. 6). find his name joined with St. Paul's in the addresses of both the epistles to Thessalonians, which were written 1. We again find him "ministering to" St. Paul during the lengthened stay at Ephesus (Acts, 19. 22). Hence t before Paul into Macedonia and to Corinth (1 Corinthians, 4. 17; 16. 16). He was with Paul when he wrote the ale to Corinthians (2 Corinthians, 1. 1); and the following winter in Corinth, when Paul sent from thence his Romans (Romans, 16. 21). On Paul's return to Asia through Macedonia, he went forward and waited for the Troas (Acts, 20. 5-6). Next we find him with Paul during his imprisonment at Rome, when the apostle wrote s to Colossians (Colossians, 1. 1), Philemon (Philemon, 1), and Philippians (Philippians, 1. 1). He was imprisoned : liberty about the same time as the writer of the Hebrews (Hebrews, 12. 23). In the pastoral epistles, we find quest as left by the apostle at Ephesus to superintend the church there (1 Timothy, 1. 3). The last notice of him quest which Paul makes to him (2 Timothy, 4. 21) to "come before winter," (i. e., about 67 A.D. [*Alford*.] *Encyclopaedical History*, 3. 42, reports that he was first bishop of Ephesus; and Onesiphorus, *Encyclopaedical History*, 3. 11, that he died by martyrdom. If then, St. John, as tradition represents, resided and died in that city, it must at a later period. Paul himself ordained or consecrated him with laying on of his own hands, and those of the , in accordance with prophetic intimations given respecting him by those possessing the prophetic gift (1 Timothy, 2 Timothy, 1. 6). His self-denying character is shown by his leaving home at once to accompany the apostle, and g to circumlocution for the gospel's sake; and also by his abstemiousness (noticed 1 Timothy, 5. 23) notwithstanding infirmities which would have warranted a more generous diet. Timidity and a want of self-confidence and bold-

ness in dealing with the difficulties of his position, seems to have been a defect in his otherwise beautiful character as Christian minister (1 Corinthians, 13. 10; 1 Timothy, 4. 13; 2 Timothy, 1. 7).

THE DESIGN of the first epistle was (1.) to direct Timothy to charge the false teachers against continuing to teach other doctrine than that of the gospel (1 Timothy, 1. 3-20; cf. Revelation, 2. 1-6); (2.) to give him instructions as to the ordinary conducting of worship, the qualifications of bishops and deacons, and the selection of widows who should, in return for church charity, do appointed service (1 Timothy, 2. to 6. 2); (3.) to warn against covetousness, a sin prevalent at Ephesus, and to urge to good works (1 Timothy, 6. 9-19).

CHAPTER I.

VER. 1-20. ADDRESS: PAUL'S DESIGN IN HAVING LEFT TIMOTHY AT EPHESUS, VIZ., TO CHECK FALSE TEACHERS: TRUE USE OF THE LAW; HARMONIZING WITH THE GOSPEL: GOD'S GRACE IN CALLING PAUL ONCE A BLASPHEMER, TO EXPERIENCE AND TO PREACH IT: CHARGE TO TIMOTHY. 1. by the commandment of God—The authoritative injunction, as well as the commission, of God. In the earlier epistles the phrase is, "By the will of God." Here it is expressed in a manner implying that a necessity was laid on him to act as an apostle, not that it was merely at his option. The same expression occurs in the doxology, probably written long after the epistle itself. [ALFORD.] (ROMANS, 16. 26.) God our Saviour—The Father (ch. 2. 8; 4. 10; LUKE, 1. 47; 1 Timothy, 1. 9; TITUS, 1. 3; 2. 10; 2. 4; JUDE, 25). It was a Jewish expression in devotion, drawn from the Old Testament (cf. Psalms 103. 2), our hope—(Colossians, 1. 27; TITUS, 1. 2; 2. 12; 2. my own son—*filii*, "a genuine son" (cf. Acts, 13. 1; 1 Corinthians, 4. 14-17). See Introduction. mercy—Added here, in addressing Timothy, to the ordinary salutation, "Grace unto you (Romans, 1. 7; 1 Corinthians, 1. 3, &c.), and peace." In Galatians 6. 18, "peace and mercy" occur. There are many similarities of style between the epistle to the Galatians and the pastoral epistles (see Introduction); perhaps owing to his there, as here, having, as a leading object in writing, the correction of false teachers, especially as to the right and wrong use of the law (v. 9). If the earlier date be assigned to 1 Timothy, it will fall not long after, or before according as the epistle to the Galatians was written at Ephesus or at Corinth, the writing of the epistle to the Galatians, which also would account for some similarity of style. "Mercy" is grace of a more tender kind, exercised towards the miserable, the experience of which in one's own case especially fits for the gospel ministry. (Cf. as to Paul himself v. 14, 16; 1 Corinthians, 7. 25; 2 Corinthians, 4. 1; Hebrews, 2. 17.) [BENGL.] He did not use "mercy" as to the churches because "mercy" in all its fullness already existed towards them; but in the case of an individual minister, fresh measures of it were continually needed. "Grace" has reference to the sins of men; "mercy" to their misery. God extends His grace to men as they are guilty; His mercy to them as they are miserable. [TRENCH.] Jesus Christ—The oldest MSS. read the order, "Christ Jesus." In the pastoral epistles "Christ" is often put before "Jesus," to give prominence to the fact that the Messianic promises of the Old Testament, well known to Timothy (2 Timothy, 3. 15), were fulfilled in Jesus. 3. Timothy's superintendence of the church at Ephesus was as *locum tenens* for the apostle, and so was temporary. Thus, the office of superintending overseer, needed for a time at Ephesus or Crete, in the absence of the presiding apostle, subsequently became a permanent institution on the removal, by death, of the apostles who heretofore superintended the churches. The first title of these overseers seems to have been "angels" (Revelation, 1. 20. 3. As I besought thee to remain—He meant to have added, "So I still beseech thee," but does not complete the sentence until he does so virtually, not formally, at v. 18. at Ephesus—Paul, in Acts, 20. 25, declared to the Ephesian elders, "I know that ye all shall see my face no more." If, then, as the balance of arguments seems to favour (see Introduction), this epistle was written subsequently to

Paul's first imprisonment, the apparent discrepancy between his prophecy and the event may be reconciled by considering that the terms of the former were not that he should never visit Ephesus again (which this verse implies he did), but that they all should see his face no more." I cannot think with BIERE, that this verse is compatible with his theory, that Paul did not actually visit Ephesus, though in its immediate neighbourhood (cf. ch. 2. 14; 4. 13). The corresponding conjunction to "as" is not given, the sentence not being completed till it is virtually so at v. 18. I besought—A mild word, instead of authoritative command, to Timothy, as a fellow-helper, *coadjutor*—The indefinite pronoun is slightly contemptuous as to them (Galatians, 1. 15; Jude, 4). [ELLIOTT.] teach no other doctrine—*doctrina* what I have taught (Galatians, 1. 6-9). His prophetic bodings some years before (Acts, 20. 29, 30) were now being realized (cf. ch. 4. 3). 4. fables—Legend about the origin and propagation of angels, such as the false teachers taught at Colosse (Colossians, 2. 18-20). "Jewish fables" (Titus, 1. 14). "Profane, and old wives' fables" (ch. 4. 7; 2 Timothy, 4. 4). genealogies—Not merely such civil genealogies as were common among the Jews, whereby they traced their descent from the patriarchs, to which Paul would not object, and which he would not as here class with "fables," but Gnostic genealogies of spirits and aëons, as they called them. "Lists of Gnostic emanations." [ALFORD.] So TERTULLIAN *adversus Valentinianos*, c. 3, and IRENEUS *Præf.* The Judaizers here alluded to, whilst maintaining the perpetual obligation of the Mosaic law, joined with it a theosophic ascetic tendency, pretending to see in it mysteries deeper than others could see. The seeds, not the full-grown Gnosticism of the post-apostolic ære, then existed. This formed the transition stage between Judaism and Gnosticism. "Endless" refers to the tedious unprofitableness of their lengthy genealogies (cf. Titus, 3. 9). Paul opposes to their "aëons," the "King of the aëons" (so the Greek, v. 17) to whom he glory throughout the aëons of aëons. The word "aëon" was possibly not used in the technical sense of the later Gnostics as yet; but "the only wise God" (v. 17), by anticipation, confutes the subsequently adopted notions in the Gnostics' own phraseology, questions—of mere speculation (Acts, 26. 26), not practical; generating merely curious discussions. "Questions and strifes of words" (ch. 6. 4; "to no profit" 2 Timothy, 2. 14; "gendering strifes" 2 Timothy, 2. 21. "Vain jangling" (v. 6. 7, of would-be "teachers of the law," godly edifying—The oldest MSS. read, "the dispensation of God," the gospel dispensation of God towards man (1 Corinthians, 9. 17), which is his element; in faith." CONYBEARE translates, "The exercising of the stewardship of God" (1 Corinthians, 3. 17). He infers that the false teachers in Ephesus were prebys, which accords with the prophecy Acts, 20. 29. However, the oldest Latin versions, and IRENEUS, and HILARY, support English Version reading. Cf. v. 1 "faith unfeigned." 5. But—in contrast to the doctrine of the false teachers, the end—the aim, the commandment—Greek, "of the charge" which you ought to use on your flock. Referring to the same Greek word as v. 3. 1; here, however, in a larger sense, as including the gospel "dispensation of God" (Note, c. 4 and 11, which was the sum and substance of the "charge" committed to Timothy wherewith he should "charge" his flock. charity—GREEK: the sum and end of the law and

el alike, and that wherein the gospel is the of the spirit of the law in its every essential (Romans, 13, 10). The foundation is faith "end" is love (v. 14; Titus, 3, 15). out of a fountain, pure heart—a heart purified (Acts, 15, 9; 2 Timothy, 2, 22; Titus, 1, 15). **Law**—A conscience cleared from guilt by the and faith in Christ (v. 19; ch. 3, 9; 2 Timothy, r. 3, 21). Contrast 1 Timothy, 4, 2; Titus, 1, 1, 23, 1. St. John uses "heart," where Paul "conscience." In Paul the understanding is f conscience; the heart is the seat of love.

A good conscience is joined with sound d conscience with unsoundness in the faith (s. 9, 14). faith unfeigned—Not a hypocritical, unfruitful faith, but faith working by love 6, 6. The false teachers drew men off from ing, working, real faith, to profitless, speculations" (v. 4) and jangling (v. 6). 8. From a pure heart, good conscience, and ned, the well-spring of love, having answered ing missed the mark (the 'end') to be aimed rounded "erred," ch. 6, 21; 2 Timothy, 2, of aiming at and attaining the graces above y "have turned aside (ch. 5, 15; 2 Timothy, wa, 12, 13) unto vain jangling;" *lit.* "vain t the law and recondemns of angels (v. 7; 1, 10; 1 Timothy, 6, 20), "vain babblings tions," &c. It is the greatest vanity when s are not truthfully discussed (Romans, 2, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100). [v. 6.] they are would be teachers, not really so, the wish law (Titus, 1, 14; 3, 9). The Judaizers seem to be distinct from those impugned le to the Galatians and Romans, who made of the law necessary to justification in oppo- sel grace. The Judaizers here meant cor- law with "fables," which they pretended it, subversive of morals as well as of truth, was not in maintaining the obligation of t in abusing it by fabulous and immoral in- s of, and additions to it, neither what they reof—neither understanding their own asse- re object itself about which they make them- stand as little about the one as the other.

6. But—"New we know" (Romans, 3, 19; is good—in full agreement with God's hol- iedness. If a man—Primarily, a teacher; Christian, use it lawfully—in its lawful gospel economy, viz., not as a means of a man" attaining higher perfection than could by the gospel alone (ch. 4, 8; Titus, 1, 14), he perverted use to which the false teachers as a means of awakening the sense of sin in (v. 9, 10; cf. Romans, 7, 7-12; Galatians, 3, is not made for a righteous man—Not for one faith in the righteousness of Christ put on stification, and imparted inwardly by the unification. "One not forensically amen- law." [ALFORD.] For sanctification, the o inward power to fulfil it; but ALFORD in speaking of the righteous man as "not dng the law." Doubtless, in proportion as ally led by the Spirit, the justified man needs, which is only an outward rule (Romans, lun, 6, 18, 23). But as the justified man not give himself up wholly to the inward the Spirit, he morally needs the outward him his sin and God's requirements. The the ten commandments have no power to e Christian, is not that they have no autho- m, but because Christ has fulfilled them as (Romans, 10, 4). disobedient—Greek, "not v-ordinate;" it is translated "unruly," 0. "Lawless and disobedient" refer to op-

posers of the law, for whom it is "enacted" (so the Greek for "is made"); "ungodly and sinners" (Greek, he who does not reverence God, and he who openly sins against Him), the opposers of God, from whom the law comes; "unholy and profane" (those inwardly impure, and those deserving exclusion from the outward participation in services of the sanctuary), sinners against the third and fourth commandments; "murderers (or as the Greek may mean, "smilers") of fathers and... mothers," sinners against the fifth commandment; "manslayers," sinners against the sixth commandment, 10, whoremongers, &c.—sinners against the seventh commandment, men-stealers—i.e., slave-dealers. The most heinous offence against the eighth commandment. No stealing of a man's goods can equal in atrocity the stealing of a man's liberty. Slavery is not directly as- sailed in the New Testament; to have done so would have been to revolutionize violently the existing order of things. But Christianity teaches principles sure to undermine, and at last overthrow it, wherever Christianity has had its natural development (Matthew, 7, 12). Hars...perjured—offenders against the ninth commandment. If there be any other thing, &c.—Answering to the tenth commandment in its widest aspect. He does not particularly specify it, because his object is to bring out the grosser forms of transgression; whereas the tenth is deeply spiritual, so much so indeed, that it was by it that the sense of sin, in its subtlest form of "lust," Paul tells us (Romans, 7, 7, was brought home to his own conscience. Thus, Paul argues, these would- be teachers of the law whilst boasting of a higher perfection through it, really bring themselves down from the gospel elevation to the level of the grossly "lawless," for whom, not for gospel believers, the law was de- signed. And in actual practice the greatest sticklers for the law as the means of moral perfection, as in this case, are those ultimately liable to fall utterly from the morality of the law. Gospel grace is the only true means of sanctification as well as of justification. sound —healthy, spiritually wholesome (ch. 6, 3; 2 Timothy, 1, 13; Titus, 1, 13; 2, 2, as opposed to sickly, morbid as the Greek, of "doting" means, ch. 6, 4); and "canker" (2 Timothy, 2, 17). "The doctrine," or "teaching, which is according to godliness" (ch. 6, 3). 11. According to the glorious gospel—The Christian's freedom from the law as a sanctifier, as well as a justifier, implied in the previous v. 9, 10, is what this v. 11 is connected with. This exemption of the righteous from the law, and assign- ment of it to the lawless as its true objects, is "ac- cording to the gospel of the glory (so the Greek, cf. Note, 2 Corinthians, 4, 4) of the blessed God." The gospel manifests God's glory (Ephesians, 1, 17; 3, 16 in account- ing "righteous" the believer, through the righteousness of Christ, without "the law" (v. 9); and in imparting that righteousness whereby he loathes all those sins against which (v. 9, 10) the law is directed. The term "blessed," indicates at once immortality and supreme happiness. The supremely-blessed One is He from whom all blessedness flows. This term, as applied to God, occurs only here and ch. 6, 15; appropriate in speaking here of the gospel blessedness, in contrast to the curse on those under the law (v. 9; Galatians, 3, 10), committed to my trust—translated as in the Greek order, which brings into prominent emphasis Paul, "com- mitted in trust to ME;" in contrast to the kind of law- teaching which they (who had no gospel-commission), the false teachers, assumed to themselves (v. 8; Titus, 1, 3. 12. The honour done him in having the gospel ministry committed to him suggests the digression to what he once was, no better (v. 13) than those lawless ones described above (v. 9, 10, when the grace of our Lord (v. 14) visited him. and—Omitted in most (not all) of the oldest MSS. I thank—Greek, "I have i.e., feel" gratitude." enabled me—The same Greek verb as in Acts, 9, 22, "Saul increased the more in strength."

An undesigned coincidence between Paul and Luke, his companion. *Enabled me, viz., for the ministry.* "It is not in my own strength that I bring this doctrine to men, but as strengthened and nerved by Him who saved me." [THEODORET.] Man is by nature "without strength." [Romans, 5, 6.] True conversion and calling confer power. [BENGE.] for that—the main ground of his "thanking Christ," he counted me faithful—He foreordained and foresaw that I would be faithful to the trust committed to me. Paul's *thanking God* for this, shows that the merit of his faithfulness was due solely to God's grace, not to his own natural strength (1 Corinthians, 7, 25). *Faithfulness* is the quality required in a steward (1 Corinthians, 4, 2), putting me into—rather as in 1 Thessalonians, 5, 9, "Appointing me (in His sovereign purposes of grace) unto the ministry" (Acts, 20, 28). 13. Who was before—Greek, "Formerly being a blasphemer." "Notwithstanding that I was before a blasphemer." &c. [Acts, 26, 9, 11], persecutor—[Galatians, 1, 13.] injurious—Greek, "insulting": one who acts injuriously from arrogant contempt of others. *Translate* Romans, 1, 30, "despiteful." One who added insult to injury. BENGE translates, "a despiser." I prefer the idea, *contumelious to others*. [WAL.] Still I agree with BENGE that "blasphemer" is against God, "persecutor," against holy men, and "insolently-injurious" includes, with the idea of injuring others, that of insolent "uppishness" [DONALDSON] in relation to one's self. This threefold relation to God, to one's neighbour, and to one's self, occurs often in this epistle (v. 5, 9, 14; Titus, 2, 12). I obtained mercy—God's mercy, and Paul's want of it, stand in sharp contrast [ELLCOTT]. Greek, "I was made the object of mercy." The sense of mercy was perpetual in the mind of the apostle (cf. Note, v. 2). Those who have felt mercy can best have mercy on those out of the way (Hebrews, 6, 2, 3), because I did it ignorantly—Ignorance does not in itself deserve pardon; but it is a less culpable cause of unbelief than pride and wilful hardening of one's self against the truth (John, 9, 41; Acts, 28, 9). Hence it is Christ's plea of intercession for His murderers (Luke, 23, 34); and is made by the apostles a mitigating circumstance in the Jew's sin, and one giving a hope of a door of repentance (Acts, 3, 17; Romans, 10, 2). The "because," &c., does not imply that ignorance was a sufficient reason for mercy being bestowed; but shows how it was possible that such a sinner could obtain mercy. The positive ground of mercy being shown to him, lies solely in the compassion of God (Titus, 3, 5). The ground of the ignorance lies in the unbelief, which implies that this ignorance is not unaccompanied with guilt. But there is a great difference between his honest zeal for the law, and a wilful striving against the Spirit of God (Matthew, 12, 24-32; Luke, 11, 52). [WIESINGER.] 14. And—Greek, "But." Not only so (was mercy shown me), but, &c. the grace—by which "I obtained mercy" (v. 13). Was exceeding abundant—Greek, "superabounded." Where sin abounded, grace did much more abound (Romans, 5, 20). with faith—accompanied with faith, the opposite of "unbelief" (v. 13). love—in contrast to "a blasphemer, persecutor, and injurious," which is in Christ—as its element and home [ALFORD]: here as its source whence it flows to us. 15. faithful—worthy of credit, because "God" who says it "is faithful" to His word (1 Corinthians, 1, 9; 1 Thessalonians, 5, 24; 2 Thessalonians, 3, 3; Revelation, 21, 8; 22, 6). This seems to have become an axiomatic saying among Christians; the phrase, *faithful saying*, is peculiar to the pastoral epistles (ch. 2, 11; 4, 9; Titus, 3, 8). *Translate as Greek*, "Faithful is the saying." all—all possible; full; to be received by all, and with all the faculties of the soul, mind, and heart. Paul, unlike the false teachers (v. 7), understands what he is saying, and whereof he affirms; and by his simplicity of style and subject, setting forth

the grand fundamental truth of salvation through Christ, confutes the false teachers' abstruse and unpractical speculations (1 Corinthians, 1, 18-29; Titus, 2, 1). acceptance—reception (as of a boon) into the heart, as well as the understanding, with all gladness; this is faith acting on the gospel offer, and welcoming and appropriating it (Acts, 2, 41). Christ—as promised, Jesus—as manifested. [BENGE.] came into the world—which was full of sin (John, 1, 29; Romans, 5, 12; 1 John, 2, 2). This implies His pre-existence. John, 1, 9, Greek, "The true Light that, coming into the world, lighteth every man." to save sinners—even notable sinners like Saul of Tarsus. His instance was without a rival since the ascension, in point of the greatness of the sin and the greatness of the mercy: that the consentor to Stephen, the proto-martyr's death, should be the successor of the same! I am—not merely, "I was chief" (1 Corinthians, 15, 9; Ephesians, 3, 5; cf. Luke, 15, 12). To each believer his own sins must always appear, as long as he lives, greater than those of others, which he never can know as he can know his own. chief—The same Greek as in v. 16, "first," which alludes to this 15th v. *Translate* in both verses, "foremost." Well might he infer where there was mercy for him, there is mercy for all who will come to Christ (Matthew, 18, 11; Luke, 19, 10). 16. Howbeit—Greek, "But," contrasting his own conscious sinfulness with God's gracious visitation of him in mercy. for this cause—for this very purpose, that in me—in my case, first—"foremost." As I was "foremost" (Greek for chief, v. 15) in sin, so God has made me the "foremost" sample of mercy, show—to His own glory (the middle Greek voice), Ephesians, 2, 7. all long-suffering—Greek, "the whole of His long-suffering," etc., in bearing so long with me whilst I was a persecutor. a pattern—a sample (1 Corinthians, 10, 6, 11) to assure the greatest sinners of the certainty that they shall not be rejected in coming to Christ, and even Saul found mercy. So David made his own case of pardon, notwithstanding the greatness of his sin, a sample to encourage other sinners to seek pardon (Psalm 32, 5, 6). The Greek for "pattern" is sometimes used for "a sketch" or outline—the filling up to take place in each man's own case. believe on him—belief rests on Him as the only foundation on which faith relies. to life everlasting—the ultimate aim which faith always keeps in view (Titus, 1, 2). 17. A suitable conclusion to the beautifully-simple enunciation of the gospel, of which his own history is a living sample or pattern. It is from the experimental sense of grace that the doxology flows. [BENGE.] the King eternal—lit., "King of the eternal ages." The LXX, translate Exodus, 15, 18, "The Lord shall reign for ages and beyond them." Psalm 145, 13, Margin, "Thy kingdom is an everlasting kingdom," lit., "a kingdom of all ages." The "life everlasting" (v. 16) suggested here "the King eternal," or everlasting. It answers also to "for ever and ever" at the close, lit., "to the ages of the ages" (the countless succession of ages made up of ages, immortal—The oldest MSS. read, "incorruptible." Vulgate, however, and one very old MS. read as English Version (Romans, 1, 23), invisible—(ch. 6, 16; Exodus, 33, 20; John, 1, 18; Colossians, 1, 15; Hebrews, 11, 27) the only wise God—The oldest MSS. omit "wise," which probably crept in from Romans, 16, 27, where it is more appropriate to the context than here (cf. Jude, 25). "The only Potentate" (ch. 6, 15; Psalm 6, 10; John, 4, 41). for ever, &c.—See Note, above. The thought of eternity (terrible as it is to unbelievers) is delightful to those assured of grace (v. 16). [BENGE.] 18. He resumes the subject begun at v. 3. The conclusion (apodosis) to the foregoing, "as I besought thee, charge" (v. 3), is here given, if not formally, at least substantially. This charge—viz., "that thou in them (so the Greek) mightest war," &c., i.e., fulfill thy high calling, not only as a Christian, but as a minister

function of which is to "charge some that do other doctrine" (v. 3). I commit—as a sit (ch. 6. 20; 2 Timothy, 2. 2) to be laid before. according to—in pursuance of: in con- 1. the prophecies which went before on these- ons given by prophets respecting thee at on, ch. 4. 14 (as, probably, by Silas, a coun- sul, and "a prophet" Acts, 15. 32). Such intimations, as well as the good report nothy by the brethren (Acts, 16. 2; may d Paul to take him as his companion. Cf. hecies as to others, Acts, 13. 1-3, in con- laying on of hands; 11. 25; 21. 10. 11; cf. s. 12. 10; 14. 1; Ephesians, 4. 11. In Acts, expressly said that "the Holy Ghost had the Ephesian presbyters) overseers." Cle- se, *Epistola ad Corinthios*, states it was the 10 apostles, "to make trial by the Spirit," power of discerning," in order to determine be overseers and deacons in the several nted. So Clement of Alexandria says as to s near Ephesus, that the overseers were for ordination by a revelation of the Holy John. by them—*Greek*, "in them": arrayed ; them: armed with them, warfare—not ight" (ch. 6. 12; 2 Timothy, 4. 7), but the ight; the military service. *Translate* as , but "the, good warfare." 19. Holding- d of "faith" and "good conscience" (v. 6); g the latter away" as "some." *Faith* is precious liquor: a good conscience is the glass that contains it. [BROOKL.] *The conscience* entails the *shipwreck of faith*, ss of sin (unrepented of and forgiven) kills faith in man. [WIESINGEN.] which- ar, viz., "good conscience," not "faith" er, the result of putting away good con- ience (faith also). put away—a willful thrust it from them as a troublesome reluctantly withdraws, extruded by force, ner is tired of its importunity, and is re- tain his sin at the cost of losing it. One friendly terms with it and with sin at one s time. *Make shipwreck*—"with respect to *Faith* is the vessel in which they had embarked, of which "good conscience" is The ancient church often used this image, e course of faith to navigation. The *Greek* ly that one having ones had *faith* makes f it, but that they who put away good make shipwreck with respect to the faith." s—there is no difficulty in supposing him means of 2 Timothy, 2. 17. though "de- to satan" the lord of all outside the , 26. 18, and the executor of wrath, when owed by God, on the disobedient, 1 Corin- 2 Corinthians, 12. 7, he probably was re- ctured subsequently, and again troubled an apostle, though distant at Rome, pro- sistance to be executed at Ephesus, rovably, the excommunication of the atives, 18. 17, 18. The sentence operated ritually, but also physically, sickness, or isation of God, falling on the person ex- ed, in order to bring him to repentance and Alexander here is probably "the copper- and, 1 will "match evil" when the latter sult. The "delivering him to satan" was e consequence of his *withstanding* the mothy, 4. 14, 15: as the same sentence on as the consequence of his "saying that the is past already" 2 Timothy, 2. 1; his put- ned conscience, naturally producing ship- : a FAITH, v. 19. If one's religion better is his moral delinquencies will corrupt his

religion. The rain which falls pure from heaven will not continue pure, if it be received in an unclean vessel. [ARCHBP. WHATLY.]. It is possible that he is the Alexander, then a Jew, put forward by the Jews, doubtless against Paul, at the riot in Ephesus (Acts, 19. 33). that they may—not "might": implying that the effect still continues—the sentence is as yet unremoved. learn—*Greek*, "be disciplined," viz., by chastisement and suffering. blaspheme—the name of God and Christ, by doings and teachings unworthy of their Christian profession (Romans, 2. 23, 24; James, 2. 7). Though the apostles, who were infallible, had the power of excommunication, accompanied with bodily inflictions, miraculously sent (2 Corinthians, 10. 8). it does not follow that fallible ministers now have any power, save that of excluding from church-fellowship notorious bad liyers.

CHAPTER II.

VER 1-15. PUBLIC WORSHIP. DIRECTIONS AS TO INTERCESSIONS FOR ALL MEN, SINCE CHRIST IS A RANSOM FOR ALL THE DUTIES OF MEN AND WOMEN RESPECTIVELY IN RESPECT TO PUBLIC PRAYER. WOMAN'S SURRECTION: HER SPHERE OF DUTY. 1. therefore—Taking up again the general subject of the epistle in continuation (2 Timothy, 2. 1). "What I have therefore to say to thee by way of a charge (ch. 1. 3. 18), is," &c. that first of all... be made—ALFORD takes it, "I exhort first of all to make." "First of all," doubtless, is to be connected with "I exhort" what I begin with (for special reasons), Is, &c. As the destruction of Jerusalem drew near, the Jews (including those at Ephesus) were seized with the dream of freedom from every yoke; and so virtually "blasphemed" (cf. ch. 1. 20) God's name by "speaking evil of dignities" (ch. 6. 1; 2 Peter, 2. 10; Jude, 8). Hence Paul, in opposition, gives prominence to the injunction that prayer be made for all men, especially for magistrates and kings (Titus, 3. 1-3). [OLSHAUSEN.] Some professing Christians looked down on all not Christians, as doomed to perdition; but Paul says all men are to be prayed for, as Christ died for all (v. 4-6), supplications—a term implying the suppliant's sense of need, and of his own insufficiency, prayers—implying devotion, intercessions—properly the coming near to God with childlike confidence, generally in behalf of another. The accumulation of terms implies prayer in its every form and aspect, according to all the relations implied in it. 2. For kings—An effectual confutation of the adversaries who accused the Christians of disaffection to the ruling powers (Acts, 17. 7; Romans, 13. 1-7). all... in authority—*id.*, "... in eminence:" in stations of eminence. The "quiet" of Christians was often more dependent on subordinate rulers, than on the supreme king; hence, "all... in authority" are to be prayed for, that we may lead—that we may be blessed with such good government as to lend, &c.; or rather, as *Greek*, "to pass" or "spend." The prayers of Christians for the government bring down from heaven peace and order in a state, quiet—not troubled from without, peaceable—"tranquil," not troubled from within. [OLSHAUSEN.] "He is peaceable (*Greek*) who makes no disturbance; he is quiet, *Greek*, who is himself free from disturbance;" [LITTMAN] in all—in all (passible... requisite) piety." [ALFORD.] A distinct *Greek word*, v. 10, expresses "godliness," honesty—*Greek*, "gravity" (Titus, 2. 2. 7, "decorum," or propriety of conduct. As "piety" is in relation to God, "gravity" is propriety of behaviour among men. In the Old Testament the Jews were commanded to pray for their heathen ruler, (Ezra, 6. 10; Jeremiah, 29. 7). The Jews, by Augustus's order, offered a lamb daily for the Roman emperor, till near the destruction of Jerusalem. The Jewish Zealots, instigated by Eleazar, caused this custom to cease (Josephus B. J., 2. 17), whence the war originated according to Josephus. 3. this—] 123122 for all men.

in the sight of God—not merely before men, as if it were their favour that we sought (2 Corinthians, 8. 21). our Saviour—a title appropriate to the matter in hand. He who is "our Saviour" is willing that all should be saved (v. 4; Romans, 5. 18); therefore we should meet the will of God in behalf of others, by praying for the salvation of all men. More would be converted, if we would pray more. He has actually saved us who believe, being "our Saviour"; He is willing that all should be saved, even those who do not as yet believe, if they will believe (cf. ch. 4. 10; Titus, 2. 11). 4. "Imitate God." Since He wishes that all should be saved, do you also wish it; and if you wish it, pray for it. For prayer is the instrument of effecting such things. [CHRYSOSTOM.] St. Paul does not say, "He wishes to save all," for then He would have saved all in matter of fact; but "will have all men to be saved," implies the possibility of man's accepting it (through God's prevenient grace) or rejecting it (through man's own perversity). Our prayers ought to include all, as God's grace included all, to come—They are not forced, unto the knowledge—Greek, "the full knowledge" or "recognition" (Note, 1 Corinthians, 13. 12; Philippians, 1. 9). the truth—the saving truth as it is in, and by, Jesus (John, 17. 3, 17). 5. For there is one God—God's unity in essence and purpose, is a proof of His comprehending all His human children alike (created in His image) in His offer of grace (cf. the same argument from His unity, Romans, 3. 29; Galatians, 3. 20; therefore all are to be prayed for. Verse 4 is proved from v. 5; v. 1. from v. 4. The One God is common to all (Isaiah, 45. 5; Acts, 17. 26). The one mediator is mediator between God and all men potentially (Romans, 3. 29; Ephesians, 4. 5, 6; Hebrews, 8. 6; 9. 15; 12. 24). They who have not the one God by one Mediator, have none: *lit.*, a *proboscis*. The Greek order is not "and one mediator," but "one mediator also between," &c. Whilst God will have all men to be saved by knowing God and the Mediator, there is a legitimate, holy order in the exercise of that will wherewith men ought to receive it. All mankind constitute, as it were, one MAN before God. [BENOEL.] the man—rather, "man," absolutely and generically; not a mere individual man; the Second Head of humanity, representing and embodying in Himself the whole human race and nature. There is no "the" in the Greek. This epithet is thus the strongest corroboration of his argument, viz., that Christ's mediation affects the whole race, since there is but the one Mediator, designed as the Representative Man for all men alike (cf. Romans, 5. 16; 1 Corinthians, 8. 6; 2 Corinthians, 5. 19; Colossians, 2. 14). His being "man" was necessary to His being a Mediator, sympathizing with us through experimental knowledge of our nature (Isaiah, 50. 4; Hebrews, 2. 14; 4. 15). Even in nature, almost all blessings are conveyed to us from God, not immediately, but through the mediation of various agents. The effectual intercession of Moses for Israel (Numbers, 14.), and Deuteronomy, 9.; of Abraham for Abimelech (Genesis, 20. 7); of Job for his friends (Job, 42. 10), the mediation being PRESCRIBED by God whilst declaring His purpose of forgiveness, all prefigure the grand mediation for all by the One Mediator. On the other hand, ch. 2. 16 asserts that He was also God. 6. gave himself—Titus, 2. 14. Not only the Father gave Him for us (John, 3. 16); but the Son gave Himself (Philippians, 2. 6-8). ransom—property of a captive slave. Man was the captive slave of Satan, sold under sin. He was unable to ransom himself, because absolute obedience is due to God, and therefore no act of ours can satisfy for the least offence. Leviticus, 25. 48 allowed one sold captive to be redeemed by one of his brethren. The Son of God, therefore, became man in order that, being made like unto us in all things, sin only excepted, as our elder brother He should redeem us (Matthew, 20. 28; Ephesians, 1. 7;

1 Peter, 1. 18, 19). The Greek implies not merely ransom, but a substituted or equivalent ransom; the Greek preposition "anti," implying reciprocity and vicarious substitution, for all—Greek, "in behalf of all"; not merely for a privileged few; cf. v. 1: the argument for praying in behalf of all is given here, to be testified—Greek, "the testimony (that which was to be testified of, 1 John, 5. 8-11) in its own due times," or seasons, i.e., in the times appointed by God for its being testified of (ch. 8. 18; Titus, 1. 3). The oneness of the Mediator, involving the universality of redemption [which faith, however, alone appropriates], was the great subject of Christian testimony (ALFORD) (1 Corinthians, 1. 6; 2. 1; 2 Thessalonians, 1. 10; 7. Wherefore —For the giving of which testimony. I am ordained—*lit.*, "I was set;" the same Greek as "putting me," &c. (ch. 1. 12). preacher—*lit.*, "herald" (1 Corinthians, 1. 21; 9. 27; 15. 11; 2 Timothy, 1. 11; Titus, 1. 3). He recurs to himself, as in ch. 1. 16, in himself a living pattern or announcement of the gospel, so here "a herald and teacher of (it to) the Gentiles" (Galatians, 2. 9; Ephesians, 3. 1-12; Colossians, 1. 23). The universality of his commission is an appropriate assertion here, where he is arguing to prove that prayers are to be made "for all men" (v. 1). I speak the truth, and lie not—a strong asseveration of his universal commission, characteristic of the ardour of the apostle, exposed to frequent conflict (Romans, 11. 3; 2 Corinthians, 11. 31). in faith and verity—rather, "in the faith and the truth." The sphere in which his ministry was appointed to be exercised was the faith and the truth (v. 4); the gospel truth, the subject matter of the faith. [WISSENER.] 8. I will—The active wish, or desire, is meant, that men—rather as Greek, "that the men," as distinguished from "the women" to whom he has something different to say from what he said to the men (v. 9-12; 1 Corinthians, 11. 14, 15; 14. 34, 35). The emphasis, however, is not on this, but on the precept of praying, resumed from v. 1 every where—Greek, "in every place," viz., of public prayer. Fulfilling Malachi, 1. 11, "In every place... from the rising of the sun even unto the going down of the same... incense shall be offered unto my name;" and Jesus' words, Matthew, 18. 20; John, 4. 21, 23. Lifting up holy hands—The early Christians turned up their palms towards heaven, as those craving help do. So also Solomon (1 Kings, 8. 22; Psalm 141. 2). The Jews washed their hands before prayer (Psalm 26. 6). St. Paul figuratively (cf. Job, 17. 9; James, 4. 8) uses language alluding to this custom here: so Isaiah, 1. 15, 16. The Greek for "holy" means hauds which have committed no impiety, and observed every sacred duty. This (or at least the contrite desire to be so) is a needful qualification for effectual prayer (Psalm 24. 3, 4). without wrath—putting it away (Matthew, 5. 23, 24; 6. 15). debating—rather, "disputing," as the Greek is translated Philippians, 2. 14. Such things hinder prayer (Luke, 9. 46; Romans, 14. 1; 1 Peter, 3. 7. BENOEL supports English Version (cf. an instance, 2 Kings, 7. 2; Matthew, 14. 31; Mark, 11. 23-24; James, 1. 6). 9. 10 The context requires that we understand these directions as to women, in relation to their deportment in public worship, though the rules will hold good on other occasions also, in modest apparel—in seemly guise. [ELLIOTT.] The adjective means properly, orderly, decorous, becoming; the noun in secular writings means conduct, bearing. But here "apparel." Women are apt to love fine dress; and at Ephesus the riches of some (ch. 6. 17) would lead them to dress luxuriously. The Greek in Titus, 1. 3, is a more general term meaning "deportment," *shamefastness*—TRENCH spells this word according to its true derivation, "shamefastness" (that which is made fast by an honourable shame); as "steadfastness" (cf. v. 11. 12. sobriety—"self-restraint." [ALFORD.] Habitual most self-government. [TRENCH.] I prefer ELLIOTT'S

transmission, "sober-mindedness": the well balanced state of mind arising from habitual self-restraint. with—Greek, *en*, braided hair—*plaits*, *i.e.*, plaited hair: probably with the "gold and pearls" intertwined (1 Peter, 2, 3). Such gaud is characteristic of the spiritual harlot (Revelation, 17, 4). 10. professing—Greek, *protesis*; engaging to follow. with good works—The Greek preposition is not the same as in v. 9: "by means of": "through good works." Their adorning is to be effected by means of good works: not that they are to be clothed in, or with, them (Ephesians, 2, 10). Works, not words in public, is their province (e. g. 11, 12: 1 Peter, 2, 1). Works are often mentioned in the pastoral epistles in order to oppose the loose living, combined with the loose doctrine, of the false teachers. The discharge of everyday duties is honoured with the designation, "Good works." 11. learn—not "teach" (e. 12: 1 Corinthians, 14, 24). She should not even put questions in the public assembly (1 Corinthians, 14, 26), with all subjection—not "usurping authority" (v. 12). She might teach, but not in public (Acts, 18, 26). St. Paul probably wrote this epistle from Corinth, where the precept (1 Corinthians, 14, 34) was in force. 12. usurp authority—"to lord it over the man" [ALFORD]. *Ni.*, "to be an autocrat." 13. For—Reason of the precept: the original order of creation. Adam... first—before Eve, who was created for him (1 Corinthians, 11, 8, 9). 14. Adam was not deceived—as Eve was deceived by the serpent; but was persuaded by his wife. Genesis, 2, 17. "Harkened unto... voice of... wife." But Genesis, 2, 12, Eve says, "The serpent beguiled me." Being more easily deceived, she more easily deceives [SUNNER] (2 Corinthians, 11, 3). Last in being, she was first in sin—indeed, she alone was deceived. The subtle serpent knew that she was "the weaker vessel." He therefore tempted her, not him. She yielded to the temptations of sense and the *deceits of Satan*; he, to conjugal love. Hence, in the order of God's judicial sentence, the serpent, the prime offender, stands first; the woman, who was deceived, next; and the man, persuaded by his wife, last (Genesis, 3, 14-19). In Romans, 5, 12, Adam is represented as the first transgressor; but there no reference is made to Eve, and Adam is regarded as the head of the sinning race. Hence, as here, v. 11, in Genesis, 3, 16, woman's "subjection" is represented as the consequence of her being deceived, being deceived—The oldest MSS. read the compound Greek verb for the simple, "Having been seduced by deceit:" implying how completely Satan succeeded in deceiving her. was in the transgression—Greek, "came to be in the transgression:" became involved in the existing state of transgression, *i.e.*, "the going beyond a command:" the breach of a positive precept (Romans, 4, 15). 15. be saved in child-bearing—Greek, "in (*lit.*, through) her (*lit.*, the) child-bearing." Through, or by, is often so used to express not the means of her salvation, but the circumstances amidst which it has place. Thus 1 Corinthians, 3, 15, "He... shall be saved; yet so as by (*lit.*, through, *i.e.*, amidst) fire:" in spite of the fiery ordeal which he has necessarily to pass through, he shall be saved. So here, "In spite of the trial of child-bearing which she passes through (as her portion of the curse, Genesis, 3, 16, "in sorrow shalt thou bring forth children"), she shall be saved." Moreover, I think it is implied indirectly that the very curse will be turned into a condition favourable to her salvation, by her faithfully performing her part in doing and suffering what God has assigned to her, *viz.*, child-bearing and home duties, her sphere, as distinguished from public teaching, which is not her's, but man's (e. 11, 12). In this home sphere, not ordinarily in one of active duty for advancing the kingdom of God, which contradicts the position assigned to her by God, she will be saved on the same terms as all others, *viz.*, by living faith. Some think

that there is a reference to the Incarnation "through the child-bearing" (Greek, the bearing of the child Jesus. Doubtless this is the ground of women's child-bearing in general becoming to them a blessing, instead of a curse; just as in the original prophecy (Genesis, 2, 15, 16) the promise of "the seed of the woman" (the Saviour) stands in closest connexion with the woman's being doomed to "sorrow" in "bringing forth children." Her very child-bearing, though *in* sorrow, being the function assigned to her by God whereby the Saviour was born. This may be an ulterior reference of the Holy Spirit in this verse; but the primary reference required by the context is the one above given. "She shall be saved (though) with child-bearing," *i.e.*, though suffering her part of the primeval curse in child-bearing; just as a man shall be saved, though having to bear his part, *viz.*, the sweat of the brow. If they—"If the women (plural, taken out of 'the woman,' v. 14, which is put for the whole and continue, or more *Ni.*, shall be found at the judgment to) have continued faith and charity—the essential way to salvation (ch. 1, 5). Faith is in relation to God. Charity, to our fellow-man. Sobriety, to one's self. sobriety—"sober-mindedness" (Note, v. 9, as contrasted with the unreasonably forwardness reproved in v. 11). Mental receptivity and activity in family life were recognised in Christianity as the destiny of woman. One reason alleged here by Paul, is the greater danger of self-deception in the weaker sex, and the spread of errors arising from it, especially in a class of addresses in which sober reflectiveness is least in exercise. [RENDER.] The case (Acts, 21, 9) was doubtless in private, not in public.

CHAPTER III.

VER. 1-16. RULES AS TO BISHOPS (OVERSEERS) AND DEACONS. THE CHURCH, AND THE GOSPEL-MYSTERY NOW REVEALED TO IT, ARE THE END OF ALL SUCH RULES. 1. *Translated as Greek*, "Faithful is the saying." A useful preface to what follows: for the office of a bishop or overseer in Paul's day, attended as it was with hardship and often persecution, would not seem to the world generally a desirable and "good work." desire—*lit.*, "stretch one's self forward to grasp;" aim at: a distinct Greek verb from that for "desireth." What one does voluntarily is more esteemed than what he does when asked (1 Corinthians, 15, 15). This is utterly distinct from ambitious desires after office in the church (James, 3, 1). bishop—overseer: as yet identical with "presbyter" (Acts, 20, 17, 28; Titus, 1, 5-7). good work—*lit.*, "honourable work." Not the honour associated with it, but the work, is the prominent thought (Acts, 15, 26; Philipians, 2, 30; cf. 2 Timothy, 4, 6). He who aims at the office must remember the high qualifications needed for the due discharge of its functions. 2. The existence of church organization and presbyters at Ephesus is pre-supposed (ch. 5, 17, 19). The institution of church widows (ch. 5) accords with this. The directions here to Timothy, the president or apostolic delegate, are as to filling up vacancies among the bishops and deacons, or adding to their number. *Free churches* in the neighbourhood also would require presbyters and deacons. Episcopacy was adopted in apostolic times as the most expedient form of government, being most nearly in accordance with Jewish institutions, and so offering the least obstruction through Jewish prejudices to the progress of Christianity. The synagogue was governed by presbyters, "elders" (Acts, 4, 5; 24, 1), called also *bishops* or *overseers*. Three among them presided as "rulers of the synagogue," answering to "bishops" in the modern sense [LIGHTFOOT, *Hora.*], and one among them took the lead. AMBROSE (in *Amularius de Officiis*, 2, 13, and BINGHAM, *Ecclesiastical Antiquities*, 2, 11); says, "They who are now called bishops were originally called apostles. But those who ruled the church after the death of the apostles, had not the testimony of *miracles*,

and were in many respects inferior. Therefore they thought it not decent to assume to themselves the name of apostles; but dividing the names, they left to presbyters the name of the *presbyters*, and they themselves were called *bishops*. "*Presbyter*" refers to the rank; "*bishop*," to the office or function. Timothy (though not having the name) exercised the power at Ephesus then, which bishops in the modern sense more recently exercised. *bishopless*—"unexceptionable": giving no just handle for blame. *husband of one wife*—Confuting the celibacy of Rome's priesthood. Though the Jews practised polygamy, yet as he is writing as to a Gentile church, and as polygamy was never allowed among even laymen in the church, the ancient interpretation that the prohibition here is against polygamy in a candidate bishop is not correct. It must, therefore, mean that, though laymen might lawfully marry again, candidates for the Episcopate or Presbytery were better to have been married only once. As in ch. 5, 9, "*wife of one man*," implies a woman married but once; so "*husband of one wife*" here must mean the same. The feeling which prevailed among the Gentiles, as well as the Jews (cf. as to Anna, Luke, 2, 36, 37), against a second marriage would, on the ground of expediency and conciliation in matters indifferent and not involving compromise of principle, account for Paul's prohibition here in the case of one in so prominent a sphere as a bishop or a deacon. Hence the stress that is laid in the context on the *repute* in which the candidate for orders is held among those over whom he is to preside (Titus, 1, 16). The council of Laodicea and the apostolic canons discountenanced second marriages, especially in the case of candidates for ordination. Of course second marriage being *lawful*, the undestrainableness of it holds good only under special circumstances. It is implied here also, that he who has a wife and virtuous family, is to be preferred to a bachelor; for he who is himself bound to discharge the domestic duties mentioned here, is likely to be more attractive to those who have similar ties, for he teaches them not only by precept, but also by example (e. 4, 6). The Jews teach, a priest should be neither unmarried nor childless, lest he be unmerciful. [BENGL.] So in the synagogue, "no one shall offer up prayer in public, unless he be married." [In Colbo, ch. 65; VITELINGA, *Synagogue*.] *vigilant—lit., sober*: ever on the watch, as sober men alone can be; keenly alive, so as to foresee what ought to be done (1 Thessalonians, 5, 6-8). *sober*—soberminded, of good behaviour—*Greek*, "*orderly*." "*Sober*" refers to the inward mind; "*orderly*," to the outward behaviour, tone, look, gait, dress. The new man bears somewhat of a sacred festival character, incompatible with all confusion, disorder, excess, violence, laxity, assumption, harshness, and meanness (Philippians, 4, 8). [BENGL.] apt to teach—2 Timothy, 2, 24. 3. Not given to wine—The *Greek* includes *besides* this, not indulging in the *braulung, violent conduct towards others*, which proceeds from being given to wine. The opposite of "*patient*" or *Greek* "*forbearing*," reasonable to others (Note, Philippians, 4, 9). no striker—with either hand or tongue: not as some teachers pretending a holy zeal (2 Corinthians, 11, 20), answering to "not a brawler" or fighter (cf. 1 Kings, 22, 24; Nehemiah, 13, 25; Isaiah, 58, 4; Acts, 22, 2; 2 Timothy, 2, 24, 26). *net covetous—Greek*, "*not a lover of money*," whether he have much or little (Titus, 1, 7). 4. *ruling—Greek*, "*presiding over*," his own house—children and servants, as contrasted with "the church (house) of God (v. 5, 15) which he may be called on to preside over, having his children—rather as *Greek*, "*having children (who are) in subjection*" (Titus, 1, 6). *gravity*—propriety: *revereat modesty on the part of the children*. [ALFORD.] The fact that he has children who are in subjection to him in all gravity, is the recommendation in his favour as one

likely to rule well the church. 5. *For—Greek*, "*But*," the church—rather, "*a church*" or congregation. How shall he who cannot perform the less function, perform the greater and more difficult? 6. Not a novice—one just converted. This proves the church of Ephesus was established now for some time. The absence of this rule in the epistle to Titus, accords with the recent planting of the church at Crete. *Greek*, *Neophyte, lit., a young plant*: luxuriantly verdant (Romans, 6, 5; 11, 17; 1 Corinthians, 3, 6). The young convert has not yet been disciplined and matured by afflictions and temptations. Contrast Acts, 21, 16, "*an old disciple*," lifted up with pride—*Greek, lit.*, "*wrapt in smoke*," so that, inflated with self-conceit and exaggerated ideas of his own importance, he cannot see himself or others in the true light (ch. 6, 4; 2 Timothy, 3, 4). *condemnation of the devil*—into the same condemnation as Satan fell into (v. 7; 2 Timothy, 2, 26). Pride was the cause of Satan's condemnation (Job, 38, 15; Isaiah, 14, 13-15; John, 12, 31; 16, 11; 2 Peter, 2, 4; Jude, 6). It cannot mean condemnation or accusation on the part of the devil. The devil may bring a reproach on men (v. 7), but he cannot bring them into condemnation, for he does not judge, but is judged. [BENGL.] 7. a good report—*Greek, testinony*. So Paul was influenced by the good report given of Timothy to choose him as his companion (Acts, 16, 2). of them which are without—from the as yet unconverted Gentiles around (1 Corinthians, 5, 12; Colossians, 4, 4; 1 Thessalonians, 4, 12), that they may be the more readily won to the gospel (1 Peter, 2, 12), and that the name of Christ may be glorified. Not even the former life of a bishop should be open to reproach. [BENGL.] reproach and the snare of the devil—reproach of men (ch. 5, 14) proving the occasion of his falling into the snare of the devil (ch. 6, 9; Matthew, 22, 15; 2 Timothy, 2, 26). The reproach continually surrounding him for former sins might lead him into the snare of becoming as bad as his reputation. Despair of recovering reputation might, in a weak moment, lead some into recklessness of living (Jeremiah, 18, 12). The reason why only moral qualities of a general kind are specified is, he presupposes in candidates for a bishopric the special gifts of the Spirit (ch. 4, 14) and true faith, which he desires to be evidenced outwardly; also he requires qualifications in a bishop not so indispensable in others. 8. The deacons were chosen by the voice of the people. *Cyprian, Epistle* 2, 5, says that good bishops never departed from the old custom of consulting the people. The deacons answer to the chazan of the synagogue: the attendant ministers, or subordinate coadjutors of the presbyter (as Timothy himself was to Paul, ch. 4, 6; Philemon, 13; and John Mark, Acts, 13, 5). Their duty was to read the Scriptures in the church, to instruct the Catechumens in Christian truths, to assist the presbyters at the sacraments, to receive oblations, as to preach and instruct. As the chazan covered and uncovered the ark in the synagogue, containing the law, so the deacon in the ancient church put the covering on the communion table. (See CHRYSOSTOM, B. *Homily* on Acts; THEOPHYLACT on Luke 10, 2; and BALSAMAN on Canon 22, Council of Laodicea.) The appointing of "the seven" in Acts, 6, is perhaps meant to describe the first appointment of the deacons of the church. At least the chazan previously suggested the similar order of deacons. *double tongue—lit.*, "*of double-speech*:" saying one thing to this person, and another to that person. [THEOPHYLACT.] The extensive personal intercourse that deacons would have with the members of the church might prove a temptation to such a fault. Others explain it, "*Saying one thing, thinking another*" (Proverbs, 26, 28; Galatians, 2, 13). I prefer the former, not greedy of filthy lucre—All gain is filthy (*lit.*, "*base*") which is not before a man as a by-end in his work for God [ALFORD]

31. The deacon's office of collecting and disseminating would render this a necessary qualification—*holding the faith*, the natural man remains a *mystery*, but seen revealed by the Spirit to them (Romans, 12:1-10), in a *pure conscience* (ch. 1:5), "i.e., in which nothing base or foreign is." [TITMANN.] Though deacons were called on to preach (Stephen and Philip) in addition to this, since it was as *evangelists*, i.e. as *deacons*, they preached, yet as being in the church, and having much interest in all the members, they especially needed to be characteristic, which every Christian ought to be. "And moreover," &c. [ALFORD.] by a period of probation, but by a searchy, conducted by Timothy, the ordaining (ch. 5:22), whether they be "blameless," found so, "let them act as deacons," &c. the *Greek* "unexceptionable:" as the (public) investigation unexcused. [TITMANN.] lives—rather, "the women," i.e., the *deaconesses*—in no reason that special rules should be made for the wives of the deacons, and not for the wives of the bishops or overseers. More wives of the deacons were meant, the reason for the omission of "their" (not in the *iso* the *Greek* for "even so" [the same as *iso*], v. 8, and "in like manner," ch. 2:9), transition to another class of persons. Further, were doubtless deaconesses at Ephesus, he was at Onesimus (Romans, 16:1, "servant," *onesimus*), yet no mention is made of them in it if not here; and whereas, supposing them to be so, ch. 3, embraces in due proportion all the service of the church. Naturally after the qualifications of the deacon, Paul passes to the kindred office, the deaconess. "Grave" the case of both. "Not slanderers" here, "not double tongued" in the deacons; so "accusers" (Titus, 2:3). "Sober" here "not given to much wine," in the case of s (v. 8). Thus it appears he requires the qualifications in female deacons as in deacons, such modifications as the difference of sex requires. PLEINY, in his celebrated letter to Trajan, "female ministers," faithful in all things—well as faith. Trustworthy in respect to the allotted to them and their other functions, to "not greedy of filthy lucre." v. 8, in the deacons. 12. husbands of one wife—(Note, regarding their children—There is no article in the *ing* children: implying that he regarded the *idreus* to *rule* as a qualification (v. 4; Titus, 2:4) own houses — as distinguished from "the God" (Note, v. 5). In the case of the deacons, of the bishops, he mentions the first condition of office, rather than the special qualifications here. The practical side of Christianity is not dwelt on in the pastoral epistles, in opposition to the heretical teachers: moreover, as the gifts began to be withdrawn, the safest efficiency would be the previous moral of the candidate, the disposition and talent of being pre-supposed. So in Acts, 6:3, a criterion was applied, "Look ye out among men of honest report." Less stress is laid on dignity in the case of the deacon than in that of (Notes, cf. v. 2, 3). 13. purchase to themselves *re—lit.*, "are acquiring...a...step." Under-stand as "a higher step," i.e., promotion to the office of presbyter. But ambition of rising by the motive to faithfulness which the *idreus* urge; besides, it would require the candidate a better degree. Then the *past* scriber

participate, "they that used the office of deacon well," implies that the *present* verb, "are acquiring to themselves boldness," is the result of the completed action of using the diaconate well. Also, St. Paul would not probably hold out to every deacon the prospect of promotion to the presbytery in reward of his service. The idea of moving upwards in church offices was as yet unknown (cf. Romans, 12:7, &c.; 1 Corinthians, 12:4-11). Moreover, there seems little connexion between reference to a higher church rank and the words "great boldness." Therefore, what those who have faithfully discharged the diaconate acquire for themselves is "a good standing place" (ALFORD) (a well-grounded hope of salvation) against the day of judgment, ch. 8:19; 1 Corinthians, 3:13, 14 (the figurative meaning of "degree" or "step," being the *degree* of worth which one has obtained in the eye of God (WESINGTON); and boldness (resting on that standing place), as well for preaching and admonishing others now (Ephesians, 6:19: a firm standing forth for the truth against error), as also especially in relation to God their coming Judge, before whom they may be boldly confident (Acts, 24:16; 1 John, 2:28; 4:17; 3:21; Hebrews, 4:16). in the faith—rather as *Greek*, "in faith," i.e., boldness resting on their own faith, which is in Christ Jesus—resting in Christ Jesus. 14. write I, hoping—i.e., "though I hope to come unto thee shortly" (ch. 4:13). As his hope was not very confident (v. 15), he provides for Timothy's lengthened superintendence by giving him the preceding rules to guide him. He now proceeds to give more general instructions to him as an evangelist, having a "gift" committed to him (ch. 4:14). shortly—*Greek*, "sooner," viz., than is pre-supposed in the preceding directions given to him. See my *Introduction* on this verse. This verse best suits the theory that this first epistle was not written after Paul's visit and departure from Ephesus (Acts, 19, and 20), when he had resolved to winter at Corinth after passing the summer in Macedonia (1 Corinthians, 16:6), but after his first imprisonment at Rome (Acts, 28.); probably at Corinth, where he might have some thoughts of going on to Ephesus before returning to Ephesus. [BURNS.] 15. But if I tarry long—before coming to thee, that—i.e., I write (v. 14) "that thou mayest know" &c. behave thyself—in directing the church at Ephesus (ch. 4:11), the house of God—the church (Hebrews, 3:2, 5, 6; 10:21; 1 Peter, 4:17; 1 Corinthians, 3:16, "the temple of God," Ephesians, 2:22), which is—i.e., inasmuch as it is, the church—"the congregation." The fact that the sphere of thy functions is "the congregation of the living God" (who is the ever-living Master of the house, 2 Timothy, 2:19, 20, 21), is the strongest motive to faithfulness in this behaviour as president of a department of "the house." The living God forms a striking contrast to the lifeless idol, Diana of Ephesus (1 Thessalonians, 1:9). He is the fountain of "truth," and the foundation of our "trust" (ch. 4:10). Labour directed to a particular church is service to the one great house of God, of which each particular church is a part, and each Christian a lively stone (1 Peter, 2:5). the pillar and ground of the truth—evidently predicated of the church, not of "the mystery of godliness" (an interpretation not started till the 16th century; so BENGEL); for after two weighty predicates, "pillar and ground," and these substantives, the third, a much weaker one, and that an adjective, "confessedly," or "without controversy great," would not come. "Pillar" is so used metaphorically of the three apostles on whom principally the Jewish Christian church depended (Galatians, 2:9; cf. Revelation, 3:12). The church is "the pillar of the truth," as the continued existence (historically) of the truth rests on it; for it supports and preserves the word of truth. He who is of the truth belongs by the very fact to the church. Christ is the alone ground of the truth in the highest sense (1 Corinthians, 3:11).

The apostles are foundations in a secondary sense (Ephesians, 2. 20; Revelation, 21. 14). The church rests on the truth as it is in Christ; not the truth on the church. But the truth as it is in itself is to be distinguished from the truth as it is acknowledged in the world. In the former sense it needs no pillar, but supports itself; in the latter sense, it needs the church as its pillar, i.e., its supporter and preserver. [BAUMGARTEN.] The importance of Timothy's commission is set forth by reminding him of the excellence of "the house" in which he serves; and this in opposition to the coming heresies which Paul precisely forewarns him of immediately after (ch. 4. 1). The church is to be the stay of the truth and its conservator for the world, and God's instrument for securing its continuance on earth, in opposition to those heresies (Matthew, 16. 18; 28. 20). The apostle does not recognise a church which has not the truth, or has it only in part. Rome falsely claims the promise for herself. But it is not historical descent that constitutes a church, but this only, that it has truth for its foundation. The absence of the latter unchurches Rome. The "pillar" is the intermediate; the "ground," or "basement" (similar to "foundation," 2 Timothy, 2. 19), the final support of the building. [ALFORD.] It is no objection that, having called the church before "the house of God," he now calls it the "pillar," for the literal word "church" immediately precedes the new metaphors; so the church, or congregation of believers, which before was regarded as the habitation of God, is now, from a different point of view, regarded as the pillar upholding the truth. 16. And—following up s. 15: The pillar of the truth is the church in which thou art required to minister; "AND (that thou mayest know how grand is that truth which the church so upholds) confessedly (so the Greek for 'without controversy') great is the mystery of godliness: (viz.) He who (so the oldest MSS. and versions read for 'God') was manifested in (the) flesh (He who) was justified in the Spirit," &c. There is set before us the whole dignity of Christ's person. If He were not essentially superhuman (Titus, 2. 13), how could the apostle emphatically declare that He was manifested in (the) flesh. [TRIGELLES, Printed text, Greek New Testament.] (John, 1. 14; Philipians, 2. 7; 1 John, 1. 2; 4. 2.) Christ, in all His aspects, is Himself "the mystery of godliness." He who before was hidden "with God" was made manifest (John, 1. 1, 14; Romans, 16. 25, 26; Colossians, 1. 26; 2 Timothy, 1. 10; Titus, 2. 11; 3. 4; 1 John, 3. 5, 8). "Confessedly," i.e., by the universal confession of the members of "the church," which is in this respect the "pillar" or upholder "of the truth," the mystery—the divine scheme embodied in CHRIST, Colossians, 1. 27) once hidden from, but now revealed to, us who believe, of godliness—rather, "piety;" a different Greek word expresses godliness (ch. 2. 10). In opposition to the ungodliness or impiety inseparable from error (departure from the faith: "doctrines of devils," "profane fables," ch. 4. 1, 7; cf. ch. 6. 3). To the victims of such error, the "mystery of piety" (i.e., Christ Himself) remains a mystery unrevealed (ch. 4. 2). It is accessible only to "piety" (v. 9); in relation to the pious it is termed a "mystery," though revealed (1 Corinthians, 2. 7-14), to imply the surpassing excellence of Him who is the essential subject of it, and who is Himself "wonderful" (Isaiah, 6. 6), surpassing knowledge (Ephesians, 3. 18, 19; cf. Ephesians, 4. 32). The apostle now proceeds to unfold this confessedly great mystery in its details. It is not unlikely that some formula of confession or hymn existed in the church and was generally accepted, to which Paul alludes in the words, "confessedly great is the mystery," &c., (to wit) "He who was manifested," &c. Such hymns were then used (cf. Ephesians, 4. 19; Colossians, 3. 16). PLINY 1. 10, Ep. 97, "They are wont on a fixed day

before dawn to meet and sing a hymn in alternate responses to Christ, as being God," and EUSEBIUS, Ecclesiastical History, 5. 28. The short unconnected sentences with the words similarly arranged, and the number of syllables almost equal, and the ideas antithetically related, are characteristics of a Christian hymn. The clauses stand in parallelism; each two are connected as a pair, and form an antithesis turning on the opposition of heaven to earth: the order of this antithesis is reversed in each new pair of clauses: flesh and spirit, angels and devils, world and glory; and there is a correspondence between the first and the last clause: "manifested in the flesh, received up into glory." [WIESINGER.] Justified—i.e., approved to be righteous. [ALFORD.] Christ, whilst "in the flesh," seemed to be just such a one as men in the flesh, and in fact bore their sin; but by having died to sin, and having risen again, He gained for Himself and His people justifying righteousness (Isaiah, 53. 8; John, 16. 10; Acts, 22. 14; Romans, 4. 25; 6. 7, 10; Hebrews, 9. 28; 1 Peter, 2. 18; 4. 1; John, 2. 1) [BENNETT]; or rather, as the antithesis to "was manifest in the flesh" requires, He was justified in the Spirit at the same time that He was manifest in the flesh, i.e., He was vindicated as Divine "in His Spirit," i.e., in His higher nature; in contrast to "in the flesh," His visible human nature. This contrasted opposition requires "in the Spirit" to be thus explained: not "by the Spirit," as ALFORD explains it. So Romans, 1. 3, 4, "Made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." So "justified" is used to mean vindicated in one's true character (Matthew, 11. 19; Luke, 7. 35; Romans, 3. 4). His manifestation "in the flesh" exposed him to misapprehension, as though He were nothing more (John, 6. 41; 7. 27). His justification, or vindication, in respect to His Spirit or higher being, was effected by ALL that manifested that higher being, His words (Matthew, 7. 29; John, 7. 46), His works (John, 2. 11; 3. 2) by His Father's testimony at His baptism (Matthew, 3. 17), and at the transfiguration (Matthew, 17. 5), and especially by His resurrection (Acts, 13. 33; Romans, 1. 4), though not by this exclusively, as EUSEBIUS limits it. seen of angels—Answering to "preached unto the Gentiles" (or rather "among the nations;" including the Jews), on the other hand (Matthew, 28. 19; Romans, 16. 25, 26). "Angels saw the Son of God with us, not having seen Him before" [CHRYSOSTOM]: "not: even they had seen His Divine nature, which is not visible to any creature, but they saw Him incarnate" (THEODORET) [Ephesians, 3. 8, 10; 1 Peter, 1. 12; cf. Colossians, 1. 16, 20]. What angels came to know by seeing, the nations learned by preaching. He is a new message to the one class as well as to the other: in the wondrous union in His person of things most opposite, viz., heaven and earth, lies "the mystery." [WIESINGER.] If the English Version, "Gentiles," be retained, the antithesis will be between the angels who are so near the Son of God, the Lord of angels, and the Gentiles who were so utterly "afar off" (Ephesians, 2. 17), believed on in the world—which lieth in wickedness (1 John, 2. 15; 5. 19). Opposed to "glory" (John, 3. 16, 17). This followed upon His being "preached" (Romans, 10. 14), received up into glory—"Greek," in glory." However, English Version may be retained thus, "Received up (so as now to be in glory," i.e., into glory (Mark, 16. 19; Luke, 24. 51; Acts, 1. 11). His reception in heaven answers to His reception on earth by being "believed on."

CHAPTER IV.

VER. 1-16. PREDICTION OF A COMING DEPARTURE FROM THE FAITH: TIMOTHY'S DUTY AS TO IT: GENERAL DIRECTIONS TO HIM. The "mystery of iniquity" here alluded to, and already working (2 Thessalonians, 2. 7), stands opposed to the "mystery of godliness"

just mentioned (1 Timothy, 3. 16). 1. *Now-Greek* "But." In contrast to the "mystery of godliness," the Spirit—speaking by the prophets then in the church (whose prophecies rested on those of the Old Testament, Daniel, 7. 25; 8. 23, &c.; 11. 30, as also on those of Jesus in the New Testament, Matthew, 24. 11-24), and also by Paul himself, 2 Thessalonians, 2. 3 (with whom accord 2 Peter, 3. 3; 1 John, 2. 18; Jude, 18), expressly—"in plain words." This shows that he refers to prophecies of the Spirit then lying before him. In the latter times—in the times following upon the times in which he is now writing. Not some remote future, but times immediately subsequent, the beginnings of the apostasy being already discernible (Acts, 20. 29; these are the forerunners of "the last days" (2 Timothy, 3. 1), depart from the faith—The apostasy was to be within the church, the faithful one becoming the harlot. In 2 Thessalonians, 2. 3 (written earlier), the apostasy of the Jews from God joining the heathen against Christianity is the ground work on which the prophecy rises; whereas here, in the pastoral epistles, the prophecy is connected with Gnostic errors, the seeds of which had already been sown in the church (AUGERLES) (2 Timothy, 2. 18). Apollonius Tyaneus, a heretic, came to Ephesus in the lifetime of Timothy, giving heed—(ch. 1. 4; Titus, 1. 14), seducing spirits—working in the heretical teachers. 1 John, 4. 2, 3, 6, "the spirit of error," opposed to "the spirit of truth," "the Spirit" which "speaketh" in the true prophets against them. doctrines of devils—*lit.*, "teachings of (*i.e.*, suggested by demons," James, 3. 15, "wisdom-devilish;" 2 Corinthians, 11. 15, "Satan's ministers." 2. Rather translate, "Through (*lit.*, 'in') the element in which the apostasy has placed the hypocrisy of lying-speakers" this expresses the means through which "some shall (be led to) depart from the faith," *viz.*, the feigned sanctity of the seducers (*cf.*, "deceivers," Titus, 1. 10, "having their consciences seared—*Greek*, "speaking their own consciences," &c., *i.e.*, not only "having lies" to others, but also having their own conscience seared. Professing to lead others to holiness, their own conscience is all the while defiled. But consciences always have recourse to hypocrisy. As faith and a good conscience are joined (ch. 1. 5; Luke, 12. 46) and a bad conscience here. THEODORET explains like *English Version*, "seared," as implying their extreme insensibility; the effect of cauterising being to deaden sensation. The *Greek*, however, primarily means "branded" with the consciousness of crimes committed against their better knowledge and conscience, like so many scars burnt in by a branding-iron. Cf. Titus, 1. 15; 3. 11, "condemned of himself." They are conscious of the brand within, and yet with a hypocritical show of sanctity they strive to seduce others. As "a seal" is used in a good sense (2 Timothy, 2. 19), so "a brand" in a bad sense. The image is taken from the branding of criminals. 3. Sensuality leads to false spiritualism. Their own inward impurity is reflected in their eyes in the world without them, and hence their asceticism (Titus, 1. 14, 15). [WIKSINGER.] By a spurious spiritualism (2 Timothy, 2. 18), which made moral perfection consist in abstinence from outward things, they pretended to attain to a higher perfection. Matthew, 19. 10-12; cf. 1 Corinthians, 7. 8, 28, 35, gave a seeming handle to their "forbidding marriage" (contrast ch. 6. 13), and the Old Testament distinction as to clean and unclean, gave a pretext for teaching to "abstain from meats" (*cf.*, Colossians, 2. 16, 17, 20-23). As these Judaizing Gnostics combined the harlot or apostate Old Testament church with the beast (Revelation, 17. 3, or Gnostic spiritualising anti-Christianity, so Rome's Judaizing elements (ch. 4. 3) shall ultimately be combined with the open worldly-wise anti-Christianity of

the false prophet or beast (ch. 6. 20, 31; Colossians, 2. 8; 1 John, 4. 1-3; Revelation, 13. 12-18). Austerity gained for them a show of sanctity whilst preaching false doctrine (Colossians, 2. 23). EUSEBIUS, *Ecclesiastical History*, 4. 29, quotes from IRENEUS (I. 98), a statement that Saturninus, Marcion, and the Encratites, preached abstinence from marriage and animal meats. Paul prophetically warns against such notions, the seeds of which already were being sown (ch. 6. 20; 2 Timothy, 2. 17, 18), to be received—*Greek*, "to be partaken of," of them—*lit.*, (created and desired) "for them," &c. Though all (even the unbelieving, Psalm 104. 11; Matthew, 5. 45) are partakers in these foods created by God, "they which believe" alone fulfil God's design in creation by partaking of them with thanksgiving; as opposed to those who abstain from them, or in partaking of them, do not do so with thanksgiving. The unbelieving have not the designed use of such foods by reason of their "conscience being defiled" (Titus, 1. 15). The children of God alone "inherit the earth," for obedience is the necessary qualification (as it was in the original grant of the earth to Adam), which they alone possess, and know the truth—Explanatory and defining who are "they which believe." Translate as *Greek*, "And have full knowledge of the truth" (Note, Philipplians, 1. 9). Thus he contradicts the assumption of superior knowledge and higher moral perfection, put forward by the heretics, on the ground of their abstinence from marriage and meats. "The truth" stands in opposition to their "lies" (v. 2). 4, 5. Translate as *Greek* "Because" (expressing a reason resting on an objective fact; or, as here, a Scripture quotation)—"For" (a reason resting on something subjective in the writer's mind). every creature, good—(Genesis, 1. 31; Romans, 14. 14, 20.) A rebuffation by anticipation of the Gnostic opposition to creation; the seeds of which were now lurking latently in the church. Judaism (Acts, 10. 11-16; 1 Corinthians, 10. 25, 27) was the starting-point of the error as to meats; Oriental Gnosis added new elements. The old Gnostic heresy is now almost extinct; but its remains in the celibacy of Rome's priesthood, and in its fasts from animal meats, enjoined under the penalty of mortal sin, remain. *I.e.*, with thanksgiving—Meats, though pure in themselves, become impure by being received with an unthankful mind (Romans, 14. 6; Titus, 1. 15). 5, sanctified—"hallowed" set apart as holy for the use of believing men; separated from "the creature," which is under the bondage of vanity and corruption (Romans, 8. 19, &c.). Just as in the Lord's supper, the thanksgiving prayer sanctifies the elements, separating them from their naturally alien position in relation to the spiritual world, and transferring them to their true relation to the new life. So in every use of the creature, thanksgiving prayer has the same effect, and ought always to be used (1 Corinthians, 10. 30, 31, "by the word of God and prayer—*i.e.*, "by means of intercessory prayer" so the *Greek*—*i.e.*, consecratory prayer in behalf of "the creature" or food—that prayer mainly consisting of "the word of God." The *Apostolic Constitutions*, 7. 49, give this ancient grace, almost wholly consisting of scripture. "Blessed art thou, O Lord, who feedest me from my youth, who givest food to all flesh: Fill our hearts with joy and gladness, that we, having all sufficiency, may abound unto every good work in Christ Jesus our Lord, through whom glory, honour, and might, be to thee for ever. Amen." In the case of inspired men, "the word of God" would refer to their inspired prayers (1 Kings, 17. 1); but as Paul speaks in general, including uninspired men's thanksgiving for meats, the "word of God" more probably refers to the Scripture words used in thanksgiving prayers. 6. If thou put... in remembrance—rather as *Greek*, "If thou suggest to (bring under the notice of) the brethren," &c. These things—*viz.*, the truths stated

In v. 4, 5, in opposition to the errors foretold, v. 1-3, minister—"servant," nourished up—The Greek is present, not past: "Continually being nourished in" (2 Timothy, 1. 5; 3. 14, 15). the words of faith—rather, "...of the faith" (cf. v. 12). good doctrine—"the good teaching." Explanatory of "the faith," in opposition to the "teachings of demons" (*English Version, doctrines of devils*, v. 1) which Timothy was to counteract. Cf. "sound doctrine" (ch. 1. 10; 2. 2; Titus, 1. 9; 2. 1). whereunto thou hast attained—"the course of which thou hast followed," hast followed along by tracing its course and accompanying it. [ALFORD.] Thou hast begun to follow up. [BENGE.] The same Greek occurs. "Thou hast fully known" (2 Timothy, 3. 16), "having had perfect understanding" (Luke, 1. 3). It is an undesignated coincidence that the Greek verb is used only by Paul and Paul's companion, Luke. 7. refuse—reject, avoid, have nothing to do with (2 Timothy, 2. 23; Titus, 3. 10). old wives' fables—ancient myths (ch. 1. 4, 9; Titus, 1. 14). They are "profane," because leading away from "godliness" or "piety" (ch. 1. 4-7; 6. 20; 2 Timothy, 2. 16; Titus, 1. 1, 2). exercise thyself—*lit.*, "exercise thyself" as one undergoing training in a gymnasium. Let thy self-discipline be not in acetical exercises as the false teachers (v. 3, 8; cf. 2 Timothy, 2. 22, 23; Hebrews, 6. 14; 12. 11), but with a view to godliness or "piety" (ch. 6. 11, 12). 8. but little—Greek, "profiteth to (but) a small extent." Paul does not deny that fasting and abstinence from conjugal intercourse for a time, with a view to reaching the inward man through the outward, do profit somewhat, Acts, 13. 3; 1 Corinthians, 7. 5, 7; 9. 26, 27, though in its degenerate form, asceticism, dwelling solely on what is outward, v. 8, is not only not profitable but injurious. Timothy seems to have had a leaning to such outward self-discipline (cf. ch. 4. 23). Paul, therefore, whilst not disapproving of this in its due proportion and place, shows the vast superiority of *godliness* or *piety*, as being profitable not merely "to a small extent," but "unto all things;" for, having its seat within, it extends thence to the whole outward life of a man. Not unto one portion only of his being, but to every portion of it, bodily and spiritual, temporal and eternal. [ALFORD.] "He who has piety (which is) profitable unto all things" wants nothing needful to his well-being, even though he be without those helps which, "to a small extent, bodily exercise furnishes." [CALVIN.] "Piety," which is the end for which thou art to "exercise thyself" (v. 7) is the essential thing; the means are secondary, having promise, &c.—*translate as Greek*. "Having promise of life, that which now is, and that which is to come." "Life" in its truest and best sense now and hereafter (2 Timothy, 1. 1). Length of life now so far as it is really good for the believer; life in its truest enjoyments and employments now, and life blessed and eternal hereafter (Matthew, 6. 33; Mark, 10. 29, 30). "Now in this time" (Psalm 84. 11; 112; Romans, 8. 25; 1 Corinthians, 3. 21, 22, "all things are yours...the world, life...things present, things to come") Christianity, which seems to aim only at our happiness hereafter, effectually promotes it here (ch. 6. 6; 2 Peter, 1. 3). Cf. Solomon's prayer and the answer (1 Kings, 3. 7-13). 9. [Ch. 1. 15.] This verse (*Greek*), "faithful is the saying," &c., confirms the assertion as to the "promise" attached to "godliness," v. 8 and forms a prefatory introduction to v. 10, which is joined to v. 9 by "for." So 2 Timothy, 2. 11. Godly men seem to suffer loss as to this life: Paul hereby refutes the notion. [BENGE.] "God is the avenger specially of those that believe" (v. 10), both as to "the life that now is," and also as to "the life which is to come" (v. 8). 10. therefore—*Greek*, "with a view to this." The reason why "we both" (both is omitted in the oldest MSS.) labour (endure hardship) and suffer reproach (some oldest MSS. read 'strive'), is because

we have rested, and do rest our hope, on the living and therefore, *life-giving*, v. 8 God." Saviour—even in this life (v. 8). specially—those that believe—Their "labour and reproach" are not inconsistent with their having from the living God, their Saviour, even the present life (Mark, 10. 30, "a hundredfold now in this time...with persecutions"), much more the life to come. If God is in a sense "Saviour" of unbelievers (ch. 2. 4, &c.), is willing to be so everlastingly, and is temporally *hery* their Preserver and Benefactor, much more of believers. He is the Saviour of all men potentially (ch. 1. 15); of believers alone effectually. 11. These truths, to the exclusion of those useless and even injurious teachings (v. 1-8), whilst weighing well thyself, charge also upon others. 12. Let no man despise thy youth—Act so as to be respected in spite of thy youth (1 Corinthians, 16. 11; Titus, 2. 15; cf. "youthful" as to Timothy (2 Timothy, 2. 22). He was but a mere youth when he joined St. Paul (Acts, 16. 1-3). Eleven years had elapsed since then to the time subsequent to Paul's first imprisonment. He was, therefore, still young; especially in comparison with Paul, whose place he was filling; also in relation to elderly presbyters whom he should "entreat as a father" (ch. 5. 1), and generally in respect to his duties in rebuking, exhorting, and ordaining (ch. 3. 1), which ordinarily accord best with an elderly person (ch. 5. 19 be thou an example—*Greek*, "become a pattern" (Titus, 2. 7). The true way of making men not to despise (slight, or disregard) thy youth, in word—in all that thou sayest in public and private, conversation—*i.e.*, "behaviour," the Old English sense of the word, in charity...faith—the two cardinal principles of the Christian (Galatians, 5. 6). The oldest MSS. omit "in spirit," in purity—simplicity of holy motive followed out in consistency of holy action [ALFORD] (ch. 5. 22; 2 Corinthians, 6. 6; James, 3. 17; 4. 8; 1 Peter, 1. 22). 13. Till I come—when Timothy's commission would be superseded for the time by the presence of the apostle himself (ch. 1. 3; 10. 14). reading—especially in the public congregation. The practice of reading Scripture was transferred from the Jewish synagogue to the Christian church (Luke, 4. 16-20; Acts, 13. 15; 15. 21; 2 Corinthians, 3. 14). The New Testament gospel and epistles being recognised as inspired by those who had the gift of discerning spirits, were from the first, according as they were written, read along with the Old Testament in the church (1 Thessalonians, 5. 21, 27; Colossians, 4. 16). [JUSTIN MARTYR, *Apology*, 1. 67.] I think that whilst public reading is the prominent thought, the Spirit intended also to teach that Scripture reading in private should be "the fountain of all wisdom from which pastors ought to draw whatever they bring before their flock." [ALFORD.] exhortatus—addressed to the feelings and will with a view to the regulation of the conduct. doctrine—*Greek*, ministerial "teaching" or instruction. Addressed to the understanding, so as to impart knowledge (ch. 6. 2; Romans, 12. 7, 8). Whether in public or private, exhortation and instruction should be based on Scripture reading. 14. Neglect not the gift—by letting it lie unused. In 2 Timothy, 1. 6, the gift is represented as a spark of the Spirit lying within him, and sure to smoulder by neglect, the stirring up or keeping in lively exercise which depends on the will of him on whom it is bestowed (Matthew, 25. 15, 25, 27, 28). The *charism* or spiritual gift, is that of the Spirit which qualified him for "the work of an evangelist" (Ephesians, 4. 11; 2 Timothy, 4. 5), or perhaps the gift of discerning spirits, specially needed in his function of ordaining, as overseer. [BISHOP HURT.] given thee—by God (1 Corinthians, 12. 4, 6). by prophecy—*i.e.*, by the Holy Spirit, at his general ordination, or else consecration, to the special see of Ephesus, speaking through the prophet God's will to give him the graces needed to qualify him

for his work (ch. 1. 18; Acts, 13. 1-3). with...laying on of hands—So in Joshua's case, Numbers, 27. 18-30; Deuteronomy, 34. 9. The gift was connected with the symbolical act of laying on hands. But the Greek "wrtm," implies that the presbyters laying on hands was the mere accompaniment of the conferring of the gift. "By" (2 Timothy, 1. 6) implies that Paul's laying on his hands was the actual instrument of its being conferred. of the presbytery.—In 2 Timothy, 1. 6, the apostle mentions only his own laying on of hands. But there his aim is to remind Timothy specially of the part he himself took in imparting to him the gift. Here he mentions the fact, quite consistent with the other, that the neighbouring presbyters took part in the ordination or consecration, he, however, taking the foremost part. Paul, though having the general oversight of the elders every where, was an elder himself (1 Peter, 5. 1; 2 John, 1). The Jewish council was composed of the elders of the church (the Presbytery, Luke, 21. 66; Acts, 22. 5), and a presiding Rabbi; so the Christian church was composed of apostles, elders, and a president (Acts, 15. 16). As the president of the synagogue was of the same order as his presbyters, so the bishop was of the same order as his presbyters. At the ordination of the president of the synagogue there were always three presbyters present to lay on hands, so the early church canons required three bishops to be present at the consecration of a bishop. As the president of the synagogue, so the bishop of the church alone could ordain, he acting as the representative, and in the name of the whole Presbytery. [VITINGA.] So, in the Anglican church, the bishop ordains, the presbyters or priest present joining with him in laying on hands. 15. Meditate—Greek, "Meditate CAREFULLY upon" (Psalm, 1. 2; 119. 15; cf. "Isaac," Genesis, 24. 63. these things—[v. 12-14.] As food would not nourish without digestion, which assimilates the food to the substance of the body, so spiritual food, in order to profit us, needs to be appropriated by prayerful meditation. give thyself wholly to it—"Be in these things"; let them engross thee wholly; be wholly absorbed in them. Entire self-dedication, as in other pursuits, so especially in religion, is the secret of proficiency. There are changes as to all other studies, fashionable to-day, out of fashion to-morrow; this study alone is never obsolete, and when made the all-pursuing aim sanctifies all other studies. The exercise of the ministry threatens the spirit of the ministry, unless it be sustained within. The minister must be first his own scholar before he can be another's teacher, profiting—Greek, "progress" towards perfection in the Christian life, and especially towards the fullest realization of the ideal of a Christian minister (v. 12), may appear to all—not for thy glory, but for the winning of souls (Matthew, 5. 16). 16. Take heed—Give heed Acts, 3. 6), thyself, and...doctrine—and unto thy teaching." The two requisites of a good pastor: His teaching will be of no avail, unless his own life accord with it; and his own purity of life is not enough, unless he be diligent in teaching. [CALVIN.] This verse is a summary of v. 12. continue in them—(2 Timothy, 3. 14.) in doing this—not "by doing this," as though he could save himself by works, thou shalt...save thyself, and them, &c.—(Ezekiel, 33. 9; James, 5. 20.) In performing faithfully his duty to others, the minister is promoting his own salvation. Indeed he cannot "give heed unto the teaching" of others, unless he be at the same time "giving heed unto himself."

CHAPTER V.

Ver. 1-25. GENERAL DIRECTIONS AS TO HOW TIMOTHY SHOULD DEAL WITH DIFFERENT CLASSES IN THE CHURCH. 1. an elder—in age: probably not an elder in the ministry; these latter are not mentioned till v. 17, "the elders that rule." Cf. Acts,

2. 17, "Your old men," *lit.*, "elders." Contrasted with "the younger men." As Timothy was admonished so to conduct himself as to give no man reason to despise his youth (ch. 4. 12); so here he is told to bear in mind his youth, and to behave with the modesty which becomes a young man in relation to his elders. "Rebuke," *lit.*, "Strike hard upon;" *Rebuke not sharply*: a different word from "rebuke" 2 Timothy, 4. 2. exhort—exhort, as brethren—and therefore equals: not lording it over them (1 Peter, 5. 1-3). 2. with all purity—Respectful treatment of the other sex will promote "purity." 3. Honor—by setting on the church roll, as fit objects of charitable sustenance (v. 9, 17, 18; Acts, 6. 1). So "honour" is used for support with necessities (Matthew, 15. 4, 6; Acts, 28. 10). widows indeed—(v. 16.) Those really desolate: not like those (in v. 4) having children or relations answerable for their support, nor like those (in v. 6) "who live in pleasure;" but such as, from their earthly desolation as to friends, are most likely to trust wholly in God, persevere in continual prayer, and carry out the religious duties assigned to church-widows (v. 8). Care for widows was transferred from the Jewish economy to the Christian (Deuteronomy, 14. 29; 16. 11; 24. 17, 19). 4. if any widow—not "a widow indeed," as having children who ought to support her. nephews—rather as Greek, "descendants," or "grand-children." [HAYCHURCH.] Nephews in old English meant grand-children (HOOKER, Ecclesiastical Polity, 5. 20). Let them—the children and descendants. learn first—ere it falls to the church to support them. to show piety at home—filial piety towards their widowed mother or grandmother, by giving her sustenance. *lit.*, "...towards their own house" "Piety" is applied to the reverential discharge of filial duties; as the parental relation is the earthly representation of God our heavenly Father's relation to us. "Their own" stands in opposition to the church, in relation to which the widow is comparatively a stranger. She has a claim on her own children, prior to her claim on the church: let them fulfil this prior claim which she has on them, by sustaining her and not burdening the church. parents—Greek, (living) "progenitors," i.e., their mother or grandmother, as the case may be. "Let them learn," implies that abuses of this kind had crept into the church, widows claiming church support, though they had children or grandchildren able to support them. good and—The oldest MSS. omit. The words are probably inserted by a transcriber from ch. 2. 3. 5. widow indeed, and desolate—contrasted with her who has children or grand-children to support her (v. 4). trusteth in God—Perfect tense in Greek, "Hath rested, and doth rest her hope in God." This v. 5 adds another qualification in a widow for church maintenance, besides her being "desolate" or destitute of children to support her. She must be not one "that liveth in pleasure" (v. 6), but one making God her main hope (the accusative in Greek expresses that God is the ultimate aim whereto her hope is directed; whereas, ch. 4. 10, it expresses hope resting on God as her present stay [WICKHAMER]), and continuing instantly in prayer. Her destitution of children, and of all ties to earth, would leave her more unencumbered for devoting the rest of her days to God and the church (1 Corinthians, 7. 33, 34). Cf. also "Anna a widow," who remained unmarried after her husband's death, and "departed not from the temple, but served God with fastings and prayers day and night" (Luke, 2. 36, 37). Such a one, Paul implies, would be the fittest object for the church's help (v. 3); for such a one is promoting the cause of Christ's church by her prayers for it. "Ardour in prayers flows from hoping confidence in God." [LEO.] in supplications and prayers—Greek, "in her supplications and prayers:" the former signifies asking under a sense of need, the latter, prayer (Notes, ch. 2. 1;

Philippians, 4. 6. night and day—Another coincidence with Luke (Luke, 18. 7. "cry day and night"); contrast Satan's accusations "day and night" (Revelation, 12. 10). 6. she that liveth in pleasure—the opposite of such a widow as is described v. 5, and therefore one utterly undeserving of church charity. The Greek expresses *seanton prodigality and excess*. [TITTMANN.] The root expresses *weaving at a fast rate, and so lavish excess* (Note, James, 5. 5). dead while she liveth—dead in the Spirit whilst alive in the flesh (Matthew, 8. 22; Ephesians, 5. 14). 7. these things—just now spoken (v. 5, 6). that they may be blameless—viz., the widows supported by the church. 8. But—Reverting to v. 4. "If any a general proposition; therefore including in its application the *widow's children or grand-children*) provide not for his own (relations in general), and especially for those of his own house (in particular), he hath practically denied the faith." Faith without love and its works is dead; "for the subject matter of faith is not mere opinion, but the grace and truth of God, to which he that believes gives up his spirit, as he that over gives up his heart." [MACK.] If in any case a duty of love is plain, it is in relation to one's own relatives; to fall in so plain an obligation is a plain proof of want of love, and therefore of want of faith. "Faith does not set aside natural duties, but strengthens them." [BENNETT.] worse than an infidel—because even an infidel (or unbeliever) is taught by nature to provide for his own relatives, and generally recognises the duty: the Christian who does not so, is worse (Matthew, 5. 46, 47). He has less excuse with his greater light, than the infidel who may break the laws of nature. 9. Translate, "As a widow (i.e., of the ecclesiastical order of widowhood: a kind of *female presbyteress*), let none be enrolled (in the catalogue, who is less than sixty years old." These were not *deaconesses*, who were chosen at a younger age (forty was the age fixed at the council of Chalcedon), and who had virgins (in a later age called *widows*) as well as widows among them, but a band of widows set apart, though not yet formally and finally, to the service of God and the church. Traces of such a class appear in Acts, 9. 41. Dorcas herself was such a one. As it was expedient (Note, ch. 3. 2; Titus, 1. 6) that the presbyter or bishop should have been but once married, so also in her case. There is a transition here to a new subject. The reference here cannot be, as in v. 3, to *providing church sustentance* for them. For the restriction to widows above sixty would then be needless and harsh, since many widows might be in need of help at a much earlier age; as also the rule that the widow must not have been twice married, especially since he himself, below (v. 14), enjoins the younger widows to marry again; as also that she must have brought up children. Moreover, v. 10 pre-supposes some competence, at least in past times, and so poor widows would be excluded, the very class requiring charity. Also, v. 11 would then be senseless, for then their re-marrying would be a benefit, not an injury, to the church, as relieving it of the burden of their sustentance. TERTULLIAN, *de virginibus* Virginitas, c. 9. HERMAS, *Shepherd*, B. 1. 2, and CHRYSOSTOM, *Homily* 31, mention such an order of ecclesiastical widowhood, each one not less than sixty years old, and resembling the presbyters in the respect paid to them, and in some of their duties; they ministered with sympathizing counsel to other widows, and to orphans, a ministry to which their own experimental knowledge of the feelings and sufferings of the bereaved adapted them, and had a general supervision of their sex. Age was doubtless a requisite in presbyters, as it is here stated to have been in presbyteresses, with a view to their influence on the younger persons of their sex. They were supported by the church, but not the only widows so supported (v. 3, 4). wife of one man—in order not to throw a stumbling-block in the way of Jews and

heathen, who regarded with disfavour second marriages (Note, ch. 3. 2; Titus, 1. 6). This is the force of "blameless," giving no offence, even in matters indifferent. 10. for good works—Greek, "in honourable (excellent) works:" the sphere or element in which the good report of her had place (Titus, 2. 7). This answers to ch. 3. 7, as to the bishop or presbyter, "He must have a good report of them which are without." If—if, in addition to being "well reported of," she, &c. she...brought up children—either her own (ch. 3. 4, 12, or those of others, which is one of the "good works": a qualification adapting her for ministry to orphan children, and to mothers of families. lodged strangers—ch. 3. 2, "given to hospitality." Titus, 1. 8; in the case of presbyters, washed...saints' feet—after the example of the Lord (John, 13. 14): a specimen of the universal spirit of humility by love serving one another," which actuated the early Christians. relieved the afflicted—whether by pecuniary or other relief. followed...god—(1 Thessalonians, 5. 15; cf. instances in Matthew, 25. 35, 36. 11. younger—than sixty years old (v. 9), refuse—to take on the roll of presbyteress widows. was waster—*lit.*, "over-strong" (2 Chronicles, 26. 16, against Christ—rebelling against Christ, their proper bridegroom. [JANOKA.] they will—Greek, they wish: their desire is to marry again. 12. Having—Bringing on themselves, and so having to bear as a burden (Galatians, 5. 19) judgment from God (cf. ch. 3. 6), weighing like a load on them, cast off their first faith—viz., pledged to Christ and the service of the church. There could be no hardship at the age of sixty or upwards in not marrying again (end of v. 9, for the sake of serving better the cause of Christ as presbyteresses; though, to ordinary widows, no barrier existed against re-marriage (1 Corinthians, 7. 26). This is altogether distinct from Rome's unnatural vows of celibacy in the case of young marriageable women. The widow-presbyteresses, moreover, engaged to remain single, not as though single life were holier than married life (according to Rome's teaching), but because the interests of Christ's cause made it desirable (Note, ch. 3. 2). They had pledged "their first faith" to Christ as presbyteress widows: they now wish to transfer their faith to a husband (cf. 1 Corinthians, 7. 32, 34). 13. withal—in the same time, moreover, learn—usually in a good sense. But these women's "learning" is *idleness, trifling, and busybodies' tattling*. wandering—Greek, "going about," from house to house of the members of the church (2 Timothy, 3. 6). "They carry the affairs of this house to that, and of that to this: they tell the affairs of all to all." [THEOPHYLACT.] tattlers—*lit.*, "trifling talkers." In 3 John, 10, translated "prating," busybodies—mischievously busy: is considerably curious (2 Thessalonians, 3. 11). Acts, 19. 19, "curious," the same Greek. Curiosity usually springs from idleness, which is itself the mother of garrulity. [CALVIN.] speaking—not merely "singing." The subject matter, as well as the form, is involved in the Greek word. [ALFORD.] which they ought not—(Titus, 1. 11.) 14. younger women—rather as the ellipsis ought to be supplied, "the younger widows," *na*, younger widows in general, as distinguished from the elder widows taken on the roll of presbyteresses (v. 9). The "therefore" means seeing that young widows are exposed to such temptations, "I will," or "desire," &c. (v. 11-13). The precept here that they should marry again, is not inconsistent with 1 Corinthians, 7. 40; for the circumstances of the two cases were distinct (cf. 1 Corinthians 7. 26). Here re-marriage is recommended as an antidote to *sexual passion, idleness, and the other evils* noted v. 11-13. Of course, where there was no tendency to these evils, marriage again would not be so requisite: St. Paul speaks of what is generally desirable, and supposing there should be danger of such evils, as was likely "he does not impose a law, but points

dy, to younger widows." [CHRYSOSTOM.] —[ch. 2. 16]—thus gaining one of the quali-
 10] for being afterwards a presbyteress
 old Providence so ordain it. guide—*Greek*,
 house" in the woman's due place: not
 dthority over the man (ch. 2. 12). give none
 , "starting-point" handle of reproach
 loose conduct of nominal Christians, the
 of Christianity, Jew or Gentile. Philippians,
 1, 2. 8. "He that is of the contrary part,"
 who is introduced in a different relation
 eak reproachfully—*lit.*, "for the sake of re-
 3. 7; 6. 1; Titus, 2. 8. 10]. If the *handle*
the adversary would use it for the sake of
 The adversary is eager to exaggerate the
 w, and to lay the blame on the whole church
 rines. [BENGL.] 15. For—For in the case
 result has already ensued: "Some (widows)
 igned aside after Satan," the seducer (not
 vay from the faith in general, but) by such
 s stigmatized e. 11-13, sexual passion, idie-
 and so have given occasion of reproach
 stan finds some mischief still for the idle
 16. If any...have widows—of his family,
 sted to him. Most of the oldest MSS. and
 it "man or," and read, "If any woman that
 But the Received text seems preferable. If
 e weightiest authorities are to prevail, the
 1. He was speaking of younger widows: Ho
 any believing young widow have widows
 er needing support, let her relieve them,
 ng the church of the burden, e. 3, 4 (there
 idren and grand-children: here it is the
 e, who, in order to avoid the evils of idie-
 ntonness, the result of idleness, e. 11, 13;
 49, is to be diligent in good works, such
 the afflicted," e. 10, thus qualifying herself
 erwards a widow-presbyteress). let them—
 tek, "let him," or "her," "let such a one,"
 be charged—*lit.*, "be burdened" with their
 dow indeed—really helpless and friend-
 17. The transition from the widow-
 es (e. 9) to the presbyters here, is natural.
 , "preside well," with wisdom, ability, and
 ulness, over the flock assigned to them. be
 y of double honour—*i.e.*, the honour which
 by gifts (e. 3, 18), and otherwise. If a presb-
 e, in virtue of his office, is already worthy
 e who rules well is doubly so [WILSON.]
 23, 9. 14; Galatians, 6. 6; 1 Thessalonians
 literally that a presbyter who rules well
 ouble the salary of one who does not rule
 el], or of a presbyteress widow, or of the
 RYOSTOM.] "Double" is used for large
 evelation, 18. 6], especially they who labour
 and doctrine—*Greek*, "teaching": preaching
 and instruction, catechetical or otherwise.
 that of the ruling presbyters there were
 hose who laboured in the word and teach-
 e who did not. Lay presbyters, so called
 use of their age, have no place here; for
 mentioned here alike are ruling presby-
 eage of presbyters is implied as existing in
 gregation. As in ch. 3, their qualifications
 f, so here the acknowledgments due to
 eir services. 18. the Scriptures—(Deuter-
 quoted before in 1 Corinthians, 9. 9.) the
 eth—*Greek*, "An ox whilst treading,"
 ursor is worthy of his reward—or "hire":
 Luke, 10. 7, whereas Matthew, 10. 10 has
 or "food." If St. Paul extends the phrase,
 saith," to this second clause, as well as
 he will be hereby recognising the gospel
 his own helper, whence appears the unde-
 siredness of the quotation, as inspired

Scripture. This I think the correct view. The gospel
 according to St. Luke was probably in circulation then
 about eight or nine years. However, it is possible
 "Scripture saith" applies only to the passage quoted
 from Deuteronomy, 25. 4; and then his quotation will
 be that of a common proverb, quoted also by the
 Lord, which commends itself to the approval of all,
 and is approved by the Lord and his apostle. 19.
 Against an elder—a presbyter of the church. receive
 not—"entertain not." [ALFORD.] but before two or
 three witnesses—A judicial conviction was not per-
 mitted in Deuteronomy, 17. 6; 19. 15, except on the
 testimony of at least two or three witnesses (cf.
 Matthew, 18. 16; John, 8. 17; 2 Corinthians, 13. 1;
 1 John, 5. 6, 7). But Timothy's *entertaining an accusa-
 tion* against any one is a different case, where the
 object was not judicially to punish, but to admonish:
 here he might *ordinarily* entertain it *without the need
 of two or three witnesses*; but not in the case of an
 elder, since the more earnest an elder was to convince
 gainsayers (Titus, 1. 9), the more exposed would he be to
 vexatious and false accusations. How important then
 was it that Timothy should not, without strong testi-
 mony, entertain a charge against presbyters, who
 should, in order to be efficient, be "blameless" (ch.
 3. 2; Titus, 1. 6). Verses 21, 24, imply that Timothy had
 the power of judging in the church. Doubtless he
 would not condemn any save on the testimony of two or
 three witnesses, but in ordinary cases he would cite
 them, as the law of Moses also allowed, though there
 were only one witness. But in the case of elders, he
 would require two or three witnesses before even citing
 them; for both their character for innocence stands
 higher, and they are exposed to envy and calumny
 more than others. [BENGL.] "Receive" does not,
 as ALFORD thinks, include both citation and convic-
 tion, but means only the former. 20. Them that sit—
 whether presbyters or laymen. rebuke before all—pub-
 licly before the church (Matthew, 18. 15-17; 1 Corin-
 thians, 6. 9-13; Ephesians, 5. 11). Not until this
 "rebuke" was disregarded was the offender to be ex-
 communicated. others...far—that other members of
 the church may have a wholesome fear of offending
 (Deuteronomy, 13. 11; Acts, 5. 11). 21. I charge thee
 —rather as *Greek*, "I adjure thee;" so it ought to be
 translated 2 Timothy, 4. 1. before—"in the presence of
 God." Lord—Omitted in the oldest MSS. God the
 Father, and Christ the Son, will testify against thee, if
 thou disregard my injunction. He vividly sets
 before Timothy the last judgment, in which God shall
 be revealed, and Christ seen face to face with His
 angels. [BENGL.] elect angels—an epithet of rever-
 ence. The objects of Divine electing love (1 Peter,
 2. 6). Not only "elect" [according to the everlasting
 purpose of God] in contradistinction to the *reprobate*
 angels (2 Peter, 2. 4), but also to mark the excellen-
 ce of the angels in general (as God's chosen ministers,
 "holy angels," "angels of light"), and so to give more
 solemnity to their testimony [CALVIN] as witnesses to
 Paul's adjuration. Angels take part by action and
 sympathy in the affairs of the earth (Luke, 15. 10;
 1 Corinthians, 4. 9). these things—the injunctions
 e. 19, 20, without preferring one before another—rather
 as *Greek*, "prejudice": "judging before" hearing all
 the facts of a case. There ought to be judgment, but
 not pre-judging. Cf. "suddenly," e. 22; also e. 24.
 partiality—in favour of a man, as "prejudice" is bias
 against a man. Some of the oldest MSS. read, "in
 the way of summoning (brethren) before a (heathen)
 judge." But *Vulgate* and other good authorities favour
 the more probable reading in *English Version*. 22.
 Lay hands—*i.e.*, ordain (ch. 4. 14; 2 Timothy, 1. 6;
 Titus, 1. 5). The connexion is with e. 19. The way
 to guard against scandals occurring in the case of pres-
 byters is, be cautious as to the character of the elec-

didate before ordaining him; this will apply to other church officers so ordained, as well as to presbyters. Thus, this clause refers to v. 19, as next clause, "neither be partaker of other men's sins," refers to v. 20. ELLICOTT, WIESINGER, &c., understand it of receiving back into church fellowship or absolution, by laying hands on those who had been "rebuked" (v. 20) and then excommunicated (Matthew, 18, 17); v. 20 favours this. But as in ch. 4, 14, and Acts, 6, 6; 13, 3; I Timothy, 1, 6, the laying on of hands is used of ordination (cf. however as to confirmation, Acts, 8, 17), it seems better to take it so here, suddenly—hastily: v. 24, 25 show that waiting for a time is salutary, neither be partaker of other men's sins—by negligence in ordaining ungodly candidates, and so becoming in some degree responsible for their sins. Or, there is the same transition from the elders to all in general who may sin, as in v. 19, 20. Be not a partaker in other men's sins by not "rebuking them that sin before all," as well as those that are candidates for the Presbytery, as also all "that sin," keep thyself pure—"THYSELF" is emphatic. "Keep THYSELF" clear of participation in OTHER men's sin by not failing to rebuke them that sin (v. 20). Thus the transition is easy to v. 23, which is concerning Timothy personally; cf. also v. 24, 25, no longer—as a habit. This injunction to drink wine occasionally is a modification of the preceding "keep thyself pure." The presbyter and deacon were enjoined to be "not given to wine" (ch. 3, 3, 8). Timothy seems to have had a tendency to undue ascetical strictness on this point (cf. Note, ch. 4, 8; cf. the Nazarene vow, Numbers, 6, 1-4; John Baptist, Luke, 1, 15; Romans, 14.). Paul therefore modifies the preceding words, "keep thyself pure," virtually saying, "Not that I mean to enjoin that kind of purity which consists in asceticism, nay, be no longer a water-drinker," i.e., no longer drink only water, but use a little wine, as much as is needed for thy health. So ELLICOTT and WIESINGER. ALFORD thus: Timothy was of a feeble frame (Note, I Corinthians, 16, 10, 11), and prone to timidity in his duties as overseer where vigorous action was needed; hence Paul exhorts him to take all proper means to raise his bodily condition above these infirmities. God hereby commands believers to use all due means for preserving health, and condemns by anticipation the human traditions which among various sects have denied the use of wine to the faithful. 24. Two kinds of sins are specified: those palpably manifest (so the Greek for "open beforehand" ought to be translated: so in Hebrews, 7, 14, it is translated "evident," lit., "before the eyes," i.e., notorious), further explained as "going before to judgment," and those which follow after the men—"some men they, i.e., their sins, follow after," viz., not going beforehand, loudly accusing, but hidden till they come to the judgment: so v. 23. The good works are of two classes: those palpably manifest (translate so, instead of "manifest beforehand") and "those that are otherwise," i.e., not palpably manifest. Both alike "cannot be hid;" the former class in the case of bad and good are manifest already; the latter class in the case of both are not manifest now, but shall be so at the final judgment, going before to judgment—as heralds: crying sins which accuse their perpetrator. The connection seems to me this: He had enjoined Timothy, v. 20, "Rebuke them that sin before all," and in v. 22, "Neither be partaker of other men's sins," by ordaining ungodly men; having then by a digression at the clause, "keep thyself pure," guarded against an ascetical error of Timothy in fancying purity consisted in asceticism, and having exhorted him to use wine for strengthening him in his work, he returns to the subject of his being vigorous as an overseer in rebuking sin, whether in presbyters or people, and in avoiding participation in men's sins by ordaining ungodly

candidates. He says, therefore, there are two classes of sins, as there are two classes of good works: those palpably manifest, and those not so; the former are those on which thou shouldst act decidedly at once when called on, whether to rebuke in general, or to ordain ministers in particular; as to the latter, the final judgment alone can decide; however hidden now they "cannot be hid" then. This could only be said of the final judgment (I Corinthians, 4, 5; therefore, ALFORD's reference of this verse to Timothy's judgment in choosing elders must be wrong); all judgments before then are fallible. Thus he implies, that Timothy can only be responsible if he connive at manifest, or evident sins; not that those that are otherwise shall escape judgment at last; just as in the case of good works, he can only be responsible for taking into account in his judgments those which are patent to all, not those secret good works which nevertheless will not remain hidden at the final judgment.

CHAPTER VI.

VER. 1-21. EXHORTATIONS AS TO DISTINCTIONS OF CIVIL RANK; THE DUTY OF SLAVES, IN OPPOSITION TO THE FALSE TEACHINGS OF GAIN-SEEKERS; TIMOTHY'S PURSUIT IS TO BE GODLINESS, WHICH IS AN EVERLASTING POSSESSION; SOLEMN ADJURATIONS TO DO SO AGAINST CHRIST'S COMING; CHARGE TO BE GIVEN TO THE RICH, CONCERNING EXHORTATION. 1. servants—To be taken as predicate thus, "Let as many as are under the yoke (as) slaves" (TITUS, 2, 9). The exhortation is natural, as there was a danger of Christian slaves inwardly feeling above their heathen masters, their own masters—The phrase their own, is an argument for submissiveness; it is not stronger, but their own masters whom they are required to respect, all honour—all possible and fitting honour; not merely outward subjection, but that inward honour from which will flow spontaneously right outward conduct (Note, Ephesians, 5, 22). that the name of God—by which Christians are called, blasphemed—Heathen masters would say, What kind of God must be the God of the Christians, when such are the fruits of His worship (Romans, 2, 24; TITUS, 2, 5, 10! 2. And—rather. "But." The opposition is between those Christian slaves under the yoke of heathen, and those that have believing masters (he does not use the phrase "under the yoke" in the latter case, for service under believers is not a yoke). Connect the following words thus, "Let them the slaves not, because they (the masters) are brethren and so equals, masters and slave alike being Christians, despite them" the masters, but rather, &c.—"but all the more so much the more with the greater good will do them service, because they (the masters) are faithful (i.e., believers) and beloved who receive in the mutual interchange of relative duties between master and servant; so the Greek; the benefit" English Version violates Greek grammar. This latter clause is parallel to "Because they are brethren," which proves that "they" refers to the masters, not the servants, as TITTMANN takes it, explaining the verb in the common sense (LUKE, 1, 2; Acts, 20, 35), "who sedulously labour for their masters' benefit." The very term "benefit" delicately implies service done with the right motive, Christian "good will" (Ephesians, 6, 7). If the common sense of the Greek verb be urged, the sense must be, "Because they (the masters) are faithful and beloved who are sedulously intent on the benefit" of their servants. But PORPHYRY, de obstin. 1, 46, justifies the sense of the Greek verb given above, which also better accords with the context; for otherwise, the article "the benefit" will have nothing in the preceding words to explain it, whereas in my explanation above, "the benefit" will be that of the slaves' service. These things teach—(ch. 4, 11; TITUS, 2, 15.) 3. teach otherwise—than I desire thee to "teach" (v. 2). The Greek indicative implies, be

not a merely supposed case, but one actually ex-
g. ch. 1. 3. "Every one who teaches otherwise,"
who teaches *heterodoxy*, *concent* not—*Greek*,
ade not to." *wholesome*—*sound* [ch. 1. 10]: op-
d to the false teachers' words, *unsound* through
less science and immorality. words of our Lord
—Paul's inspired words are not merely his own,
are also *Christ's* words. 4. He is proud—*lit.* "wrapt
smoke:" filled with the fumes of self-conceit
3. 6) whilst "knowing nothing," *viz.*, of the doc-
trine which is according to godliness (v. 3, though arro-
gant pre-eminence knowledge (ch. 1. 7). *dotting about*—
"sick about;" the opposite of "wholesome" (v. 3).
It is not the centre about which his investigations
are, but mere *word-strifes*, questions—of contro-
versy, *strifes* of words—rather than about *realities*
mothy, 2. 14). These stand with them instead of
illness and "wholesome words" (v. 3; ch. 1. 4;
s. 3. 9). *evil surmises*—as to those who are of
ferent party from themselves. 5. *Perverse disput-*
—Useless disputings. The oldest MSS, read-
ing *contests* [WESINGER]; "incessant collis-
sions" [ALFORD]. "Strifes of words" had already
mentioned, so that he would not be likely to
step over the same idea (as in the *English Version*)
ing again. *corrupt minds*—*Greek*, "of men cor-
rupted (depraved) in mind." The inmost source of the
is in the perverted mind (v. 4; 2 Timothy, 3. 8;
s. 1. 16). *destitute of the truth*—(Titus, 1. 14). They
had the truth, but through want of moral integrity
of love of the truth, they were misled by a pre-
sented deeper gnosis (knowledge) and higher ascetical
ness, of which they made a trade. [WESINGER.]
ing, *etc.*—The *Greek* requires, "Supposing (re-
garding the matter in this point of view) that piety
translated for 'godliness' is a means of gain" (i.e.,
a way of advancing one's worldly interests: a
Greek form *porisma*, expresses the *thing*
ed, gain; not "that gain is godliness," as *English*
ion, from such withdraw *themselves*—Omitted in
the MSS. The connexion with v. 6 favours the
sion of these words, which interrupt the com-
mon. 6. *But*—Though they err in this, there is a
in which "piety is" not merely gain, but "great
is of gain;" not the *gaining* which they pursue, and
it makes men to be *discontented* with their present
essions, and to use religion as "a cloak of covet-
ness" (1 Thessalonians, 2. 5) and *means of earthly*
, but the present and eternal gain which *piety*,
is accompaniment is *contentment*, secures to the
WESINGER remarks that Paul observed in
ity a tendency to indolence and shrinking from
conflict, whence he felt (v. 11) that Timothy
ed cautioning against such temptation; cf. also
second epistle. Not merely *contentment* is great
is sentiment of the heathen CICERO has, *Parad.*, 6.,
"greatest and surest riches"; but "piety with
content;" for piety not only feels no need of what
is not, but also has that which exalts it above
it has not. [WESINGER.] The *Greek* for *con-*
ment is translated "sufficiency," 2 Corinthians, 9. 8,
the adjective (Philippians, 4. 11) "content;" *lit.*,
"ing a *sufficiency* in one's self independent of others."
The Lord always supplies His people with what is
sary for them. True happiness lies in piety, but
sufficiency [supplied by God, with which more over
people are *content*] is thrown into the scale as a
of overweight" [CALVIN] (1 Kings, 17. 1-16; Psalm;
Isaiah, 33. 6, 16; Jeremiah, 37. 21). 7. For—*con-*
ing the reasonableness of "contentment." and it
tain—*Fulgate* and other old versions support this
ing. The oldest MSS., however, omit "and it is
in;" then the *translation* will be, "We brought
ing into the world (to teach us to remember) that
er can we carry anything out (Job, 1. 21; Ecclesi-

astes, 5. 15). Therefore, we should have no gain-seeking
anxiety, the breeder of discontent (Matthew, 6. 25).
8. *And—Greek*, "But." In contrast to the greedy gain-
seekers (v. 5), having—so long as we have food. (The
Greek expresses "food sufficient in each case for our
continually recurring wants." [ALFORD.] It implied
that we, as believers, shall have this [Isaiah, 33. 16].
raiment—*Greek*, "covering;" according to some includ-
ing a *roof to cover us*, i.e., a dwelling, as well as cloth-
ing. let us be therewith content—*lit.*, "we shall be
sufficiently provided;" "we shall be sufficed." [ALFORD.]
9. will be rich—*Greek*, "wish to be rich;"
not merely are *willing*, but are resolved, and earnestly
desire to have riches at any cost (Proverbs, 28. 20, 22).
This *wishing* (not the riches themselves) is fatal to
"contentment" (v. 6). Rich men are not told to cast
away their riches, but to "trust" in them, and to
"do good" with them (v. 17, 18; Psalm 62. 10), to be
rich—to have more than "food and raiment," fall into
temptation—not merely "are exposed to temptation,"
but actually "fall into" it. The *falling into* it is what
we are to pray against, "Lead us not into temptation"
(James, 1. 14); such a one is already in a sinful state,
even before any overt act of sin. The *Greek* for *tempta-*
tion and gain, contains a play on sounds—*Porismus*,
Peirosimus, snare—a further step downwards (ch. 3. 7).
He falls into "the snare of the devil," foolish—irra-
tional, hurtful—to those who fall into the snare. Cf.
Ephesians, 4. 22, "deceitful lusts" which deceive to
one's deadly hurt. *lusts*—With the one evil lust ("wish
to be rich") many others join themselves: the one is
"the root of all evils" (v. 10). which—*Greek*, "what-
ever (lusts)" drawn—An awful descending climax from
"fall into;" this is the last step in the terrible descent
(James, 1. 15). *Translated* "sink" Luke, 5. 7. *destruc-*
tion...perdition—*destruction* in general (temporal or
eternal), and *perdition* in particular, *viz.*, that of body
and soul in hell. 10. the love of money—not the money
itself, but the love of it—the *wishing* to be rich (v. 9)—"is
a root (ELLICOTT and MIDDLETON: not as *English*
Version, "the root") of all evils. (So the *Greek* plural.)
The wealthiest may be rich not in a bad sense; the
poorest may covet to be so (Psalm 62. 10). *Love of*
money is not the sole root of evils, but it is a leading
"root of bitterness" (Hebrews, 12. 16), for "it destroys
faith, the root of all that is good" [BENGER]; its off-
shoots are "temptation, a snare, lusts, destruction,
perdition;" coveted after—*justed* after. *erred* from—*lit.*,
"have been made to err from the faith" (ch. 1. 19; 4. 1)
pierced—(Luke, 2. 35.) with...*arrows*—"pains;" the
"thorns" of the parable (Matthew, 13. 22) which choke
the word of "faith." "The prosperity of fools destroys
them" (Proverbs, 1. 32). BENER and WESINGER
make them the gnawings of conscience, producing
remorse for wealth badly acquired; the harbingers of
the future "perdition" (v. 9). 11. But thou—in
contrast to the "some" (v. 10). man of God—who hast God
as thy true riches (Genesis, 15. 1; Psalm 16. 5; Lamen-
tations, 3. 24). Applying primarily to Timothy as a
minister (cf. 2 Peter, 1. 21), just as the term was used
of Moses (Deuteronomy, 33. 1), Samuel (1 Samuel, 9. 6),
Elijah, and Elisha; but, as the exhortation is as to
duties incumbent also on all Christians, the term
applies secondarily to him (so 2 Timothy, 3. 17) as a
Christian man *born of God* (James, 1. 18; 1 John, 5. 1),
no longer a *man of the world* raised above earthly
things; therefore, God's property, not his own, bought
with a price, and so having parted with all right in
himself: Christ's work is to be his great work: he is
to be Christ's living representative. See these things—
viz., "the love of money" with its evil results (v. 9, 10),
follow after righteousness—2 Timothy, 2. 22.) godliness
—"piety." *Righteousness* is more in relation to our
fellowman; *piety* ("godliness") to God; *faith* is the root
of both (Note, Titus, 2. 12). love—by which

worketh." patience—enduring perseverance amidst trials, meekness—The oldest MSS. read, "meek-spiritedness," viz., towards the opponents of the gospel. 12. Fight the good fight—BENGE thinks this epistle was written from Corinth, where contests in the national games recurred at stated seasons, which will account for the allusion here as 1 Corinthians, 9, 24-26. Contrast "strives of words" (v. 4). Cf. ch. 1, 15; 2 Timothy, 4, 7. The "good profession" is connected with the "good fight" (Psalm 60, 4). lay hold on eternal life—the crown, or garland, the prize of victory, laid hold of by the winner in the good fight (2 Timothy, 4, 7, 8; Philip-pians, 3, 12-14). "Fight (lit., 'strive') with such striving earnestness as to lay hold on the prize, eternal life," also—not in the oldest MSS. professed a good profession—Greek, "didst confess this good confession," viz., the Christian confession (as the Greek word is the same in this verse as that for "confession" in v. 13, probably the profession here as the confession that Christ's kingdom is the kingdom of the truth, John, 18, 36, 37), at thy being set apart to thy ministerial function (whether in general, or as overseer at Ephesus): the same occasion as is referred to in ch. 1, 15; 4, 14; 2 Timothy, 1, 4. before many witnesses—who would testify against thee if thou shouldst fall away. (BENGE.) 13. quickeneth all things—i. e., "maketh alive." But the oldest MSS. read, "preserveth alive," as the same Greek means in Acts, 7, 19; cf. Nehemiah, 9, 6. He urges Timothy to faithfulness here by the present manifestation of God's power in preserving all things, as in v. 14, by the future manifestation of God's power at the appearing of Christ. The assurance that "eternal life," v. 12, will be the result of "fighting the good fight," rests on the fulness and power of Him who is the God of all life, present and to come. witnessed—It was the Lord's part to witness, Timothy's part to confess (or "profess," v. 12) "the good confession." (BENGE.) The confession was His testimony that He was King, and His kingdom that of the truth (v. 15; Note, v. 12; Matthew, 27, 11). Christ, in attesting, or bearing witness to this truth, attested the truth of the whole of Christianity. Timothy's profession, or confession, included therefore the whole of the Christian truth. 14. keep this commandment—Greek, "the commandment," i. e., the gospel rule of life (ch. 1, 5; John, 13, 34; 2 Peter, 2, 21; 3, 2). without spot, unrebukeable—agreeing with "thou." Keep the commandment and so be without spot, &c. "Pure" (ch. 5, 22; Ephesians, 5, 27; James, 1, 27; 2 Peter, 3, 14), until the appearing of... Christ—His coming in person (2 Thessalonians, 2, 8; Titus, 2, 13). Believers then used in their practice to set before themselves the day of Christ as near at hand; we, the hour of death. (BENGE.) The fact has in all ages of the church been certain, the time as uncertain to Paul, as it is to us; hence, in v. 15, he says, "in His times;" the church's true attitude is that of continual expectation of her Lord's return (1 Corinthians, 1, 8; Philip-pians, 1, 6, 10, 15. in His times—Greek, "His own [fitting] times" (Acts, 1, 7). The plural implies successive stages in the manifestation of the kingdom of God, each having its own appropriate time, the regulating principle and knowledge of which rest with the Father (ch. 2, 6; 2 Timothy, 1, 9; Titus, 1, 3; Hebrews, 1, 1). he shall show—"display" an expression appropriate in reference to His "APPEARING," which is stronger than His "coming," and implies its visibility: "manifest" make visible (cf. Acts, 3, 20); "He" is the Father (v. 16.) blessed—in Himself; so about to be the source of blessing to His people at Christ appearing, whence flows their "blessed hope" (ch. 1, 11; Titus, 2, 13). only—John, 17, 3; Romans, 16, 27; Revelation, 15, 4.) King of kings—Elsewhere applied also to Jesus (Revelation, 1, 5; 17, 14; 19, 16). 16. Who only hath immortality—in His own essence, not merely at the will of another, as all other immortal beings. (JUSTIN MARTYR, Quæst. ad

Orthod., 61.) As He hath immortality, so will He give it to us who believe; to be out of Him is death. It is mere heathen philosophy that attributes to the soul indestructibility in itself, which is to be attributed solely to God's gift. As He hath life in Himself, so hath He given to the Son to have life in Himself (John, 5, 26). The term used in the New Testament for immortal, which does not occur, is "incorruptible." "Immortality" is found 1 Corinthians, 15, 52, 54. dwelling in the light which no man can approach unto—After life comes mention of light, as in John, 1, 4. That light is unapproachable to creatures, except so far as they are admitted by Him, and as He goes forth to them. (BENGE.) It is unapproachable on account of its exceeding brightness. (THEOPHYLACT.) If one cannot gaze steadfastly at the sun, which is but a small part of creation, by reason of its exceeding heat and power, how much less can mortal man gaze at the inexpressible glory of God (THEOPHYLACT ad Autolycos) (Psalm 104, 2; 1 John, 1, 6), no man hath seen—(Exodus, 33, 20; John, 1, 18; Colossians, 1, 15; Hebrews, 11, 27; 1 John, 4, 12.) Perhaps even in the perfect state no creature shall fully see God. Still the saints shall, in some sense, have the blessedness of seeing Him, which is denied to mere man (Matthew, 5, 8; 1 Corinthians, 13, 12; 1 John, 3, 2; Revelation, 22, 4). 17. Resuming the subject from above, v. 5, 10. The immortality of God, alone rich in glory, and of His people through Him, is opposed to the lust of money (cf. v. 14-16). From speaking of the desire to be rich, he here passes to those who are rich: 1. What ought to be their disposition; 2. what use they ought to make of their riches, and, 3. the consequences of their so using them. rich in this world—contrasted with the riches of the future kingdom to be the portion of believers at Christ's "appearing," v. 14. high-minded—often the characteristic of the rich (see Romans, 12, 16). trust—Greek, "to have their trust resting," in...—rather, "upon... upon," as the oldest MSS. uncertain riches—rather as Greek, "the uncertainty of riches." They who rest their trust on riches, rest trust on uncertainty itself (Proverbs, 23, 5). Now they belong to one person, now to another, and that which has many masters is possessed by none. (THEODORET.) living God—The best MSS. and versions omit "living." He who trusts in riches transfers to them the duty he owes to God. (CALVIN.) who giveth—Greek, "affordeth," all things richly—temporal and eternal, for the body and for the soul. In order to be truly rich, seek to be blessed of, and in, God (Proverbs, 10, 22; 2 Peter, 1, 3). to enjoy—Greek, "for enjoyment." Not that the heart may cleave to them as its idol and trust (ch. 4, 3). Enjoyment consists in giving, not in holding fast. Non-employment should be far removed, as from man, so from his resources (James, 5, 2, 3). (BENGE.) 18. do good—like God Himself (Psalm 119, 68; Acts, 14, 17) and Christ (Acts, 10, 28). TITTMANN translates, do, or act well; as the Greek for to be beneficent is a distinct word, *agathopoiin*. rich in good works—so "rich in faith," which produces good works (James, 2, 6). Contrasted with "rich in this world," v. 17. Lit., *rich in rich in honourable (right) works*, Greek *kaine, ergos*, are works good or right in themselves; *agathos*, good to another, ready to distribute—free-givers (ALFORD); the heart not cleaving to possessions, but ready to impart to others, willing to communicate—ready contributors (ALFORD); liberal in admitting others to share our goods in common with ourselves (Galatians, 6, 6; Hebrews, 12, 16). 19. Laying up in store—therefrom (i. e., by this means (ALFORD)) but BENGE makes the Greek *apo* mean laying up against a future time, laying up for themselves a treasure (ALFORD) (Matthew, 6, 19, 20). This is a treasure which we act wisely in laying up in store, whereas the wisest thing we can do with earthly treas-

to distribute them, and give others a share 18. good foundation—[*Note*, ch. 3. 13; Luke, Corinthians, 3. 11.] The sure reversion of the twenty inheritance: earthly riches scattered as up in store a sure increase of heavenly gather by scattering (Proverbs, 11. 24; 13. 7; 9), that...eternal life—The oldest MSS. and read, "that which is really life," its joys being enduring (Psalm 16. 11). The life that now be called so, its goods being unsubstantial, a vapour (James, 4. 14). "In order that with so to speak on this foundation [DE WETTE] lay hold on that which is life indeed." 20, 21. story conclusion: the main aim of the whole here summarily stated. 20. O Timothy— I appeal, marking at once his affection for and his presence of the coming heresies. spiritual thieves, and from enemies who men sleep, sow tares amidst the good seed be Son of man. that which is committed to thy care, "the deposit" (ch. 1. 18; 2 Timothy, 1. 12, 14; a true or sound doctrine to be taught, as the science falsely so called, which leads to turning the faith (v. 21). "It is not thine: it is properly with which thou hast been entrusted it not at all." CHRYSOSTOM.] "That entrusted to thee, not found by thee; which received, not invented; a matter not of teaching; not of private usurpation, but addition; a matter brought to thee, not put thee, in which thou oughtest to be not an not a guardian; not an originator, but a discharging, but following. 'Keep,' saith he, 'the reserve intact and inviolate the talent of the gift. What has been entrusted to thee, let remain with thee; let that same be handed thee. Gold thou hast received, gold return. Be sorry thou shouldst substitute ought else. Be sorry that for gold thou shouldst substitute impudently, or brass fraudulently. I do not mere appearance of gold, but its actual reality that there is to be no progress in religion Church. Let there be so by all means, and progress; but then let it be real progress, the gift of the faith. Let the intelligence of the rich and its individual members increase provided it be only in its own kind, the doctrine still the same. Let the religion of the soul be the growth of the body, which, though it de-several parts in the progress of years, yet is same as it was essentially." [VINCENTIUS

LEONENSIS, A.D. 434.] avoiding—"turning away from" (cf. 2 Timothy, 3. 4). Even as they have "turned away from the truth" (ch. 1. 6; 5. 15; 2 Timothy, 4. 4), profane—(ch. 4. 7; 2 Timothy, 2. 16.) vain—Greek, "empty" mere "strifes of words," v. 4, producing no moral fruit, oppositions—dialectic antitheses of the false teachers. [ALFORD.] WIMMERER, not so probably, "oppositions to the sound doctrine." I think it likely germs existed already of the heresy of dualistic oppositions, viz., between the good and evil principle, afterwards fully developed in Gnosticism. Contrast Paul's just antithesis (ch. 3. 16; 6. 5, 6; 2 Timothy, 2. 15-23), science falsely so called—where there is not faith, there is not knowledge. (CHRYSOSTOM.) There was a true "knowledge," a special gift of the Spirit, which was abused by some (1 Corinthians, 5. 1; 12. 8; 14. 6). This gift was soon counterfeited by false teachers arrogating to themselves pre-eminently the gift (Colossians, 2. 8, 18, 20). Hence arose the creeds of the church, called *symbola*, i.e., in Greek *watchwords*, or a test whereby the orthodox might distinguish one another in opposition to the heretical. Perhaps here, v. 20, and 2 Timothy, 1. 13, 14, imply the existence of some such brief formula of doctrine then existing in the church; if so, we see a good reason for its not being written in Scripture, which is designed not to give dogmatic formularies, but to be the fountain whence all such formularies are to be drawn according to the exigencies of the several churches and ages. Probably thus a portion of the so called apostles' creed may have had their sanction, and been preserved solely by tradition on this account. "The creed, handed down from the apostles, is not written on paper and with ink, but on fleshy tables of the heart." [JEROME, *adv. err. Johann. Hieros.*, ch. 9]. Thus, in the creed, contrary to the "oppositions" (the germs of which probably existed in the church in Paul's latter days) whereby the ones were set off in pairs, God is stated to be "the Father Almighty," or all-governing "maker of heaven and earth." [BISHOP HINDS.] 21. Which some professing—viz., professing these oppositions of science falsely so called. *erred*—[*Note*, ch. 1. 6; 2. 18.—*lit.*, missed the mark (2 Timothy, 3. 7, 8). True sagacity is inseparable from faith, *grace*—Greek, "the grace," viz., of God, for which we Christians look, and in which we stand. [ALFORD.] be with thee—He restricts the salutation to Timothy, as the epistle was not to be read in public. [BENNETT.] But the oldest MSS. read, "be with you;" and the "thee" may be a transcriber's alteration to harmonize with 2 Timothy, 4. 22; Titus, 3. 15. Amen—Omitted in the oldest MSS.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY.

INTRODUCTION.

OF WRITING.—St. Paul, in the interval between his first and second imprisonment, after having written Timothy from Macedonia or Corinth (Birks) (if we are to adopt the opinion that first Timothy was written after imprisonment), returned to Ephesus, as he intended, by way of Troas, where he left the books, &c. (mentioned with Carpus. From Ephesus he went to Crete for a short visit, and returned, and then wrote to Titus. Next Miletus to Corinth (ch. 4. 20), and thence to Nicopolis (Titus, 2. 12), whence he proceeded to Rome. From his home he wrote the second epistle to Timothy, shortly before his martyrdom. It is not certain where Timothy was at some of the internal evidences favour the view of his having been then at Ephesus; thus the salutation of Aquila, who generally resided there (ch. 4. 19); also that of the household of Onesiphorus, who is stated in it to have ministered to Paul at Ephesus, a circumstance implying his residence there. Also, the Hymeneus of 2 Tim. 1. 18 to be the same as the Hymeneus at Ephesus (1 Timothy, 1. 20); and probably "Alexander the copper-smith" the same as the Alexander joined with Hymeneus (1 Timothy, 1. 20), and possibly the same as the Alexander mentioned by the Jews to clear themselves, not to befriend Paul, at the riot in Ephesus (Acts, 19. 23, 24). The difficulty of opposition, how to account for ch. 4. 13, 20: if Timothy was at Ephesus, why did he need to be told that Paul came to Ephesus; or that Paul had left Trophimus, himself an Ephesian (Acts, 21. 29), sick at Miletus, which was

only thirty miles from Ephesus? See, however, the notes, ch. 4, 12, 26. Tross lay on the road to Rome from either Ephesus or Pontus, so that ch. 4, 13 will accord with the theory of either Ephesus or any other place in the North West of Asia Minor, being Timothy's place of sojourn at the time. Probably, he had the general superintendence of the Pauline churches in Asia Minor, in accordance with his mission combining the office of *evangelist*, or *itinerant missionary*, with that of *presiding overseer*. Ephesus was probably his head quarters.

TIME OF WRITING.—(1.) Paul's first imprisonment, described in Acts, 28, was much milder than that in which he was when writing second Timothy. In the former, he had liberty to lodge in his own hired house, and to receive all comers, guarded only by a single soldier; in the latter, he was so closely confined that Onesiphorus with difficulty found him; he was chained, his friends had forsaken him, and he had narrowly escaped sentence of execution from the Roman Emperor. Medieval legends represent the Mamertine prison, or Tullianum, as the scene of his incarceration with Peter. But this is irreconcilable with the fact of Onesiphorus, Linus, Pudens, &c., having access to him. He was probably under military custody, as in his former imprisonment, though of a severer kind (ch. 1, 16-18; 2, 9; 4, 6-8, 16, 17). (2.) The visit to Troas (ch. 4, 13) can hardly have been that mentioned Acts, 20, 5-7, the last before his first imprisonment; for, if it were, the interval between that visit and the first imprisonment would be seven or eight years, a period most unlikely for him to have allowed to pass without sending for his cloak and parchments, when they might have been of service to him in the interim. (3.) Paul's leaving Trophimus sick at Miletus (ch. 4, 20), could not have been on the occasion mentioned Acts, 20, 15; for, subsequent to that, Trophimus was with Paul in Jerusalem (Acts, 21, 29). (4.) The words (ch. 4, 20, "Erastus abode at Corinth," imply that St. Paul had shortly before been at Corinth, where he left Erastus. But before his first imprisonment, Paul had not been at Corinth for several years; and in the interval Timothy had been with him, so that Timothy did not need at a later period to be told about that visit (Acts, 20, 2, 4). For all these reasons the imprisonment, during which he wrote second Timothy, is shown to be his second imprisonment. Moreover, Hebrews, 12, 23, 24, represents the writer (who was probably Paul) as in *Italy*, and at *liberty*. So Clement of Rome (D. 1, 5), the disciple of Paul, explicitly states, "In the east and west, Paul, as a preacher, instructed the whole world (i.e., the Roman Empire) in righteousness, and having gone to the extremity of the west, and having borne witness before the rulers (of Rome), he so was removed from the world." This plainly implies that he fulfilled his design (Romans, 15, 24-28) of a missionary journey *into Spain*. The Canon of the New Testament, compiled about 370 A.D. (called Muratori's Canon), also mentions "the journey of Paul from Rome to Spain." See Kouth, *Relig. Soc.*, vol. 4, p. 1-12.

His martyrdom is universally said to have occurred in Nero's reign. [Eusebius, *Ecclesiastical History*, 2, 25; Jerome, *Catalagus Scriptorum*.] Five years thus seem to have elapsed between the first imprisonment, 63 A.D. (Acts, 28), and his martyrdom, June 68 A.D., the last year of Nero's reign. He was probably arrested by the magistrates in Nicopolis (Thim. 3, 15) in Epirus, in the winter, on a double charge, first, of being one of the Christians who had conspired, it was alleged by Nero's officers, to set fire to Rome, A.D. 64; secondly, of introducing a novel and unlawful religion. His friends all left him, except Luke: Demas from "love of this present world;" the others from various causes (ch. 4, 16, 11). On the first charge he seems to have been acquitted. His liberation from his first imprisonment took place in 63 A.D., the year before the great fire at Rome, which Nero made the pretext for his persecution of the Christians. Every cruelty was heaped on them; some were crucified; some were arrayed in the skins of wild beasts and hunted to death by dogs; some were wrapped in pitch-ropes and set on fire by night to illuminate the circus of the Vatican and gardens of Nero, whilst that monster mixed among the spectators in the garb of a charioteer. But now (67 or 68 A.D.) some years had elapsed since the first excitement which followed the fire. Hence, Paul, being a Roman citizen, was treated in his trial with a greater respect for the forms of law, and hence was acquitted (ch. 4, 17) on the first charge of having incited the Christians to their supposed act of incendiarism before his last departure from Rome. Alexander the coppersmith seems to have been a witness against him (ch. 4, 14). Had he been condemned on the first charge, he would probably have been burnt alive, as the preceding martyrs were, for *arson*. His judge was the city Prefect. Clemens Romanus specifies that his trial was (not before the emperor, but) "before the rulers." No advocate ventured to plead his cause, no patron appeared for him, such as under ordinary circumstances might have aided him; for instance, one of the powerful Æmilian house, under which his family possibly enjoyed citizenship (ch. 4, 16, 17), whence he may have taken his name Paul. The place of trial was, probably, one of the great basilicas in the Forum, two of which were called the Pauline Basilicas, from L. Æmilius Paulus, who had built one and restored the other. He was remanded for the second stage of his trial. He did not expect this to come on till the following "winter" (ch. 4, 21), whereas it took place about midsummer; if in Nero's reign, not later than June. In the interim Luke was his only constant companion; but one friend from Asia, Onesiphorus, had diligently sought him and visited him in prison, undeterred by the danger. Linus, too, the future bishop of Rome, Pudens, the son of a senator, and Claudia, his bride, perhaps the daughter of a British king (Note, ch. 4, 21), were among his visitors; and Tychicus, before he was sent by Paul to Ephesus (ch. 4, 12); perhaps bearing with him this epistle.

OBJECT OF THE EPISTLE.—He was anxious to see his disciple Timothy, before his death, and that Timothy should bring Mark with him (ch. 1, 4; 4, 9, 11, 21). But feeling how uncertain it was whether Timothy should arrive in time, he felt it necessary, also, to give him by letter a last warning as to the heresies, the germs of which were then being sated in the churches. Hence he writes a series of exhortations to faithfulness, and zeal for sound doctrine, and patience amidst trials: a charge which Timothy seems to have needed, if we are to judge from the apostle's earnestness in urging him to boldness in Christ's cause, as though St. Paul thought he saw in him some signs of constitutional timidity (ch. 2, 9; 4, 1-5; 1 Timothy, 5, 22, 23).

ST. PAUL'S DEATH.—Dionysius, Bishop of Corinth (quoted in Eusebius, *Ecclesiastical History*, 2, 25), about A.D. 150 is the earliest authority for the tradition that Peter suffered martyrdom at Rome "about the same time" as Paul, after having laboured for some time there. He calls Peter and Paul "the founders of the Corinthian and Roman churches." The Roman Presbyter, Caius (about A.D. 200), mentions the tradition that Peter suffered martyrdom in the Vatican. But (1.) Peter's work was among the Jews (Galatians, 2, 9), whereas Rome was a Gentile church (Romans, 1, 13). Moreover, (2.) the first epistle of Peter (1, 1; 5, 13) represents him as labouring in Babylon in Mesopotamia. (3.) The silence of St. Paul's epistles written at Rome, negatives the tradition of his having founded, or laboured long at Rome; though it is possible he may have endured martyrdom there. His martyrdom, certainly, was not, as Jerome says, "on the same day" with that of Paul, else Paul would have mentioned Peter's being at Rome in ch. 4, 11. The legend says that Peter, through fear, was fleeing from Rome at early dawn by the Appian way, when he met our Lord, and falling at His feet, asked, Lord, whither goest thou? to which the Lord replied, I go again to be crucified. The disciple returned penitent and abashed, and was martyred. The church of *Domine quo vadis*, on the Appian way, commemorates the supposed fact. Paul, according to Caius (quoted in Eusebius, *Ecclesiastical History*, 2, 25), suffered martyrdom on the Ostian way. So also Jerome, who gives the date, the 14th year of Nero. It was common to send prisoners, whose death might attract too much notice

o some distance from the city, under a military escort, for execution; hence the soldier's sword, not the executioner, was the instrument of his decapitation. (Orosius, *Hist.*, 7. 7.) Paul appears, from Philipians, 1., to have risen even in the palace, and certainly must have exercised such an influence as would excite sympathy in his void which the execution was ordered outside the city. Cf. Tacitus, *Hist.*, 4. 11. The Basilica of St. Paul, first constantine, now stands outside Rome on the road to Ostia; before the Reformation it was under the protection of the kings of England, and the emblem of the order of the Garter is still to be seen among its decorations. The spot of the martyrdom is the *tre fontane*, not far from the Basilica. [Combe & Hewson.]

CHAPTER I.

8. ADDRESS: THANKFUL EXPRESSION OF
D DESIRE TO SEE HIM: REMEMBRANCE OF
H AND THAT OF HIS MOTHER AND GRAND-

EXHORTATION TO STIR UP THE GIFT OF
M, AND NOT SHRINK FROM AFFLICTION, EN-
DY THE CONSIDERATION OF THE FREENESS
GRACE IN OUR GOSPEL CALLING, AND BY
THE EXAMPLE. THE DEFECTION OF
IE STEPFATHERNESS OF ONESIPHORUS. 1. THIS
he last testament and swan-like death-song of
NGEL, according to the promise of life...in Christ
ipostleship is in order to carry into effect this

Of, "according to the faith...in hope of
life...promise," &c. (Titus, 1. 1, 2). This
of life in Christ" (cf. v. 10; ch. 2. 8) was
nerve Timothy to fortitude amidst trials,
dness in undertaking the journey to Rome,
ld be attended with much risk (v. 8). 2. My
ved son—in 1 Timothy, 1. 2, and Titus, 1. 4,
; an earlier period than this epistle, the ex-
ceded is in the Greek, "My genuine son,"
ees in the change of expression an intima-
ly altered tone as to Timothy, more of mere
less of confidence, as though Paul saw in him
firmness, where arose the need of his stir-
fresh the faith and grace in him (v. 6). But
is to me not justified by the Greek word
which implies the attachment of reasoning
e, on the ground of merit in the one "be-
of merely instinctive love. See TRENCH,
of New Testament. 3. I thank—Greek, "I feel
to God," whom I serve from my forefathers—
ve (Romans, 1. 9) as did my forefathers. He
mean to put on the same footing the Jewish
ian service of God; but simply to assert his
dentious service of God as he had received
propensities not Abraham, Isaac, &c., whom
the fathers, not "progenitors" as the Greek
omans, 9. 5). The memory of those who had
e, to whom he is about to be gathered, is now
e of death, pleasant to him; hence also, he
nd the faith of the mother and grandmother
y: as he walks in the faith of his forefathers
1; 24. 14; 26. 6, 7; 28. 29., so Timothy should
firmly in the faith of his parent and grand-
Not only Paul, but the Jews who reject
rsk the faith of their forefathers, who
Christ: when they accept Him, the hearts of
shall only be returning to the faith of their
s (Malachi, 4. 6; Luke, 1. 17; Romans, 11. 23,
robably Paul had, in his recent defence, dwelt
pic, viz., that he was, in being a Christian,
wing his hereditary faith. that...I have re-
s of thee—"How unceasing I make my men-
rring thee" (cf. Philemon, 4). The cause of
ling thankful is, not that he remembers
unceasingly in his prayers, but for what
s in faith (v. 6) and graces: cf. Romans, 1. 8, 9,
ch supply the elliptical sentence thus, "I
d [for thee, for God is my witness] whom
e., that (or how) without ceasing I have re-
e (or make mention) of thee," &c. night and
e, 1 Timothy, 5. 5.) 4. desiring—Greek, "with
as for one much missed," mindful of thy tears
y at our parting (Acts, 20. 37), but also often
er pious feelings. that I may be filled with joy

—to be joined with "desiring to see thee" (Romans, 1.
11, 12; 15. 32). 5. When I call to remembrance, &c.—This
increased his "desire to see" Timothy. The oldest MSS.
read, "When I called to remembrance;" implying that
some recent incident (perhaps the contrasted cowardice
of the hypocrite Demas, who forsook him) had reminded
him of the sincerity of Timothy's faith. faith that is
in thee—ALFORD translates, "that was in thee." He
remembers Timothy's faith in the past as a fact: its
present existence in him is only matter of his con-
fident persuasion or hope. which—Greek, "such as,"
dwell—"made its dwelling" or abode (John, 14. 23).
The past tense implies they were now dead. first—
before it dwell in thee. She was the furthest back of
the progenitors of Timothy whom Paul knew. mother
Eunice—a believing Jewess; but his father was a Greek,
i. e., a heathen (Acts, 16. 1). The faith of the one parent
sanctified the child (ch. 3. 15; 1 Corinthians, 7. 14). She
was probably converted at Paul's first visit to Lystra
(Acts, 14. 6). It is an undesigned coincidence, and so
a mark of truth, that in Acts, 16. 1 the belief of the
mother alone is mentioned, just as here praise is be-
stowed on the faith of the mother, whilst no notice is
taken of the father. (PALCY'S *Horn Paulina*.) and
—Greek, "but," i. e., notwithstanding appearances.
[ALFORD.] persuaded that—it dwells, or it shall dwell
"in thee also." The mention of the faith of his mother
and grandmother is designed as an incentive to stir up
his faith. 6. Wherefore—Greek, "For which cause,"
viz., because thou hast inherited, didst once possess,
and I trust [?" am persuaded"] still dost possess, such
unfeigned faith. [ALFORD.] stir up—lit., "rekindle,"
"revive the spark of" the opposite of "quench" or ex-
tinguish (1 Thessalonians, 5. 19). Paul does not doubt
the existence of real faith in Timothy, but he desires it
to be put into active exercise. Timothy seems to have
become somewhat remiss from being so long without
Paul (ch. 2. 22). gift of God—the spiritual grace received
for his ministerial office, either at his original ordina-
tion, or at his consecration to the particular office of
superintending the Ephesian church (Note, 1 Timothy,
4. 14). Imparting fearlessness, power, love, and a sound
mind (v. 7), by the putting on of my hands.—In 1 Timothy,
4. 14, it is "with (not by) the laying on of the hands of
the presbytery." The apostle was chief in the ordina-
tion, and to him "by" is applied. The presbytery
were his assistants: so "with," implying merely ac-
companiment, is said of them. Paul was the instru-
ment in Timothy's ordination and reception of the
grace then conferred; the presbytery were the concu-
rent participants in the act of ordination: so the Greek,
dia and meta. So in ordinations by a bishop in our
days, he does the principal act, they join in laying on
hands with him. 7. For, &c.—Implying that Timothy
needed the exhortation "to stir up the gift of God in
him," being constitutionally timid. "For God did not
give us (so the Greek, viz., at our ordination or consec-
ration) the spirit of fear." The spirit which He gave
us, was not the spirit of timidity [lit., cowardice, which
is weakness], but of "power" (exhibited in a fearless
"testimony" for Christ, v. 8). "Power" is the invari-
able accompaniment of the gift of the Holy Ghost. Luke,
24. 49; Acts, 1. 8; cf. 6. 6, "full of faith and of the Holy
Ghost," with v. 8, "full of faith and power." Fear is
the result of "the spirit of bondage" (Romans, 8. 15).
Fear within exaggerates the causes of fear without.
"The spirit of power" is the spirit of man. *ἀνάγει*

by the Spirit of God imparting *power*: this power "casteth out fear" from ourselves, and stimulates us to try to cast it out of others (1 John, 4, 18). *love*—which moves the believer whilst "speaking the truth" with *power*, when giving his testimony for Christ (v. 8), at the same time to do so "in love" (Ephesians, 4, 15), a sound mind—The *Greek* is rather, "the bringing of men to a sound mind." [WALL.] *BENGEL* supports *English Version*, "a sound mind," or "sobermindedness:" a duty to which a young man like Timothy especially needed to be exhorted to (ch. 2, 22; 1 Timothy, 4, 12; Titus, 2, 4, 6). So Paul urges him, in ch. 2, 4, to give up worldly entanglements, which as *thorns* (Luke, 8, 14) choke the word. These three gifts are preferable to any miraculous powers whatever. 8, therefore—seeing that God hath given us such a spirit, not that of *fear*. Be not thou...ashamed—I agree with *ELLICOTT*, in opposition to *ALFORD*, that the *Greek* subjunctive here, with the negative, implies action *completed at one time, not continued action*, which the present imperative would express: thus implying that Timothy had not decidedly yet evinced such feeling of *shame*; though I think, Paul, amidst the desertion of others who once promised fair, and from being aware of Timothy's constitutional *timidity* (*Notes*, v. 7), felt it necessary to stir him up and guard him against the possibility of unchristian dereliction of duty as to bold confession of Christ. *Shame* (v. 8) is the companion of *fear* (v. 7): if *fear* be overcome, false shame flees. [*BENGEL*.] Paul himself (v. 12), and Onesiphorus (v. 16), were instances of fearless profession removing false shame. He presents in contrast sad instances of fear and shame (v. 15), of the testimony of our Lord—of the testimony which thou art bound to give in the cause of our Lord: he says "our," to connect Timothy and himself together in the testimony which both should give for their common Lord. The testimony which Christ gave before *Pilate* (1 Timothy, 6, 12, 13), is an incentive to the believer that he should, after his Lord's example, witness a good testimony or confession, nor of me his prisoner—The cause of God's servants is the cause of God Himself (Ephesians, 4, 1). Timothy might easily be tempted to be ashamed of one in prison, especially as not only worldly shame, but great risk, attended any recognition of Paul the prisoner, be thou partaker—with me, of the gospel—rather as *Greek*: "for the gospel," i.e., suffered for the gospel (ch. 2, 3-5; Philimon, 13), according to the power of God—exhibited in having saved and called us (v. 9). God who has done the greater act of power (i.e., saved us), will surely do the less (carry us safe through afflictions borne for the gospel). "Think not that thou hast to bear these afflictions by thine own power, nay, it is by the power of God. It was a greater exercise of power than His making the heaven, His persuading the world to embrace salvation." [*CHRYSTOSTOM*.] 9. Who...called us—viz., God the Father (Galatians, 1, 6). The having "saved us" in His eternal purpose of "grace," given us in Christ before the world began, precedes His actual "calling" of us in due time with a call made effective to us by the Holy Spirit; therefore, "saved us" comes before "called us" (Romans, 8, 28-30). holy calling—the actual call to a life of holiness, Hebrews, 3, 1, "Heavenly calling" [*TITMANN*, *Synonyms*]: whereas we were sinners and enemies (Ephesians, 1, 15; 4, 1). The call comes wholly from God, and claims us wholly for God. "Holy" implies the separation of believers from the rest of the world unto God, not according to—not having regard to our works in His election and calling of grace (Romans, 9, 11; Ephesians, 2, 8, 9). His own purpose—The origination of salvation was of His own purpose, flowing from His own goodness, not for works of ours coming first, but wholly because of His own gratuitous, electing love. [*THEODORET & CALVIN*.] grace...given us—in His everlasting purpose, regarded as the same as when actually accom-

plished in due time. in Christ—believers being regarded by God as *IN HIM*, with whom the Father makes the covenant of salvation (Ephesians, 1, 4; 3, 11), before the world began—*Greek*, "before the times (periods) of ages:" the enduring ages of which no end is contemplated (1 Corinthians, 2, 7; Ephesians, 3, 11). 10. But...now...manifest—In contrast to its concealment heretofore in the eternal purpose of God "before the world began" (v. 9; Colossians, 1, 26; Titus, 1, 2, 3), appearing—the visible manifestation in the flesh, abolished death—*Greek*, "taken away the power from death." [*TITMANN*.] The *Greek* article before "death," implies that Christ abolished death, not only in some particular instance, but in its very essence, being, and idea, as well as in all its aspects and consequences (John, 11, 26; Romans, 8, 2, 38; 1 Corinthians, 15, 26, 55; Hebrews, 2, 14). The carrying out of the abolition of death into full effect is to be at the resurrection (Revelation, 20, 14). The death of the body meanwhile is but temporary, and is made no account of by Christ and the apostles, brought...to light—making visible by the gospel what was before hidden in God's purpose. His—of the Spirit, acting first on the soul here, about to act on the body also at the resurrection, immortality—*Greek*, "incorruptibility" of the new life, not merely of the risen body [*ALFORD*] (Romans, 8, 11), through—by means of the gospel, which brings to light the life and immortality purposed by God from eternity, but manifested now first to man by Christ, who, in His own resurrection, has given the pledge of His people's final triumph over death through Him. Before the gospel revelation from God, man, by the light of nature, under the most favourable circumstances, had but a glimmering idea of the possibility of a future being of the soul, but not the faintest idea of the resurrection of the body (Acts, 17, 18, 32). If Christ were not "the life," the dead could never live; if He were not the resurrection, they could never rise; had He not the keys of hell and death (Revelation, 1, 18), we could never break through the bars of death or gates of hell. [*BISHOP PEARSON*.] 11. Whereunto—For the publication of which gospel, I am appointed—*Greek*, "I was appointed," preacher—*Greek*, "herald," teacher of the Gentiles—(1 Timothy, 2, 7.) He brings forward his own example in this verse and v. 12, as a pattern for Timothy, as a public "preacher," an "apostle," or missionary from place to place, and a "teacher" is private instructing His flock with patient perseverance. 12. For the which cause—For the gospel cause of which I was appointed a preacher (v. 10, 11). I also suffer—besides my active work as a missionary. *ELLICOTT* translates, "I suffer even these things" the sufferings attendant on my being a prisoner (v. 8, 15). I am not ashamed—neither be thou (v. 8), for—Confidence as to the future drives away shame. [*BENGEL*.] I know—though the world knows Him not (John, 10, 14; 17, 25; whom—I know what a faithful, promise keeping God He is (ch. 2, 13). It is not, I know how I have believed, but, I know whom I have believed: a feeble faith may clasp a strong Saviour, believed—rather, "trusted" carrying out the metaphor of a depositor depositing his pledge with one whom He trusts. I am persuaded—(Romans, 8, 38.) he is able—in spite of so many foes around me, that which I have committed unto him—*Greek*, "my deposit," the body, soul, and spirit, which I have deposited in God's safe keeping (1 Thessalonians, 5, 23; 1 Peter, 4, 19). So Christ Himself in dying (Luke, 23, 46). "God deposits with us His word; we deposit with God our spirit." [*GRORIUS*.] There is one deposit (His revelation) committed by God to us, which we ought to keep (v. 13, 14) and transmit to others (ch. 2, 2): there is another committed by God to us, which we should commit to His keeping, viz., ourselves and our heavenly portion, that day—the day of His appearing (v. 15; ch. 4, 8). 13. Hold

the form—rather as Greek, "Have (i.e., keep) a firm of sound (Greek, healthy) words which thou hast heard from me, in faith and love." "Keep" suits the sense to a deposit in the context. The secondary sition of the verb in the Greek forbids our taking it strongly as English Version, "Hold fast." The eek for "form" is translated "pattern" in 1 Timothy, 16, the only other passage where it occurs. Have th a pattern drawn from my sound words, in opition to the unsound doctrines so current at hesus, vividly impressed (WAHL translates it "deation" the verb implies to make a lively and last-impres) on thy mind, in faith and love—the element which my sound words had placed, and in which u art to have the vivid impression of them as thy ardly delineated pattern, moulding conformably outward profession. So nearly BENGEL explains, 1 Timothy, 3, v. 14. Translate as Greek, "That goodly skeep keep through the Holy Ghost," viz., "the sound rds which I have committed to thee" (v. 13; ch. 2, 2). us—in all believers, not merely in you and me. The welling Spirit enables us to keep from the robbers the soul the deposit of His word committed to us God. 15. all they which are in Asia—Proconsular it: "All who are there now, when they were in Rome it "be" or are, but) turned from me" then: were shamed of my chain," in contrast to Onesiphorus; I not stand with me but forsook me (ch. 4, 16). It is sible that the occasion of their turning from him s at his apprehension in Nicopolis, whither they had orted him on his way to Rome, but from which y turned back to Asia. A hint to Timothy, now Asia, not to be like them, but to imitate rather esiphorus, and to come to him (ch. 4, 21). Phygelus l Hermogenes—specified perhaps, as being persons m whom such pusillanimous conduct could least be pected; or, as being well known to Timothy, and ken of before in conversations between him and ul, when the latter was in Asia Minor. 16. The Lord e mercy—even as Onesiphorus had abounded in rks of mercy, the house of Onesiphorus—He himself a then absent from Ephesus, which accounts for the m of expression (ch. 4, 19). His household would rldy retain his name after the master was dead, as BENGEL supposes him to have been. Nowhere has Paul ayers for the dead, which is fatal to the theory, faured by ALFORD also, that he was dead. God blesses t only the righteous man himself, but all his houseld, my chain—Paul in the second, as in his first insonment, was bound by a chain to the soldier who arded him. 17. found me—in the crowded metropolis. in turn "may he find mercy of the Lord in that y" when the whole universe shall be assembled. grant unto him—as well as "unto his house" (v. 16). e Lord—who rewards a kindness done to His disles as if done to Himself (Matthew, 25, 45). of-om the Lord: "the Lord" is emphatically put nsad of "from Himself," for solemnity and emphasis (Thessalonians, 3, 5). in how many things—"how ny acts of ministry he rendered," unto me—Omitted the oldest MSS., so that the "ministered" may in- scribe services rendered to others as well as to Paul. y well—rather as Greek, "Thou knowest better" an I can tell thee, seeing that thou art more of a gular resident at Ephesus).

CHAPTER II.

VER. 1-26. EXHORTATIONS: TO FAITHFULNESS AS A OD SOLDIER OF CHRIST: ERRORS TO BE SHUNNED: IE LORD'S SURE FOUNDATION: THE RIGHT SPIRIT E A SERVANT OF CHRIST. 1. Thou therefore—follow; my example (ch. 1, 8, 12), and that of Onesiphorus l. 1, 16-18), and shunning that of those who forsook h (ch. 1, 15). my son—Children ought to imitate their her. be strong—lit., "be invested with power," ve power, and show thyself to have it; implying an

abiding state of power. in the grace—the element IS which the believer's strength has place. Cf. ch. 1, 7, "God hath given us the spirit of power." 2. among —Greek, "through," i.e., with the attestation (lit., intervention) of many witnesses, viz., the presbyters and others present at his ordination or consecration (1 Timothy, 4, 14; 6, 12). commit—in trust, as a deposit (ch. 1, 14). faithful—The quality most needed by those having a trust committed to them. who—Greek, "persons" such as shall be competent to teach (them to) others also." Thus the way is prepared for inculcating the duty of faithful endurance (v. 2-13). Thou shouldst consider as a motive to endurance, that thou hast not only to keep the deposit for thyself, but to transmit it unimpaired to others, who in their turn shall fulfil the same office. This is so far from supporting oral tradition now, that it rather teaches how precarious a mode of preserving revealed truth it was, depending as it did, on the trustworthiness of each individual in the chain of succession; and how thankful we ought to be that God Himself has given the written Word, which is exempt from such risk. 3. Thou therefore endure hardness—The oldest MSS. have no "Thou therefore," and read, "Endure hardship with" (me). "Take thy share in suffering." (CONYBEARE & HOWSON.) 4. "No one whilst serving as a soldier," the affairs, &c. —"the businesses of life" [ALFORD]: mercantile, or other than military. him who hath chosen him—the general who at the first enlisted him as a soldier. Paul himself worked at tent-making (Acts, 18, 3). Therefore what is prohibited here is, not all other save religious occupation, but the becoming entangled, or over-engrossed therewith. 5. And—"Moreover," strive for masteries—"strive in the games" [ALFORD]: viz., the great national games of Greece. yet is he not crowned, except—even though he gain the victory. strive lawfully—observing all the conditions of both the contest (keeping within the bounds of the course and strip of his clothes) and the preparation for it, viz., as to self-denying diet, anointing, exercise, self-restraint, chastity, decorum, &c. (1 Corinthians, 9, 24-27). 6. must be first partaker—The right of first partaking of the fruits belongs to him who is labouring; do not thou, therefore, relax thy labours, as thou wouldst be foremost in partaking of the reward. CONYBEARE explains, "first, before the idler." 7. Consider the force of the illustrations I have given from the soldier, the contender in the games, and the husbandmen, as applying to thyself in thy ministry, and the Lord give thee, &c.—The oldest MSS. read, "for the Lord will give thee understanding." Thou canst understand my meaning so as personally to apply it to thyself; for the Lord will give thee understanding when thou seekest it from Him "in all things." Not intellectual perception, but personal appropriation of the truths metaphorically expressed, was what he needed to be given him by the Lord. 8. Rather as Greek, "Remember Jesus Christ, raised from the dead." Remember Christ risen, so as to follow Him. As He was raised after death, so if thou wouldst share His risen "life," thou must now share His "death" (v. 11). The Greek perfect passive participle, implies a permanent character acquired by Jesus as the risen Saviour, and our permanent interest in Him as such. Christ's resurrection is put prominently forward as being the truth now assailed (v. 18), and the one best calculated to stimulate Timothy to steadfastness in sharing Paul's sufferings for the gospel's sake (Note, v. 3). my gospel—that which I always taught, of the seed of David—The one and only genealogy (as contrasted with the "endless genealogies," 1 Timothy, 1, 4) worth thinking of, for it proves Jesus to be the Messiah. The absence of the article in the Greek, and this formula, "of the seed of David" (cf. Romans, 1, 3), imply, that the words were probably part of a recognised short oral creed. In His death He

assured us of His humanity; by His resurrection, of His divinity. That He was not crucified for His own sin, appears from His resurrection; that He was crucified, shows that He bore sin, on Him, though not in Him. 2. Wherein—in proclaiming which gospel, suffer trouble—*lit.*, "evil." I am a sufferer of evil as though I were a doer of evil. bonds—ch. 1. 16, word...not bound—Though my person is bound, my tongue and my pen are not (ch. 4. 17; Acts, 28. 31). Or healludes not merely to his own proclamation of the gospel, though in chains, but to the freedom of its circulation by others, even though his power of circulating it is now prescribed (Philippians, 1. 18). He also hints to Timothy, that he being free ought to be the more earnest in the service of it. 10. Therefore—Because of the anxiety I feel that the gospel should be extended; that anxiety being implied in *v. 9*. endure—not merely "I passively suffer," but "I actively and perseveringly endure," and "am ready to endure patiently all things," the elect—for the sake of the church: all the members of Christ's spiritual body (Colossians, 1. 24). they...also—as well as myself: both God's elect not yet converted and those already so. salvation...glory—not only salvation from wrath, but glory in reigning with Him eternally (*v. 12*). Glory is the full expansion of salvation (Acts, 2. 47; Romans, 8. 21-24. 30; Hebrews, 9. 28). So grace and glory Psalm 84. 12. 11. Greek. "Faithful is the saying." For—For the fact is so that, "if we be dead with Him [the Greek aorist tense implies a state once for all entered into in past times at the moment of regeneration, Romans, 6. 3, 4, 8; Colossians, 2. 12], we shall also live with Him." The symmetrical form of "the saying," *v. 11-13*, and the rhythmical balance of the parallel clauses, make it likely, they formed part of a church hymn (Note, 1 Timothy, 3. 16, or accepted formula, perhaps first uttered by some of the Christian "prophets" in the public assembly (1 Corinthians, 14. 26). The phrase "faithful is the saying," which seems to have been the usual formula (cf. 1 Timothy, 1. 15; 3. 1; 4. 9; Titus, 2. 9) in such cases, favours this. 12. suffer—rather, as the Greek is the same as in *v. 10*, "If we endure [with Him]," *etc.* (Romans, 5. 17). reign with him—The peculiar privilege of the elect church now suffering with Christ, then to reign with Him (Note, 1 Corinthians, 6. 2. Reigning is something more than mere salvation (Romans, 5. 17; Revelation, 3. 21; 5. 10; 20. 4, 6). deny—with the mouth. As "believe [with the heart] follows, *v. 12*. Cf. the opposite, "confess with thy mouth" and "believe in thine heart" (Romans, 10. 9, 10). he also will deny us—(Matthew, 10. 33.) 13. believe not—"If we are unbelievers (*lit.*, *unfaithful*), He remains faithful" (Deuteronomy, 7. 9, 10). The oldest MSS. read, "For He cannot [it is an impossibility] that He should deny Himself." He cannot be unfaithful to His word that He will deny those who deny Him, though we be not faithful to our profession of faith in Him (Romans, 3. 3). Three things are impossible to God, to die, to lie, and to be deceived (AUGUSTINE, *Symbolism ad Catechumenos*, 1. 1.) (Hebrews, 6. 18). This impossibility is not one of infirmity, but of infinite power and majesty. Also, indirectly, comfort is suggested to believers, that He is faithful to His promises to them; at the same time that apostates are shaken out of their self-deceiving fancy, that because they change, Christ similarly may change. A warning to Timothy to be steadfast in the faith. 14. them—those over whom thou dost preside (Titus, 3. 1). charging—Greek, "testifying continually," "adjoining them," before the Lord—(1 Timothy, 5. 21.) that they strive not about words—rather, "strive with words," "not to have a mere war of words" (*v. 23, 24*; 1 Timothy, 6. 4) where the most vital matters are at stake (*v. 17, 18*; Acts, 18. 15). The oldest MSS. put a stop at "charging them before the Lord" (which clause is thus connected with "put them in remembrance") and read the imperative, "Strive not

about words," &c. to as profit—not qualifying "words" but *str.* nenter, in position with "strive in words," "a thing tending to no profit," *lit.*, "profitable for nothing," the opposite of "meet for the master's use" (*v. 21*), to the subverting—sure to subvert or overturn the hearers: the opposite of "edifying" (building up) (2 Corinthians, 13. 10). 15. Study—Greek, "Be earnest," or "diligent." to show—Greek, "present," as in Romans, 12. 1. thyself—as distinguished from those whom Timothy was to charge (*v. 14*). approved—tested by trial: opposed to "reprobate" (Titus, 1. 16). workman—Alluding to Matthew, 20. 1, *etc.* set to be ashamed—by his work not being "approved" (Philippians, 1. 20). Contrast "deceitful workers" (2 Corinthians, 11. 13). rightly dividing—"rightly handling" [*Vulgate*]; "rightly administering" [A. V.]; *lit.*, cutting "straight," or "right"; the metaphor being from a father or a steward (1 Corinthians, 4. 1) cutting and distributing bread among his children (VITERBO & CALVIN) (Luke, 12. 42. LXX. Proverbs, 3. 6, and 11. 8, use it of "making one's way." So BENGEL here takes Paul to mean that Timothy may make ready a straight way for "the word of truth," and may himself walk straight forward according to this line, turning neither to the right nor to the left, "teaching no other doctrine" (1 Timothy, 1. 3). The same image of a way appears in the Greek for "increase" (Note, *v. 16*). The opposite to "rightly handling," or "dispensing" is, 2 Corinthians, 2. 17, "corrupt the word of God. truth—Greek, "the truth" (*cf. v. 15, 18*. *shun—lit.*, "stand above," separate from, and superior to. vain—opposed to "the truth" (*v. 18*). babbings—with loud voice; opposed to the temperate "word" (Titus, 3. 9). increase—Greek, "advance" *lit.*, "strike forward," an image from pioneers cutting away all obstacles before an advancing army. They pretend progress; the only kind of progress they make is to a greater pitch of impiety. more ungodliness—Greek, "a greater degree of impiety." 17. will sat—*lit.*, "will have pasture." The consuming progress of mortification is the image. They pretend to give rich spiritual pasture to their disciples: the only pasture is that of a spiritual cancer feeding on their vital cancer—a cancer or gangrene. Hymeneus—(Note, 1 Timothy, 1. 20.) After his excommunication he seems to have been re-admitted into the church and again to have troubled it. 18. erred—Greek, "missed the aim" (Note, 1 Timothy, 6. 21). is past already—has already taken place. The beginnings of the subsequent Gnostic heresy already existed. They "wrested" (2 Peter, 3. 18 Paul's own words (Romans, 6. 4; Ephesians, 2. 6; Colossians, 2. 12), "to their own destruction," as though the resurrection was merely the spiritual raising of souls from the death of sin. Cf. 1 Corinthians, 15. 12, where he shows all our hopes of future glory rest on the literal reality of the resurrection. To believe it past as the Seleucians or Hermians did, according to AUGUSTINE, *Ep. 119. 65, ad Januarium*, sec. 4.), is to deny it in its true sense. overthrow—trying to subvert "the foundation" on which alone faith can rest secure (*v. 13*; cf. Titus, 1. 11). 19. Nevertheless—Notwithstanding the subversion of their faith, "the firm foundation of God standeth" fast (so the Greek ought to be translated). The "foundation" here is "the church" [A. V.]; "the ground" or "basement support" of "the truth" (1 Timothy, 3. 16). Christ Himself being the ultimate "foundation" (1 Corinthians, 3. 11). In the studied standing of the church there is involved the studied certainty of the doctrine in question (*v. 18*). Thus the "house" (*v. 20*) answers to the "foundation." It is made up of the elect whom "the Lord knoweth" (acknowledged, recognises, Psalm 1. 6; Matthew, 7. 23; John, 10. 14; 1 Corinthians, 8. 3) as "His," and who persevere to the end, though others "err concerning the faith" (Matthew, 24. 24; John, 10. 28; Romans, 16. 28, 29; 1 John,

ENQUEL takes "the foundation" to be the *impeccability of God* (to His promises to His ALVIN). This contrasts well with the *erring faith* on the part of the reprobate, v. 18. *they deny the faith, God abates not His faithfulness* (v. 13). having—seeing that it has. [ELLICOTT.] *scription: indicating ownership and destination; ions were often engraved on a "foundation" (revelation, 21. 14). [ALFORD.] This will agree with the view that "the foundation" is the Church* (v. 2. 20). If it be taken God's *immovable seat*, the "seal" will be regarded as attached venant promise, with the inscription or legend, *de of its round surface.* "The Lord knoweth (it 'in LXX., Numbers, 16. 5, to which Paul here altering it for his purpose by the Spirit) them His;" on the obverse side, "Let every one that as His Lord, Psalm 20. 7, or preacheth in His eremiah, 20. 9) Christ," &c. depart—Greek, *doof.*" from iniquity—[Isaiah, 52. 11.] In both here may be an allusion to Numbers, 16. 5, 26. God's part and man's part are marked out. *seth and knoweth His elect; our part is to be d by the Spirit depart from all iniquity, an ocal proof of our being the Lord's (cf. Deuter- 26; Luke, 13. 23-27). St. Lucian when asked ersecutors. "Of what country art thou?" re- am a Christian." "What is your occupation?" Christian." "Of what family?" "I am a t." [CHRYSOSTOM *Orations*, 75.] He cannot red with the name Christian, who dishonours, ity, Christ, the Author of the name. Blan- freshment amidst her torures was to say, "I hristian, and with us Christians no evil is USEBUS, *Ecclesiastical History*, 6. 1.) Apostasy faith is sure soon to be followed by indul- iniquity. It was so with the false teachers, 13). 20. in a great house—i.e., the visible pro- hristian church (1 Timothy, 3. 15). Paul is not of those without, but of the [visible] f God. [CALVIN.] So the parable of the s (Matthew, 13. 47-49) gathering together of d, good and bad: as the good and bad cannot gushed whilst under the waves, but only ight to shore, so believers and unbelievers in the same church, until the judgment makes isting distinction. "The ark of Noah is a type rch: as in the former there were together the nd the kid, the wolf and the lamb; so in the e righteous and sinners, vessels of gold and h vessels of wood and earth" [JEROME, *contra nos*, 302] (cf. Matthew, 20. 16). vessels of gold reous and able to endure fire, of wood and rthless, fragile, and soon burnt (1 Corinthians, 5. 47). some...some—the former...the latter, to (Proverbs, 16. 4; Romans, 9. 17-23.) 21. If a ge himself from these—The Greek expresses e. gr., thou, Timothy) purify himself (so as e) *from among these* (vessels unto dishonour). —Set apart as wholly consecrated to the Lord. —Some oldest MSS. omit "and," the master "the house;" the Lord. Paul himself was eel: once one among those of earth, but after- eared by grace one of gold. prepared unto d work—(ch. 3. 17; Titus, 3. 1.) Contrast 16. 22. also—Greek, "But;" in contrast to od work" v. 21. *iss*—There are many lusts ch our greatest safety is in *light* (Genesis, void occasions of sin. From the abstemious of Timothy (1 Timothy, 5. 23) it is likely nimal indulgences, but the impetuosity, rash lence, hastiness, strife, and vain glory of s (1 John, 2. 14-16), are what he is here gaint: though the Spirit probably intended ing to include both in its application to the*

church in general. youthful—Timothy was a youth (1 Timothy, 4. 12). righteousness—The opposite of "iniquity," i.e., unrighteousness (e. 19; cf. 1 Timothy, 6. 11). peace, with—rather put no comma, "peace with them that call on the Lord out of a pure heart" (1 Timothy, 1. 5; Ephesians, 6. 5; Colossians, 3. 22). We are to love all men, but it is not possible to be at peace with all men; for this needs community of purpose and opinion; they alone who call on the Lord sincerely [as contrasted with the false teachers who had only the form of godliness, ch. 3. 5, 8; Titus, 1. 15, 16] have this community [THEODORET] (Romans, 12. 18). 23. (Titus, 3. 9.) *unlearned—Greek, "undisciplined;" not tending to promote the discipline of faith and morals* (Proverbs, 5. 23). "Uninstructive;" in contrast with "instructing" (v. 25), and "wise unto salvation" (ch. 3. 15). *avoid—*"decline." 24. *not strive—*"The servant of the Lord" must imitate his master in *not striving contentiously*, though uncompromising in earnestly contending for the faith (Jude, 3; Matthew, 12. 19), gentle unto all men—"patient" (Greek, "patient in bearing wrongs") in respect to adversaries. He is to be gentle so that he may occasion no evils; *patient* so that he may endure evils. apt to teach—implying not only solid teaching and ease in teaching, but patience and assiduity in it. [BENJEL.] 25. *instructing—Greek, "disciplining," instructing with correction*, which those who deal in "uninstructive" or "undisciplined" questions need (Notes, v. 23; 1 Timothy, 1. 20). those that oppose themselves—Greek, "oppositely affected;" those of a different opinion. if...peradventure—Greek, "if at any time." repentance—which they need as antecedent to the full knowledge (so the Greek for "acknowledgment") of the truth (1 Timothy, 2. 4), their minds being corrupted (ch. 3. 8), and their lives immoral. The cause of the spiritual ignorance which prompts such "questions" is moral, having its seat in the will, not in the intellect (John, 7. 17). Therefore repentance is their first need. That, not man, but God alone can "give" (Acts, 5. 31). 26. *recover themselves—Greek, "awake up to soberness," viz., from the spiritual intoxication whereby they have fallen into the snare of the devil, the snare—*(Ephesians, 6. 11, "the wiles of the devil;" 1 Timothy, 3. 7; 6. 9.) *taken captive by him at his will—so as to follow the will of "THAT" (the Greek emphatically marks Satan thus) foe. However, different Greek pronouns stand for "him" and "his;" and the Greek for "taken captive" means not "captivated for destruction," but "for being saved alive," as in Luke, 5. 10, "Thou shalt catch men to save them unto life;" also there is no article before the Greek participle, which the English Version "who are taken captive," would require. Therefore translate, "That they may awake," &c., taken as saved (and willing) captives by him (the servant of the Lord, v. 24), so as to follow the will of HIM (the Lord, v. 24, or "God," v. 25). There are here two evils, "the snare" and *sleep*, from which they are delivered; and two goods to which they are translated, *awaking* and *deliverance*. Instead of Satau's thrall comes the free and willing *captivity of obedience* to Christ (2 Corinthians, 10. 5). It is God who goes before, *giving repentance* (e. 25); then the work of His servant following is sure to be crowned with success, leading the convert henceforth to "live to the will of God" (Acts, 22. 14; 1 Peter, 4. 2).*

CHAPTER III.

VER. 1-17. COMING EVIL DAYS: SIGNS OF EVIL ALREADY; CONTRAST IN THE DOCTRINE AND LIFE OF PAUL, WHICH TIMOTHY SHOULD FOLLOW, IN ACCORDANCE WITH HIS EARLY TRAINING IN SCRIPTURE. 1. also—Greek, "but;" last days—preceding Christ's second coming (2 Peter, 2. 3; Jude, 15). "The latter times," 1 Timothy, 4. 1, refer to a period not so remote as "the last days," viz., the long days of Papal and Greek anti-Christianity. *perilous—*lit., "dreadful."

times," in which it is difficult to know what is to be done: "grievous times." shall come—Greek, "shall be imminent;" shall come unexpectedly." [BENGL.] 2. man—in the professing church. Cf. the catalogue, Romans, 1, 29, &c., where much the same sins are attributed to heathen men, it shall be a relapse into virtual heathendom, with all its beast-like propensities, whence the symbol of it is "a beast" (Revelation, 13, 1, 11, 12, &c.; 17, 3, 8, 11). covetous—translate, "money-loving," a distinct Greek word from that for "covetous" (Note, Colossians, 3, 6). The cognate Greek substantive 3 Timothy, 6, 10 is so translated, "the love of money is a Greek, not the root of all evil." boasters—empty boasters [ALFORD]: boasting of having what they have not. proud—overweening; *lit.*, showing themselves above their fellows. blasphemers—rather, "evil-speakers," *revilers*. disobedient to parents—The character of the times is even to be gathered especially from the manners of the young. [BENGL.] unthankful—The obligation to gratitude is next to that of obedience to parents. saubly—irreligious [ALFORD]; inobservant of the offices of piety. 3. trace-breakers—rather as the Greek is translated Romans, 1, 31, "implacable." false accusers—slanderees (1 Timothy, 3, 11; Titus, 2, 3). incontinent, fierce—at once both soft and hard: *incontinently indulging themselves, and inhuman* to others. despisers, &c.—"no lovers of good" [ALFORD]; the opposite of "a lover of good" (Titus, 1, 8). 4. heady—precipitate in action and in passion. high-minded—*lit.*, "puffed up" with pride, as with smoke blinding them, lovers of pleasure.—God—Love of pleasure destroys the love and sense of God. 5. form—outward semblance. godliness—piety. denying—rather as Greek, "having denied," *i. e.*, renounced. the power—the living regenerating, sanctifying influence of it. turns away—implying that some of such characters, forerunners of the last days, were already in the church. 6. of this sort—Greek, "of these," such as were described (v. 6). creep into—stealthily, laden with sins—(Isaiah, 1, 4)—applying to the "silly women" whose consciences are burdened with sins, and so are a ready prey to the false teachers who promise ease of conscience if they will follow them. A bad conscience leads easily to shipwreck of faith (1 Timothy, 1, 19). divers lusts—not only animal lusts, but passion for change in doctrine and manner of teaching; the running after fashionable men and fashionable tenets, drawing them in the most opposite directions. [ALFORD.] 7. Ever learning—some new point, for mere curiosity to the disparagement of what they seemed to know before. the knowledge—Greek, "the perfect knowledge;" the only safeguard against further novelties. Gnosticism laid hold especially of the female sex [IRENEUS, 1, 13, 3]; so Roman Jesuitism. 8. Now—Greek, "But;" it is no wonder there should be new such opponents to the truth, for their prototypes existed in ancient times. [ALFORD.] Janes.—Jambres—Traditional names of the Egyptian magicians who resisted Moses (Exodus, 7, 11, 22), derived from "the unwritten teaching of the Jews." [THEODORET.] In a point so immaterial as the names, where Scripture had not recorded them, Paul takes the names which general opinion had assigned the magicians. EUSEBIUS, *Preparation Evangelica*, quotes from Numenius, "Janes and Jambres were sacred scribes in a lower order of priests in Egypt" skilled in magic. HILLER interprets Janes from the Abyssinian language a *trickster*, and Jambres a *juggler* (Acts, 13, 8). resist—"withstand," as before. They did so by trying to rival Moses' miracles. So the false teachers shall exhibit lying wonders in the last days (Matthew, 24, 24; 2 Thessalonians, 2, 9; Revelation, 13, 14, 16). reprobate—incapable of testing the truth (Romans, 1, 28). [BENGL.] ALFORD takes passively, "not abiding the test," rejected on being tested. Jeremiah, 6, 30. 9. they shall proceed no farther—though for a time (ch. 2, 16) "they shall advance or proceed

English Version 'increase' unto more ungodliness," yet there is a final limit beyond which they shall not be able to "proceed further" (Job, 38, 11; Revelation, 11, 7, 11). They themselves shall "wax worse and worse" (v. 13), but they shall at last be for ever prevented from seducing others. "Often malice proceeds deeper down, when it cannot extend itself." [BENGL.] their folly—*lit.*, "dementia;" *wis* though they think themselves, shall be manifest—Greek, "shall be brought forth from concealment into open day" [BENGL.] (1 Corinthians, 4, 6). as theirs...was—as that of those magicians was, when not only could they no longer try to rival Moses in sending boils, but the boils fell upon themselves: so as to the lice (Exodus, 8, 19; 9, 11). 10. fully known—*lit.*, "fully followed up" and traced, *viz.*, with a view to following me as thy pattern, so far as I follow Christ; the same Greek as Luke, 1, 2, "having had perfect understanding of all things." His pious mother Lois, and grandmother Eunice, would recommend him to study fully Paul's Christian course as a pattern. He had not been yet the companion of Paul at the time of the apostle's persecution in Antioch, Iconium, and Lystra (Acts, 13, 50; 14, 3, 19), but is first mentioned as such Acts, 16, 1-3. However, he was "a disciple" already, when introduced to us in Acts, 16, 1-3; and as Paul calls him "my own son in the faith," he must have been converted by the apostle previously; perhaps in the visit to those parts three years before. Hence arose Timothy's knowledge of Paul's persecutions, which were the common talk of the churches in those regions about the time of his conversion. The incidental allusion to them here forms an *undesigned coincidence* between the history and the epistle indicating genuineness. [PALLEY'S *Horæ Paulinæ*.] A forger of epistles from the Acts would never allude to Timothy's knowledge of persecutions, when that knowledge is not expressly mentioned in the history, but is only arrived at by indirect inference; also the omission of *Derbe* here, in the epistle, is in minute accordance with the fact that in *Derbe* no persecution is mentioned in the history, though *Derbe* and *Lystra* are commonly mentioned together. The reason why he mentions his persecutions before Timothy became his companion, and not those subsequent, was because Timothy was familiar with the latter as an eye-witness, and Paul needed not to remind him of them, but the former Timothy had traced up by seeking the information from others, especially as the date and scene of them was the date and scene of his own conversion. doctrine—"teaching," manner of life—"conduct," "behaviour," purpose—The Greek is elsewhere usually used of God's "purpose." But here, as in Acts, 11, 23, of Paul's determined "purpose of heart in cleaving unto the Lord." My *set aim, or resolution*, in my apostolic function, and in every action is, not my selfish gain, but the glory of God in Christ. long-suffering—towards my adversaries, and the false teachers: towards brethren in bearing their infirmities; towards the unconverted, and the lapsed when penitent (ch. 4, 2; 2 Corinthians, 6, 6; Galatians, 5, 22; Ephesians, 4, 2; Colossians, 3, 12). charity—Love to all men, patience—"endurance;" *patient continuance* in well-doing amidst adversities (v. 11; Romans, 2, 7). 11. afflictions—"sufferings," which—Greek, "such as," in Antioch—of Pisidia (Acts, 13, 14, 50, 51). Iconium—(Acts, 14, 1-5). Lystra—(Acts, 14, 6, 19.) what—How grievous. out of...all—Lord delivered me—(ch. 4, 17; Psalm 34, 17; 2 Corinthians, 1, 10.) An encouragement to Timothy not to fear persecutions. 12. Yea, and—An additional consideration for Timothy: if he wishes to live godly in Christ, he must make up his mind to encounter persecution, that will—Greek, "all whose will is to live," &c. So far should persecution be from being a stumbling-block to Timothy, he should consider it a mark of the pious. So the same *εἰς* is used of the same thing, Luke, 14, 28, 33.

"intending (Greek, wishing) to build a tower...counteth the cost." live godly in Christ.—(Galatians, 2. 20; Philip-
 pians, 1. 21.) There is no godliness (Greek, "piously")
 or piety out of Christ. The world easily puts up with
 the mask of a religion which depends on itself, but the
 piety which derives its vigour directly from Christ is
 as odious to modern Christians as it was to the an-
 cient Jews. [BENSON.] shall suffer persecution—and
 will not decline it (Galatians, 6. 11). BISHOP PARSONS
 proves the divine origination of Christianity from its
 success being inexplicable on the supposition of its
 being of human origin. The nature of its doctrine was
 no way likely to command success: (1) it condemned
 all other religions, some established for ages; (2) it
 enjoins precepts ungrateful to flesh and blood, the
 mortifying of the flesh, the love of enemies, and the
 bearing of the cross; (3) it enforces these seemingly
 unreasonable precepts by promises seemingly incredi-
 ble; not good things such as afford complacency to
 our senses, but such as cannot be obtained till after
 this life, and presuppose what then seemed impossible,
 the resurrection; (4) it predicts to its followers what
 would seem sure to keep most of the world from em-
 bracing it, persecutions. 13. Reason why persecutions
 must be expected, and these becoming worse and worse
 as the end approaches. The breach between light and
 darkness, so far from being healed, shall be widened.
 [ALFORD.] evil men—in contrast to the "godly" (9. 13).
 seducers—*lit.*, "conjurers." Magical arts prevailed at
 Ephesus (Acts, 19. 19), and had been renounced by many
 Ephesians on embracing Christianity; but now when
 Paul was writing to Ephesus, symptoms of a return
 to conjuring tricks appeared: an undesigned coinci-
 dence. [BURTON.] Probably sorcery will characterise
 the final apostasy (Revelation, 13. 15; 18. 23; 22. 15), war
 worse—*lit.*, "advance in the direction of worse" (Note,
 1. 9). Not contradictory to that verse: there the diffu-
 sion of the evil was spoken of; here its intensity.
 [ALFORD.] deceiving, and being deceived—He who has
 once begun to deceive others, is the less easily able
 to recover himself from error, and the more easily
 ensnared in turn the errors of others. [BENSON.] 14.
 But...*tan*—Whatever they may do. Resuming the
 thread begun at 10. learned—from me and thy mother
 and grandmother (ch. 1. 6; 2. 2). assured of—from Scrip-
 ture (9. 15). of whom—plural, not singular, in the
 oldest MSS., "from what teachers." Not only from
 me, but from Lois and Eunice. 15. from a child—*lit.*,
 "from an infant." The tender age of the first dawn of
 reason is that wherein the most lasting impressions of
 faith may be made. holy scriptures—The Old Testa-
 ment taught by his *Jessce* mother. An undesigned
 coincidence with ch. 1. 5; Acts, 16. 1-3. able—in them-
 selves: though through men's own fault they often do
 not in *just* make men savingly alive. wise unto salva-
 tion—*i.e.*, wise unto the attainment of salvation. Con-
 trast "folly" (9. 9). Wise also in extending it to
 others, through faith—as the instrument of this wis-
 dom. Each knows divine things only as far as his own
 experience in himself extends. He who has not faith,
 has not wisdom or salvation. which is in—*i.e.*, rests on
 Christ Jesus. 16. All Scripture—Greek, "Every Scrip-
 ture," *i.e.*, Scripture in its every part. However, *English*
Version is sustained, though the *Greek* article be want-
 ing, by the technical use of the term "Scripture" being
 so notorious as not to need the article (cf. *Greek*, Epe-
 phians, 3. 15; 2. 21). The *Greek* is never used of writings
 in general, but only of the sacred Scriptures. The posi-
 tion of the two *Greek* adjectives closely united by
 "and," forbids our taking the one as an epithet, the
 other as predicated and translated as ALFORD and
 ELLICOTT, "Every Scripture given by inspiration of
 God is also profitable." Vulgate in the best MSS.,
 favours *English Version*. Clearly the adjectives are so
 closely connected, that as surely as one is a predicate,

the other must be so too. ALFORD admits his trans-
 lation to be harsh, though legitimate. It is better
 with *English Version* to take it in a construction legiti-
 mate, and at the same time not harsh. The *Greek*,
 "God-inspired," is found nowhere else. Most of the
 New Testament books were written when Paul wrote
 this his latest epistle: so he includes in the clause,
 "All Scripture is God-inspired," not only the *Old*
Testament, in which alone Timothy was taught when a
 child (9. 15), but the New Testament books according
 as they were recognised in the churches which had
 men gifted with "discerning of spirits," and so able to
 distinguish really inspired utterances, persons, and so
 their writings, from spurious. St. Paul means, "All
 scripture is God inspired and therefore useful:" because
 we see no utility in any words or portion of it, it does
 not follow it is not God-inspired. It is *useful*, because
God-inspired, not *God-inspired*, because useful. One
 reason for the article not being before the *Greek*,
 "Scripture," may be that, if it had, it might be sup-
 posed that it limited the sense to the *hierá grammata*,
 "Holy Scriptures" (9. 15) of the *Old Testament*, whereas
 here the assertion is more general: "all Scripture"
 cf. *Greek*, 2 Peter, 1. 20. The translation, "all scrip-
 ture that is God-inspired is also useful," would imply
 that there is some Scripture which is not God-inspired.
 But this would exclude the appropriated sense of the
 word "Scripture," and who would need to be told
 that "all divine Scripture is useful" ("profitable")?
 Hebrews, 4. 13, would, in ALFORD'S view, have to be
 rendered, "All naked things are also open to the eyes of
 Him," &c.; so also 1 Timothy, 4. 4, which would be
 absurd. [FRIGELLES on Daniel.] KNAPP well defines
 inspiration, "An extraordinary divine agency upon
 teachers whilst giving instruction, whether oral or
 written, by which they were taught how and what
 they should speak or write" (cf. 2 Samuel, 23. 1; Acts,
 4. 25; 2 Peter, 1. 21). The inspiration gives the
 Divine sanction to all the words of Scripture, though
 those words be the utterances of the individual writer,
 and only in special cases revealed directly by God
 (1 Corinthians, 2. 13). Inspiration is here predicated of
 the writings, "all Scripture," not of the persons. The
 question is not *how* God has done it; it is as to the
 word, not the men who wrote it. What we must be-
 lieve is that He has done it, and that all the sacred
 writings are every where inspired, though not all alike
 matter of special revelation; and that even the very
 words are stamped with Divine sanction, as Jesus used
 them (cf. *gr.*, in the temptation, and John, 10. 34, 35),
 for deciding all questions of doctrine and practice.
 There are degrees of revelation in Scripture, but not of
 inspiration. The sacred writers did not even always
 know the full significance of their own God-inspired
 words (1 Peter, 1. 10, 11, 12). Verbal inspiration does not
 mean mechanical dictation, but "all Scripture is so in-
 spired by God," that every thing in it, its narratives,
 prophecies, citations, the whole—ideas, phrases, and
 words—are such as He saw fit to be there. The present
 condition of the text is no ground for concluding
 against the original text being inspired, but is a reason
 why we should use all critical diligence to restore the
 original inspired text. Again, inspiration may be ac-
 companied by revelation or not, but it is as much
 needed for writing known doctrines or facts authori-
 tatively, as for communicating new truths. [FRIGELLES.]
 The omission here of the substantive verb is,
 I think, designed to mark that, not only the Scrip-
 ture then existing, but what was still to be written till
 the canon should be completed, is included as God-
 inspired. The Old Testament law was the school-
 master to bring us to Christ; so it is appropriately said
 to be "able to make wise unto salvation through faith
 in Jesus Christ;" the term *wisdom* being appropriated
 to a knowledge of the relations between the Old and

New Testaments, and opposed to the pretended wisdom of the false teachers (1 Timothy, 1. 7, 8). doctrine—*Greek*, "teaching," i.e., teaching the ignorant dogmatic truths which they cannot otherwise know. He so uses the Old Testament, Romans, 1. 17. *reproof*—"refutation," convicting the erring of their error. Including potential divinity. As an example of this use of the Old Testament, cf. Galatians, 3. 6, 12, 16. "Doctrines and reproof" comprehend the speculative parts of divinity. Next follow the practical: Scripture is profitable for (1) correction (*Greek*, "setting one right;" cf. an example, 1 Corinthians, 10. 1-16) and instruction (*Greek*, "disciplining," as a father does his child, Note, ch. 2. 25; Ephesians, 6. 4; Hebrews, 12. 5, 11, or "training" by instruction, warning, example, kindness, promises, and chastisements: cf. an example, 1 Corinthians, 6. 13). Thus the whole science of theology is complete in Scripture. Since Paul is speaking of Scripture in general and in the notion of it, the only general reason why, in order to perfecting the godly (v. 17), it should extend to every department of revealed truth, must be that it was intended to be the complete and sufficient rule in all things touching perfection. See Article VI., Common Prayer Book. 18—*Greek*, "instruction which is in righteousness," as contrasted with the "instruction" in worldly rudiments (Colossians, 2. 20, 22, 17. man of God—(Note, 1 Timothy, 6. 11.) perfect, thoroughly furnished—*Gr.*, "thoroughly perfected," and so "perfect." The man of God is perfectly accoutred out of Scripture for his work, whether he be a minister (cf. ch. 4. 2, with ch. 3. 16) or a spiritual layman. No oral tradition is needed to be added.

CHAPTER IV.

VER. 1-22. SOLEMN CHARGE TO TIMOTHY TO DO HIS DUTY ZEALOUSLY, FOR TIMES OF APOSTASY ARE AT HAND, AND THE APOSTLE IS NEAR HIS TRIUMPHANT END: REQUESTS HIM TO COME AND BRING MARK WITH HIM TO ROME, AS LUKE ALONE IS WITH HIM, THE OTHERS HAVING GONE: ALSO HIS CLOAK AND PARCHEMENTS: WARNS HIM AGAINST ALEXANDER: TELLS WHAT BEFELL HIM AT HIS FIRST DEFECE; GREETS: BENEDICTION. 1. charge—*Greek*, "adjure," therefore—Omitted in the oldest MSS., the Lord Jesus Christ—The oldest MSS. read simply, "Christ Jesus." shall judge—His commission from God is mentioned, Acts, 10. 42; his resolution to do so, 1 Peter, 4. 6; the execution of His commission, here, at His appearing—The oldest MSS. read, "and" for "at;" then translate, "I charge thee before God, &c.) and by His appearing," and his kingdom—to be set up at His appearing, when we hope to reign with him. His kingdom is real now, but not visible. It shall then be both real and visible (Luke, 22. 15, 30; Revelation, 1. 7; 11. 15; 19. 6). Now He reigns in the midst of His enemies expecting till they shall be overthrown (Psalm 110. 2; Hebrews, 10. 13). Then He shall reign with His adversaries prostrate. 2. Preach—*lit.*, "Proclaim as a herald." The term for the discourses in the synagogue was *Doraschoth*; the corresponding *Greek* term implying dialectical style, dialogue, and discussion, Acts, 17. 2, 18; 15. 4, 19 is applied in Acts to discourses in the Christian church. JUSTIN MARTYR, *Apologetica*, 2, describes the order of public worship, "On Sunday all meet, and the writings of the apostles and prophets are read; then the president delivers a discourse: after this all stand up and pray; then there is offered bread and wine and water; the president likewise prays and gives thanks, and the people solemnly assent, saying, Amen." The bishops and presbyters had the right and duty to preach, but they sometimes called on deacons, and even laymen, to preach. EUSEBIUS, *Ecclesiastical History*, 6. 19: in this the church imitated the synagogue (Luke, 4. 17-22; Acts 13. 15, 16). be instant—i.e., urgent, earnest, in the whole work of the ministry. in season, out of season—i.e., at all seasons; whether they regard your speaking as season-

able or unseasonable. "Just as the fountains, though none may draw from them, still flow on; and therefore, though none drink of them, still run: so must we do all on our part in speaking, though none give heed to us." (CHRYSOSTOM *Homily* 30., vol. 5., p. 221.) I think with CHRYSOSTOM, there is included also the idea of times whether reasonable or unseasonable to Timothy himself; not merely when convenient, but when inconvenient to thee, night as well as day (Acts, 20. 31), in danger as well as in safety, in prison and when doomed to death as well as when at large, not only in church, but everywhere and on all occasions, whenever and wherever the Lord's work requires it. *reprove*—"convict," "confute." with—*Greek*, "in (the element in which the exhortation ought to have place) all long-suffering (ch. 2. 24, 25; 3. 10) and teaching;" cf. ch. 2. 24. "apt to teach." The *Greek* for "doctrine" here is *didache*, but in ch. 3. 16, *didascalia*. "Didascalia" is what one receives; *didache* is what is communicated. (TITTMANN.) 3. they—professing Christians. sound doctrine—*Greek*, "the sound (Note, 1 Timothy, 1. 10) doctrine" (*didascalia*) or "teaching," *vis.*, of the gospel. Presently follows the concrete, "teachers," after their own taste—instead of regarding the will of God they dislike being interrupted in their lusts by true teachers. heap—one on another: an indiscriminate mass of false teachers. Variety delights itching ears. "He who despises sound teaching, leaves sound teachers; they seek instructors like themselves." (BENSOEL.) It is the corruption of the people in the first instance, that creates priestcraft (Exodus, 32. 1), to themselves—such as will suit their depraved tastes; "populus vult decipi, et decipiat," the people wish to be deceived, so let them be deceived. "Like priest, like people" (1 Kings, 12. 31; Hosea, 4. 9). itching—liking to hear teachers who give them mere pleasure (Acts, 17. 19-21), and do not offend by truths grating to their ears. They, as it were, tickle with pleasure the levity of the multitude (CICERO, who came as to a theatre to hear what will delight their ears, not to learn (SENECA, *Ep.* 10. 8) what will do them good. "Rich in the ears is as bad as in any other part of the body, and perhaps worse." (SOUTH.) 4. The ear brooks not what is opposed to the man's inst. turned—*Greek*, "turned aside" (1 Timothy, 1. 6. It is a righteous retribution, that when men turn away from the truth, they should be turned to fables (Jeremiah, 2. 19). fables—(1 Timothy, 1. 4.) 5. I am no longer here to withstand these things: be thou a worthy successor of me, no longer depending on me for counsel, but thine own master, and swimming without the coils (CALVIN); follow my steps, inherit their result, and the honour of their end. (ALFORD.) watch thee—*lit.*, "with the wakefulness of one sober," in all things—on all occasions and under all circumstances (TITM., 2. 5. endure afflictions—suffer hardships. (ALFORD.) struggle—A missionary bishop, preacher, and teacher, make full proof of—fulfil in all its requirements, having nothing undone (Acts, 12. 25; Romans, 15. 19; Colossians, 4. 17). 6. *Greek*, "For I am already being offered;" *lit.*, as a libation; appropriate to the shedding of his blood. Every sacrifice began with an initiatory libation on the victim's head (Note, cf. Philippians, 2. 17). A motive to stimulate Timothy to faithfulness—the departure and final blessedness of Paul; it is he and that crowns the work. (BENSOEL.) As the time of his departure was indicated to Peter, so to Paul (2 Peter, 1. 14). my departure—*lit.*, "loosing anchor" (Note, Philippians, 1. 23). Dissolution. 7. "I have striven the good strife" the *Greek* is not restricted to a fight, but includes any competitive contest, *et.* p. that of the race-course (1 Timothy, 6. 12 (ALFORD); 1 Corinthians, 9. 24, &c.; Hebrews, 12. 1, 2). kept the faith—the Christian faith committed to me as a believer and an apostle (cf. ch. 1. 14; Revelation, 2. 10; 3. 16.) & a crown—rather as *Greek*, "the crown." The "henc-

forth" marks the decisive moment: he looks to his state in a threefold aspect, (1.) The past, *I have fought*; (2.) the immediately present, *there is laid up for me*; (3.) the future, *the Lord will give in that day.* [BENGL.] crown—A crown, or garland, used to be bestowed at the Greek national games on the successful competitor in wrestling, running &c. (cf. 1 Peter, 5, 4; Revelation, 2, 10.) of righteousness—the reward is in recognition of righteousness wrought in Paul by God's Spirit: the crown is prepared for the righteous: but it is a crown which consists in righteousness. Righteousness will be its own reward (Revelation, 22, 11). Cf. Exodus, 29, 30. A man is justified gratuitously by the merits of Christ through faith; and when he is so justified God accepts his works and honours them with a reward which is not their due, but is given of grace. "So great is God's goodness to men that He wills that their works should be meritorious, though they are merely His own gifts." [EP., POPE CELESTINE I., 12.] give—Greek, "shall award" in righteous requital as "Judge" (Acts, 17, 31; 1 Corinthians, 5, 10; 2 Thessalonians, 1, 6, 7). in that day—not until His appearing (ch. 1, 12). The partakers of the first resurrection may receive a crown also at the last day, and obtain in that general assembly of all men, a new award of praise. The favourable sentence passed on the "brethren" of the Judge, who sit with Him on His throne, is in Matthew, 25, 40, taken for granted as already awarded, when that affecting those who benefited them is being passed. [BENGL.] The former, the elect church who reign with Christ in the millennium, are fewer than the latter. The righteous heavenly Judge stands in contrast to the unrighteous earthly judges who condemned Paul. me—individual appropriation. Greek, "Not only to me," them that love—Greek, "have loved, and do love:" habitual love and desire for Christ's appearing, which presupposes faith (cf. Hebrews, 9, 28). Cf. the sad contrast, v. 10, "having loved this present world." 9. (v. 21; ch. 1, 4, 8.) Timothy is asked to come to be a comfort to Paul, and also to be strengthened by Paul, for carrying on the gospel work after Paul's decease. 10 Demas—once a "fellow-labourer" of Paul, along with Mark and Luke (Colossians, 4, 14; Philemon, 24). His motive for forsaking Paul seems to have been love of worldly ease, safety, and comforts at home, and disinclination to brave danger with Paul (Matthew, 13, 30, 21, 22). CURYSSOTON implies that Thessalonica was his home. Galatia—One oldest MSS. supports the reading "Gaul." But most oldest MSS. &c., "Galatia." Thus—He must have therefore left Crete after "setting in order" the affairs of the churches there (Titus, 1, 6). Dalmatia—part of the Roman province of Illyricum on the coast of the Adriatic. Paul had written to him (Titus, 3, 12) to come to him in the winter to Nicopolis in Epirus; intending in the spring to preach the gospel in the adjoining province of Dalmatia. Titus seems to have gone thither to carry out the apostle's intention, the execution of which was interrupted by his arrest. Whether he went of his own accord, as is likely, or being sent by Paul, which the expression "is departed" hardly accords with, cannot be positively decided. Paul here speaks only of his personal attendants having forsaken him; he had still friends among the Roman Christians who visited him (ch. 4, 21), though they had been afraid to stand by him at his trial (v. 16). 11. Take—Greek, "take up" on thy journey (Acts, 20, 13, 14). John Mark was probably in, or near, Colosse, as in the epistle to the Colossians (Colossians, 4, 10), written two years before this, he is mentioned as about to visit them. Timothy was now absent from Ephesus, and somewhere in the interior of Asia Minor; hence he would be sure to fall in with Mark on his journey. he is profitable to me for the ministry—Mark had been under a cloud for having forsaken Paul at a critical moment in his missionary tour

with Barnabas (Acts, 15, 37-40; 13, 6, 13). Timothy had subsequently occupied the same post in relation to Paul as Mark once held. Hence Paul, appropriately here, wipes out the past censure by high praise of Mark, and guards against Timothy's making self-complacent comparisons between himself and Mark, as though he were superior to the latter (cf. Philemon, 24). Demas apostatizes. Mark returns to the right way, and is no longer unprofitable, but is profitable for the gospel ministry (Philemon, 11). 12. And—Greek, "But." Thou art to come to me, but Tycheus I have sent to Ephesus to supply thy place (if thou so wilt) in presiding over the church there in thy absence (cf. Titus, 3, 12). It is possible Tycheus was the bearer of this epistle, though the omission of "to thee" is rather against this view. 13. cloak... I left—Probably obliged to leave it in a hurried departure from Troas. Carpus—a faithful friend to have been entrusted with so precious deposits. The mention of his "cloak," so far from being unworthy of inspiration, is one of those graphic touches which sheds a flood of light on the last scene of Paul's life, on the confines of two worlds: in this wanting a cloak to cover him from the winter cold, in that covered with the righteousness of saints, "clothed upon with his house from heaven." [GAUSS.] So the inner vesture and outer garment of Jesus, Paul's master, are suggestive of most instructive thought (John, 10, 1). books—he was anxious respecting these that he might transmit them to the faithful, so that they might have the teaching of his writings when he should be gone, especially the parchments—containing perhaps some of his inspired epistles themselves. 14. Alexander the copper-smith—or "smith" in general. Perhaps the same as the Alexander, 1 Timothy, 1, 20 (note there) at Ephesus. Excommunicated then he subsequently was restored, and now vented his personal malice because of his excommunication in accusing Paul before the Roman judges, whether of incendiarism or of introducing a new religion. See my Introduction. He may have been the Alexander put forward by the Jews in the tumult at Ephesus (Acts, 19, 33, 34). reward—The oldest MSS. read, "shall reward," or "requite him." Personal revenge certainly did not influence the apostle (v. 16, end). 15. our words—the arguments of us Christians for our common faith. Believers have a common cause. 16. At my first answer—i.e., "defence" in court, at my first public examination. Timothy knew nothing of this, it is plain, till Paul now informs him. But during his former imprisonment at Rome, Timothy was with him (Philippians, 1, 1, 7). This must have been, therefore, a second imprisonment. He must have been set free before the persecution in A.D. 64, when the Christians were accused of causing the conflagration in Rome; for, had he been a prisoner then, he certainly would not have been spared. The tradition [EUSEBIUS, 2, 26] that he was finally beheaded, accords with his not having been put to death in the persecution, A.D. 64, when burning to death was the mode by which the Christians were executed, but subsequently to it. His "first" trial in his second imprisonment seems to have been on the charge of complicity in the conflagration; his absence from Rome may have been the ground of his acquittal on that charge; his final condemnation was probably on the charge of introducing a new and unlawful religion into Rome. stood with me—Greek, "came forward with me" [ALFORD] as a friend and advocate. may [it] not be laid to their charge—The position of "their," in the Greek, is emphatic. "May it not be laid to THEIR charge," for they were intimidated: their drawing back from me was not from bad disposition so much as from fear; it is sure to be laid to the charge of those who intimidated them. Still Paul, like Stephen, would doubtless have offered the same prayer for his persecutors themselves (Acts, 7, 60).

17. the Lord—the more because *men deserted me*. stood with me—stronger than “came forward with me” (*Greek*, v. 16). strengthened—*Greek*, “put strength in me.” by me—“through me:” through my means. One single occasion is often of the greatest moment. the preaching—the gospel proclamation.—might be fully known—might be fully made (*Note*, v. 6). that all the Gentiles—present at my trial, “might hear” the gospel proclaimed then. Rome was the capital of the Gentile world, so that a proclamation of the truth to the Romans was likely to go forth to the rest of the Gentile world. I was delivered out of the mouth of the lion—*viz.*, Satan, the roaring, devouring lion (*Luke*, 22. 31; 1 *Peter*, 5. 8). I was prevented falling into his snare (*ch.* 2. 26; *Psalms* 22. 21; 2 *Peter*, 2. 9); v. 18 agrees with this interpretation. “The Lord shall deliver me from every evil work,” *viz.*, both from evil and the Evil One, as the *Greek* of the Lord’s Prayer expresses it. It was not deliverance from Nero (who was called the lion) which he rejoiced in, for he did not fear death (v. 6-8), but deliverance from the temptation, through fear, to deny His Lord; so ALFORD. 18. And the Lord shall—Hope draws its conclusions from the past to the future. [BENGE.] will preserve me—*lit.*, “will save” (*Psalms* 22. 21; “will bring me safe to.” Jesus is the Lord and the Deliverer (*Philippians*, 3. 29; 1 *Thessalonians*, 1. 10). He saves from evil; He gives good things, heavenly kingdom—*Greek*, “His kingdom which is a heavenly one.” to whom, &c.—*Greek*, “to whom be the glory unto the ages of ages.” The very hope produces a doxology: how much greater will be the doxology which the actual enjoyment shall produce. [BENGE.] 19. Prisca and Aquila—(*Acts*, 18. 2, 3; *Romans*, 16. 3, 4; 1 *Corinthians*, 16. 19, written from Ephesus, where therefore Aquila and Priscilla must then have been.) household of Onesiphorus—If he were dead at the time the “household” would not have been called “the household of Onesiphorus.” He was probably absent (*Note*, *ch.* 1. 16). 20. In order to depict his desertion, he informs Timothy that Erastus, one of his usual companions [*Acts*, 19. 22, possibly the same Erastus as in *Romans*, 16. 23, though how he could leave his official duties for missionary journeys is not clear], stayed behind at Corinth, his native place, or usual residence, of which city he was “chamberlain,” or city steward and treasurer (*Romans*, 16. 23); and Trophimus he left behind at Miletus sick. (See on his former history, *Acts*, 20. 4; 21. 29.) This verse is irreconcilable with the imprisonment from which he writes being the first: for he did not pass by Corinth or Miletus on his way to Rome when about to be imprisoned for the first time.

As Miletus was near Ephesus, there is a presumption that Timothy was not at Ephesus when Paul wrote, or he would not need to inform Timothy of Trophimus lying sick in his immediate neighbourhood. However, Trophimus may not have been still at Miletus at the time when Paul wrote, though he had left him there on his way to Rome. Prisca and Aquila were most likely to be at Ephesus (s. 19), and he desires Timothy to *salute them*: so also Onesiphorus’ household (*ch.* 1. 18). Paul had not the power of healing at will (*Acts*, 19. 12), but as the Lord allowed him. 21. before winter—when a voyage, according to ancient usages of navigation, would be out of the question: also, Paul would need his “cloak” against the winter (v. 13). Pudens—Claudia—afterwards husband and wife (according to MARTIAL IV., 13; XI., 54), he a Roman knight, she a Briton, surnamed *Rufina*. TACITUS, *Agriicola*, 14, mentions that territories in South East Britain were given to a British king, Cogidunnus, in reward for his fidelity to Rome, A.D. 52, whilst Claudius was emperor. In 1772 a marble was dug up at Chichester, mentioning Cogidunnus with the surname Claudius, added from his patron, the emperor’s name; and Pudens in connexion with Cogidunnus, doubtless his father-in-law. His daughter would be Claudia, who seems to have been sent to Rome for education, as a pledge of the father’s fidelity. Here she was under the protection of Pomponia, wife of Aulus Plautius, conqueror of Britain. Pomponia was accused of *foreign superstitions*, A.D. 67 [TACITUS, *Annals*, 3. 32], probably *Christianity*. She probably was the instrument of convertio, Claudia, who took the name *Rufina* from her, that being a cognomen of the Pomponian gens (cf. *Romans*, 16. 15, *Rufus* a Christian). Pudens in Martial and in the Chichester inscription, appears as a *pagan*; but perhaps he or his friends concealed his Christianity through fear. Tradition represents Timothy, a son of Pudens, as taking part in converting the Britons. Linaus—put third; therefore not at this time yet, as he was afterwards, *bishop*. His name being here inserted between Pudens and Claudia, implies the two were not yet married. “Eubulus” is identified by some with Aristobolus, who, with his converts, is said to have been among the first evangelists of Britain. Paul himself, says CLEMENT, “visited the farthest west (perhaps Britain, certainly Spain) and was martyred under the rulers at Rome,” who were Nero’s viceregents in his absence from the city. 22. Grace be with you—Plural in oldest MSS., “with you,” *viz.*, thee and the members of the Ephesian and neighbouring churches.

THE EPISTLE OF PAUL TO TITUS.

INTRODUCTION.

GENUINENESS.—Clement of Rome quotes it (*Epistola ad Corinthios*, c. 9); Irenæus (3. 3, sec. 4) refers to it as Paul’s; Theophilus, *ad Autolytus*, 2, sec. 14, quotes it as Scripture. Cf. Clement of Alexandria, *Stromata*, 1. 299; Tertullian, *Prescriptione Hereticorum*, 6.

TIME AND PLACE OF WRITING.—This epistle seems to have been written from Corinth (*Birké*), subsequently to his first imprisonment, when Paul was on his way to Nicopolis (*ch.* 3. 15) in Epirus, where he purposed passing the winter, shortly before his martyrdom, A.D. 67. *Birké* thinks, from the similarity of the epistle to Titus and first Timothy, that both were written from the same place, Corinth, and at dates not widely apart; first Timothy shortly after coming to Corinth, before he had planned a journey to Epirus, the epistle to Titus afterwards. The journey to Crete and Ephesus for the benefit of his letters would be easy from Corinth, and he could himself thence easily pass into Epirus. He had shortly before visited Crete, wherein a church existed (though without due organization), the first foundation of which he may have partly laid at his former visit (*Acts*, 27. 7, &c.), when on his way to his first imprisonment at Rome. That he returned to the East after his first imprisonment appears most probable from *Philippians*, 2. 24; *Philemon*, 22. However, there may have been *seekers of Christianity* sown in Crete, even before his first visit, by the Cretians who heard Peter’s preaching on Pentecost (*Acts*, 2. 11).

OCCASION OF WRITING.—Corrupt elements soon showed themselves in the Cretian church, similar to those noticed in the epistles to Timothy as existing in the Ephesian church, Judaism, false pretensions to science, and practical ungod-

ness. Paul, on his late visit, had left Titus in Crete to establish church government, and ordain *presbyters* (*deacons* are not mentioned). Titus had been several times employed by Paul on a mission to the Corinthian churches, and had probably thence visited Crete, which was within easy reach of Corinth. Hence the suitability of his selection by the apostle for the superintendence of the Cretan church. Paul now follows up with instructions by letter those he had already given to Titus in person on the qualifications of elders, and the graces becoming the old, the young, and females, and warns him against the unprofitable speculations so rife in Crete. The national character of the Cretians was low in the extreme, as Epimenides, quoted in ch. 1, 12, paints it. *Livy*, 44, 48, stigmatizes their *avarice*; *Polypius*, 6, 44, 9, their *ferocity and fraud*; and 6, 47, 5, their *wastefulness*, so much so, that "to Cretanise" is another name for *to lie*: they were included in the proverbial three infamous initials K or C, "Cappadocia, Crete, Cilicia."

NOTICES OF TITUS.—It is strange that he is never mentioned by this name in Acts, and there seems none of those mentioned in that book who exactly answers to him. He was a Greek, and therefore a Gentle (Galatians, 2, 1, 3), and converted by Paul (ch. 1, 4). He accompanied the apostle on the deputation sent from the church of Antioch to Jerusalem, to consult the apostles respecting the circumcision of Gentile converts (Acts, 15, 2); and, agreeably to the decree of the council there, was not circumcised. He was in company with Paul at Ephesus, whence he was sent to Corinth to commence the collection for the Jerusalem saints, and to ascertain the effect of the first epistle on the Corinthians (3 Corinthians, 7, 6-9; 8, 6; 12, 18), and there showed an unmercenary spirit. He next proceeded to Macedonia, where he rejoined Paul, who had been already eagerly expecting him at Throas (3 Corinthians, 2, 12, 13, "Titus my brother," 7, 6). He was then employed by the apostle in preparing the collection for the poor saints in Judea, and became the bearer of the second epistle to the Corinthians (4 Corinthians, 9, 16, 17, 23). Paul in it calls him "my partner and fellow helper concerning you." His being located in Crete (Titus, 1, 5) was subsequent to Paul's first imprisonment, and shortly before the second, about 67 A.D., ten years subsequent to the last notice of him in second Corinthians, 87 A.D. He probably met Paul, as the apostle desired, at Nicopolis; for his subsequent journey into Dalmatia, thence (or else from Rome, whither he may have accompanied Paul) would be more likely, than from the distant Crete (3 Timothy, 4, 10, written *subsequently to the epistle to Titus*). In the unsettled state of things then, Titus' episcopal commission in Crete was to be but temporary, Paul requiring the presence of Titus with himself, whenever Artemas or Tychicus should arrive in Crete and set him free from his duties there.

Tradition represents him to have died peaceably in Crete, as Archbishop of Gortyna, at an advanced age.

CHAPTER I.

Ver. 1-16. ADDRESS: FOR WHAT END TITUS WAS LEFT IN CRETE: QUALIFICATIONS FOR ELDERS: GAIN-SAYERS IN CRETE NEEDING REPROOF. 1. servant of God—not found elsewhere in the same connexion. In Romans, 1, 1, it is "servant of Jesus Christ" (Galatians, 1, 10; Philippians, 1, 1; cf. Acts, 10, 17; Revelation, 1, 1; 15, 3). In Romans, 1, 1, there follows, "called to be an apostle," which corresponds to the general designation of the office first, "servant of God," here, followed by the special description, "apostle of Jesus Christ." The full expression of his apostolic office answers, in both epistles, to the design, and is a comprehensive index to the contents. The peculiar form here would never have proceeded from a forger, according to the faith—rather, "for," "with a view to subserve the faith," this is the object of my apostleship (cf. v. 4, 9; Romans, 1, 5), the elect—for whose sake we ought to endure all things (2 Timothy, 2, 10). This election has its ground, not in any thing; belonging to those thus distinguished, but in the purpose and will of God from everlasting (2 Timothy, 1, 9; Romans, 8, 29-33; cf. Luke, 18, 7; Ephesians, 1, 4; Colossians, 3, 12). Acts, 13, 48, shows that all faith on the part of the elect, rests on the divine foreordination: they do not become elect by their faith, but receive faith, and so become believers, because they are elect, and the acknowledging of the truth—and (for promoting) the full knowledge of the truth, i.e., the Christian truth (Ephesians, 1, 13—after godliness—i.e., which belongs to piety; opposed to the knowledge which has not for its object the truth, but error, doctrinal and practical v. 11, 16; 1 Timothy, 6, 3; or even which has for its object mere earthly truth, not growth in the divine life. "Godliness," or "piety," is a term peculiar to the pastoral epistles: a fact explained by the apostle having in them to combat doctrine tending to "ungodliness" (3 Timothy, 2, 16; cf. ch. 2, 11, 12). 2. In hope of eternal life—Connected with the whole preceding sentence. That whereon rests my aim as an apostle to promote the elect's faith and full knowledge of the truth, is, "the hope of eternal life" (ch. 2, 13; 3, 7; Acts, 23, 6; 24, 15; 28, 20), that cannot lie—Romans, 3, 4; 11, 29; Hebrews, 6, 18.) promised before the world began—A contracted expression for "purposed before the world began (lit., before the ages of time, and promised actually in time," the promise springing from the eternal purpose: as in 3 Timothy, 1, 9, the gift of

grace was the result of the eternal purpose "before the world began." 3. in due times—Greek, "in its own seasons," the seasons appropriate to it, and fixed by God for it (Acts, 1, 7). manifested—implying that the "promise," v. 2, had lain hidden in His eternal purpose heretofore (cf. Colossians, 1, 26; 2 Timothy, 1, 9, 10), his word—equivalent to "eternal life" (v. 3; John, 5, 24; 6, 63; 17, 3, 17), through preaching—Greek, "in preaching," or rather as ALFORD (Note, cf. 2 Timothy, 4, 17), "in the gospel; proclamation (the thing preached the gospel) with which I was entrusted," according to—in pursuance of (cf. 1 Timothy, 1, 1), of God our Saviour—rather as Greek, "of our Saviour God." God is predicated of our Saviour (cf. Jude, 25; Luke, 1, 47). Also Psalm 24, 5; Isaiah, 12, 2; 45, 15, 21, LXX. Applied to Jesus, v. 4; ch. 2, 13; 3, 6; 2 Timothy, 1, 10. 4. Titus, mine own son—Greek, "my genuine child" (1 Timothy, 1, 2, i.e., converted by my instrumentalities (1 Corinthians, 4, 17; Philemon, 10), after the common faith—A genuine son in respect to: in virtue of) the faith common to all the people of God, comprising in a common brotherhood Gentiles as well as Jews, therefore embracing Titus a Gentle (2 Peter, 1, 1; Jude, 3). Grace, mercy, and peace—"Mercy" is omitted in some of the oldest MSS. But one of the best and oldest MSS. supports it (Notes, cf. 1 Timothy, 1, 2; 3 Timothy, 1, 2). There are many similarities of phrase in the pastoral epistles. The Lord Jesus Christ—The oldest MSS. read only "Christ Jesus." our Saviour—found thus added to "Christ" only in Paul's pastoral epistles, and 2 Peter, 1, 1, 11; 2, 20; 3, 18, 5. I left thee—"I left thee behind" (ALFORD) when I left the island: not implying permanence of commission (cf. 1 Timothy, 1, 3), in Crete—now Candia, set in order—rather as Greek, "that thou mightest follow up (the work begun by me) setting right the things that are wanting," which I was unable to complete by reason of the shortness of my stay in Crete. Christianity, doubtless, had long existed in Crete: there were some Cretians among those who heard Peter's preaching on Pentecost (Acts, 2, 11). The number of Jews in Crete was large (v. 10), and it is likely that those scattered in the persecution of Stephen (Acts, 11, 19) preached to them, as they did to the Jews of Cyprus, &c. Paul also was there on his voyage to Rome (Acts, 27, 7-12). By all these instrumentalities the gospel was sure to reach Crete. But until Paul's later visit, after his first imprisonment

Some, the Cretian Christians were without church organization. This Paul began, and had commissioned (before leaving Crete) Titus to go on with, and now reminds him of that commission, ordain—rather, "appoint," "constitute," in every city—"from city to city." as I appointed thee—i.e., as I directed thee; prescribing as well the act of constituting elders, as also the manner of doing so, which latter includes the qualifications required in a presbyter presently stated. Those called "elders" here are called "bishops." v. 7. *Elder* is the term of dignity in relation to the college of presbyters; *bishop* points to the duties of his office in relation to the flock. From the unsound state of the Cretian Christians described here, we see the danger of the want of church government. The appointment of presbyters was designed to check idle talk and speculation, by setting forth the "faithful word." 6. (Notes, cf. 1 Timothy, 3, 2-4). The thing dwelt on here as the requisite in a bishop, is a good reputation among those over whom he is to be set. The immorality of the Cretian professors rendered this a necessary requisite in one who was to be a *reprover*; and their unsoundness in doctrine also made needful great steadfastness in the faith (v. 9, 13), having faithful children—i.e., believing children. He who could not bring his children to faith, how shall he bring others? [BENGEL.] ALFORD explains, "established in the faith," not accused—Not merely not riotous, but "not (even) accused of riot" ("profligacy" [ALFORD]; "Dissolute life" [WAILL.], unruly—insubordinate: opposed to "in subjection" (1 Timothy, 3, 4). 7. Fer... must—The emphasis is on *must*. The reason why I said "blameless," is the very idea of a "bishop" (an overseer of the flock: he here substitutes for "presbyter" the term which expresses his duties) involves the necessity for such blamelessness, if he is to have influence over the flock, steward of God—The greater the master is, the greater the virtues required in His servant (BENGEL) (1 Timothy, 3, 15): the church is God's house, over which the minister is set as a steward (Hebrews, 3, 2-6; 1 Peter, 4, 10, 17). Note, ministers are not merely church officers, but God's stewards; church government is of divine appointment, not self-willed—*ill*, "self-pleasing;" unaccommodating to others: *harsh*, the opposite of "a lover of hospitality" (v. 8): so Nabal (1 Samuel, 25.); self-loving and impertuous: such a spirit would incapacitate him for leading a willing flock, instead of driving, not given to wine—(Notes, 1 Timothy, 3, 3, 8.) not given to filthy lucre—not making the gospel a means of gain (1 Timothy, 3, 3, 8). In opposition to those "teaching for filthy lucre's sake" (v. 11; 1 Timothy, 6, 5; 1 Peter, 5, 2). 8. lover of hospitality—needed especially in those days (Romans, 12, 13; 1 Timothy, 3, 2; Hebrews, 13, 2; 1 Peter, 4, 9; 3 John, 5). Christians travelling from one place to another were received and forwarded on their journey by their brethren. lover of good men—*Greek*, "a lover of (all that is) good," men or things (Philippians, 4, 8, 9). sober—towards one's self; "discreet;" "self-restrained" [ALFORD] (Notes, 1 Timothy, 2, 9). just—towards men, holy—towards God (Notes, 1 Thessalonians, 2, 10). temperate—"One having his passions, tongue, hand, and eyes, at command" [CHRYSOSTOM]; "continent." 9. Holding fast—Holding firmly to cf. Matthew, 6, 24; Luke, 16, 13. the faithful—true and trustworthy (1 Timothy, 1, 15). word as he has been taught—*ill*, "the word (which is) according to the teaching" which he has received (cf. 1 Timothy, 4, 6, end; 2 Timothy, 3, 14). by—translate as *Greek*, "to exhort in doctrine (instruction) which is sound;" sound doctrine or instruction is the element in which his exhorting is to have place. On "sound" (peculiar to the pastoral epistles, see 1 Timothy, 1, 10; 6, 2. convince—rather, "reprove" [ALFORD] (v. 13). 10. unruly—insubordinate," and—Omitted in the oldest MSS. "There are many unruly persons, vain

talkers, and deceivers:" "unruly" being predicated of both vain talkers and deceivers. vain talkers—opposed to "holding fast the faithful word" (v. 9). "Vain jangling" (1 Timothy, 1, 6): "foolish questions, unprofitable and vain" (ch. 3, 9). The source of the evil was corrupted Judaism (v. 14). Many Jews were then living in Crete, according to JOSEPHUS: so the Jewish law remained in some of them after conversion. deceivers—*ill*, "deceivers of the minds of others" (*Greek*, Galatians, 6, 3). 11. mouths...stuffed—*ill*, "muzzled," "bridled" as an unruly beast (cf. Psalm 32, 9). who—*Greek*, "seeing that they are: such men as;" or "inasmuch as they." [ELICOTT.] subvert...houses—overthrowing their "faith" (2 Timothy, 2, 18). "They are the devil's levers by which he subverts the houses of God" [THEOPHYLACT.] for filthy lucre—(1 Timothy, 3, 3, 8; 6, 5). 12. One—Epimenides of Phlius, or Gnosus, in Crete, about 600 B.C. He was sent for to purify Athens from its pollution occasioned by Cylon. He was regarded as a diviner and prophet. The words here are taken probably from his treatise "concerning oracles." Paul also quotes from two other heathen writers, ARATUS (Acts, 17, 28) and MENANDER (1 Corinthians, 15, 33), but he does not honour them so far as even to mention their names, of themselves... their own—which enhances his authority as a witness. "To Cretanise" was proverbial for to lie; as "to Corinthianise" was for to be dissolute. always liars—not merely at times, as every natural man is. Contrast v. 2, "God that cannot lie." They love "fables," v. 14; even the heathen poets laughed at their lying assertion that they had in their country the sepulchre of Jupiter. evil beasts—rude, savage, cunning, greedy. Crete was a country without wild beasts. Epimenides' sarcasm was, that its human inhabitants supplied the place of wild beasts, slow bellies—indolent through pampering their bellies. They themselves are called "bellies," for that is the member for which they live (Romans, 14, 18; Philippians, 3, 19). 13. This witness—"This testimony (though coming from a Cretian) is true," sharply—Gettleness would not reclaim so perverse offenders. that they—that those seduced by the false teachers may be brought back to soundness in the faith. Their mainy is strifes about words and questions (ch. 3, 9; 1 Timothy, 6, 4). 14. Jewish fables—(Notes, 1 Timothy, 1, 4; 4, 7; 2 Timothy, 4, 4.) These formed the transition stage to subsequent Gnosticism; as yet the error was but profitless, and not tending to godliness, rather than openly opposed to the faith. commandments of men—as to ascetic abstinence (v. 16; Mark, 7, 7-9; Colossians, 2, 16, 20-23; 1 Timothy, 4, 3). that turn from the truth—whose characteristic is that they turn away from the truth (2 Timothy, 4, 4). 15. all things—eternal, "are pure" in themselves; the distinction of pure and impure is not in the things, but in the disposition of him who uses them: in opposition to "the commandments of men" (v. 14), which forbid certain things as if impure intrinsically. "To the pure" is inwardly, i.e., those purified in heart by faith (Acts, 15, 9; Romans, 14, 20; 1 Timothy, 4, 3), all outward things are pure; all are open to their use. Sin alone fouls and defiles the soul (Matthew, 23, 26; Luke, 11, 41), not being pure—either within or without (Romans, 14, 20). mind—their mental sense and intelligence. consciences—their moral consciousness of the conformity or discrepancy between their motives and acts on the one hand, and God's law on the other. A conscience and a mind defiled are represented as the source of the errors opposed in the pastoral epistles (1 Timothy, 1, 19; 3, 9; 6, 5). 16. They profess—i.e., make a profession acknowledging God. He does not deny their theoretical knowledge of God, but that they practically know Him, deny him—The opposite of the previous "profess" or "confess" Him (1 Timothy, 6, 8; 2 Timothy, 2, 12; 3, 5). abominable—themselves, though laying so

much stress on the contracting of abomination from outward things (cf. Leviticus, 11. 10-13; Romans, 2. 23). disobedient—to God (ch. 3. 8; Ephesians, 2. 2; 5. 6). reprobate—rejected as worthless when tested (Notes, Romans, 1. 28; 1 Corinthians, 9. 27; 2 Timothy, 3. 8).

CHAPTER II.

VER. 1-15. DIRECTIONS TO TITUS: HOW TO EXHORT VARIOUS CLASSES OF BELIEVERS: THE GRACE OF GOD IN CHRIST OUR GRAND INCENTIVE TO LIVE GODLY. 1. But, thou—in contrast to the reprobate seducers stigmatized ch. 1. 11, 15, 16. "He deals more in exhortations, because those intent on useless questions needed chiefly to be recalled to the study of a holy, moral life; for nothing so effectually allays men's wandering curiosity, as the being brought to recognize those duties in which they ought to exercise themselves." [CALVIN.] 2. sober—translated "vigilant," as sober men alone can be 1 Timothy, 3. 2. But "sober" here answers to "not given to wine," v. 3; ch. 1. 7. grave—"dignified;" behaving with *reverent propriety*, temperate—"self-restrained;" "discreet" [ALFORD.] (ch. 1. 8; 1 Timothy, 2. 9). faith... charity [love]... patience—combined in 1 Timothy, 6. 11. "Faith, hope, charity" (1 Corinthians, 13. 13). "Patience, hope, charity," "enduring perseverance," is the attendant on, and is supported by, "hope" (1 Corinthians, 13. 7; 1 Thessalonians, 1. 3). It is the grace which especially becomes *old men*, being the fruit of ripened experience derived from trials overcome (Romans, 6. 8). 3. behaviour—"deportment," as becometh holiness—"as becometh women consecrated to God" [WAHL:] being by our Christian calling priestesses unto God (Ephesians, 5. 3; 1 Timothy, 2. 10). "Observant of sacred decorum." [BENGL.] not false accusers—not slanderers: a besetting sin of some elderly women, given to much wine—the besetting sin of the Cretians (ch. 1. 12). *Lit.*, "enslaved to much wine." Addition to wine is *slavery* (Romans, 6. 16; 2 Peter, 2. 19). teachers—in private: not in public (1 Corinthians, 14. 34; 1 Timothy, 2. 11, 12): influencing for good the younger women by precept and example. 4. to be sober—*Greek*, "self-restrained," "discreet:" the same *Greek* as in v. 2, "temperate." But see *Note*; cf. *Note*, 2 Timothy, 1. 7. ALFORD therefore translates, "That they school [admonish in their duty] the young women to be lovers of their husbands," &c. (the foundation of all domestic happiness). It was judicious that Titus, a young man, should admonish the young women, not directly, but through the elder women. 5. keepers at home—as "guardians of the house," as the *Greek* expresses. The oldest MSS. read, "Workers at home:" active in household duties (Proverbs, 7. 11; 1 Timothy, 5. 13). good—kind, *beneficent* (Matthew, 20. 16; Romans, 5. 7; 1 Peter, 2. 18). Not churlish and niggardly, whilst thrifty as housewives, obedient—rather, "submissive," as the *Greek* is translated, see *Notes*, Ephesians, 5. 21, 22, 24. their own-marking the duty of subjection which they owe them, as being their own husbands (Ephesians, 4. 22; Colossians, 3. 18). blasphemed—"evil spoken of." That no reproach may be cast on the gospel, through the inconsistencies of its professors (v. 8, 10; Romans, 2. 24; 1 Timothy, 6. 14; 6. 1). "Unless we are virtuous, blasphemy will come through us to the faith." [THEOPHYLACT.] 6. Young—*Greek*, "The younger men," so minded—self-restrained. [ALFORD.] "Nothing is so hard at this age as to overcome pleasures and follies." [CHRYSOSTOM.] 7. In—*With respect to* all things. thyself a pattern—though but a young man thyself. All teaching is useless, unless the teacher's example confirm his word. In doctrine—in thy ministerial teaching (showing) *unconspicuousness*, i. e., *unobtruded purity* of motive on thy part (cf. 1 Corinthians, 11. 3), so as to be "a pattern" to all. As "gravity," &c., refers to Titus

himself, so "unconspicuousness;" though, doubtless, unconspicuousness of the *doctrine* will be sure to follow as a consequence of the Christian minister being of simple, uncorrupt integrity himself, gravity—dignified seriousness in setting forth the truth. sincerity—Omitted in the oldest MSS. 8. speak—discourse in public and private ministrations. he that is of the contrary part—the adversary (ch. 1. 9; 2 Timothy, 2. 25), whether he be heathen or Jew, may be ashamed—put to confusion by the power of truth and innocence (cf. v. 6, 10; 1 Timothy, 6. 14; 6. 1). no evil thing—in our acts, or demeanour, of you—So one of the oldest MSS. Other very old MSS. read, "of us," Christians. 9. servants—"slaves," to please them well—"to give satisfaction." [ALFORD.] To be *complaisant in every thing*; to have that zealous desire to gain the master's good will which will anticipate the master's wish, and do even more than is required. The reason for the frequent recurrence of injunctions to slaves to *subjection* (Ephesians, 6. 5, &c.; Colossians, 3. 22; 1 Timothy, 6. 1, &c.; 1 Peter, 2. 18) was, that in no rank was there more danger of the doctrine of the *spiritual equality* and freedom of Christians being misunderstood, than in that of slaves. It was natural for the slave who had become a Christian, to forget his place and put himself on a social level with his master. Hence the charge for each to abide in the sphere in which he was when converted (1 Corinthians, 7. 20-24), not answering again—in contradiction to the master; so the *Greek*, "not contradicting." [WAHL.] 10. Not parading—*Greek*, "Not appropriating" what does not belong to one. It means "keeping back" dishonestly or deceitfully (Acts, 6. 2, 3). showing—manifesting in acts. all—all possible, good—really good; not so in mere appearance (Ephesians, 6. 5, 6; Colossians, 3. 22-24). "The heathen do not judge of the Christian's doctrines from the doctrine, but from his actions and life." [CHRYSOSTOM.] Men will write, fight, and even die for their religion; but how few live for it! *Translates*, "That they may adorn the doctrine of our Saviour God," i. e., God the Father, the originating author of salvation (cf. *Note*, 1 Timothy, 1. 1). God deigns to have His gospel-doctrine adorned even by slaves, who are regarded by the world as no better than beasts of burden. "Though the service be rendered to an earthly master, the honour redounds to God, as the servant's good will flows from the fear of God." [THEOPHYLACT.] Even slaves, low as is their status, should not think the influence of their example a matter of no consequence to religion; how much more those in a high position. His love in being "Our Saviour" is the strongest ground for our adorning His doctrine by our lives. This is the force of "For" in v. 11. The grace of God—God's *gratuitous favour* in the scheme of redemption, hath appeared—*Greek*, "hath been made to appear," or "shine forth" (Isaiah, 9. 2; Luke, 1. 79). "hath been manifested" (ch. 3. 4), after having been long hidden in the loving counsels of God (Colossians, 1. 26; 2 Timothy, 1. 9, 10). The image is illustrated Acts, 27. 20. The grace of God hath now been embodied in Jesus, "the brightness of the Father's glory," manifested as the sun of righteousness, "the Word made flesh." The gospel dispensation is hence termed "the day" (1 Thessalonians, 5. 5, 8; there is a double "appearing," that of "grace" here, that of "glory," v. 13; cf. Romans, 13. 12). Connect it not as *English Version*, but, "The grace, that bringeth salvation to all men hath appeared," or "been manifested" (1 Timothy, 2. 4; 4. 10). Hence God is called "Our Saviour" (v. 10). The very name *Jesus* means the same, to all—of whom he enumerated the different classes (v. 9-10): even to servants; to us Gentiles once aliens from God. Hence arises our obligation to all men (ch. 3. 2). 12. Teaching—*Greek*, "disciplining us." Grace exercises discipline, and is imparted in connexion with disciplining chastisements (1 Corinthians, 11. 33; Hebrews, 12. 6, 7).

The education which the Christian receives from "the grace of God" is a discipline often trying to flesh and blood; just as children need disciplining. The discipline which it exercises teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world (Greek, age, or course of things) where such self-discipline is needed, seeing that its spirit is opposed to God (ch. 1. 12, 16; 1 Corinthians, 1. 20; 3. 18, 19; in the coming world we may gratify every desire without need of self-discipline, because all desires there will be conformable to the will of God, that—Greek, "in order that," the end of the "disciplining" is "in order that...we may live soberly," &c. This point is lost by the translation, "teaching us," denying...lusts—[Luke, 9. 23.] The Greek artist expresses "denying once for all." We deny them when we withhold our consent from them, when we refuse the delight which they suggest, and the act to which they solicit us, nay, tear them up by the roots out of our soul and mind. [ST. BERNARD, *Serm.* 11.] worldly lusts—The Greek artist expresses, "the lusts of the world," "all worldly lusts" [ALFORD] (Galatians, 5. 16; Ephesians, 2. 3; 1 John, 2. 15-17; 5. 19). The world (*cosmos*) will not come to an end when this present age (*æon*) or course of things shall end. Live soberly, righteously, and godly—the positive side of the Christian character; as "denying...lusts" was the negative. "Soberly," i.e., with self-restraint, in relation to one's self; "righteously" or justly, in relation to our neighbour; "godly" or piously, in relation to God (not merely amiably and justly, but something higher, godly, with love and reverence toward God). These three comprise our "disciplining" in faith and love, from which he passes to hope (v. 13). 13. (Philippians, 3. 20, 21.) Looking for—with constant expectation so the Greek) and with joy (Romans, 8. 19). This will prove the antidote to worldly lusts, and the stimulus to "live in this present world" conformably to this expectation. The Greek is translated "waiting for" in Luke, 2. 25. that—Greek, "the," blessed—bringing blessedness (Romans, 4. 7, 8). hope—i.e., object of hope (Romans, 8. 24; Galatians, 5. 6; Colossians, 1. 5). the glorious appearing—There is but one Greek article to both "hope" and "appearing," which marks their close connexion (the hope being about to be realized only at the appearing of Christ). Translate, "The blessed hope and manifestation (cf. Note, v. 11) of the glory." The Greek for "manifestation" is translated "brightness" 2 Thessalonians, 2. 8. As His "coming" (Greek, *parousia*) expresses the fact; so "brightness, appearing," or "manifestation" (*epiphania*) expresses His personal visibility when He shall come. the great God and our Saviour Jesus—There is but one Greek article to "God" and "Saviour," which shows that both are predicated of one and the same Being. "Of Him who is at once the great God and our Saviour." Also, (2.) "appearing" (*epiphania*) is never by Paul predicated of God the Father (John, 1. 18; 1 Timothy, 6. 16; or even of "His glory" (as ALFORD explains it): it is invariably applied to CHRIST'S coming, to which (at His first advent, cf. 2 Timothy, 1. 10) the kindred verb "appeared" (*epiphaneō*), v. 11, refers (1 Timothy, 6. 14; 2 Timothy, 4. 1, 8). Also, (3.) in the context (v. 14) there is no reference to the Father, but to Christ alone; and here there is no occasion for reference to the Father in the exigencies of the context. Also, (4.) the expression "great God," as applied to Christ, is in accordance with the context, which refers to the glory of His appearing; just as "the true God" is predicated of Christ (1 John, 5. 20). The phrase occurs nowhere else in the New Testament, but often in the Old Testament, Deuteronomy, 7. 21; 10. 17, predicated of Jehovah, who, as their manifested Lord, led the Israelites through the wilderness, doubtless the Second Person in the Trinity. Believers now look for the manifestation of His glory, inasmuch as they shall

share in it. Even the Socinian explanation, making "the great God" to be the Father, "our Saviour," the Son, places God and Christ on an equal relation to "the glory" of the future appearing; a fact incompatible with the notion that Christ is not Divine; indeed it would be blasphemy so to couple any mere created being with God. 14. gave himself—"The forcible 'Himself, His whole self, the greatest gift ever given,' must not be overlooked" for as—"Greek," in our behalf, "redeem us—deliver us from bondage by paying the price of His precious blood. An appropriate image in addressing bond servants (v. 9, 10), from all iniquity—the essence of sin, viz., "transgression of the law," in bondage to which we were till then. The aim of His redemption was to redeem us, not merely from the penalty, but from the being of all iniquity. Thus he reverts to the "teaching" in righteousness, or disciplining effect of the grace of God that bringeth salvation (v. 11, 12). peculiar—peculiarly His own, as Israel was of old, zealous—in doing and promoting "good works." 15. with all authority—translate, "authoritativeness" (cf. "sharply," ch. 1. 13). Let no man despise thee—Speak with such vigour as to command respect (1 Timothy, 4. 12). Warn them with such authority that no one may think himself above (so the Greek *idē*) the need of admonition. [TITMANN, *Synonyms of New Testament.*]

CHAPTER III.

VER. 1-15. WHAT TITUS IS TO TEACH CONCERNING CHRISTIANS' BEHAVIOUR TOWARDS THE WORLD: HOW HE IS TO TREAT HERETICS: WHEN AND WHERE HE IS TO MEET PAUL, SALUTATION. CONCLUSION. 1. Put them in mind—as they are in danger of forgetting their duty, though knowing it. The opposition of Christianity to heathenism, and the natural disposition to rebellion of the Jews under the Roman empire of whom many lived in Crete), might lead many to forget practically what was a recognised Christian principle in theory, submission to the powers that be. Diodorus Siculus mentions the tendency of the Cretians to riotous insubordination, principalities...powers—Greek, "magistrates...authorities," to be subject—willingly (so the Greek, to obey—the commands of "magistrates," not necessarily implying spontaneous obedience, *Willing obedience is implied in "ready to ever good work."* Cf. Romans, 13. 3, as showing that obedience to the magistracy would tend to good works, since the magistrate's aim generally is to favour the good and punish the bad. Contrast "disobedient" (v. 3). 2. To speak evil of no man—especially, not of "dignities" and magistrates, no brawlers—"not quarrelsome," not attacking others, gentle—towards those who attack us. Yielding, considerate, not urging one's rights to the uttermost, but forbearing and kindly (Note, Philippians, 4. 5). Very different from the innate greediness and spirit of aggression towards others which characterized the Cretians, showing—in acts, all—all possible meekness—(Note, 2 Corinthians, 10. 1)—the opposite of passionate severity, unto all men—The duty of Christian conduct towards all men is the proper consequence of the universality of God's grace to all men, so often set forth in the pastoral epistles. 3. For—Our own past sins should lead us to be lenient towards those of others. "Despise none, for such wast thou also," as the penitent thief said to his fellow-thief, "Dost thou not fear God...seeing that thou art in the same condemnation." we—Christians, were—Contrast v. 4. "But when," &c., i.e., now; a favourite contrast in Paul's writing, that between our past state by nature, and our present state of deliverance from it by grace. As God treated us, we ought to treat our neighbour, sometimes—once, foolish—Wanting right reason in our course of living. Irrational. The exact picture of human life without grace. Grace is the sole remedy even for foolishness, disobedient—to God, deceiver—led astray. The same Greek, "out of the way."

Hebrews, 5. 2. serving—Greek, "in bondage to," "serving as slaves," divers—the cloyed appetite craves constant variety, pleasures—of the flesh, malice—malignity, hateful...hating—Correlatives. Provoking the hatred of others by their detestable character and conduct, and in turn hating them. 4. To show how little reason the Cretian Christians had to be proud of themselves, and despise others not Christians (Notes, v. 2, 3). It is to the "kindness and love of God," not to their own merits, that they owe salvation. kindness—Greek, "goodness," "benignity," which manifests His grace, love...toward man—teaching us to have such "love (benevolence) toward man" (Greek, *philanthropy*). "showing all meekness unto all men" (v. 2), even as God had "toward man" (ch. 2. 11): opposed to the "hateful and hating" characteristics of unrenewed men, whose wretchedness moved God's benevolent kindness, of God our Saviour—Greek, "of our Saviour God," viz., the Father (ch. 1. 3), who "saved us" (v. 5) "through Jesus Christ our Saviour" (v. 6). appeared—Greek, "was made to appear": was manifested. 5. Not by—Greek, "Out of," "not as a result springing from works," &c. of righteousness—Greek, "in righteousness," i.e., wrought in a state of righteousness: as "deeds...wrought in God." There was an utter absence in us of the element ("righteousness") in which alone righteous works could be done, and so necessarily an absence of the works. "We neither did works of righteousness, nor were saved in consequence of them; but His goodness did the whole." [THEOPHYLACT.] *we*—Emphatically opposed to "His," mercy—the prompting cause of our salvation individually: "In pursuance of His mercy." His kindness and love to man were manifested in redemption once for all wrought by Him for mankind generally: His mercy is the prompting cause for our individual realization of it. Faith is pre-supposed as the instrument of our being "saved," our being so, then, is spoken of as an accomplished fact. Faith is not mentioned, but only God's part, as Paul's object here is not to describe man's new state, but the saving agency of God in bringing about that state, independent of all merit on the man's part (Note, c. 4). by—Greek, "through": by means of, the washing—rather, "the laver," i.e., the baptismal font, or lavatory, of regeneration—designed to be the visible instrument of regeneration. "The apostles are wont to draw an argument from the sacraments to prove the thing therein signified, because it ought to be a recognised principle among the godly, that God does not mock us with empty signs, but by His power inwardly makes good what He demonstrates by the outward sign. Wherefore baptism is congruously and truly called the *laver of regeneration*. We must connect the sign and thing signified, so as not to make the sign empty and ineffectual; and yet not, for the sake of honouring the sign, to detract from the Holy Spirit what is peculiarly His" [CALVIN] (1 Peter, 3. 21). Adult candidates for baptism are presupposed to have had repentance and faith (for Paul often assumes in faith and charity that those addressed are what they profess to be, though in fact some of them were not so, 1 Corinthians, 6. 11), in which case baptism would be the visible "laver of regeneration" to them, "faith being thereby confirmed, and grace increased, by virtue of prayer to God" (Church of England, Article 27). Infants are charitably presumed to have received a grace in connexion with their Christian descent, in answer to the believing prayers of their parents or guardians presenting them for baptism, which grace is visibly sealed and increased by baptism, "the laver of regeneration." They are presumed to be then regenerated, until years of developed consciousness prove whether they have been actually so or not. "Born of (from) water and (no 'of' in Greek) the Spirit." The Word is the remote and anterior instrument of the new birth; Baptism, the proximate

instrument. The Word, the instrument to the individual; Baptism, in relation to the Society of Christians. The laver of cleansing stood outside the door of the tabernacle, wherein the priest had to wash before entering the Holy Place; so we must wash in the laver of regeneration before we can enter the church, whose members are "a royal priesthood." "Baptism by the Spirit" (whereof water-baptism is the designed accompanying seal) makes the difference between Christian baptism and that of John. As Paul presupposes the outward church is the visible community of the redeemed, so he speaks of baptism on the supposition that it answered to its idea: that all that is inward belonging to its completeness accompanied the outward. Hence he here asserts of outward baptism whatever is involved in the believing appropriation of the divine facts which it symbolizes, whatever is realized when baptism fully corresponds to its original design. So Galatians, 3. 27: language holding good only of those in whom the inward living communion and outward baptism coalesce. "Saved us" applies fully to those truly regenerate alone; in a general sense it may include many who, though put within reach of salvation, shall not finally be saved. "Regeneration" occurs only once more in New Testament, Matthew, 19. 28, i.e., the new birth of the heaven and earth at Christ's second coming to renew all material things the human body included, when the creature, now travelling in labour-throes to the birth, shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Regeneration, which now begins in the believer's soul, shall then be extended to his body, and thence to all creation, and renewing—not "the laver" (washing) of renewing," but "and by the renewing," &c., following "saved us." To make "renewing of the Holy Ghost" follow "the laver," would destroy the balance of the clauses of the sentence, and would make baptism the seal, not only of regeneration, but also of the subsequent process of progressive sanctification ("renewing of the Holy Ghost"). Regeneration is a thing once for all done; renewing is a process daily proceeding. As "the washing," or "laver," is connected with "regeneration," so the "renewing of the Holy Ghost" is connected with "shed on us abundantly" (v. 6). 6. Which—the Holy Ghost, he said—Greek, "poured out": not only on the church in general at Pentecost, but also "on us" individually. This pouring out of the Spirit comprehends the grace received before, in, and subsequently to, baptism, abundantly—Greek, "richly" (Colossians, 3. 16). through Jesus Christ—the channel and Mediator of the gift of the Holy Ghost, our Saviour—Immediately: as the Father is mediately "our Saviour." The Father is the Author of our salvation, and saves us by Jesus Christ. 7. That, &c.—the purpose which He aimed at in having "saved us" (v. 5), viz., "That being (having been) justified (accounted righteous) through faith at our 'regeneration,' and made righteous by the daily 'renewing of the Holy Ghost' by His grace (as opposed to works, v. 5) we should be made heirs." His grace—Greek, "the grace of the former," i.e., God (v. 4; Romans, 5. 15). heirs—(Galatians, 3. 29.) according to the hope of eternal life—ch. 1. 2, and also the position of the Greek words, confirm English Version, i.e., agreeably to the hope of eternal life: the eternal inheritance fully satisfying the hope. BENGEI, ELLICOTT, &c., explain it, "heirs of eternal life, in the way of hope," i.e., not yet in actual possession. Such a blessed hope which once was not possessed, will lead a Christian to practical holiness and meekness toward others, the lesson especially needed by the Cretians. 8. Greek, "faithful is the saying." A formula peculiar to the pastoral epistles. Here "the saying" is the statement (v. 4-7) as to the gratuitousness of God's gift of salvation. Answering to the "Amen" these things, &c.—

Greek, "Concerning these things (the truths dwelt on, v. 4-7; not as English Version, what follow) I will that thou affirm (insist) strongly and persistently, in order that they who have believed God (the Greek for 'believed in God' is different, John, 14, 1. 'They who have learnt to credit God' in what He saith) may be careful ('solicitously sedulous,' diligence is necessary) to maintain (lit., 'to set before themselves so as to sustain') good works." No longer applying their ears to "unprofitable" and unpractical speculations (v. 9, these things—These results of doctrine ("good works") are "good and profitable unto men," whereas no such practical results flow from "foolish questions," So GNOTURUS & WISMINGEL. But ALFORD, to avoid the tautology, "these (good works) are good unto men," explains, "these truths" (v. 4-7). S. English-Greek, "insipid," producing no moral fruit. "Vain talkers," genealogies—akin to the "fables" (see Note, 1 Timothy, 1, 4). Not so much direct heresy as yet is here referred to, as profitless discussions about genealogies of zeus, &c., which ultimately led to Gnosticism. Synagogue discourses were termed *daraschoth*, i. e., discussions. Cf. "disputer of this world (Greek, dispensation)," strivings about the law—about the authority of the "commandments of men," which they sought to confirm by the law (ch. 1, 14; Note, 1 Timothy, 1, 7), and about the mystical meaning of the various parts of the law in connexion with the "genealogies," avoid—stand aloof from. Same Greek, as in Note, 2 Timothy, 2, 16, 10, heretic—Greek heresy, originally meant a division resulting from individual self-will: the individual doing and teaching what he chose independently of the teaching and practice of the church. In course of time it came to mean definitely "heresy" in the modern sense; and in the later epistles it has almost assumed this meaning. The heretics of Crete, when Titus was there, were in doctrine followers of their own self-willed "questions" reprobated in v. 9, and immoral in practice. reject—decline, avoid: not formal excommunication, but, "have nothing more to do with him," either in admonition or intercourse. 11. is...subverted—"is become perverse," condemned of himself—He cannot say, no one told him better; continuing the same after frequent admonition he is self-condemned. "He sinneth" wilfully against knowledge. 12. When I shall

send [have sent] Artemas or Tycheus—to supply thy place in Crete. Artemas is said to have been subsequently bishop of Lystra. Tycheus was sent twice by Paul from Rome to Lesser Asia in his first imprisonment, (which shows how well qualified he was to become Titus' successor in Crete); Ephesians, 4, 21; and in his second, 2 Timothy, 4, 12. Tradition makes him subsequently bishop of Chalcedon, in Bithynia. Nicopolis—"The city of victory," called so from the battle of Actium, in Epirus. This epistle was probably written from Corinth in the autumn. Paul purposed a journey through Olybia and Acarnania, into Epirus, and there "to winter." See my Introduction to the pastoral epistles. 13. Bring...on their journey—Enable them to proceed forward by supplying necessaries for their journey. Zenas—the contracted form of Zenodorus, lawyer—A Jewish "scribe," who, when converted, still retained the title from his former occupation. A civil lawyer. Apollis—with Zenas, probably the bearers of this epistle. In 1 Corinthians, 16, 12, Apollis is mentioned as purposing to visit Corinth; his now being at Corinth (on the theory of Paul being at Corinth when he wrote accords with this purpose. Crete would be on his way either to Palestine or his native place, Alexandria. Paul and Apollis thus appear in beautiful harmony in that very city where their names had been formerly the watchword of unchristian party work. It was to avoid this party rivalry that Apollis formerly was unwilling to visit Corinth, though Paul desired him. Hippolytus mentions Zenas as one of the Seventy, and afterwards bishop of Diospolis. 14. And...also—Greek, "But...also." Not only thou, but let others also of "our" fellow-believers (or "whom we have gained over at Crete") with thee, for necessary uses—to supply the necessary wants of Christian missionaries and brethren, according as they stand in need in their journeys for the Lord's cause. Cf. ch. 1, 8, "a lover of hospitality." 15. Greet—"Salute them that love us in the faith." All at Crete had not this love rooted in faith, the true bond of fellowship. A salutation peculiar to this epistle, such as no former would have used. Grace—Greek, "The grace," viz., of God, with you all—not that the epistle is addressed to all the Cretan Christians, but Titus would naturally impart it to his flock.

THE EPISTLE OF PAUL TO

PHILEMON.

INTRODUCTION.

THE testimonies to its authenticity are, Origen, *Homily 19*, on *Seren.*, vol. 1, p. 185, *ed. Huet*, cites it as the letter of Paul to Philemon concerning Onesimus; Tertullian *against Marcion*, 5, 21. "The brevity of this epistle is the sole cause of its escaping the falsifying hands of Marcion;" Eusebius, *Eccl. History*, 4, 25, mentions it among "the universally acknowledged epistles of the canon;" Jerome, *Proemium in Philemonem*, vol. iv., p. 442, argues for it against those who objected to its canonicity on the ground of its subject being beneath an apostle to write about. Ignatius, *Ep. 5*, and *Magn. 12*, seems to allude to Philemon, 20. Cf. epistle to *Polycarp* (ch. 1 and 6). Its brevity is the cause of its not being often quoted by the Fathers. Paley, *Horæ Paulinæ*, has shown striking proofs of its authenticity in the undesigned coincidences between it and the epistle to the Colossians.

PLACE AND TIME OF WRITING.—This epistle is closely linked with the epistle to the Colossians. Both were carried by the same bearer, Onesimus (with whom, however, Tycheus is joined in the epistle to the Colossians, Colossians, 4, 9. The persons sending salutations are the same, except one, Jesus called Justus (Colossians, 4, 11). In both alike Archippus is addressed (v. 2; Colossians, 4, 17). Paul and Timothy stand in the headings of both. And in both Paul appears as a prisoner (v. 9; Colossians, 4, 18). Hence it follows, it was written at the same time and place as the epistle to the Colossians (which was about the same time as the epistle to the Ephesians), viz., at Rome, during Paul's first imprisonment, A. D. 61 or 62.

OBJECT.—Onesimus, of Colosse ("one of you," Colossians, 4, 9), slave of Philemon, had fled from his master to Rome, after having probably defrauded him (v. 18). He there was converted to Christianity by St. Paul, and being induced by him to return to his master, he was furnished with this epistle, recommending him to Philemon's favourable reception, as being now no longer a mere servant, but also a brother in Christ. Paul ends by requesting Philemon to prepare him a lodging, to be trusted soon to be set free and visit Colosse. This epistle is addressed also to Apphia, supposed from its domestic subject

Philemon's wife, and Arohippus (a minister of the Colossian church, Colossians, 4. 27), for the same reason, a near relative and inmate.

The Apostolical Canon (73), is said to have been emancipated by his master. The Apostolical Constitutions he was consecrated by Paul, bishop of Berea, in Macedonia, and that he was martyred at Rome. Ignatius, *Letters*, ch. 1., speaks of him as bishop of the Ephesians.

It has been happily termed, from its graceful and delicate urbanity, "the polite epistle." Yet there is more compliment, miscalled politeness by the world. It is manly and straightforward, without misrepresentation of facts; at the same time that it is most captivatingly persuasive. *Alford* quotes Luther's opinion, "This epistle showeth a right, noble, lovely example of Christian love. Here we see how St. Paul out for the poor Onesimus, and with all his means pleadeth his cause with his master, and so setteth himself against him, and had himself done wrong to Philemon. Yet all this doeth he, not with force, as if he had right stripped himself of his right, and thus enforceth Philemon to forego his right also. Even as Christ did for His Father, thus also doth St. Paul for Onesimus with Philemon: for Christ also stripped Himself of His right and humbly enforced (?) the Father to lay aside His wrath and power, and to take us to His grace for us, who lovingly pleadeth our cause, and with all His heart 'vreteth Himself out for us: for we are all His thinking."

ADDRESS. THANKSGIVING FOR PHILEMON'S LOVE AND FAITH. INTERCESSION FOR ONESIMUS. REQUEST AND SALUTATIONS. FORDS A SPECIMEN OF THE HIGHEST WISDOM IN WHICH CHRISTIANS OUGHT TO MANAGE ON MORE EXALTED PRINCIPLES. 1. PRISONER—ONE WHOM CHRIST'S CAUSE HAS MADE A PART IN THE BONDS OF THE GOSPEL, v. 13. HE HIMSELF, AS IN OTHER EPISTLES, "PAUL AS WRITING FAMILIARLY, NOT AUTHORITATIVELY, OUTWARD—IN BUILDING UP THE CHURCH AT EPHESUS AT EPHESUS. SEE MY INTRODUCTION, 2. APPHIA—THE LATIN "APPHIA," OR SOME CLOSE RELATIVE OF PHILEMON, IS OF A LETTER ON A DOMESTIC MATTER, MINISTER OF THE COLOSSIAN CHURCH (COLOSSIANS, 4. 27). IN THE ABSENCE OF A REGULAR CHURCH BUILDERS OF PARTICULAR SAINTS WERE USED FOR THAT SERVICE ST. PAUL'S TACT IN ASSOCIATING WITH SEVERAL ASSOCIATED BY KINDRED OR CHRISTIAN WITH HIS HOUSE, AND NOT GOING BEYOND IT, ADVISED BY ALFORD WITH "I THANK MYRING—THE GROUND OF HIS THANKSGIVING, TO MARK OF AUTHENTICITY, THAT HE SAYS TO CHURCHES AND PERSONS WHOM HE HAD BEEN VISITED. NOW COLOSSE, PHILEMON HAD NEVER YET SEEN. YET V. 19 HERE ONESIMUS WAS HIS CONVERT. PHILEMON, DOUBTLESS AT EPHESUS, OR IN SOME OTHER PLACE

Paul, love and faith—The theological faith, then love, the fruit of faith. But puts Philemon's love in the first place, as if love that he is exhorting him, toward *sent Greek words: towards...unto. To simply direction; unto, to the advantage &c.*—The aim of my thanksgiving and love is, in order that the, &c. the communion—the imparting of it and its fruits (viz., id beneficence: as Hebrews, 13. 16, "To i. e., to impart a share) to others; or, to others flowing from thy faith (so the stated, "liberal distribution," 2 Corinthians, 9. 12, "IN: the element liberality had place, i. e., may be proved, acknowledging—Greek, "the thorough, the experimental or practical recognition good thing which is in you—The oldest which is in us," i. e., the practical recognition grace which is in us Christians, in so far as the Christian character. In short, that by acts be proved to be "a faith which is in Christ Jesus—rather as Greek, Jesus," i. e., to the glory of Christ Jesus, *dest MISS. omit "Jesus."* This verse

answers to v. 5, "Thy love and faith toward all saints:" Paul never ceases to mention him in his prayers, in order that his faith may still further show its power in his relation to others, by exhibiting every grace which is in Christians to the glory of Christ. Thus he paves the way for the request in behalf of Onesimus. 7. For—A reason for the prayer, v. 4-6. we have—Greek, "we had." joy and consolation—Joined in 2 Corinthians, 7. 4. saints are refreshed by these—his house was open to them. brother—put last, to conciliate his favourable attention to the request which follows. 8. Wherefore—Because of my love to thee, I prefer to "beseech," rather than "enjoin," or authoritatively command. I might... enjoin—In virtue of the obligation to obedience which Philemon lay under to Paul, as having been converted through his instrumentality, is Christ—the element in which his boldness has place. 9. for love's sake—mine to thee, and (what ought to be) thine to Onesimus. Or, that Christian love of which thou showest so bright an example (v. 7). being such an one—Explain, *Being such a one as thou knowest me to be, viz., Paul (the founder of so many churches, and an apostle of Christ, and thy (rather in the faith) the aged a circumstance calculated to secure thy respect for anything I request), and now also a prisoner of Jesus Christ the strongest claim I have on thy regard: if for no other reason, at least in consideration of this, through commiseration gratify me).* 10. I beseech thee—Emphatically repeated from v. 9. In the Greek, the name "Onesimus" is skilfully put last; he puts first a favourable description of him before he mentions the name that had fallen into so bad repute with Philemon. "I beseech thee for my son, whom I have begotten in my bonds, Onesimus." Scripture does not sanction slavery, but at the same time does not begin a political crusade against it. It sets forth principles of love to our fellowmen which were sure (as they have done) in due time to undermine and overthrow it, without violently convulsing the then existing political fabric, by stirring up slaves against their masters. 11. Which...was...unprofitable—Relying his name Onesimus, which means profitable. Not only was he unprofitable, but positively injurious, having "wronged" his master. Paul uses a mild expression, now profitable—Without godliness a man is so in no station. Profitable in spiritual, as well as in temporal things. 12. mine own bowels—as dear to me as my own heart. [ALFORD.] Cf. v. 17, "as myself." The object of my most intense affection as that of a parent for a child. 13. I—Emphatical. I for my part, since I had such implicit trust in him as to desire to keep him with me for his services, thou mayest. I would have retained—Different Greek from the "world," v. 14: "I could have wished," "I was minded" here; but "I was not willing," &c., v. 14. in thy stead—that he might supply in your place all the services to me which you, if you were here, would render in virtue of the love you bear to me (v. 19). bonds of the gospel—

bonds endured for the gospel's sake (v. 9). 14. without thy mind—i.e., consent, should not be as—"should not appear as a matter of necessity, but of free will." Had Paul kept Onesimus, however willing to gratify Paul, in fact, Philemon might be, he would have no opportunity given him of showing he was so, his leave not having been asked. 15. perhaps—speaking in human fashion, yet as one believing that God's Providence probably (for we cannot dogmatically define the hidden purposes of God in providence) overruled the past evil to ultimately greater good to him. This thought would soften Philemon's indignation at Onesimus' past offence. So Joseph in Genesis, 45, 5, departed—*lit.*, "was parted from thee" a softening term for "ran away," to mitigate Philemon's wrath. receive him—*Greek*, *Have him for thyself in full possession* (Note, Philippians, 4, 18). The same *Greek* as in Matthew, 6, 2, for ever—in this life and in that to come (cf. Exodus, 21, 6). Onesimus' time of absence, however long, was but a short "hour" (so *Greek*) compared with the everlasting devotion henceforth binding him to his master. 16. No longer as a mere servant or slave (though still he is that), but above a servant, so that thou shalt derive from him not merely the services of a slave, but higher benefits: a *servant* "in the flesh," he is a *brother* "in the Lord," beloved, specially to me—who am his spiritual father, and who have experienced his faithful attentions. Lest Philemon should dislike Onesimus being called "brother," Paul first recognises him as a brother, being the spiritual son of the same God. much more unto thee—to whom he stands in so much nearer and more lasting relation. 17. a partner—in the Christian fellowship of faith, hope, and love, receive him as myself—Resuming "receive him that is mine own bowels." 18. *Greek*, "But if thou art not inclined to 'receive him' because he hath wronged thee: a milder term than 'robbed thee.'" Onesimus seems to have confessed some such act to Paul. put that on mine account—I am ready to make good the loss to thee if required. The latter parts of v. 19, 21, imply that he did not expect Philemon would probably demand it. 19. with mine own hand—not employing an amanuensis, as in other epistles: a special compliment to Philemon which he ought to show his appreciation of by granting Paul's request. Contrast Colossians,

4, 18, which shows that the epistle to the Colossian church, accompanying our epistle, had only its closing "salutation" written by Paul's own hand. albeit, &c. —*lit.*, "that I may not say...not to say," &c. thou owest...even thine own self—not merely thy possessions. For to my instrumentality thou owest thy salvation. So the debt which "he oweth thee" being transferred upon me (I making myself responsible for it) is cancelled. 20. let me—"Me" is emphatic: "Let me have profit (so *Greek* 'for joy,' *onesimen*, referring to the name *Onesimus*, 'profitable') from thee, as thou shouldst have had from Onesimus;" for "thou owest thine own self to me." in the Lord—not in worldly gain, but in thine increase in the graces of the Lord's Spirit. [ALFORD] my bowels—my heart. Gratify my feelings by granting this request, in the Lord—The oldest MSS. read, "in Christ." The element or sphere in which this act of Christian love naturally ought to have place. 21. Having confidence in thy obedience—to my apostolic authority, if I were to "enjoin" it (v. 8, which I do not, preferring to beseech thee for it as a favour &c. 9. thou wilt also do more—towards Onesimus: hinting at his possible manumission by Philemon, besides being kindly received. 22. This prospect of Paul's visiting Colosse would tend to secure a kindly reception for Onesimus, as Paul would know in person how he had been treated, your...you—Referring to Philemon, Apphia, Archippus, and the church in Philemon's house. The same expectation is expressed by him, Philippians, 2, 23, 24, written in the same imprisonment. 23. The same persons send salutations in the accompanying epistle, except that "Jesus Justus" is not mentioned here. Epaphras, my fellow-prisoner—he had been sent by the Colossian church to enquire after, and minister to, Paul, and possibly was cast into prison by the Roman authorities on suspicion. However, he is not mentioned as a prisoner in Colossians, 4, 12, so that fellow-prisoner" here may mean merely one who was a faithful companion to Paul in his imprisonment, and by his society put himself in the position of a prisoner. So also "Aristarchus, my fellow-prisoner," Colossians, 4, 10, may mean. BERNIER conjectures the meaning to be that on some former occasion these two were Paul's "fellow-prisoners," not at the time. 25. is with your spirit—(Galatians, 6, 18; 2 Timothy, 4, 23.)

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

INTRODUCTION.

CANONICITY AND AUTHORSHIP.—Clement of Rome, at the end of the first century, A.D., copiously uses it, adopting its words just as he does those of the other books of the New Testament; not indeed giving to either the term "Scripture," which he reserves for the Old Testament (the canon of the New Testament not yet having been formally established), but certainly not ranking it below the other New Testament acknowledged epistles. As our epistle claims *authenticity* on the part of the writer, Clement's adoption of extracts from it is virtually sanctioning its authority, and this in the apostolic age. *Justin Martyr* quotes it as divinely authoritative, to establish the titles "apostle," as well as "angel," as applied to the Son of God. Clement of Alexandria refers it expressly to Paul, on the authority of Pantænus, chief of the Catechetical school in Alexandria, in the middle of the second century, saying, that as Jesus is termed in it the "apostle" sent to the Hebrews, Paul, through humility, does not in it call himself apostle of the Hebrews, being apostle to the Gentiles. Clement also says that Paul, as the Hebrews were prejudiced against him, prudently omitted to put forward his name in the beginning; also, that it was originally written in *Hebrew* for the Hebrews, and that Luke translated it into *Greek* for the Greeks, whence the style is similar to that of Acts. He, however, quotes frequently the words of the existing Greek epistle as St. Paul's words. *Origen* similarly quotes it as St. Paul's epistle. However, in his Homilies, he regards the style as distinct from that of Paul, and as "more Grecian," but the thoughts as the apostle's; adding that the "ancients who have handed down the tradition of its Pauline authorship, must have had good reason for doing so, though God alone knows the certainty who was the actual writer" (i.e., probably "transcriber" of the apostle's thoughts). In the African church, in the beginning of the third century, *Tertullian* ascribes it to Barnabas. *Irenæus*, bishop of Lyons, is mentioned in Eusebius, as quoting from this epistle, though without expressly referring it to Paul. About the same period, *Caius*, the presbyter, in the church of Rome, mentions only thirteen epistles of Paul, whereas, if the epistle to the Hebrews were included, there would be fourteen. So the canon fragment of the end of the second century, or beginning of the third, published by

Muratorii, apparently omits mentioning it. And so the Latin church did not recognise it as Paul's till a considerable time after the beginning of the third century. Thus, also, Novatian of Rome, Cyprian of Carthage, and Victorinus, also of the Latin church. But in the fourth century, Hilary of Poitiers (A.D. 368), Lucifer of Cagliari (A.D. 371), Ambrose of Milan (A.D. 387), and other Latins, quote it as Paul's; and the fifth Council of Carthage (A.D. 419) formally reckons it among his fourteen epistles.

As to the similarity of its style to that of St. Luke's writings, this is due to his having been so long the companion of Paul. *Chrysostom*, comparing Luke and Mark, says, "Each imitated his teacher: Luke imitated Paul flowing with more than river-fulsness; but Mark imitated Peter, who studied brevity of style." Besides, there is a greater predominance of Jewish feeling and familiarity with the peculiarities of the Jewish schools apparent in this epistle than in St. Luke's writings. There is no clear evidence for attributing the authorship to him, or to Apollos, whom *Alford* upholds as the author. The grounds alleged for the latter view are its supposed Alexandrian phraseology and modes of thought. But these are such as any Palestinian Jew might have used; and Paul, from his Hebrew-Hellenistic education at Jerusalem and Tarsus, would be familiar with Philo's modes of thought, which are not, as some think, necessarily all derived from his Alexandrian, but also from his Jewish education. It would be unlikely that the Alexandrian church should have so undebatingly asserted the Pauline authorship, if Apollos, *their own countryman*, had really been the author. The eloquence of its style and rhetoric, a characteristic of Apollos' at Corinth, whereas Paul there spoke in words unadorned by man's wisdom, are doubtless designedly adapted to the minds of those whom St. Paul in this epistle addresses. To the Greek Corinthians, who were in danger of idolising human eloquence and wisdom, he writes in an unadorned style, in order to fix their attention more wholly on the gospel itself. But the Hebrews were in no such danger. And his Hebrew-Grecian education would enable him to write in a style attractive to the Hebrews at Alexandria, where Greek philosophy had been blended with Judaism. The *Septuagint* translation framed at Alexandria, had formed a connecting link between the latter and the former; and it is remarkable that all the quotations from the Old Testament, excepting two (ch. 10. 30; 12. 8), are taken from the LXX. The fact that the peculiarities of the LXX. are interwoven into the argument, prove that the Greek epistle is an original, not a translation; had the original been Hebrew, the quotations would have been from the *Hebrew* Old Testament. The same conclusion follows from the plays on similarly-sounding words in the Greek, and alliterations, and rhythmically-constructed periods. *Celsus* observes, if the epistle had been written in Hebrew, ch. 9. 15-17, would lose all its point, which consists in the play upon the double meaning of the Greek *diathere*, a "covenant," or a "testament;" whereas the Hebrew *berith* means only "covenant."

Internal evidence favours the Pauline authorship. Thus the topic so fully handled in this epistle, that Christianity is superior to Judaism, inasmuch as the reality exceeds the type which gives place to it, is a favourite one with St. Paul (cf. 2 Corinthians, 3. 6-18; Galatians, 3. 23-26; 4. 1-9, 21-31, wherein the allegorical mode of interpretation appears in its divinely-sanctioned application, a mode pushed to an unwarrantable excess in the Alexandrian school). So the Divine Son appears in ch. 1. 3, &c., as in other epistles of Paul (Philippians, 2. 6; Colossians, 1. 25-26), as the *Image*, or manifestation of the *Deity*. His lowering of Himself for man's sake similarly, cf. ch. 2. 9, with 2 Corinthians, 8. 9; Philippians, 2. 7, 8. Also his final exaltation, cf. ch. 2. 8; 10. 13; 12. 2, with 1 Corinthians, 15. 26-27. The word "Mediator" is peculiar to Paul alone, cf. ch. 8. 6, with Galatians, 3. 19, 20. Christ's death is represented as the sacrifice for sin prefigured by the Jewish sacrifices, cf. Romans, 3. 25-26; 1 Corinthians, 5. 7, with Hebrews, 7.—10. The phrase, "God of Peace," is peculiar to St. Paul, cf. ch. 12. 30; Romans, 15. 33; 1 Thessalonians, 5. 23. Also, cf. ch. 2. 4, *Margis*, 1 Corinthians, 12. 4. Justification, or "righteousness by faith," appears in ch. 11. 7; 10. 38, as in Romans, 1. 17; 4. 23; 5. 1; Galatians, 3. 11; Philippians, 3. 9. The word of God is the "sword of the Spirit," cf. ch. 4. 12, with Ephesians, 6. 17. Inexperienced Christians are *children* needing milk, i.e., instruction in the elements, whereas riper Christians, as *full grown men*, require *strong meat*, cf. ch. 5. 12, 13; 6. 1, with 1 Corinthians, 3. 1, 2; 14. 20; Galatians, 4. 9; Colossians, 2. 14. Salvation is represented as a *boldness of access to God by Christ*, cf. ch. 10. 19, with Romans, 5. 3; Ephesians, 3. 12; 3. 12. Afflictions are a *fight*, ch. 10. 23; cf. Philippians, 1. 30; Colossians, 2. 1. The Christian life is a *race*, ch. 12. 1; cf. 1 Corinthians, 9. 24; Philippians, 3. 12-14. The Jewish ritual is a *service*, Romans, 9. 4; cf. ch. 9. 1, 6. Cf. "subject to bondage," ch. 2. 15, with Galatians, 5. 1. Other characteristics of Paul's style appear in this epistle, viz., a propensity "to go off at a word" and enter on a long parenthesis suggested by that word, a fondness for play upon words of similar sound, and a disposition to repeat some favourite word. Frequent appeals to the Old Testament, and quotations linked by "and again," cf. ch. 1. 5; 2. 12, 13, with Romans, 15. 9-12. Also quotations in a peculiar application, cf. ch. 2. 8, with 1 Corinthians, 15. 27; Ephesians, 1. 22. Also the same passage quoted in a form not agreeing with the LXX., and with the addition "saith the Lord," not found in the *Hebrew*, in ch. 10. 30; Romans, 12. 19.

The supposed Alexandrian (which are rather Philon-like) characteristics of the epistle are probably due to the fact that the Hebrews were generally then imbued with the Alexandrian modes of thought of Philo, &c.; and Paul, without colouring or altering gospel truth "to the Jews, became (in style) as a Jew, that he might win the Jews" (1 Corinthians, 9. 20). This will account for its being recognised as St. Paul's epistle in the Alexandrian and Jerusalem churches unanimously, to the Hebrews of whom probably it was addressed. Not one Greek father ascribes the epistle to any but Paul, whereas in the Western and Latin churches, which it did not reach for some time, it was for long doubted, owing to its anonymous form, and generally less distinctively Pauline style. Their reason for not accepting it as Paul's, or indeed as canonical, for the first three centuries was negative, insufficient evidence for it, not positive evidence against it. The positive evidence is generally for its Pauline origin. In the Latin churches, owing to their distance from the churches to whom belonged the Hebrews addressed, there was no generally received tradition on the subject. The epistle was in fact but little known at all, whence we find it not mentioned at all in the canon of *Muratorii*. When at last, in the fourth century, the Latins found that it was received as Pauline and canonical on good grounds in the Greek churches, they universally acknowledged it as such.

The personal notices all favour its Pauline authorship, viz., his intention to visit those addressed, shortly, along with Timothy, styled "our brother," ch. 12. 18; his being then in prison, ch. 13. 19; his formerly having been imprisoned in Palestine, according to *English Version* reading, ch. 10. 34; the salutation transmitted to them from believers of Italy, ch. 13. 24. A reason for not prefixing the name may be the rhetorical character of the epistle which led the author to waive the usual form of epistolary address.

DESIGN.—His aim is to show the superiority of Christianity over Judaism, in that it was introduced by one far higher than the angels or Moses, through whom the Jews received the law, and in that its priesthood and sacrifices are far less perfecting as to salvation than those of Christ; that He is the substance of which the former are but the shadow, and that the type necessarily gives place to the antitype; and that now we no longer are kept at a comparative distance as under

the law, but have freedom of access through the opened veil, i.e. Christ's flesh; hence he warns them of the danger of apostasy, to which Jewish converts were tempted, when they saw Christians persecuted, whilst Judaism was tolerated by the Roman authorities. He infers the obligation to a life of faith, of which, even in the less perfect Old Testament dispensation, the Jewish history contained bright examples. He concludes in the usual Pauline mode, with practical exhortations and pious prayers for them.

HIS MODE OF ADDRESS is in it hortatory rather than commanding, just as we might have expected from St. Paul addressing the Jews. He does not write to the rulers of the Jewish Christians, for in fact there was no exclusively Jewish church; and his epistle, though primarily addressed to the Palestinian Jews, was intended to include the Hebrews of all adjoining churches. He inculcates obedience and respect in relation to their rulers (ch. 13. 7, 17, 24): a tacit obviating of the objection that he was by writing this epistle interfering with the prerogative of Peter the apostle of the circumcision, and James the bishop of Jerusalem. Hence arises his gentle and delicate mode of dealing with them (Hebrews, 13. 25). So far from being surprised at discrepancy of style between an epistle to Hebrews, and epistles to Gentile Christians, it is just what we should expect. The Holy Spirit guided him to choose means best suited to the nature of the ends aimed at. Wordsworth notices a peculiar Pauline Greek construction, Romans, 12. 9, *lit.*, "Let your love be without dissimulation, ye abhorring... evil, cleaving to... good," which is found nowhere else save Hebrews, 12. 5, *lit.*, "Let your conversation be without covetousness, ye being content with," (*an* a noun singular feminine nominative absolute, suddenly passing into a participle masculine nominative plural absolute). So in quoting Old Testament Scripture, the writer of the epistle to the Hebrews quotes it as a Jew writing to Jews would, "God speaks to our fathers," not "it is written." So ch. 13. 16, "We trust we have a good conscience" is an altogether Pauline sentiment (Acts, 23. 1; 24. 16; 2 Corinthians, 1. 12; 4. 2; 2 Timothy, 1. 3). Though he has not prefixed his name, he has given at the close his universal token to identify him, *viz.*, his apostolic salutation, "Grace be with you all;" this "salutation with his own hand" he declared (2 Thessalonians, 3. 17, 18) to be his "token in every epistle;" so 1 Corinthians, 16. 21, 23; Colossians, 4. 18. The same prayer of greeting closes every one of his epistles, and is not found in any one of the epistles of the other apostles written in St. Paul's lifetime; but it is found in the last book of the New Testament Revelation, and subsequently in the epistle of Clement of Rome. This proves that, by whomsoever the body of the epistle was committed to writing (whether a mere amanuensis writing by dictation, or a companion of Paul by the Spirit's gift of interpreting tongues, 1 Corinthians, 12. 10, transcribing Paul's Spirit-taught sentiments into his own Spirit-guided diction), Paul at the close sets his seal to the whole as really his, and sanctioned by him as such. The churches of the East, and Jerusalem, their centre, to which quarter it was first sent, received it as St. Paul's from the earliest times according to Cyril, bishop of Jerusalem (A.D. 349). Jerome, though bringing with him from Rome the prejudices of the Latins against the epistle to the Hebrews, aggravated, doubtless, by its seeming sanction of the Novatian heresy (ch. 6. 4-6), was constrained by the force of facts to receive it as Paul's, on the almost unanimous testimony of all Greek Christians from the earliest times; and was probably the main instrument in correcting the past error of Rome in rejecting it. The testimony of the Alexandrian church is peculiarly valuable, for it was founded by Mark, who was with Paul at Rome in his first confinement, when this epistle seems to have been written (Colossians, 4. 10), and who possibly was the bearer of this epistle, at the same time visiting Colosse on the way to Jerusalem (where Mark's mother lived), and thence to Alexandria. Moreover, 2 Peter, 3. 15, 16, written shortly before Peter's death, and like his first epistle written by him, "the apostle of the circumcision," to the Hebrew Christians dispersed in the East, saith, "As our beloved brother Paul hath written unto you," i.e. to the Hebrews; also the words added, "As also in all his epistles," distinguish the epistle to the Hebrews from the rest: then he further speaks of it as on a level with "other Scriptures," thus asserting at once its Pauline authorship and Divine inspiration. An interesting illustration of the power of Christian faith and love, St. Peter, who had been openly rebuked by Paul (Galatians, 2. 7-14), fully adopted what St. Paul wrote there was no difference in the gospel of the apostle of the circumcision and that of the apostle of the uncircumcision. It strikingly shows God's sovereignty that He chose as the instrument to confirm the Hebrews, Paul, the apostle of the Gentiles; and on the other hand, Peter to open the gospel door to the Gentiles (Acts, 10. 1, &c.), though being the apostle of the Jews; thus perfect unity reigns amidst the diversity of agencies.

Rome, in the person of Clement of Rome, originally received this epistle. Then followed a period in which it ceased to be received by the Roman churches. Then, in the fourth century, Rome retracted her error. A plain proof she is not unchangeable or infallible. As far as Rome is concerned, the epistle to the Hebrews was not only lost for three centuries, but never would have been recovered at all but for the Eastern churches; it is therefore a happy thing for Christendom that Rome is not the Catholic church.

It plainly was written before the destruction of Jerusalem, which would have been mentioned in the epistle had the event gone before, cf. ch. 13. 10; and probably to churches in which the Jewish members were the more numerous, as those in Judea, and perhaps Alexandria. In the latter city were the greatest number of resident Jews next to Jerusalem. In Leontopolis, in Egypt, was another temple, with the arrangements of which, Wieseler thinks the notices in this epistle may nearly corresponded than with those in Jerusalem. It was from Alexandria that the epistle appears first to have come to the knowledge of Christendom. Moreover, "the epistle to the Alexandrians," mentioned in the Canon of *Muratorius*, may possibly be this epistle to the Hebrews. He addresses the Jews as peculiarly "the people of God" (ch. 2. 17; 4. 9; 12. 18 "the seed of Abraham," i.e., as the primary stock on which Gentile believers are grafted, to which Romans, 11. 16-21 responds; but he urges them to come out of the carnal earthly Jerusalem and to realize their spiritual union to "the heavenly Jerusalem" (ch. 12. 18-23; 13. 13).

The use of Greek rather than Hebrew is doubtless due to the epistle being intended, not merely for the Hebrew, but for the Hellenistic Jew converts, not only in Palestine, but elsewhere: a view confirmed by the use of the LXX. *Espe* thinks, probably (cf. 2 Peter, 3. 15, 16, explained above), the Jews primarily, though not exclusively, addressed, were those who had left Jerusalem on account of the war and were settled in Asia Minor.

The notion of its having been originally in Hebrew arose probably from its Hebrew tone, method, and topics. It is reckoned among the epistles, not at first generally acknowledged, along with James, 2 Peter, 2 and 3 John, Jude, and Revelation. A beautiful link exists between these epistles and the universally-acknowledged epistles. Hebrews unites the ordinances of Leviticus with their antitypical gospel fulfilment. St. James is the link between the highest doctrines of Christianity and the universal law of moral duty—a commentary on the sermon on the mount—harmonizing the decalogue law of *Moses* and the revelation to Job and Elias, with the Christian law of liberty. Second Peter links the teaching of Peter with that of Paul. Jude links the earliest unwritten to the latest written Revelation. The two shorter epistles to John, *lit.* Philemon, apply Christianity to the minute details of the Christian life, showing that Christianity can sanctify all earthly *missions*.

CHAPTER I.

VER. 1-14. THE HIGHEST OF ALL REVELATIONS IS GIVEN US NOW IN THE SON OF GOD, WHO IS GREATER THAN THE ANGELS, AND WHO, HAVING COMPLETED REDEMPTION, SITS ESTABLISHED AT GOD'S RIGHT HAND. The writer, though not inscribing his name, was well known to those addressed (ch. 13. 19). For proofs of Paul being the author, see my *Introduction*. In the Pauline method, the statement of subject and the division are put before the discussion; and at the close, the practical follows the doctrinal portion. The ardour of spirit in this epistle, as in 1 John, bursting forth at once into the subject (without prefatory inscription of name and greeting), the more effectively strikes the hearers. The date must have been whilst the temple was yet standing, before its destruction, 70 A. D.: some time before the martyrdom of Peter, who mentions this epistle of Paul (2 Peter, 3. 15, 16): at a time when many of the first hearers of the Lord were dead. 1. at sundry times—Greek, "in many portions." All was not revealed to each one prophet; but one received one portion of revelation, and another another. To Noah the quarter of the world to which Messiah should belong was revealed; to Abraham, the nation; to Jacob, the tribe; to David and Isaiah, the family; to Micah, the town of nativity; to Daniel, the exact time; to Malachi, the coming of His forerunner, and His second advent; through Jonah, his burial and resurrection; through Isaiah and Hosea, His resurrection. Each only knew in part: but when that which was perfect came in Messiah, that which was in part was done away (1 Corinthians, 13. 12). In divers manners—e.g., internal suggestion, audible voices, the Urim and Thummim, dreams, and visions. "In one way He was seen by Abraham, in another by Moses, in another by Elias, and in another by Micah; Isaiah, Daniel, and Ezekiel, beheld different forms" (THEODORET) (cf. Numbers, 12. 6-8). The Old Testament revelations were fragmentary in substance, and manifold in form: the very multitude of prophets shows that they prophesied only in part. In Christ the revelation of God is full, not in shifting hues of separated colour, but Himself the pure light, uniting in His one person the whole spectrum (e. 3). spake—the expression usual for a Jew to employ in addressing Jews. So St. Matthew, a Jew writing especially for Jews, quotes Scripture, not by the formula, "It is written," but "said," &c. in time past.—From Malachi, the last of the Old Testament prophets, for four hundred years, there had arisen no prophet, in order that the Son might be the more an object of expectation. [BENGL.] As God (the Father) is introduced as having spoken here: so God the Son, ch. 2. 3: God the Holy Ghost, ch. 3. 7. the fathers—the Jewish fathers. The Jews of former days (1 Corinthians, 10. 1). by—Greek, "in." A mortal king speaks by his ambassador, not (as the King of kings) in his ambassador. The Son is the last and highest manifestation of God (Matthew, 21. 34, 37): not merely a measure, as in the prophecies, but the fulness of the Spirit of God dwelling in him bodily (John, 1. 16; 3. 34; Colossians, 2. 9. Thus he answers the Jewish objection drawn from their prophets. Jesus is the end of all prophecy (Revelation, 19. 10), and of the law of Moses (John, 1. 17: 5. 46). 2. in these last days.—In the oldest MSS. the Greek is, "At the last part of these days." The Rabbins divided the whole of time into "this age," or "world," and "the age to come" (ch. 2. 6; 8. 6). The days of Messiah were the transition period, or "last part of these days" (in contrast to "in time past"), the close of the existing dispensation, and beginning of the final dispensation of which Christ's second coming shall be the crowning consummation, by His Son—Greek, "in (His) Son" (John, 14. 10). The true "Prophet" of God. "His majesty is set forth, [1.] Absolutely by the very name 'son,' and by three glorious predicates, Whom He hath

appointed," By whom He made the worlds, "Who sat down on the right hand of the Majesty on high": thus His course is described from the beginning of all things till he reached the goal (v. 2, 3). (2.) Relatively, in comparison with the angels, v. 4: the confirmation of this follows, and the very name 'Son' is proved at v. 5; the 'heirship,' v. 6-9; the 'making the worlds,' v. 10-12; the 'sitting at the right hand' of God, v. 13, 14. "His being made heir follows His sonship, and preceded His making the worlds" (Proverbs, 8. 22, 23; Ephesians, 3. 11). As the first begotten, He is heir of the universe (v. 6), which He made instrumentally, ch. 11. 3, where "by the Word of God" answers to "by whom" (the Son of God) here (John, 1. 3). Christ was "appointed" (in God's eternal counsel) to creation as an office; and the universe so created was assigned to Him as a kingdom. He is "heir of all things" by right of creation, and especially by right of redemption. The promise to Abraham that he should be heir of the world, had its fulfilment, and will have it still more fully, in Christ (Romans, 4. 13; Galatians, 3. 16; 4. 7). worlds—the inferior and the superior worlds (Colossians, 1. 16). Lit., ages with all things and persons belonging to them: the universe, including all space and ages of time, and all material and spiritual existences. The Greek implies, He not only appointed His Son heir of all things before creation, but He also (better than "also He") made by Him the worlds. 3. Who being—by pre-existent and essential being, brightness of his glory—Greek, the *εὐφροσύνη* of His glory. "Light of (from) light." [NICENE Creed.] "Who is so senseless as to doubt concerning the eternal being of the Son? For when has one seen light without effulgence?" [ATHANASIUS against ARIUS, *Orat.* 2.] "The sun is never seen without effulgence, nor the Father without the Son." [THEOPHYLACT.] It is because He is the brightness, &c., and because He upholds, &c., that He sat down on the right hand, &c. It was a return to His Divine glory (John, 6. 62; 17. 5; cf. *Wisd.* 7. 25, 26, where similar things are said of wisdom). express image—"impress." But veiled in the flesh.

"The Son of God in glory beams

Too bright for us to scan;

But we can face the light that streams

From the mild Son of man." (1 Cor. 3. 18)

of his person—Greek, "of His substantial essence;" *hypostasis*, upholding all things—Greek, "the universe." (cf. Colossians, 1. 16, 17, 20, which enumerates the three facts in the same order as here, by the word—Therefore the Son of God is a Person; for He has the word, [BENGL.] His word is God's word (ch. 11. 3). of his power—"The word" is the utterance which comes from His (the Son's) power, and gives expression to it, by himself—Omitted in the oldest MSS. purged—Greek, "made purification of . . . sin," viz., in His atonement, which graciously covers the guilt of sin. "Our" is omitted in the oldest MSS. Sin was the great uncleanness in God's sight, of which He has effected the purification by His sacrifice. [ALFOULD.] Our nature, as guilt-laden, could not, without our great High Priest's blood of atonement sprinkling; the heavenly mercy seat, come into immediate contact with God. ENRARD says, "The mediation between man and God, who was present in the Most Holy Place, was revealed in three forms: (1.) In sacrifices (typical propitiations for guilt); (2.) in the priesthood (the agents of those sacrifices); (3.) in the Levitical laws of purity [Levitical purity being attained by sacrifice positively, by avoidance of Levitical pollution negatively, the people being thus enabled to come into the presence of God without dying, Deuteronomy, 5. 26] [Leviticus, 16.], sat down on the right hand of the Majesty on high—fulfilling Psalm 110. 1. This sitting of the Son at God's right hand was by the act of the Father (ch. 8. 1; Ephesians, 1. 20): it is never used of His 1st existing state, equal with the Father,

but always of His exalted state as Son of man after His sufferings, and as Mediator for man in the presence of God (Romans, 8, 34); a relation towards God and us about to come to an end when His object has been accomplished (1 Corinthians, 13, 28). 4. Being made... better — by His exaltation by the Father (cf. 3, 13): in contrast to His being "made lower than the angels" (ch. 2, 9). "Better," i.e., superior to. As "being" (ch. 3) expresses His essential being: so "being made" (ch. 2, 28) marks what He became in His assumed manhood (Philippians, 2, 6-9). Paul shows that His humbled form (at which the Jews might stumble) is no objection to His Divine Messiahship. As the law was given by the ministrations of angels and Moses, it was inferior to the gospel given by the Divine Son, who both is (cf. 4-10) as God, and has been made, as the exalted Son of man (ch. 2, 6-15), much better than the angels. The manifestations of God by angels (and even by the angel of the covenant) at different times in the Old Testament, did not bring man and God into personal union, as the manifestation of God in human flesh does, by inheritances obtained—He always had the thing itself, viz., Sonship; but He "obtained by inheritance," according to the promise of the Father, the name "Son," whereby He is made known to men and angels. He is "the Son of God" in a sense far exalted above that in which angels are called "sons of God" (Job, 1, 6; 38, 7). "The fulness of the glory of the peculiar name 'the Son of God,' is unattainable by human speech or thought. All appellations are but fragments of its glory—beams united in it as in a central sun. Revelation, 19, 12. A name that no man knew but He Himself." 5. For—Substantiating His having "obtained a more excellent name than the angels," unto which—A frequent argument in this epistle is derived from the silence of Scripture (e. 13, ch. 2, 16; 7, 3, 14). [HEBREW.] this day have I begotten thee—(Psalm 2, 7). Fulfilled at the resurrection of Jesus, whereby the Father "declared," i.e., made manifest His Divine Sonship, heretofore veiled by His humiliation (Acts, 13, 33; Romans, 1, 4). Christ has a fourfold right to the title "Son of God": (1.) By generation, as begotten of God; (2.) by commission, as sent by God; (3.) by resurrection, as "the first-begotten of the dead" (cf. Luke, 20, 36; Romans, 1, 4; Revelation, 1, 5); (4.) by actual possession, as heir of all. [BISHOP PARSON.] The Psalm here quoted applied primarily in a less full sense to Solomon, of whom God promised by Nathan to David, "I will be his Father, and he shall be my son." But as the whole theocracy was of Messianic import, the triumph of David over Hadadezer and neighbouring kings (2 Samuel, 8; Psalm 2, 2, 3, 9-12) is a type of God's ultimately subduing all enemies under His Son, whom He sets (Hebrew, anointed, Psalm 2, 6) on His "holy hill of Zion," as King of the Jews and of the whole earth, the antitype to Solomon, son of David. The "I" in Greek is emphatic; I the Everlasting Father have begotten thee this day, i.e., on this day, the day of thy being manifested as My Son, "the first-begotten of the dead" (Colossians, 1, 18; Revelation, 1, 5), when thou hadst ransomed and opened heaven to thy people. He had been always Son, but now first was manifested as such in His once humbled, now exalted manhood united to His Godhead. ALFORD refers "this day" to the eternal generation of the Son: The day in which the Son was begotten by the Father in an everlasting today: there never was a yesterday or past time to Him, nor a to-morrow or future time: "Nothing there is to come, and nothing past, but an eternal now doth ever last" (Proverbs, 30, 4; John, 10, 30, 38; 16, 25; 17, 8). The communication of the Divine essence in its fullness, involves eternal generation; for the Divine essence has no beginning. But the context refers to a definite point of time, viz., that of His having entered on the inheritance (v. 4). The "bringing the first-begotten into

the world" (v. 6), is not subsequent, as ALFORD thinks, to v. 5, but anterior to it (cf. Acts, 2, 50-55). 6. And—Greek, "But." Not only this proves His superiority, BUT a more decisive proof is Psalm 97, 7, which shows that not only at His resurrection, but also in prospect of His being brought into the world (cf. ch. 9, 11; 10, 9) as man, in His incarnation, nativity (Luke, 2, 9-14), temptation (Matthew, 4, 10, 11), resurrection (Matthew, 28, 2), and future second advent in glory, angels were designed by God to be subject to Him. Cf. 1 Timothy, 3, 16, "Seen of angels." God manifesting Messiah as one to be gazed at with adoring love by heavenly intelligences (Ephesians, 3, 10; 2 Thessalonians, 1, 9, 10; 1 Peter, 3, 22). The fullest realization of His Lordship shall be at His second coming (Psalm 97, 7; 1 Corinthians, 15, 24, 25; Philippians, 2, 9). "Worship Him all ye gods" ("gods," i.e., exalted beings, as angels), refers to God; but it was universally admitted among the Hebrews that God would dwell, in a peculiar sense, in Messiah (so as to be in the Talmud phrase, "capable of being pointed to with the finger"); and so what was said of God was true of, and to be fulfilled in, Messiah. KIMCHI says that Psalms 95-101, contain in them the mystery of Messiah. God ruled the theocracy in and through Him, the world—subject to Christ (ch. 2, 4). As "the first-begotten" He has the rights of primogeniture (Romans, 8, 29; Colossians, 1, 16, 18, 15). In Deuteronomy, 32, 43, the LXX. have, "Let all the angels of God worship Him," words not now found in the Hebrew. This passage of the LXX. may have been in Paul's mind as to the form, but the substance is taken from Psalm 97, 7. The type David, in the Psalm 97, 7 (quoted in v. 6), is called "God's first-born, higher than the kings of the earth," so the antitypical first-begotten, the Son of David, is to be worshipped by all inferior lords, as angels "gods." Psalm 97, 7; for He is "King of kings and Lord of lords" (Revelation, 19, 16). In the Greek, "again" is transposed; but this does not oblige us, as ALFORD thinks, to translate, "When He again shall have introduced," &c., viz., at Christ's second coming; for there is no previous mention of a first bringing in; and "again" is often used in quotations, not to be joined with the verb, but parenthetically ("that I may again quote Scripture"). English Version is correct (cf. Matthew, 6, 23; Greek, John, 12, 39). 7. of—The Greek is rather, "In reference to the angels," spirits—or "winds." Who employeth His angels as the winds, His ministers as the lightnings; or, He taketh His angelic ministers the directing powers of winds and flames, when these latter are required to perform His will. "Commissions them to assume the agency or form of flames for His purposes." [ALFORD.] English Version, "Maketh His angels spirits," means, He maketh them of a subtle, incorporeal nature, swift as the wind. So Psalm 18, 10, "A cherub...the wings of the wind." Verse 14, "ministering spirits," favours English Version here. As "spirits" implies the wind-like velocity and subtle nature of the Cherubim, so "flame of fire" expresses the burning devotion and intense all-consuming zeal of the adoring Seraphim (meaning "burning"), Isaiah, 6, 1. The translation, "Maketh winds His messengers, and a flame of fire His ministers," is plainly wrong. In the Psalm 104, 3, 4, the subject in each clause comes first, and the attribute predicated of it second; so the Greek article here marks "angels" and "ministers" as the subjects, and "winds" and "flame of fire," predicates. Schemoth Rabba says, "God is called God of Zebaoth (the heavenly hosts), because He does what he pleases with his angels. When He pleases, He makes them to sit (Judges, 6, 11); at other times to stand (Isaiah, 6, 2); at times to resemble women (Zechariah, 5, 9); at other times to resemble men (Genesis, 18, 2); at times He makes them 'spirits'; at times, fire." "Maketh" implies that, however exalted, they are but creatures.

whereas the Son is the Creator (v. 10; not begotten from everlasting, nor to be worshipped, as the Son (Revelation, 14. 7; 22. 8, 9). 8. O God—The Greek has the article to mark emphasis (Psalm 45. 6, 7), for ever—righteousness—Everlasting duration and righteousness go together (Psalm 45. 2; 89. 14), a sceptre of righteousness—*lit.*, "a rod of rectitude," or "straight-forwardness." The oldest MSS. prefix "and" (cf. Esther, 4. 11). 9. iniquity—"unrighteousness." Some oldest MSS. read, "Lawlessness," therefore—because God loves righteousness and hates iniquity. God... thy God—JEROME, AUGUSTINE, &c., translate, Psalm 45. 7, "O God, thy God, hath anointed thee," whereby Christ is addressed as God. This is probably the true translation of the Hebrew there, and also of the Greek of Hebrews here; for it is likely the Son is addressed "O God," as in v. 8. The anointing here meant is not that at His baptism, when He solemnly entered on His ministry for us; but that with the "oil of gladness," or "exalting joy" (which denotes a triumph, and follows as the consequence of His manifested love of righteousness and hatred of iniquity), wherewith, after His triumphant completion of His work, He has been anointed by the Father above His fellows (not only above us, His fellowmen, the adopted members of God's family, whom "He is not ashamed to call His brethren," but above the angels, fellow-partakers in part with Him, though infinitely His inferiors, in the glories, holiness, and joys of heaven; "sons of God," and angel—"messengers," though subordinate to the Divine Angel—"Messenger of the covenant"). Thus He is antitype to Solomon, "chosen of all David's many sons to sit upon the throne of the kingdom of the Lord over Israel," even as his father David was chosen before all the house of his father's sons. The image is drawn from the custom of anointing guests at feasts (Psalm 23. 5); or rather of anointing kings: not until His ascension did He assume the kingdom as Son of man. A fuller accomplishment is yet to be, when He shall be VISIBLY the anointed King over the whole earth (set by the Father) on His holy hill of Zion, Psalm 2. 6, 8. So David, His type, was first anointed at Bethlehem (1 Samuel, 16. 13; Psalm 89. 20); and yet again at Hebron, first over Judah (2 Samuel, 2. 4), then over all Israel (2 Samuel, 6. 3); not till the death of Saul did he enter on his actual kingdom, as it was not till after Christ's death that the Father set Him at His right hand far above all principally (Ephesians, 1. 20, 21). The 45th Psalm in its first meaning was addressed to Solomon; but the Holy Spirit inspired the writer to use language, which in its fulness can only apply to the antitypical Solomon, the true Royal Head of the theocracy. 10. And—In another passage (Psalm, 102. 25-27) He says, in the beginning—English Version, Psalm 102. 25, "of old." Hebrew, "before," "aforetime." LXX., "in the beginning" (as in Genesis, 1. 1) answers by contrast to the end implied in "they shall perish," &c. The Greek order here (not in the LXX) is, "Thou in the beginning, O Lord," which throws the "Lord" into emphasis. "Christ is preached even in passages where many might contend that the Father was principally intended." [BANKS.] laid the foundation of—"firmly founded" is included in the idea of the Greek, heavens—plural; not merely one, but manifold, and including various orders of heavenly intelligences (Ephesians, 4. 10), works of thine hands—the heavens, as a woven veil or curtain spread out. 11. They—The earth and the heavens in their present state and form "shall perish" (ch. 12. 26, 27; 3 Peter, 3. 13). "Perish" does not mean annihilation; just as it did not mean so in the case of "the world" that, being overflowed with water, perished" under Noah (3 Peter, 3. 6). The covenant of the possession of the earth was renewed with Noah and his seed on the renovated earth. So it shall be after the perishing, by fire (2 Peter 3. 12, 13), remains—through

(so the Greek) all changes, as... a garment—(Isaiah, 61. 6) 12. vesture—Greek, "an enveloping cloak," said them up—So the LXX., Psalm 102. 26; but the Hebrew, "changes them." The Spirit, by Paul, treats the Hebrew of the Old Testament, with independence of handling, presenting the Divine truth in various aspects: sometimes as here sanctioning the LXX. (cf. Isaiah, 34. 4; Revelation, 6. 14); sometimes the Hebrew; sometimes varying from both, changed—as one lays aside a garment to put on another, then art the same—(Isaiah, 66. 4; Malachi, 2. 6.) The same in nature, therefore in covenant faithfulness to thy people, shall not fail—Hebrew, "shall not end." Israel, in the Babylonian captivity, in Psalm 102., casts her hopes of deliverance on Messiah, the unchanging covenant-God of Israel. 13. Quotation from Psalm 110. 1. The image is taken from the custom of conquerors putting the feet on the necks of the conquered (Joshua, 10. 24, 25). 14. ministering spirits—Referring to v. 7, "spirits... ministers." They are incorporeal spirits, as God is, but ministering to Him as inferiors, sent forth—present participle: "Being sent forth" continually, as their regular service in all ages, to minister—Greek, "unto (i.e., for) ministry," for them—Greek, "on account of them," &c. Angels are sent forth on ministrations to God and Christ, not primarily to men, though for the good of "those who are about to inherit salvation" (so the Greek): the elect, who believe, or shall believe, for whom all things, angels included, work together for good (Romans, 4. 28). Angels' ministrations are not properly rendered to men, since the latter have no power of commanding them, though their ministrations to God are often directed to the good of men. So the superiority of the Son of God to angels is shown. They "all," however various their ranks, minister: He is ministered to. They "stand" (Luke, 1. 19) before God, or are "sent forth" to execute the divine commands on behalf of them whom He pleases to save; He "sits on the right hand of the majesty on high" (v. 3, 13). He rules; they serve.

CHAPTER II.

VER. 1-18. DANGER OF NEGLECTING SO GREAT SALVATION, FIRST SPOKEN BY CHRIST; TO WHOM, NOT TO ANGELS, THE NEW DISPENSATION WAS SUBJECT; THOUGH HE WAS FOR A TIME HUMBLED BELOW THE ANGELS: THIS HUMILIATION TOOK PLACE BY DIVINE NECESSITY FOR OUR SALVATION. 1. Therefore—Because Christ the Mediator of the new covenant is so far (ch. 1.) above all angels, the mediators of the old covenant, the more earnest—Greek, "the more abundantly," heard—spoken by God ch. 1. 1; and by the Lord (v. 3), let them slip—*lit.*, "flow past them" (ch. 4. 1). 2. (Cl. v. 3.) Argument a fortiori, spoken by angels—The Mosaic law spoken by the ministrations of angels (Deuteronomy, 33. 3; Psalm 68. 17; Acts, 7. 53; Galatians, 3. 19). When it is said, Exodus, 20. 1, "God spake," it is meant He spake by angels as His mouth-piece, or at least angels repeating in unison with His voice the words of the decalogue. Whereas the gospel was first spoken by the Lord alone, was steadfast—Greek, "was made steadfast," or "confirmed," was enforced by penalties on those violating it, transgression—by doing evil; *lit.*, overstepping its bounds: a positive violation of it, disobedience—by neglecting to do good: a negative violation of it, recompense—(Deuteronomy, 32. 36, 3.) we—who have received the message of salvation so clearly delivered to us (cf. ch. 12. 25), so great salvation—embodied in Jesus, whose very name means salvation, including not only deliverance from foes and from death, and the grant of temporal blessings (which the law promised to the obedient), but also grace of the Spirit, forgiveness of sins, and the promise of heaven, glory, and eternal life (v. 10), which—"inasmuch as it is a salvation which began," &c. spoken by the Lord—as the instrument of proclaiming it. Not as

the law, spoken by the instrumentality of angels (v. 2). Both law and gospel came from God; the difference here referred to lay in the instrumentality by which each respectively was promulgated (cf. v. 6). Angels recognise Him as "the Lord" (Matthew, 28, 6; Luke, 2, 11). Confirmed unto us—not by penalties, as the law was confirmed, but by spiritual gifts (v. 4), by them that heard him—(cf. Luke, 1, 2.) Though Paul had a special and independent revelation of Christ (Galatians, 1, 16, 17, 19), yet he classes himself with those Jews whom he addresses, "unto us," for like them in many particulars (see, *gr.*, the agony in Gethsemane, ch. 5, 7), he was dependent for apocryphal information on the twelve apostles. So the discourses of Jesus, *et. gr.*, the sermon on the mount, and the first proclamation of the gospel kingdom by the Lord (Matthew, 4, 17), he could only know by the report of the twelve: so the saying, "It is more blessed to give, than to receive" (Acts, 20, 35). Paul mentions what they had heard, rather than what they had seen, conformably with what he began with, v. 1, 2, "Spoke...spoken." Appropriately also in his epistles to Gentiles, he dwells on his independent call to the apostleship of the Gentiles; in his epistle to the Hebrews, he appeals to the apostles who had been long with the Lord (cf. Acts, 1, 21; 10, 41); so in his sermon to the Jews in Antioch of Pisidia (Acts, 13, 31); and "he only appeals to the testimony of these apostles in a general way, in order that he may bring the Hebrews to the Lord alone" [BENGEL], not to become partizans of particular apostles, as Peter, the apostle of the circumcision, and James, the bishop of Jerusalem. This verse implies that the Hebrews of the churches of Palestine and Syria (or those of them dispersed in Asia Minor [BENGEL], 1 Peter, 1, 1, or in Alexandria) were primarily addressed in this epistle; for of none so well could it be said, the gospel was confirmed to them by the immediate hearers of the Lord: the past tense, "was confirmed," implies some little time had elapsed since this justification by eye-witnesses. 4. *then—rather,* "God also [as well as Christ, v. 3] bearing witness to it"..."joining in attestation of it," signs and wonders—performed by Christ and His apostles. "Signs" are miracles, or other facts regarded as *proof* of a divine mission; "wonders" are miracles viewed as prodigies, causing *astonishment* (Acts, 2, 22, 33); *powers* are miracles viewed as evidences of superhuman *power*; divers miracles—*Greek*, "varied (miraculous) powers" (2 Corinthians, 12, 12) granted to the apostles after the ascension, gifts, &c.—*Greek*, "distributions." The gift of the Holy Spirit was given to Christ without measure (John, 3, 34), but to us it is distributed in various measures and operations (Romans, 12, 3, 6, &c.; 1 Corinthians, 12, 4-11), according to his own will—God's free and sovereign will, assigning one gift of the Spirit to one, another to another (Acts, 5, 33; Ephesians, 1, 6). 5. *For*—Confirming the assertion, v. 2, 3, that the new covenant was spoken by One higher than the mediators of the old covenant, viz., angels. *Translate in the Greek order*, to bring out the proper emphasis, "Not the angels hath He," &c. the world to come—Implying, He has subjected to angels the existing world, the Old Testament dispensation (then still partly existing as to its frame-work), v. 2, the political kingdoms of the earth (Daniel, 4, 13; 10, 13, 20, 21; 12, 1), and the natural elements (Revelation, 9, 11; 16, 4), and even individuals (Matthew, 18, 10). "The world to come" is the new dispensation brought in by Christ, beginning in grace here, to be completed in glory hereafter. It is called "to come," or "about to be," as at the time of its being subjected to Christ by the Divine decree, it was as yet a thing of the future, and is still so to us, in respect to its full consummation. In respect to the *subjecting* to Christ in fulfilment of Psalm 8, the reality "to come." Regarded from the Old standpoint, which looks prophetically for-

ward to the New Testament (and the Jewish priesthood and Old Testament ritual were in force then when Paul wrote, and continued till their forcible abrogation by the destruction of Jerusalem), it is "the world to come;" Paul, as addressing Jews, appropriately calls it so, according to their conventional way of viewing it. We, like them, still pray, "Thy kingdom come;" for its *manifestation* in glory is yet future. "This world" is used in contrast to express the present fallen condition of the world (Ephesians, 2, 2). Believers belong not to this present world-course, but by faith rise in spirit to "the world to come," making it a present, though internal, reality. Still, in the present world, natural and social, angels are mediately rulers under God in some sense: not so in the coming world: man in it, and the Son of man, man's Head, are to be supreme. Hence greater reverence was paid to angels by men in the Old Testament, than is permitted in the New Testament. For man's nature is exalted in Christ now, so that angels are our "fellow-servants" (Revelation, 22, 9). In their ministrations they stand on a different footing from that on which they stood towards us in the Old Testament. We are "brethren" of Christ in a nearness not enjoyed even by angels (v. 10-12, 16). 6. *But*—It is not to angels the gospel kingdom is subject, *BUT*, &c. one... testified—The usual way of quoting Scripture to readers familiar with it. Psalm 8, 6-7, praises Jehovah for exalting MAN, so as to subject all the works of God on earth to him: this dignity having been lost by the first Adam, is realized only in Christ the Son of man, the Representative Man and Head of our redeemed race. Thus Paul proves that it is MAN, not to angels, that God has subjected "the world to come." In v. 6-8, MAN is spoken of in general ("him...him...his"); then at v. 9, first JESUS is introduced as fulfilling, as man, all the conditions of the prophecy, and through death passing Himself, and so consequently bringing us men, His "brethren," to "glory and honour." What—How insignificant in Himself, yet how exalted by God's grace! (cf. Psalm 144, 3) The Hebrew, Enoch and Ben-Adam, express man and Son of man in his weakness: "Son of man" is here used of any and every child of man: unlike, seemingly, the Lord of creation, such as he was originally (Genesis, 1, and 2), and such as he is designed to be (Psalm 8), and such as he actually is by title, and shall hereafter more fully be in the person of, and in union with, Jesus, presently the Son of man (v. 9). *art mindful—*as of one absent, *viesteet—lookest after him*, as one present. 7. a little—Not as BENGEL, "a little time," thus the angels—*Hebrew*, "than God," *Elohim*, i.e., the abstract qualities of God, such as angels possess in an inferior form, viz., heavenly, spiritual, incorporeal nature. Man, in his original creation, was set next beneath them. So the man Jesus, though Lord of angels, who He emptied Himself of the externals of His Divinity (Note, Philipians, 2, 6, 7), was in His human nature "a little lower than the angels;" though this is not the primary reference here, but man in general, crowned him with glory and honour—as the appointed kingly viceregent of God over this earth (Genesis, 1, and 2), and did set him over the works of thy hands—Omitted in some of the oldest MSS.; but read by others, and by oldest versions: so Psalm 8, 6, "Thou madest him to have dominion over the works of thy hands." 8. [1 Corinthians, 15, 27]. For in that—*i.e.*, "For in that" God with in the 8th Psalm, "He put the all things (so the Greek, the all things just mentioned) in subjection under him (man), He left nothing," &c. is no limitation occurs in the sacred writing, the "all things" must include heavenly, as well as earthly things (cf. 1 Corinthians, 3, 21, 22). But now—as things now are, we see not yet the all things put under man. 9. *But*—We see not man as yet exercising lordship over all things, "but rather, Him who was made a little

lower than the angels (cf. Luke, 21. 26), we behold (by faith): a different Greek verb from that for 'we see,' v. 3, which expresses the impression which our eyes passively receive from objects around us; whereas, 'we behold,' or 'look at,' implies the direction and intention of one deliberately regarding something which he tries to see; so ch. 3. 10; 10. 26, Greek, *vis.*, Jesus, on account of His suffering of death, crowned." &c. He is already so crowned, though unseen by us, save by faith; hereafter all things shall be subjected to Him visibly and fully. The ground of His exaltation is "on account of His having suffered death" (v. 10; Philippians, 2. 8, 9), that he by the grace of God—(Titus, 2. 11; 3. 4.) The reading of ORIGEN, "That He without God" (*laying aside His Divinity*; or, for every being sees God; or perhaps alluding to His having been temporarily "forsaken," as the sin-bearer, by the Father on the cross), is not supported by the MSS. The "that" &c. is connected with "crowned with glory," &c., thus: His exaltation after suffering is the perfecting or consummation of His work (v. 10) for us; without it His death would have been ineffectual; with it, and from it, flows the result that His tasting of death is available for (in behalf of, for the good of) every man. He is crowned as the Head in heaven of our common humanity, presenting His blood as the all-prevailing plea for us. This coronation above makes His death applicable for every individual man (observe the singular: not merely "for all men"), ch. 4. 14; 9. 24; 1 John, 2. 2. "Taste death," implies His personal experimental undergoing of death: death of the body, and death (spiritually) of the soul, in His being forsaken of the Father. "As a physician first tastes his medicines to encourage his sick patient to take them, so Christ, when all men feared death, in order to persuade them to be bold in meeting it, tasted it Himself, though He had no need" (CHRYSOSTOM) (v. 14, 15). 10. For—Giving a reason why "the grace of God" required that Jesus "should taste death," it became him—the whole plan was [not only not derogatory to, but] highly becoming God, though unbelief considers it a disgrace. (BERGK.) An answer to the Jews, and Hebrew Christians, who, ever, through impatience at the delay in the promised advent of Christ's glory, were in danger of apostasy, stumbling at Christ crucified. The Jerusalem Christians especially were liable to this danger. The scheme of redemption was altogether such a one as harmonises with the love, justice, and wisdom of God. &c. when—God the Father (Romans, 11. 36; 1 Corinthians, 8. 6; Revelation, 4. 11). In Colossians, 1. 16, the same is said of Christ, all things—Greek, "the universe of things," "the all things." He uses for "God," the periphrasis, "Him for whom...by whom are all things," to mark the becomingness of Christ's suffering as the way to His being "perfected" as "Captain of our salvation," seeing that His is the way that pleased Him whose will and whose glory are the end of all things, and by whose operation all things exist, in bringing—The Greek is past, "Having brought as He did," *vis.*, in His electing purpose (cf. "Ye are sons," *vis.*, in His purpose, Galatians, 4. 6; Ephesians, 1. 4), a purpose which is accomplished in Jesus' being "perfected through sufferings," many—(Matthew, 20. 28). "The church" (v. 12), "the general assembly" (ch. 12. 23). *sons*—no longer children as under the Old Testament law, but sons by adoption, unto glory, to share Christ's "glory" (v. 9; cf. v. 7; John, 17. 10, 22, 24; Romans, 8. 31). Sonship, holiness (v. 11), and glory, are inseparably joined. "Suffering," "salvation," and "glory," in Paul's writings, often go together (3 Timothy, 2. 10). Salvation presupposes destruction, deliverance from which for us required Christ's "sufferings," to make... perfect—to consummate: to bring to consummated glory through sufferings, as the appointed avenue to it. "He who suffers for another, not only benefits him, but becomes

himself the brighter and more perfect." (CHRYSOSTOM.) Bringing to the end of troubles, and to the goal full of glory: a metaphor from the contests in the public games. Cf. "It is finished," Luke, 24. 36; John, 19. 30. I prefer, with CALVIN, understanding, "to make perfect as a completed sacrifice," legal and official, not moral, perfection is meant: "to consecrate" (so the same Greek is translated ch. 7. 28; cf. *Marginal*) by the finished expiation of His death, as our perfect High Priest, and so our "Captain of salvation" (Luke, 12. 32). This agrees with v. 11, "He that sanctifieth," &c., consecrates them by Himself being made a consecrated offering for them. So ch. 10. 14, 29; John, 17. 19; by the perfecting of His consecration for them in His death, He perfects their consecration, and so throws open access to glory (John, 10. 19-21; ch. 4. 9; 9. 9, accord with this sense). Captain of &c.—*id.*, Prince-leader, as Joshua, not Moses, led the people into the Holy land, so will our Joshua, or Jesus, lead us into the heavenly inheritance (Acts, 12. 20). The same Greek is in ch. 12. 2, "Author of our faith," Acts, 3. 15, "Prince of life" (5. 31). Preceding others by His example, as well as the originator of our salvation. 11. he that sanctifieth—Christ who once for all consecrates His people to God (Jude, 1, bringing them nigh to Him as the consequence) and everlasting glory, by having consecrated Himself for them in His being made "perfect" (as their expiatory sacrifice) through sufferings" (v. 10; ch. 10. 10, 14, 29; John, 17. 17, 19). God, in His electing love, by Christ's finished work, perfectly sanctifies them to God's service and to heaven *once for all*: then they are progressively sanctified by the transforming Spirit. "Sanctification is glory working in embryo; glory is sanctification come to the birth, and manifested." (ALFORD.) they were sanctified—Greek, "they that are being sanctified" (cf. the use of "sanctified," 1 Corinthians, 7. 14), of one—Father, God: not in the sense wherein He is Father of all beings, as angels; for these are excluded by the argument, v. 16; but as He is Father of His spiritual human sons, Christ the Head and elder Brother, and His believing people, the members of the body and family. Thus, this and the following verses are meant to justify his having said, "many sons" (v. 10). "Of one" is not "of one father Adam," or "Abraham," as BERGK., &c., suppose. For the Saviour's participation in the *lovenes* of our humanity is not mentioned till v. 14, and then as a consequence of what precedes. Moreover, "Sons of God" is, in Scripture usage, the dignity obtained by our union with Christ; and our brotherhood with Him flows from God being His and our Father. Christ's Sonship (by generation) in relation to God is reflected in the sonship (by adoption) of His brethren. He is not ashamed—though being the Son of God, since they have now by adoption obtained a like dignity, so that His majesty is not compromised by brotherhood with them (cf. ch. 11. 16). It is a striking feature in Christianity that it unites such amazing contrasts as "our brother and our God." (THEOLUCK.) "God makes of sons of men sons of God, because God hath made of the Son of God the Son of man." (ST. AUGUSTINE on Psalm 2.) 12. (Psalm 22. 22.) Messiah declares the name of the Father, not known fully as Christ's Father, and therefore their Father, till after His crucifixion (John, 20. 17), among His brethren ("the church," &c., the congregation), that they in turn may praise Him (Psalm 22. 23). At v. 22 the 22d Psalm, which begins with Christ's cry, "My God, my God, why hast thou forsaken me," and details minutely His sorrows, passes from Christ's sufferings to His triumph, prefigured by the same in the experience of David. will I sing—as leader of the choir (Psalm 8. 2). 13. I will put my trust in him.—From the LXX., Isaiah, 8. 17, which immediately precedes the next quotation, "Behold, I and the children," &c. The only objection is, the following words, "and again,"

usually introduce a *new* quotation, whereas these two are parts of one and the same passage. However, this objection is not valid, as the two clauses express distinct ideas: "I will put my trust in Him" expresses His *filial* confidence in God as His Father, to whom He flees from His sufferings, and is not disappointed; which His believing brethren imitate, *trusting* solely in the Father through Christ, and not in their own merits. "Christ exhibited this 'trust,' not for Himself, for He and the Father are one, but for His own people" (v. 16). Each fresh aid given Him assured Him, as it does them, of aid for the future, until the complete victory was obtained over death and hell (Philippians, 1. 16). [BENGL.] Behold I and the children, &c.—(Isaiah, 8. 18.) "Sons" (v. 10), "brethren" (v. 12), and "children," imply His right and property in them from everlasting. He speaks of them as "children" of God, though not yet in being, yet considered as such in His purpose, and presents them before God the Father, who has given Him them, to be glorified with Himself. Isaiah (meaning "salvation of Jehovah") typically represented Messiah, who is at once Father and Son, Isaiah and Immanuel (Isaiah, 9. 6). He expresses his resolve to rely, he and his children, not like Ahar and the Jews on the Assyrian king, against the confederacy of Pekah of Israel, and Rezin of Syria, but on Jehovah; and then foretells the deliverance of Judah by God, in language which finds its antitypical full realization only in the far greater deliverance wrought by Messiah. Christ, the antitypical Prophet, similarly, instead of the human confidences of His age, Himself, and with Him God the Father's children (who are therefore His children, and so antitypical to Isaiah's children, though here regarded as His "brethren," cf. Isaiah, 9. 6, "Father," and "His seed," 53. 10) led by Him, trust wholly in God for salvation. The official words and acts of all the prophets find their antitype in the Great Prophet (Revelation, 19. 10), just as His kingly office is antitypical to that of the theocratic kings; and His priestly office to the types and rites of the Aaronic priesthood. 14. He who has thus been shown to be the "Captain (Greek, Leader) of salvation" to the "many sons," by *trusting* and *suffering* like them, must therefore become *man* like them, in order that His death may be efficacious for them. [AUFORD.] the children—beforementioned (v. 13): those existing in His eternal purpose, though not in actual being, are partakers of—*lit.*, "have [in His purpose] been partakers" all in common, flesh and blood—Greek oldest MSS, have "blood and flesh." The inner and more important element, the *blood*, as the more immediate vehicle of the soul, stands before the more palpable element, the *flesh*; also, with reference to *Christ's blood-shedding*, with a view to which He entered into community with our *corporeal* life. "The life of the *flesh* is in the *blood*: it is the blood that maketh an atonement for the soul" (Leviticus, 17. 11, 14). likewise—Greek, "in a somewhat similar manner;" not *altogether* in a like manner. For He, unlike them, was conceived and born not in sin (ch. 4. 15). But mainly "in like manner;" not in mere *semblance* of a body, as the Docetae heretics taught, took part of—participated in. The forfeited inheritance (according to Jewish law) was ransomed by the nearest of kin; so Jesus became our nearest of kin by His assumed humanity, in order to be our Redeemer, that through death—which He could not have undergone as God, but only by becoming man. Not by Almighty power, but "by His death" (so the Greek) He overcame death. "Jesus suffering death overcame; Satan wielding death succumbed." [BENGL.] As David cut off the head of Goliath with the giant's own sword wherewith the latter was wont to win his victories. Coming to redeem mankind, Christ made Himself a sort of hook to destroy the *devil*; for in Him there was His humanity to attract

the Devourer to Him, His divinity to pierce him, apparent weakness to provoke, hidden power to transfix the hungry ravisser. The Latin epigram says, "Mors mortis morti mortem nisi morte tulisset, *Aeterna vitæ janua clausa foret.*" Had not death by death borne to death the death of Death, the gate of eternal life would have been closed. *destruy—lit.*, "render powerless;" deprive of all power to hurt His people. "That thou mightest still the enemy and avenger" (Psalm 8. 2). The same Greek verb is used, 2 Timothy, 1. 10, "abolished death." There is no more death for believers. Christ plants in them an undying seed the germ of heavenly immortality, though believers have to pass through natural death. power—Satan is "strong" (Matthew, 12. 29), of death—implying that death itself is a *power* which, though originally foreign to human nature, now reigns over it (Romans, 5. 12; 6. 9). The power which death has Satan wields. The author of sin is the author of its consequences. Cf. "power of the enemy" (Luke, 10. 19). Satan has acquired over man (by God's law, Genesis, 2. 17; Romans, 6. 23) the power of death by man's sin, death being the executioner of sin, and man being Satan's "lawful captive." Jesus, by dying, has made the dying His own (Romans, 14. 9), and has taken the prey from the mighty. Death's power was manifest; who wielded that power, lurking beneath it, is here expressed, *vid.*, Satan. *Wisdom* 2. 24, "By the envy of the devil, death entered into the world." 15. fear of death—even before they had experienced its actual power, all their lifetime—Such a life can hardly be called life, subject to bondage—*lit.*, "subjects of bondage" not merely liable to it, but *enthralled* in it (cf. Romans, 8. 15; Galatians, 5. 1). Contrast with this *bondage*, the glory of the "sons" (v. 10). "Bondage" is defined by Aristotle, "The living not as one chooses;" "liberty," "the living as one chooses." Christ, by delivering us from the curse of God against our sin, has taken from death all that made it formidable. Death, viewed apart from Christ, can only fill with horror, if the sinner dares to think. 16. For verily—Greek, "For as we all know;" "For as you will doubtless grant." Paul probably alludes to Isaiah, 41. 4; Jeremiah, 31. 32, LXX, from which all Jews would know well that the fact here stated as to Messiah, was what the prophets had led them to expect, took not as him, &c.—rather, "It is not angels that He is helping (the present implies duration); but it is the seed of Abraham that He is helping." The verb is *lit.*, to help by taking one by the hand, as in ch. 8. 9, "When I took them by the hand," &c. Thus it answers to "succour," v. 18, and "deliver," v. 15. "Not angels," who have no flesh and blood, but "the children," who have "flesh and blood." He takes hold of to help by "Himself taking part of the same" (v. 14). Whatever effect Christ's work may have on angels, He is not taking hold of them to help them by suffering in their nature to deliver them from death, as in our case. seed of Abraham—He views Christ's redemption (in compliment to the Hebrews whom he is addressing, and as enough for his present purpose) with reference to Abraham's seed, the Jewish nation, primarily: not that he excludes the Gentiles (v. 9, "for every man"), who, like believers, are the seed of Abraham spiritually (v. 12; Psalm 22. 22, 25, 27), but direct reference to them, such as is in Romans, 4. 11, 12, 16; Galatians, 3. 7, 14, 28, 29, would be out of place in his present argument. It is the same argument for Jesus being the Christ, which Matthew, writing his gospel for the Hebrews, uses, tracing the genealogy of Jesus from Abraham, the father of the Jews, and the one to whom the promises were given, on which the Jews especially prided themselves (cf. Romans, 9. 4, 5). 17. Wherefore—Greek, "Whence," Found in Paul's speech, Acts, 26. 18, "all things—which are incidental to manhood, the being

born, nourished, growing up, suffering. Son is not, in the original constitution of man, a necessary attendant of manhood, so He had no sin. It behoved him—by moral necessity, considering what the justice and love of God required of Him as Mediator (cf. ch. 5, 3, the office which He had voluntarily undertaken in order to "help" man (v. 16), his brethren—(v. 11)—"the seed of Abraham" (v. 16), and so also the spiritual seed, His elect out of all mankind, be—rather as Greek, "that He might become High Priest." He was called so, when He was "made perfect by the things which He suffered" (v. 10; ch. 5, 8-10). He was actually made so, when He entered within the veil, from which last flows His ever-continuing intercession as Priest for us. The death, as man, must first be, in order that the bringing in of the blood into the heavenly Holy Place might follow, in which consisted the expiation as High Priest, merciful—to "the people" deserving wrath by "sins." Mercy is a prime requisite in a priest, since His office is to help the wretched and raise the fallen: such mercy is most likely to be found in one who has a fellow-feeling with the afflicted, having been so once Himself (ch. 4, 15: not that the Son of God needed to be taught by suffering to be merciful, but that in order to save us He needed to take our manhood with all its sorrows, thereby qualifying Himself by experimental suffering with us, to be our sympathizing High Priest, and assuring us of His entire fellow-feeling with us in every sorrow. So in the main CALVIN remarks here, Faithful—true to God (ch. 3, 5, 6) and to man (ch. 10, 23, in the Mediatorial office which He has undertaken, High Priest—which Moses was not, though "faithful" (ch. 3, 2. Nowhere, except in Psalm 110, "Zechariah, 6, 13, and in this epistle, is Christ expressly called a Priest. In this epistle alone His priest-hood is professedly discussed; whence it is evident how necessary is this book of the New Testament. In Psalm 110, and Zechariah, 6, 13, there is added mention of the kingdom of Christ, which elsewhere is spoken of without the priest-hood, and that frequently. On the cross, whereon as Priest He offered the sacrifice, He had the title "King" inscribed over Him. [BENGEL.] to make reconciliation for the sins—rather as Greek, "to propitiate (in respect to) the sins;" "to expiate the sins." Strictly Divine justice is "propitiated;" but God's love is as much from everlasting as His justice; therefore, lest Christ's sacrifice, or its typical forerunners, the legal sacrifices, should be thought to be antecedent to God's grace and love, neither are said in the Old or New Testament to have propitiated God; otherwise Christ's sacrifice might have been thought to have first induced God to love and pity man, instead of (as the fact really is) His love having originated Christ's sacrifice, whereby Divine justice and Divine love are harmonized. The sinner is brought by that sacrifice into God's favour, which by sin he had forfeited; hence his right prayer is, "God be propitiated (so the Greek) to me who am a sinner" (Luke, 18, 13). Sins bring death and "the fear of death" (v. 16). He had no sin Himself, and "made reconciliation for the iniquity" of all others (Daniel, 9, 24), of the people—"the seed of Abraham" (v. 16); the literal Israel first, and then in the design of God, through Israel, the believing Gentiles, the spiritual Israel (1 Peter, 2, 10, 18. For—Explanation of how His being made like His brethren in all things has made Him a merciful and faithful High Priest for us v. 17, in that—rather as Greek, "wherein He suffered Himself: having been tempted, He is able to succour them that are being tempted" in the same temptation; and as "He was tempted (tried and afflicted) in all points," He is able (by the power of sympathy) to succour us in all possible temptations and trials incidental to man (ch. 4, 10; 5, 2). He is the antitypical Solomon, having for every grain of Abraham's seed (which were to be as the sand for

number), "largeness of heart even as the sand that is on the sea shore" (1 Kings, 4, 29). "Not only as God He knows our trials, but also as man He knows them by experimental feeling."

CHAPTER III.

VER. 1-10. THE SON OF GOD GREATER THAN MOSES, WHEREFORE UNBELIEF TOWARDS HIM WILL INCUR A HEAVIER PUNISHMENT THAN BEFELL UNBELIEVING ISRAEL IN THE WILDERNESS. As Moses especially was the prophet by whom "God in time past spake to the Fathers," being the mediator of the law, Paul deems it necessary now to show that, great as was Moses, the Son of God is greater. ERRARD in ALFORD remarks, The angel of the covenant came in the name of God before Israel: Moses in the name of Israel before God; whereas the high priest came both in the name of God (bearing the name of the twelve tribes on his breast) before Israel, and in the name of Israel (bearing the names of the twelve tribes on his breast) before God (Exodus, 28, 9-29, 36-38). Now Christ is above the angels, according to chs. 1 and 2, because (1), as Son of God He is higher; and (2) because manhood, though originally lower than angels, is in Him exalted above them to the lordship of "the world to come," inasmuch as He is at once Messenger of God to men, and also atoning Priest—Representative of men before God (ch. 2, 17, 18). Parallel with this line of argument as to His superiority to angels (ch. 1, 4) runs that which here follows as to His superiority to Moses (ch. 3, 3): (1) Because as Son over the house, He is above the servant in the house (v. 6, 8), just as the angels were shown to be but ministering (serving) spirits (ch. 1, 14), whereas He is the Son (v. 7, 8); (2) because the bringing of Israel into the promised rest, which was not finished by Moses, is accomplished by Him (ch. 4, 1-11), through His being not merely a leader and lawgiver as Moses, but also a propitiatory High Priest (ch. 4, 14, 5, 10). 1. Therefore—Greek, "Whence," i.e., seeing we have such a sympathizing Helper you ought to "consider attentively".... "contemplate" fix your eyes and mind on Him with a view to profiting by the contemplation (ch. 12, 2). The Greek word is often used by Luke, Paul's companion (Luke, 12, 24, 27), brethren—in Christ, the common bond of union, partakers—"of the Holy Ghost," heavenly calling—coming to us from heaven, and leading us to heaven whence it comes. Philippians, 3, 14, "the high calling;" Greek "the calling above," i.e., heavenly, the Apostle and High Priest of our profession—There is but one Greek title to both nouns: "Him who is at once Apostle and High Priest"—Apostle, as Ambassador (a higher designation than "angel-messenger) sent by the Father (John, 20, 21), pleading the cause of God with us; High Priest, as pleading our cause with God. Both His Apostleship and High Priesthood are comprehended in the one title, Mediator. [BENGEL.] Though the title "Apostle" is nowhere else applied to Christ, it is appropriate here in addressing Hebrews, who used the term of the delegates sent by the High Priest to collect the temple tribute from Jews resident in foreign countries, even as Christ was Delegate of the Father to this world far off from Him (Matthew, 21, 37). Hence as what applies to Him, applies also to His people, the twelve are designated His apostles, even as He is the Father's (John, 20, 21). It was desirable to avoid designating Him here "angel," in order to distinguish His nature from that of angels mentioned before, though He is "the Angel of the Covenant." The "legate of the church" (Sheliach Tabbur) offered up the prayers in the synagogue in the name of all, and for all. So Jesus, "the Apostle of our profession," is delegated to intercede for the church before the Father. The words "of our profession," mark that it is not of the legal ritual, but of our Christian faith, that He is the High Priest. Paul compares Him as an Apostle to Moses, as High

Priest to Aaron. He alone holds both offices combined, and in a more eminent degree than either, which those two brothers held apart. "Profession," or "confession," corresponds to God having spoken to us by His Son, sent as Apostle and High Priest. What God proclaims we confess. 2. He first notes the feature of resemblance between Moses and Christ, in order to conciliate the Hebrew Christians whom He addressed, and who still entertained a very high opinion of Moses; he afterwards brings forward Christ's superiority to Moses. Who was faithful—The Greek implies also that He still is faithful, viz., as our mediating High Priest, faithful to the trust God has assigned Him (ch. 2. 17). So Moses in God's house (Numbers, 12. 7.) appointed him—"made Him" HIGH PRIEST: to be supplied from the preceding context. Greek, "made;" so in ch. 5. 5; 1 Samuel, 11. 6, Margin; Acts, 2. 36; so the Greek fathers. Not as ALFORD, with AMBROSE and the Latins, "Created Him," i.e., as man, in His incarnation. The likeness of Moses to Messiah was foretold by Moses himself (Deuteronomy, 18. 15). Other prophets only explained Moses, who was in this respect superior to them; but Christ was like Moses, yet superior. 3. For—Assigning the reason why they should "consider" attentively "Christ" (v. 1), highly as they regard Moses who resembled Him in faithfulness (v. 2), was—Greek, "has been" counted worthy of more glory—by God, when He exalted Him to His own right hand. The Hebrew Christians admitted the fact (ch. 1. 13). but did the house—Greek, "inasmuch as He hath more honour than the house, who prepared it," or "established it." [ALFORD.] The Greek verb is used purposely instead of "bulld," in order to mark that the building meant is not a literal, but a spiritual house: the church both of the Old Testament and New Testament; and that the building of such a house includes all the preparations of Providence and grace needed to furnish it with "living stones," and fitting "servants." Thus, as Christ the Founder and Establisher (in Old Testament as well as the New Testament) is greater than the house so established, including the servants, He is greater also than Moses who was but a "servant." Moses, as a servant, is a portion of the house, and less than the house; Christ, as the Instrumental Creator of all things, must be God, and so greater than the house of which Moses was but a part. Glory is the result of honour. 4. Some one must be the establisher of every house: Moses was not the establisher of the house, but a portion of it (but He who established all things, and therefore the spiritual house in question, is God). Christ, as being instrumentally the Establisher of all things, must be the Establisher of the house, and so greater than Moses. 5. faithful in all his house—i.e., in all God's house (v. 4). servant—Not here the Greek for "slave," but "a ministering attendant;" marking the high office of Moses towards God, though inferior to Christ, a kind of steward, for a testimony, &c.—in order that he might in his typical institutions give "testimony" to Israel "of the things" of the gospel "which were to be spoken afterwards" by Christ (ch. 8. 5; 9. 8, 23; 10. 1). 6. But Christ—was and is faithful (v. 2), as a Son over his own house—rather, "over His (God's, v. 4) house;" and therefore, as the inference from His being one with God, over His own house. So ch. 10. 21, "having an High Priest over the house of God." Christ enters His Father's house as the Master (over it), but Moses as a servant [INT, v. 2, 5]. [CHRYSOSTOM.] An ambassador in the absence of the king is very distinguished—in the presence of the king he falls back into the multitude. [BENNETT.] whose house are we—Paul and his Hebrew readers. One old MS., with Vulgate & LUCIFER, reads, "which house;" but the weightiest MSS. support English Version reading, the rejoicing—rather, "the matter of rejoicing." of the hope—"of our hope." Since all our good things lie in hopes,

we ought so to hold fast our hope as already to rejoice, as though our hopes were realized. [CHRYSOSTOM.] firm unto the end—Omitted in LUCIFER & AMBROSE, and in one oldest MS., but supported by most oldest MSS. 7. &c.—Exhortation from Psalm 95., not through unbelief to lose participation in the spiritual house. Wherefore—Seeing that we are the house of God if we hold fast our confidence, &c. (v. 6). Jesus is "faithful," be not ye unfaithful (v. 2, 13). The sentence beginning with "wherefore," interrupted by the parenthesis confirming the argument from Psalm 95., is completed at v. 12, "Take heed," &c. Holy Ghost saith—by the inspired psalmist: so that the words of the latter are the words of God Himself. To-day—at length: in David's day, as contrasted with the days of Moses in the wilderness, and the whole time since then, during which they had been rebellious against God's voice: as for instance, in the wilderness (v. 9). The Psalm, each fresh time when used in public worship, by "to-day," will mean the particular day when it was, or is, used, heard—obediently. His voice—of grace. 8. Harden not your hearts—This phrase here only is used of men's own act: usually of God's act (Romans, 9. 18). When man is spoken of as the agent in hardening the phrase usually is, "harden his neck," or "back" (Nehemiah, 5. 17). provocation... temptation—Massah—meribah, translated in Margin, "temptation...chiding," or "strife" (Exodus, 17. 1-7). Both names seem to refer to that one event, the murmuring of the people against the Lord at Rephidim for want of water. The first offence especially ought to be guarded against, and is the most severely reprov'd, as it is apt to produce many more. Numbers, 20. 1-13, and Deuteronomy, 33. 5, mention a second similar occasion in the wilderness of Sin, near Kadesh, also called Meribah. In the day—Greek, "according to the day of," &c. 9. When—rather, "Where," viz., in the wilderness, your fathers—The authority of the ancients is not conclusive. [BENNETT.] tempted me, proved me—The oldest MSS. read, "tempted (me) in the way of testing," i.e., putting (me) to the proof whether I was able and willing to relieve them, not believing that I am so. saw my works forty years—They saw, without being led thereby to repentance, my works of power partly in affording miraculous help, partly in executing vengeance, forty years. The "forty years" joined in the Hebrew and LXX., and below, v. 17, with "I was grieved," is here joined with "they saw." Both are true: for, during the same forty years that they were tempting God by unbelief, notwithstanding their seeing God's miraculous works, God was being grieved. The lesson intended to be hinted to the Hebrew Christians is, their "to-day" is to last only between the first preaching of the gospel and Jerusalem's impending overthrow, viz., FORTY YEARS; exactly the number of years of Israel's sojourn in the wilderness, until the full measure of their guilt having been filled up all the rebels were overthrown. 10. grieved—displeased. Cf. "walk contrary," Leviticus, 20. 24, 25, that generation—"that" implies alienation and estrangement. But the oldest MSS. read, "this," said—"grieved," or "displeased," at their first offence. Subsequently when they hardened their heart in unbelief still more, He swore in His wrath (v. 11): an ascending gradation (cf. v. 17, 18), and they have not known—Greek, "But these very persons," &c.: they perceived I was displeased with them, yet they, the same persons, did not a whit the more wish to know my way [BENNETT]; cf. "But they," Psalm 106. 43, not know my ways—not know practically and believingly the ways in which I would have had them go, so as to reach my rest (Exodus, 18. 20). 11. So—i.e., "as" I swear—BENNETT remarks the oath of God preceded the forty years. not—i.e., "If they shall enter, &c. God do so to me and more also," 2 Samuel, 3. 25. The Greek is the same, Mark, 8. 12. my rest—CANTAB.

pecially, their rest after wandering in the wilderness: still, even when in it, they never fully enjoyed rest; whence it followed, that the threat extended further than the exclusion of the unbelieving from the literal land of rest, and that the rest promised to the believing in its full blessedness was, and is, yet future: Psalm 23. 12; 37. 9, 11, 23, 29, and Christ's own beatitude (Matthew, 4. 5) all accord with this, v. 9, 12. Take heed—to be joined with "wherefore," v. 7. *lest* there be—*Greek* (indicative), "*lest there shall be*;" *lest* there be, as I fear there is: implying that it is not merely a possible contingency, but that there is ground for thinking it will be so, in any—"in any one of you." Not merely ought all in general be on their guard, but they ought to be so concerned for the safety of each one member, as not to suffer any one to perish through their negligence. [CALVIN.] *heart*—The heart is not to be trusted. Cf. v. 10, "They do always err in their heart." *unbelief*—*fathlessness*, Christ is *fathful*; therefore, said Paul to the Hebrews, we ought not to be *fathless* as our fathers were under Moses, departing—apostatizing. The opposite of "come unto" Him (ch. 4. 14). God punishes such apostates in kind. He departs from them—the worst of woes. the living God—*Real*: the distinctive characteristic of the God of Israel, not like the lifeless gods of the heathen; therefore One whose threats are awful realities. To apostatize from Christ is to apostatize from the living God (ch. 2. 3. 12. *one another*—*Greek*, "yourselves;" let each exhort himself and his neighbour. *daily*—*Greek*, "on each day," or "day by day," while it is called *to-day*—while the "to-day" lasts (the day of grace, Luke, 4. 21, before the coming of the day of glory and judgment at Christ's coming, ch. 10. 26, 37. To-morrow is the day when idle men work, and fools repent. To-morrow is Satan's to-day; he cares not what good resolutions you form, if only you fix them for to-morrow. *lest...* of you—The "you" is emphatic, as distinguished from "your fathers" (v. 9). "That from among you no one (so the *Greek* order is in some of the oldest MSS.) be hardened" (v. 8). *deceitfulness*—causing you to "err in your heart," *sin*—*unbelief*. 14. For. &c.—Enforcing the warning, v. 12. *partakers of Christ*—cf. v. 1. a.) So "partakers of the Holy Ghost" (ch. 6. 4). *hold*—*Greek*, "hold fast," the beginning of our confidence—*i.e.*, the confidence (*lit.*, *substantial, solid confidence*) of faith which we have begun (ch. 6. 11; 12. 2). A Christian so long as he is not *made perfect*, considers himself as a *beginner*. [BENNETT.] *unto the end*—unto the coming of Christ (ch. 12. 2). 15. While it is said—Connected with v. 13, "exhort one another, &c., while it is said *To-day*;" v. 14, "for we are made partakers," &c., being a parenthesis. "It entirely depends on yourselves that the invitation of the 96th Psalm be not a mere invitation, but also an actual enjoyment." ALFORD translates, "Since (*i.e.*, for) it is said," &c., regarding v. 15 as a proof that we must "hold... confidence... unto the end," in order to be "partakers of Christ." 16. For some—rather interrogatively, "For who was it that, when they had heard (referring to 'if ye will hear,' v. 15), did provoke (God)?" The "for" implies, Ye need to take heed against unbelief: for, was it not because of unbelief that all our fathers were excluded (Ezekiel, 2. 3)? "Some," and "not all," would be a faint way of putting his argument, when his object is to show the universality of the evil. Not merely some, but all the Israelites, for the solitary exceptions, Joshua and Caleb, are hardly to be taken into account in so general a statement. So v. 17, 18, are interrogative: (1.) The beginning of the provocation, soon after the departure from Egypt, is marked in v. 16; (2.) the forty years of it in the wilderness, v. 17; (3.) the denial of entrance into the land of rest, v. 18. *Not*, cf. 1 Corinthians, 10. 5, "with the majority of them God was displeased." *howbeit*—"Nay (why need I put the ques-

tion), was it not all that came out of Egypt" (Ezekiel, 17. 1. 2)? by *Moses*—by the instrumentality of Moses as their leader. 17. *But*—*translates*, "Moreover," as it is not in contrast to v. 16, but carrying out the same thought. *corpses*—*lit.*, "limbs," implying that their bodies fell limb from limb. 18. to them that believed not—rather as *Greek*, "to them that *disobeyed*." *Practical unbelief* (Deuteronomy, 1. 28). 19. they could not enter—though desiring it.

CHAPTER IV.

VER. 1-16. THE PROMISE OF GOD'S REST IS FULLY REALIZED THROUGH CHRIST: LET US STRIVE TO OBTAIN IT BY HIS, OUR STRIPPING OFF HEAVENLY FRAMES. 1. Let us...*strive*—not with slavish terror, but godly "fear and trembling" (Philippians, 2. 12). Since so many have fallen, we have cause to fear (ch. 3. 17-19), being left us—still remaining to us after the others have, by neglect, lost it. his rest—God's heavenly rest, of which Canaan is the type. "To-day" still continues, during which there is the danger of failing to reach the rest. "To-day," rightly used, terminates in the rest which, when once obtained, is never lost (Revelation, 3. 12). A foretaste of the rest is given in the inward rest which the believer's soul has in Christ, should seem to come about of it—*Greek*, "to have come about of it;" should be found, when the great trial of all shall take place [ALFORD], to have fallen short of attaining the promise. The word "seem" is a mitigating mode of expression, though not lessening the reality. BENNETT & OWEN take it, *lest* there should be any semblance or appearance of falling short. 2. Gospel preached...*unto them*—in type: the earthly Canaan, wherein they failed to realize perfect rest, suggesting to them that they should look beyond to the heavenly land of rest, to which *faith* is the avenue, and from which *unbelief* excludes, as it did from the earthly Canaan, the word preached—*lit.*, "the word of hearing;" the word heard by them. not being mixed with faith in them that heard—So the *Syriac* and the *Old Latin Versions*, older than any of our MSS., and *LUCIFER*, read, "As the word did not unite with the hearers in faith." The word heard being the food which, as the bread of life, must pass into flesh and blood through man's appropriating it to himself in faith. Hearing alone is of as little value as undigested food in a bad stomach. [THEOLUCK.] The whole of oldest extant MS. authority supports a different reading, "unmingled as they were (*Greek* accusative agreeing with 'them') in faith with its hearers," *i.e.*, with its believing, obedient hearers, as Caleb and Joshua. So "hear" is used for "obey" in the context, v. 7, "To-day, if ye will hear His voice." The disobedient, instead of being blended in "the same body," separated themselves as Korah: a tactful reproof to like separatists from the Christian assembling together (ch. 10. 26; Jude, 19). 3. For—Justifying his assertion of the need of "faith," v. 2, we which have believed—we who at Christ's coming shall be found to have believed. *do enter*—*i.e.*, are to enter: so two of the oldest MSS. and *LUCIFER* and the old Latin. Two other oldest MSS. read, "Let us enter," into rest—*Greek*, "into the rest" which is promised in the 96th Psalm, as he said—God's saying that *unbelief* excludes from entrance, implies that *belief* gains an entrance into the rest. What, however, Paul mainly here dwells on in the quotation is, that the promised "rest" has not yet been entered into. At v. 11 he again, as in ch. 3. 12-19 already, takes up *faith* as the indispensable qualification for entering it, although, &c.—Although God has finished His works of creation and entered on His rest from creation long before Moses' time, yet under that leader of Israel another rest was promised, which most fell short of through unbelief; and although the rest in Canaan was subsequently attained under Joshua, yet long after, in David's days, God, in the 96th Psalm, still speaks of the rest of God as *not yet*.

attained. THEREFORE, there must be meant a rest still future, viz., that which "remaineth for the people of God" in heaven, v. 3-9, when they shall rest from their works, as God did from His, v. 10. The argument is to show that by "my rest," God means a future rest, not for Himself, but for us. finished—Greek, "brought into existence," "made." 4. he spake—God (Genesis, 2, 2). God did rest the seventh day—A rest not ending with the seventh day, but beginning then and still continuing, into which believers shall hereafter enter. God's rest is not a rest necessitated by fatigue, nor consisting in idleness, but is that upholding and governing of which creation was the beginning. [ALFORD.] Hence Moses records the end of each of the first six days, but not of the seventh. from all his works—Hebrew, Genesis, 2, 2, "from all His work." God's "work" was one, comprehending, however, many "works." 5. in this place—in this passage of the Psalm again, it is implied that the rest was even then still future. 6. it remaineth—still to be realized. some must enter—The denial of entrance to unbelievers is a virtual promise of entrance to those that believe. God wishes not his rest to be empty, but furnished with guests (Luke, 14, 23). they to whom it was first preached entered not—*Id.*, "they who first (in the time of Moses) had the gospel preached to them," viz., in type, as Note, v. 2. unbeliever—Greek, rather "disobedience" (Note, ch. 3, 18). 7. Again—*Ases* the promise recurs. Translate as the Greek order is, "He limiteth a certain day, 'To-day.'" Here Paul interrupts the quotation by, "In (the Psalm of) David saying after so long a time (after 500 years' possession of Canaan); and resumes it by, "As it has been said before (so the Greek oldest MS., before, viz., ch. 3, 7, 15), To-day if ye hear His voice," &c. [ALFORD.] 8. Answer to the objection which might be made to his reasoning, viz., that those brought into Canaan by Joshua (so "Jesus" here means, as in Acts, 7, 45) did enter the rest of God. If the rest of God meant Canaan, God would not, after their entrance into that land, have spoken (or speak [ALFORD.]) of another (future) day of entering the rest. 9. therefore—because God "speaks of another day" (Note, v. 8). remaineth—still to be realized hereafter by the "some (who) must enter therein" (v. 6, &c.). "the people of God," the true Israel, who shall enter into God's rest ("my rest," v. 3). God's rest was a Sabbatism, so also will ours be, a rest—Greek, "Sabbatism." In time there are many Sabbaths, but then there shall be the enjoyment and keeping of a Sabbath rest: one perfect and eternal. The "rest" in v. 8 is Greek "καταπαυσις," Hebrew, "Noah," rest from weariness, as the ark rested on Ararat after its tossings to and fro; and as Israel, under Joshua, enjoyed at last rest from war in Canaan. But the "rest" in this v. 9 is the nobler and more exalted (Hebrew) "Sabbath rest"; *Id.*, cessation: rest from work when finished (v. 4), as God rested (Revelation, 16, 17). The two ideas of "rest" combined, give the perfect view of the heavenly Sabbath. Rest from weariness, sorrow, and sin; and rest in the completion of God's new creation (Revelation, 21, 6). The whole renovated creation shall share in it; nothing will there be to break the Sabbath of eternity; and the Triune God shall rejoice in the work of His hands (Zechariah, 3, 17). Moses, the representative of the law, could not lead Israel into Canaan: the law leads us to Christ, and there its office ceases, as that of Moses on the borders of Canaan: it is Jesus, the antitype of Joshua, who leads us into the heavenly rest. This verse indirectly establishes the obligation of the Sabbath still; for the type continues until the antitype supersedes it: so legal sacrifices continued till the great antitypical sacrifice superseded it. As then the antitypical heavenly Sabbath rest will not be till Christ comes, our gospel Joshua, to usher us into it, the typical earthly Sabbath must continue till then,

The Jews call the future rest "the day which is all Sabbath." 10 For—Justifying and explaining the word "rest," or "Sabbatism," just used (Note, v. 9). he that is entered—whosoever once enters. his rest—God's rest: the rest prepared by God for His people. [ESTIVAS.] Rather, His rest: the man's rest: that assigned to him by God as his. The Greek is the same as that for "his own" immediately after. hath ceased—The Greek aorist is used of indefinite time. "Is wont to cease," or rather, "rests." The past tense implies at the same time the certainty of it, as also that in this life a kind of foretaste in Christ is already given (GNOTIUS) (Jeremiah, 8, 16; Matthew, 11, 28, 29). Our highest happiness shall, according to this verse, consist in our being united in one with God, and moulded into conformity with Him as our archetype. (CALVIN.) Thus his own works—even from those that were good and suitable to the time of doing work. Labour was followed by rest even in Paradise (Genesis, 2, 3, 16). The work and subsequent rest of God are the archetype to which we should be conformed. The argument is, He who once enters rest, rests from labours; but God's people have not yet rested from them, therefore they have not yet entered the rest, and so it must be still future. ALFORD translates, "He that entered into his (or else God's), but rather 'his,' Isaiah, 11, 10. 'His rest': the joy of the Lord," Matthew, 25, 21, 29 rest (viz., Jesus, our Forerunner, v. 14; ch. 6, 20). The Son of God that is passed through the heavens: in contrast to Joshua the type, who did not bring God's people into the heavenly rest, he himself (emphatically) rested from his works (v. 4), as God (did) from His own" so the Greek, works). The argument, though generally applying to any one who has entered his rest, probably alludes to Jesus in particular, the antitypical Joshua, who, having entered His rest at the Ascension, has ceased or rested from His work of the new creation, as God on the seventh day rested from the work of physical creation. Not that He has ceased to carry on the work of redemption, nay, He upholds it by His mediation; but He has ceased from those portions of the work which constitute the foundation, the sacrifice has been once for all accomplished. Cf. as to God's creation rest, once for all completed, and rested from. —Now still upheld (Note, v. 4). 11. Let us... therefore—Seeing such a promise is before us, which we may, like them, fall short of through unbelief, *Id.*—Greek, "strive diligently." that rest—which is still future and so glorious. Or, in ALFORD'S translation of v. 10, "That rest into which Christ has entered before" (v. 14; ch. 6, 20). fall—with the soul, not merely the body, as the rebel Israelites fell (ch. 3, 17). after the same example—ALFORD translates, "fall into the same example." The less prominent place of the "fall" in the Greek favours this. The sense is, "lest any fall into such disobedience so the Greek for 'unbelief' means as they gave a sample of." [GNOTIUS.] The Jews say, "The parents are a sign (warning) to their sons" II For—Such diligent striving (v. 11) is incumbent on us, for we have to do with God whose "word," whereby we shall be judged, is heart-searching, and whose eyes are all-seeing (v. 13). The qualities here attributed to the word of God, and the whole context, show that it is regarded in its JUDICIAL power, whereby it dooms the disobedient Israelites to exclusion from Canaan and shall exclude unbelieving so-called Christians from the heavenly rest. The written word of God is not the prominent thought here, though the passage is often quoted as if it were. Still the word of God (the same as that preached, v. 2), used here in the broadest sense, but with special reference to its judicial power, INCLUDES the word of God, the sword of the Spirit with double edge, one edge for convicting and converting some (v. 2), and the other for condemning and destroying the unbelieving (v. 14). Revelation, 19, 15, *Id.*

represents the Word's judicial power as a sharp sword going out of Christ's mouth to smite the nations. The same word which is saving to the faithful (v. 3) is destroying to the disobedient (3 Corinthians, 2, 15, 16). The personal Word, to whom some refer the passage, is not here meant: for He is not the sword, but *As* the sword. Thus reference to Joshua appropriately follows in v. 2. *quick*—Greek, "living," having living power, as "the rod of the mouth and the breath of the lips" of "the living God." *powerful*—Greek, "energetic;" not only *living*, but *energetically efficacious*, sharper—"more cutting," two-edged—sharpened at both edge and back. Cf. "sword of the Spirit...word of God" (Ephesians, 6, 17). Its double power seems to be implied by its being "two-edged." "It judges all that is in the heart, for there it passes through, at once *punishing* (unbelievers) and *searching*" (both believers and unbelievers). (CHRYSOBOSTOM.) PHILLO similarly speaks of "God passing between the parts of Abraham's sacrifice" (Genesis, 15, 17, where, however, it is a "burning lamp that passed between the pieces) with His word, which is the cutter of all things: which sword, being sharpened to the utmost keenness, never ceases to divide all sensible things, and even things not perceptible to sense or physically divisible, but perceptible and divisible by the word." Paul's early training, both in the Greek schools of Tarsus and the Hebrew schools at Jerusalem, accounts fully for his acquaintances with Philo's modes of thought, which were sure to be current among learned Jews every where, though Philo himself belonged to Alexandria, not Jerusalem. Addressing Jews, he by the Spirit sanctions what was true in their current literature, as he similarly did in addressing Gentiles (Acts, 17, 28), piercing—Greek, "coming through," even to the dividing asunder of soul and spirit—*i. e.*, reaching through even to the separation of the animal soul (the lower part of man's incorporeal nature, the seat of animal desires, which he has in common with the brutes; of the same Greek, 1 Corinthians, 2, 14, "the natural (animal-souled) man," Jude, 19) from the spirit (the higher part of man, receptive of the Spirit of God, and allying him to heavenly beings), and of the joints and marrow—rather, (*reaching even to*) "both the joints (so as to divide them; and marrow," Christ "knows what is in man" (John, 2, 24); so His word reaches as far as to the most intimate and accurate knowledge of man's most hidden parts, feelings, and thoughts, dividing, *i. e.*, *distinguishing* what is *spiritual* from what is *corporeal* and *animal* in him, the *spirit* from the *soul*; so Proverbs, 20, 27. As the knife of the Levitical priest reached to dividing parts, closely united as the *joints* of the limbs, and penetrated to the innermost parts, as the *marrow* (the Greek is *psural*); so the word of God divides the closely-joined parts of man's immaterial being, soul and spirit, and penetrates to the innermost parts of the spirit. The clause (*reaching even to*) "both the joints and marrow" is subordinate to the clause, "even to the dividing asunder of soul and spirit." (In the oldest MSS., as in *English Version*, there is no "both," as there is in the clause "both the joints and," &c., which marks the latter to be subordinate.) An image (appropriate in addressing Jews) from the literal dividing of joints, and penetrating to, so as to open out, the marrow, by the priest's knife, illustrating the previously-mentioned spiritual "dividing of soul from spirit," whereby each (soul as well as spirit) is laid bare and "naked" before God; this view accords with v. 13. Evidently "the dividing of the soul from the spirit" answers to the "joints" which the *sword*, when it reaches unto, *divides asunder*, as the "Spirit" answers to the innermost—"marrow." "Moses forms the soul, Christ the spirit. The soul draws with it the body; the spirit draws with it both soul and body." ALFORD'S interpretation is clumsy, by which he makes the soul *itself*, and the

spirit *itself*, to be divided, instead of the soul from the spirit; so also he makes not only the joints to be divided asunder, but the marrow also to be divided (2). The Word's dividing and far-penetrating power, has both a punitive and a healing effect. *discerner* of the thoughts—Greek, "capable of judging the purposes." *intents*—rather, "conceptions" (CARILLIUS); "ideas." [ALFORD.] As the Greek for "thoughts" refers to the *mind* and *feelings*, so that for "intents," or rather "mental conceptions," refers to the *intellect*. 13. *swearer*—visible or invisible. In his sight—in God's sight (v. 13). "God's wisdom, simply manifold, and uniformly multiform, with incomprehensible comprehension, comprehends all things incomprehensible." *comes*—*it*, "thrown on the back so as to have the neck laid bare," as a victim with neck exposed for sacrifice. The Greek perfect tense implies that this is our *continuous* state in relation to God. "Show, O man, shame and fear towards thy God, for no woe, no twisting, banding, colouring, or disguise, can cover *us*!" (Greek, "disobedience," v. 11). *Let us, therefore, earnestly labour to enter the rest* lest any fall through *practical* unbelief (v. 11). 14. *having, therefore, &c.*—Resuming ch. 3, 17. *great*—as being "the Son of God, higher than the heavens" (ch. 7, 26); the archetype and antitype of the *king* high priest, passed into the heavens—rather, "passed through the heavens," *viz.*, those which come between us and God, the aerial heaven, and that above the latter containing the heavenly bodies, the sun, moon, &c. These heavens were the veil which our High Priest passed through into the heaven of heavens, the immediate presence of God, just as the Levitical high priest passed through the veil into the Holy of holies. Neither Moses, nor even Joshua, could bring us into this rest, but Jesus, as our Forerunner, already spiritually, and hereafter in actual presence, body, soul, and spirit, brings His people into the heavenly rest. Jesus—the antitypical Joshua (v. 8), held fast—the opposite of "let slip" (ch. 2, 1); and "fall away" (ch. 6, 6). As the *genitive* follows, the *lit.* sense is, "Let us *take hold* of our profession," *i. e.*, of the faith and hope which are the subjects of our profession and confession. The accusative follows when the sense is "hold fast." [TITTMANN.] 15. *For*—The motive to "holding our profession" (v. 14), *viz.*, the sympathy and help we may expect from our High Priest. Though "great" (v. 14), He is not above caring for us; nay, as being in all points one with us as to manhood, sin only excepted, He sympathizes with us in every temptation. Though exalted to the highest heavens, He has changed His place, not His nature and office in relation to us, His condition, but not His affection. (X. Matthew, 28, 28. "Watch with me;" showing His desire in the days of His flesh for the *sympathy* of those whom He loved; so He now gives His suffering people His sympathy. (X. Aaron, the type, bearing the names of the twelve tribes in the breastplate of judgment on his heart, when he entered into the holy place, for a memorial before the Lord continually (Exodus, 28, 29). cannot be touched by the feeling of—Greek, "cannot sympathize with our infirmities;" our *weakness*, physical and moral (not sin, but liability to its assaults). He, though sinless, can sympathize with us sinners; His understanding more acutely perceived the forms of temptation than we who are weak can; His will repelled them as instantaneously as the fire does the drop of water cast into it. He, therefore, experimentally knew what power was needed to overcome temptations. He is capable of sympathizing, for He was at the same time tempted without sin, and yet truly tempted. [BENJAMIN.] In Him alone we have an example suited to men of every character and under all circumstances. In sympathy He adapts himself to each, as if He had not merely taken on Him man's nature in general, but also the peculiar nature of that single individual.

but—nay, rather, He was (one) tempted." [ALFORD.] Like as we are—Greek, "according to (our) similitude." without sin—Greek *choris*, "separate from sin" (ch. 7, 26). If the Greek *anew* had been used, *sin* would have been regarded as the object absent from Christ the subject; but *choris* here implies that Christ, the subject, is regarded as separated from sin the object. [TYTSMANN.] Thus, throughout His temptations in their origin, process, and result, sin had nothing in Him: He was apart and separate from it. [ALFORD.] 16. come—rather as Greek, "approach," "draw near." boldly—Greek, "with confidence," or "freedom of speech" (Ephesians, 4, 19). the throne of grace—God's throne is become to us a throne of grace through the mediation of our High Priest at God's right hand (ch. 8, 1, 12, 2). Pleading our High Priest Jesus' meritorious death, we shall always find God on a throne of grace. Contrast Job's complaint (Job, 23, 2-5) and Elihu's "I," &c. (Job, 23, 23-28), obtain—rather, "receive," mercy—"Compassion," by its derivation (*lit.*, fellow-feeling from *communio* of suffering), corresponds to the character of our High Priest, "touched with the feeling of our infirmities" (e. 15). and grace—Corresponding to "throne of grace." Mercy especially refers to the remission and removal of sins: grace, to the saving bestowal of spiritual gifts. [ESTRUS.] Cf. Come unto me...and I will give you rest (the rest received on first believing; take my yoke on you...and ye shall find rest (the continuing rest and peace found in daily submitting to Christ's easy yoke: the former answers to "receives mercy" here; the latter, to "and grace." Matthew, 11, 28, 29). in time of need—Greek, "seasonably." Before we are overwhelmed by the temptation: when we most need it, in temptations and persecutions: such as is suitable to the time, persons, and end designed (Psalm 104, 27). A supply of grace is in store for believers against all exigencies; but they are only supplied with it according as the need arises. Cf. "In due time," Romans, 5, 6. Not, as ALFORD explains, "Help in time," *i. e.*, to day, while it is yet open to us: the accepted time (2 Corinthians, 6, 2). help—Cf. ch. 2, 18, "He is able to succour them that are tempted."

CHAPTER V.

VER. 1-14. CHRIST'S HIGH PRIESTHOOD: NEEDED QUALIFICATIONS: MUST BE A MAN: MUST NOT HAVE ASSUMED THE DIGNITY HIMSELF, BUT HAVE BEEN APPOINTED BY GOD: THEIR LOW SPIRITUAL PERCEPTIONS A BAR TO PAUL'S SAYING ALL HE MIGHT OF CHRIST'S MELCHISEDEC-LIKE PRIESTHOOD. 1. For—Substantiating ch. 4, 15. every—*i. e.*, every legitimate high priest; for instance, the Levitical, as he is addressing Hebrews, among whom the Levitical priesthood was established as the legitimate one. Whatever, reasons Paul, is excellent in the Levitical priests, is also in Christ, and besides excellencies which are not in the Levitical priests, taken from among men—not from among angels who could not have a fellow-feeling with us men. This qualification Christ has, as being, like the Levitical priests, a man (ch. 2, 14, 16). Being "from men," He can be "for (*i. e.*, in behalf of, for the good of) men," ordained—Greek, "constituted," "appointed," both gifts—to be joined with "for sins," as "sacrifices" is (the "both...and" requires this; therefore not the Hebrew *Mincha*, unbloody offerings, but animal whole burnt offerings, spontaneously given. "Sacrifices" are the animal sacrifices due according to the legal ordinance. [ESTRUS.] 2. Who can—Greek, "Being able:" not pleasing himself (Romans, 15, 3), have compassion—Greek, "estimate mildly," "feel leniently," or "moderately towards:" "to make allowance for," not showing stern rigour save to the obstinate (ch. 10, 29). ignorant—sins not committed in resistance of light and knowledge, but as Paul's past sin (1 Timothy, 1, 13). No sacrifice was appointed for wilful sin committed with a high hand: for such were to be punished

with death; all other sins, *viz.*, ignorances and errors, were confessed and expiated with sacrifices by the high priest, out of the way—not deliberately and altogether wilfully erring, but deluded through the fraud of Satan and their own carnal frailty and thoughtlessness. Infirmity—moral weakness which is sinful, and makes men capable of sin, and so requires to be expiated by sacrifices. This kind of "infirmity" Christ had not: He had the "infirmity" of body whereby He was capable of suffering and death. 3. by reason hereof—"on account of this" infirmity, he ought...also for himself, to offer for sins—the Levitical priest ought: in this our High Priest is superior to the Levitical. The second "for" is a different Greek term from the first: "in behalf of the people, &c., on account of sins." 4. as man—of any other family but Aaron's, according to the Mosaic law, can take to himself the office of high priest. This verse is quoted by some to prove the need of an apostolic succession of ordination in the Christian ministry; but the reference here is to the *priesthood*, not the *Christian ministry*. The analogy in our Christian dispensation would warn ministers, seeing that God has separated them from the congregation of His people to bring them near Himself, and to do the service of His house, and to minister (as He separated the Levites, Korah with his company), that content with this, they should beware of assuming the sacrificial priesthood also, which belongs to Christ alone. The sin of Korah was, not content with the ministry as a Levite, he took the sacerdotal priesthood also. No Christian minister, as such, is ever called *Hiericus*, *i. e.*, sacrificing priest. All Christians, without distinction, whether ministers or people, have a metaphorical, not a literal, priesthood. The sacrifices which they offer are spiritual, not literal, their bodies and the fruit of their lips, praises continually (ch. 13, 15). Christ alone had a proper and true sacrifice to offer. The law sacrifices were typical, not metaphorical, as the Christian's, nor proper and true, as Christ's. In Roman times the Mosaic restriction of the priesthood to Aaron's family was violated. 5. glorified not himself—did not assume the glory of the priestly office of Himself without the call of God (John, 5, 54). but he that said—*i. e.*, the Father glorified Him or appointed Him to the priesthood. This appointment was involved in, and was the result of, the Sonship of Christ, which qualified Him for it. None but the Divine Son could have fulfilled such an office (ch. 10, 5-9). The connexion of Sonship and priesthood is typified in the Hebrew title for priests being given to David's sons (2 Samuel, 8, 18). Christ did not constitute Himself the Son of God, but was from everlasting the only-begotten of the Father. On His Sonship depended His glorification, and His being called of God (e. 10), as Priest. 6. He is here called simply "Priest," in e. 5, "High Priest." He is a Priest absolutely, because He stands alone in that character without an equal. He is "High Priest" in respect of the Aaronic type, and also in respect to us, whom He has made priests by throwing open to us access to God. [BENNETT.] "The order of Melchisedec" is explained in ch. 7, 15, "the similitude of Melchisedec." The priesthood is similarly combined with His kingly office in Zechariah, 6, 13. Melchisedec was at once man, priest, and king. Paul's selecting as the type of Christ one not of the stock of Abraham, on which the Jews prided themselves, is an intimation of Messianic universalism. 7. in the days of his flesh—(ch. 2, 14; 10, 20.) Verses 7-9 state summarily the subject about to be handled more fully in chs. 7, and 8. when he had offered—rather, "in that He offered." His crying and tears were part of the experimental lesson of obedience which He submitted to learn from the Father (when God was qualifying Him for the high priesthood). "Who" is to be construed with "learned obedience" (or rather as Greek, "His obedience; the obedience which we all

know about. This all shows that "Christ glorified not Himself to be made an High Priest" (v. 8), but was appointed thereto by the Father, prayers and supplications — Greek, "both prayers and supplications." In Gethsemane, where He prayed *terris*, and on the cross, where He cried, My God, my God, &c. probably repeating inwardly all the 2d Psalm. "Prayers" refer to the mind: "supplications" also to the body (viz., the suppliant attitude) (Matthew, 26, 39). [BAXTER.] with strong crying and tears.—The "tears" are an additional fact here communicated to us by the inspired apostle, not recorded in the gospels, though implied. Matthew, 26, 37, "sorrowful and very heavy." Mark, 14, 33; Luke, 22, 44, "in an agony He prayed more earnestly... His sweat... great drops of blood falling down to the ground." Psalm 22, 1 ("roaring...cry"), 2, 19, 21, 24; Ps. 2, 10, "I wept," able to save him from death.—Mark, 14, 36, "All things are possible unto thee" (John, 13, 37). His cry showed His entire participation of man's infirmity: His reference of His wish to the will of God, His sinless faith and obedience, heard in that he feared.—There is no intimation in Psalm 22, or the gospels, that Christ prayed to be saved from the mere act of dying. What He feared was the hiding of the Father's countenance. His holy filial love must rightly have shrunk from this strange and bitterest of trials without the imputation of impotence. To have been passively content at the approach of such a cloud would have been, not faith, but sin. The cup of death He prayed to be freed from was, not corporal, but spiritual death, i.e., the (temporary) separation of His human soul from the light of God's countenance. His prayer was "heard" in His Father's strengthening Him so as to hold fast His unswerving faith under the trial (My God, my God, was still His filial cry under it, still claiming God as His, though God hid His face), and soon removing it in answer to His cry during the darkness on the cross, "my God, my God," &c. But see below a further explanation of how He was heard. The Greek lit. is, "Was heard from His fear," i.e., so as to be saved from His fear. Cf. Psalm 22, 31, which well accords with this, "Save me from the lion's mouth (His prayer): thou hast heard me from the horns of the unicorns." Or what better accords with the strict meaning of the Greek noun, "in consequence of His REVERENTIAL FEAR," i.e., in that He shrunk from the horrors of separation from the bright presence of the Father, yet was reverentially cautious by no thought or word of impotence to give way to a shadow of distrust or want of perfect filial love. In the same sense ch. 12, 28 uses the noun, and ch. 11, 7 the verb. ALFORD somewhat similarly translates, "By reason of His reverent submission." I prefer "reverent fear." The word in derivation meant the cautious handling of some precious, yet delicate vessel, which with ruder handling might easily be broken. [TRESCHE.] This fully agrees with Jesus' spirit, "If it be possible...nevertheless not my will, but thy will be done," and with the context, v. 8, "Glorified not Himself to be made an High Priest," implying reverent fear: wherein it appears He had the requisite for the office specified v. 4, "No man taketh this honour unto himself." ALFORD well says, What is true in the Christian's life, that what we ask from God, though He may not grant in the form we wish, yet He grants in His own, and that a better form, does not hold good in Christ's case; for Christ's real prayer, "not my will, but thine be done," in consistency with His reverent fear towards the Father, was granted in the very form in which it was expressed, not in another. 8. Though He was (so it ought to be translated: a positive admitted fact: not a mere supposition as *seems* would imply) God's Divine Son (whence, even in His agony, He so lovingly and often cried, Father, Matthew, 26, 39), yet He learned *His* (so the Greek) obedience, not from His Sonship, but from His sufferings. As the

Son, He was always obedient to the Father's will; but the special obedience needed to qualify Him as our High Priest, He learned experimentally in practical suffering. Cf. Philipians, 2, 6-8, "Equal with God, but...took upon Him the form of a servant, and became obedient unto death," &c. He was obedient already before His passion, but He stooped to a still more humiliating and trying form of obedience then. The Greek adage is, *Painemata, mathemata*, "sufferings, disciplinings." Praying and obeying, as in Christ's case, ought to go hand in hand. 9. made perfect—completed, brought to His goal of learning and suffering through death (ch. 2, 10: [ALFORD], viz., at His glorious resurrection and ascension. author—Greek, "cause," state all...that obey him—As Christ obeyed the Father, so must we obey Him by faith. eternal salvation—obtained for us in the short "days of Jesus' flesh" (v. 7; cf. v. 6, "for ever," Isaiah, 44, 17). 10. Great, rather, "Addressed by God (by the appellation) High Priest." Being formally recognised by God as High Priest at the time of His being "made perfect" (v. 9). He was High Priest already in the purpose of God before His passion; but after it, when perfected, He was formally addressed so. 11. Here he digresses to complain of the low spiritual attainments of the Palestinian Christians, and to warn them of the danger of falling from light once enjoyed; at the same time encouraging them by God's faithfulness to persevere. At ch. 6, 20, he resumes the comparison of Christ to Melchisedec, hard to be uttered—rather as Greek, "hard of interpretation to speak." Hard for me to state intelligibly to you owing to your dulness about spiritual things. Hence, instead of saying many things, he writes in comparatively few words (ch. 12, 23). In the "we," Paul, as usual, includes "Timothy with himself in addressing them. ye are—Greek, "ye have become dull" (the Greek, by derivation, means hard to move): this implies that once, when first "enlightened," they were earnest and zealous, but had become dull. That the Hebrew believers at JERUSALEM were dull in spiritual things, and legal in spirit, appears from Acts, 21, 20-24, where James and the elders expressly say of the "thousands of Jews which believe," that "they are all zealous of the law:" this was at Paul's last visit to Jerusalem, after which this epistle seems to have been written (v. 12, Note on "for the time"). 12. for the time—considering the long time that you have been Christians. Therefore this epistle was not one of those early written, which be the first principles—Greek, "the rudiments of the beginning of," &c. A Pauline phrase (Notes, Galatians, 4, 3, 9). Ye need not only to be taught the first elements, but also "which they be." They are therefore enumerated ch. 6, 1, 2. [BENGEL.] ALFORD translates, "That some one teach you the rudiments;" but the position of the Greek *hina*, inclines me to take it interrogatively, "which," as English Version, *Syrjac, Vulgate*, &c. of the oracles of God—viz., of the Old Testament: instead of seeing Christ as the end of the Old Testament scripture, they were relapsing towards Judaism, so as not only not to be capable of understanding the typical reference to Christ of such an Old Testament personage as Melchisedec, but even much more elementary references, are become—through indolence, milk...not...strong meat—"Milk" refers to such fundamental first principles as he enumerates ch. 6, 1, 2. The solid meat, or food, is not absolutely necessary for preserving life, but is so for acquiring greater strength. Especially in the case of the Hebrews, who were much given to allegorical interpretations of their law, which they so much venerated, the application of the Old Testament types, to Christ and His High Priesthood, was calculated much to strengthen them in the Christian faith. [LEMBORCH.] 13. *useth*—Greek, "partaketh," i.e., taketh as *his portion*. Even strong men partake of milk, but do not make milk their chief, *useth*

less their sole, diet. the word of righteousness—the gospel wherein “the righteousness of God is revealed from faith to faith” (Romans, 1. 17), and which is called “the ministration of righteousness” (3 Corinthians, 5. 9). This includes the doctrine of justification and sanctification; the first principles, as well as the perfection, of the doctrine of Christ: the nature of the offices and person of Christ as the true Melchisedec, i.e., “King of righteousness” (cf. Matthew, 2. 15). 14. strong meat—“solid food.” by reason of use—Greek, “habit.” them ... of full age—*lit.* “perfect;” akin to “perfection” (ch. 6. 1). senses—organs of sense. exercised—similarly connected with “righteousness” in ch. 11. 11. to discern both good and evil—as a child no longer an infant (Isaiah, 7. 16): so able to distinguish between sound and unsound doctrine. The mere child puts into its mouth things hurtful and things nutritious, without discrimination; but not so the adult. Paul again alludes to their tendency not to discriminate, but to be carried about by strange doctrines in ch. 13. 9.

CHAPTER VI.

VEY, 1-14. WARNING AGAINST RETROGRADING, WHICH SOON LEADS TO APOSTASY; ENCOURAGEMENT TO STEADFASTNESS FROM GOD'S FAITHFULNESS TO HIS WORD AND OATH. 1. Therefore—Wherefore: seeing that ye ought not now to be still “babes” (ch. 5. 11-14). leaving—getting further forward than the elementary “principles.” “As in building a house, one must never leave the foundation; yet to be always labouring in ‘laying the foundation’ would be ridiculous.” [CALVIN.] the principles of the doctrine—Greek, “the word of the beginning;” i.e., the discussion of the first principles of Christianity (ch. 6. 12). let us go on—Greek, “let us be borne forward;” or “bear ourselves forward;” implying active exertion; press on. St. Paul, in teaching, here classifies himself with his Hebrew readers, or (as they ought to be) learners, and says, Let us together press forward. perfection—the matured knowledge of those who are “of full age” (ch. 5. 14) in Christian attainments. foundation of—i.e., consisting in “repentance.” repentance from dead works—*viz.* not springing from the vital principle of faith and love towards God, and so counted, like their doer, dead before God. This repentance from dead works is therefore paired with “faith toward God.” The three pairs of truths enumerated are designedly such as JEWISH believers might in some degree have known from the Old Testament, but had been taught more clearly when they became Christians. This accounts for the omission of distinct specification of some essential first principle of Christian truth. Hence, too, he mentions “faith toward God,” and not explicitly faith toward Christ (though of course included). Repentance and faith were the first principles taught under the gospel. 2. the doctrine of baptisms—paired with “laying on of hands,” as the latter followed on Christian baptism, and answers to the rite of confirmation in Episcopal churches. Jewish believers passed, by an easy transition, from Jewish baptismal purifications (ch. 9. 10, “washings”), baptism of proselytes, and John's baptism, and legal imposition of hands, to their Christian analogues, baptism, and the subsequent laying on of hands, accompanied by the gift of the Holy Ghost (cf. v. 4). Greek. *Baptismoi*, plural, including Jewish and Christian baptisms are to be distinguished from *Baptisma*, singular, restricted to Christian baptism. The six particulars here specified had been, as it were, the Christian *Cat. ch. sm* of the Old Testament; and such Jews who had begun to recognise Jesus as the Christ immediately on the new light being shed on these fundamental particulars, were accounted as having the elementary principles of the doctrine of Christ. [BENNETT.] The first and most obvious elementary instruction of Jews, would be the teaching them the typical significance of their own ceremonial law in its

Christian fulfilment. [ALFORD.] resurrection, &c.—held already by the Jews from the Old Testament: confirmed with clearer light in Christian teaching or “doctrine.” eternal judgment—judgment fraught with eternal consequences either of joy or of woe. 3. will we do—So some of the oldest MSS. read; but others, “Let us do.” “This,” i.e., “Go on unto perfection.” If God permit—For even in the case of good resolutions, we cannot carry them into effect, save through God “working in us both to will and to do of His good pleasure” (Philippians, 2. 13). The “for” in v. 4, refers to this: I say, if God permit, for there are cases where God does not permit, *ex. gr.* “it is impossible,” &c. Without God's blessing, the cultivation of the ground does not succeed (v. 7). 4. We must “go on towards perfection;” for if we fall away, after having received enlightenment, it will be impossible to renew us again to repentance, for those—“in the case of those,” *viz.* those enlightened—once for all illuminated by the word of God taught in connexion with “baptism” (to which, in v. 2, as once for all done, “once enlightened” here answers, cf. Ephesians, 4. 20). This passage probably originated the application of the term “illumination” to baptism in subsequent times. *Illumination*, however, was not supposed to be the inseparable accompaniment of baptism: thus CRYSTOSTOM says, “Heretics have baptism, not illumination: they are baptized in body, but not enlightened in soul: as Simon Magus was baptized, but not illuminated.” That “enlightened” here means knowledge of the word of truth, appears from comparing the same Greek word, “illuminated,” ch. 10. 32, with 26, where “knowledge of the truth” answers to it. tasted of the heavenly gift—*tasted for themselves.* As “enlightened” refers to the sense of sight: so here *tasted* follows. “The heavenly gift:” Christ given by the Father, and revealed by the enlightening word preached and written: as conferring peace in the remission of sins; and as the Bestower of the gift of the Holy Spirit (Acts, 8. 19, 20). made partakers of the Holy Ghost—Specified as distinct from, though so inseparably connected with, “enlightened,” and “tasted of the heavenly gift,” Christ, as answering to “laying on of hands” after baptism, which was then generally accompanied with the impartation of the Holy Ghost in miraculous gifts. 5. tasted the good word of God—Distinct from “tasted of (genitive) the heavenly gift;” we do not yet enjoy all the fulness of Christ, but only have a taste of Him, the heavenly gift now; but believers may taste the whole word (accusative) of God already, *viz.* God's “good word” of promise. The Old Testament promise of Canaan to Israel, typified “the good word of God's” promise of the heavenly rest (ch. 4.). Therefore, there immediately follows the clause, “the powers of the world to come.” As “enlightening” and “tasting of the heavenly gift,” Christ, the Bread of Life, answers to FAITH; so “made partakers of the Holy Ghost,” to CHARITY, which is the first fruit of the Spirit; and “tasted the good word of God, and the powers of the world to come,” to HOPE. Thus the triad of privileges answers to the Trinity, the Father, Son, and Spirit, in their respective words towards us. “The world to come” is the Christian dispensation, viewed especially in its future *gloria*, though already begun in grace here. The world to come thus stands in contrast to course of this world, altogether disorganised, because God is not its spirit of action and end. By faith, Christians make the world to come a present reality, though but a foretaste of the perfect future. The powers of this new spiritual world, partly exhibited in outward miracles at that time, and then, as now, especially consisting in the Spirit's inward quickening influences, are the earnest of the coming inheritance above, and lead the believer who gives himself up to the Spirit, to seek to live as the angels, to sit with Christ in heavenly places, to sit the

sions on things above, and not on things on earth, & to look for Christ's coming and the full manifestation of the world to come. This "world to come," in future aspect, thus corresponds to "resurrection of the dead and eternal life" (v. 2), the first Christian principle which the Hebrew believers had been taught, the Christian light being thrown back on their Old Testament for their instruction (*Notes*, v. 1, 2). "The old to come," which, as to its "powers," exists only in the reformed, will pass into a fully realized state at Christ's coming (*Colossians*, 3, 4). 6. If—Greek, *had (yet) have fallen away*: cf. a less extreme falling decision, *Galatians*, 4, 4. "Ye are fallen from grace." Here an entire and wilful apostasy is meant: Hebrews had not yet so fallen away; but he warns us that such would be the final result of retrogression, if, instead of "going on to perfection," they should stop to learn again the first principles of Christianity. 7. To renew them again—they have been "once & already renewed, or made anew, and now they are to be "renewed" over "again." cradly to themselves the Son of God—"are crucifying to themselves Christ, instead of, like Paul, crucifying the world unto us by the cross of Christ" (*Galatians*, 6, 14). So in ch. 28, "trodden under foot the Son of God, and counted blood of the covenant, wherewith...sanctified, an holy thing." "The Son of God," marking His deity, shows the greatness of their offence. put him an open shame—*lit.*, "make a public example of" us, as if He were a malefactor suspended on a tree. hat the carnal Israel did outwardly, those who fall away from light do inwardly, they virtually crucify in the Son of God: "they tear Him out of the recesses of their hearts where He had fixed His abode, & exhibit Him to the open scoffs of the world as nothing powerless and common." (*Interp.* in *ROM.*) The Montanists and Novatians used this sense to justify the lasting exclusion from the church those who had once lapsed. The Catholic church rays opposed this view, and re-admitted the lapsed their repentance, but did not re-baptize them. is passage implies that persons may be in some use "renewed," and yet fall away finally; for the *vid.*, "renew again," imply that they have been, in a sense, not the full sense, ONCE RENEWED by the Holy Ghost; but certainly not that they are "the elect." these can never fall away, being chosen unto everlasting life (*John*, 10, 28). The elect abide in Christ, or, and continuously obey His voice, and do not fall away. He who abides not in Christ, is cast forth as a thered branch; but he who abides in Him becomes free and more free from sin: the wicked one cannot reach him; and he by faith overcomes the world. A spurious faith is possible, without one thereby being instituted one of the elect (*Mark*, 4, 16, 17). At the same time it does not limit God's grace, as if it were impossible for God to reclaim even such a hardened soul so as yet to look on Him whom he has pierced. impossibility rests in their having known in themselves once the power of Christ's sacrifice, and yet now rejecting it: there cannot possibly be any new means provided for their renewal afresh, and the means provided by God's love they now, after experience of same, deliberately and continuously reject: their conscience being seared, and they "twice dead" (*Jude*, 12), now past hope, except by a miracle of God's grace. t is the curse of evil eternally to propagate evil." *Interp.* "He who is led into the whole (compass) Christian experiences, may yet cease to abide in same: he who abides not in them, was, at the very best when he had those objective experiences, not *sub-*stantially true to them; otherwise there would have been filled in him, "Whosoever hath, to him shall be given, and he shall have more abundance" (*Matthew*, 13), so that he would have abided in them and not

have fallen away." [*Interp.*] Such a one was never truly a Spirit-led disciple of Christ (*Romans*, 8, 14-17). The sin against the Holy Ghost, though somewhat similar, is not identical with this sin; for that sin may be committed by those outside the church (as in *Matthew*, 12, 31, 32); this, only by those inside. 7. the earth—rather as Greek (no article), "land," which drinketh in—Greek, "which has drunk in;" not merely receiving it on the surface. Answering to those who have enjoyed the privilege of Christian experiences, being in some sense renewed by the Holy Ghost; true alike of those who persevere, and those who "fall away," the rain that cometh et upon it—not merely falling over it, or towards it, but falling and resting upon it so as to cover it (the Greek genitive, not the accusative). The "oft" implies, on God's part, the riches of His abounding grace "abounding" spontaneously, and often; and, on the apostate's part, the wilful perversity whereby he has done continual despite to the oft-repeated motions of the Spirit. Cf. "How often," *Matthew*, 23, 27. The rain of heaven falls both on the elect and the apostate. bringeth forth—as the natural result of "having drunk in the rain." See above. herbs—provident. meet—fit. Such as the master of the soil wishes. The opposite of "rejected," v. 8, by whom—rather as Greek, "for (i.e., on account of) whom," viz., the lords of the soil; not the labourers, as *English Version*, viz., God and His Christ (*1 Corinthians*, 3, 9). The heart of man is the earth: man is the dresser: herbs are brought forth meet, not for the dresser, by whom, but for God, the owner of the soil, for whom it is dressed. The plural is general, the owners *whosoever they may be*: here God, receive—"partaketh of" blessing—fruitfulness. Contrast God's curse causing unfruitfulness, *Genesis*, 3, 17, 18; also spiritually (*Jeremiah*, 17, 5-8). From God—Man's use of means are vain unless God bless (*1 Corinthians*, 3, 4, 7). 8. That which—rather as Greek (no article), "But if (the 'land,' v. 7) bear:" not so favourable a word as "bringeth forth," v. 7, said of the good soil. briars—Greek, "thistles," rejected—after having been tested; so the Greek implies. Reprobate...rejected by the Lord, nigh unto cursing—on the verge of being given up to its own barrenness by the just curse of God. This "nigh" softens the severity of the previous "it is impossible," &c. (v. 4, 6). The ground is not yet actually cursed, whose—"of which (land) the end is unto burning," viz., with the consuming fire of the last judgment; as the land of Sodom was given to "brimstone, salt, and burning" (*Deuteronomy*, 29, 23); so as to the ungodly (*Matthew*, 3, 10, 12; 7, 19; 18, 30; *John*, 16, 6; 2 *Peter*, 3, 10). Jerusalem, which had so resisted the grace of Christ, was then nigh unto cursing, and in a few years was burned. Cf. *Matthew*, 22, 7: "Burned up their city:" an earnest of a like fate to all wilful abusers of God's grace (*ch. 10, 26, 27*). 9. We are persuaded—on good grounds: the result of proof. Cf. *Romans*, 15, 14, "I myself am persuaded of you, my brethren, that ye are full of goodness." A confirmation of the Pauline authorship of this epistle. beloved—Appositely here introduced: LOVE to you prompts me in the strong warnings I have just given, not that I entertain unfavourable thoughts of you; nay, I anticipate better things of you, Greek, "the things which are better;" that ye are not thorn-bearing, or nigh unto cursing, and doomed unto burning, but heirs of salvation in accordance with God's faithfulness (*ch. 6, 10*), things that accompany—Greek, "things that hold by," i.e., are close unto "salvation." Things that are linked unto salvation (cf. v. 19). In opposition to "nigh unto cursing," though—Greek, "if even we thus speak." "For it is better to make you afraid with words, than ye may not suffer in fact." 10. Not unrighteous—not *unfaithful* to His own gracious promise. Not that we have any inherent right to claim reward; for (1.) a servant has no merit, &c.

only does that which is his bounden duty; (2.) our best performances bear no proportion to what we leave undone; (3.) all strength comes from God; but God has promised of His own grace to reward the good works of His people already accepted through faith in Christ; it is His promise, not our merits, which would make it unrighteous were He not to reward His people's works. God will be no man's debtor. your work—your whole Christian life of active obedience. labour of love—The oldest MSS. omit "labour of," which probably crept in from 1 Thesalonians, 1. 3. As "love" occurs here, so "hope," v. 11, "faith," v. 12; as in 1 Corinthians, 13. 13; the Pauline triad. By their love he sharpens their hope and faith. ye have showed—(cf. ch. 10. 32-34.) toward his name—your acts of love to the saints were done for His name's sake. The distressed condition of the Palestinian Christians appears from the collection for them. Though receiving bounty from other churches, and therefore not able to minister much by pecuniary help, yet those somewhat better off could minister to the greatest sufferers in their church in various other ways (cf. 2 Timothy, 1. 18). St. Paul, as elsewhere, gives them the utmost credit for their graces, whilst delicately hinting the need of perseverance, a lack of which had probably somewhat begun to show itself. 11. And—Greek, "But," desire—Greek, "earnestly desire." The language of fatherly affection, rather than command, every one of you—Implying that all in the Palestinian churches had not shown the same diligence as some of those whom he praises in v. 10. "He cares alike for great and small, and overlooks none." "Every one of them," even those diligent in acts of love (v. 10), needed to be stimulated to persevere in the same diligence with a view to the full assurance of hope unto the end. They needed, besides love, patient perseverance, resting on hope and faith (ch. 10. 36; 13. 7). Cf. "the full assurance of faith," ch. 10. 22; Romans, 4. 21; 1 Thesalonians, 1. 5. unto the end—the coming of Christ. 12. be not—Greek, "become not." In ch. 5. 11, he said, "Ye have become dull (Greek, slothful) of hearing;" here he warns them not to become "slothful" absolutely, etc., also in mind and deed. He will not become slothful who keeps always the end in view: hope is the means of ensuring this. followers—Greek, "imitators;" so in Ephesians, 5. 1. Greek; 1 Corinthians, 11. 1. patience—Greek, "long-suffering endurance." There is the long-suffering patience, or endurance of love, 1 Corinthians, 13. 4, and that of faith, v. 15. them who... inherit the promises—Greek, "...who are inheriting," &c.: to whom the promises are their inheritance. Not that they have actually entered on the perfect inheritance, which ch. 11. 13, 29, 40, explicitly denies, though doubtless the dead in Christ have, in the disembodied soul, a foretaste of it; but "them (enumerated in ch. 11) who in every age have been, are, or shall be, inheritors of the promises" of whom Abraham is an illustrious example (v. 13). 13. For—Confirming the reasonableness of resting on "the promises" as infallibly sure, resting as they do on God's oath, by the instance of Abraham. "He now gives consolation, by the oath of God's grace, to those whom, in chs. 3. and 4., he had warned by the oath of God's 'wrath.' The oath of wrath did not primarily extend its force beyond the wilderness; but the oath of grace is in force for ever." [BENGE.] 14. multiplying... multiply—Hebraism for superabundantly multiply. thee—The increase of Abraham's seed is virtually an increase of himself. The argument here refers to Abraham himself as an example; therefore Paul quotes Genesis, 22. 17, "thee," instead of, "thy seed." 15. so—not relying on the promise. 16. for confirmation—thus to be joined, as English Version, to "an oath;" but to "an end." [ALFORD.] I prefer, "The oath is to them, in respect to confirmation [of one's solemn promise or covenant: as here, God's], an end of all contradiction" (so the

Greek is translated, ch. 12. 3, or "painsaying." This passage shows, (1) an oath is sanctioned even in the Christian dispensation as lawful; (2) that the limits to its use are, that it only be employed where it can put an end to contradiction vs. disputes, and for confirmation of a solemn promise. 17. Wherein—i.e., which being the case among men, God, in accommodation to their manner of confirming covenants, superadded to His sure word His oath: the "two immutable things" (v. 18). willing... counsel—Greek, "willing... will;" words akin. Expressing the utmost benignity. [BENGE.] more abundantly—than had He not sworn. His word would have been amply enough; but, to make assurance doubly sure, He "interposed with an oath" (so the Greek). Lat., He acted as Mediator, coming between Himself and us; as if He were less, while He avows, than Himself by whom He avows (for the less among men usually swear by the greater). Dost thou not yet believe, thou that hearest the promise! [BENGE.] heirs of promise—not only Abraham's literal, but also his spiritual, seed (Galatians, 3. 29). 18. immutable—translate, as in v. 17, "unchangeable." impossible... to lie—'ever to lie:' this is the force of the Greek aorist [ALFORD]. His not being able to deny Himself is a proof, not of weakness, but of strength incomparable, consolation—under doubts and fears, and so "encouragement." It., exhortation. fled for refuge—as if from a shipwreck. Or, as one fleeing to one of the six cities of refuge. Kedesh, i.e., holy, implies the holiness of Jesus, our Refuge. Shechem, i.e., shoulder, the government is upon His shoulder (Isaiah, 9. 6). Hebron, i.e., fellowship, believers are called into the fellowship of Christ. Bezer, i.e., a fortress, Christ is so to all who trust in Him. Ramoth, i.e., high, for Him hath God exalted with His right hand (Acts, 5. 31). Golan, i.e., joy, for in Him all the saints are justified and shall glory. lay hold upon the hope—i.e., the object of our hope, as upon a preservative from sinking, set before us—as a prize for which we strive: a new image, viz., the race-course (ch. 12. 1, 2). 19. Hope is found represented on coins by an anchor, sure and steadfast—sure in respect to us; steadfast, or firm. [ALFORD.] in itself. Not such an anchor as will not keep the vessel from tossing, or an anchor unsound or too light. [THEOPHYLACT.] which entereth into it [i.e. the place] within the veil—Two images beautifully combined: 1. The soul is the ship; the world, the sea; the bliss beyond the world, the distant coast; the hope resting on faith, the anchor which prevents the vessel being tossed to and fro; the encouraging consolation through the promise and oath of God, the cable connecting the ship and anchor. 2. The world is the fore-court; heaven, the Holy of holies; Christ, the High Priest going before us, so as to enable us, after Him, and through Him, to enter within the veil. ESTIUS explains, As the anchor does not stay in the waters, but enters the ground hidden beneath the waters, and fastens itself in it, so here, our anchor of the soul, is not satisfied with merely coming to the vestibule, i.e., is not content with merely earthly and visible goods, but penetrates even to those which are within the veil, viz., to the Holy of holies where it lays hold on God Himself, and heavenly goods, and fastens on them. "Hope, entering within heaven, hath made us already to be in the things promised to us, even whilst we are still below, and have not yet received them; such strength hope has, as to make those that are earthly to become heavenly." "The soul clings, as one in fear of shipwreck, to an anchor, and sees not whither the cable of the anchor runs—where it is fastened; but she knows that it is fastened behind the veil which hides the future glory." veil—Greek, catapetasma; the second veil which shut in the Holiest place. The outer veil was called, by a distinct Greek term, columina: "the second (i.e., the inner) veil." 20. The absence of the Greek article requires ALL ORD'S

on, "Where, as forerunner for us (i.e., in our interest Jesus) [and is now: this last clause is in the "where" of the Greek, which implies a place: "whither" is understood to "entered," t of "where" whither Jesus entered, and where w). The "for us" implies that it was not self, as God, He needed to enter there, but as Priest, representing and introducing us, His opening the way to us, by His intercession. Father, as the Aaronic high priest entered set place once a year to make propitiation ople. The first fruits of our nature are ascend- to the rest is sanctified. Christ's ascension motion; and whither the glory of the Head died, thither the hope of the body, too, is We ought to keep festal day, since Christ has and set in the heavens the first fruit of our at is the human flesh. (CHRYSOSTOM.) As ist was Christ's forerunner on earth, so Christ heaven.

CHAPTER VII.

22. CHRIST'S HIGH PRIESTHOOD AFTER THE MELCHISEDUB SUPERIOR TO AARON'S, Melchisede—(ch. 6, 20; Psalm 110. 4.) The verb some till v. 3, "abideth," king...priest—Christ see offices in their highest sense, and so re- patriarchal union of these offices. Salem—n, i.e., seeing peace: others make Salem- be to be that mentioned Genesis, 22, 18; John, he most high God—called also "Possessor of nd earth" (Genesis, 14, 19, 22). This title of a Most High," handed down by tradition from tive revelation, appears in the Phœnician on," i.e., Most High. It is used to imply that whom Melchisedec served is THE TRUE GOD, one of the gods of the nations around. So in the only other cases in which it is found ew Testament, viz., in the address of the , and the divining damsel constrained to con- her own gods were false, and God the only who met Abraham—in company with the dom (Genesis, 14, 17, 18), slaughter—perhaps ALFORD translates. So Genesis, 14, 17 (cf. 15), visited. Artoch, king of Elasar, lived and fter the disaster. (BERGEL.) However, if umer, and Anuraphel, and Tidal, were slain, rtoch survived, "slaughter of the kings" correct, blessed him—as priest he first blessed on God's part, next he blessed God on 's part: a reciprocal blessing. Not a mere authoritative and efficacious intercession est. The Most High God's prerogative as or of heaven and earth," is made over to ; and Abraham's glory, from his victory over s made over to God. A blessed exchange for (Genesis, 14, 19, 20). 2. gave—Greek, "ap- t," assigned as his portion. tenth...of all—viz., taken. The tithes given are closely associated riesthood: the mediating priest received them e of the giver's whole property being God's; conveyed God's gifts to man (v. 1, "blessed also man's gifts to God. Melchisedec is a ow God preserves, amidst general apostasy, remnant. The meeting of Melchisedec and is the connecting link between the two dis- a, the patriarchal, represented by Mel- who seems to have been specially consecrated as KING-PRIEST, the highest form of that system in which each father of a household it in it, and the Levitical, represented by , in which the priesthood was to be limited to y of one tribe and one nation. The Levitical itetical, and severed the kingdom and priest- patriarchal was the true forerunner of Christ's, ke Melchisedec's, *unties the kingship and*

priesthood, and is not derived from other man, or trans- mitted to other man; but derived from God, and is transmitted in God to a never-ending perpetuity. Melchisedec's priesthood continueth in Christ for ever. For other points of superiority, see v. 16-21. Melchisedec must have had some special consecration above the other patriarchs, as Abraham, who also exercised the priesthood, else Abraham would not have paid tithes to him as to a superior: his peculiar function seems to have been, by God's special call, king-priest; whereas no other patriarch-priest was also a God-con-secrated king also. First being—Paul begins the mystical explanation of the historical fact (allegorical ex- planations being familiar to Jews), by mentioning the significance of the name, righteousness—not merely righteous; so Christ, Hebrew *Melch* means king; *Tsedek*, righteousness. King of Salem—not only his own name, but that of the city which he ruled, had a typical significance, viz., peace. Christ is the true Priest of peace. The peace which He brings is the fruit of right- eousness. 3. Without father, &c.—Explained by "with- out genealogy" (so the Greek is for "without descent"), cf. v. 3, i.e., his genealogy is not known; whereas a Levitical priest could not dispense with the proof of his descent, having neither beginning of days nor end of his—viz., history not having recorded his beginning nor end, as it has the beginning and end of Aaron. The Greek idiom expressed by "without father," &c., one whose parentage was humble or unknown. "Days" mean his time of discharging his function. So the eternally spoken of in Psalm 110. 4, is that of the priestly office chiefly, made like—it is not said that he was absolutely "like." *Made like*, viz., in the particu- lars here specified. Nothing is said in Genesis of the end of his priesthood, or of his having had in his priesthood either predecessor or successor, which, in a typical point of view, represents Christ's eternal priesthood, without beginning or end. Aaron's end is recorded; Melchisedec's not: typically significant. "The Son of God" is not said to be made like unto Melchisedec, but Melchisedec to be "made like the Son of God." When ALFORD denies that Melchisedec was made like the Son of God in respect of his priest- hood, on the ground that Melchisedec was prior in time to our Lord, he forgets that Christ's eternal priesthood was an archetypal reality in God's purpose from everlasting, to which Melchisedec's priesthood was "made like" in due time. The Son of God is the more ancient, and is the archetype: cf. ch. 8. 5, where the heavenly things are represented as the primary arch- etype of the Levitical ordinances. The epithets, "with- out father, &c., beginning of days nor end, abideth continually," belong to Melchisedec only in respect to his priesthood, and in so far as he is a type of the Son of God, and are strictly true of Him alone. Melchisedec was, in his priesthood, "made like" Christ, as far as the imperfect type could represent the lineaments of the perfect archetype. "The portrait of a living man can be seen on the canvas, yet the man is very different from his picture." There is nothing in the account, Genesis, 14., to mark Melchisedec as a superhuman being: he is classed with the other kings in the chapter as a living historic personage: not as ORIGIN thought, an angel; nor as the Jews thought, Shem, son of Noah; nor as Calmet, Enoch; nor as the Melchisedekites, that he was the Holy Ghost; nor as others, the Divine Word. He was probably of Semitic, not Canaanite origin: the last independent representative of the original Semitic population, which had been van- quished by the Canaanites, Ham's descendants. The greatness of Abraham then lay in hopes; of Melchisedec, in present possession. Melchisedec was the highest and last representative of the Noachic covenant, as Christ was the highest and ever-enduring representa- tive of the Abrahamic. Melchisedec, like Christ, *unties*

in himself the *kingly and priestly* offices, which Abraham does not. ALFORD thinks the epithets are, in some sense, strictly true of Melchisedec *himself*; not merely in the typical sense given above; but that he had not, as mortal men have, a beginning or end of life (v. 3). A very improbable theory, and only to be resorted to in the last extremity, which has no place here. With Melchisedec, whose priesthood probably lasted a long period, the priesthood and worship of the true God in Canaan ceased. He was first and last *king-priest* there, till Christ, the antitype; and therefore his priesthood is said to last for ever, because it both lasts a long time, and lasts as long as the nature of the thing itself (*vis.*, his life, and the continuance of God's worship in Canaan) admits. If Melchisedec were high priest for ever in a literal sense, then Christ and he would now still be High Priests, and we should have two instead of one (5). THOLUCK remarks, "Melchisedec remains in so far as the type remains in the antitype, in so far as his priesthood remains in Christ." The father and mother of Melchisedec, as also his children, are not descended from Levi, as the Levitical priests (v. 6) were required to be, and are not even mentioned by Moses. The wife of Aaron, Elisheba, the mother from whom the Levitical priests spring, is mentioned: as also Sarah, the original mother of the Jewish nation itself. As man, Christ had no father; as God, no mother. 4. consider—not merely *see*, but weigh with attentive contemplation, the fact, also—"To whom (as his superior) Abraham eeen paid tithes (went so far as to pay tithes) (of consisting of, *lit.*, from) the best of the spoils" (*lit.*, the top of the heap; whether of corn, the first fruits of which, taken from the top, used to be consecrated to God; or of spoils, from the top of which the general used to take some portion for consecration to God, or for his own use). He paid "tithes of ALL," and those tithes were taken out of the topmost and best portion of the whole spoils. The patriarch—in the *Greek* emphatically standing at the end of the whole sentence: And this payer of tithes being no less a personage than "the patriarch," the first forefather and head of our Jewish race and nation. See Note, v. 3, on Melchisedec's superiority as specially consecrated *king-priest*, above the other *patriarch-priests*. 5. sons of Levi—*vis.*, those alone who belonged to the family of Aaron, to whom the priesthood was restricted. Tithes originally paid to the whole tribe of Levi, became at length attached to the priesthood, according to the law—sanctioned by Jehovah (ch. 9. 19), of their brethren—with whom, in point of natural descent, they are on a level, though, &c.,—though thus on a level by common descent from Abraham, they yet pay tithes to the Levites, whose brethren they are. Now the Levites are subordinate to the priests; and these again to Abraham, their common progenitor; and Abraham to Melchisedec. "How great" (v. 4) then, must this Melchisedec be in respect to his priesthood, as compared with the Levitical, though the latter received tithes; and how unspeakably great must "the Son of God" be, to whom, as the sacerdotal archetype (in God's purpose), Melchisedec was made like. Thus compare the "consider," v. 4, in the case of Melchisedec, the type, with the "consider" (*Greek*, contemplate attentively, Note, ch. 3. 1, a stronger word than here) in the case of Christ, the archetype. 6. he whose descent is not counted from them—not from "the sons of Levi," as those "who receive the priesthood." This verse explains "without descent" (*Greek* genealogy in both verses, v. 3). He who needs not, as the Levitical priests, to be able to trace his genealogy back to Levi, received—*Greek*, "hath received tithes," blessed—*Greek*, "hath blessed." The perfect tense implies that the significance of the fact endures to the present time, him that had—"the possessor of the promises," Abraham's peculiar distinction and designation. Paul exalts

Abraham in order still more to exalt Melchisedec. When Christ is the subject, the singular "promise" is used. "The promises," in the plural, refer to God's promise of greatness to himself and his seed, and of the possession of Canaan, twice repeated before the blessing of Melchisedec. As the priests, though above the people (v. 7) whom it was their duty to "bless," were yet subordinate to Abraham; and as Abraham was subordinate to Melchisedec, who blessed him, Melchisedec must be much above the Levitical priests. 7. The principle that the blesser is superior to him whom he blesses, holds good only in a blessing given with divine authority; not merely a prayerful wish, but one that is divinely efficient in working its purport, as that of the patriarchs on their children; so Christ's blessing, Luke, 24. 41; Acts, 3. 26. 8. Second point of superiority: Melchisedec's is an *enduring*, the Levitical a *transitory*, priesthood. As the law was a parenthesis between Abraham's dispensation of promise of grace, and its enduring fulfillment at Christ's coming (Romans, 5. 20, *Greek*, "The law entered as something additional and by the way"); so the Levitical priesthood was parenthetical and temporary, between Melchisedec's typically-enduring priesthood, and its antitypical realization in our ever-continuing High Priest, Christ, here—in the Levitical priesthood, there—in the priesthood after the order of Melchisedec. In order to bring out the typical parallel more strongly, Paul substitutes "He of whom it is witnessed that he liveth," for the more untypical, "He who is made like to Him that liveth." Melchisedec "liveth" merely in his official capacity, his priesthood being continued in Christ, Christ, on the other hand, is, in His own person, "ever-living after the power of an endless life" (v. 16. 20. Melchisedec's death not being recorded, is expressed by the positive term "liveth," for the sake of bringing into prominence the antitype, Christ, of whom alone it is strictly and perfectly true, "that He liveth." 9. as I may so say—to preclude what he is about to say being taken in the mere literal sense; I may say that, *virtually*, Levi, in the person of his father Abraham, acknowledged Melchisedec's superiority, and paid tithes to him, whosoever tithes—*cf.* v. 6.) is Abraham—*Greek*, "by means of (by the hand of) Abraham; through Abraham." "Paid tithes," *lit.*, "hath been tithed," *i.e.*, been taken tithes of. 10. in the loins of his father—*i.e.*, forefather Abraham, Christ did not, in this sense, pay tithes in Abraham, for He never was in the loins of an earthly father. [ALFORD.] Though in respect to His mother, He was "of the fruit of (David's, and so of) Abraham's loins," yet being supernaturally, without human father, conceived, as He is above the natural law of birth, so is He above the law of tithes. Those alone born in the natural way, and so in sin, being under the curse, needed to pay tithes to the priest, that he might make propitiation for their sin. Not so Christ, who derived only his flesh, not also the taint of the flesh, from Abraham. ESSER remarks, The blessings which Abraham had before meeting Melchisedec, were the general promises, and the special one of a natural seed, and so of Levi; but the promises under which Christ was comprehended, and the faith for which Abraham was so commended, followed after Abraham's meeting Melchisedec, and being blessed by him: to which fact, Genesis, 15. 1, "After these things," calls our attention. This explains why Christ, the supernatural seed, is not included as paying tithes through Abraham to Melchisedec. 11. perfection—absolute; "the bringing of man to his highest state, *vis.*, that of salvation and sanctification." under it—The reading in the oldest MSS. is, "Upon it (*i.e.*, on the ground of it) as the basis, the priest having to administer the law, Malachi, 2. 7: it being presupposed) the people (ch. 9. 19, 'all the people') hath received the law" (the *Greek* is *perfectly*).

plaining the people was still observing the rther need—(ch. 8. 7.) For God does see, another—rather as Greek, "that a (one of a different order) should arise" not be called—Greek, "not be said (to order of Aaron," i.e., that, when spoken in 110. 4, "He is not said to be (as we, if the Aaronic priesthood was perfect) of Aaron." 12. For—The reason why words "after the order of Melchisedec," viz., because these presuppose a change of the priesthood, and this carries with o of the law (which is inseparably bound death, both stand and fall together, his answer to those who might object, a there of a new covenant? 13. Confirming a change is made of the law (v. 12), t showing the distinctness of the new in the Aaronic, these things— (Psalm 110. 4)—Greek, "hath partaken of" (the parties the continuance still of His man- r—"a different tribe" from that of Levi, i., "manifest before the eyes" as a thing a proof that whatever difficulties may ken Jesus Christ's genealogy laboured ar Lord—the only place where this now occurs without "Jesus," or "Christ," 3. 15. sprang—as a plant, and a branch, o, 49. 10; Luke, 1. 27, 30 (Hebron of Judah, oor thinks Jesus was conceived); 2. 4, 5; 5. of which tribe... priesthood— in th tribe Moses spake nothing concerning oldest MSS. read, nothing to imply that o be taken from it). 15. Another proof or economy, is changed, viz., forasmuch ppointed Priest, "not according to the i (i.e., a mere outward) commandment," g to the power of an indissoluble (so the The 110th Psalm appoints Him "for he Levitical law required a definite car- n-contrast stands "the power"; Christ's rd living power of overcoming death. to a statute is Christ appointed, but in inward living power. It—the change economy, the statement (v. 12, 18), far "more abundantly," for that—"seeing" o Romans, 5. 10, after the similitude -answering to "after the order of Mel- . 10). The "order" cannot mean a series Melchisedec neither received his priest- r transmitted it to, any other mere man; "answering to the office of Melchisedec," hood is similar to Melchisedec's in that " (v. 16, 17), another—rather as Greek, "a l, carnal...endless—mutually contrasted. d "power" are opposed, 2 Timothy, 3. 6; law" and "power," cf. Romans, 8. 3, s weak through the flesh," and v. 18, "The law" is here not the law in general, e as to the priesthood. "Carnal," as ead and temporary, is contrasted with as Greek, "indissoluble." Command- ed with "life." The law can give a , but it cannot give life (v. 19). But our nherent "power," now in heaven, has in -ever," ch. 9. 14, "through the eternal 25, "able"...ever liveth" (John, 5. 26), iver of His resurrection life, not of His at Christ officiates as a Priest. 17. For life to be "endless" or indissoluble mphasis is on "for ever." The oldest e is testified of, that Thou art," &c. 18, "there takes place," according to Psalm illing—a repealing, of the commandment to Levitical priesthood. And, as the

Levitical priesthood and the law are inseparably joined, since the former is repealed, the latter is so also (Note, v. 11), going before—the legal ordinance introducing and giving place to the Christian, the antitypical and permanent end of the former, weakness and unprofitableness—The opposite of "power" (v. 16). 19. For, &c.—Justifying his calling the law weak and unprofitable (v. 18). The law could not bring men to true justification or sanctification before God, which is the "perfection" that we all need in order to be accepted of Him, and which we have in Christ, nothing—not merely "no one," but "nothing." The law brought nothing to its perfected end; everything in it was introductory to its antitype in the Christian economy, which realizes the perfection contemplated; cf. "unprofitableness" v. 18, did—rather connect with v. 18, thus, "There takes place (by virtue of Psalm 110. 4) a repealing of the commandment (on the one hand); but (on the other) a bringing in afterwards (the Greek expresses that there is a bringing in of something over and above the law; a superseding, or accession of something new, viz., something better than the good things which the pre-existing law promised [WAS.] of a better hope, not one weak and unprofitable, but, as elsewhere the Christian dispensation is called, "everlasting," "true," "the second," "more excellent," "different," "living," "new," "to come," "perfect." Cf. ch. 8. 8, bringing us near to God, now in spirit, hereafter both in spirit and in body. we draw nigh unto God—the sure token of "perfection." Weakness is the opposite of this filial confidence of access. The access through the legal sacrifices was only symbolical and through the medium of a priest; that through Christ is immediate, perfect, and spiritual. 20. Another proof of the superiority of Christ's Melchisedec-like priesthood: the oath of God gave a solemn weight to it which was not in the law-priesthood, which was not so confirmed. he was made Priest—rather supply from v. 22, which completes the sentence begun in this verse. v. 21 being a parenthesis, "Inasmuch as not without an oath He was made every of the testament (for, &c.), of so much better a testament hath Jesus been made the surety." 21. Translate in the Greek order. "For they indeed (the existing legal priests) without the (solemn) promise on oath (so the Greek [ΤΙΤΗΜΑΝ]) are made priests," by him—God, unto him—the Lord, the Son of God (Psalm 110. 1), not repeat—never change His purpose. after the order of Melchisedec—Omitted in some oldest MSS., contained in others. 22. surety—ensuring in His own person the certainty of the covenant to us. This He did by becoming responsible for our guilt, by sealing the covenant with His blood, and by being openly acknowledged as our triumphant Saviour by the Father, who raised Him from the dead. Thus He is at once God's surety for man, and man's surety for God, and so Mediator between God and man (ch. 8. 6). better—ch. 8. 6; 13. 20, "everlasting" testament—sometimes translated "covenant." The Greek term implies that it is appointed by God, and comprises the relations and bearings partly of a covenant, partly of a testament: (1.) the appointment made without the concurrence of a second party, of somewhat concerning that second party: a last will or testament, so in ch. 9. 16, 17; (2.) a mutual agreement in which both parties consent. 23. Another proof of superiority: the Levitical priests were many, as death caused the need of continually new ones being appointed in succession. Christ dies not, and so hath a priesthood which passes not from one to another. were—Greek, "are made," many—one after another: opposed to His "unchangeable" (that does not pass from one to another) priesthood (v. 24), not suffered to continue—Greek, "hindered from permanently continuing," viz., in the priesthood. 24. be—emphatic: Greek, Himself. So in Psalm 110. 4, "Thou art a priest," &c.

not priests "many." contrast—Greek simple verb, not the compound as in v. 23. "Remaineth," viz., in life, unchangeable—Greek, "hath His priesthood unchangeable;" not passing from one to another, intransmissible. Therefore no earthly so-called apostolic succession of priests are His viceregers. The Jewish priests had successors in office because "they could not continue by reason of death." But this man, because He liveth ever, hath no successor in office, not even Peter (i Peter, 5. 1). 25. Wherefore—Greek, "Whence?" inasmuch as "He remaineth for ever," also—as a natural consequence flowing from the last, at the same time a new and higher thing. [ALFORD.] save—His very name JESUS (v. 22) meaning Saviour, to the uttermost—altogether, perfectly, so that nothing should be wanting afterwards for ever. [TITMANN.] It means "in any wise," "utterly," in Luke, 13. 11. come unto God—by faith, by him—through Him as their mediating Priest, instead of through the Levitical priests, seeing He ever liveth—re-suming "He continueth ever" v. 24; therefore "He is able to the uttermost;" He is not, like the Levitical priest, prevented by death, for "He ever liveth" (v. 23). to make intercession—There was but the one offering on earth once for all. But the intercession for us in the heavens (v. 26) is ever continuing, whence the result follows, that we can never be separated from the love of God in Christ. He intercedes only for those who come unto God through Him, not for the unbelieving world (John, 17. 9). As samples of His intercession, cf. the prophetic descriptions in the Old Testament. "By an humble omnipotency (for it was by His humiliation that He obtained all power), or omnipotent humility, appearing in the presence, and presenting His postulations at the throne of God." [BISHOP PEARSON.] He was not only the offering, but the priest who offered it. Therefore, He has become not only a sacrifice, but an intercessor: His intercession being founded on His voluntary offering of Himself without spot to God. We are not only then in virtue of His sacrifice forgiven, but in virtue of the intercession admitted to favour and grace. [ARCHBISHOP MAGEE.] 26. such—as is above described. The oldest MSS. read, "also." "For to us (as sinners; emphatical: there was also becoming besides the other excellencies of our High Priest) such an High Priest," holy—*gious* is distinct Greek word from that for holy, which latter implies consecration towards God: perfectly answering God's will in reverent piety (Psalm 16. 10). harmless—lit., "free from evil" and guile, in relation to Himself, undefiled—not defiled by stain contracted from others, in relation to men. Temptation, to which He was exposed, left no trace of evil in Him, separate—rather, "separated from sinners," viz., in His heavenly state as our High Priest above, after He had been parted from the earth, as the Levitical high priest was separated from the people in the sanctuary (whence he was not to go out), Leviticus, 21. 12. Though justifying through faith the ungodly, He hath no contact with them as such. He is lifted above our sinful community, being "made higher than the heavens," at the same time that He makes believers as such not as sinners, "to sit together (with Him) in heavenly places" (Ephesians, 2. 6). Just as Moses on the mount was separated from and above the people, and alone with God. This proves Jesus is God. "Though innumerable lies have been forged against the venerable Jesus, none dared to charge Him with any impropriety." [ORIGEN.] made—Jesus was higher before (John, 17. 5), and as the God-MAN was made so by the Father after His humiliation (cf. ch. 1. 4). higher than the heavens—for "He passed through (so the Greek) the heavens" (ch. 4. 14). 27. daily—"day by day." The priests daily offered sacrifices (ch. 9. 6; 10. 11; Exodus, 29. 38-42). The high priests took part in these daily-offered sacrifices only on festival days;

but as they represented the whole priesthood, the daily offerings are here attributed to them: their exclusive function was to offer the atonement "since every year" (ch. 9. 7), and "year by year continually" (ch. 10. 1). The "daily" strictly belongs to Christ, not to the high priests, "who needeth not daily, as those high priests (year by year, and their subordinate priests daily), to offer," &c. offer up—The Greek term is peculiarly used of sacrifices for sin. The high priest's double offering on the day of atonement, the bullock for himself, and the goat for the people's sins, had its counterpart in the two lambs offered daily by the ordinary priests. this he did—not "died first for His own sins and then the people's," but for the people's only. The negation is twofold: He needeth not to offer (1) daily; nor (2) to offer for His own sins also; for He offered Himself a spotless sacrifice (v. 26; ch. 4. 15). The sinless alone could offer for the sinful, especially as Greek, "once for all." The sufficiency of the one sacrifice to atone for all sins for ever, resulted from its absolute spotlessness. 28. For—Reason for the difference stated in v. 27, between His one sacrifice and their oft-repeated sacrifices, viz., because of His entire freedom from the sinful infirmity to which they are subject, He needeth not, as they, to offer FOR HIS OWN SINS; and being now exempt from death and "perfected for evermore," He needeth not to REPEAT His sacrifice, the word—"the word" confirmed by "the oath," which—oath was after the law, viz., in Psalm 110. 4, abrogating the preceding law-priesthood, the son—contracted with "men," as translated—Greek, "made perfect" once for all, in ch. 2. 16; 5. 9. Notes. Opposed to "having infirmity." Consecrated as a perfected priest by His perfected sacrifice and consequent anointing and exaltation to the right hand of the Father.

CHAPTER VIII.

VEY. 1-33. CHRIST, THE HIGH PRIEST IN THE TRUE SANCTUARY, SUPERSEDING THE LEVITICAL PRIESTHOOD: THE NEW, RENDEWS OBSOLETE THE OLD COVENANT. 1. the sum—rather, "the principal point" for the particle is present, not past, which would be required if the meaning were "the sum." "The chief point in (or, 'in the case' so the Greek, ch. 2. 10, 15, 17) the things which we are speaking," lit., "which as being spoken," such—so transcendently pre- eminent, viz., in this respect, that "He is set on the right hand," &c. Infinitely above all other priests in this one grand respect. He exercises His priesthood in HEAVEN, not in the earthly "holiest place" (ch. 10. 12). The Levitical high priests, even when they entered the Holiest place once a year, only stood for a brief space before the symbol of God's throne; but Jesus SITS on the throne of the Divine Majesty in the heaven itself, and this for ever (ch. 10. 11, 12). 2. minister—The Greek term implies priestly ministry in the temple, the sanctuary—Greek, "the holy places;" the Holy of holies. Here the heavenly sanctuary is meant, the true—the archetypal and antitypical, as contrasted with the typical and symbolical (ch. 9. 24). Greek *alothinos* (used here is opposed to that which does not fulfil its idea, as, for instance, a type; *alothos*, to that which is untrue and unreal, as a lie. The measure of *alothos* is reality; that of *alothinos*, ideality. In *alothos* the idea corresponds to the thing; in *alothinos*, the thing to the idea [KALMIS in ALFORD.] tabernacle—(ch. 9. 11.) His body. Through His glorified body as the tabernacle, Christ passes into the heavenly "Holy of holies," the immediate immaterial presence of God, where He intercedes for us. This tabernacle in which God dwells, where God in Christ meets us who are "members of His body, of His flesh, and of His bones." This tabernacle answers to the heavenly Jerusalem, where God's visible presence is to be manifested to His perfected saints and angels, who are united to Christ the Head:

injection to His personal invisible presence of holies, unapproachable save to Christ. "Wom...dwell among us," Greek, "tabernacle—Greek, "fixed" firmly, not man—as 3. For—Assigning his reason for calling us of the sanctuary" (v. 2). somewhat—He again His once for all completed sacrifice. High priest did not enter the Holy place, so Christ has entered the heavenly Holy is own blood. That "blood of sprinkling" And is thence made effectual to sprinkle the end of their election (1 Peter. 1. 2). The create" as a priest, is *He*, to *All the hand*, an offering is given into the hands of the it is his duty to present to God. If a man be must have some gift in his hands to fore, Christ, as a priest, had His blood as to offer before God. 4. Implying that stly office is exercised in heaven, not in power of His resurrection life, not of His For—The oldest MSS. read, "accordingly 1.—"If He were on earth, He would not Greek) be a priest" (cf. ch. 7. 13, 14); there-ly, could not exercise the high priestly to earthly Holy of holies. seeing that, &c. are" already, and exist now (the temple st being set aside, as it was on the destruc-tionism), "those (the oldest MSS. omit o offer the appointed gifts according to Therefore, His sacerdotal "ministry" must seem, not on earth (v. 1). "If His priest-ant on the earth, He would not even t all." [BENCKE.] I conceive that the f Christ's priesthood on earth, does not a sacrifice on the cross which He offered a earth; but applies only to the crowning priesthood, the bringing of the blood into oles, which He could not have done in foly of holies, as not being an Aaronic place (the heavenly Holy of holies) was as he atonement being made as the oblation The body was burnt without the gate; tification was effected by the presentation within the sanctuary by the high priest. He would not be a priest in the sense of oes ("according to the law" is emphatic; the priests, serve unto the example—not temple," as BENCKE explains. But as in rve the tabernacle," i. e., do it service: so abernacle which is but the outline and se Greek for "example" is here taken for py, or suggestive representation of the ctuary, which is the antitypical reality archetype. "The mount" answers to 2. 22. admonished—The Greek especially ine responses and commands, to make—the Greek. See—Take heed: accurately ; pattern, that so thou mayest make, &c. . the pattern—an accurate representation, vision to Moses, of the heavenly real sanc-; the earthly tabernacle was copy of a e latter accurately representing the grand ginal in heaven (Exodus, 25. 40). 6. now out, "as it is," more excellent ministry—ly ministry, by how much—in propor-tion—Coming between us and God, to fect God's covenant with us. "The mee- of the covenant," which—Greek, "one ord): inasmuch as being one which, &c. reek, "enacted as a law." So Romans, "faith;" and 8. 2; 9. 31, apply "law" to the mt. It is implied hereby, the gospel is he law, in the spirit and essence of the -resting upon, better promises—enume-1. The Old Testament promises were

mainly of earthly, the New Testament promises, of heavenly blessings: the exact fulfilment of the earthly promises was a pledge of the fulfilment of the heavenly. "Like a physician who prescribes a certain diet to a patient, and then when the patient is beginning to recover, changes the diet, permitting what he had before forbidden; or as a teacher gives his pupil an elementary lesson at first, preparatory to leading him to a higher stage;" so Rabbi Albo in his *Ikkorim*. Cf. Jeremiah, 7. 31, 32, which shows that God's original design in the old covenant ritual system was, that it should be pedagogical, as a schoolmaster leading and preparing men for Christ. 7. Same reasoning as in ch. 7. 11. faultless—perfect in all its parts, so as not to be found fault with as wanting anything which ought to be there: answering all the purposes of a law. The law in its morality was blameless, Greek *amomos*; but in seeing us it was defective, and so not *faultless*, Greek *amemptos*. should no place have been sought—as it has to be now; and as it is sought in the prophecy (v. 6-11). The old covenant would have anticipated all man's wants, so as to give no occasion for seeking something more perfectly adequate. Cf. on the phrase "place...sought," ch. 12. 17. 8. finding fault with them—the people of the old covenant, who were not made "faultless" by it (v. 7); and whose disregard of God's covenant made Him to "regard them not" (v. 9). The law is not *faultless*, blamed, but the people who had not observed it, he saith—Jeremiah, 31. 31-34; cf. Ezekiel, 11. 19; 36. 26-27.) At Rama, the head quarters of Nebuzaradan, whither the captives of Jerusalem had been led, Jeremiah uttered this prophecy of Israel's restoration under another David, whereby Rachel, weeping for her lost children, shall be comforted; literally in part fulfilled at the restoration under Zerubbabel, and more fully to be hereafter at Israel's return to their own land; spiritually fulfilled in the gospel covenant, whereby God forgives absolutely His people's sins, and writes His law by His Spirit on the hearts of believers, the true Israel. "This prophecy forms the third part of the third trilogy of the three great trilogies into which Jeremiah's prophecies may be divided: Jeremiah, 21-23, against the shepherds of the people; 26-29, against the false prophets; 30. and 31., the book of restoration." [DELITZSCH in ALFORD.] Behold, the days come—The frequent formula introducing a Messianic prophecy, makes—Greek, "perfect"—"consummate." A suitable expression as to the new covenant which perfected what the old could not (cf. end of v. 9, with end of v. 10). Israel...Judah—therefore, the ten tribes, as well as Judah, share in the new covenant. As both shared the exile, so both shall share the literal and spiritual restoration. 9. Not according to—very different from, and far superior to, the old covenant, which only "worked wrath" (Romans, 4. 15) through man's "not regarding" it. The new covenant enables us to obey by the Spirit's inward impulse producing love because of the forgiveness of our sins, made with—rather as Greek, "to:" the Israelites being only recipients, not co-agents [ALFORD] with God. I took them by the hand—as a father takes his child by the hand to support and guide his steps. "There are three periods: (1.) that of the promise; (2.) that of the pedagogical instruction; (3.) that of fulfilment." [BENCKE.] The second, that of the pedagogical pupilage, began at the exodus from Egypt. I regarded them not—English Version, Jeremiah, 31. 32, translates, "Although I was an husband unto them." St. Paul's translation here is supported by LXX., Syriac, and GUMMARIUS, and accords with the kindred Arabic. The Hebrews regarded not God, so God, in righteous retribution, regarded them not. On "continued not in my covenant," SCHILLING observes, The law was in fact the mere ideal of a religious constitution: in practice, the Jews were throughout, before the captivity, more or less polytheistic, &c.

In the time of David, and the first years of Solomon (the type of Messiah's reign). Even after the return from Babylon, to idolatry, there succeeded what was not much better, formalism and hypocrisy (Matthew, 23. 43). The law was (1.) a typical picture, tracing out the features of the glorious gospel to be revealed; (2.) it had a delegated virtue from the gospel, which ceased, therefore, when the gospel came. 10. make with—Greek, "make unto." Israel—Comprising the before disunited (v. 8) ten tribes kingdom, and that of Judah. They are united in the spiritual Israel, the elect church, now; they shall be so in the literal restored kingdom of Israel to come. I will put—lit., "(I) giving." This is the first of the "better promises" (v. 6). mind—their intelligent faculty. in—rather, "on their hearts." Not on tables of stone as the law (2 Corinthians, 3. 3). write—Greek, "inscribe." I will be to them a God, &c.—Fulfilled first in the outward kingdom of God. Next, in the inward-gospel kingdom. Thirdly, in the kingdom at once outward and inward, the spiritual being manifested outwardly (Revelation, 21. 3). Cf. a similar progression as to the priesthood, (1.) Exodus, 19. 8; (2.) 1 Peter, 2. 5; (3.) Isaiah, 61. 6; Revelation, 1. 6. This progressive advance of the significance of the Old Testament institutions, &c., says THOLOCK, shows the transparency and prophetic character which runs throughout the whole. 11. Second of the "better promises" (v. 6). they shall not—"they shall not have to teach." [ALFORD.] his neighbour—So Vulgate reads; but the oldest MSS. have "his (fellow) citizen." brother—a closer and more endearing relation than fellow-citizen, from the least to the greatest—Greek, "from the little one to the great one." Zechariah, 12. 8, "He that is feeble among them shall be as David." Under the old covenant, the priest's lips were to keep knowledge, and at his mouth the people were to seek the law: under the new covenant, the Holy Spirit teaches every believer. Not that the mutual teaching of brethren is excluded whilst the covenant is being promulgated; but when once the Holy Spirit shall have fully taught all the remission of their sins and inward sanctification, then there shall be no further need of man teaching his fellowman. Cf. 1 Thessalonians, 4. 9; 5. 1, an earnest of that perfect state to come. On the way to that perfect state every man should teach his neighbour. "The teaching is not hard and forced, because grace renders all teachable; for it is not the ministry of the letter, but of the spirit (2 Corinthians, 3. 6). The believer's firmness does not depend on the authority of human teachers, God Himself teaches." (BENSON.) The New Testament is shorter than the Old Testament, because, instead of the details of an outward letter law, it gives the all-embracing principles of the spiritual law written on the conscience, leading one to spontaneous instinctive obedience in outward details. None save the Lord can teach effectually, "know the Lord." 12. For, &c.—The third of "the better promises" (v. 6). The forgiveness of sins is, and will be, the root of this new state of inward grace and knowledge of the Lord. Sin being abolished, sinners obtain grace. I will be merciful—Greek, "propitious;" the Hebrew "salach" is always used of God only in relation to men, and their iniquities—Not found in Vulgate, Syriac, Coptic, and one oldest Greek MS.; but most oldest MSS. have the words (cf. ch. 10. 17). remember no more—Contrast the law, ch. 10. 3. 13. he—God. made...old—"hath (at the time of speaking the prophecy) antiquated the first covenant." From the time of God's mention of a new covenant (since God's words are all realities) the first covenant might be regarded as ever dwindling away, until its complete abolition on the actual introduction of the gospel. Both covenants cannot exist side by side. Mark how verbal inspiration is proved in Paul's argument turning wholly on the one word "NEW"

(covenant), occurring but once in the Old Testament that which decays—Greek, "that which is being antiquated," &c., at the time when Jeremiah speaks. For in Paul's time, according to his view, the new had absolutely set aside the old covenant. "The Greek for (Koine) New Testament implies that it is of a different kind, and supersedes the old; not merely recent (Greek, new). Cf. Hosea, 3. 4, 5.

CHAPTER IX.

VET. 1-28. INFERIORITY OF THE OLD TO THE NEW COVENANT IN THE MEANS OF ACCESS TO GOD: THE BLOOD OF BULLS AND GOATS OF NO REAL AVAIL: THE BLOOD OF CHRIST ALL-SUFFICIENT TO PURGE AWAY SIN, WHENCE FLOWS OUR HOPE OF HIS APPEARING AGAIN FOR OUR PERFECT SALVATION. 1. True verily—Greek, "Accordingly then." Resuming the subject from ch. 8. 5. In accordance with the command given to Moses, "the first covenant had," &c. had—not "has," for as a covenant it no longer existed, though its rites were observed till the destruction of Jerusalem. ordinances—of divine right and institution. service—worship, a worldly sanctuary—Greek, "its *ibi*, *ibi*, *ibi* sanctuary worldly," mundane: consisting of the elements of the visible world. Contrasted with the heavenly sanctuary. Cf. v. 11, 12, "not of this building," v. 24. Material, outward, perishing (however precious its materials were), and also defective religiously. In v. 2-5, "the worldly sanctuary" is discussed; in v. 6, &c., the "ordinances of worship." The outer tabernacle, the Jews believed, signified this world; the Holy of holies, heaven. JOSEPHUS calls the outer, divided into two parts, "a secular and common place," answering to "the earth and sea;" and the inner holiest place, the third part, appropriated to God and not accessible to men. 2. Defining "the worldly tabernacle," a tabernacle—"the tabernacle" made—built and furnished. the *fi*:—the anterior tabernacle. candlestick...table—Typifying light and life Exodus, 25. 31-39. The candlestick consisted of a shaft and six branches of gold, seven in all, the bowls made like almonds, with a knob and a flower in one branch. It was carried in Vespasian's triumph, and the figure is to be seen on Titus' arch at Rome. The table of Shittim wood, covered with gold, was for the showbread (Exodus, 25. 23-30). show-bread—*it*, "the setting forth of the loaves," *i.e.*, the loaves set forth: "the show of the bread." [ALFORD.] In the outer holy place; so the Eucharist continues until our entrance into the heavenly Holy of holies (1 Corinthians, 11. 26). which, &c.—"which (tabernacle) is called the holy place," as distinguished from "the Holy of holies." 3. And—Greek, "But," after—behind: within. second veil—There were two veils, or curtains, one before the Holy of holies (*catapetasma*) here alluded to, the other before the tabernacle door (*calumna*), called—as opposed to "the true;" 4. golden censer—The Greek most not be translated "altar of incense," for it was not in "the holiest" place "after the second veil," but in "the holy place;" but as in 2 Chronicles, 26. 19, and Ezekiel, 8. 11, "censer" so Vulgate and Syriac. This golden censer was only used on the day of atonement (other kinds of censers on other days), and is therefore associated with the holiest place, as being taken into it on that anniversary by the high priest. The expression "which had," does not mean that the golden censer was deposited there, for in that case the high priest would have had to go in and bring it out before burning incense in it; but that the golden censer was one of the articles belonging to, and used for, the yearly service in the holiest place. He virtually supposes (without specifying) the existence of the "altar of incense" in the anterior holy place, by mentioning the golden censer filled with incense from it: the incense answers to the prayers of the saints; and the altar, though outside the holiest place, is connected with it

by the second veil, directly before the
 want, even as we find an antitypical
 1. The rending of the veil by Christ has
 antitypes to the altar, candlestick, and
 the anterior holy place or the holiest
 In 1 Kings, 6. 22, *Hebrew, the altar is*
to the oracle, or holiest place (cf. Exodus,
 Shittim wood, i. e., acacia. Not in the
 , but in its stead was a stone basement
 one of foundation") three fingers high,
 added in the LXX., and sanctioned
 na—An omer, each man's daily portion.
 . 9; 2 Chronicles, 5. 10. It is said there
 the ark of Solomon's temple save the
 es of the law put in by Moses. But the
 it there was nothing *THAN* therein save
 , leaves the inference to be drawn that
 were the other things mentioned by
 by Paul here, the pot of manna (the
 od's providential care of Israel and the
 the memorial of the lawful priesthood,
 3. 5. 7. 10). The expressions "before the
 3. 16. 32, and "before the testimony,"
 10. 32, thus mean, "in the ark." "In,"
 be used here as the corresponding *He-*
 to things attached to the ark as append-
 ook of the law was put "in the side of
 so the golden jewels offered by the
 Samuel, 6. 8). tables of the covenan-
 . 9. 9; 10. 2.) 5. over it—over "the ark
 it," cherubim—representing the ruling
 ich God acts in the moral and natural
 y *Note*, Ezekiel, 1. 6; 10. 1. Hence
 y answer to the ministering angels;
 the elect redeemed by whom God shall
 the world and set forth His manifold
 med humanity, combining in, and with
 sat forms of subordinate creaturely life;
 ey stand on the mercyseat, and on that
 e the habitation of God from which
 shine upon the world. They expressly
 n. 5. 8-10. "Thou hast redeemed us,"
 distinguished from the angels, and asso-
 e elders. They were of one piece with
 even as the church is one with Christ;
 ing is on the blood-sprinkled mercyseat;
 at it as the redeemed shall for ever;
 habitation of God through the Spirit,"
 serubim were bearers of the divine glory,
 ey derive their name. The shekinah,
 ry, in which Jehovah appeared between
 ver the mercyseat, the lid of the ark, is
 erence. THOUCK thinks the twelve
 owbread represent the twelve tribes of
 sented as a community before God con-
 1 just as in the Lord's supper believers,
 rael, all partaking of the one bread, and
 bread and one body, present themselves
 i as consecrated to Him, 1 Corinthians,
 oil and light, the pure knowledge of
 hich the covenant people are to shine
 2), implying perfection; the ark of the
 symbol of God's kingdom in the old
 representing God dwelling among His
 nminidents in the ark, the law as the
 between God and man; the mercyseat
 aw and sprinkled with the blood of
 the collective sin of the people, God's
 st) stronger than the law; the cherubim,
 [redeemed] creation, looking down on
 where God's mercy, and God's law, are
 e basis of creation. mercyseat—*Greek*,
 ory;" the golden cover of the ark, on
 inkled the blood of the propitiatory
 day of atonement; the footstool of Je-

hovah: the meeting-place of Him and His people. We
 cannot—conveniently: besides what meet the eye in the
 sanctuary, there were spiritual realities symbolised
 which it would take too long to discuss in detail, our
 chief subject at present being the priesthood and the
 sacrifices. "Which" refers not merely to the cheru-
 bim, but to all the contents of the sanctuary enumer-
 ated, v. 2-5. 6. The use made of the sanctuary so
 furnished by the high priest on the anniversary of
 atonement, ordained—arranged, always—twice at the
 least every day, for the morning and evening care of
 the lamps and offering of incense (Exodus, 30. 7, 8).
 went—*Greek*, "enter;" present tense. 7. once every
 year—The tenth day of the seventh month. He entered
 within the veil on that day twice at least. Thus "once"
 means here on the one occasion only. The two, or possi-
 bly more, entrances on that one day were regarded
 as parts of the one whole, not without blood—(ch. 8. 3.)
 offered—*Greek*, "offers;" error—*Greek*, "ignorance;"
 "inadvertent error." They might have known, as
 the law was clearly promulgated, and they were bound
 to study it; so that their ignorance was culpable (cf.
 Acts, 3. 17; Ephesians, 4. 18; 1 Peter, 1. 14). Though one's
 ignorance may mitigate one's punishment (Luke, 12. 48),
 it does not wholly exempt from punishment. 8. The
 Holy Ghost—Moses himself did not comprehend the
 typical meaning (1 Peter, 1. 11. 12), signifying—by the
 typical exclusion of all from the holiest, save the high
 priest once a year, the holiest of all—heaven, the
 antitype, the first tabernacle—the anterior tabernacle,
 representative of the whole Levitical system. While
 it (the first tabernacle, and that which represents the
 Levitical system) as yet "has a standing" (so the
Greek, i. e., has continuance: lasts), the way to heaven
 (the antitypical "holiest place") is not yet made man-
 ifest (cf. ch. 10. 19, 20). The Old Testament economy is
 represented by the holy place, the New Testament
 economy by the Holy of holies. Redemption by
 Christ, has opened the Holy of holies (access to heaven
 by faith now, ch. 4. 16; 7. 19, 26; 10. 19, 23; by sight
 hereafter, Isaiah, 33. 24; Revelation, 11. 19; 21. 2, 3) to
 all mankind. The *Greek* for "not yet" (in *po*) refers
 to the mind of the Spirit: the Spirit intimating that
 men should not think the way was yet opened.
 [TITTMANN.] The *Greek* negative, *ou po*, would deny
 the fact objectively; *me po*, denies the thing subjectively.
 9. Which—"The which," viz., anterior taber-
 nacle: "as being that which was," &c. [ALFORD.]
 figure—*Greek*, "parable;" a parabolic setting forth
 of the character of the Old Testament. *for*—"in reference
 to the existing time." The time of the temple worship
 really belonged to the Old Testament, but continued
 still in Paul's time and that of his Hebrew readers.
 "The time of reformation" (in *10*) stands in contrast
 to this, "the existing time," though, in reality, "the
 time of reformation," the New Testament time, was
 now present and existing. So "the age to come," is
 the phrase applied to the gospel, because it was present
 only to believers, and its fulness even to them is still
 to come. Cf. v. 11, "good things to come," in which—
 tabernacle, not time, according to the reading of the
 oldest MSS. Or translate, "According to which" para-
 bolic representation, or figure. were—*Greek*, "are,"
 gifts—unbloody oblations, could not—*Greek*, "cannot,"
 are not able. him that did the service—any worshipper.
 The *Greek* is *laissez-aller*, serve God, which is all men's
 duty; not *leitourgein*, to serve in a ministerial office,
 make perfect—perfectly remove the sense of guilt, and
 sanctify inwardly through love, as pertaining to the
 conscience—"in respect to the (moral-religious) con-
 sciousness." They can only reach as far as the outward
 flesh (cf. "carnal ordinances," v. 10. 13, 14). 10. *Wach-*
 —sacrifices, stood—consisted in [ALFORD]; or, *have*
 attached to them only things which appertain to the use
 of foods, &c. The rites of meats, &c., go side by side.

with the sacrifices (THOLUCK & WAHL), cf. Colossians, 2. 16. drinks—(Leviticus, 10. 9; 11. 4.) Usage subsequently to the law added many observances as to meats and drinks, washings—(Exodus, 29. 4.) and carnal ordinances—One oldest MS., *Syriac*, and *Coptic*, omit "and." "Carnal ordinances" stand in opposition to "sacrifices" (v. 9). *Carnal* (outward, affecting only the *flesh*) is opposed to *spiritual*. Contrast "flesh" with "conscience" (v. 13, 14), imposed—as a burden (Acts, 15. 10, 28) continually pressing heavy, until the time of reformation—*Greek*, "the season of rectification," when the reality should supersede the type (ch. 8. 5-12). Cf. "better," v. 23. 11. But—in contrast to "could not make...perfect" (v. 9). Christ—the Messiah, of whom all the prophets foretold: not "Jesus" here. From whom the "reformation" (v. 10), or *rectification*, emanates, which frees from the yoke of carnal ordinances, and which is being realized gradually now, and shall be perfectly in the consummation of "the age (world) to come." "Christ...High Priest," exactly answers to Leviticus, 4. 5. "the priest that is anointed." an—rather, "having come forward (cf. ch. 10. 7, a different *Greek* word, picturesquely presenting Him before us) as High Priest." The Levitical priests must therefore retire. Just as on the day of atonement, no work was done, no sacrifice was offered, or priest was allowed to be in the tabernacle while the high priest went into the holiest place to make atonement (Leviticus, 16. 17, 29). So not our righteousness, nor any other priest's sacrifice, but Christ alone atones; and as the high priest before offering incense had on common garments of a priest, but after it wore his holy garments of "glory and beauty" (Exodus, 28.) in entering the holiest, so Christ entered the heavenly holiest in His glorified body. good things to come—*Greek*, "the good things to come," ch. 10. 1; "better promises," ch. 8. 5; the "eternal inheritance," v. 16; 1 Peter, 1. 4; the "things hoped for," ch. 11. 1. by...tabernacle—Joined with "He entered." *Translate*, "Through the...tabernacle" (of which we know). (ALFORD.) As the Jewish high priest passed through the anterior tabernacle into the holiest place, so Christ passed through heaven into the inner abode of the unseen and unapproachable God. Thus, "the tabernacle" here is the heaven through which He passed (Note, ch. 4. 14). But "the tabernacle" is also the glorified body of Christ (Note, ch. 8. 2, "not of this building" (not of the mere natural "creation, but of the spiritual and heavenly, the new creation"), the Head of the mystical body, the church. Through this glorified body He passes into the heavenly holiest place (v. 24), the immaterial, unapproachable presence of God, where He intercedes for us. His glorified body, as the meeting-place of God and all Christ's redeemed, and the angels, answers to the heavens through which He passed, and passes. His body is opposed to the tabernacle, as His blood to the blood of goats, &c. greater—as contrasted with the small dimensions of the earthly anterior tabernacle, more perfect—Effective in giving pardon, peace, sanctification, and access to closest communion with God (cf. v. 9; ch. 10. 1). not made with hands—but by the Lord Himself (ch. 8. 2). 12. Neither—"Nor yet," by—"through:" as the means of His approach. goats...calves—Not a bullock, such as the Levitical high priest offered for himself, and a goat for the people, on the day of atonement (Leviticus, 16. 6, 16), year by year, whence the plural is used, goats...calves. Besides the goat offered for the people, the blood of which was sprinkled before the mercy-seat, the high priest led forth a second goat, viz., the scapegoat: over it he confessed the people's sins, putting them on the head of the goat, and sent as the sin-bearer into the wilderness out of sight, implying that the atonement effected by the goat-sin-offering (of which the ceremony of the scapegoat is a part, and not distinct, from the sin offer-

ing) consisted in the transfer of the people's sins on the goat, and their consequent removal out of sight. The transference of sins on the victim usual in other expiatory sacrifices being omitted (in the case of the slain goat, but employed in the case of the goat sent away, proved the two goats were regarded as one offering. [ARCHBISHOP MAGEE.] Christ's death is symbolized by the slain goat; His resurrection to life by the living goat sent away. Modern Jews substitute in some places a cock for the goat as an expiation, the sins of the offerers being transferred to the entrails, and exposed on the house-top for the birds to carry out of sight, as the scapegoat did: the Hebrew for man and cock being similar, *Gadher*. [BUXTORF.] by—"through," as the means of His entrance: the key unlocking the heavenly Holy of holies to Him. The Greek is forcible, "through THE blood of His own" (cf. v. 23). once—"once for all," having obtained—having thereby obtained; *lit.*, "found for Himself," as a thing of insuperable difficulty to all save Divine omnipotence, self-devoting zeal, and love, to find. The access of Christ to the Father was arduous (ch. 5. 7). None before had trodden the path. eternal—The entrance of our Redeemer, *once for all*, into the heavenly holiest place, secures eternal redemption to us; whereas the Jewish high priest's entrance was repeated year by year, and the effect temporary and partial. On "redemption," cf. Matthew, 20. 28; Ephesians, 1. 7; Colossians, 1. 14; 1 Timothy, 2. 5; Titus, 2. 14; 1 Peter, 1. 19.

13-25. PROOF OF, AND ENLARGEMENT ON, THE "ETERNAL REDEMPTION" MENTIONED v. 12. For His blood, offered by Himself, purifies not only outwardly, as the Levitical sacrifices on the day of atonement, but inwardly unto the service of the living God (v. 13, 14). His death is the inaugurating act of the new covenant, and of the heavenly sanctuary (v. 15-23). His entrance into the true Holy of holies is the consummation of His once for all offered sacrifice of atonement (v. 24-26); henceforth, His re-appearance alone remains to complete our redemption (v. 27, 28). 13. If—as we know is the case; so the *Greek* indicative means. Argued from the less to the greater. If the blood of mere brutes could purify in any, however small a degree, how much more shall inward purification, and complete and eternal salvation, be wrought by the blood of Christ, in whom dwell all the fullness of the Godhead's ashes of an heifer—(Numbers, 19. 16-18.) The type is full of comfort for us. The water of separation, made of the ashes of the red heifer, was the provision for removing ceremonial defilement whenever incurred by contact with the dead. As she was slain without the camp, so Christ (cf. ch. 13. 11; Numbers, 19. 3, 4). The ashes were laid by for constant use: so the continually cleansing effects of Christ's blood, once for all shed. In our wilderness journey we are continually contracting defilement by contact with the spiritually dead, and with dead works, and need therefore continual application to the antitypical life-giving cleansing blood of Christ, whereby we are afresh restored to peace and living communion with God in the heavenly Holy place. the unclean—*Greek*, "those defiled" on any particular occasion, purifying—*Greek*, "purity," the fact—their effect in themselves extended no further. The law had a carnal and a spiritual aspect: carnal, as an instrument of the Hebrew polity, God, their King, accepting, in minor offences, expiatory victims instead of the sinner, otherwise doomed to death; spiritual, as the shadow of good things to come (ch. 10. 1). The spiritual Israelite derived, in partaking of these legal rights, spiritual blessings not flowing from them, but from the great antitype. Ceremonial sacrifices released from temporal penalties and ceremonial disqualifications: Christ's sacrifice releases from everlasting penalties (v. 12), and moral impurities on the conscience disqualifying from access to God (v. 14). The purification

of the flesh (the mere outward man) was by "sprinkling;" the washing followed by inseparable connexion (Numbers, 19, 19). So justification is followed by removing. 14. offered himself—The voluntary nature of the offering gives it especial efficacy. He "through the eternal Spirit," i.e., His Divine Spirit (Romans, 1, 4, in contrast to His "flesh," v. 3; His Godhead, 1 Timothy, 3, 16; 1 Peter, 3, 18). "His inner personality" (ALROED), which gave a free consent to the act, offered Himself. The animals offered had no spirit or will to consent in the act of sacrifice; they were offered according to the law; they had a life neither enduring, nor of any intrinsic efficacy. But He from eternity, with His divine and everlasting Spirit, concurred with the Father's will of redemption by Him. His offering began on the altar of the cross, and was completed in His entering the Holiest place with His blood. The eternity and infinitude of His Divine Spirit (cf. ch. 7, 16) gives eternal ("eternal redemption," v. 12, also cf. v. 15) and infinite merit to His offering, so that not even the infinite justice of God has any exception to take against it. It was "through His most burning love, flowing from His eternal Spirit," that He offered Himself. (SCOLA MEFADIA.) without spot—the animal victims had to be without outward blemish; Christ on the cross was a victim inwardly and essentially stainless (1 Peter, 2, 19). purge—purify from fear, guilt, alienation from Him, and selfishness, the source of dead works (v. 22, 23). year—The oldest MSS. read "our." Vulgate however, supports English Version reading. conscience—moral religious consciousness. dead works—all works done in the natural state, which is a state of sin, are dead; for they come not from living faith in, and love to, "the living God" (ch. 11, 6). As contact with a dead body defiled ceremonially (cf. the allusion, "ashes of an heifer," v. 13), so dead works defile the inner consciousness spiritually, to—so as to serve. The ceremonially unclean could not serve God in the outward communion of His people: so the unrenewed cannot serve God in spiritual communion. Man's works before justification, however life-like they look, are dead, and cannot therefore be accepted before the living God. To have offered a dead animal to God would have been an insult (cf. Malachi, 1, 8), much more for a man not justified by Christ's blood to offer dead works. But those purified by Christ's blood in living faith do serve (Romans, 12, 1), and shall more fully serve God (Revelation, 22, 3). Living God—therefore requiring living spiritual service (John, 4, 24). 15. for this cause—Because of the all-cleansing power of His blood, this fits Him to be Mediator (ch. 8, 6, ensuring to both parties, God and us, the ratification) of the new covenant, which secures both forgiveness of the sins not covered by the former imperfect covenant or testament, and also an eternal inheritance to the called, by means of death—rather as Greek, "death having taken place." At the moment that His death took place, the necessary effect is, "the called receive the (fulfilment of the) promise" (so Luke, 24, 49, uses "promise;" ch. 1, 18; Acts, 1, 4); that moment divides the Old from the New Testament. The "called" are the elect "heirs," "partakers of the heavenly calling" (ch. 3, 1). redemption of...transgressions...under...first testament—the transgressions of all men from Adam to Christ, first against the primitive revelation, then against the revelations to the patriarchs, then against the law given to Israel, the representative people of the world. The "first testament" thus includes the whole period from Adam to Christ, and not merely that of the covenant with Israel, which was a concentrated representation of the covenant made with (or the first testament given to) mankind by sacrifice, down from the fall to redemption. Before the inheritance by the New Testament (for here the idea of the "inheritance," following as the result of Christ's

"death," being introduced, requires the Greek to be translated testament, as it was before covenant) could come in, there must be redemption of (i.e., deliverance from the penalties incurred by) the transgressions committed under the first testament, for the propitiatory sacrifices under the first testament reached only as far as removing outward ceremonial defilement. But in order to obtain the inheritance which is a reality, there must be a real propitiation, since God could not enter into covenant-relation with us so long as past sins were unexpiated; Romans, 3, 24, 25, "a propitiation... His righteousness for the remission of sins that are past," the promise—to Abraham, might—Greek, "may receive," which previously they could not (ch. 11, 29, 30). 16. A general axiomatic truth; it is "a testament" not the testament. The testator must die before his testament takes effect (v. 17). This is a common meaning of the Greek noun *diatheke*. So in Luke, 22, 29, "I appoint (by testamentary disposition: the cognate Greek verb *diatithemai*) unto you a kingdom, as my Father hath appointed unto me." The need of death before the testamentary appointment takes effect, holds good in Christ's relation as MAN to us; of course not in God's relation to Christ, he—44, "be borne"; "be involved in the case"; be involved; or else, "be brought forward in court," so as to give effect to the will. This sense (testament) of the Greek *diatheke* here does not exclude its other secondary senses in the other passages of the New Testament: (1.) a covenant between two parties; (2.) an arrangement, or disposition, made by God alone in relation to us. Thus, Matthew, 26, 28, may be translated, "Blood of the covenant;" for a testament does not require blood shedding. Cf. Exodus, 24, 8 (covenant), which Christ quotes, though it is probable He included in sense "testament" also under the Greek word *diatheke* (comprehending both meanings, "covenant" and "testament"), as this designation strictly and properly applies to the new dispensation, and is rightly applicable to the old also, not in itself, but when viewed as typifying the new, which is properly a Testament. Moses (Exodus, 24, 8) speaks of the same thing as (Christ and) Paul. Moses, by the term "covenant," does not mean aught save one concerning giving the heavenly inheritance typified by Canaan after the death of the Testator, which he represented by the sprinkling of blood. And Paul, by the term "testament," does not mean aught save one having conditions attached to it, one which is at the same time a covenant (POLI. Synopsis): the conditions are fulfilled by Christ, not by us, except that we must be *heirs*, but even this God works in His people. THOUCK explains as elsewhere, "covenant... covenant... mediating victim;" the *masculine* is used of the victim personified, and regarded as mediator of the covenant; especially as in the new covenant a MAN (Christ) took the place of the victim. The covenanting parties used to pass between the divided parts of the sacrificed animals; but, without reference to this rite, the need of a sacrifice for establishing a covenant sufficiently explains this verse. Others, also, explaining the Greek as "covenant," consider that the death of the sacrificial victim represented in all covenants the death of both parties as *unalterably bound to the covenant*. So in the redemption covenant, the death of Jesus symbolised the death of God (♂) in the person of the mediating victim, and the death of man in the same. But the expression is not "there must be the death of both parties making the covenant," but *singular*, "of Him who made (aorist, past time: not of Him making) the testament." Also, it is "death," not "sacrifice" or "slaying." Plainly, the death is supposed to be past (aorist, "made"); and the fact of the death is brought (Greek) before court to give effect to the will. These requisites of a will, or testament, concur here: 1. A testator; 2. heirs; 3. goods; 4. the death of the testator; 5. the fact of the death.

brought forward in court. In Matthew, 26, 28, two other requisites appear: witnesses, the disciples; and a seal, the sacrament of the Lord's supper, the sign of His blood wherewith the testament is primarily sealed. It is true the heir is ordinarily the successor of him who dies and so ceases to have the possession. But in this case Christ comes to life again, and is Himself (including all that He hath), in the power of His now endless life. His people's inheritance; in His being Heir (ch. 1, 2, they are heirs, 17. after—*it.*, "over," as we say "upon the death of the testator;" not as THOLUCK, "on the condition that slain sacrifices be there," which the Greek hardly sanctions. otherwise—"seeing that it is never availing." [ALFORD.] BENGE and LACHMANN read with an interrogation, "Since, is it ever in force (surely not) while the testator liveth?" 18. Whereupon—rather, "Whence," dedicated—"inaugurated." The Old Testament strictly and formally began on that day of inauguration. "Where the disposition, or arrangement, is ratified by the blood of another, viz., of animals, which cannot make a covenant, much less make a testament, it is not strictly a testament where it is ratified by the death of him that makes the arrangement, it is strictly, Greek *diathese*, Hebrew *berith*, taken in a wider sense, a testament" [BENGE]; thus, in v. 18, referring to the old dispensation, we may translate, "the first covenant;" or better, retain "the first testament;" not that the old dispensation, regarded by itself, is a testament, but it is so when regarded as the typical representative of the new, which is strictly a Testament. 19. For—Confirming the general truth, v. 10. spoken, according to the law—strictly adhering to every direction of "the law of commandments contained in ordinances" (Ephesians, 2, 15). Cf. Exodus, 24, 3, "Moses told the people all the words of the Lord, and all the judgments; and all the people answered with one voice," &c. the blood of calves—Greek, "the calves," viz., those sacrificed by the "young men" whom he sent to do so (Exodus, 24, 5). The "peace offerings" there mentioned were of oxen (LXX., "little calves," and the "burnt offerings" were probably (though this is not specified), as on the day of atonement, goats. The law in Exodus sanctioned formally many sacrificial practices in use by tradition, from the primitive revelation long before, with water—Prescribed, though not in Exodus, 24., yet in other purifications, as *ex. gr.*, of the leper, and the water of separation which contained the ashes of the red heifer, scarlet wool, and hyssop—Ordinarily used for purification. Scarlet or crimson, resembling blood; it was thought to be a peculiarly deep, fast dye, whence it typified sin (Note, Isaiah, 1, 18). So Jesus wore a scarlet robe, the emblem of the deep dyed sins He bore on Him, though He had none in Him. Wool was used as imbibing and retaining water; the hyssop, as a bushy, tufted plant (wrapt round with the scarlet wool) was used for sprinkling it. The wool was also a symbol of purity (Isaiah, 1, 18). The *hyssopus officinalis* grows on walls, with small lanceol formed woolly leaves, an inch long with blue and white flowers, and a knotty stalk about a foot high. sprinkled, the book—*viz.*, out of which he had read "every precept:" the book of the testament, or covenant. This sprinkling of the book is not mentioned in Exodus, 24. Hence BENGE (*translates*, "And having taken) the book itself (so Exodus, 24, 7), he both sprinkled all the people, and (v. 21) moreover sprinkled the tabernacle." But the Greek supports English Version, Paul, by inspiration, supplies the particular specified here, not in Exodus, 24, 7. The sprinkling of the roll (so the Greek for "book") of the covenant, or testament, as well as of the people, implies that neither can the law be fulfilled, nor the people be purged from their sins, save by the sprinkling of the blood of Christ (1 Peter, 1, 2). Cf. v. 23, which shows that there is something antitypical to the Bible in

heaven itself (*cf.* Revelation, 20, 12). The Greek, "itself," distinguishes the book itself from the "precepts" in it which he "spoke." 20. Exodus, 24, 8, "Behold the blood of the covenant, which the Lord has made with you concerning all these words." The change is here made to accord with Christ's inauguration of the New Testament, or covenant, as recorded by St. Luke, 22, 20, "This cup (is) the New Testament in my blood, which is shed for you;" the only gospel in which the "is" has to be supplied. Luke was Paul's companion, which accounts for the correspondence, as here too "is" has to be supplied. testament—(Note, v. 16, 17.) The Greek *diathese* means both testament and covenant; the term "covenant" better suits the old dispensation, though the idea testament is included, for the old was one in its typical relation to the new dispensation, to which the term "testament" is better suited. Christ has sealed the testament with His blood, of which the Lord's supper is the sacramental sign. The testator was represented by the animals slain in the old dispensation. In both dispensations the inheritance was bequeathed: in the new by One who has come in person and died: in the old by the same one, only typically and ceremonially present. See ALFORD's excellent Note, enjoined unto you—*commissioned me to ratify in relation to you*. In the old dispensation the condition to be fulfilled on the people's part is implied in the words, Exodus, 24, 8, "Lord made with you] concerning all these words." But here Paul omits this clause, as he includes the fulfilment of this condition of obedience to "all these words" in the new covenant, as part of God's promise, in ch. 8, 5, 10, 12, whereby Christ fulfils all for our justification, and will enable us by putting His Spirit in us to fulfil all in our low progressive and finally complete sanctification. 21. Greek, "And, moreover, in like manner." The sprinkling of the tabernacle with blood is added by inspiration here to the account in Exodus, 30, 25-30; 40, 9, 10, which mentions only Moses' anointing the tabernacle and its vessels. In Leviticus, 8, 10, 15, 30, the sprinkling of blood upon Aaron and his garments, and upon his sons, and upon the altar, is mentioned as well as the anointing, so that we might naturally infer, as JOSEPHUS has distinctly stated, that the tabernacle and its vessels were sprinkled with blood as well as being anointed; Leviticus, 16, 16, 19, 20, 33, virtually sanctions this inference. The tabernacle and its contents needed purification (2 Chronicles, 19, 21). 22. almost—to be joined with "all things," viz., almost all things under the old dispensation. The exceptions to all things being purified with blood are, Exodus, 19, 10; Leviticus, 15, 4, &c., 16, 26, 28; 22, 6; Numbers, 31, 22-24, without-Greek, "apart from," shedding of blood—shed in the slaughter of the victim, and poured out at the altar subsequently. The pouring out the blood on the altar is the main part of the sacrifice (Leviticus, 17, 11), and it could not have place apart from the previous shedding of the blood in the slaying. Paul has, perhaps, in mind here, Luke, 22, 20, "This cup is the New Testament in my blood, which is shed for you." *is—Greek*, "takes place:" comes to pass. remission—of sins: a favourite expression of Luke, Paul's companion. Properly used of remitting a debt (Matthew, 6, 12; 15, 27, 32: our sins are debts. On the truth here, cf. Leviticus, 5, 11-13, an exception because of poverty, confirming the general rule. 23. patterns—"the suggestive representations;" the typical copies (Note, ch. 8, 5). things in the heavens—the heavenly tabernacle and the things therein, purified with these—with the blood of bulls and goats. heavenly things themselves—the archetypes. Man's sin had introduced an element of disorder into the relations of God and His holy angels in respect to man. The purification removes this element of disorder, and changes God's wrath

against man in heaven (designed to be the place of God's revealing His grace to men and angels) into a smile of reconciliation. (Cf. "peace in heaven" [Luke, 19, 38. "The uncreated heaven of God, though in itself untroubled light, yet needed a purification in so far as the light of love was obscured by the fire of wrath against sinful man." [DELITZSCH in ALFORD.] Contrast Revelation, 12, 7-10. Christ's atonement had the effect also of casting Satan out of heaven [Luke, 10, 18; John, 12, 31; cf. ch. 2, 14]. Christ's body, the true tabernacle [Notes, ch. 8, 2; 9, 11], as bearing our imputed sin [3 Corinthians, 5, 21], was consecrated [John, 17, 17, 19] and purified by the shedding of His blood to be the meeting-place of God and man. sacrifices—The plural is used in expressing the general proposition, though strictly referring to the *one* sacrifice of Christ once for all. Paul implies, that His one sacrifice, by its matchless excellency, is equivalent to the Levitical many sacrifices. It, though but one, is manifold in its effects and applicability to many. 24. Resumption more fully of the thought, "He entered in once into the holy place." v. 12. He has in v. 12, 14, expanded the words "by His own blood," v. 12; and in v. 15-23, he has enlarged on "an High Priest of good things to come." *sec.*...into...holy places made with hands—as was the Holy of holies in the earthly tabernacle [Notes, v. 11]. figures—copies "of the true" holiest place, heaven, the original archetype (ch. 8, 5). into heaven itself—the immediate presence of the invisible God beyond all the created heavens through which latter Jesus passed [Notes, ch. 4, 14; 1 Timothy, 6, 16]. now—ever since His ascension in the present economy (cf. v. 26). to appear—TO PRESENT HIMSELF; Greek, "to be made to appear." Mere man may have a vision through a medium, or veil, as Moses had (Exodus, 33, 15, 20-23). Christ alone beholds the Father without a veil, and is His perfect image. Through seeing HIM only can we see the Father, in the presence of God—Greek, "to the face of God." The saints shall hereafter see God's face in Christ (Revelation, 22, 4): the earnest of which is now given (3 Corinthians, 3, 18). Aaron, the Levitical high priest for the people, stood *before* the ark and only saw the cloud, the symbol of God's glory (Exodus, 28, 30). for us—in our behalf as our Advocate and Intercessor (ch. 7, 25; Romans, 8, 34; 1 John, 2, 1). It is enough that Jesus should *show Himself for us* to the Father: the sight of Jesus satisfied God in our behalf. He brings before the face of God no offering which has exhausted itself, and as only sufficing for a time, needs renewal; but He himself is in person, by virtue of the eternal Spirit, i.e., the imperishable life of His person, now and for ever freed from death, our eternally present offering before God." [DELITZSCH in ALFORD.] 25. As in v. 24, Paul said, it was not into the typical, but the true sanctuary, that Christ is entered; so now he says, that His sacrifice needs not, as the Levitical sacrifices did, to be repeated. *Construe*, "Nor yet did He enter for this purpose that He may offer Himself often," i.e., *present Himself in the presence of God*, as the high priest does (Paul uses the present tense as the legal service was then existing), year by year, on the day of atonement, entering the Holy of holies, with—*lit.*, "in," blood of others—not his own, as Christ did. 26. then—in that case, must... have suffered—rather as Greek, "It would have been necessary for Him often to suffer." In order to "offer" (v. 25), or present Himself often before God in the heavenly Holiest place, like the legal high priests making fresh renewals of this high priestly function, He would have had, and would have often to suffer. His oblation of Himself before God was once for all (i.e., the bringing in of His blood into the heavenly Holy of holies), and therefore the preliminary suffering was once for all, since the foundation of the world—The continued sins of men, from their first creation, would

entail a continual suffering on earth, and consequent oblation of His blood in the heavenly holiest place, since the foundation of the world, if the one oblation "in the fulness of time" were not sufficient. *Philo de Mos.*, p. 637, shows that the high priest of the Hebrews offered sacrifices for the whole human race. "If there had been greater efficacy in the repetition of the oblation, Christ necessarily would not have been so long promised, but would have been sent immediately after the foundation of the world to suffer, and offer Himself at successive periods." [GREGORIUS.] now—as the case is, once—for all: without need of renewal. Rome's fiction of an UNBLOODY sacrifice in the mass, contradicts her assertion that the blood of Christ is present in the wine; and also confutes her assertion that the mass is propitiatory; for, if UNBLOODY, it cannot be propitiatory; for without shedding of blood there is no remission (v. 22). Moreover, the expression "once" all here, and in v. 28, and ch. 10, 10, 12, proves the falsity of her view that there is a continually-repeated offering of Christ in the Eucharist or mass. The offering of Christ was a thing once done that it might be thought of for ever [Notes, cf. ch. 10, 12]. in the end of the world—Greek, "at the consummation of the ages": the winding up of all the previous ages from the foundation of the world; to be followed by a new age (ch. 1, 1, 2). The last age, beyond which no further age is to be expected before Christ's speedy second coming, which is the complement of the first coming; *lit.*, "the ends of the ages"; Matthew, 28, 20, is *lit.*, "the consummation of the ages," or world (singular: not as here, plural, *ages*). Cf. "the fulness of times," Ephesians, 1, 10. appeared—Greek, "been manifested" an earth (1 Timothy, 3, 16; 1 Peter, 1, 20). *English Version* has confounded three distinct Greek verbs, by translating all alike, v. 24, 26, 28, "appear." But, in v. 24, it is "to present Himself," *viz.*, *before God in the heavenly sanctuary*; in v. 26, "been manifested on earth"; in v. 28, "shall be seen" by all, and especially believers, put away—abolish; doing away sin's power as well by delivering men from its guilt and penalty, so that it should be powerless to condemn men, as also from its yoke, so that they shall at last sin no more. sin—Singular number: all the sins of men of every age are regarded as *one mass* laid on Christ. He hath not only atoned for all *actual* sins, but destroyed *sin itself*. John, 1, 29, "Behold the Lamb of God that taketh away the sin (not merely the *sins*: singular, not plural) of the world." by the sacrifice of himself—Greek, "by (through) His own sacrifice;" not by "blood of others" (v. 25). ALFORD loses this contrast in translating, "By His sacrifice." 27. as—inasmuch as. it is appointed—Greek, "it is laid up (as our appointed lot)," Colossians, 1, 6. The word "appointed" (so Hebrew "Beth" means) in the case of man, answers to "anointed" in the case of Jesus; therefore "the Christ," i.e., *the anointed*, is the title here given designedly. He is the representative man; and there is a strict correspondence between the history of man and that of the son of man. The two most solemn facts of our being are here connected with the two most gracious truths of our dispensation, our death and judgment answering in parallelism to Christ's first coming to die for us, and His second coming to consummate our salvation, once—and no more. after this the judgment—*viz.*, at Christ's appearing, to which, in v. 28, "judgment" in this verse is parallel. Not "after this comes the heavenly glory." The intermediate state is a state of joyous, or else agonizing and fearful expectation of "judgment;" after the judgment comes the full and final state of joy, or else woe. 28. Christ—Greek, "THE Christ:" the representative MAN; representing all men, as the first Adam did. *once* offered—not "often," v. 25; just as "men," of whom He is the representative Head, are appointed by God, *once* to die. He did not need to die again and again

for each individual, or each successive generation of men, for He represents all men of every age, and therefore needed to die but once for all, so as to exhaust the penalty of death incurred by all. He was offered by the Father, His own "eternal Spirit" (v. 14) concurring; as Abraham spared not Isaac, but offered him, the son himself unresistingly submitting to the father's will (Genesis, 22.). to bear the sin;—Referring to Isaiah, 53, 12, "He bare the sin of many," etc., on Himself; so "bear" means, Leviticus, 24, 15; Numbers, 8, 21; 14, 24. The Greek is *lil*, to bear up (1 Peter, 2, 24). "Our sins were laid on Him. When, therefore, He was lifted up on the cross, He bare up our sins along with Him." [BENGE.] many—not opposed to all, but to few. He, the One, was offered for many; and that ones for all (cf. Matthew, 20, 28). appear—rather as Greek, "be seen," No longer in the alien "form of a servant," but in His own proper glory. without—apart from...separate from..."sin." Not bearing the sin of many on Him as at His first coming (even then there was no sin in Him). That sin has been at His first coming once for all taken away, so as to need no repetition of His sin offering of Himself (v. 26). At His second coming He shall have no more to do with sin. look for him—with soaring expectation even unto the end (so the Greek). It is translated "wait for" in Romans, 8, 19, 23; 1 Corinthians, 1, 7, which see. ante-salvation—to bring in completed salvation; redeeming then the body which is as yet subject to the bondage of corruption. Hence, in Philipians, 3, 20, he says, "we look for THE SAVIOUR." Note, Christ's prophetic office, as the Divine Teacher, was especially exercised during His earthly ministry; His priestly is now from His first to His second coming; His kingly office shall be fully manifested at, and after, His second coming.

CHAPTER X.

VER. 1-20. CONCLUSION OF THE FOREGOING ARGUMENT. THE YEARLY RECURRING LAW-SACRIFICES CANNOT PERFECT THE WORSHIPPER, BUT CHRIST'S ONCE-FOR-ALL OFFERING CAN. Instead of the daily ministry of the Levitical priests, Christ's service is perfected by the one sacrifice, whence He now sits on the right hand of God as a Priest-King, until all His foes shall be subdued unto Him. Thus the new covenant (ch. 8, 8-12) is inaugurated, whereby the law is written on the heart, so that an offering for sin is needed no more. Wherefore we ought to draw near the Holiest in firm faith and love; fearful of the awful results of apostasy; looking for the recompense to be given at Christ's coming. 1. Previously the oneness of Christ's offering was shown: now is shown its perfection as contrasted with the law-sacrifices, having—inasmuch as it has but "the shadow, not the very image," i.e., not the exact likeness, reality, and full revelation, such as the gospel has. The "image" here means the *archetype* (cf. ch. 9, 24), the original, solid image (BENGE.) realizing to us those heavenly verities, of which the law furnished but a shadowy outline before. Cf. 2 Corinthians, 3, 13, 14, 18; the gospel is the very setting forth by the Word and Spirit of the heavenly realities themselves, out of which it (the gospel) is constructed. So ALFORD. As Christ is "the express image (Greek, impress) of the Father's person" (ch. 1, 3), so the gospel is the heavenly verities themselves manifested by revelation,—the heavenly very *archetype*, of which the law was drawn as a sketch, or outline-copy (ch. 8, 5). The law was a continual process of acted prophecy, proving the divine design that its counterparts should come; and proving the truth of those counterparts when they came. Thus the imperfect and continued expiatory sacrifices before Christ foretold, and now prove the reality of, Christ's one perfect antitypical expiation. Good things to come—(ch. 9, 11)—belonging to "the world (age) to come." Good things in part made present by faith to the believer, and to be fully realized

hereafter in actual and perfect enjoyment. LESTER says, "As Christ's church on earth is a prediction of the economy of the future life, so the Old Testament economy is a prediction of the Christian church." In relation to the temporal good things of the law, the spiritual and eternal good things of the gospel are "good things to come." Colossians, 2, 17, calls legal ordinances "the shadow," and Christ "the body," never—at any time (v. 11), with those sacrifices—rather, "with the same sacrifices," year by year.—This clause in the Greek refers to the whole sentence, not merely to the words "which they (the priests) offered (Greek, offer)." Thus the sense is, not as English Version, but, the law year by year, by the repetition of the same sacrifices, testifies its inability to perfect the worshippers, viz., on the YEARLY day of atonement. The "daily" sacrifices are referred to v. 11, antitypally—Greek, "continuously," implying that they offer a timeless and ineffectual "continuous" round of the "same" atonement-sacrifices recurring "year by year," perfect—fully meet man's needs as to justification and sanctification (Note, ch. 9, 9), comes therewith—those so coming unto God, viz., the worshippers (the whole people) coming to God in the person of their representative, the High Priest. 2. For—if the law could, by its sacrifices, have perfected the worshippers, they—the sacrifices, once purged—19 they were once for all cleansed (ch. 7, 27). conscience—"consciousness of sin" (ch. 9, 9). 3. But—So far from those sacrifices ceasing to be offered (v. 2), is, &c.—in the fact of their being offered on the day of atonement. Contrast v. 17, a remembrance—recalling to mind by the high priest's confession, on the day of atonement, of the sins both of each past year and of all former years, proving that the expiatory sacrifices of former years were not felt by men's consciences to have fully atoned for former sins; in fact, the expiation and remission were only legal and typical (v. 4, 11). The gospel remission, on the contrary, is so complete, that sins are "remembered no more" (v. 17) by God. It is unbelief to "forget" this once for all purgation, and to fear on account of "former sin" (1 Peter, 1, 9). The believer, once for all bathed, needs only to "wash" his hands and "feet" of soils, according as he daily contracts them, in Christ's blood (John, 13, 10). 4. For—Reason why, necessarily, there is a continually recurring "remembrance of sins" in the legal sacrifices (v. 3). Typically, "the blood of bulls," &c., sacrificed, had power; but it was only in virtue of the power of the one real antitypical sacrifice of Christ: they had no power in themselves; they were not the instrument of perfect vicarious atonement, but an exhibition of the need of it, suggesting to the faithful Israelite the sure hope of coming redemption, according to God's promise. take away—"take off." The Greek, v. 11, is stronger, explaining the weak word here, "take away utterly." The blood of brutes could not take away the sin of man. A MAN must do that (Notes, ch. 9, 12-14). 5. Christ's voluntary self-offering, in contrast to those inefficient sacrifices, is shown to fulfil perfectly "the will of God" as to our redemption, by completely atoning "for (our) sins" Wherefore—Seeing that a nobler than animal sacrifice was needed to "take away sins," when he cometh—Greek, "coming." The time referred to is the period before His entrance into the world, when the inefficiency of animal sacrifices for expiation had been proved. [THOLUCK.] Or, the time is that between Jesus' first dawning of reason as a child, and the beginning of His public ministry, during which, being ripened in human resolution, He was in intent devoting Himself to the doing of His Father's will. [ALFORD.] But the time of "coming" is present; not "when He had come," but "when coming into the world;" so, in order to accord with ALFORD'S view, "the world" must mean His

story: when coming, or about to come, into Greek verbs are in the past: "sacrifice, did not wish, but a body thou *didst* prepare." "Lo, I am come." Therefore, in order to see times, the present coming, or about to be past, "A body thou *didst* prepare for it either explain as ALFORD, or else, if period to be before His actual arrival in earth) or incarnation, we must explain it to refer to God's purpose, which speaks designed from eternity as though it were led. "A body thou *didst* prepare in thy self." This seems to me more likely than coming into the world, "coming into earth on His public ministry. David, in re quoted, reviews his past troubles and delivered him from them, and his consent to render willing obedience to God as ble than sacrifices; but the Spirit puts into language finding its partial application to us: full realization only in the Divine Son. The more any son of man approaches the of God in position, or office, or individual erience, the more directly may his holy the power of Christ's Spirit be taken as Christ Himself. Of all men, the prophet, resembled and foreshadowed Him the road.) a body hast thou prepared me: *didst* fit for me a body." "In thy *didst* determines to make for me a body, up to death as a sacrificial victim." the Hebrew, Psalm 40. 6. it is "mine ears med," or "dug." Perhaps this alludes to "boring the ear of a slave who volunteers to his master when he might be free. Christ's uman body, in obedience to the Father's to die the death of a slave (ch. 2. 14), was same act of voluntary submission to t of a slave suffering his ear to be bored r. His willing obedience to the Father's a dwelt on as giving especial virtue to v. 7, 9, 10). The preparing, or fitting of a 1, is not with a view to His mere int to His expiatory sacrifice (v. 10), as the sacrifice and offering" requires; cf. also Ephesians, 2. 16; Colossians, 1. 23. More pened mine ears," means opened mine so as to be attentively obedient to what to do, viz., to assume the body He has me for my sacrifice, so Job, Margin, doubtless the boring of a slave's ear was "such willing obedience": Isaiah, 50. 5. "The h opened mine ear," i. e., made me obedi as a slave to his master. Others some- y explain, "Mine ears hast thou digged," i," not with allusion to Exodus, 31. 6, but office of the ear—a willing, submissive the voice of God (Isaiah, 50. 4, 5). The ear implies the preparation of the body, ration; this secondary idea, really in though less prominent, is the one which his argument. In either explanation the ; taking on Him the form, and becoming servant, is implied. As He assumed a h to make His self sacrifice, so ought we dies a living sacrifice (Romans, 12. 1). 6. —Greek, "who's burnt offerings," then pleasure—as if these could in themselves God had pleasure in (Greek, "approved," pleased with") them, in so far as they of obedience to His positive command d Testament, but not as having an in- y such as Christ's sacrifice had. Contrast 17. 7. I come—rather, "I am come" —Here we have the creed, as it were, of

Jesus: 'I am come to fulfil the law, Matthew, 5. 17; to preach, Mark, 1. 38; to call sinners to repentance, Luke, 5. 32; to send a sword, and to set men at variance, Matthew, 10. 34, 35; I came down from heaven to do the will of Him that sent me, John, 6. 38, 39 (so here, Psalm 40. 7, 8); I am sent to the lost sheep of the house of Israel, Matthew, 15. 24; I am come into this world for judgment, John, 9. 39; I am come that they might have life, and might have it more abundantly, John, 10. 10; to save what had been lost, Matthew, 18. 11; to seek and to save that which was lost, Luke, 19. 10; cf. 1 Timothy, 1. 15; to save men's lives, Luke, 9. 56; to send fire on the earth, Luke, 12. 49; to minister, Matthew, 20. 28; as "the Light," John, 12. 46; to bear witness unto the truth, John, 15. 27.' See, reader, that thy Saviour obtain what He aimed at in thy case. Moreover, do thou for thy part say, why thou are come here? Dost thou, then, also, do the will of God? From what time! and in what way? [BENGLI.] When the two goats on the day of atonement were presented before the Lord, that goat was to be offered as a sin offering on which the lot of the Lord should fall; and that lot was lifted up on high in the hand of the high priest, and then laid upon the head of the goat which was to die: so the Hand of God determined all that was done to Christ. Besides the covenant of God with man through Christ's blood, there was another covenant made by the Father with the Son from eternity. The condition was, "If He shall make His soul an offering for sin, He shall see His seed," &c. (Isaiah, 53. 10). The Son accepted the condition, "Lo, I come to do thy will, O God." [BISHOP PARSONS.] Oblation, intercession, and benediction, are His three priestly offices, in the volume, &c.—*iii.*, "the roll;" the parchment MS. being wrapped round a cylinder headed with knobs. Here, the Scripture "volume" meant is the 40th Psalm. "By this very passage 'written of me,' I undertake to do thy will (viz., that I should die for the sins of the world, in order that all who believe may be saved, not by animal sacrifices, v. 6, but by my death)." This is the written contract of Messiah (cf. Nehemiah, 9. 38) whereby He engaged to be our surety. So complete is the inspiration of all that is written, so great the authority of the Psalms, that what David says is really what Christ then and there said. 8. he—Christ, sacrifice, &c.—The oldest MSS. read, "sacrifices and offerings" (plural). This verse combines the two clauses previously quoted distinctly, v. 6, 6, in contrast to the sacrifice of Christ with which God was well pleased. 9. Then said he—"At that very time (viz., when speaking by David's mouth in the 40th Psalm) He hath said." The rejection of the legal sacrifices involves, as its concomitant, the voluntary offer of Jesus to make the self-sacrifice with which God is well pleased (for, indeed it was God's own "will" that He came to do in offering it; so that this sacrifice could not but be well pleasing to God). I come—"I am come," "take away"—sets aside the first, viz., the legal system of "sacrifices" which God wills not, the second—"the will of God" (v. 7, 9) that Christ should redeem us by His self sacrifice. 10. By—Greek, "in." So "in," and "through," occur in the same sentence, 1 Peter, 1. 22, "Ye have purified your souls in obeying the truth through the Spirit." Also, 1 Peter, 1. 6, in the Greek. The "in" (fulfilment of which will" (cf. the use of in, Ephesians, 1. 6, "wherein [in which] grace) He hath made us accepted in the Beloved"), expresses the originating cause; "THROUGH the offering... of Christ," the instrumental or mediatory cause. The whole work of redemption flows from "the will" of God the Father, as the First cause, who decreed redemption from before the foundation of the world. The "will" here (boulema) is His absolute sovereign will. His "good will" (eudokia) is a particular aspect of it, are sacrificed—once for all, and as our permanent state (so the Greek).

It is the finished work of Christ in having sanctified us (i.e., having translated us from a state of unholy alienation into a state of consecration to God, having "no more conscience of sin," v. 2) once for all and permanently, not the process of gradual sanctification, which is here referred to, the body—"prepared" for Him by the Father (v. 5). As the atonement, or reconciliation, is by the blood of Christ (Leviticus, 17, 11), so our sanctification (consecration to God, holiness, and eternal bliss) is by the body of Christ (Colossians, 1, 22). ALFORD quotes the *Book of Common Prayer Communion Service*, "that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood," once for all—ch. 7, 27; 9, 12, 25, 28; 10, 12, 14; 11, And—A new point of contrast: the frequent repetition of the sacrifice, priest—The oldest MRS. read, "High priest." Though he did not in person stand "daily" offering sacrifices, he did so by the subordinate priests of whom, as well as of all Israel, he was the representative head. So "daily" is applied to the high priests (ch. 7, 27). standeth—the attitude of one ministering; in contrast to "sat down on the right hand of God," v. 12, said of Christ: the posture of one being ministered to as a king, which—Greek, "the which," i.e., of such a kind as, take away—utterly; *lit.*, strip off all round. Legal sacrifices might, in part, produce the sense of forgiveness, yet scarcely even that (Note, v. 4); but entirely to strip off one's guilt they never could. 12. this man—Emphatic (ch. 3, for ever—joined in *English Version* with "offered one sacrifice;" offered one sacrifice, the efficacy of which endures for ever; *lit.*, continuously (v. 14). "The offering of Christ, once for all made, will continue the one and only oblation for ever; no other will supersede it." (BENGL.) The mass, which professes to be the frequent repetition of one and the same sacrifice of Christ's body, is hence disproved. For not only is Christ's body one, but also His offering is one, and that inseparable from His suffering (ch. 9, 26). The mass would be much the same as the Jewish sacrifices which Paul sets aside as abrogated, for they were anticipations of the one sacrifice, just as Rome makes masses continuations of it, in opposition to Paul's argument. A repetition would imply that the former once-for-all offering of the one sacrifice was imperfect, and so would be dishonouring to it (v. 2, 18). Verse 14, on the contrary, says, "He hath PERFECTED FOR EVER them that are sanctified." If Christ offered Himself at the last supper, then He offered Himself again on the cross, and there would be two offerings; but Paul says there was only one, once for all. Cf. Note, ch. 9, 26. *English Version* is favoured by the usage in this epistle, of putting the Greek "for ever" after that which it qualifies. Also, "one sacrifice for ever," stands in contrast to "the same sacrifices oftentimes" (v. 11). Also, 1 Corinthians, 15, 26, 28, agrees with v. 12, 13, taken as *English Version*, not joining, as ALFORD does, "for ever" with "sat down;" for Jesus is to give up the Mediatorial throne "when all things shall be subdued unto Him," and not to sit on it for ever. 13, expecting—"waiting." Anticipating the execution of His Father's will, that all His foes should be subjected to Him. The Son waits till the Father shall "send Him forth to triumph over all His foes." He is now sitting at rest (v. 12), invisibly reigning, and having His foes virtually, by right of His death, subject to Him. His present sitting on the unseen throne is a necessary preliminary to His coming forth to subject His foes openly. He shall then come forth to a visibly manifested kingdom, and conquest over his foes. Thus He fulfils Psalm 110, 1. This agrees with 1 Corinthians, 15, 23-28. He is, by His spirit and His providence, now subjecting His foes to Him in part (Psalm 110, 1). The subjection of His foes fully shall be at His second advent, and from that time to the general

judgment (Revelation, 19, and 20); then comes the subjection of Himself as Head of the Church to the Father (the Mediatorial economy ceasing when its end shall have been accomplished, that God may be all in all. Eastern conquerors used to tread on the necks of the vanquished, as Joshua did to the five kings. So Christ's total and absolute conquest at His coming is symbolized, he made his footstool—*lit.*, "be placed (tendered) footstool of His feet," his enemies—Satan and Death, whose strength consists in "sin," this being taken away (v. 13), the power of the foes is taken away, and their destruction necessarily follows. 14. For—The sacrifice being "for ever" in its efficacy (v. 12) needs no renewal. "For," &c. them that are sanctified—rather as Greek, "them that are being sanctified." The sanctification (consecration to God) of the elect (1 Peter, 1, 2) believers is perfect in Christ once for all (Note, v. 10). (Contrast the law, ch. 7, 19; 9, v. 18, 11) The development of that sanctification is progressive. 15. The Greek has "moreover," or "now," as a witness—of the truth which I am setting forth. The Father's witness is given ch. 5, 10. The Son's, ch. 10, 5. Now is added that of the Holy Spirit, called accordingly "the Spirit of grace," v. 23. The testimony of all Three leads to the same conclusion (v. 18), for after that he had said, &c.—The conclusion to the sentence is in v. 17, "After He had said before, This is the covenant that I will make with them (with the house of Israel, ch. 8, 10; here extended to the spiritual Israel), &c., saith the Lord; I will put (lit., giving; referring to the giving of the law; not now as then, giving into the hands, but giving) my laws into their hearts (mind, ch. 8, 10) and in their minds (hearts, ch. 8, 10); I will inscribe (so the Greeks) them (here he omits the addition quoted in ch. 8, 10, 11. I will be to them a God, &c., and they shall not teach every man his neighbour, &c.), and (i.e., after He had said the foregoing, HE THEN ADDS) their sins, &c., will I remember no more." The great object of the quotation here is, to prove that, there being in the gospel covenant "REMISSESION OF SINS" (v. 17), there is no more need of a sacrifice for sins. The object of the same quotation in ch. 8, 8-13, is to show that, there being a "NEW COVENANT," the old is antiquated, i.e., where remission of these is—as there is under the gospel covenant (v. 17). "Here ends the finale (ch. 10, 1-18) of the great tripartite arrangement ch. 7, 1-25; 8, 25, 4, 11; 9, 13-10, 18) of the middle portion of the epistle. Its great theme was Christ a High Priest for ever after the order of Melchisedec. What it is to be a high priest after the order of Melchisedec is set forth, ch. 7, 1-25, as contrasted with the Aaronic order. That Christ, however, as High Priest, is Aaron's antitype in the true Holy place, by virtue of His self sacrifice here on earth, and Mediator of a better covenant, whose essential character the old only typified, we learn, ch. 7, 26-9, 12. And that Christ's self sacrifice, offered through the eternal Spirit, is of everlasting power, as contrasted with the unavailing cycle of legal offerings, is established in the third part, ch. 9, 13-10, 25; the first half of this last portion (ch. 9, 13-28), showing that both our present possession of salvation, and our future completion of it, are as certain to us as that He is with God, ruling as a Priest and reigning as a King, once more to appear, no more as a bearer of our sins, but in glory as a Judge. The second half, ch. 10, 1-18, re-enters the main position of the whole, the High Priesthood of Christ, grounded on His offering of Himself—its kingly character, its eternal accomplishment of its end, confirmed by Psalm 40, and 110, and Jeremiah 31." [DELITZSCH OR ALFORD.] 19. Here begins the third and last division of the epistle: our duty now while waiting for the Lord's second advent. Resumption and expansion of the exhortation (ch. 4, 14-16; cf. v. 22, 23 here) wherewith he closed the first part of the epistle, preparatory to his great doctrinal argument.

beginning ch. 7. 1. boldness—"free confidence," grounded on the consciousness that our sins have been forgiven. *to enter*—*εἰς*, "as regards the entering." by—*Greek*, "in;" it is in the blood of Jesus that our boldness to enter is grounded. Cf. Ephesians, 3. 12, "In whom we have boldness and access with confidence." It is His having once for all entered as our Forerunner (ch. 9. 26) and High Priest (v. 21), making atonement for us with His blood, which is continually there (ch. 12. 24) before God, that gives us confident access. No priestly caste now mediates between the sinner and his Judge. We may come boldly with loving confidence, not with slavish fear, directly through Christ, the only mediating Priest. The minister is not officially nearer God than the layman; nor can the latter serve God as a distance or by deputy, as the natural man would like. Each must come for himself, and all are accepted when they come by the new and living way opened by Christ. Thus all Christians are, in respect to access directly to God, virtually high priests (Revelation, 1. 6). They draw nigh in and through Christ, the only proper High Priest (ch. 7. 25). 20. which—The antecedent in the *Greek* is "the entering;" not as *English Version*, "way." *Translate*, "Which (entering) He has consecrated (not as though it were already existing, but has been the first to open, INAUGURATED as a new thing; *Note*, ch. 9. 18, where the *Greek* is the same) for us (and a new *Greek*, recent) recently opened, Romans, 12. 26, 28, and living way" (not like the lifeless way through the law offering of the blood of dead victims, but real, vital, and of perpetual efficacy, because the living and life-giving Saviour is that way. It is a living *Way* that we have, producing not dead, but living, works). Christ, the first-fruits of our nature, has ascended, and the rest is sanctified thereby. "Christ's ascension is our promotion; and whither the glory of the Head hath preceded, thither the hope of the body, too, is called." [LXX.] the veil—As the veil had to be passed through in order to enter the Holiest place, so the weak, human suffering *flesh* (ch. 5. 7) of Christ's humanity (which veiled His Godhead) had to be passed through by Him in entering the heavenly Holiest place for us; in putting off His *rent flesh*, the temple veil, its type, was simultaneously rent from top to bottom (Matthew, 27. 51). Not His body, but His weak suffering *flesh*, was the veil: His body was the temple (John, 2. 19). 21. High Priest—As a different *Greek* term (*archiereus*) is used always elsewhere in this epistle for "High Priest," *translate* as *Greek* here, "A Great Priest;" one who is at once King and "Priest on His throne" (Zechariah, 6. 13; a royal Priest, and a priestly King, house of God—the spiritual house, the church, made up of believers, whose home is *heaven*, where Jesus now is (ch. 12. 22, 23). Thus, by "the house of God," over which Jesus is, *heaven* is included in meaning, as well as the church, whose home it is. 22. (Ch. 4. 16; 7. 19.) with a true heart—without hypocrisy: "in truth, and with a perfect heart;" a heart thoroughly imbued with "the truth" (v. 22). full assurance—(ch. 4. 11)—With no doubt as to our acceptance when coming to God by the blood of Christ. As "faith" occurs here, so "hope" and "love," v. 23, 24, sprinkled from—i.e., sprinkled so as to be cleansed from, and uncleaned away (v. 2; ch. 9. 9). Both the hearts and the bodies are cleansed. The legal purifications were with blood of animal victims and with water, and could only cleanse the *flesh* (ch. 9. 13, 21). Christ's blood purifies the heart and conscience. The Aaronic priest, in entering the Holy place, washed with water (ch. 9. 10) in the brazen laver. Believers, as priests to God, are once for all washed in BODY (as distinguished from "hearts") at baptism. As we have an immaterial, and a material nature, the cleansing of both is expressed by "hearts" and "body," the inner and the

outer man; so the whole man, material and immaterial. The baptism of the body, however, is not the mere putting away of material filth, nor an act operating by intrinsic efficacy, but the sacramental seal, applied to the outer man, of a spiritual washing (1 Peter, 3. 21). "Body" (not merely "flesh," the *carval part*, as 2 Corinthians, 7. 1) includes the whole material man, which needs cleansing, as being redeemed, as well as the soul. The body, once polluted with sin, is washed, so as to be fitted like Christ's holy body, and by His body, to be spiritually a pure and living offering. On the "pure water," the symbol of consecration and sanctification, cf. John, 19. 34; 1 Corinthians, 6. 12; 1 John, 5. 6; Ezekiel, 36. 25. The perfects "having... hearts sprinkled... body (the *Greek* is singular) washed," imply a continuing state produced by a once-for-all accomplished act, viz., our justification by faith through Christ's blood, and consecration to God, sealed sacramentally by the baptism of our body. 23. Ch. 3. 6, 14; 4. 14. profession—*Greek*, "confession," our faith—rather as *Greek*, "OUR HOPE;" which is indeed faith exercised as to the future inheritance. Hope rests on faith, and at the same time quickens faith, and is the ground of our bold confession (1 Peter, 3. 15). Hope is similarly (v. 22) connected with purification (1 John, 3. 3), without wavering—without dejection (ch. 3. 14); "steadfast unto the end." He—God is faithful to His promises (ch. 4. 17, 18; 11. 11; 12. 23, 25; 1 Corinthians, 1. 9; 10. 13; 1 Thessalonians, 5. 24; 2 Thessalonians, 3. 3; see also Christ's promise, John, 12. 26; but man is too often unfaithful to his duties. 24. Here, as elsewhere, *Hope* and *love* follow *faith*; the Pauline triad of Christian graces, consider—with the mind attentively fixed on "one another" (*Note*, ch. 3. 1), contemplating with continual consideration the characters and wants of our brethren, so as to render mutual help and counsel. Cf. "consider," Psalm 41. 1, and ch. 12. 15, "(All) looking diligently lest any fall of the grace of God," to provoke—*Greek*, "with a view to provoking unto love," instead of provoking to hatred, as is too often the case. 25. assembling of ourselves together—The *Greek*, *episynagoge*, is only found here and 2 Thessalonians, 2. 1 (the gathering together of the elect to Christ at His coming, Matthew, 24. 31). The assembling or gathering of ourselves for Christian communion in private and public, is an earnest of our being gathered together to Him at His appearing. Union is strength: continual assemblies together beset and foster love, and give good opportunities for "provoking to good works," by "exhorting one another" (ch. 3. 13). IGNATIUS says, "When ye frequently, and in numbers meet together, the powers of Satan are overthrown, and his mischief is neutralized by your like-mindedness in the faith." To neglect such assemblies together might end in apostasy at last. He avoids the *Greek* term *synagoge*, as suggesting the Jewish *synagogue* meetings (cf. Revelation, 2. 9), as the manner of some is—"manner," i.e., *habits, customs*. This gentle expression proves he is not here as yet speaking of apostasy, the day approaching—This, the shortest designation of the day of the Lord's coming, occurs only in 1 Corinthians, 3. 13; a confirmation of the Pauline authorship of this epistle. The church being in all ages kept uncertain how soon Christ is coming, the day is, and has been, in each age, practically always near; whence, believers have been called on always to be watching for it as night at hand. The Hebrews were now living close upon one of those great types and foretastes of it, the destruction of Jerusalem (Matthew, 24.), "the bloody and fiery dawn of the great day; that day is the day of days, the ending day of all days, the settling day of all days, the day of the promotion of time into eternity, the day which, for the church, breaks through and breaks off the night of the present world" (DELITZSCH in ALFORD). 26. Cf. on this and

following verses, ch. 6, 4, &c. There the warning was, that if there be not diligence in progressing, a falling off will take place, and apostasy may ensue: here it is, that if there be lukewarmness in Christian communion, apostasy may ensue. If we sin—Greek present participle: if we be found *sinning*, i. e., not isolated acts, but a *state* of sin. [ALFORD.] A violation not only of the law, but of the whole economy of the New Testament (v. 28, 29), wilfully—presumptuously, Greek "willingly." After receiving "full knowledge (so the Greek, cf. 1 Timothy, 2, 4) of the truth," by having been "enlightened," and by having "tasted" a certain measure even of grace of "the Holy Ghost" (the Spirit of truth, John, 14, 17; and "the Spirit of grace," v. 29); to fall away (as "sin" here means, ch. 3, 12, 17; cf. ch. 6, 6) and apostatize (ch. 3, 12) to Judaism or infidelity, is not a sin of ignorance, or error ("out of the way": the result of infirmity, but a deliberate sinning against the Spirit (v. 29; ch. 5, 2); such sinning, where a consciousness of gospel obligations not only was, but is present: a sinning presumptuously and perseveringly against Christ's redemption for us, and the Spirit of grace in us. "He only who stands high can fall low. A lively reference in the soul to what is good is necessary in order to be thoroughly wicked; hence, man can be more reprobate than the beasts, and the apostate angels than apostate man." [THOLUCK.] remaneth no more sacrifice—For there is but ONE sacrifice that can atone for sin; that, after having fully known that sacrifice, deliberately reject it. 27, a certain—an extraordinary and indescribable. The indefiniteness, as of something peculiar of its kind, makes the description the more terrible (cf. Greek, James, 1, 18), "looking for—" expectation;" a later sense of the Greek. ALFORD strangely translates, as the Greek usually means elsewhere, "reception." The transition is easy from "giving a reception to" something or some one, to *looking for*. Contrast the "expecting" (the very same Greek as here), v. 13, which refutes ALFORD. Very indignation—lit., "zeal of fire." Fire is personified: glow or ardour of fire, i. e., of Him who is "a consuming fire." devour—continually. 29. Cf. ch. 2, 2, 3; 12, 25. despised—"set at nought" [ALFORD]; utterly and heinously violated, not merely some minor detail, but the whole law and covenant, as *ex. gr.*, by idolatry (Deuteronomy, 17, 2-7). So here apostasy answers to such an utter violation of the old covenant, died—Greek, "dies": the normal punishment of such transgression, then still in force, without mercy—lit., *merces*: removed out of the pale of mitigation, or respite of his doom. under—on the evidence of. 29. sorer—Greek, "worse," viz., "punishment" (lit., *vengeance*), than any mere temporal punishment of the body. suppose ye—an appeal to the Hebrews' reason and conscience. thought worthy—by God at the judgment, trodden under foot the Son of God—by "wilful" apostasy. So he treats under foot God Himself who "glorified His Son as an High Priest" (ch. 5, 6; 6, 6). an unholty thing—lit., "common," as opposed to "sanctified." No better than the blood of a common man, thus involving the consequence that Christ, in claiming to be God, was guilty of blasphemy, and so deserved to die! wherewith he was sanctified—for Christ died even for him. "Sanctified," in the fullest sense, belongs only to the saved elect. But in some sense it belongs also to those who have gone a far way in Christian experience, and yet fall away at last. The higher such a one's past Christian experiences, the deeper his fall. done despite unto—by repelling in fact: as "blasphemy" is despite in words (Mark, 3, 29). "Of the Jews who became Christians and relapsed to Judaism, we find from the history of Uriel Acosta, that they required a blasphemy against Moloch, 'the adulterous branch,' &c. [THOLUCK.] the Spirit of grace—the Spirit that confers grace. "He

who does not accept the benefit, insults Him who confers it. He hath made thee a son: wilt thou become a slave? He has come to take up His abode with thee: but thou art introducing evil into thyself." [CHRYSTOSTOM.] "It is the curse of evil eternally to propagate evil: so, for him who profanes the Christ without him, and blasphemes the Christ within him, there is subjectively no renewal of a change of mind (ch. 6, 6), and objectively no new sacrifice for sins" (ch. 10, 26). [THOLUCK.] 30. him—God, who utters no empty threats. Vengeance belongeth unto me—Greek, "To me belongeth vengeance:" exactly according with Paul's quotation, Romans, 12, 19, of the same text. Lord shall judge his people—in grace, or else anger, according as each deserves: here, "judge," so as to punish the reprobate apostate; there, "judge," so as to interpose in behalf of, and save His people (Deuteronomy, 32, 36, 31, fearful, to fall into the hands, &c.—It is good like David to fall into the hands of God, rather than man, when one does so with filial faith in his father's love, though God chastises him. "It is fearful" to fall into His hands as a reprobate and presumptuous sinner doomed to His just vengeance as judge (v. 27). I live God—therefore able to punish for ever (Matthew, 10, 29). 32. As previously he has warned them by the awful end of apostates, so here he stirs them up by the remembrance of their own former faith, patience, and self-sacrificing love. So Revelation, 2, 3, 4, call it remembrance—habitually: so the present tense meant illuminated—"enlightened:" come to "the knowledge of the truth" (v. 26 in connexion with baptism [Note, ch. 6, 4]). In spiritual baptism, Christ, who is "the Light," is put on. "On the one hand, we are not to sever the sign and the grace signified where the sacrament truly answers its design: on the other, the glass is not to be mistaken for the liquor, nor the sheath for the sword." [BENGEL.] fight of—i. e., consisting of afflictions. 33. The persecutions here referred to seem to have been endured by the Hebrew Christians at their first conversion, not only in Palestine, but also in Rome and elsewhere, the Jews in every city inciting the populace and the Roman authorities against Christians, gaining stock—as in a theatre (so the Greek: often used as the place of punishment in the presence of the assembled multitudes. Acts, 19, 29; 1 Corinthians, 4, 9.) Made a theatrical spectacle to the world. ye became—of your own accord: attesting your Christian sympathy with your suffering brethren, companions of—sharers in affliction with. 34. ye had compassions on me in my bonds—The oldest MSS. and versions omit "me," and read, "Ye both sympathized with those in bonds (answering to the last clause of v. 33; cf. ch. 13, 3, 23; 6, 10), and accepted (so the Greek: is translated ch. 11, 35) with joy (James, 1, 2; joy in tribulations, as exercising faith and other graces, Romans, 5, 3; and the pledge of the coming glory, Matthew, 5, 12) the plundering of your [own] goods" (answering to the first clause of v. 33) in yourselves—The oldest MSS. omit "in:" translate, "Knowing that ye have for (or to) yourselves," better—a heavenly (ch. 11, 16). enduring—not liable to spoiling, substance—possession: peculiarly our own, if we will not cast away our birthright. 35-37. Consequent exhortation to confidence and endurance, as Christ is soon coming. Cast not away—Implying that they now have "confidence," and that it will not withdraw of itself, unless they "cast it away" wilfully (cf. ch. 3, 14). which—Greek, "the which:" inasmuch as being such as, hath—present tense: it is as certain as if you had it in your hand (v. 37). It hath in reversion, recompense of reward—of grace, not of debt: reward of a kind which no mercenary self-seeker would seek: holiness will be its own reward; self-devoting unselfishness for Christ's sake will be its own rich recompense (Note, ch. 2, 2; 11, 26). 36. patience—Greek, "waiting endurance," or "enduring perseve-

ance" the kindred Greek verb in the LXX., Habakkuk, 2. 3, is translated, "I wait for it" (cf. James, 5. 7), after ye have done the will of God—"that whereas ye have done the will of God" hitherto (v. 22-30), ye may now show also *patient persevering endurance*, and so "receive the promise," i.e., the promised reward: eternal life and bliss commensurate with our work of faith and love (ch. 6. 10-12). We must not only do, but also suffer (1 Peter, 4. 10). God first uses the *active* talents of His servants; then polishes the other side of the stone, making the *passive* graces shine, *patience, meekness, &c.* It may be also translated, "That ye may do the will of God, and receive," &c. (ALFORD): "patience" itself is a further and a persevering doing of "God's will" otherwise it would be profitless and no real grace (Matthew, 7. 21). We should look, not merely for individual bliss now and at death, but for the great and general consummation of bliss of all saints, both in body and soul. 37, 38. Encouragement to patient endurance by consideration of the shortness of the time till Christ shall come, and God's rejection of him that draws back, taken from Habakkuk, 2. 3, 4, a little while—(John, 16. 16.) he that shall come—*lit.*, "the Corner." In Habakkuk, it is the *vision* that is said to be about to come. *Christ*, being the grand and ultimate subject of all prophetic vision, is here made by Paul, under inspiration, the subject of the Spirit's prophecy by Habakkuk, in its final and exhaustive fulfilment. 38. Just—The oldest MSS. and *Vulgate* read, "my just man." God is the speaker: "He who is just in my sight." *BENGE* translates, "The just shall live by my faith;" answering to the *Hebrew*, Habakkuk, 2. 4. *lit.*, "the just shall live by the faith of Him," viz., *Christ*, the final subject of "the vision," who "will not lie," i.e., disappoint. Here not merely the first beginning, as in Galatians, 3. 11, but the *continuance*, of the spiritual life of the justified man is referred to, as opposed to declension and apostasy. As the justified man receives his first spiritual life by faith, so it is by faith that he shall continue to live (Luke, 4. 4). The faith meant here is that fully developed living trust in the unseen (ch. 11. 1) Saviour, which can keep men steadfast amidst persecutions and temptations (v. 34-36). But—*Greek*, "and," if any man draw back—*so the Greek* admits; though it might also be translated, as ALFORD approves, "if he (the just man) draw back." Even so, it would not disprove the final perseverance of saints. For "the just man" in this latter clause would mean one seemingly, and in part really, though not savingly, "just" or justified: as in Ezekeil, 16. 24, 26. In the *Hebrew*, this latter half of the verse stands first, and is, "Behold, his soul which is lifted up, is not upright in him." Habakkuk states the cause of drawing back: a soul lifted up, and in self-inflated unbelief setting itself up against God. Paul, by the Spirit, states the effect, it draws back. Also, what in Habakkuk is, "His soul is not upright in him," is in Paul, "My soul shall have no pleasure in him." Habakkuk states the cause, Paul the effect: He who is not right in his own soul, does not stand right with God: God has no pleasure in him. *BENGE* translates Habakkuk, "His soul is not upright in respect to him," viz., *Christ*, the subject of "the vision," i.e., *Christ* has no pleasure in him (cf. ch. 12. 25). Every flower in spring is not a fruit in autumn. 39. A Pauline elegant turning-off from denunciatory warnings to charitable hopes of his readers (Romans, 6. 12), saving of the soul—*lit.*, "acquisition or obtaining" of the soul." The kindred Greek verb is applied to Christ's acquiring the church as the purchase of His blood (Acts, 20. 28). If we acquire or obtain our soul's salvation, it is through Him who has obtained it for us by His blood shedding. "The unbelieving man loses his soul: for not being God's, neither is he his own" (cf. Matthew, 16. 26, with Luke, 9. 26); faith saves the soul by linking it to God. (TRITZSCH in ALFORD.)

CHAPTER XI.

Ver. 1-40. DEFINITION OF THE FAITH JUST SPOKEN OF (ch. 10. 39): EXAMPLES FROM THE OLD COVENANT FOR OUR PERSEVERANCE IN FAITH. 1. Description of the great things which faith (in its widest sense: not here restricted to faith in the gospel sense) does for us. Not a full definition of faith in its whole nature, but a description of its great characteristics in relation to the subject of Paul's exhortation here, viz., to perseverance. substance, &c.—It substantiates promises of God which we hope for, as future in fulfilment, making them present realities to us. However, the Greek is translated in ch. 3. 14, "confidence;" and it also here may mean "sure confidence." So ALFORD translates. THOMAS MAGISTER supports *English Version*, "The whole thing that follows is virtually contained in the first principle; now the first commencement of the things hoped for is in us through the assent of faith, which virtually contains all the things hoped for." Cf. *Notes*, ch. 6. 6, "tasted... powers of the world to come." Through faith, the future object of Christian hope, as its beginning, is already present. True faith infers the reality of the objects believed in and hoped for (v. 6). HUGO DE ST. VICTOR distinguished faith from hope. By faith alone we are sure of eternal things that they ARE; but by hope we are confident that WE SHALL HAVE them. All hope presupposes faith (Romans, 4. 26). evidence—"demonstration;" convincing proof to the believer; the soul thereby seeing what the eye cannot see, things not seen—the whole invisible and spiritual world; not merely things future and things pleasant, as the "things hoped for," but also the past and present, and those the reverse of pleasant. "Eternal life is promised to us, but it is when we are dead; we are told of a blessed resurrection, but meanwhile we moulder in the dust; we are declared to be justified, and sin dwells in us; we hear that we are blessed, meantime we are overwhelmed in endless miseries; we are promised abundance of all goods, but we still endure hunger and thirst; God declares He will immediately come to our help, but He seems deaf to our cries. What should we do if we had not faith and hope to lean on, and if our mind did not emerge amidst the darkness above the world by the shining of the Word and Spirit of God?" (CALVIN.) Faith is an assent unto truths credible upon the testimony of God [not on the reasonableness of the thing revealed, though by this we may judge as to whether it be what it professes, a genuine revelation], delivered unto us in the writings of the apostles and prophets. Thus Christ's ascension is the cause, and His absence the crown, of our faith: because He ascended, we the more believe, and because we believe in Him who hath ascended, our faith is the more accepted. (BISHOP PEARSON.) Faith believes what it sees not; for if thou seest there is no faith: the Lord has gone away so as not to be seen; He is hidden that He may be believed; the yearning desire by faith after Him who is unseen is the preparation of a heavenly mansion for us; when He shall be seen it shall be given to us as the reward of faith (AUGUSTINE.) As Revelation deals with spiritual and invisible things exclusively, faith is the faculty needed by us, since it is the evidence of things not seen. By faith we venture our eternal interests on the bare word of God, and this is also, other reasonable. 2. For—So high a description of faith is not undeserved; for, &c. (ALFORD.) by—*Greek*, "in;" in respect to...in the matter of, "it," or, as *Greek* more emphatically, "this," the elders—as though still living and giving their powerful testimony to the reasonableness and excellence of faith (ch. 12. 1). Not merely the ancients, as though they were people solely of the past; nay, they belong to the one and the same blessed family as ourselves (v. 39, 40). "The elders," whom we all revere so highly. "I will show how we ought to seek

in all its fulness, under the veil of history, the essential substance of the doctrine sometimes briefly indicated. [BENGL.] "The elders," as "the fathers," is a title of honour given on the ground of their bright faith and practice, obtained a good report—Greek, "were testified of," viz., favourably (cf. ch. 7, 8). It is a phrase of Luke, Paul's companion. Not only men, but God, gave testimony to their faith (e. 4, 5, 39). Thus they being testified of themselves have become "witnesses" to all others (ch. 12, 1). The earlier elders had their patience exercised for a long period of life; those later, in sharper afflictions. Many things which they hoped for and did not see, subsequently came to pass and were conspicuously seen, the event confirming faith. [BENGL.] 3. we understand—we perceive with our spiritual intelligence the fact of the world's creation by God, though we see neither Him nor the act of creation as described, Genesis, 1. The natural world could not, without revelation, teach us this truth, though it confirms the truth when apprehended by faith (Romans, 1, 20). Adam is passed over in silence here as to his faith, perhaps as being the first who fell and brought sin on us all; though it does not follow that he did not repent and believe the promise, worlds—*lit.*, "ages" all that exists in time and space, visible and invisible, present and eternal, framed—"fitly formed and consolidated" including the creation of the single parts and the harmonious organization of the whole, and the continual providence which maintains the whole throughout all ages. As creation is the foundation and a specimen of the whole Divine economy, so faith in creation is the foundation and a specimen of all faith. [BENGL.] by the word of God—not the personal word (Greek *logos*, John, 1, 1) here, but the spoken word (Greek *rhema*); though by the instrumentality of the personal word (ch. 1, 2). not made, &c.—*translate as Greek*, "so that not out of things which appear hath that which is seen been made?" not as in the case of all things which we see reproduced from previously-existing and visible materials, as, for instance, the plant from the seed, the animal from the parent, &c., but the visible world sprung into being from apparent materials. So also it is implied in the first clause of the verse that the invisible spiritual worlds were framed not from previously existing materials. BENGL. explains by distinguishing "appear," i.e., begin to be seen (viz., at creation), from that which is seen as already in existence, not merely beginning to be seen; "so that the things seen were not made of the things which appear," i.e., which begin to be seen by us in the act of creation. We were not spectators of creation; it is by faith we perceive it. 4. more excellent sacrifice—because offered in faith. Now faith must have some revelation of God on which it fastens. The revelation in this case was doubtless God's command to sacrifice animals ("the frailings of the flock") in token of the forfeiture of men's life by sin, and as a type of the promised bruiser of the serpent's head (Genesis, 3, 15), the one coming sacrifice; this command is implied in God's having made coats of skin for Adam and Eve (Genesis, 3, 21); for these skins must have been taken from animals slain in sacrifice; inasmuch as it was not for food they were slain, animal food not being permitted till after the flood; nor for mere clothing, as, were it so, clothes might have been made of the fleeces without the needless cruelty of killing the animal; but a coat of skin put on Adam from a sacrificed animal typified the covering or atonement (the Hebrew for atone means to cover) resulting from Christ's sacrifice. The Greek is more *lit.* rendered [KENNICOTT] by WICKLIFFE "a much more sacrifice;" and by Queen Elizabeth's version "a greater sacrifice." A fuller, more ample sacrifice, that which partook more largely and essentially of the true nature and virtue of sacrifice.

[ARCHBISHOP MAGER.] It was not any intrinsic merit in "the frailings of the flock" above "the fruits of the ground." It was God's appointment that gave it all its excellency as a sacrifice; if it had not been so, it would have been a presumptuous act of *wild worship* (Colossians, 2, 23), and taking of a life which man had no right over before the flood (Genesis, 9, 1). The sacrifice seems to have been a holocaust, and the sign of the Divine acceptance of it was probably the consumption of it by fire from heaven (Genesis, 15, 17). Hence, "to accept" a burnt sacrifice is in Hebrew "to turn it to ashes" (Margin, Psalm 20, 3). A flame seems to have issued from the Shechinah or flaming cherubim, east of Eden ("the presence of the Lord," Genesis, 1, 16), where the first sacrifices were offered. Cain, in unbelieving self-righteousness, presented merely a *thank-offering*, not like Abel feeling his need of the propitiatory sacrifice appointed on account of sin. God "had respect (first) unto Abel, and then) to his offering" (Genesis, 4, 4). Faith causes the believer's person to be accepted, and then his offering. Even an animal sacrifice, though of God's appointment, would not have been accepted, had it not been offered in faith. He obtained witness—God by fire attesting His acceptance of him as "righteous by faith," his gifts—the common term for sacrifices, implying that they must be freely given, by it—by faith exhibited in his animal sacrifice, dead, yet speaks—His blood crying from the ground to God, shows how precious, because of his "faith," he was still in God's sight even when dead. So he becomes a witness to us of the blessed effects of faith. 5. Faith was the ground of his *pleasing God*; and his *pleasing God* was the ground of his translation, translated—Genesis, 5, 22, 24. Implies a sudden removal (the same Greek as in Galatians, 1, 6) from mortality without death to immortality: such a change as shall pass over the living at Christ's coming (1 Corinthians, 15, 51, 52). had this testimony—viz., of Scripture; the Greek perfect implies that this testimony continues still; "he has been testified of," pleased God—The Scripture testimony virtually expresses that he pleased God, viz., "Enoch walked with God." LXX. translates the Hebrew for "walked with God," Genesis, 6, 9, pleased God, 6. without—Greek, "apart from faith;" if one be destitute of faith (cf. Romans, 14, 23). to please—*translate*, as ALFORD does, the Greek aorist, "it is impossible to please God at all" (Romans, 8, 8). Natural amiabilities and works done before the grace of Christ are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; yea, rather, for that they are not done as God hath willed them to be done, we doubt not but they have the nature of sin. [Article XIII., Book of Common Prayer.] Works not rooted in God are splendid sin. [AUGUSTINE.] he that cometh to God—as a worshipper (ch. 7, 19), must believe—*once for all*; Greek aorist, that God is—is; is the true self-existing Jehovah as contrasted with all so-called gods, not gods, Galatians, 4, 8; the source of all being, though he sees Him not (e. 1) as being "invisible" (e. 27). So Enoch; this passage implies that he had not been favoured with visible appearances of God, yet he believed in God's being and in God's moral government, as the Rewarder of His diligent worshippers, in opposition to antediluvian scepticism. Also Moses was not so favoured before he left Egypt the first time, e. 27. still he believed, and is—a different Greek verb from the former "is." Translated, "is eventually;" *proves to be; lit., becomes, rewarder of reward.* [ALFORD.] So God proved to be to Enoch. The reward is God Himself diligently "sought" and "walked with" in partial communion here, and to be fully enjoyed hereafter. Cf. Genesis, 15, 1. "I am thy exceeding great reward." of them and them only, diligently seek—Greek, "seek out" God. Cf. "seek early," Proverbs, 5, 17. Not only

"ask" and "seek," but "knock," Matthew, 7, 7; cf. ch. 11, 12; Luke, 13, 24. "Strive" as in an agony of contest. 7. warned of God—The same Greek ch. 8, 4, "admonished of God," moved with fear—not mere slavish fear, but as in *Note*, ch. 4, 7; *Greek*, reverential fears; opposed to the world's sneering disbelief of the revelation, and self-deceiving security. Join "by faith" with "prepared an ark" (1 Peter, 2, 20), by the which—faith, condemned the world—for since he believed and was saved, so might they have believed and been saved, so that their condemnation by God is by his case shown to be just. righteousness which is by faith—Greek, "according to faith." A Pauline thought. Noah is first called "righteous" in Genesis, 4, 8. Christ calls Abel so, Matthew, 23, 35. Cf. as to Noah's righteousness, Ezekiel, 14, 14, 30; 2 Peter, 2, 5, "a preacher of righteousness." Paul here makes faith the principle and ground of his righteousness. heir—the consequence of sonship which flows from faith. 8. From the antediluvian saints he passes to the patriarchs of Israel, to whom "the promises" belonged. called—by God (Genesis, 12, 1). The oldest MSS. and Vulgate read, "He that was called Abraham," his name being changed from Abram to Abraham, on the occasion of God's making with him and his seed a covenant sealed by circumcision, many years after his call out of Ur. "By faith, he who was (afterwards) called Abraham (father of nations, Genesis, 17, 4. in order to become which was the design of God's bringing him out of Ur) obeyed the command of God: to be understood in this reading, as *as to go out*," &c. which he should after receive—He had not fully received even this promise when he went out, for it was not explicitly given him till he had reached Canaan (Genesis, 12, 1, 6, 7). When the promise of the land was given him the Canaanite was still in the land, and himself a stranger; it is in the new heaven and new earth that he shall receive his personal inheritance promised him; so believers sojourn on earth as strangers, whilst the ungodly and Satan lord it over the earth; but at Christ's coming that same earth which was the scene of the believer's conflict, shall be the inheritance of Christ and His saints. 9. sojourned—as a "stranger and pilgrim." in—Greek, "into," i. e., he went into it and sojourned there, as in a strange country—a country not belonging to him but to others (see the *Greek*), Acts, 7, 4, 6. dwelling in tabernacles—*as strangers and sojourners* do: moving from place to place, as having no fixed possession of their own. In contrast to the abiding "city" (v. 10). with—Their kind of dwelling being the same is a proof that their faith was the same. They all alike were content to wait for their good things hereafter (Luke, 16, 25). Jacob was fifteen years old at the death of Abraham, heirs with him of the same promise—Isaac did not inherit it from Abraham, nor Jacob from Isaac, but they all inherited it from God directly as "fellow-heirs." In ch. 6, 12, 16, 17, "the promise" means the thing promised as a thing in part already attained; but in this ch. "the promise" is of something still future. See, however, *Note*, ch. 6, 12. 10. looked for—Greek, "he was expecting;" waiting for with eager expectation (Romans, 8, 19). a—Greek, "the city," &c., already alluded to. Worldly Enoch, son of the murderer Cain, was the first to build his city here: the godly patriarchs waited for their city hereafter (v. 16; ch. 12, 22; 13, 14). foundations—Greek, "the foundations" which the tents had not, nor even men's present cities have, whose builder and maker—Greek, "designer" (Ephesians, 1, 4, 11) and master-builder, or executor of the design. The city is worthy of its Framers and Builder (cf. v. 16; ch. 6, 2). Cf. "found," *Note*, ch. 6, 12. 11. also saw herself—though being the weaker vessel, and though at first she doubted, was delivered of a child—Omitted in the oldest MSS.; then translated, "and that when she was past age" (Romans, 4, 19), she judged him faithful who

had promised—after she had ceased to doubt, being instructed by the angel that it was no jest, but a matter in serious earnest. 12. as good as dead—*lit.*, "deadened," no longer having, as in youth, energetic vital powers, stars—said—(Genesis, 22, 17.) 12-16. Summary of the characteristic excellencies of the patriarchs' faith, died in faith—died as believers, waiting for, not actually seeing as yet their good things promised to them. They were true to this principle of faith even unto, and especially in, their dying hour (cf. v. 20). These all—beginning with "Abraham" (v. 8), to whom the promises were made (Galatians, 3, 16), and who is alluded to in the end of v. 13 and in v. 16. [BENNETT & ALFORD.] But the "ALL" can hardly but include Abel, Enoch, and Noah. Now as these did not receive the promise of entering literal Canaan, some other promise made to the first ages, and often repeated, must be that meant, *viz.*, the promise of a coming Redeemer made to Adam, *viz.*, "the seed of the woman shall bruise the serpent's head." Thus the promises cannot have been merely temporal, for Abel and Enoch mentioned here received no temporal promise. [ABRONSIEFF OF MAGER.] This promise of eternal redemption is the inner essence of the promises made to Abraham (Galatians, 3, 16, not having received—It was this that constituted their "faith." If they had "received" THE THING PROMISED (so "the promises" here mean: the plural is used because of the frequent renewal of the promise to the patriarchs: verse 17 says he did receive the promises, but not the thing promised, it would have been right, not faith, seen them afar off—John, 3, 56.) Christ, as the Word, was preached to the Old Testament believers, and so became the seed of life to their souls, as He is to ours, and were persuaded of them—The oldest MSS. omit this clause. embraced them—as though they were not "afar off," but within reach, so as to draw them to themselves and clasp them in their embrace. TRENCH denies that the Old Testament believers embraced them, for they only saw them afar off: he translates, "saluted them," as the homeward bound mariner, recognizing from afar the well known promontories of his native land. ALFORD translates, "greeted them." Jacob's exclamation, "I have waited for thy salvation. O Lord" (Genesis, 49, 18), is such a greeting of salvation from afar [DELITZSCH]. confessed... were strangers—so Abraham to the children of Heth (Genesis, 23, 4); and Jacob to Pharaoh (Genesis, 47, 9; Psalm, 119, 19). Worldly men hold fast the world; believers sit loose to it. Citizens of the world do not confess themselves "strangers on the earth," pilgrims—Greek, "temporary (*lit.*, by the way) sojourners," on the earth—contrasted with "an heavenly" (v. 16); "our citizenship is in heaven" (Greek: ch. 10, 34; Psalm 119, 64; Philipplians, 3, 20). "Whosoever professes that he has a father in heaven, confesses himself a stranger on earth; hence there is in the heart an ardent longing, like that of a child living among strangers, in want and grief, far from his fatherland." [LUTHER.] "Like ships in seas, while in, above the world." 14. *Fe.*—Proof that "faith" (v. 13) was their actuating principle. declares plainly—make it plainly evident, seek—Greek, "seek after;" implying the direction towards which their desires ever tend, a country—rather as Greek, "a fatherland." In confessing themselves strangers here, they evidently imply that they regard not this as their home or fatherland, but seek after another and a better. 15. As Abraham, had he desired to leave his pilgrim life in Canaan, and resume his former fixed habitation in Ur, among the carnal and worldly, had in his long life ample opportunities to have done so; and so spiritually, as to all believers who came out from the world to become God's people, they might, if they had been so minded, have easily gone back. 16. Proving the truth that the old fathers did not, as some assert, "look only for transitory promises" (Article VII., Book

the progressive acts of redemption, JOHN, 14. 2. for them a city," the city in which He Himself reigns, so that their yearning for rest shall not be disappointed. 14. 16. "I will send down my garniture by God, on revelation, 21. 19. 27. "I7. offered up—*id.*, "hath offered up," as if the work and its praise were yet enduring. [ALFORD.] As far as his intention was concerned he did sacrifice Isaac; and in actual fact "he offered him," as far as the presentation of him on the altar as an offering to God is concerned. *trac.*—*Greek*, "sacrificed," as in Genesis, 22. 1. Put so the proof of his faith. Not that God "tempted" *to sin*, but God "tempted" in the sense of proving or trying (James, 1. 13-15). and— and so. he that was received—rather as *Greek*, "accepted," i. e., welcomed and embraced by faith, not merely "had the promise," as in ch. 7. 8. This added to the difficulty in the way of his faith, that it was in Isaac's posterity the promises were to be fulfilled; how then could they be fulfilled if Isaac were sacrificed? offered up—rather as *Greek*, "was offering up;" he was in the act of offering, his only begotten son.—*Cl.* Genesis, 22. 2, "Isaac now thy son, thine only son." EUSEBIUS, *Preparatio Evangelica*, 1. 10, and 4. 16, has preserved a fragment of a *Greek* translation of Sanchoniatho, which mentions a mystical sacrifice of the Phœniciana, wherein a prince in royal robes was the offerer, and his only son was to be the victim; this evidently was a tradition derived from Abraham's offering, and handed down through Kean or Edom, Isaac's son. Isaac was Abraham's "only-begotten son" in respect of Sarah and the promises; he sent away his other sons, by other wives (Genesis, 25. 6). Abraham is a type of the Father not sparing His only-begotten Son to fulfil the Divine purpose of love. God no where in the Mosaic law allowed human sacrifices, though He claimed the first-born of Israel as His. 18. Or whom—rather as *Greek*, "His (Abraham, not Isaac, to whom it was said." [ALFORD.] HENAGEL supports *English Version*, to ch. 1. 7 uses the same *Greek* preposition, "unto," for "in respect to," or "of." This verse gives a definition of the "only-begotten son" (v. 17). in Isaac shall thy seed be called.—(Genesis, 21. 12.) The posterity

present. Isaac, by *JUSTI*, assigned to his future, as if they were present. 21. 16. *Greek*, "each of the sons" (Genesis, 47. 29; knew not Joseph's sons, and could not distinguish by sight, yet he did distinguish them by putting his hands intentionally, so as to lay his hands on the younger, Ephraim, whose posterity greater than that of Manasse; he also a grand-children as his own sons, after he had the right of primogeniture to Joseph 48. 22. and worshipped, &c.—This did so in immediate connection with the foregoing 28, when Jacob made Joseph swear that he would be with his fathers in Canaan, that he might be assured that Joseph would do so full pious gratitude to God, which he expressed himself on his bed to an attitude of worship as Joseph's (v. 23), consisted in his so anticipating the fulfilment of God's promise to his descendants, as to desire to be his proper possession, leaning upon the bed (Genesis, 47. 31, *Hebrew* and *English Ver* the bed's head." LXX translates as Paul he justly reprobates the notion of modern Jacob worshipped the top of Joseph's staff, an image of Joseph's power, to which *Jas* recognition of the future sovereignty of the tribe—the father bowing to the son! The translated in *English Version*, sets it not alluded to afterwards (Genesis, 48. 2; 49. 1) likely that Jacob turned himself in his bed his face towards the pillow, Isaiah, 38. 2 (bedsteads in the East). Paul, by adoptive version, brings out, under the Spirit, a fact, viz., that the aged patriarch used Joseph's staff, too, was the emblem of his pilgrimage on his way to his heavenly city (v. 12, God had so wonderfully supported him, 10, "With my staff I passed over Jordan and become." &c. (cf. Exodus, 12. 11; Mat 1 Kinza. 1. 47. the same thing is said of T)

resurrection of the body, and the enjoyment in it of the heavenly Canaan. His wish was fulfilled (Joshua, 24. 32; Acts, 4. 10). 23. parents—So the LXX. have the plural, viz., Amram and Jochebed (Numbers, 26. 59); but Exodus, 2. 2, the mother alone is mentioned; but doubtless Amram sanctioned all she did, and secrecy being their object, he did not appear prominent in what was done. a proper child—Greek, "a comely child." Acts, 7. 20, "exceeding fair," Greek, "fair to God." The "faith" of his parents in saving the child must have had some Divine revelation to rest on (probably at the time of his birth), which marked their "exceeding fair" babe as one whom God designed to do a great work by. His beauty was probably "the sign" appointed by God to assure their faith. the king's commandment—to slay all the males (Exodus, 1. 22). 24. So far from faith being opposed to Moses, he was an eminent example of it. [BENNETT.] refused—in believing self-denial, when he might possibly have succeeded at last to the throne of Egypt. Thermutis, Pharaoh's daughter, according to the tradition which Paul under the Spirit sanctions, adopted him, as Josephus says, with the consent of the king. Josephus states that when a child, he threw on the ground the diadem put on him in jest, a presage of his subsequent formal rejection of Thermutis' adoption of him. Faith made him to prefer the adoption of the King of kings, unseen, and so to choose (v. 25, 26) things, the very last which flesh and blood relish. 25. He balanced the best of the world with the worst of religion, and decidedly chose the latter. "Choosing" implies a deliberate resolution, not a hasty impulse. He was forty years old, a time when the judgment is matured, for a season—if the world has "pleasure" (Greek, "enjoyment") to offer, it is but for a season. If religion bring with it "affliction," it too is but for a season; whereas its "pleasures are for evermore." 26. Esteeming—Inasmuch as he esteemed, the reproach of Christ—i. e., the reproach which falls on the church, and which Christ regards as His own reproach, He being the Head, and the church (both of the Old and New Testament) His body. Israel typified Christ: Israel's sufferings were Christ's sufferings (cf. 2 Corinthians, 1. 5; Colossians, 1. 24). As circumcision was Egypt's reproach, so circumcision was the badge of Israel's expectation of Christ, which Moses especially cherished, and which the Gentiles reproached Israel on account of. Christ's people's reproach will ere long be their great glory. had respect unto—Greek, "turning his eyes away from other considerations, he fixed them on the (eternal) recompense" (v. 39, 40). 27. not fearing the wrath of the king.—But in Exodus, 2. 14 it is said, "Moses feared, and fled from the face of Pharaoh." He was afraid, and fled from the danger where no duty called him to stay (to have stayed without call of duty would have been to tempt Providence, and to sacrifice his hope of being Israel's future deliverer according to the Divine intimations: his great aim, Note, v. 33). He did not fear the king so as to neglect his duty and not return when God called him. It was in spite of the king's prohibition he left Egypt, not fearing the consequences which were likely to overtake him if he should be caught, after having, in defiance of the king, left Egypt. If he had stayed and resumed his position as adopted son of Pharaoh's daughter, his slaughter of the Egyptian would doubtless have been connived at; but his resolution to take his portion with oppressed Israel, which he could not have done had he stayed, was the motive of his flight, and constituted the "faith" of this act, according to the express statement here. The exodus of Moses with Israel cannot be meant here, for it was made, not in defiance, but by the desire, of the king. Besides, the chronological order would be broken thus, the next particular specified here, viz., the institution of the Passover, having taken place

before the exodus. Besides, it is Moses' personal history and faith which are here described. The faith of the people ("they passed") is not introduced till v. 29. endured—steadfast in faith amidst trials. He had fled, not so much from fear of Pharaoh, as from a revulsion of feeling in finding God's people insensible to their high destiny, and from disappointment at not having been able to inspire them with those hopes for which he had sacrificed all his earthly prospects. This accounts for his strange reluctance and despondency when commissioned by God to go and arouse the people (Exodus, 3. 15; 4. 1, 10-12). seeing him—invisible—as though he had not to do with men, but only with God, ever before his eyes by faith, though invisible to the bodily eye (Romans, 1. 20; 1 Timothy, 1. 17; 6. 16). Hence he feared not the wrath of visible man: the characteristic of faith (v. 1; Luke, 12. 4, 6). 28. kept—Greek, "hath kept," the Passover being, in Paul's day, still observed. His faith here was his belief in the invisible God's promise that the destroying angel should pass over, and not touch the inmates of the blood-sprinkled houses (Exodus, 12. 23). "He acquiesced in the bare word of God where the thing itself was not apparent." [CALVIN.] the first-born—Greek "neuter" both of man and beast. 29. they—Moses and Israel. Red sea—called so from its red sea-weed, or rather from Edom (meaning red, whose country adjoined it, which...assaying to do—Greek, "of which (Red sea) the Egyptians having made experiment." Rashness and presumption mistaken by many for faith: with similar rash presumption many rush into eternity. The same thing when done by the believer, and when done by the unbeliever, is not the same thing. [BENNETT.] What was faith in Israel, was presumption in the Egyptians. were drowned—Greek, "were swallowed up," or "engulfed." They sank in the sands as much as in the waves of the Red sea. Cf. Exodus, 15. 12, "the earth swallowed them." 30. The soundings of trumpets, though one were to sound for ten thousand years, cannot throw down walls, but faith can do all things. [CHRYSOSTOM.] seven days—whereas sieges often last for years. 31. Rahab allowed her "faith" in her confession, Joshua, 2. 9, 11, "I know that Jehovah hath given you the land: Jehovah your God, is God in heaven above, and in earth beneath." the harlot—her former life adds to the marvel of her repentance, faith, and preservation (Matthew, 21. 31, 32). believed not—Greek, "were disobedient," viz., to the will of God manifested by the miracles wrought in behalf of Israel (Joshua, 2. 8-11). received—in her house (Joshua, 2. 1, 4, 6). with peace—peaceably: so that they had nothing to fear in her house. Thus Paul, quoting the same examples (v. 17, 31) for the power of faith, as James, 2. 21, 25 (see my notes there) does for justification by works evidentially, shows that in maintaining justification by faith alone, he means not a dead faith, but "faith" which worketh by love" (Galatians, 5. 6). 32. the time—suitable for the length of an epistle. He accumulates collectively some out of many examples of faith. Gideon—put before Barak, not chronologically, but as being more celebrated. Just as Samson for the same reason is put before Jephthah. The mention of Jephthah as an example of "faith," makes it unlikely he sacrificed the life of his daughter for a rash vow. David, the warrior king and prophet, forms the transition from warrior chiefs to the "prophets," of whom "Samuel" is mentioned as the first. 33. subdued kingdoms—as David did (2 Samuel, 8. 1, &c.); so also Gideon subdued Midian (Judges, 7.). wrought righteousness—as Samuel did (1 Samuel, 8. 9; 12. 3-23; 15. 33; and David, 2 Samuel, 8. 16). obtained promises—as "the prophets" (v. 23) did; for through them the promises were given (cf. Daniel, 9. 21). [BENNETT.] Rather, "obtained the fulfilment of promises," which had been previously

object of their faith (Joshua, 21, 48; 1 Kings, 8, 56). Indeed, Gideon, Barak, &c., also obtained the things which God promised. Not "the promises," which are still future (e. 13, 39). stopped the mouths of lions—Note the words, "because he believed in his God." Also Samson (Judges, 14, 6), David (1 Samuel, 17, 34-37), Benaiah (2 Samuel, 23, 20). 34. Quenched the violence of fire—(Daniel, 3, 27.) Not merely "quenched the fire," but "quenched the power (so the *Greek*) of the fire," Daniel, 3, and 6, record the last miracles of the Old Testament. So the martyrs of the reformation, though not escaping the fire, were delivered from its having power really or lastingly to hurt them. escaped...sword—So Jephthah (Judges, 12, 3); and so David escaped Saul's sword (1 Samuel, 18, 11; 19, 10, 12); Elijah (1 Kings, 19, 1, &c.; 2 Kings, 6, 14). out of weakness...made strong—Samson (Judges, 16, 28; 18, 19), Hezekiah (Isaiah, 37, and 38.). Milton says of the martyrs, "They shook the powers of darkness with the irresistible power of weakness." valiant in fight—Barak (Judges, 4, 14, 16). And the Maccabees, the sons of Matthias, Judas, Jonathan, and Simon, who delivered the Jews from their cruel oppressor, Antiochus of Syria. armies—*lit.*, camps: referring to Judges, 7, 21. But the reference may be to the Maccabees having put to flight the Syrian and other foes. 35. Women received their dead raised—as the widow of Zarephath (1 Kings, 17, 17, &c.; 22.). The Shunammite (2 Kings, 4, 17, &c.; 35.). The two oldest MSS. read, "They received women of aliens by raising their dead." 1 Kings, 17, 24, shows that the raising of the widow's son by Elijah, led her to the faith, so that he thus took her into fellowship, an alien though she was. Christ, in Luke, 4, 26, makes especial mention of the fact that Elijah was sent to an alien from Israel, a woman of Sarepta. Thus Paul may quote this as an instance of Elijah's faith, that at God's command he went to a Gentile city of Sidonia (contrary to Jewish prejudices), and there, as the fruit of faith, not only raised her dead son, but received her as a convert into the family of God, as *Vulgata* reads. Still, *English Version* may be the right reading, and—*Greek*, "but;" in contrast to those raised again to life, tortured—"broken on the wheel." Eleazar (2 Macc. 6, 18, end, 19, 20, 30). The sufferer was stretched on an instrument like a drumhead, and scourged to death, not accepting deliverance—when offered to them. So the seven brothers, 2 Macc. 7, 9, 11, 14, 29, 36; and Eleazar, 2 Macc. 6, 21, 28, 30. "Though I might have been delivered from death, I endure these severe pains, being beaten," a better resurrection—than that of the women's children "raised to life again;" or, than the resurrection which their foes could give them by delivering them from death (Daniel, 12, 2; Luke, 20, 35; Philipplians, 3, 11). The fourth of the brethren (referring to Daniel, 12, 2) said to king Antiochus, "To be put to death by men, is to be chosen to look onward for the hopes which are of God, to be raised up again by Him: but for thee there is no resurrection to life." The writer of 2 Maccabees expressly disclaims inspiration, which prevents our mistaking Paul's allusion here to it as if it sanctioned the Apocrypha as inspired. In quoting Daniel, he quotes a book claiming inspiration, and so tacitly sanctions that claim. 36. others—of a different class of confessors for the truth (the *Greek* is different from that for "others," e. 35, *alioi, heteroi*). trial—testing their faith. imprisonment—as Hanani (2 Chronicles, 16, 10), imprisoned by Asa. Micaiah, the son of Imlah, by Ahab (1 Kings, 22, 26, 27). 37. stoned—as Zechariah, son of Jehoiada (2 Chronicles, 24, 20-22; Matthew, 23, 35). sawn asunder—as Isaiah was said to have been by Manasseh: but see my *Introduction* to Isaiah. tempted—by their foes, in the midst of their tortures, to renounce their faith: the most bitter aggravation of them. Or else, by those of their own household, as Job was (*Estiva*); or by the fiery darts of Satan, as Jesus

was in his last trials. [GLASSIUS.] Probably it included all three: they were tempted in every possible way, by friends and foes, by human and Satanic agents, by carresses and afflictions, by words and deeds, to forsake God, but in vain, through the power of faith. sword—*lit.*, "they died in the murder of the sword." In v. 34, the contrary is given as an effect of faith, "they escaped the edge of the sword." Both alike are marvellous effects of faith. It both accomplishes great things, and suffers great things, without counting it suffering. [CHRYSOSTOM.] Urijah was so slain by Jehoiakim (Jeremiah, 38, 23); and the prophets in Israel (1 Kings, 19, 10). in sheep-skins—as Elijah (1 Kings, 19, 13, LXX.). They were white: as the "goat-skins" were black (cf. Zechariah, 13, 4). tormented—*Greek*, "in evil state." 38. Of whom the world was not worthy—So far from their being unworthy of living in the world, as their exile in desert, &c., might seem to imply, "the world was not worthy of them." The world, in shutting them out, shut out from itself a source of blessing: such as Joseph proved to Potiphar (Genesis, 39, 6, and Jacob to Laban (Genesis, 30, 27). In condemning them, the world condemned itself. caves—*lit.*, "chinks." Palestine, from its hilly character, abounds in *favores* and caves, affording shelter to the persecuted, as the fifty hid by Obadiah (1 Kings, 18, 4, 13) and Elijah (1 Kings, 19, 8, 13); and Mattathias and his sons (1 Macc. 2, 25, 29); and Judas Maccabees (2 Macc. 4, 37, 39, having obtained a good report—*Greek*, "being borne witness of." Though they were so, yet "they received not the promise," i.e., the final completion of "salvation" promised at Christ's coming again (ch. 9, 28: "the eternal inheritance" (ch. 9, 15). Abraham did obtain the thing promised (ch. 6, 15) in part, *viz.*, blessedness in soul after death, by virtue of faith in Christ about to come: the full blessedness of body and soul shall not be till the full number of the elect shall be accomplished, and all together, no one preceding the other, shall enter on the full glory and bliss. Moreover, in another point of view, it is probable that some accumulation of blessedness was added to holy souls, when Christ came and fulfilled all things; even as at His burial many rose from the dead, who doubtless ascended to heaven with Him" (FLACIUS IN BRUGI) (cf. Note, Ephesians, 4, 8). The perfecting of believers in title, and in respect to conscience, took place, once for all, at the death of Christ, by virtue of His being made by death perfect as Saviour. Their perfecting in soul at, and ever after Christ's death, took place, and takes place, at their death. But the universal and final perfecting will not take place till Christ's coming, 40. provided—with Divine forethought from eternity (cf. Genesis, 22, 8, 14). some better thing for us—(ch. 7, 19)—than they had here. They had not in this world, "apart from us" (so the *Greek* is for "without us," i.e., they had to wait for us for), the clear revelation of the promised salvation actually accomplished, as we now have it in Christ: in their state beyond the grave their souls also seem to have attained an increase of heavenly bliss on the death and ascension of Christ: and they shall not attain the full and final glory in body and soul (the regeneration of the creature), until the full number of the elect (including us with them) is completed. The fathers, Chrysostom, &c., restricted the meaning of v. 39, 40 to this last truth, and I incline to this view. The connexion is, "You, Hebrews, may far more easily exercise patience than Old Testament believers: for they had much longer to wait, and are still waiting until the elect are all gathered in: you, on the contrary, have not to wait for them." [EUSTATIUS.] I think his object in these verses (39, 40), is to warn Hebrew Christians against their tendency to relapse into Judaism. Though the Old Testament writers attained such eminence by faith, they are not above us in privileges, but the reverse." It is not we who are

perfected with them, but rather they with us. They waited for His coming: we enjoy Him as having come (ch. 1. 1; 2. 3). Christ's death, the means of perfecting what the Jewish law could not perfect, was reserved for our time. Cf. ch. 12. 2. "perfecter (Greek) of our faith." Now that Christ is come, they in soul share our blessedness, being "the spirits of the just made perfect" (ch. 12. 23); so ALFORD; however, see *Notes* there. Ch. 9. 12 shows that the blood of Christ, brought into the heavenly holy place by Him, still opened an entrance into heaven (cf. John, 3. 13). Still the fathers were in blessedness by faith in the Saviour to come, at death (ch. 4. 14; Luke, 16. 22).

CHAPTER XII.

VER. 1-29. EXHORTATION TO FOLLOW THE WITNESSES OF FAITH JUST MENTIONED: NOT TO FAINT IN TRIALS: TO REMOVE ALL BITTER ROOTS OF SIN: FOR WE ARE UNDER, NOT A LAW OF TERROR, BUT THE GOSPEL OF GRACE, TO DESPISE WHICH WILL BEING THE HEAVIER PENALTIES, IN PROPORTION TO OUR GREATER PRIVILEGES. I, we also—as well as those recounted in v. 11. are compassed about—Greek, "have so great a cloud in numberless multitude above us, like a cloud, 'holy and palinid,' *Clemens Alexandrinus* of witnesses surrounding us." The image is from a "race," an image common even in Palestine from the time of the Greco-Macedonian empire, which introduced such Greek usages as national games. The "witnesses" answer to the spectators pressing round to see the competitors in their contest for the prize (Philippians, 3. 14). Those "witnessed of" (Greek, ch. 11. 4. 28) become in their turn "witnesses" in a twofold way: (1.) attesting by their own case the faithfulness of God to His people [ALFORD] (ch. 4. 13), some of them martyrs in the modern sense; (2.) witnessing our struggle of faith; however, this second sense of "witnesses," though agreeing with the image here if it is to be pressed, is not positively, unequivocally, and directly sustained by Scripture. It gives vividness to the image: as the crowd of spectators gave additional spirit to the combatants, so the cloud of witnesses who have themselves been in the same contest, ought to increase our earnestness, testifying, as they do, to God's faithfulness, weight—As corporeal unworldliness was, through a disciplinary diet, laid aside by candidates for the prize in racing; so carnal and worldly lusts, and all, whether from without or within, that would impede the heavenly runner, are the spiritual weight to be laid aside. "Encumbrance," all superfluous weight: the lust of the flesh, the lust of the eye, and the pride of life, and even harmless and otherwise useful things which would positively retard us (Mark, 16. 50, the blind man casting away his garment to come to Jesus; 9. 43-45; cf. Ephesians, 4. 22; Colossians, 2. 8, 10), the sin which doth so easily beset us—Greek, "sin which easily stands around us," so LUTHER, "which always so clings to us," "sinful propensity always surrounding us, ever present and ready." [WASEL.] It is not primarily "the sin" &c., but sin in general, with, however, special reference to "apostasy," against which he had already warned them, as one to which they might gradually be seduced: the besetting sin of the Hebrews, UNBELIEF, with patience—Greek, "in persevering endurance" (ch. 10. 36). On "ran" cf. 1 Corinthians, 9. 24, 26. 2. Looking unto—lit., "Looking from afar" (*Notes*, ch. 11. 28); fixing the eyes upon Jesus seated on the throne of God, author—"Prince-leader." The same Greek is translated "Captain (of salvation)" ch. 1. 10; "Prince (of life)" Acts, 2. 16, (going before us as the Originator of our faith, and the Leader whose matchless example we are to follow always. In this He is distinguished from all those examples of faith in ch. 11 (cf. 1 Corinthians, 11. 1). On His "faith" cf. ch. 2. 13; 3. 2. Believers have ever looked to Him (ch. 11. 26; 13. 8). *Answer*—Greek, "Perfecter,"

referring to ch. 11. 40. of our faith—rather as Greek, "of the faith," including both His faith as exhibited in what followed and our faith. He fulfilled the ideal of faith Himself, and so, both as a vicarious offering and an example, He is the object of our faith. for the joy...set before him—*via*, of presently after sitting down at the right hand of the throne of God; including besides His own personal joy, the joy of sitting there as a Prince and Saviour, to give repentance and remission of sins. The coming joy disarmed of its sting the present pain. cross—shame—the great stumbling-block to the Hebrews. "Despised," (*i. e.*, disregarded. 3. For—Justifying His exhortation. "Looking unto Jesus," consider—by way of comparison with yourselves, so the Greek, contradiction—unbelief, and every kind of opposition (Acts, 23. 19). sinners—Sin assails us. Not sin, but sinners, contradicted Christ. [BUNGEK.] he wearied and faint—Greek, "lest ye weary fainting," &c. Cf. Isaiah, 40. 4, 5, as a specimen of Jesus' not being wearied out by the contradiction and strange unbelief of those among whom He laboured, preaching as never man did, and exhibiting miracles wrought by His inherent power, as none else could do. 4. not yet resisted unto blood—Image from pugilism, as he previously had the image of a race, both being taken from the great national Greek games. Ye have suffered the loss of goods, and been a ginsingstock both by reproaches and afflictions; ye have not yet shed your blood (*Notes*, ch. 12. 7). "The athlete who hath seen his own blood, and who though cast down by his opponent, does not let his spirits be cast down, who as often as he hath fallen hath risen the more determined, goes down to the encounter with great hope." [BUNGEK.] against sin—Sin is personified as an adversary; sin, whether within you, leading you to spare your blood, or in your adversaries, leading them to shed it, if they cannot through your faithfulness even unto blood, induce you to apostatize. 5. forgotten—utterly, so the Greek. Cf. v. 16-17, in which he implies how utterly some of them had forgotten God's word. His exhortation ought to have more effect on you than the cheers and exhortations of the spectators have on the competitors striving in the games. which—Greek, "the which," of which the following is a specimen. [ALFORD.] speaketh unto you—as in a dialogue or discourse, so the Greek, implying God's loving condescension (cf. Isaiah, 1. 18). despise not—lit., "Do not hold of little account." Betraying a contumacious spirit of unbelief (ch. 3. 12), as "faint" implies a broken down, weak, and desponding spirit. "Chastening" is to be borne with "subjection" (v. 9); "rebuke" (more severe than chastening) is to be borne with endurance (v. 7). "Some in adversity kick against God's will, others despond; neither is to be done by the Christian, who is peculiarly the child of God. To him such adverse things occur only by the decree of God, and that designed in kindness, *via*, to remove the defilements adhering to the believer, and to exercise his patience. [GROTIUS.] 6. (Revelation, 3. 19.) and—Greek "ye and," "and moreover"; bringing out an additional circumstance. scourgeth—which draws forth "blood" (v. 4). *recedit*—accepts. Takes to Himself as a son "in whom He delighteth" (Proverbs, 3. 12). 7. In v. 7, 8, the need of "chastening" or "discipline" is inculcated; in v. 8, the duty of those to whom it is administered. If—the oldest MSS. read, "With a view to chastening (*i. e.*, since God's chastisement is with a view to your chastening, *i. e.*, disciplinary amelioration) endure patiently;" so *Vulgate*. ALFORD translates it as indicative not so well, "It is for chastisement that ye are enduring," *delect* with you—"bearth Himself toward you" in the very act of chastening. what son is he—"What son is there" even in ordinary life? Much more God as to His sons (Isaiah, 48. 10; Acts, 14. 22). The most eminent of God's saints were the most afflicted. God *loquitur* *ad* *nos* *ut* *nos* *ad* *deum* *loquamur*

as *Greek*, "We had the fathers of our flesh as correctors."—subjection—See the punishment of insubordination Deuteronomy, 21. 18. Father of spirits—contrasted with the fathers of our flesh. "Generation by man is carnal, by God is spiritual." [BENNETT.] As "Father of spirits," He is both the Originator, and the Providential, and Gracious Sustainer, at once of animal and spiritual life. Cf. "and LIVE," *viz.*, spiritually; also v. 18, "that we might be partakers of His holiness" (3 Peter, 1. 4). God is spirit Himself, and the Creator of spirits like Himself, in contrast to men who are flesh, and the progenitors of flesh (John, 1. 6). Jesus our pattern "learned obedience" experimentally by suffering (ch. 4. 8), and live—and so, thereby, live spiritually and eternally. 10. Showing wherein the chastisement of our heavenly Father is preferable to that of earthly fathers. for a few days—*i. e.*, with a view to our well-being in the few days of our earthly life; so the *Greek*, after their own pleasure—*Greek*, "according to what seemed fit to themselves." Their rule of chastening is what may seem fit to their own often erring judgment, temper, or caprice. The two defects of human education are (1.) the prevalence in it of a view to the interests of our short earthly term of days; (2.) the absence in parents of the unerring wisdom of our heavenly Father. "They err much at one time in severity, at another in indulgence" [1 Samuel, 2. 13; Ephesians, 6. 4], and do not so much chasten as THINK they chasten." [BENNETT.] that we might be partakers of His holiness—Becoming holy as He is holy (John, 16. 8). To become holy like God, is tantamount to being educated for passing eternity with God (v. 14; 3 Peter, 1. 4). So this "partaking of God's holiness" stands in contrast to the "few days" of this life, with a view to which earthly fathers generally educate their sons. 11. joyous...grievous—*Greek*, "matter of joy... matter of grief." The objection that chastening is grievous is here anticipated and answered. It only "seems" so to those being chastened, whose judgments are confused by the present pain. Its ultimate fruit amply compensates for any temporary pain. The real

in the words, "Lest any root of bitterness third in v. 16. "Lest there be any fornicatious person," &c. This threefold relation of Paul's epistles. Cf. *Notes*, Titus, 2. 12 righteously, and godly." The *Greek* active middle or reflexive, requires the sense to be, only your own hands and knees, but also the brethren (cf. v. 18; Isaiah, 26. 4). 13. Quoted *verbo*, 4. 28, LXX. "Make straight paths for the straight, *i. e.*, leading by a straight road to God (v. 1, 2, 14). Come to "halt" between Jew and Christianity. [BENNETT.] "Patha," *Met.*, ed Let your walk be so firm and so unanimous! direction, that a plain track and "highway" thereby established for those who accompany you, to persevere and walk in (and [ALFORD.] that which is lame—those "we faith" (Romans, 14. 1), having still Judaising; be turned out of the way—(Proverbs, 4. 27)—going the way, lose the prize of "the race" (v. he healed—Proper exercise of itself could health: the habit of walking straight our right way tends to healing. 14. Follow ye men—with the brethren especially (Romans that so the "lame" among them be not "in the way" (v. 12), and that no one of them "grace of God" (v. 14). holiness—a distinct (from God's "holiness" (v. 10). Translates his fiction. His is absolute holiness: our part His holiness, becoming "holy as He is holy, holiness. Whilst "following peace with all are not so to seek to please them, as to make and our sanctification a secondary object: must be our first aim (Galatians, 1. 10). *viz*—*Greek*, "apart from which," no man shall—no man as a son; in heavenly glory (Eph 3. 4). In the East, none but the greatest *beg* admitted to the honour of seeing the king (cf 14. 24). The Lord being pure and holy, no pure and holy shall see him (Matthew, 5. out holiness in them, they could not enjoy

the glory in which He shall judge, not in the lowliness in which He was judged. *His form as God, walking, He is equal to the Father, without doubt the ungodly shall not see; for it is only "the pure in heart who shall see God."* [AUGUSTINE.] "He shall come to judge, who stood before a judge. He shall come in the form in which He was judged, that they may see Him whom they pierced: He who was before hidden shall come manifested in power: He, as Judge, shall condemn the real culprits, who was Himself falsely made a culprit." 15. *lest any...fall—Greek, "lest any (viz., through sloth in running) falling," or "falling short of the grace of God...trouble you."* The image is taken from a company of travellers, one of whom lags behind, and so never reaches the end of the long and laborious journey. [CHRYSOSTOM.] root of bitterness—not merely a "bitter root," which might possibly bring forth sweet fruits; this, a root whose essence is "bitterness," never could. Paul here refers to Deuteronomy, 28, 18. "Lest there should be among you a root that beareth gall and wormwood" (cf. Acts, 8, 23). *Root of bitterness* comprehends every person (cf. v. 18) and every principle of doctrine or practice so radically corrupt, as to spread corruption all around. The only safety is in rooting out such a root of bitterness, many—rather, "the many," &c., the whole congregation. So long as it is hidden under the earth it cannot be remedied, but when it "springs up," it must be dealt with boldly. Still remember the caution (Matthew, 13, 29-30) as to rooting out bad principles. 18. *brimstone*—(ch. 12, 4; 1 Corinthians, 13, 8.) or *brimstone*—*Forbottion* is nearly akin to glutinous, Euseb's sin. He profanely cast away his spiritual privilege for the gratification of his palate. Genesis, 26, 34, graphically portrays him. An example well fitted to strike fearful horror into the Hebrews, whoever of them, like Euseb, were only sons of Isaac according to the flesh. [BENJEL.] for one morsel—the smallness of the inducement only aggravates the guilt of casting away eternity for such a trifle, so far is it from being a claim for mercy (cf. Genesis, 3, 6). *One single act* has often the greatest power either for good or for evil. So in the cases of Reuben and Saul, for evil (Genesis, 49, 4; 1 Chronicles, 4, 1; 1 Samuel, 13, 23-14); and, on the other hand, for good, Abraham and Phineas (Genesis, 12, 1, &c.; 15, 6; Numbers, 25, 6-15), his birthright—Greek, "his own (so the oldest MSS. read, intensifying the suicidal folly and sin of the act) rights of primogeniture," involving the high spiritual privilege of being ancestor of the promised seed, and heir of the promises in Him. The Hebrews whom Paul addressed, had, as Christians, the spiritual rights of primogeniture (cf. v. 23): he intimates that they must exercise holy self-control, if they wish not, like Euseb, to forfeit them. 17. *afterwards—Greek, "even afterward."* He despised his birthright, accordingly *also* he was despised and rejected when he wished to have the blessing. As in the believer's case, so in the unbeliever's, there is an "afterwards" coming, when the believer shall look on his past griefs, and the unbeliever on his past joys, in a very different light from that in which they were respectively viewed at the time. Cf. "Nevertheless afterward," &c., v. 11, with the "afterward" here. Cf. "the cool of the day," Genesis, 3, 5, with 6, when he would—when he wished to have. "He that will not when he may, when he will, shall have nay" (Proverbs, 1, 24-30; Luke, 13, 34, 35; 19, 43). he was rejected—not as to every blessing, but only that which would have followed the primogeniture. He found no place for repentance—The cause is here put for the effect, "repentance" for the object which Euseb aimed at in his so-called repentance, viz., the change of his father's determination to give the chief blessing to Jacob. Had he sought real repentance with tears he would have found it (Matthew, 7, 7). But he

did not find it, because this was not what he sought. What proves his tears were not those of one seeking true repentance is, immediately after he was asked in his desire, he resolved to murder Jacob! He shed tears, not for his sin, but for his suffering the penalty of his sin. His were tears of vain regret and remorse, not of repentance. "Before, he might have had the blessing without tears; afterwards, however many tears he shed, he was rejected. Let us use the time" (Luke, 13, 26!) [BENJEL.] ALFORD explains "repentance" here, a change, by repenting, to repair (&c., to regain the lost blessing). I agree with him that the translation, instead of "repentance," "no place for changing HIS FATHER'S mind," is forced; though doubtless this is what was the true aim of the "repentance" which he sought. The language is framed to apply to profane despisers who wilfully cast away grace and seek repentance (&c., not real; but escape from the penalty of their sin), but in vain. Cf. "afterward," Matthew, 26, 11, 12. Tears are no proof of real repentance (1 Samuel, 26, 16, 17; contrast Psalm 69, 3). *is—the blessing*, which was the real object of Euseb, though ostensibly seeking "repentance." 18. *For*—The fact that we are not under the law, but under a higher, and that the last dispensation, the gospel, with its glorious privileges, is the reason why, especially the Hebrew Christians should "look diligently," &c. (v. 14, 15), are set come—Greek, "have not come near to." Alluding to Deuteronomy, 4, 11, "Ye came near and stood under the mountain; and the mountain burned with fire...with darkness, clouds, and thick darkness." "In your coming near unto God, it has not been to" &c. the mount—The oldest MSS. and Vulgate omit "the mount." But still, "the mount" must be supplied from v. 22, that might be touched—palpable and material. Not that any save Moses was allowed to touch it (Exodus, 19, 12, 13). The Hebrews drew near to the material mount Sinai with material bodies; we, to the spiritual mount in the Spirit. The "darkness" was that formed by the clouds hanging round the mount; the "tempest" accompanied the thunder. 19. *trampet—to rouse attention*, and herald God's approach (Exodus, 19, 16), intreated that the word should not be spoken—*fit*, "that speech should not be added to them; not that they refused to hear the word of God, but they wished that God should not Himself speak, but employ Moses as His mediating spokesman. "The voice of words" was the declamation, spoken by God himself, a voice issuing forth, without any form being seen: after which "He added no more" (Deuteronomy, 4, 22, 20, that which was commanded—"the interdict." [TITTMANN.] *A stern interdictory mandate* is meant. And—rather, "Even if a beast (much more a man) touch," &c. or thrust through with a dart—Omitted in the oldest MSS. The full interdict in Exodus, 19, 12, 13, is abbreviated here; the beast alone, being put for "whether man or beast;" the *stoning*, which applies to the *Asses* offender, alone being specified, the beast's punishment, viz., the being thrust through with a dart, being left to be understood. 21. the sight—the vision of God's majesty. quake—Greek, "I am in trembling;" "fear" affected his mind; "trembling," his body. Moses is not recorded in Exodus to have used these words. But Paul, by inspiration, supplies (cf. Acts, 20, 35; 2 Timothy, 3, 8) this detail. We read in Deuteronomy, 9, 19, LXX., of somewhat like words used by Moses after breaking the two tables, through fear of God's anger at the people's sin in making the golden calves. He doubtless similarly "feared" in hearing the ten commandments spoken by the voice of Jehovah. 22. are come—Greek, "have come near unto" (cf. Deuteronomy, 4, 11). Not merely, ye shall come, but, ye have already come. meant *Sina*—antitypical *Sion*, the heavenly Jerusalem, of which the spiritual invisible church of which the first foundation was laid (in Hebrew

Zion, John, 12, 18; 1 Peter, 2, 6 is now the earnest; and of which the restored literal Jerusalem hereafter shall be the earthly representative, to be succeeded by the everlasting and "new Jerusalem, coming down from God out of heaven" (Revelation, 21, 2-7; cf. ch. 11, 10, 22, 23, to an innumerable company of angels, to the general assembly and church—the city of God having been mentioned, the mention of its citizens follows. Believers being like the angels (Job, 1, 6; 38, 7), "sons of God," are so their "equals" (Luke, 20, 36); and, being reconciled through Christ, are adopted into God's great and blessed family. For the full completion of this we pray (Matthew, 6, 10). *English Version* arrangement is opposed (1.) by "and" always beginning each new member of the whole sentence: (2.) "general assembly and church," form a kind of tautology: (3.) "general assembly," or rather, "festal full assembly," "the jubilant full company" (such as were the Olympic games, celebrated with joyous singing, dancing, &c.), applies better to the angels above, ever hymning God's praises, than to the church, of which a considerable part is now militant on earth. *Translate* therefore, "To myriads (ten thousands, cf. Deuteronomy, 33, 2; Psalm 68, 17; Daniel, 7, 10; Jude, 14; namely), the full festal assembly of angels, and the church of the first-born." Angels and saints together constitute the *ten thousands*. Cf. "all angels, all nations" Matthew, 25, 31, 32. Messiah is pre-eminently "the first-born," or "first-begotten" (ch. 1, 6, and all believers become so by adoption. Cf. the type, Leviticus, 3, 12, 45, 50; 1 Peter, 1, 18. As the kingly and priestly succession was in the first-born, and as Israel was God's "first-born" (Exodus, 4, 22; cf. 13, 2), and a "kingdom of priests" to God (Exodus, 19, 6), so believers (Revelation, 1, 6, written in heaven—enrolled as citizens there, *All those who at the coming of 'God the Judge of all' (which clause therefore naturally follows), shall be found 'written in heaven,' i.e., in the Lamb's book of life.* Though still fighting the good fight on earth, still in respect to your destiny, and present life of faith which substantiates things hoped for, ye are already members of the heavenly citizenship. "We are one citizenship with angels; to which it is said in the psalm, *glorious things are spoken of thee, thou city of God.*" [AUGUSTINE.] I think ALFORD wrong in restricting "the church of the first-born written in heaven," to those militant on earth; it is rather, all those who at the judge's coming shall be found written in heaven (the true patent of heavenly nobility; contrast "written in the earth," Jeremiah, 17, 13, and Esau's profane sale of his birthright, v. 16; these all, from the beginning to the end of the world, forming one church to which every believer is already come. The first-born of Israel were "written" in a roll (Numbers, 3, 40, the spirits of just men made perfect—at the resurrection, when the "JUDGE" shall appear, and believers' bliss shall be consummated by the union of the glorified body with the spirit; the great hope of the New Testament (Romans, 8, 20-23; 1 Thessalonians, 4, 16.) The place of this clause after "the JUDGE OF ALL," is my objection to BENGEL, and ALFORD's explanation, the souls of the just in their separate state perfected. Cf. (Note) ch. 11, 39, 40, to which he refers here, and which I think confirms my view; those heretofore spirits, but now to be perfected by being clothed upon with the body. Still the phrase, "spirits of just men made perfect," not merely "just men made perfect," may favour the reference to the happy spirits in their separate state. The Greek is not "the perfected spirits," but "the spirits of the perfected just." In no other passage are the just said to be perfected before the resurrection, and the completion of the full number of the elect (Revelation, 6, 11); I think, therefore, "spirits of the just," may here be used to express the just whose predominant element in their perfected state shall be Spirit,

So spirit and spirits are used of a man or men in the body, under the influence of the Spirit, the opposite of flesh (John, 2, 6). The resurrection bodies of the saints, shall be bodies in which the spirit shall altogether preponderate over the animal soul (Note, 1 Corinthians, 15, 44). 24, new—Not the usual term (*novus*, applied to the Christian covenant (ch. 9, 15), which would mean new as differed from, and superseding the old; but Greek *neos*, recent, lately established, having the freshness of youth, as opposed to age. The mention of Jesus, the Perfector of our faith v. 2, and Himself perfected through sufferings and death, in His resurrection and ascension (ch. 2, 10; 3, 9), is naturally suggested by the mention of "the just made perfect" at their resurrection (cf. ch. 7, 22). Paul uses "Jesus," dwelling here on Him as the Person realized as our loving friend, not merely in His official character as the Christ, and to the blood of sprinkling—here enumerated as distinct from "Jesus." BENGEL, reasonably argues as follows: His blood was entirely "poured out" of His body by the various ways in which it was shed. His bloody sweat, the crown of thorns, the scourging, the nails, and after death the spear, just as the blood was entirely poured out and extravasated from the animal sacrifices of the law. It was *incorruptible* (1 Peter, 1, 18, 19). No Scripture states it was again put into the Lord's body. At His ascension, as our great High Priest, He entered the heavenly holiest place "by His own blood" (not after shedding His blood, nor with the blood in His body, but), carrying it separately from His body (cf. the type, ch. 9, 7, 12, 25; 13, 11). Paul does not say, By the efficacy of His blood, but, "By His own proper blood" (ch. 9, 12); not MATERIAL blood, but "the blood of Him who, through the eternal Spirit, offered Himself without spot unto God" (ch. 9, 14). So in ch. 10, 29, the Son of God and the blood of the covenant whereof the professor was satisfied, are mentioned separately. Also in ch. 13, 12, 20; also cf. ch. 10, 19, with 21. So in the Lord's Supper (1 Corinthians, 10, 16; 11, 24-26), the body and blood are separately represented. The blood itself, therefore, continues still in heaven before God, the perpetual ransom-price of "the eternal covenant" (ch. 13, 20). Once for all Christ sprinkled the blood peculiarly for us at His ascension (ch. 9, 12). But it is called "the blood of sprinkling," on account also of its continued use in heaven, and in the consciences of the saints on earth (ch. 9, 14; 10, 22; Isaiah, 62, 15). This sprinkling is analogous to the sprinkled blood of the Passover. Cf. Revelation, 5, 6. "In the midst of the throne, a Lamb as it had been slain." His glorified body does not require meat, nor the circulation of the blood. His blood introduced into heaven took away the dragon's right to accuse. Thus Rome's theory of concomitancy of the blood with the body, the excuse for giving only the bread to the laity, falls to the ground. The mention of "the blood of sprinkling" naturally follows the mention of the "covenant," which could not be consecrated without blood (ch. 9, 18, 22). speaketh better things than that of Abel—viz., than the sprinkling (the best MSS. read the article masculine, which refers to "sprinkling," not to "blood," which last is neuter of blood by Abel in his sacrifice space. This comparison between two things of the same kind (viz., Christ's sacrifice, and Abel's sacrifice) is more natural, than between two things different in kind and in result (viz., Christ's sacrifice, and Abel's own blood (ALFORD), which was not a sacrifice at all), cf. ch. 11, 4; Genesis, 4, 4. This accords with the whole tenor of the epistle, and of this passage in particular v. 16-22, which is to show the superiority of Christ's sacrifice and the new covenant, to the Old Testament sacrifices (of which Abel's is the first recorded; if, moreover, was testified to by God as acceptable to Him above Cain's, cf. ch. 9, and 10. The word "better" implies

ity to something that is good; but Abel's *sons* as not at all good for the purpose for which blood was efficacious; nay, it cried for VEN-
 SO AROER, MAGER, HAMMOND, & KNATCH-
 BROWER takes "the blood of Abel" as put for
 blood shed on earth crying for vengeance, and
 increasing the other cries raised by sin in the
 uncontracted by the blood of Christ calmly
 : in heaven for us, and from heaven to us. I
 look's view. Be this as it may, to deny that
 stonement is truly a propitiation, overthrows
 priesthood, makes the sacrifices of Moses' law
 saining mummery, and represents Cain's sacri-
 ood as that of Abel. 25. refuse not—through
 him that speaketh—God in Christ. As the
 sprinkling is represented as speaking to God
 24; so here God is represented as speaking to
 1. 2). His word now is the prelude of the
 aking" of all things (v. 27). The same word
 heard in the gospel from heaven, will shake
 and earth (v. 20). who refused him—Greek,
 g as they did." Their seemingly submissive
 that word should not be spoken to them
 any more (v. 19), covered over refractory hearts,
 subsequent deeds showed (ch. 3. 16). that
 reading with oracular warnings His Divine
 the Greek. If we turn away—Greek, "we who
 iv." The word implies greater refractoriness
 fused," or "declined," him that speaketh from
 God, by His Son in the gospel, speaking from
 venly throne. Hence, in Christ's preaching
 mention is made of "the kingdom of the
 (Greek, Matthew, 3. 2). In the giving of the
 spake on earth (i. e., mount Sinai) by angels
 cf. ch. 1. 2). In Exodus, 20. 22, when God says,
 I with you from heaven," this passage in He-
 wos that not the highest heavens, but the vis-
 ions, the clouds and darkness, are meant, out
 God by angels proclaimed the law on Sinai,
 shook—when He gave the law on Sinai, now
 the gospel, promised—the announcement of
 ing to break up the present order of things,
 urgodly a terror, to the godly a promise, the
 t of which they look for with joyful hope. Yet
 —Cf. my *Notes*, Hagai, 2. 6, 21, 22, both which
 are condensed into one here. The shaking of
 His first coming of Messiah: it will be com-
 His second coming, prodigies in the world of
 companying the overthrow of all kingdoms
 ose Messiah. The *Hebrew* is *lûl*, "it is yet
 s," i. e., a single brief space till the series of
 its begins ending; in the advent of Messiah,
 ely the earth, as at the establishment of the
 covenant, but heaven also is to be shaken.
 adents of Messiah are regarded as one, the
 shaking belonging to the second advent, of
 presence was given in the shakings at the first
 he convulsions connected with the overthrow
 dem shadowing forth those about to be at the
 # of all the God-opposed kingdoms by the
 essage. 27. this scorif, Yet once more—So Paul,
 rit, sanctions the LXX. rendering of Hagai,
 as an additional feature to the prophecy in
 ve, as rendered in *English Version*, not
 at it shall be in a little while, but that it is to
 more" as the final act. The stress of his argu-
 on the "once," *Once for all: once and for
 n saying* "once more," the Spirit implies that
 g has already passed, and something else shall
 is to remain, and is no more to be changed
 hing else; for the *once* is exclusive, i. e., *not
 ex.* [EUSEBIUS.] Those things that are shaken
 ven and the earth. As the shaking is to be
 hall the removal be, making way for the better
 s are unremovable. Cf. the Jewish economy

(the type of the whole present order of things) giving
 way to the new and abiding covenant; the forerunner
 of the everlasting state of bliss, as of things... made—
 vis., of this present visible creation; cf. 2 Corinthians,
 5. 1; and ch. 9. 11, "made with hands... of this creation,"
 i. e., things so made at creation that they would not re-
 main of themselves, but be removed. The new abid-
 ing heaven and earth are also made by God, but they
 are of a higher nature than the material creation, being
 made to partake of the Divine nature of Him who is
 not made; so in this relation, as one with the uncreated
 God, they are regarded as not of the same class as the
 things made. The things made in the former sense
 do not remain; the things of the new heaven and
 earth, like the uncreated God, "shall REMAIN before
 God" (Isaiah, 66. 22). The Spirit, the seed of the new
 and heavenly being, not only of the believer's soul,
 but also of the future body, is an uncreated and im-
 mortal principle. 28. receiving—as we do, in prospect
 and sure hope, also in the possession of the Spirit the
 first fruits. This is our privilege as Christians. Let
 us have grace—"let us have thankfulness." [ALFORD
 after CHARNOCK.] But (L.) this translation is ac-
 cording to classical Greek, not Paul's phraseology for
 "to be thankful." (3.) "To God" would have been
 in that case added. (3.) "Whereby we may serve
 God," suits the *English Version* "grace" (i. e., gospel
 grace, the work of the Spirit, producing faith exhibited
 in serving God), but does not suit "thankfulness," ac-
 ceptably—Greek, "well-pleasing," reverent and godly
 fear—The oldest MSS. read, "reverent caution and
 fear." Reverent caution (same Greek as in ch. 6. 7; see
 Note there) lest we should offend God, who is of purer
 eyes than to behold iniquity. Fear lest we should
 bring destruction on ourselves. 29. Greek, "Forever"
 "for also," introducing an additional solemn incentive
 to diligence. Quoted from Deuteronomy, 4. 24. our
 God—in whom we hope, is also to be feared. He is
 love; yet there is another side of his character, God has
 wrath against sin (ch. 10. 27, 31).

CHAPTER XIII.

Ver. 1-25. EXHORTATION TO VARIOUS GRACES,
 ESPECIALLY CONSTANCY IN FAITH, FOLLOWING JESUS
 AMIDST REPROACHES. CONCLUSION, WITH PICES
 OF INTELLIGENCE AND SALUTATIONS. 1. brotherly
 love—a distinct special manifestation of "charity" or
 "love" (3 Peter, 1. 7). The church of Jerusalem, to
 which in part this epistle was addressed, was dis-
 tinguished by this grace, we know from Acts (cf. ch.
 6. 10; 10. 33-34; 12. 12, 13), continue—charity will itself
 continue. See that it continue with you. 2. Two
 manifestations of "brotherly love," hospitality, and
 care for those in bonds. Be not forgetful—implying it
 was a duty which they all recognised, but which they
 might forget to act on (v. 3, 7, 10). The enemies of
 Christianity themselves have noticed the practice of
 this virtue among Christians. [JULIAN, Ep. 49.] en-
 tertained angels unawares—Abraham and Lot did so
 (Genesis, 18. 2; 19. 1). To obviate the natural distrust
 felt of strangers, Paul says, an unknown guest may
 be better than he looks: he may be unexpectedly found
 to be as much a messenger of God for good, as the
 angels (whose name means messenger) are; nay, more,
 if a Christian, he represents Christ Himself. There is
 a play on the same Greek word, *Be not forgetful and
 unawares*: let not the duty of hospitality to strangers
 escape you; for, by entertaining strangers, it has escap-
 ed the entertainers that they were entertaining angels.
 Not unconscious and forgetful of the duty, they have
 unconsciously brought on themselves the blessing. 3.
 Remember—in prayer and acts of kindness, bound with
 them—by virtue of the unity of the members in the
 body under one Head, Christ (1 Corinthians, 12. 26).
 suffer adversity—Greek, "are in evil state," being your-
 selves also in the body—and so liable to the adversities

incident to the natural body, which ought to dispose you the more to sympathize with them, not knowing how soon your own turn of suffering may come. "One experiences adversely almost his whole life, as Jacob; another in youth, as Joseph; another in manhood, as Job; another in old age." [BENJAMIN] 4, is—*translate*, "Let marriage be treated as honourable:" as v. 5 also is an exhortation, in all—"In the case of all men:" "among all." "To avoid fornication let EVERY MAN have his own wife" (1 Corinthians, 7, 2). Judaism and Gnosticism combined were soon about to throw discredit on marriage. The venerable Paphnutius, in the council of Nice, quoted this verse for the justification of the married state. If one does not himself marry, he should not prevent others from doing so. Others, especially Romanists, *translate*, "in all things," as in v. 18. But the warning being against lasciviousness, the contrast to "whoremongers and adulterers" in the parallel clause, requires the "in all" in this clause to refer to persons, the bed undefiled—*translate*, as Greek requires "undefiled" to be a predicate, not an epithet. "And let the bed be undefiled." God will judge—Most whoremongers escape the notice of human tribunals; but God takes particular cognizance of those whom man does not punish. Gay immoralities will then be regarded in a very different light from what they are now. 5. conversation—"manner of life." The love of filthy lust, and the love of filthy lucre follow one another as closely akin, both alienating the heart from the Creator to the creature, such things as ye have—*id.*, "present things" (Philippians, 4, 11). I will never leave thee, nor forsake thee—A promise tantamount to this was given to Jacob (Genesis, 28, 16), to Israel (Deuteronomy, 31, 6, 8), to Joshua (Joshua, 1, 2), to Solomon (1 Chronicles, 28, 20). It is therefore like a Divine adage. What was said to them, extends also to us. He will neither withdraw His presence ("never leave thee") nor His help ("nor forsake thee"). [BENJAMIN] 6, may—rather as Greek, expressing confidence actually realized, "So that we boldly (confidently) say" (Psalm 60, 4, 11; 118, 6). Punctuate as both the Hebrew and the Greek require. "And (so) I will not fear: what (then) shall man do unto me?" 7. Remember—so as to imitate; not to imitate in prayer, as Rome teaches, have the rule—rather, "who have had the rule over you:" your spiritual leaders. *woe—Gr.*, "the which:" such persons as, who have spoken unto you—"apake" (so the Greek acrost means) during their life-time. This epistle was among those later written, when many of the heads of the Jerusalem church had passed away, whose faith—even unto death: probably death by martyrdom, as in the case of the instances of faith in ch. 11, 35. Stephen, James the brother of our Lord and bishop of Jerusalem, as well as James the brother of John (Acts, 12, 2), in the Palestinian church, which Paul addresses, suffered martyrdom, considering—*Greek*, "looking up to," "diligently contemplating all over," as an artist would a model, the end—the termination, at death. The Greek issued of *decease* (Luke, 9, 31; 2 Peter, 1, 15). of their conversation—"manner of life." "religious walk" (Galatians, 1, 13; Ephesians, 4, 22; 1 Timothy, 4, 12; James, 3, 13). Considering how they manifested the soundness of their faith by their holy walk which they maintained even to the end of that walk (their death by martyrdom). 9. This verse is not, as some read it, in apposition with "the end of their conversation" (v. 8), but forms the transition. "Jesus Christ, yesterday and to-day (is) the same, and (shall be the same) unto the ages" (*i.e.*, unto all ages). The *Jesus Christ* (the full name being given, to mark with affectionate solemnity both His person and His office) who supported your spiritual rulers through life even unto their end "yesterday" (in times past), being at once "the Author and the Finisher of their faith" (ch. 12, 2), remains still the same Jesus Christ "to-day,"

ready to help you also, if like them you walk by "faith" in Him. Cf. "this same Jesus," Acts, 1, 11. He who yesterday (proverbial for the past time) suffered and died, is to-day in glory (Revelation, 1, 18). "As night comes between yesterday and to-day, and yet night itself is swallowed up by yesterday and to-day, so the suffering did not so interrupt the glory of Jesus Christ which was of yesterday, and that which is to-day, as not to continue to be the same. He is the same yesterday, before He came into the world, and to-day, in heaven. Yesterday in the time of our predecessor, and to-day in our age." [BENJAMIN] So the doctrine is the same, not variable; this verse thus forms the transition between v. 7 and 9. He is always "the same" (ch. 1, 12). The same in the Old and in New Testaments. 9. about—rather as oldest MSS. read, "carried aside:" *viz.*, cf. Ephesians, 4, 14. *divers*—differing from the one faith in the one and the same Jesus Christ, as taught by them who had the rule over you (v. 7), strange—foreign to the truth, *doctrines*—teachings, established with grace; not with meats—not with observances of Jewish distinctions between clean and unclean meats, to which ascetic Judaizers added in Christian times the rejection of some meats, and the use of others: noticed also by Paul in 1 Corinthians, 8, 8, 13; 6, 13. Romans, 14, 17, an exact parallel to this verse; these are some of the "divers and strange doctrines" of the previous sentence. Christ's body offered once for all for us, is our true spiritual "meat" to "eat" (v. 10), "the stay and the staff of bread" (Jewish, 3, 1), the mean of all "grace," which have not profited—*Greek*, "in which they who walked were not profited:" *viz.*, in respect to justification, perfect cleansing of the conscience, and sanctification. Cf. on "walked," Acts, 21, 21; *viz.*, with superstitious scrupulosity, as though the worship of God in itself consisted in such legal observances. 10. Christianity and Judaism are so totally distinct, that "they who serve the (Jewish) tabernacle," have no right to eat our spiritual gospel meat, *viz.*, the Jewish priests, and those who follow their guidance in serving the ceremonial ordinance. He says, "Serve the tabernacle," not, "serve *is* the tabernacle." Contrast with this perivole worship ours, an altar—the cross of Christ, whereon His body was offered. The Lord's table represents this altar, the cross; as the bread and wine represent the sacrifice offered on it. Our meat which we by faith spiritually eat, is the flesh of Christ, in contrast to the typical ceremonial meats. The two cannot be combined (Galatians, 5, 2). That not a literal eating of the sacrifice of Christ is meant in the Lord's supper, but a spiritual is meant, appears from comparing v. 9 with 10, "with GRACE, not with MEATS." 11, 12. For just as "the bodies of these beasts whose blood is brought into the sanctuary by *do.*, are burned without the camp," so "Jesus also that *do.* suffered without the gate" of ceremonial Judaism of which His crucifixion outside the gate of Jerusalem is a type. For—reason why they who serve the tabernacle, are excluded from share in Christ; because His sacrifice is not like one of those sacrifices in which they had a share, but answers to one which was "wholly burned" outside (the Greek is "burnt completely," "consumed by burning"), and which consequently they could not eat of. Lev. 6, 30, gives the general rule, "No sin offering whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire." The sin offerings are twofold, the *outward*, whose blood was sprinkled on the outward altar, and of whose bodies the priests might eat, and the *inward*, the reverse. "the sanctuary—here the Holy of holies, into which the blood of the sin offering was brought on the day of atonement, without the camp—in which were the tabernacle and

Levitical priests and legal worshippers, during Israel's journey through the wilderness; replaced afterwards by Jerusalem (containing the temple), outside of whose walls Jesus was crucified. 12. Wherefore Jesus—in order that the Antitype might fulfil the type, sanctify—Though not brought into the temple "sanctuary" (v. 11), His blood has been brought into the heavenly sanctuary, and "sanctifies the people" (ch. 2. 11, 17), by cleansing them from sin, and consecrating them to God, his own—not blood of animals, without the gate—of Jerusalem; as if unworthy of the society of the covenant people. The fiery ordeal of His suffering on the cross, answers to the burning of the victims; thereby His mere fleshly life was completely destroyed, as their bodies were; the second part of His offering was His carrying His blood into the heavenly Holiest before God at His ascension, that it should be a perpetual atonement for the world's sin. 13. therefore—this "therefore," breathes the deliberate fortitude of believers. [ΒΕΒΟΛΚ.] without the camp—"outside the legal polity" [ΤΑΒΕΡΝΑΚΛ] of Judaism (cf. v. 11). "Faith considers Jerusalem itself as a camp, not a city." [ΒΕΒΟΛΚ.] He contrasts with the Jews who serve an earthly sanctuary, the Christians to whom the altar in heaven stands open, whilst it is closed against the Jews. As Jesus suffered without the gate, so spiritually must those who desire to belong to Him, withdraw from the earthly Jerusalem and its sanctuary, as from this world in general. There is a reference to Exodus, 33. 7, when the tabernacle was moved without the camp, which had become polluted by the people's idolatry of the golden calves; so that "every one who sought the Lord went out unto the tabernacle of the congregation (as Moses called the tabernacle outside the camp), which was without the camp;" a lively type of what the Hebrews should do, viz., come out of the carnal worship of the earthly Jerusalem to worship God in Christ in spirit, and of what we all ought to do, viz., come out from all carnalism, worldly formalism, and mere sensuous worship, and know Jesus in His spiritual power apart from wordliness, seeing that "we have no continuing city" (v. 14), bearing—as Simon of Cyrene did, his reproach—the reproach which He bore, and which all His people bear with Him 14 here—on earth. Those Hebrews who clung to the earthly sanctuary, are representatives of all who cling to this earth. The earthly Jerusalem proved to be no "abiding city," having been destroyed shortly after this epistle was written, and with it fell the Jewish civil and religious polity: a type of the whole of our present earthly order of things soon to perish, one to come—(ch. 2. 6; 11. 10, 14, 16; 13. 23; Philippian, 3. 20.) 15. As the "altar" was mentioned in v. 10, so the "sacrifices" here (cf. 1 Peter, 2. 6, viz., praise and doing good, v. 16). (Cf. Psalm 118:106; Romans, 12. 1. By him—as the Mediator of our prayers and praises (John, 14. 13, 14); not by Jewish observances (Psalm 60, 14, 23; 69. 30, 31; 107. 22; 116. 17). It was an old saying of the Rabbis, "At a future time all sacrifices shall cease, but praises shall not cease," praise—for salvation, continually—not merely at fixed seasons, as those on which the legal sacrifices were offered, but throughout all our lives, fruit of our lips—(Isaiah, 57. 19; Hosea, 14. 2.) giving thanks—Greek, "confessing." ΒΕΒΟΛΚ. remarks, the Hebrew, *Toda*, is beautifully emphatic. It literally means acknowledgment or confession. In praising a creature, we may easily exceed the truth; but in praising God we have only to go on confessing what He really is. Hence it is impossible to exceed the truth, and here is genuine praise. 16. But—But the sacrifice of praise—with the lips (v. 16) is not enough; there must be also doing good (beneficence) and communicating (i. e., imparting a share of your means, Galatians, 6. 6, to the needy, with such—and not mere ritualistic

sacrifices. 17. Obey them that have the rule over you—(cf. v. 7, 24.) This threefold mention of the rulers is peculiar to this epistle. In other epistles Paul includes the rulers in his exhortations. But here the address is limited to the general body of the church, in contrast to the rulers to whom they are charged to yield reverent submission. Now this is just what might be expected when the apostle of the Gentiles was writing to the Palestine Christians, among whom James and the eleven apostles had exercised a more immediate authority. It was important he should not seem to set himself in opposition to their guides, but rather strengthen their hands; he claims no authority directly or indirectly over these rulers themselves. [ΒΑΡΚΑ.] "Remember" your deceased rulers (v. 7); "Obey" your living rulers; nay, more, not only obey in cases where no sacrifice of self is required, and where you are persuaded they are right so the Greek for "obey", but "submit yourselves" as a matter of dutiful yielding, when your judgment and natural will incline you in an opposite direction, they—on their part; so the Greek. As they do their part, so do you yours. So Paul exhorts, 1 Thessalonians, 5. 12, 13, watch—"are vigilant" (Greek), for—Greek—"in behalf of," must give account—The strongest stimulus to watchfulness (Mark, 13. 34-37). *ΧΡΥΣΟΣΤΟΜ* was deeply struck with these words, as he tells us, *De Sacrodotio*, B. 6. "The fear of this threat continually agitates my soul," do it—"watch for your soul's eternal salvation." It is a perilous responsibility for a man to have to give account for others' deeds, who is not sufficient for his own. [*ΕΡΙΤΙΜΑ, from Aquinas*] I wonder whether it be possible that any of the rulers should be saved. [*ΧΡΥΣΟΣΤΟΜ.*] Cf. Paul's address to the elders, Acts, 20. 28; 1 Corinthians, 4. 1-6, where also he connects ministers' responsibility with the account to be hereafter given (cf. 1 Peter, 4. 4), with joy—at your obedience; anticipating, too, that you shall be their "joy" in the day of giving account (Philippians, 4. 1), not with grief—at your disobedience; apprehending also that in the day of account you may be among the lost, instead of being their crown of rejoicing. In giving account, the stewards are liable to blame if ought be lost to the Master. "Mitigate their toil by every office of attention and respect, that with alacrity, rather than with grief, they may fulfil their duty, arduous enough in itself, even though no unpleasantness be added on your part." [*ΓΡΟΤΙΟΥ.*] that—Grief in your pastors is unprofitable for you, for it weakens their spiritual power; nay, more, "the groans so the Greek for 'grief' of other creatures are heard; how much more of pastors!" [ΒΕΒΟΛΚ.] so God will be provoked to avenge on you their "groaning" (Greek). If they must render God an account of their negligence, so must you for your ingratitude to them. [*ΓΡΟΤΙΟΥ.*] 18. Pray for us—Paul usually requests the church's intercessions for him in closing his epistles, just as he begins with assuring them of his having them at heart in his prayers (but in this epistle not till v. 20, 21), Romans, 16. 30. "Us" includes both himself and his companions; he passes to himself alone, v. 19. We trust we have a good conscience—in spite of your former jealousies, and the charges of my Jewish enemies at Jerusalem, which have been the occasion of my imprisonment at Rome. In refutation of the Jews' aspersions, he asserts in the same language as here his own conscientiousness before God and man, Acts, 23. 1-3; 24. 16, 20, 21 (wherein he virtually implies, that his reply to Ananias was not sinful impatience; for, indeed, it was a prophecy which he was inspired at the moment to utter, and which was fulfilled soon after). We trust—Greek, "we are persuaded," in the oldest MSS. Good conscience produces confidence, where the Holy Spirit rules the conscience (Romans, 9. 11), honestly—"in a good way." The same Greek word, *κα*

"good conscience." *Lit., rightly, becomingly.* 19. the rather—*Greek, "I the more abundantly beseech you."* to do this—to pray for me, that I may be restored to you—[Philemon, 23]. It is here first in the letter he mentions himself, in a way so unobtrusive, as not to prejudice his Hebrew readers against him, which would have been the result had he commenced this as his other epistles, with authoritatively announcing his name and apostolic commission. 20. Concluding prayer. God of peace—So Paul, Romans, 15, 33; 16, 20; 2 Corinthians, 13, 11; Philippians, 4, 9; 1 Thessalonians, 5, 23; 2 Thessalonians, 3, 16. The Judaizing of the Hebrews was calculated to sow seeds of discord among them, of disobedience to their pastors (v. 17), and of alienation towards Paul. *The God of peace* by giving unity of true doctrine, will unite them in mutual love, brought again from the dead—*Greek, "brought up"* &c.; God brought the Shepherd; the Shepherd shall bring the flock. Here only in the epistle he mentions the resurrection. He would not conclude without mentioning the connecting link between the two truths mainly discussed; the one perfect sacrifice and the continual priestly intercession—the depth of His humiliation and the height of His glory—the "altar" of the cross and the ascension to the heavenly Holy of holies. *great*—[ch. 14.] *Shepherd of the sheep*—A title familiar to his Hebrew readers, from their Old Testament [Isaiah, 63, 11; LXX.]; primarily *Moses, antitypically Christ*; already compared together ch. 3, 2-7. The transition is natural from their earthly pastors (v. 17), to the Chief Pastor, as in 1 Peter, 5, 1-4. Cf. Ezekiel, 34, 23 and Jesus' own words, John, 10, 2, 11, 14. through the blood—*Greek, "in,"* in virtue of the blood (ch. 2, 9): it was because of His bloody death for us, that the Father raised and crowned Him with glory. The "blood" was the seal of the everlasting covenant entered into between the Father and Son; in virtue of the Son's blood, first Christ was raised, then Christ's people shall be so [Zechariah, 9, 11, seemingly referred to here; Acts, 20, 28]. everlasting—the everlastingness of the covenant necessitated the resurrection. This clause, "the blood of the everlasting covenant," is a summary retrospect of the epistle (cf. ch. 9, 12). *Lord Jesus*—the title marking His person and His Lordship over us. But v. 21, "through Jesus Christ." His office, as the Anointed of the Spirit, making Him the medium of communicating the Spirit to us, the holy unction flowing down from the Head on the members (cf. Acts, 2, 28). 21. Make you perfect—

properly said of healing a rent: join you together in perfect harmony. [BENNET.] to do his will, working in you—[ch. 10, 36]—rather as *Greek, "doing in you."* Whatever good we do, God does in us. well-pleasing in his sight—[Isaiah, 53, 10; Ephesians, 5, 10.] through Jesus Christ—"God doing (working) in you that, &c., through Jesus Christ" (Philippians, 1, 11). to whom—Christ. He closes as he began (ch. 1.), with giving glory to Christ. 22. suffer the word—The Hebrews not being the section of the church assigned to Paul (but the Gentiles), he uses gentle entreaty, rather than authoritative command. few words—compared with what might be said on so important a subject. *Few*, in an epistle which is more of a treatise than an epistle (cf. 1 Peter, 5, 12). On the seeming inconsistency with Galatians, 6, 11, cf. Note there. 23. our brother Timothy—So Paul, 1 Corinthians, 4, 17; 2 Corinthians, 1, 1; Colossians, 1, 1; 1 Thessalonians, 3, 2, is set at liberty—from prison. So Aristarchus was imprisoned with Paul. *Buxs translates, "dismissed," "sent away,"* viz., on a mission to Greece, as Paul promised (Philippians, 2, 19). However, some kind of previous detention is implied before his being let go to Philippi. Paul, though now at Aps, was still in Italy, whence he sends the salutations of Italian Christians (v. 24), waiting for Timothy to join him, so as to start for Jerusalem: we know from 1 Timothy, 1, 3, he and Timothy were together at Ephesus after his departing from Italy eastward. He probably left Timothy there and went to Philippi as he had promised. Paul implies that if Timothy shall not come shortly, he will start on his journey to the Hebrews at once. 24. all—The Scriptures are intended for all, young and old, not merely for ministers. Cf. the different classes addressed, "wives," Ephesians, 5, 22; little children, 1 John, 2, 18; "all," 1 Peter, 3, 8; 5, 3. He says here "all," for the Hebrews whom he addresses were not all in one place, though the Jerusalem Hebrews are chiefly addressed. They of Italy—not merely the brethren at Rome, but of other places in Italy. 25. Paul's characteristic salutation in every one of his other thirteen epistles, as he says himself, 1 Corinthians, 16, 21, 23; Colossians, 4, 18; 2 Thessalonians, 1, 17. It is found in no epistle written by any other apostle in Paul's lifetime. It is used in Revelation, 22, 2, written subsequently, and in Clement of Rome. Being known to be his badge, it is not used by others in his lifetime. The *Greek* here is, "The grace (viz., of our Lord Jesus Christ) be with you all."

THE GENERAL EPISTLE OF

JAMES.

INTRODUCTION.

THIS is called by Eusebius (*Ecclesiastical History*, 2, 23, about the year A.D. 330) the first of the Catholic epistles, i.e., the epistles intended for general circulation, as distinguished from St. Paul's epistles, which were addressed to particular churches or individuals. In the oldest MSS. of the New Testament extant, they stand before the epistles of St. Paul. Of them, two only are mentioned by Eusebius as universally acknowledged ("Homologoumena"), viz., the first epistle of St. Peter, and the first epistle of St. John. All, however, are found in every existing MS. of the whole New Testament.

It is not to be wondered at that epistles not addressed to particular churches (and particularly one like that of St. James, addressed to the Israelite believers scattered abroad) should be for a time less known. The first mention of St. James' epistle by name, occurs early in the third century, in Origen (comment on John 1, 19, 4, 306, who was born about 185, and died 253 A.D.). Clement Romanus (first epistle to the Corinthians, ch. 16, cf. James, 2, 21, 23; ch. 11, cf. James, 2, 25; He. 11, 20) quotes it. So also the Shepherd of Hermas quotes ch. 4, 7. Irenæus (*Hæreses*, 4, 16, 2) is thought to refer to ch. 2, 2. Clement Alexandrinus commented on it, according to Cassiodorus. Ephrem Syrus (*Opp. Græc.* 3, 51) quotes ch. 5, 1. An especially strong proof of its authenticity is afforded by its forming part of the old Syriac version, which contains no other of the disputed books ("Antilegomena," Eusebius, 3, 25), except the epistle to the Hebrews. None of the Latin fathers before the fourth century quote it; but soon after the council of Nice it was admitted as canonical both by the East and West churches, and specified as such in the councils of Hippo and Carthage (A.D. 397). This is just what we might expect; a writing known only partially at first, when subsequently it obtained a wider circulation, and the proofs were better known of its having been recognised in apostolic churches, having in them men endowed with the discernment of spirits, which qualified them for discriminating between inspired and uninspired writings, was universally accepted. Though doubted by

a time, at least the disputed books (St. James, 2 Peter, 2 and 3 John, Jude, and Revelation) were universally and undoubtedly accepted, so that no argument for the Old Testament Apocrypha can be drawn from their case: as to the Jewish church had no doubt; it was known not to be inspired.

Luther's objection to it ("an epistle of straw, and destitute of an evangelic character") was due to his mistaken idea that it (ch. 2.) opposes the doctrine of justification by faith, and not by works, taught by St. Paul. But the two apostles, whilst looking at justification from distinct standpoints, perfectly harmonize and mutually complement the definitions of one another. Faith precedes love and the works of love; but without them it is dead. St. Paul regards faith in the justification of the sinner *before* God; St. James, in the justification of the believer *evidentially before* men. The error which James meets, was the Jewish notion that their possession and knowledge of the law of God would justify them, even though they disobeyed it (cf. ch. 1. 22, with Romans, 2. 17-25). Ch. 1. 2, and 4. 1, 12, seem plainly to allude to Romans, 5. 2; 6. 12; 7. 2; 14. 4. Also the tenor of ch. 2., on "justification," seems to allude to St. Paul's teaching, so as to correct false Jewish notions of a different kind from those which he combated, though not unnoticed by him also (Romans, 2. 17, &c.).

St. Paul (Galatians, 2. 9) arranges the names "James, Cephas, John," in the order in which their epistles stand. The St. James who wrote this epistle (according to most ancient writers) is called (Galatians, 1. 19) "the Lord's brother." He was son of Alphaeus or Cleopas (Luke, 24. 13-18) and Mary, sister of the Virgin Mary. Cf. Mark, 15. 40, with John, 19. 25, which seems to identify the mother of James the less with the wife of Cleopas, not with the Virgin Mary, Cephas' wife's sister-Cleopas is the Hebrew, Alphaeus the Greek mode of writing the same name. Many, however, as Hegerippus (*Evangelii, Ecclesiastica Historia*), distinguish "the Lord's brother" from the son of Alphaeus. But the gospel according to the Hebrews, quoted by Jerome, represents James, the Lord's brother, as present at the institution of the Eucharist, and therefore identical with the apostle James. So the Apocryphal gospel of James. In Acts, James who is put foremost in Jerusalem after the death of James, son of Zebedee, is not distinguished from James, the son of Alphaeus. He is not mentioned as one of the Lord's brethren in Acts, 1. 14; but as one of the "apostles" (Galatians, 1. 19). He is called "the less" (*ὁ ἕντις*, Mark, 15. 40), to distinguish him from James, the son of Zebedee. *Alford* considers James, the brother of the Lord, the author of the epistle, to have been the eldest of the sons of Joseph and Mary after Jesus (cf. Matthew, 13. 55), and that James the son of Alphaeus, is distinguished from him by the latter being called "the less," *i.e.*, junior. His arguments against the Lord's brother, the bishop of Jerusalem, being the apostle, are, (1.) The Lord's brethren did not believe on Jesus at a time when the apostles had been already called (John, 7. 3, 5, therefore none of the Lord's brethren could be among the apostles *when* it does not follow from John, 7. 3, that no one of them believed); (2.) the apostles' commission was to preach the gospel *everywhere*, not to be bishops in a particular locality (but it is unlikely that one not an apostle should be bishop of Jerusalem, or *whenever* apostles yield deference, Acts, 15. 13, 19; Galatians, 1. 19; 2. 9, 12. The Saviour's last command to the apostles *whenever* to preach the gospel *everywhere*, is not inconsistent with each having a particular sphere of labour in which he should be a missionary bishop, as Peter is said to have been at Antioch).

He was surnamed "the just." It needed peculiar wisdom so to preach the gospel as not to disparage the law. As bishop of Jerusalem writing to the twelve tribes, he sets forth the gospel in its aspect of relation to the law which the Jews so venerated. As St. Paul's epistles are a commentary on the doctrines flowing from the death and resurrection of Christ, so St. James' epistle has a close connexion with His teaching during His life on earth, especially His sermon on the mount. In both, the law is represented as fulfilled in love: the very language is palpably similar (cf. ch. 1. 2, with Matthew, 5. 19; 5. 1. 4, with Matthew, 5. 48; ch. 1. 5; 2. 15, with Matthew, 7. 7-11; ch. 6. 12, with Matthew, 5. 7, and 6. 14, 15; ch. 2. 10, with Matthew, 5. 19; ch. 4. 4, with Matthew, 6. 24; ch. 4. 11, with Matthew, 7. 1, 2; ch. 5. 2, with Matthew, 6. 19). The whole spirit of this epistle breathes the same *gospel-righteousness* which the sermon on the mount inculcates as the highest realization of the law. St. James' own character as "the just," or *legally righteous*, disposed him to this coincidence (cf. ch. 1. 20; 1. 19; 2. 18, with Matthew, 5. 20). It also fitted him for presiding over a church still zealous for the law (Acts, 21. 18-24; Galatians, 2. 12). If any could win the Jews to the gospel, he was most likely who presented a pattern of Old Testament righteousness, combined with evangelical faith (cf. also ch. 2. 8, with Matthew, 6. 44, 45). Practice, not profession, is the test of obedience (cf. ch. 2. 17; 4. 17, with Matthew, 7. 21-23). Sins of tongue, however lightly regarded by the world, are an offence against the law of love (cf. ch. 1. 26; 3. 2-18, with Matthew, 5. 22; also any swearing, ch. 5. 12; cf. Matthew, 5. 33-37).

The absence of the apostolic benediction in this epistle, is probably due to its being addressed, not merely to the believing, but also indirectly to unbelieving, Israelites. To the former he commends humility, patience, and prayer; to the latter he addresses awful warnings (cf. 5. 7-11; 4. 9; 5. 1-6).

St. James was martyred at the Passover. The epistle was probably written just before it. The destruction of Jerusalem foretold in it (ch. 5. 1, &c.), ensued a year after his martyrdom, 70 A.D. Hegerippus (quoted in *Evangelii, 2. 28*) narrates that he was set on a pinnacle of the temple by the scribes and Pharisees, who begged him to restrain the people who were in large numbers embracing Christianity. "Tell us," said they in the presence of the people gathered at the feast, "which is the door of Jesus?" St. James replied with a loud voice, "Why ask ye me concerning Jesus the Son of man? He sitteth at the right hand of power, and will come again on the clouds of heaven." Many thereupon cried, Hosannah to the Son of David. But St. James was cast down headlong by the Pharisees; and praying, "Father, forgive them, for they know not what they do," he was stoned and beaten to death with a fuller's club. The Jews, we know from Acts, were exasperated at St. Paul's rescue from their hands, and therefore determined to wreak their vengeance on St. James. The publication of his epistle to the dispersed Israelites, to whom it was probably carried by those who came up to the periodical feasts, made him obnoxious to them, especially to the higher classes, because it foretold the woes soon about to fall on them and their country. Their taunting question, "Which is the door of Jesus?" (*i.e.*, by what door will He come when He returns?) alludes to his prophecy, "the coming of the Lord draweth nigh . . . behold the Judge standeth before the door" (ch. 5. 8, 9). Hebrews, 12. 7, probably refers to the martyrdom of James, who had been so long bishop over the Jewish Christians at Jerusalem. "Remember them which have (rather, 'had') the rule (spiritually) over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

His inspiration as an apostle is expressly referred to in Acts, 15. 12, 25, "My sentence is," &c.; "It seemed good to the Holy Ghost and to us," &c. His episcopal authority is implied in the deference paid to him by St. Peter and St. Paul (Acts, 15. 17; 21. 18; Galatians, 1. 19; 2. 9). The Lord had appeared specially to him after the resurrection (1 Corinthians, 15. 7). St. Peter in his first epistle (universally from the first received as canonical) tacitly confirms the inspiration of St. James' epistle, by incorporating with his own inspired writings no less than ten passages from St. James. The "apostle of the circumcision," St. Peter, and the first bishop of Jerusalem, would naturally have much in common. Cf. ch. 1. 1, with 1 Peter, 1. 1; ch. 1. 2, with 1 Peter, 1. 6; 4. 12, 13; ch. 1. 11, with 1 Peter, 1. 24; ch. 1. 18, with 1 Peter, 1. 2; ch. 2. 7, with 1 Peter, 4. 14; ch. 2. 12, with 1 Peter, 2. 19; ch. 4. 1, with 1 Peter, 2. 11; ch. 4. 6, with 1 Peter, 5. 5, 6; ch. 4. 7, with 1 Peter, 5. 6, 9; ch. 4. 10,

with 1 Peter, 5; cf. ch. 5, 20, with 1 Peter, 4, 5. Its being written in the purest Greek shows it was intended not only for the Jews at Jerusalem, but also for the Hellenists, *i. e.*, Greek-speaking Jews.

The style is close, curt, and sententious, gnome following after gnome. An Hebraic character pervades the epistle, as appears in the occasional poetic parallelisms (ch. 3, 1-13). Cf. ch. 2, 2, "Assembly," *Margis, synagoga*. The images are analogical arguments, combining at once logic and poetry. Eloquence and persuasiveness are prominent characteristics.

The similarity to Matthew, the most Hebrew of the gospels, is just what we might expect from the bishop of Jerusalem writing to Israelites. In it the higher spirit of Christianity is seen putting the Jewish law in its proper place. The law is enforced in its everlasting spirit, not in the letter for which the Jews were so zealous. The doctrines of grace, the distinguishing features of St. Paul's teaching to the Hellenists and Gentiles, are less prominent, as being already taught by that apostle. St. James complements Paul's teaching, and shows to the Jewish Christians who still kept the legal ordinances down to the fall of Jerusalem, the spiritual principle of the law, *viz.*, love manifested in obedience. To sketch "the perfect man" containing in the gospel law of liberty, is his theme.

CHAPTER I.

VER. 1-27. INSCRIPTION: EXHORTATION ON HEARING, SPEAKING, AND WRATH. The last subject is discussed in ch. 3, 15-4, 17. 1. James—an apostle of the circumcision, with Peter and John; James in Jerusalem, Palestine, and Syria; Peter in Babylon and the E.; John in Ephesus and Asia Minor. St. Peter addresses the dispersed Jews of Pontus, Galatia, Cappadocia; St. James, the Israelites of the twelve tribes scattered abroad. servant of God—not that he was not an apostle; for Paul, an apostle, also calls himself so; but as addressing the Israelites generally, including even indirectly the unbelieving, he in humility omits the title "apostle": so Paul in writing to the Hebrews: similarly Jude, an apostle, in his general epistle. Jesus Christ—not mentioned again save in ch. 2, 1: not at all in his speeches (Acts, 15, 14, 15, and 21, 20, 21), lest his introducing the name of Jesus offender should seem to arise from vanity, as being "the Lord's brother." (BENGEI.) His teaching being practical, rather than doctrinal, required less frequent mention of Christ's name, scattered abroad—*id.*, which are in the dispersion. The dispersion of the Israelites, and their connexion with Jerusalem as a centre of religion, was a Divinely ordered means of propagating Christianity. The pilgrim troops of the law became caravans of the gospel. [WORDSWORTH.] greeting—found in no other Christian letter, but in James and the Jerusalem Synod's epistle to the Gentile churches: an undesigned coincidence and mark of genuineness. In the original Greek (*chaitaini*) for "greeting," there is a connexion with the "joy" to which they are exhorted amidst their existing distresses from poverty and consequent oppression. Cf. Romans, 15, 26, which alludes to their poverty. 2. My brethren—a phrase often found in St. James, marking community of nation and of faith. all joy—cause for the highest joy. (GROTIUS.) Nothing but joy. (PISCATOR.) Count all "divers temptations" to be each matter of joy. (BENGEI.) fail into—unexpectedly, so as to be encompassed by them (so the original Greek) temptations—not in the limited sense of allurements to sin, but trials or distresses of any kind which test and purify the Christian character. Cf. "tempt," *i. e.*, try, Genesis, 22, 1. Some of those to whom St. James writes were "sick," or otherwise "afflicted" (ch. 5, 13). Every possible trial to the child of God is a masterpiece of strategy of the Captain of his salvation for his good. 3. the trying—the testing or proving of your faith, *viz.*, by "divers temptations." Cf. Romans, 5, 3, "tribulation" worketh patience, and patience, experience (in the original *dokime*, akin to *dokimion* "trying" here: there it is experience; here the "trying" or testing, whence experience flows). patience—the original implies more: persevering endurance and continuance (cf. Luke, 8, 15). 4. Let endurance have a perfect work taken out of the previous "worketh patience" or endurance *i. e.*, have its full effect, by showing the most perfect degree of endurance, *viz.*, "joy in bearing the cross (MEMORICRUIUS), and enduring to the end (Matthew, 10, 22). [CALVIN.] ye may be perfect—fully developed in all the attributes of a Christian character. For this there is

required "joy" (BENGEI), as part of the "perfect work" of probation. The work of God in a man is the man. If God's teaching by patience have had a perfect work in you, you are perfect. [ALFORD.] entire—that which has all its parts complete, wanting no integral part; 1 Thessalonians, 5, 23, "your whole *lit.*, 'entire' spirit, soul, and body:" as "perfect" implies without a blemish in its parts. 5. English Version omits "But," which the Greek has, and which is important. "But as this perfect entireness wanting nothing is no easy attainment; if any," *etc.*, *etc.*—rather, as the Greek word is repeated after St. James' manner, from v. 4, "wanting nothing," *translata*, "If any of you want wisdom," *viz.*, the wisdom whereby ye may "count it all joy when ye fall into divers temptations," and "let patience have her perfect work." This "wisdom" is shown in its effects in detail, ch. 3, 17. The highest wisdom which governs patience abides in poverty and riches, is described v. 9, 10. ask—(ch. 4, 2.) liberally—So the Greek is rendered by English Version. It is rendered with simplicity, Romans 12 & God gives without adding ought which may take off from the graciousness of the gift. [ALFORD.] God requires the same "simplicity" in His children ("eye-single," Matthew, 6, 22, *lit.*, simple), unbridled not—an illustration of God's giving simply. He gives to the humble suppliant without upbraiding him with his past sin and ingratitude, or his future abuse of God's goodness. The Jews pray, "Let me not have need of the gifts of men, whose gifts are few, but their upbraidings manifold; but give me a prayer for thy large and full hand." Cf. Solomon's offer for "wisdom," and God's gift above what he asked, though God foresaw his future abuse of His goodness would deserve very differently. St. James has before his eye the sermon on the mount (see my Introduction). God hears every true prayer, and grants either the thing asked, or else something better than it: as a good physician consults for his patient's good better by denying something which the latter asks not for his good, than by conceding a temporary gratification to his hurt. 6. ask in faith—*i. e.*, the persuasion that God can and will give. St. James begins and ends with faith. In the middle of the epistle he removes the hindrances to faith, and shows its true character. [BENGEI.] wavering—between belief and unbelief. Cf. the case of the Israelites who seemed to partly believe in God's power, but least more to unbelief by "limiting" it. On the other hand, cf. Acts, 10, 20; Romans, 4, 20 ("staggered not," through unbelief," *id.*, as here, "swayed not"), 1 Timothy, 2, 4, like a wave of the sea—Isaiah, 57, 20; Ephesians 4, 1, where the same Greek word occurs for "tossed to and fro," as is here translated, "driven with the wind," driven with the wind—from without, tossed—from within, by its own instability. [BENGEI.] At one time cast on the shore of faith and hope, at another rolled back into the abyss of unbelief; at one time raised to the height of worldly pride, at another tossed in the sands of despair and affliction. [WIESINGER.] 7. For—Resumed from "for" in v. 6. that man—such a wavering self-deceiver. *think*—Real faith isometism

ban a mere thinking or surmising. any thing—viz. things that he prays for: he does receive many from God, food, raiment, &c., but these are the gifts of His providence: of the things specially in answer to prayer, the wavering shall not receive anything," much less wisdom. 8. *double-minded double-souled*, the one soul directed towards be other to something else. The *Greek* favours its translation, "He (the wavering, v. 6) is a man-minded, unstable," &c.; or better, *BAZA's*, ords in this v. 8 are in apposition with "that v. 7: thus the "is," which is not in the original, it need to be supplied, "A man double-minded, le in all his ways!" The word for "double-1" is found here and ch. 4. 3, for the first time k literature. It is not a *hypocrite* that is meant, lible, "wavering" man, as the context shows. It ead to the *single eye* (Matthew, 6. 23). 9, 10. *etc.* "But let the brother," &c., i.e., the best / against *double-mindedness* is that Christian /y of spirit whereby the "brother," low in out- /circumstances, may "rejoice" (answering to v. 2) at he is exalted," viz., by being accounted a son /r of God, his very sufferings being a pledge of /ng glory and crown (v. 12), and the rich may "in that he is made low," by being stripped of /ds for Christ's sake (MEROCHUS); or, in that he s, by sanctified trials, low in spirit, which is /ster for rejoicing. [GOMARUS.] The design of /sle is to reduce all things to an equable footing /: 6. 12). The "low," rather than the "rich," is /lled "the brother." [BENGL.] So far as one /y "rich" in worldly goods, "he shall pass /o so far as his predominant character is that of /har," he "abideeth for ever" (1 John, 2. 17). This /ects all ALFORD's objections to regarding "the /re as a "brother" at all. To avoid making the /rother, he translates, "But the rich glories in /mulation," viz., in that which is really his de- /ms (his rich state, Philippiana, 3. 19); just as the /old to rejoice in what is really his exaltation /ly state). 11. Taken from Isaiah, 40. 6-8. heat /r. "the hot wind" in the (E. or) S., which s /vegetation (Luke, 12. 55). The "burning heat" /sun is not at its rising, but rather at noon: /s the scorching *Kadim* wind is often at sunrise /, 4. 8). [MIDDLETON, *Greek Articles*.] Matthew, /ses the *Greek* word for "heat." Isaiah, 40. 7, /st upon it," seems to answer to "the hot wind" /ace of the fashion—i.e., of the external appear- /ce in his ways—referring to the burdensome extant /rich man's devices. [BENGL.] Cf. "his ways," /s course of life, v. 8. 12. Blessed—*CF.* the beati- /ude sermon on the mount, Matthew, 5. 4, 10, 11. /h temptation—not the "falling into divers temp- /" (v. 2) is the matter for "joy," but the endur- /ng pation "unto the end." Cf. Job, 6. 17. when /ed—*lit.*, when he has become tested or approved, /e has passed through the "trying" (v. 2), his /aving finally gained the victory, the crown— /llusion to the crown or garland given to win- /the games; for this, though a natural allusion /Paul in writing to heathen, among whom such /xisted, would be less appropriate for St. James /aising the Jewish Christians, who regarded / usages with aversion. of life—"life" consti- /es crown, *lit.*, the life, the only true life, the /nd eternal life. The crown implies a kingdom /, 31. 2). The Lord—not found in the best *MSS.* /rison. The believer's heart fills up the omni- /rout the name needing to be mentioned. The /ni one who promised" (Hebrews, 10. 23). to /at love him—in 2 Timothy, 4. 8. "the crown of /ness to them that love His appearing." Love /e patient endurance: none attest their love

more than they who suffer for Him. 13. when...tempted—*tried by solicitation to evil.* Heretofore the "temptation" meant was that of *probation by afflictions.* Let no one fancy that God lays upon him an inevitable necessity of sinning. God does not send trials on you in order to make you worse, but to make you better (v. 14, 17). Therefore do not sink under the pressure of evils (1 Corinthians, 10. 13). of God—by agency proceeding from God. The *Greek* is not "tempted by," but, "from God," implying indirect agency. cannot be tempted with evil, &c.—"Neither do any of our sins tempt God to entice us to worse things, nor does He tempt any of His own accord" (*lit.*, of Himself; of the antithesis, v. 18. "Of His own will He begat us" to holiness, so far as He from tempting us of His own will). [BENGL.] God is said in Genesis, 22. 1, to have "tempted Abraham;" but there the *tempting* meant is that of *trying or proving*, not that of seducement. ALFORD translates according to the ordinary sense of the *Greek*, "God is wassered in evil." But as this gives a less likely sense, *English Version* probably gives the true sense; for ecclesiastical *Greek* often uses words in new senses, as the exigencies of the new truths to be taught required. 14. Every man when tempted, is so through being drawn away of (again here, as in v. 12, the *Greek* for "of" expresses the actual source, rather than the agent of temptation) his own lust. The cause of sin is in ourselves. Even Satan's suggestions do not endanger us before they are made our own. Each one has his own peculiar (so the *Greek* insist, arising from his own temperament and habit. Lust flows from the original birth-sin in man, inherited from Adam, drawn away—the beginning step in temptation; drawn away from truth and virtue, enticed—*lit.*, taken with a bait, as fish are. The further progress: the man allowing himself (as the *Greek* middle voice implies) to be enticed to evil. [BENGL.] "Lust" is here personified as the harlot that allures the man. 15. The guilty union is committed by the will embracing the temptress. "Lust," the harlot, then "brings forth sin," viz., of that kind to which the temptation inclines. Then the particular sin (so the *Greek* implies), "when it is completed, brings forth death," with which it was all along pregnant. [ALFORD.] This "death" stands in striking contrast to the "crown of life" (v. 12) which "patience" or endurance ends in, when it has its "perfect work" (v. 4). He who will fight Satan with Satan's own weapons, must not wonder if he finds himself over-matched. Nip sin in the bud of lust. 16. Do not err in attributing to God temptation to evil; nay (as he proceeds to show), "every good," all that is good on earth, comes from God. 17. gift...gift—Not the same words in *Greek*; the first, the act of giving, or the gift in its initiatory stage; the second, the thing given, the boon, when perfected. As the "good gift" stands in contrast to "sin" in its initiatory stage (v. 16), so the "perfect boon" is in contrast to "sin when it is finished," bringing forth death (3 Peter, 1. 2), from above—(cf. ch. 3. 15). Father of lights—Creator of the lights in *heaven* (cf. Job, 38. 28 [ALFORD.]; Genesis, 4. 20, 21; Hebrews, 12. 9). This accords with the reference to the changes in the light of the heavenly bodies alluded to in the end of the verse. Also, Father of the spiritual lights in the kingdom of grace and glory. [BENGL.] These were typified by the supernatural lights on the breast-plate of the high priest, the Urim. As "God is light, and in Him is no darkness at all" (1 John, 1. 5), He cannot in any way be the Author of sin (v. 13), which is darkness (1 John, 3. 19), no variableness...shadow of turning—(Malachi, 3. 6.) None of the alternations of light and shadow which the physical "lights" undergo, and which even the spiritual lights are liable to, as compared with God. "Shadow of turning," *lit.*, the dark shadow-mark cast from one of the heavenly bodies, arising from its turning or revolution, &c., when the

man, cattle, and fruits to God; familiar to the Jews addressed, i.e., they are the first of God's regenerated creatures, and the pledges of the ultimate regeneration of the creation. Romans, 8, 19, 23, where also the Spirit, the Divine agent of the believer's regeneration, is termed "the first fruits," i.e., the earnest that the regeneration now begun in the soul, shall at last extend to the body too, and to the lower parts of creation. Of all God's visible creatures, believers are the noblest part, and like the legal "first fruits," sanctify the rest; for this reason they are much tried now. 19. Wherefore—as your evil is of yourselves, but your good from God. However, the oldest MESH, and versions read thus: "YE KNOW IT" (so Ephesians, 4, 5; Hebrews, 12, 17), my beloved brethren; BUT consequently; let every man be swift to hear," i.e., docile in receiving "the word of truth" (v. 18, 21). The true method of hearing is treated of v. 21-27; and ch. 3. slow to speak—(Proverbs, 10, 19; 17, 27, 28; Ecclesiastes, 4, 2.) A good way of escaping one kind of temptation arising from ourselves (v. 13). Slow to speak authoritatively as a master or teacher of others (cf. ch. 3, 1): a common Jewish fault: slow also to speak such haughty things of God, as in v. 13. Two ears are given to us, the Rabbis observe, but only one tongue: the ears are open and exposed, whereas the tongue is walled in behind the teeth, slow to wrath—(ch. 3, 13, 14; 4, 6.) Slow in becoming heated by debate: another Jewish fault (Romans, 2, 8), to which much speaking tends. TRITMANN thinks not so much "wrath" is meant, as an *indignant feeling of fretfulness* under the calamities to which the whole of human life is exposed: this accords with the "divers temptations" in v. 2. Hastiness of temper hinders hearing God's word: so Naaman, 2 Kings, 6, 11; Luke, 4, 28. 20. Man's angry zeal in debating, as if jealous for the honour of God's righteousness, is far from working that which is really righteousness in God's sight. True "righteousness is sown in peace," not in wrath (ch. 3, 18). The oldest and best reading means "worketh," i.e., *practiseth* not; the received reading is "worketh," *producteth* not. 21. Lay apart—*ones for all* (so the Greek): as a

so carelessly, is able instrumentally) to save [v. 19.] souls—your true selves, for the [v. 21] liable to sickness and death; but the so saved, both soul and body at last shall be [v. 22] 22. Qualification of the precept, "Be ye doers, not hearers only;" not mere word," but "Be doers" systematically and as if this was your regular business. 23. Again refers to the sermon on the mount 21-28. *deserving your own selves*—by the [v. 23] (the Greek implies that) that the more harm is needed. 23. *Far*—The logical self-deceit traded, not a deer—more *fit*, "a not-deer." The true disciple, say the Rabbis, learns [v. 24] he may do, not in order that he may see teach, his natural face—*fit*, the counter birth: the face he was born with. As a man's his natural face in a mirror, so the hearer's his moral visage in God's word. This feature of man's soul in Scripture, is the stress the truth of the latter. In it, too, we God's glory, as well as our natural wills holdeth—more *fit*, "he contemplated himself gone his way," i.e., no sooner has he come image than he is gone his way (v. 11). "Answers to hearing the word: "goeth [v. 25] relaxing the attention after hearing—lets go elsewhere, and the interest of the this away: then *forgetfulness* follows [ALFORD 23, 21]. "Contemplate" here, and v. 23, though cursory, yet some knowledge of least for the time, is imparted in heart (1 Corinthians, 14, 24). and...and—the represses hastiness joined with levity. [B] getteth what manner of man he was—in Forgetfulness is no excuse (v. 26; 2 Peter, 1, 1) into—*fit*, stoopeth down to take a close look into: stronger than "beholdeth," or "con v. 24. A blessed curiosity if it be efficacious fruit. [B] perfect law of liberty—th of life, perfect and perfecting (as shown in on the mount Matthew 5, 48) and [v. 27]

dead—rather, "in his doing;" in the very doing there is blessedness (Psalm 19, 11), 20, 27. An example of *doing work*, religious... religion—The Greek expresses the external service or exercise of religion, "godliness" being the internal soul of it. "If any man think himself to be so the Greek) religious, i. e., observant of the offices of religion, let him know, these consist not so much in outward observances, as in such acts of mercy and humble piety (Micah, 6, 7, 8) as *visiting the fatherless, &c.*, and *keeping one's self unspotted from the world*" (Matthew, 23, 23). St. James does not mean that these offices are the great essentials, or sum total of religion; but that, whereas the law-service was merely ceremonial, the very services of the gospel consist in acts of mercy and holiness, and it has light for its garment, its very robe being righteousness. (TRENCH.) The Greek word is only found in Acts, 26, 5. "After the strictest sect of our religion I lived a Pharisee." Colossians 2, 18, "Worshipping of angels," brideth not... tongue—Discretion in speech is better than fluency of speech (cf. ch. 3, 2, 3). Cf. Psalm 39, 1. God alone can enable us to do so. St. James, in treating of the law, naturally notices this sin. For they who are free from grosser sins, and even bear the outward show of sanctity, will often exalt themselves by detracting others under the pretence of zeal, whilst their real motive is love of evil-speaking. (CALVIN.) heart—it and the tongue act and react on one another. 27. Para... and undefiled—"Pure" is that love which has in it no foreign admixture, as self-deceit and hypocrisy. "Undefiled" is the means of its being "pure." (TITTMANN.) "Pure" expresses the positive, "undefiled" the negative side of religious service; just as *visiting the fatherless and widow* is the active, *keeping himself unspotted from the world*, the passive side of religious duty. This is the nobler shape that our religious exercises take, instead of the ceremonial offices of the law. before God and the Father—*lit.*, "before Him who is (our) God and Father." God is so called to imply that if we would be like our Father, it is not by fasting, &c., for He does none of these things, but in being "merciful as our Father is merciful." CHRYSOSTOM.] visit—in sympathy and kind offices to alleviate their distresses, the fatherless—whose "Father" is God (Psalm 68, 6); peculiarly helpless, and—not in the Greek; so close is the connexion between active works of mercy to others, and the maintenance of personal unworldliness of spirit, word, and deed: no copula therefore is needed. Religion in its rise interests us about ourselves; in its progress, about our fellow-creatures; in its highest stage, about the honour of God. keep himself—with jealous watchfulness, at the same time praying and depending on God as alone able to keep us (John, 17, 15; Jude, 24).

CHAPTER II.

Ver. 1-26. THE SIN OF RESPECT OF PERSONS: DEAD, UNWORKING FAITH SAVES NO MAN. 1-13. St. James illustrates "the perfect law of liberty" (ch. 1, 25) in one particular instance of a sin against it, concluding with a reference again to that law (v. 12, 13). 1. brethren—the equality of all Christians as "brethren," forms the ground-work of the admonition, the faith of... Christ—i. e., the Christian faith. St. James grounds Christian practice on Christian faith. The Lord of glory—So 1 Corinthians, 2, 8. As all believers, alike rich and poor, derive all their glory from their union with Him, "the Lord of glory," not from external advantages of worldly fortune, the sin in question is peculiarly inconsistent with His "faith." BENGLI, making no ellipsis of the Lord, explains "glory" as in apposition with Christ who is THE GLORY (Luke, 2, 32): the true Shekinah glory of the temple (Romans, 9, 4). English Version is simpler. The glory of Christ resting on the poor believer should make him be regarded as highly by "brethren" as his richer brother; nay, more so, if

the poor believer has more of Christ's spirit than the rich brother. with respect of persons—*lit.*, "in respect of persons;" in the practice of partial preferences of persons in various ways and on various occasions. 2. assembly—*lit.*, *synagogue*: this, the latest honourable use, and the only Christian use of the term in the New Testament, occurs in St. James' epistle, the apostle who maintained to the latest possible moment the bonds between the Jewish synagogue and the Christian church. Soon the continued resistance of the truth by the Jews led Christians to leave the term to them exclusively (Revelation, 3, 9). The "synagogue" implies a mere assembly or congregation not necessarily united by any common tie. "Church," a people bound together by mutual ties and laws, though often it may happen that the members are not assembled. (TRENCH & VITRINGA.) Partly from St. James' Hebrew tendencies, partly from the Jewish Christian churches retaining most of the Jewish forms, this term "synagogue" is used here instead of the Christian term "church" (*ecclesia*, derived from a root, "called out," implying the union of its members in spiritual bonds, independent of space, and called out into separation from the world; an undesigned coincidence and mark of truth. The people in the Jewish synagogue sat according to their rank, those of the same trade together. The introduction of this custom into Jewish Christian places of worship is here reprobated by St. James. Christian churches were built like the synagogues, the holy table in the east end of the former, as the ark was in the latter; the *desk* and *pulpit* were the chief articles of furniture in both alike. This shows the error of comparing the church to the temple, and the ministry to the priesthood: the temple is represented by the whole body of worshippers; the church building was formed on the model of the synagogue. See VITRINGA *Synagogue*. 2, 3. "If there chance to have come." (ALFORD.) goodly apparel... gay clothing—As the Greek is the same in both, translate both alike, "gay," or "splendid clothing." have respect to him, &c.—though ye know not who he is, when perhaps he may be a heathen. It was the office of the deacons to direct to a seat the members of the congregation. (CLYMENT, *Constitut.* 2, 67, 68.) unto him—Not in the best MSS. Thus "thou" becomes more demonstratively emphatic, here—near the speaker, there—at a distance from where the good seats are, under my footstool—not literally so; but on the ground, down by my footstool. The poor man must either stand, or if he sits, sit in a degrading position. The speaker has a footstool as well as a good seat. 4. Are ye not... partial—*lit.*, *Have ye not made distinctions or differences*, so as to prefer one to another. So in Jude, 22, in yourselves—in your minds, i. e., according to your carnal inclination. (GROTIUS.) are become judges of evil thoughts—The Greek words for "judges" and for "partial," are akin in sound and meaning. A similar translation ought therefore to be given to both. Thus, either for "judges," &c., translate, "distinguishers of i. e., according to your) evil thoughts;" or, do ye not partially judge between men, and are become evilly-thinking judges (Mark, 7, 21). The "evil thoughts" are in the judges themselves: as in Luke, 18, 8, the Greek, "judge of injustice," is transl., "unjust judge." ALFORD & WAHL translate, "Did ye not doubt" respecting your faith, which is inconsistent with the distinctions made by you between rich and poor). For the Greek constantly means *doubt* in all the New Testament. So in ch. 1, 6, "wavering," Matthew, 21, 21; Acts, 10, 20; Romans, 4, 20, "staggered not." The same play on the same kindred words occurs in the Greek of Romans, 14, 10, 23, *judge... doubteth*. The same blame of being a judge, when one ought to be an obeyer of the law, is found ch. 4, 11. 5. Rearken—St. James brings to trial the self-constituted "judges" (v. 4). poor of this

world—the best MSS. read, "those poor in respect to the world." In contrast to "the rich in this world" (1 Timothy, 6. 17). Not of course all the poor; but the poor as a class, furnish more believers than the rich as a class. The rich, if a believer, renounces riches as his portion; the poor, if an unbeliever, neglects that which is the peculiar advantage of poverty (Matthew, 5. 3; 1 Corinthians, 1. 26, 27, 28). rich in faith—their riches consist in faith. Luke, 12. 21. "Rich toward God." 1 Timothy, 6. 18. "Rich in good works" (Revelation, 2. 9; cf. 2 Corinthians, 8. 9). Christ's poverty is the source of the believer's riches. kingdom...promised—(Luke, 12. 32; 1 Corinthians, 2. 9; 2 Timothy, 4. 8.) 6. The world's judgment of the poor contrasted with God's. *ye*—Christians, from whom better things might have been expected: there is no marvel that men of the world do so. despised—*lit.*, dishonoured. To dishonour the poor is to dishonour those whom God honours, and so to invert the order of God. [CALVIN.] rich—as a class. oppress—*lit.*, abuse their power against you. draw you—*translate*, "is it not they (those very persons whom ye partially prefer. v. 1-4) that draw you" (see, with violence). [ALFORD.] before—Judgment seats—Instituting persecutions for religion, as well as oppressive lawsuits, against you. 7. "Is it not they that blaspheme, &c., as in v. 6. [ALFORD.] Rich heathen must here chiefly be meant; for none others would directly blaspheme the name of Christ. Only indirectly rich Christians can be meant, who, by their inconsistency, caused His name to be blasphemed: so Ezekiel, 36. 21, 22; Romans, 2. 24. Besides, there were few rich Jewish Christians at Jerusalem (Romans, 16. 26). They who dishonour God's name by wilful and habitual sin, "take or bear the Lord's name in vain" (cf. Proverbs, 30. 9, with Exodus, 20. 7). that worthy name—which is "good before the Lord's saints" (Psalm 52. 9; 64. 6; which ye pray may be "hallowed" (Matthew, 6. 9), and "by which ye are called," *lit.*, which was invoked (or called) upon you (cf. Genesis, 48. 16; Isaiah, 4. 1, Margin; Acts, 15. 17), so that at your baptism "into the name" (so the Greek, Matthew, 28. 19) of Christ, ye became Christ's people (1 Corinthians, 3. 23). 8. The Greek may be translated, "If, however, ye fulfil," &c., i.e., as ALFORD, after ESTIUS, explains, "Still I do not say, hate the rich (for their oppressions); and drive them from your assemblies: if you choose to observe the royal law, &c., well and good; but respect of persons is a breach of that law." I think the translation is, "If in every deed (or indeed on the one hand) ye fulfil the royal law, &c., ye do well, but if (on the other hand) ye respect persons, ye practise sin." The Jewish Christians boasted of, and rested in, the "law" (Acts, 15. 1; 21. 18-24; Romans, 2. 17; Galatians, 2. 12). To this "indeed" alludes. ("Ye rest in the law): If indeed (then) ye fulfil it, ye do well; but if, &c. royal—the law that is king of all laws, being the sum and essence of the ten commandments. The great King, God, is love: His law is the royal law of love, and that law, like Himself, reigns supreme. He "is no respecter of persons;" therefore to respect persons is at variance with Him and His royal law, which is at once a law of love and of liberty (v. 12). The law is the "whole;" "the (particular) Scripture" (Leviticus, 19. 18) quoted is a part. To break a part is to break the whole (v. 10), ye do well—being "blessed in your deed" ("doing," Margin) as a doer, not a forgetful hearer of the law (ch. 1. 25). 9. Respect of persons violates the command to love all alike "as thyself." ye commit sin—*lit.*, "ye work sin." Matthew, 7. 23, to which the reference here is probably, as in ch. 1. 22. Your works are sin, whatever boast of the law ye make in words (Note, v. 8), convinced—*Old English* for "convicted," as transgressors—not merely of this or that particular command, but of the whole absolutely. 10. The best MSS. read, "Whoever shall have kept the whole law, and yet

shall have offended (*lit.*, stumbled; not so strong as 'fall,' Romans, 11. 11) in one point: here, the respecting of persons, is (hereby) become guilty of all." The law is one seamless garment which is rent if you but read a part: or a musical harmony which is spoiled if there be one discordant note (TIRINUS); or a golden chain whose completeness is broken if you break one link. [GATAKER.] You thus break the whole law, though not the whole of the law, because you offend against love, which is the fulfilling of the law. If any part of a man be leprous, the whole man is judged to be a leper. God requires perfect, not partial, obedience. We are not to choose out parts of the law to keep, which suit our whim, whilst we neglect others. 11. He is *one* who gave the whole law; therefore, they who violate His will in one point, violate it all. [BENGO.] The law and its Author alike have a complete unity. kill...adultery—selected as being the most glaring cases of violation of duty towards one's neighbour. 12. Summing up of the previous reasonings. speak—Referring back to ch. 1. 19, 20; the fuller discussion of the topic is given ch. 3. Judged by the law of liberty—*ch.* 1. 25—i.e., the gospel law of love, which is not a law of external constraint, but of internal, free, instinctive inclination. The law of liberty, through God's mercy, frees us from the curse of the law, that henceforth we should be free to love and obey willingly. If we will not in turn practise the law of love to our neighbour, that law of grace condemns us still more heavily than the old law, which spake nothing but wrath to him who offended in the least particular (v. 13). Cf. Matthew, 18. 33-35; John, 12. 48; Revelation, 6. 16. "Wrath of the merciful Lamb." 13. The converse of "Blessed are the merciful, for they shall obtain mercy" (Matthew, 5. 7). *Translate*, "The judgment (which is coming on all of us) shall be without mercy to him who hath showed no mercy." It shall be such toward every one as every one shall have been. [BENGO.] "Mercy" here corresponds to "love," v. 8. mercy rejuvinate against judgment—Mercy, so far from fearing judgment in the case of its followers, actually glorifies against it, knowing that it cannot condemn them. Not that their mercy is the ground of their acquittal, but that the mercy of God in Christ towards them, producing mercy on their part towards their fellowmen, makes them to triumph over judgment, which all in themselves otherwise deserve. 14. St. James here, passing from the particular case of "mercy" or "love" violated by "respect of persons," notwithstanding profession of the "faith of our Lord Jesus" (v. 1), combats the Jewish tendency (transplanted into their Christianity) to substitute a lifeless inoperative acquaintance with the letter of the law, for change of heart to practical holiness, as if justification could be thereby attained (Romans, 2. 3, 13, 25). It seems hardly likely, but that St. James had seen St. Paul's epistles, considering that he uses the same phrases and examples (cf. v. 21, 23, 25, with Romans, 4. 3; Hebrews, 11. 17, 31; and v. 14, 34, with Romans, 3. 28; Galatians, 2. 16). Whether St. James individually designed it or not, the Holy Spirit by him combats not St. Paul, but those who abuse St. Paul's doctrine. The teaching of both alike is inspired, and is therefore to be received without wresting of words; but each has a different class to deal with; St. Paul, self-justifiers; St. James, antinomian advocates of a mere notional faith. St. Paul urged as strongly as St. James the need of works as evidences of faith, especially in the later epistles, when many were abusing the doctrine of faith (Titus, 2. 14; 3. 8). "Believing and doing are blood relatives." [RUTHERFORD.] What doth it profit—*lit.*, "What is the profit?" though a *mis* say—St. James' expression is not "If a man have faith," but "if a man say he hath faith," referring to a mere profession of faith such as was usually made at baptism. Simon Magnus so "believed and was baptised."

and yet had "neither part nor lot in this matter," for its "heart," as his words and works evinced, was not light in the sight of God. ALFORD wrongly denies that "say" is emphatic. The illustration, v. 16, proves it is: "If one of you say" to a naked brother; "Be ye warmed, notwithstanding ye give not those things needful." The inoperative profession of sympathy answering to the inoperative profession of faith, can save him—rather, "can such a faith (*lit.*, *the faith*) save him?" *the faith* you pretend to; the empty name of boasted faith, contrasted with true fruit-producing faith. So that which self-deceivers claim is called "wisdom," though not true wisdom, ch. 3. 15. The "him" also in the *Greek* is emphatic; the particular man who professes faith without having the works which evidence its vitality. 15. The *Greek* is, "But *lit.* &c.": the "but" taking up the argument against such a one as "said he had faith, and yet had no works," which are its fruits, a brother, &c.—a fellow-Christian, to whom we are especially bound to give help, independent of our general obligation to help all our fellow-creatures, be.—The *Greek* implies "be found, as your access to them." 16. The habit of receiving passively sentimental impressions from sights of woe without carrying them out into active habits only ardens the heart. one of you—St. James brings home the case to his hearers individually. Depart in peace—s if all their wants were satisfied by the mere words addressed to them. The same words in the mouth of Christ, whose faith they said they had, were accompanied by efficient deeds of love. be...warmed—with lothing, instead of being as heretofore "naked" (v. 15; ob. 31. 20). filled—instead of being "destitute of food" (Matthew, 15. 37). what doth it profit—concluding with the same question as at the beginning, v. 14. Justification: kind professions unaccompanied with corresponding acts, as they are of no "profit" to the needy object of them, so are of no profit to the professor himself. So faith consisting in mere profession is unacceptable to God, the object of faith, and profitless to the professor. 17. faith...being alone—ALFORD joins is dead in itself. So BENCKE, "If the works which bring faith produces have no existence, it is a profane faith itself (*lit.*, *in respect to itself*) has no existence, i. e., that what one boasts of as faith, is dead." Faith is said to be "dead in itself," because when it has works it is alive, and is discerned to be so, not in respect to its works, but in respect to itself. *English Version* if retained, must not be understood to mean that faith can exist "alone" (i. e., severed from works). But thus: Even so presumed faith, if it have not works, is dead, being by itself "alone," i. e., severed from works of charity; just as the body would be dead if alone, i. e., severed from the spirit (v. 28). So STRONG, 18. "But some one will say: so the *Greek*, his verse continues the argument from v. 14, 16. One may say he has faith though he have not works. Suppose one were to say to a naked brother, "Be warmed," without giving him needful clothing. "But some one maintaining right views of the need of faith having works joined to it will say" in opposition to the "say" of the professor, &c. show me thy faith without thy works—if thou canst; but thou canst not show, i. e., answer or evidence thy alleged (v. 14, "say") faith without works. "Show" does not mean here prove to me, but exhibit to me. Faith is unseen save by God, who show faith to man, works in some form or other are needed: we are justified judicially by God (Romans, 8. 1); meritoriously, by Christ (Isaiah, 63. 11); mediately, by faith (Romans, 5. 1); essentially, by works. The reason here is not as to the ground on which believers are justified, but about the demonstration of their faith: so in the case of Abraham. In Genesis, 22. It is written God did tempt Abraham, i. e., put to the test of demonstration the reality of his faith, not for the

satisfaction of God, who already knew it well, but to demonstrate it before men. The offering of Isaac at that time, quoted here, v. 21, formed no part of the ground of his justification, for he was justified previously on his simply believing in the promise of spiritual heirs, i. e., believers, numerous as the stars. He was then justified: that justification was shown or manifested by his offering Isaac forty years after. That work of faith demonstrated, but did not contribute to his justification. The tree shows its life by its fruits, but it was alive before either fruits or even leaves appeared. 19. Thou—emphatic. Thou self-deceiving claimant to faith without works. that there is one God—rather, "that God is one": God's existence, however, is also asserted. The fundamental article of the creed of Jews and Christians alike, and the point of faith on which especially the former boasted themselves, as distinguishing them from the Gentiles, and hence adduced by St. James here. thou dost well—so far good. But unless thy faith goes farther than an assent to this truth, "the evil spirits (*lit.*, *demons*): 'Devil' is the term restricted to Satan, their head) believe" so far in common with thee, "and (so far from being saved by such a faith) shudder" (so the *Greek*), Matthew, 8. 29; Luke, 4. 34; 3 Peter, 2. 4; Jude, 6; Revelation, 20. 10. Their faith only adds to their torment at the thought of having to meet Him who is to consign them to their just doom: so thine (Hebrews, 10. 26, 27, it is not the faith of love, but of fear, that hath torment, 1 John, 4. 18). 20. wilt thou know—"Vain" men are not willing to know, since they have no wish to do the will of God. St. James beseeches such a one to lay aside his perverse unwillingness to know what is palpable to all who are willing to do. vain—who deceiveth thyself with a delusive hope, resting on an unreal faith. without works—The *Greek* implies separate from the works [ALFORD] which ought to flow from it if it were real. is dead—Some of the best MSS. read, "is idle," i. e., unavailing to effect what you hope, *viz.*, to save you. 21. Abraham...justified by works—essentially, and before men (see Note, v. 18). In v. 23, St. James, like St. Paul, recognises the Scripture truth, that it was his faith that was counted to Abraham for righteousness in his justification before God. when he had offered—rather, "when he offered" [ALFORD], i. e., brought as an offering at the altar; not implying that he actually offered him. 22. Or, "thou seest," how—rather, that. In the two clauses which follow, emphasize "faith" in the former, and "works" in the latter, to see the sense. [BENCKE.] faith wrought with his works—for it was by faith he offered his son. *Lit.*, "was working (at the time) with his works." by works was faith made perfect—not was vivified, but attained its fully consummated development, and is shown to be real. So "my strength is made perfect in weakness," i. e., exerts itself most perfectly, shows how great it is [CAMERON]: so 1 John, 4. 17; Hebrews, 2. 10; 5. 9. The germ really, from the first, contains in it the full grown tree, but its perfection is not attained till it is matured fully. So oh. 1. 4. "Let patience have her perfect work" i. e., have its full effect by showing the most perfect degree of endurance, "that ye may be perfect," i. e., fully developed in the exhibition of the Christian character. ALFORD explains, "Received its realization, was entirely exemplified and filled up." So St. Paul, Philippians, 2. 12. "Work out your own salvation" the salvation was already in germ theirs in their free justification through faith. It needed to be worked out still to fully developed perfection in their life. 23. scriptures was fulfilled—Genesis, 15. 6, quoted by St. Paul, as realized in Abraham's justification by faith; but by St. James, as realized subsequently in Abraham's work of offering Isaac, which, he says, justified him. Mainly, then, St. James must mean by works the same thing as St.

Paul means by *faith*, only that he speaks of faith at its manifested development, whereas St. Paul speaks of it in its germ. Abraham's offering of Isaac was not a mere act of obedience, but an act of faith. Isaac was the subject of the promises of God, that in him Abraham's seed should be called. The same God calls on Abraham to slay the subject of His own promise, when as yet there was no seed in whom those predictions could be realized. Hence St. James' saying that Abraham was justified by *such* a work, is equivalent to saying, as St. Paul does, that he was justified by faith itself; for it was in fact *faith expressed in action*, as in other cases saving faith is expressed in words. So St. Paul states as the mean of salvation *faith expressed*. The "Scripture" would not be "fulfilled," as St. James says it was, but contradicted by any interpretation which makes man's works justify him before God; for that Scripture makes no mention of works at all, but says that Abraham's *belief* was counted to him for righteousness. God, in the first instance, "justifies the *unpiously*" through faith; subsequently the believer is justified *before the world* as righteous through faith manifested in words and works (cf. Matthew, 25, 35-37, "the righteous," 40). The best authorities read, "But Abraham believed," &c., and he was called the Friend of God—He was not so called in his lifetime, though he was so even then from the time of his justification; but he was called so, being recognised as such by all on the ground of his works of faith. "He was the friend (in an active sense), the lover of God, in reference to his works; and (in a passive sense) loved by God in reference to his justification by works. Both senses are united in John, 15, 14, 15." [BENGL.] 24. Not justified by faith only—i.e., by "faith without (separated from: severed from) works," its proper fruits (Note, v. 20). Faith to justify must, from the first, include obedience in germ (to be developed subsequently), though the former alone is the ground of justification. The scion must be grafted on the stock that it may live; it must bring forth fruit to prove that it does live. 25. It is clear from the nature of Rahab's act, that it is not quoted to prove justification by works as such. She believed assuredly what her other countrymen disbelieved, and this in the face of every improbability that an unwarlike few would conquer well-armed numbers. In this belief she hid the spies at the risk of her life. Hence, Heb. 11, 31, names this as an example of *faith*, rather than of obedience. "By *faith* the harlot Rahab perished not with them that believed not." If an instance of obedience were wanting, St. Paul and St. James would hardly have quoted a woman of previously bad character, rather than the many moral and pious patriarchs. But as an example of free grace justifying men through an *operative*, as opposed to a mere verbal *faith*, none could be more suitable than a saved "harlot." As Abraham was an instance of an illustrious man and the father of the Jews, so Rahab is quoted as a woman, and one of abandoned character, and a Gentile, showing that justifying faith has been manifested in those of every class. The nature of the works alleged is such as to prove that St. James uses them only as *evidences of faith*, as contrasted with a mere verbal profession; not works of charity and piety, but works the value of which consisted solely in their being proofs of faith: they were faith expressed in act, synonymous with *faith itself*, messengers—spies, had received...had sent—rather, "received...thrust them forth" (in haste and fear). [ALFORD.] by another way—from that whereby they entered her house, viz., through the window of her house on the wall, and thence to the mountain. 26. Faith is a spiritual thing: works are material. Hence we might expect *faith* to answer to the *spirit*, works to the *body*. But St. James reverses this. He therefore does not mean that faith is all cases answers to the body; but the *FORM* of

faith without the *working reality* answers to the *body* without the *animating spirit*. It does not follow that *living faith* derives its life from works, as the body derives its life from the animating spirit.

CHAPTER III.

Ver. 1-18. DANGER OF EAGERNESS TO TEACH, AND OF AN UNBRIDLED TONGUE; TRUE WISDOM SHOWN BY UNCONTENTIOUS MEEKNESS. 1. *be not lit., become not*: taking the office too hastily, and of your own accord. many—The office is a noble one; but few are fit for it. Few govern the tongue well (v. 2), and only such as can govern it are fit for the office; therefore, "teachers" ought not to be many. *masters*—rather, "teachers." The Jews were especially prone to this presumption. The idea that faith (so-called) without works (ch. 2.) was all that is required, prompted "many" to set up as "teachers," as has been the case in all ages of the church. At first all were allowed to teach in turns. Even their inspired gifts did not prevent liability to abuse, as St. James here implies; much more is this so, when self-constituted teachers have no such miraculous gifts, knowings—as all might know, we—greater condemnation—St. James, in a humble, conciliatory spirit, includes himself; if *see* teachers abuse the office, we shall receive greater condemnation than those who are mere hearers (cf. Luke, 12, 49-50). CALVIN, like *English Version*, translates, "Masters," i.e., self-constituted owners and reprovers of others. Ch. 4, 12 accords with this view. 2. *all*—The *Greek* implies "all without exception": even the apostles, offend not—*lit., stumbleth not*: is void of offence or slip in word; in which respect one is especially tried who sets up to be a "teacher." 3. Behold—The best authorities read, "but if," i.e., *Nov whenever* (in the case of horses (such is the emphatic position of "horses" in the *Greek*) we put the bit (so *lit., the customary bit*) into their mouths that they may obey us, we turn about also their whole body. This is to illustrate how man turns about his whole body with the little tongue. "The same applies to the pen, which is the substitute for the tongue among the absent." [BENGL.] 4. Not only animals, but *even ships*, the governor listeth—*lit., the impulse of the steersman pleaseth*. The feeling which moves the tongue corresponds with this. 5. *boasteth great things*—There is great moment in what the careless think "little" things. [BENGL.] Cf. "a world," "the course of nature," "hell," v. 6, which illustrate how the little tongue's great words produce great mischief. *how great a matter a little fire kindleth*—The best MSS. read, "how little a fire kindleth how great a," &c. ALFORD, for "matter," translates, "forest." But GROTIIUS translates as *English Version*, "material for burning": a pile of fuel. 6. *Translate*, "The tongue, that world of iniquity, is a fire." As man's little world is an image of the greater world, the universe, so the tongue is an image of the former. [BENGL.] so—Omitted in the oldest authorities. is—*lit., is constituted*. The tongue is (constituted), among the members, the one which defileth, &c. (viz., as fire defiles with its smouldering course of nature—"the orb (cycle) of creation" set on fire...is set on fire—habitually and continually. Whilst a man inflames others, he passes out of his own power, being consumed in the flame himself, of hell—i.e., of the devil. *Greek*, "Gehenna" found here only and in Matthew, 5, 22. St. James has much in common with the sermon on the mount (Proverbs, 18, 27). 7. every kind—rather, "every nature" (i.e., natural disposition and characteristic power), of *beasts*—i.e., quadrupeds of every disposition; as distinguished from the three other classes of creation, "birds, creeping things (the *Greek* includes not merely 'serpents,' as *English Version*), and things in the sea." tamed, and hath been—is continually being tamed, and hath been so long ago, of mankinds—rather, "by the

nature of man's characteristic power taming that of the inferior animals. The olive in the *olive* may, "Hath contained it to be brought into tame subjection to the nature of men." So it shall be in the millennial world: even now man, by gentle firmness, may tame the inferior animal, and even elevate its nature. 8. no man—*lit.*, no one of men: neither can a man control his neighbours, nor even his own tongue. Hence the truth of v. 3 appears, namely evil—The Greek implies that it is at once *restless* and *incapable of restraint*. Nay, though nature has hedged it in with a double barrier of the lips and teeth, it bursts from its barriers to assail and ruin men. [EPICTETUS] *deadly—lit.*, *death-bearing*. 9. God—The oldest authorities read, "Lord." "Him who is Lord and Father." The uncommonness of the application of "Lord" to the Father, doubtless caused the change in modern texts to "God" (ch. 1. 27). But as Messiah is called "Father," Isaiah, 9. 6, so God the Father is called by the Son's title, "Lord," showing the unity of the Godhead. "Father" implies His paternal love; "Lord," His dominion, *mes*, which—not "men *who*," for what is meant is not particular men, but men *generally*. [ALFORD.] are made after...similitude of God—Though in a great measure man has lost the *likeness* of God in which he was originally made, yet enough of it still remains to show what once it was, and what in regenerated and restored man it shall be. We ought to reverence this remnant and earnest of what man shall be in ourselves and in others. "Abraham has fallen from his father's favour, but the people still recognise him to be the king's son." [BENJAMIN.] Man resembles in humanity the Son of man, "the express image of His person" (Hebrews, 1. 3), cf. Genesis, 1. 26; 1 John, 4. 20. In the passage, Genesis, 1. 26, "image" and "likeness" are distinct: "image," according to the Alexandrians, was something in which men were created, being common to all, and continuing to man after the fall, while the "likeness" was something toward which man was created, to strive after and attain it: the former marks man's physical and intellectual, the latter his moral pre-eminence. 10. The tongue, says *Esop*, is at once the best and the worst of things. So in a fable, a man with the same breath blows hot and cold. "Life and death are in the power of the tongue" (cf. Psalm 62. 4). brethren—an appeal to their consciences by their *brotherhood*—an appeal ought not to be—a mild appeal, leaving it to themselves to understand that such conduct deserves the most severe reprobation. 11. fountain—an image of the heart: as the *aperture* so the Greek for "place" is *lit.*: of the fountain is an image of man's *mouth*. The image here is appropriate to the scene of the epistle, Palestine, wherein salt and bitter springs are found. Though "sweet" springs are sometimes found near, yet "sweet and bitter" (water) do not flow "at the same place" (*aperture*). Grace can make the same mouth that "sent forth the bitter" once, send forth the sweet for the time to come: as the wood typical of Christ's cross) changed Marah's bitter water into sweet. 12. Transition from the mouth to the heart. Can the fig tree, &c.—Implying that it is an *impossibility*: as before in v. 10 he had said it "ought not so to be." St. James does not, as Matthew, 7. 16, 17, make the question, "Do men gather figs of thistles?" His argument is, No tree "can" bring forth *fruit inconsistent with its nature*, as e.g., the fig tree, olive berries: so if a man speaks bitterly, and afterwards speaks good words, the latter must be so only seemingly, and in hypocrisy; they can not be real, so can no fountain... salt... and fresh—The oldest authorities read, "Neither can a salt (water spring) yield fresh." So the mouth that emits cursing, cannot really emit also blessing. 13. Who—(cf. Psalm 34. 12, 13.) All wish to appear "wise," few are so, show—*by* works, and not merely

by profession, referring to ch. 2. 18, out of a good conversation his works—*by* *good* "good conduct" manifested in *particular* works. "Wisdom" and "knowledge," without these being "shown," are as dead as faith would be without works. [ALFORD.] with meekness of wisdom—with the meekness inseparable from true wisdom. 14. If ye have—as is the case (this is implied in the Greek indicative), bitter—Ephesians, 4. 31, "bitterness," envying—rather, "emulation," or *lit.*, *zeal*: kindly, generous emulation, or zeal, is not condemned, but that which is "bitter," [BENJAMIN.] strife—rather, "rivalry," in your hearts—from which flow your words and deeds, as from a fountain, glory not, and lie not against the truth—to *boast* of your wisdom is virtually a lying against the truth (the gospel), whilst your lives belie your glorying. Ver. 15, ch. 1. 18, "The word of truth." Romans, 2. 17, 23, speaks similarly of the same contentious Jewish Christians. 15. This wisdom—in which ye "glory," as if ye were "wise" (v. 13, 14), descendeth not from above—*lit.*, "is not one descending," &c.: "from the Father of lights" (true illumination and wisdom), ch. 1. 17; through "the Spirit of truth," John, 15. 26, earthly—opposed to heavenly. Distinct from "earthly," 1 Corinthians, 15. 47. Earthly is what is in the earth; earthly, what is of the earth. *sensual—lit.*, *animal-like*: the wisdom of the "natural" (the same Greek) man, not born again of God: "not having the Spirit" (John, 19). devilish—in its origin (from "hell," v. 6: not from God, the Giver of true wisdom, ch. 1. 5), and also in its character, which accords with its origin. Earthly, sensual, and devilish, answer to the three spiritual foes of man, the world, the flesh, and the devil. 16. envying—So *English Version* translates the Greek, which usually means "zeal," "emulation," in Romans, 13. 13. "The envious man stands in his own light. He thinks his candle cannot shine in the presence of another's sun. He aims directly at men, obliquely at God, who makes men to differ." strife—rivalry. [ALFORD.] confusion—*lit.*, *tumultuous anarchy*: both in society (*translated*) "commotions," Luke, 21. 9; "tumults," 2 Corinthians, 6. 6), and in the individual mind: in contrast to the "peaceable" composure of true "wisdom," v. 17. St. James does not honour such effects of this earthly wisdom with the name "fruit," as he does in the case of the wisdom from above, Ver. 15; cf. Ga. 5. 19-22, "Works of the flesh...fruit of the Spirit." 17. first pure—*lit.*, *chaste, sanctified*: pure from all that is "earthly, sensual (animal), devilish" (v. 15). This is put, "first of all," before "peaceable," because there is an unholy peace with the world which makes no distinction between clean and unclean. Cf. "undenied" and "unspotted from the world," ch. 1. 27; 4. 4, 8, "purify...hearts;" 1 Peter, 1. 22, "purified...souls" (the same Greek). Ministers must not preach, before a purifying change of heart, "Peace," where there is no peace. Seven, the perfect number) characteristic peculiarities of true wisdom are enumerated. Purity or sanctity is put first, because it has respect both to God and to ourselves, the six that follow regard our fellowmen. Our first concern is to have in ourselves sanctity; our second, to be at peace with men, gentle—"forbearing;" making allowances for others: lenient towards neighbours, as to the DUTIES they owe us, easy to be entreated—*lit.*, *easily persuaded*, tractable; not harsh as to a neighbour's FAULTS, full of mercy—as to a neighbour's MISERIES, full of good fruits—contrasted with "every evil work," v. 16, without partially—recurring to the warning against partial "respect to persons," ch. 2. 1, 4. 9. ALFORD translates as the Greek is translated, ch. 1. 6, "swerving" "without doubting." But thus there would be an epithet referring to one's self inserted amidst those referring to one's conduct towards others. *English Version* is therefore better, without hypocrisy;—Not as ALFORD explains from ch. 2. 1. 23.

"Without deceiving yourselves" with the name without the reality of religion. For it must refer, like the rest of the six epithets, to our relations to others: our peaceableness and mercy towards others must be "without dissimulation." 18. "The peaceable fruit of righteousness." He says *righteousness*, because it is itself the true wisdom. As in the case of the earthly wisdom, after the characteristic description came its results: so in this verse, in the case of the heavenly wisdom. There the results were present; here, future, fruit..sown—cf. Psalm 97. 11; Isaiah, 61. 3, "trees of righteousness." Anticipatory, i.e., the seed whose "fruit," viz., "righteousness," shall be ultimately reaped, is now "sown in peace." "Righteousness," now in germ, when fully developed as "fruit," shall be itself the everlasting reward of the righteous. As "sowing in peace" (cf. "sown in dishonour," 1 Corinthians, 15. 43) produces the "fruit of righteousness," so conversely "the work" and "effect of righteousness" is "peace," of them that make peace—"by implying also that it is for them, and to their good" they work peace." They, and they alone, are "blessed." "Peace makers," not merely they who reconcile others, but who *work peace*. "Cultivate peace." [EPIST.] Those truly wise towards God, whilst peaceable and tolerant towards their neighbours, yet make it their chief concern to sow righteousness, not cloaking men's sins, but reproving them with such peaceable moderation as to be the physicians, rather than the executioners, of sinners. [CALVIN.]

CHAPTER IV.

VER. 1-17. AGAINST FIGHTINGS AND THEIR SOURCE: WORLDLY LUSTS: UNCHARITABLE JUDGMENTS, AND PRESUMPTUOUS RECKONING ON THE FUTURE. 1. whence—The cause of quarrels is often sought in external circumstances, whereas internal lusts are the true origin. wars, &c.—contrasted with the "peace" of heavenly wisdom. "Fightings" are the active carrying on of "wars." The best authorities have a second "whence" before "fightings." Tumults marked the era before the destruction of Jerusalem when St. James wrote. He indirectly alludes to these. The members are the first seat of war; thence it passes to conflict between man and man, nation and nation. come they not, &c.—an appeal to their consciences. lusts—*lit.*, pleasures, i.e., the lusts which prompt you to "desire" (Note, v. 2) pleasures: whence you seek self at the cost of your neighbour, and hence flow "fightings," that war—"campaign, as an army of soldiers encamped within" [ALFORD] the soul; tumultuously war against the interests of your fellow-men, whilst lusting to advance self. But whilst warring thus against others, they (without his knowledge) war against the soul of the man himself, and against the Spirit; therefore they must be "mortified" by the Christian. 2. Ye lust—A different Greek word from that in v. 1. "Ye desire" *lit.*, ye set your mind or heart on an object. have not—The lust of desire does not ensure the actual possession. Hence "ye kill" (not as *Margine*, without any old authority, "envy") to ensure possession. Not probably in the case of professing Christians of that day in a literal sense, but "kill and envy" (as the Greek for "desire to have" should be translated), i.e., harass and oppress through envy. [DREBUS.] Cf. Zechariah, 11. 5, "slay" through envy hate and desire to get out of your way, and so are "murderers" in God's eyes. [EPIST.] If literal murder [ALFORD] were meant, I do not think it would occur so early in the series; nor had Christians then as yet reached so open criminality. In the Spirit's application of the passage to all ages, literal killing is included, flowing from the desire to possess: so David and Ahab. There is a climax: "Ye desire," the individual lust for an object: "ye kill and envy," the feeling and action of individuals against individuals: "ye fight and war," the action of many against

many. ye have not, because ye ask not—God promises to those who pray, not to those who fight. The petition of the lustful, murderous, and contentious, is not recognised by God as proper. If ye prayed, there would be no "wars and fightings." Thus this last clause is an answer to the question, v. 1. "Whence come wars and fightings?" 3. Some of them are supposed to say in objection, But we do "ask" (pray), cf. v. 2. St. James replies, It is not enough to ask for good things, but we must ask with a good spirit and intention. "Ye ask amiss, that ye may consume of your object of prayer upon (lit., in) your lusts" (*lit.*, pleasures): not that ye may have the things you need for the service of God. Contrast ch. 1. 5, with Matthew, 6. 31, 32. If ye prayed aright, all your proper wants would be supplied; the improper cravings which produce "wars and fightings" would then cease. Even believers' prayers are often best answered when their desires are most opposed. 4. The oldest MSS. omit "adulterers and," and read simply, "Ye adulteresses." God is the rightful husband; the men of the world are regarded collectively as one adulteress, and individually as adulteresses, the world—in so far as the men of it and their motives and acts are aliens to God, e.g., its selfish "lusts" (v. 3), and covetous, and ambitious "wars and fightings" (v. 1), *enmity*—not merely "inimical," a state of enmity, and that enmity itself. Cf. 1 John, 2. 15, "love...the world...the love of the Father," whosoever...will be—The Greek is emphatic, "shall be resolved to be." Whether he succeed or not, if his wish be to be the friend of the world, he renders himself, becomes (so the Greek for "is") by the very fact, "the enemy of God." Contrast "Abraham the friend of God." 5. in vain—No word of Scripture can be so. The quotation here, as in Ephesians, 5. 14, seems to be not so much from a particular passage, as one gathered by St. James under inspiration from the general tenor of such passages in both the Old and New Testaments, as Numbers, 11. 29; Proverbs, 21. 10; Galatians, 5. 17. spirit that dwelleth in us—Other MSS. read, "That God hath made to dwell in us" (*viz.*, at Pentecost). If as translated, "Does the (Holy) Spirit that God hath placed in us lust to (towards) envy" (*viz.*, as ye do your worldly "wars and fightings"?) Certainly not: ye are therefore walking in the flesh, not in the Spirit, whilst ye thus lust towards, i.e., with envy against one another. The friendship of the world tends to breed envy: the Spirit produces very different fruit. ALFORD attributes the epithet "with envy," in the unwarrantable sense of jealousy, to the Holy Spirit: "The Spirit jealously desires us for His own." In English Version the sense is, "the (natural) spirit that hath its dwelling in us lusts with (*lit.*, to, or towards) envy." Ye lust, and because ye have not what ye lust after (v. 1, 2), ye envy your neighbour who has, and so the spirit of envy leads you on to "fight." St. James also here refers to ch. 3. 14, 16. 6. But—Nay rather, he—God, gives more grace—ever increasing grace: the farther ye depart from "envy," [BENGL.] be saith—"The same God who causes His spirit to dwell in believers" (v. 5), by the Spirit also speaks in Scripture. The quotation here is probably from Proverbs, 3. 34: as probably Proverbs, 21. 10 was generally referred to in v. 5. In Hebrew it is "scorneth the scorners," *viz.*, those who think "Scripture speaketh in vain," resisteth—*lit.*, setteth Himself in array against: even as they, like Pharaoh, set themselves against Him. God repays sinners in their own coin. "Pride is the mother of 'envy' (v. 5): it is peculiarly apt to, for by it Satan fell, the proud—The Greek means in derivation one who shows himself above his fellows, and so lifts himself against God, the humble—the unenvious, uncovetous, and unambitious as to the world. Contrast v. 4. 7. Submit, to God—ye shall be among "the humble," v. 6; also v. 8; 1 Peter, 5. 6. Resist...devil—Under his banner prevail

easy are enlisted in the world; resist his temptations to these. Faith, humble prayer, and heavenly wisdom, are the weapons of resistance. The language is taken from warfare. "Submit" as a good soldier puts himself in complete subjection to his captain. "Resist," stand bravely against, he will flee—*translate*, "he shall flee." For it is a promise of God, not a mere assurance from man to man. [ALFORD.] He shall flee worsted as he did from Christ. 8. Draw nigh to God—So "cleave unto Him," Deuteronomy, 30. 20. *viz.*, by prayerfully (v. 2, 3) "resisting Satan," who would oppose our access to God. He will draw nigh—propitious. Cleanse...hands—the outward instruments of action. None but the clean-handed can ascend into the hill of the Lord (justified through Christ, who alone was perfectly so, and as such "ascended" thither), purify...hearts—*lit.*, *makes chaste* of your spiritual *adultery* (v. 4, *i.e.*, worldliness) your hearts; the inward source of all impurity, double-minded—divided between God and the world. The double minded is at fault in heart; the sinner in his hands likewise. 9. Be afflicted, &c.—*lit.*, *Endure misery*, *i.e.*, mourn over your wretchedness through sin. Repent with deep sorrow instead of your present laughter. A blessed mourning. Contrast Isaiah, 22. 18, 19; Luke, 6. 25. St. James does not add here, as in ch. 5. 1, "howl," where he foretells the doom of the impatient at the coming destruction of Jerusalem, heaviness—*lit.*, *falling of the countenance*, casting down of the eyes. 10. In the sight of the Lord—as continually in the presence of Him who alone is worthy to be exalted: recognising His presence in all your ways, the truest incentive to *humility*. The tree, to grow upwards, must strike its roots deep downwards; so man, to be exalted, must have his mind deep-rooted in humility. In 1 Peter, 5. 6, it is, Humble yourselves under the mighty hand of God, *viz.*, in his dealings of Providence: a distinct thought from that here. *lit* you up—in part in this world, fully in the world to come. 11. Having mentioned sins of the tongue (ch. 3.), he shows here that *evil speaking* flows from the same spirit of exalting self at the expense of one's neighbour as caused the "fightings" reprobated in this chapter (v. 1). Speak not evil—*lit.*, *Speak not against* one another. brethren—Implying the inconsistency of such depreciatory speaking of one another in brethren, speaketh evil of the law—for the law in commanding, "Love thy neighbour as thyself" (ch. 2. 8), virtually condemns evil speaking and judging. [EUSTIUS.] Those who superciliously condemn the acts and words of others which do not please themselves, thus aiming at the reputation of sanctity, put their own moroseness in the place of the law, and claim to themselves a power of censuring above the law of God, condemning what the law permits. [CALVIN.] Such a one acts as though the law could not perform its own office of *judging*, but he must fly upon the office. [BENGEL.] This is the last mention of the law in the New Testament. ALFORD rightly takes the "law" to be the old moral law applied in its comprehensive spiritual fulness by Christ: "the law of liberty," if thou judge the law, thou art not a doer...but a judge—Setting aside the Christian brotherhood as all alike called to be doers of the law, in subjection to it, such a one arrogates the office of a judge. 12. There is one lawyer—The best authorities read in addition, "And judge." *Translate*, "There is one (alone) who is (at once) Lawgiver and Judge, (namely) He who is able to save and destroy." Implying, God alone is Lawgiver and therefore Judge, since it is He alone who can execute His judgments; our inability in this respect shows our presumption in trying to act as judges, as though we were God, who art thou? &c.—The order in the Greek is emphatic, "But (inserted in oldest MSS.) thou, who art thou that?" &c. How rashly arrogant in judging thy fellows, and wresting from God

the office which belongs to Him over thee and *THOU* alike. another—The oldest authorities read, "thy neighbour." 13. Go to now—"Come now," said to excite attention, ye that say—"boasting of the morrow." To-day or to-morrow—as if ye had the free choice of either day as a certainty. Others read, "To day and to-morrow," such a city—*lit.*, *this the city* (*viz.*, the one present to the mind of the speaker). *This city here*, continue...a year—rather, "spend one year." Their language implies that when this one year is out, they purpose similarly settling plans for years to come. [BENGEL.] buy and sell—Their plans for the future are all worldly. 14. what—*lit.*, *of what nature* is your life? *i.e.*, how evanescent it is. It is even—Some oldest authorities read, "For ye are," BENGEL, with other old authorities, reads, "For it shall be," the future referring to the "morrow" (v. 13-16). The former expresses, "Ye yourselves are transitory:" so every thing of yours, even your life, must partake of the same transitoriness. Received that has no old authority, and then vanisheth away—"afterwards vanishing as it came;" *lit.*, *afterwards* (as it appeared) so something. [ALFORD.] 15. *lit.*, "instead of your saying," &c. This refers to "ye that say" (v. 13). we shall live—the best MSS. read, "We shall both live and do," &c. The boasters spoke as if *life, action*, and the particular kind of action, were in their power, whereas all three depend entirely on the will of the Lord. 16. now—as it is, rejoice in...boasting—"ye boast in arrogant presumptuous," *viz.*, vain confident fancies that the future is certain to you (v. 13), rejoicing—boasting. [BENGEL.] 17. The general principle illustrated by the particular example just discussed is here stated: knowledge without practice is imputed to a man as great and presumptuous sin. St. James reverts to the principle with which he started. Nothing more injures the soul than wasted impressions. Feelings exhaust themselves and evaporate, if not embodied in practice. As we will not act except we feel, so if we will not act out our feelings, we soon shall cease to feel.

CHAPTER V.

VER. 1-20. WOES COMING ON THE WICKED RICH: BELIEVERS SHOULD BE PATIENT UNTO THE LORD'S COMING: VARIOUS EXHORTATIONS. 1. Go to now—Come now. A phrase to call solemn attention, ye rich—who have neglected the true enjoyment of riches, which consists in doing good. St. James intends this address to rich Jewish unbelievers, not so much for themselves, as for the saints, that they may bear with patience the violence of the rich (v. 7), knowing that God will speedily avenge them on their oppressors. [BENGEL.] miseries that shall come—*lit.*, "that are coming upon you" unexpectedly and swiftly, *viz.*, at the coming of the Lord (v. 7); primarily, at the destruction of Jerusalem; finally, at His visible coming to judge the world. 2. corrupted—*about* to be destroyed through God's curse on your oppression, whereby your riches are accumulated (v. 4). CALVIN thinks the sense is, Your riches perish without being of any use either to others or even to yourselves, for instance, your garments which are moth-eaten in your chests, garments, moth-eaten—Referring to Matthew, 6. 19, 20. 3. is cankered—"rusten through." [ALFORD.] rust... witness against you—in the day of judgment, *viz.*, that your riches were of no profit to any, lying unemployed, and so contracting rust, shall eat your flesh—The rust which once ate your riches, shall then gnaw your conscience, accompanied with punishment which shall prey upon your bodies for ever. *as...fire*—not with the slow process of *rusting*, but with the swiftness of consuming *fire*. for the last days—ye have heaped together, not treasures as ye suppose (cf. Luke, 12. 19), but wrath against the last days, *viz.*, the coming judgment of the Lord. ALFORD translates more *lit.*, "In these last days (before the coming judgment) ye laid up (worldly)

treasure" to no profit, instead of repenting and seeking salvation (see Note, v. 3). 4. Behold—calling attention to their coming doom as no vain threat. labourers—*lit.*, workmen. of you kept back—So *English Version* rightly. Not as ALFORD, "crieth out from you." The "keeping back of the hire" was, on the part of the rich, virtually an act of "fraud," because the poor labourers were not immediately paid. The phrase is therefore not, "kept back by you," but "of you;" the latter implying *virtual*, rather than overt, fraud. St. James refers to Deuteronomy, 24. 14, 15, "At his day... give his hire, neither shall the sun go down upon it, lest he cry against thee unto the Lord, and it be sin unto thee." Many sins "cry" to heaven for vengeance which men tacitly take no account of, as unchastity and injustice. [BENGL.] Sins peculiarly offensive to God are said to "cry" to Him. The rich ought to have given freely to the poor; their not doing so was sin. A still greater sin was their not paying their debts. Their greatest sin was not paying them to the poor, whose wages is their all. cries of them—a double cry: both that of the hire abstractly, and that of the labourers hired, the Lord of sabbath—Here only in the New Testament. In Romans, 9. 29 it is a quotation. It is suited to the Jewish tone of the epistle. It reminds the rich who think the poor have no protector, that the Lord of the whole hosts in heaven and earth is the guardian and avenger of the latter. He is identical with the "coming Lord" Jesus (v. 7). 5. Translate, "Ye have luxuriated... and wanted." The former expresses *luxurious effeminacy*; the latter, *wantonnness and profligality*. Their luxury was at the expense of the defrauded poor (v. 4). on the earth—the same earth which has been the scene of your wantonnness, shall be the scene of the judgment coming on you; instead of earthly delights ye shall have punishments. nourished... hearts—*i.e.*, glutted your bodies like beasts to the full extent of your heart's desire: ye live to eat, not eat to live, as in a day of slaughter—The oldest authorities omit "as." Ye are like beasts which eat to their heart's content on the very day of their approaching slaughter, unconscious it is near. The phrase answers to "the last days," v. 3, which favours ALFORD'S translation there, "in, not" for. 6. Ye have condemned... the just—The *Greek* aorist expresses, "Ye are accustomed to condemn, &c. the just." Their condemnation of Christ, "the Just," is foremost in St. James' mind. But all the innocent blood shed, and to be shed, is included, the Holy Spirit comprehending St. James himself, called "the just," who was slain in a tumult. See my *Introduction*. This gives a peculiar appropriateness to the expression in this verse, the same "as the righteous (just) man," v. 16. The justice or righteousness of Jesus and His people is what peculiarly provoked the ungodly great men of the world. He doth not resist you—The very patience of the Just one is abused by the wicked as an incentive to boldness in violent persecution, as if they may do as they please with impunity. God doth "resist the proud" (ch. 4. 6); but Jesus as man, "as a sheep is dumb before the shearer, so He opened not His mouth;" so His people are meek under persecution. The day will come when God will resist *lit.*, set Himself in array against His foes and theirs. 7. Be patient therefore—as judgment is so near (v. 1. 3), ye may well afford to be "patient" after the example of the *unresisting Just one* (v. 6). brethren—contrasted with the "rich" oppressors, v. 1-6. unto the coming of the Lord—Christ, when the trial of your patience shall cease. husbandman waiteth for—*i.e.*, patiently bears toils and delays through hope of the harvest at last. Its "preciousness" (cf. Psalm 126. 6, "precious seed") will more than compensate for all the past. Cf. the same image, Galatians, 6. 8, 9. hath long patience for it—"over it," in respect to it, until he receive—"until it receive." [ALFORD.] Even if

English Version be retained, the receiving of the early and latter rains is not to be understood as the object of his hope, but the harvest for which those rains are the necessary preliminary. The early rain fell at sowing time, about November or December; the latter rain, about March or April, to mature the grain for harvest. The latter rain that shall precede the coming spiritual harvest, will probably be another Pentecost-like effusion of the Holy Ghost. 8. smag... draweth sigh—The *Greek* expresses present time and a settled state. 1 Peter, 4. 7, "Is at hand." We are to live in a continued state of expectancy of the Lord's coming, as an event *always* nigh. Nothing can more "stabilish the heart" amidst present troubles than the realized expectation of His speedy coming. 9. Grudge not—rather, "Murmur not;" "grumble not." The *Greek* is *lit.*, "groan;" a half-suppressed murmur of impatience and harsh judgment, not uttered aloud or freely. Having exhorted them to patience in bearing wrongs from the wicked, he now exhorts them to a forbearing spirit as to the offences given by brethren. Christians who bear the former patiently, sometimes are impatient at the latter though much less serious. *lest... condemned*—The best MS. authorities read, "judged." St. James refers to Matthew, 7. 1, "Judge not lest ye be judged." To "murmur against one another" is virtually to judge, and so to become liable to be judged. Judge... before the door—Referring to Matthew, 24. 33. The *Greek* is the same in both passages, and so ought to be translated here as there, "doors," plural. The phrase means "is near at hand" (Genesis, 4. 7, which in the oldest interpretations (the Targums of Jonathan and Jerusalem) is explained, "thy sin is reserved unto the judgment of the world to come." Cf. "the everlasting doors," Psalm 24. 7, whence He shall come forth). The Lord's coming to destroy Jerusalem is primarily referred to; and ultimately, His coming again visibly to judgment. 10. example of suffering affliction—rather, simply, "of affliction," *lit.*, "evil treatment." the prophets—who were especially persecuted, and therefore were especially "blessed." 11. count them happy—(Matthew, 5. 10.) which endure—The oldest authorities read, "Which have endured," which suits the sense better than *English Version*: "Those who in past days, like the prophets and Job, have endured trials." Such, not those who "have lived in pleasure and been wanton on the earth" (v. 6), are "happy," patients—rather, "endurance," answering to "endure;" the *Greek* words similarly corresponding. Distinct from the *Greek* word for "patience," v. 10. The same word ought to be translated, "endurance," eh. 1. 3. He here reverts to the subject which he began with, Job—This passage shows the history of him is concerning a real, not an imaginary person; otherwise his case could not be quoted as an example at all. Though he showed much of impatience, yet he always returned to this that he committed himself wholly to God, and at last showed a perfect spirit of enduring submission and have seen—(with the eyes of your mind.) ALFORD translates from the old and genuine reading, "See also," &c. The old reading is, however, capable of being translated as *English Version*. the end of the Lord—the end which the Lord gave. If Job had much to "endure," remember also Job's happy "end." Hence, learn, though much tried, to "endure to the end" that—ALFORD, &c., translates, "inasmuch as," "for," pitiful... of tender mercy—the former refers to the feeling the latter, to the act. His pity is shown in not laying on the patient endurer more trials than he is able to bear; His mercy, in His giving a happy "end" to the trials. [BENGL.] 12. But above all—as swearing is utterly alien to the Christian meek—"endurance" just recommended. swear not—through impatience, which trials may tempt you (v. 10, 11). In contrast

this stands the proper use of the tongue, v. 12. St. James here refers to Matthew, 5, 24, &c. Let your *yea* be *yea*—do not use oaths in your every day conversation, but let a simple affirmative or denial be deemed enough to establish your word. condemnation—*Hil.*, judgment, viz. of "the Judge" who "standeth before the doors" (v. 9). 13. afflicted—referring to the "suffering affliction" (v. 10). let him pray—not "swear" in rash impetuosity. merry—Joyous in mind. sing psalms—of praise. St. Paul and Silas sang psalms even in affliction. 14. let him call for the elders—not some one of the elders, as Roman Catholics interpret it, to justify their usage in extreme unction. The prayers of the elders over the sick would be much the same as though the whole church which they represent should pray. [BERGEL.] anointing him with oil—the usage which Christ committed to His apostles was afterwards continued with laying on of hands, as a token of the highest faculty of medicine in the church, just as we find in 1 Corinthians, 6, 2, the church's highest judicial function. Now that the miraculous gift of healing has been withdrawn for the most part, to use the sign where the reality is wanting would be unmeaning superstition. Of other apostolic usages now discontinued rightly, 1 Corinthians, 11, 4-15; 16, 20. "Let them use oil who can by their prayers obtain recovery for the sick; let those who cannot do this, abstain from using the empty sign." [WHITTAKER.] Romish extreme unction is administered to those whose *lives* is *despised of*, to heal the *soul*, whereas St. James' unction was to heal the *body*. Cardinal Cajetan (*Commentary*) admits that St. James cannot refer to extreme unction. Oil in the East, and especially among the Jews (see the Talmud, *Jerusalem and Babylon*), was much used as a curative agent. It was also a sign of the Divine grace. Hence it was an appropriate sign in performing miraculous cures, in the name of the Lord—by whom alone the miracle was performed: men were but the instruments. 15. prayer—He does not say the *oil* shall save: it is but the symbol. *save*—plainly not as Rome says, "save" the *soul*, but *heal* "the sick": as the words, "the Lord shall raise him up," prove. So the same *Greek* is translated, "made (thee) whole," Matthew, 9, 21, 22, and *if...sins*—for not all who are sick, are so because of some special sins. Here a case is supposed of one visited with sickness for special sins, have committed—*lit.*, be in a state of *having committed* sins, i.e., be under the consequences of sins committed. *they*—rather, *it*: *his having committed sins* shall be forgiven him. The connexion of sin and sickness is implied in Isaiah, 33, 24; Matthew, 9, 2-5; John, 5, 14. The absolution of the sick, retained in the Church of England, refers to the sins which the sick man confesses (v. 10) and repents of, whereby outward scandal has been given to the church and the cause of religion; not to sins in their relation to God, the only Judge. 16. The oldest authorities read, "Confess, *THEY* FORGIVE," &c. Not only in the particular case of sickness, but universally confess. faults—*your falls and offences*, in relation to one another. The word is not the same as *sins*. Matthew, 5, 23, 24; Luke, 17, 4, illustrate the precept here. *one* to *another*—not to the priest, as Rome insists. The Church of England recommends in certain cases. Rome compels confession in all cases. Confession is desirable in the case of (1.) wrong done to a neighbour; (2.) when under a troubled conscience we ask *counsel* of a godly minister or friend, as to how we may obtain God's forgiveness and strength to sin no more, or when we desire their intercessory prayers for us: "Pray one for another"; "Confession

may be made to any one who can pray" [BERGEL.]; (3.) open confession of sin before the church and the world, in token of penitence. Not *auricular* confession, that *ye* may be healed—of your bodily sicknesses. Also that, if your sickness be the punishment of sin, the latter being forgiven on intercessory prayer, "ye may be healed" of the former. Also, that *ye* may be healed spiritually. effectual—intense and fervent, not "wavering" (ch. 1, 6). [BERGEL.] "When *energized*" by the Spirit, as those were who performed miracles. [HAMMOND.] This suits the collocation of the Greek words and the sense well. A righteous man's prayer is always heard generally, but his particular request for the healing of another was then likely to be granted when he was one possessing a special *charism* of the Spirit. ALFORD translates, "Availeth much in its working." The "righteous" is one himself careful to avoid "faults," and showing his faith by works (ch. 2, 24). 17. Elias—like passions as we—therefore it cannot be said that he was so raised above us as to afford no example applicable to common mortals like ourselves. prayed earnestly—*lit.*, *prayed with prayer*: Hebraism for *prayed intensely*. Cf. Luke, 22, 15, "With desire I have desired," i.e., earnestly desired. ALFORD is wrong in saying, Elias' prayer that it might not rain "is not even hinted at in the Old Testament history." In 1 Kings, 17, 1, it is plainly implied, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." His prophecy of the fact was according to a divine intimation given to him in answer to prayer. In jealousy for God's honour (1 Kings, 19, 10), and being of one mind with God in his abhorrence of apostasy, he prayed that the national idolatry should be punished with a national judgment, drought; and on Israel's profession of repentance he prayed for the removal of the visitation, as is implied in 1 Kings, 18, 20-42; cf. Luke, 4, 25, three years, &c.—Cf. 1 Kings, 18, 1, "The third year," viz., from Elijah's going to Zarephath; as prophecy (v. 1) was probably about five or six months previously. 18. prayed... and—*i.e.*, and so. Mark the connexion between the prayer and its accomplishment, her fruit—her usual and due fruit, heretofore withheld on account of sin. Three and a half years is the time also that the two witnesses prophecy who "have power to shut and open heaven that it rain not." 19. The blessing of reclaiming an erring sinner by the mutual counsel and intercessory prayer just recommended. *do err*—more *lit.*, "be led astray," the truth—the gospel doctrine and precepts. *one*—*lit.*, any; as "any" before. *Every one* ought to seek the salvation of every one. [BERGEL.] 20. Let him [the converted] know—for his comfort, and the encouragement of others to do likewise, shall *save*—Future. The salvation of the one so converted shall be manifested hereafter, shall hide a multitude of sins—not his own but the sins of the converted. The *Greek* verb in the middle voice requires this. Proverbs, 10, 12, refers to charity "covering" the sins of others before men; St. James to one's effecting by the conversion of another that that other's sins be covered before God, viz., with Christ's atonement. He effects this by making the convert partaker in the Christian covenant for the remission of all sins. Though this hiding of sins was included in the previous "shall save," St. James expresses it to mark in detail the greatness of the blessing conferred on the penitent through the convert's instrumentality, and to incite others to the same good deed.

PETER.

INTRODUCTION.

ITS GENUINENESS is attested by 2 Peter, 3. 1: on the authority of 2 Peter, see the *Introduction*. Also by Polycarp (in *Eusebius*, 4. 14), who, in writing to the Philippians, quotes many passages: in ch. 2 he quotes 1 Peter, 1. 13, 21, and 3. 9; in ch. 5, 1 Peter, 2. 11. Eusebius says of Papias, *Ecclesiastical History*, 3. 39, that he, too, quotes Peter's first epistle. Irenæus (*Hæreses* 4. 9. 5) expressly mentions it; and in 4. 16. 5, 1 Peter, 2. 16. Clement of Alexandria, *Stromata*, 1. 3, p. 544, quotes 1 Peter, 2. 11, 12, 15, 16; and p. 593, 1 Peter, 1. 21, 22; and 4, p. 581, 1 Peter, 3. 14-17; and p. 585, 1 Peter, 4. 12-14. Origen, in *Eusebius*, *Ecclesiastical History*, 6. 25, mentions this epistle; in *Homily* 7, on Joshua, vol. ii., p. 63, he mentions both epistles; and *Comment* on Psalm 3., and on John, he mentions 1 Peter, 3. 15-17. Tertullian, *Scorp.*, c. 12, quotes expressly 1 Peter, 2. 20, 21; and ch. 14., 1 Peter, 2. 15, 17. Eusebius states it as the opinion of those before him, that this was among the *universally acknowledged epistles*. The *Peshito Syriac Version* contains it. The fragment of the canon called *Muratorji's*, omits it. Excepting this and the Pauline heretics who rejected it, all ancient testimony is on its side. The *internal evidence* is equally strong. The author calls himself the apostle Peter, ch. 1. 1, and "a witness of Christ's sufferings," and an "elder;" ch. 5. 1. The energy of the style harmonizes with the warmth of Peter's character; and, as Erasmus says, this epistle is full of apostolical dignity and authority, and is worthy of the leader among the apostles.

PETER'S PERSONAL HISTORY.—Simon or Simeon, was a native of Bethsaida on the sea of Galilee, son of Jonas or John. With his father and his brother Andrew, he carried on trade as a fisherman at Capernaum, his subsequent place of abode. He was a married man, and tradition represents his wife's name as *Concordia* or *Perpetua*. Clemens Alex., says that she suffered martyrdom, her husband encouraging her to be faithful unto death, "Remember, dear, our Lord." His wife's mother was restored from a fever by Christ. He was brought to Jesus by his brother Andrew, who had been a disciple of John the Baptist, but was pointed to the Saviour as "the Lamb of God" by his master. Jesus, on first beholding him, gave him the name by which chiefly he is known, indicative of his subsequent character and work in the church, "Peter" (*Greek*) or "Cephas" (Aramaic), a *stone*. He did not join our Lord finally until a subsequent period. The leading incidents in his apostolic life are well known: his walking on the troubled waters to meet Jesus, but sinking through doubting; his bold and clear acknowledgment of the Divine person and office of Jesus, notwithstanding the difficulties in the way of such belief, whence he was then also designated as *the stone*, or rock; but his rebuke of his Lord when announcing what was so unpalatable to carnal prejudices, Christ's coming passion and death; his passing from one extreme to the opposite, in reference to Christ's offer to wash his feet; his self-confident assertion that he would never forsake his Lord, whatever others might do, followed by his base denial of Christ thrice with curses; his deep penitence; Christ's full forgiveness and prophecy of his faithfulness unto death, after he had received from him a profession of "love" as often repeated as his previous denial. These incidents illustrate his character as zealous, pious, and ardently attached to the Lord, but at the same time impulsive in feeling, rather than calmly and continuously steadfast. Prompt in action, and ready to avow his convictions boldly, he was hasty in judgment, precipitate, and too self-confident in the assertion of his own steadfastness; the result was that, though he abounded in animal courage, his moral courage was too easily overcome by fear of man's opinion. A wonderful change was wrought in him by his restoration after his fall, through the grace of his risen Lord. His zeal and ardour became sanctified, being chastened by a spirit of unaffected humility. His love to the Lord was, if possible, increased, whilst his mode of manifesting it now was in doing and suffering for His name, rather than in loud protestations. Thus, when imprisoned and tried before the Sanhedrin, for preaching Christ, he boldly avowed his determination to continue to do so. He is well called "the mouth of the apostles." His faithfulness led to his apprehension by Herod Agrippa, with a view to his execution, from which, however, he was delivered by the angel of the Lord.

After the ascension he took the lead in the church; and on the descent of the Holy Spirit at Pentecost, he exercised the designed power of "the keys" of Christ's kingdom, by opening the door of the church, in preaching, for the admission of thousands of Israelites; and still more so in opening (in obedience to a special revelation) an entrance to the "desert" (i. e., Jewish proselyte from heathendom) *Gentiles*, Cornelius: the forerunner of the harvest gathered in from *idolatrous Gentiles* at Antioch. This explains in what sense Christ used as to him the words, "Upon this rock I will build my church," &c., on his preaching of Christ, the true "Rock," by connexion with whom only he was given the designation: a title shared in common on the same grounds by the rest of the apostles, as the first founders of the church on Christ, "the chief corner stone." A name is often given in Hebrew, not that the person is actually the thing itself, but has some special relation to it, as Elijah means *Mighty Jehovah*: so Simon is called Peter "the rock," not that he is so *sure* by connexion with Jesus, the only true Rock (Isaiah, 28. 16; 1 Corinthians, 3. 11.) As subsequently he identified himself with "Satan," and is therefore called so, in the same way, by his clear confession of Christ, the Rock, he became identified with Him, and is accordingly so called. It is certain that there is no instance on record of Peter's having ever claimed or exercised supremacy; on the contrary, he is represented as *sent* by the apostles at Jerusalem to confirm the Samaritans baptized by Philip the deacon: again at the council of Jerusalem, not he, but James the president, or leading bishop in the church of that city, pronounced the authoritative decision: Acts, 15. 19, "My sentence is," &c. A kind of primacy, doubtless (though certainly not supremacy), was given him on the ground of his age, and prominent earnestness, and boldness in taking the lead on many important occasions. Hence he is called "first" in enumerating the apostles. Hence, too, arise the phrases, "Peter and the eleven," "Peter and the rest of the apostles;" and Paul, in going up to Jerusalem after his conversion, went to see Peter in particular.

Once only he again betrayed the same spirit of vacillation through fear of man's reproach, which had caused his *denial* of his Lord. Though at the Jerusalem council he advocated the exemption of Gentile converts from the ceremonial observances of the law, yet he, after having associated in closest intercourse with the Gentiles at Antioch, withdrew from them, through dread of the prejudices of his Jewish brethren who came from James, and timidly dissembled his conviction of the religious equality of Jew and Gentile; for this, Paul openly withstood and rebuked him: a plain refutation of his alleged supremacy and *infallibility* (except where specially inspired, as in writing his epistles). In all other cases he showed himself to be, indeed, as Paul calls him, "a pillar." Subsequently we find him in "Babylon," whence he wrote this first epistle to the Israelite believers of the dispersion, and the Gentile Christians united in Christ, in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

Teresa, de Scripturis Ecclesiasticis 1, states that "Peter, after having been bishop of Antioch, and after having persuaded the believers of the circumcission in Pontus, &c. (plainly inferred from ch. 1. 1), in the second year of Claudius, went to Rome to refute Simon Magus, and for twenty-five years there held the episcopal chair, down to the last year of Nero, i.e., the 14th, by whom he was crucified with his head downwards, declaring himself unworthy to be crucified as his Lord, and was buried in the Vatican, near the triumphal way." Eusebius, *Chron. Ann.* 2, also asserts his episcopate at Antioch; his assertion that Peter founded that church, contradicts Acts 11. 19-22. His journey to Rome to oppose Simon Magus, across from Justin's story of the statue found at Rome (really the statue of the Sabine god, *Semo Sancus*, or Hercules, mistaken as if Simon Magus were worshipped by that name, "Simoni Deo Sancto": found in the Tiber in 1674, or on an island in the Tiber in 1682), combined with the account, Acts, 2. 9-34. The twenty-five years' bishopric is chronologically impossible, as it would make Peter, at the interview with Paul at Antioch, to have been then for some years bishop of Rome! His crucifixion is certain from Christ's prophecy, John, 21. 18, 19. Dionysius of Corinth (in *Eusebius, Ecclesiastical History*, 2. 26) asserted in an epistle to the Romans, that Paul and Peter planted both the Roman and Corinthian churches, and endured martyrdom in Italy at the same time. So Tertullian, *contra Marcion*, 4. 8, and *prescriptis Hereticorum*, c. 22. 23. Also Cains, the Presbyter of Rome, in *Eusebius, Ecclesiastical History*, 2. 23, asserts that some memorials of their martyrdom were to be seen at Rome on the road to Ostia. So Eusebius, *Ecclesiastical History*, 2. 23, and *Demostriatic Evangelion*, 2. 116. So Lactantius *de mortibus Persecutorum*, c. 2. Many of the details are palpably false; whether the whole be so or not is dubious, considering the tendency to concentrate at Rome events of interest. [A]lford! What is certain is, that Peter was not there before the writing of the epistle to the Romans (68 A.D.), otherwise he must have been mentioned in it; nor during Paul's first imprisonment at Rome, otherwise he would have been mentioned in some one of Paul's many other epistles written from Rome; nor during Paul's second imprisonment, at least when he was writing the second epistle to Timothy, just before his martyrdom. He may have gone to Rome after Paul's death, and, as common tradition represents, been imprisoned in the Mamertine dungeons, and crucified on the Janiculum, on the eminence of St. Pietro in Montorio, and his remains deposited under the great altar in the centre of the famous basilica of St. Peter. Ambrose, *Ep. 23, Ed. Paris, 1836*, p. 1023, relates that St. Peter, not long before his death, being overcome by the sollicitations of his fellow-Christians to save himself, was flying from Rome when he was met by our Lord, and on asking, "Lord, whither goest thou?" received the answer, "I go to be crucified afresh." On this he returned and joyfully went to martyrdom. The church called "Domine quo vadis," on the Appian way, commemorates the legend. It is not unlikely that the whole tradition is built on the connection which existed between Paul and Peter. As Paul, "the apostle of the uncircumcision," wrote epistles to Galatia, Ephesus, and Colosse, and to Philemon at Colosse, making the Gentile Christians the persons prominently addressed, and the Jewish Christians subordinately so; so, *vice versa*, Peter, "the apostle of the circumcission," addressed the same churches, the Jewish Christians in them primarily, and the Gentile Christians also secondarily.

TO WHOM HE ADDRESSES THIS EPISTLE. — The heading, ch. 1. 1, "to the elect strangers (spiritually pilgrims) of the dispersion" (*Greek*), clearly marks the Christians of the Jewish dispersion as prominently addressed, but still including also Gentile Christians as grafted into the Christian Jewish stock by adoption and faith, and so being part of the true Israel; ch. 1. 14; 2. 9, 10; 3. 6; and 4. 2, clearly prove this. Thus he, the apostle of the circumcission, sought to unite in one Christ Jew and Gentile, promoting thereby the same work and doctrine as Paul the apostle of the uncircumcision. The provinces are named by Peter in the heading in the order proceeding from North East to South and West. Pontus was the country of the Christian Jew Aquila. To Galatia Paul paid two visits, founding and confirming churches. Onesimus, his companion, went there about the time of Paul's last imprisonment, just before his martyrdom. Ancona was subsequently its ecclesiastical metropolis. Men of Cappadocia, as well as of "Pontus" and "Asia," were among the hearers of Peter's effective sermon on the Pentecost whereon the Spirit descended on the church; these probably brought home to their native land the first tidings of the gospel. Proconular "Asia" included Mysia, Lydia, Caria, Phrygia, Pisidia, and Lyconia. In Lyconia were the churches of Iconium, founded by Paul and Barnabas; of Lystra, Timothy's birth-place, where Paul was stoned at the instigation of the Jews; and of Derbe, the birth-place of Galus, or Calus. In Pisidia was Antioch, where Paul was the instrument of converting many, but was driven out by the Jews. In Caria was Miletus, containing doubtless a Christian church. In Phrygia Paul preached both times when visiting Galatia in its neighbourhood, and in it were the churches of Laodicea, Hierapolis, and Colosse, of which last church Philemon and Onesimus were members, and Archippus and Ephraim leaders. In Lydia was the Philadelphian church favourably noticed, Revelation, 1. 7, &c.; that of Sardis the capital and of Thyatira, and of Ephesus, founded by Paul, and a scene of the labours of Aquila and Priscilla and Apollon, and subsequently of more than two whole years' labour of Paul again, and subsequently censured as falling from its first love in Revelation, 2. 4. Smyrna of Ionia was in the same quarter, and as one of the seven churches receives unqualified praise. In Mysia was Pergamos. Troas, too, is known as the scene of Paul's preaching and aiding Eutychus to life, and of his subsequently staying for a time with Carpus. Of "Bithynia," no church is expressly named in Scripture elsewhere. When Paul at an earlier period "assayed to go into Bithynia," the Spirit suffered him not, but afterwards we infer from ch. 1. 1, the Spirit did impart the gospel to that country, possibly by Peter's ministry. In ornament, these several churches, it appears from this epistle (ch. 5. 1, 2, "feed," &c.), were much in the same state as when Paul addressed the Ephesian "elders" at Miletus (Acts, 20. 17, 26, "feed") in very similar language: elders or presbyter-bishops ruled, whilst the apostle exercised the general superintendence. They were exposed to persecutions, though apparently not systematic, but rather annoyances and reproach arising from their not joining their heathen neighbours in riotous living, into which however some of them were in danger of falling. The evils which existed among themselves, and which are therefore reprov'd, were ambition and inere-seeking on the part of the presbyters (ch. 5. 2, 3), evil thoughts and words among the members in general, and a want of sympathy and generosity towards one another.

HIS OBJECT seems to be, by the prospect of their heavenly portion, and by Christ's example, to afford consolation to the persecuted, and prepare them for a greater approaching ordeal, and to exhort all, husbands, wives, servants, presbyters, and people, to a due discharge of relative duties, so as to give no handle to the enemy to reproach Christianity, but rather to win them to it, and so to establish them in "the true grace of God wherein they stand" (ch. 5. 10). See, *however*, note there, on the oldest reading. Alford rightly argues, that "exhorting and testifying" there, refer to Peter's *shortness* throughout the epistle grounded on testimony which he bears to the gospel truth already well known to his readers by the teaching of Paul in those churches. They were already introduced into (so the Greek, ch. 5. 10) this grace of God as their safe standing ground. Cf. 1 Corinthians, 15. 1, "I declare unto you (so the epistle) which ye stand." Therefore he says not, in this epistle, but forth a complete statement of this gospel doctrine of grace but falls back on it as already known. Cf. ch. 1. 8, 18, "Ye know;" 2. 1; 3 Peter, 2. 1. Not that Peter scribbles the style and mode of teaching

of Paul, but as an independent witness in his own style, attests the same truth. We may divide the epistle into (I) The inscription (ch. 1, 1, 2). (II) The stirring up of a pure feeling in believers as born again of God. By the motive of hope to which God has regenerated us (s. 3-15); bringing forth the fruit of faith, considering the costly price paid for our redemption from sin (s. 16-21). Being purified by the Spirit unto love of the brethren as begotten of God's eternal word, as spiritual priest-kings, to whom alone Christ is precious (s. 22, ch. 2, 10); after Christ's example in suffering, maintaining a good conversation in every relation (s. 10, ch. 2, 15), and a good profession of faith as having in view Christ's once offered sacrifice, and His future coming to judgment (s. 13, ch. 4, 13); and exhibiting patience in adversity, as looking for future glorification with Christ, (I.) in general as Christians, s. 12-19; (2.) each in his own sphere, ch. 5, 1-11. "The title 'Beloved' marks the separation of the second part from the first, ch. 2, 11; and of the third part from the second," ch. 4, 12. [Ezra.] (III) The conclusion.

TIME AND PLACE OF WRITING.—It was plainly before the open and systematic persecution of the later years of Nero had begun. That this epistle was written after Paul's epistles, even those written during his imprisonment at Rome ending in A.D. 63, appears from the acquaintance which Peter in this epistle shows he has with them. Cf. ch. 2, 13, with 1 Timothy, 2, 2-4; 2, 18, with Ephesians, 4, 5; 1, 2, with Ephesians, 1, 4-7; 1, 3, with Ephesians, 1, 3; 1, 14, with Romans, 12, 2; 2, 6-10, with Romans, 9, 23, 29; 2, 13, with Romans, 12, 1-4; 2, 16, with Galatians, 2, 19; 2, 18, with Ephesians, 6, 2; 3, 1, with Ephesians, 5, 22; 3, 2, with Romans, 12, 17; 4, 9, with Philippians, 2, 14, and Romans, 12, 13, and Hebrews, 12, 2; 4, 10, with Romans, 12, 6-8; 5, 1, with Romans, 8, 18; 5, 2, with Ephesians, 5, 21; Philippians, 2, 3, 5-6; 5, 8, with 1 Thessalonians, 5, 6; 5, 14, with 1 Corinthians, 16, 20. Moreover, in ch. 5, 13, Mark is mentioned as with Peter in Babylon. This must have been after Colossians, 4, 10 [A.D. 61-63], when Mark was with Paul at Rome, but intending to go to Asia Minor. Again, in 2 Timothy, 4, 11 [A.D. 67 or 68], Mark was in or near Ephesus, in Asia Minor, and Timothy is told to bring him to Rome. So that it is likely it was after this, viz., after Paul's martyrdom that Mark joined Peter, and consequently, that this epistle was written. It is not likely that Peter would have intruded on Paul's field of labour, the churches of Asia Minor, during Paul's lifetime. The death of the apostle of the circumcision, and the consequent need of some one to follow up his teachings, probably gave occasion to the testimony given by Peter to the same churches, collectively addressed, in behalf of the same truth. The relation in which the Pauline Gentile churches stood towards the apostles at Jerusalem favours this view. Even the Gentile Christians would naturally look to the spiritual fathers of the church at Jerusalem, the centre whence the gospel had emanated to them, for counsel wherewith to meet the pretensions of Judaizing Christians and heretics; and Peter, always prominent among the apostles in Jerusalem, would even when elsewhere feel a deep interest in them, especially when they were by death bereft of Paul's guidance. *Birks, Horn Evangelist*, suggests that false teachers may have appealed from Paul's doctrine to that of James and Peter. Peter then would naturally write to confirm the doctrines of grace and tacitly show there was no difference between his teaching and Paul's. *Birks* prefers dating the epistle A.D. 58, after Paul's second visit to Galatia, when Silvanus was with him, and so could not have been with Peter (A.D. 51), and before his imprisonment at Rome, when Mark was with him, and so could not have been with Peter (A.D. 63); perhaps when Paul was detained at Caesarea, and so debarred from personal intercourse with those churches. I prefer the view previously stated. This sets aside the tradition that Paul and Peter suffered martyrdom together at Rome. Origen and Eusebius' statement that Peter visited the churches of Asia in person seems very probable.

THE PLACE OF WRITING was doubtless Babylon on the Euphrates (ch. 5, 13). It is most improbable that in the midst of writing matter-of-fact communications and salutations in a remarkably plain epistle, the symbolical language of prophecy (viz., "Babylon" for Rome) should be used. *Josephus, Antiquities* 15, 2, 2; 3, 1, states that there was a great multitude of Jews in the Chaldean Babylon; it is therefore likely that "the apostle of the circumcision" would at some time or other visit them. Some have maintained that the Babylon meant was in Egypt, for that Mark preached in and around Alexandria after Peter's death, and therefore it is likely he did so along with that apostle in the same region periodically. But no mention elsewhere in Scripture is made of this Egyptian Babylon, but only of the Chaldean one. And though towards the close of Caligula's reign a persecution drove the Jews thence to Seleucia, and a plague five years after still further thinned their numbers, yet this does not preclude their return and multiplication during the twenty years that elapsed between the plague and the writing of the epistle. Moreover, the order in which the countries are enumerated, from North East to South and West, is such as would be adopted by one writing from the Oriental Babylon on the Euphrates, not from Egypt or Rome. Indeed, Cosmas Indicopleustes in the sixth century, understood the Babylon meant to be outside the Roman empire. *Silvanus*, Paul's companion, became subsequently Peter's, and was the carrier of the epistle.

STYLE.—Fervour and practical truth, rather than logical reasoning, are the characteristics of this epistle as they were of its energetic warm-hearted writer. His familiarity with Paul's epistles shown in the language accords with what we should expect from the fact of Paul's having "communicated the gospel which he preached among the Gentiles" (as revealed specially to him) to Peter among others "of reputation." Individualities occur, such as baptism, "the answer of a good conscience toward God" (ch. 3, 21); "consciousness of God" (*Greek*) ch. 2, 19, as a motive for enduring sufferings; "living hope" (ch. 1, 3); "an inheritance incorruptible, undefiled, and that fadeth not away" (ch. 1, 4); "king of charity" (ch. 5, 14). Christ is viewed less in relation to His past sufferings than as at present exalted and hereafter to be manifested in all His majesty. *Glory and Hope* are prominent features in this epistle (ch. 1, 8), so much so that *Wade* entitles him "the apostle of hope." The realization of future bliss as near causes him to regard believers as but "strangers" and "sojourners" here. Chastened fervour, deep humility, and ardent love appear, just as we should expect from one who had been so graciously restored after his grievous fall. "Being converted" he truly does "strengthen his brethren." His fervour shows itself in often repeating the same thought in similar words.

In some passages he shows familiarity with the epistle of James, the apostle of especial weight with the Jewish legalizing party, whose inspiration he thus confirms (cf. ch. 1, 6, 7, with James, 1, 9, 3; 1, 24, with James, 1, 16, 24; with James, 1, 21; 4, 8, with James, 4, 5, both quoting Proverbs, 10, 12; 5, 5, with James, 4, 6, both quoting Proverbs, 5, 10. In most of these cases Old Testament quotations are the common ground of both. "Strong susceptibility to external impressions, liveliness of feeling, dexterity in handling subjects, dispoise natures like that of Peter to repeat aloud his thoughts of others." [*Steiger*.]

The diction of this epistle and of his speeches in Acts is very similar; an undesigned coincidence, and so a mark of genuineness (cf. ch. 2, 7, with Acts, 4, 11; 1, 13, with Acts, 5, 32; 2, 24, with Acts, 5, 30; 10, 39; 5, 1, with Acts, 2, 28; 4, 10, 2, 10, with Acts, 2, 18; 10, 43; 1, 21, with Acts, 2, 15; 10, 40; 4, 5, with Acts, 10, 42; 2, 24, with Acts, 2, 19, 26).

There is, too, a recurrence to the language of the Lord at the last interview after His resurrection, recorded in John 21.

OE "the Shepherd . . . of . . . souls," ch. 2: 25; "Feed the flock of God," "the chief Shepherd," ch. 2: 2, 4, with John, 21: 15-17; "Feed my sheep . . . lambs;" also "Whom . . . ye love," ch. 1: 8; 2: 7, with John, 21: 15-17; "Lovest thou me?" and 2 Peter, 1: 14, with John, 21: 15, 16. *Wuestner* well says, "He who in loving impatience set himself into the sea to meet the Lord. It also the man who most earnestly testifies to the hope of his return; he who dated his own faith from the sufferings of his Master; is never weary in holding up the suffering form of the Lord before his readers to comfort and stimulate them; he before whom the death of a martyr is in assured expectation, is the man who, in the greatest variety of aspects, sets forth the duty, as well as the consolation, of suffering for Christ; as a rock of the church he grounds his readers against the storm of present tribulation on the true Rock of ages."

CHAPTER. I.

Ver. 1-25. ADDRESS TO THE ELECTED OF THE GOD-HEAD: THANKSGIVING FOR THE LIVING HOPE TO WHICH WE ARE BEGOTTEN, PRODUCING JOY AMIDST SUFFERINGS: THIS SALVATION AN OBJECT OF DEEPEST INTEREST TO PROPHETS AND TO ANGELS: ITS COSTLY PRICE A MOTIVE TO HOLINESS AND LOVE, AS WE ARE BORN AGAIN OF THE EVER-ABIDING WORD OF GOD. 1. Peter—Greek form of Cephas, *man of rock*, an apostle of Jesus Christ—"He who preaches otherwise than as a messenger of Christ, is not to be heard; if he preach as such, then it is all one as if thou didst hear Christ speaking in thy presence." [LUTHER.] to the strangers scattered—*i. e.*, "sojourners of the dispersion;" only in John, 7: 35 and James, 1: 1, in New Testament, and LXX., Psalm 147: 2, "the outcasts of Israel;" the designation peculiarly given to the Jews in their dispersed state throughout the world ever since the Babylonian captivity. These he, as the apostle of the circumcised, primarily addresses, but not in the limited temporal sense only; he regards their temporal condition as a shadow of their spiritual calling to be strangers and pilgrims on earth, looking for the heavenly Jerusalem as their home. So the Gentile Christians, as the spiritual Israel, are included secondarily, as having the same high calling. He (ch. 1: 14; 2: 10; 4: 3) plainly refers to Christian Gentiles (*cf.* v. 17; ch. 2: 11). Christians, if they rightly consider their calling, must never settle themselves here, but feel themselves travellers. As the Jews in their dispersion diffused through the nations the knowledge of the one God, preparatory to Christ's first advent, so Christians, by their dispersion among the unconverted, diffuse the knowledge of Christ, preparatory to His second advent. "The children of God scattered abroad" constitute one whole in Christ, who "gathers them together in one," now partially and in Spirit, hereafter perfectly and visibly. "Elect," in the Greek order, comes before "strangers;" *elect*, in relation to heaven, *strangers*, in relation to the earth. The *election* here is that of individuals to eternal life by the sovereign grace of God, as the sequel shows. "While each is certified of his own election by the Spirit, he receives no assurance concerning others, nor are we to be too inquisitive [John, 21: 21, 22]; Peter numbers them among the *elect*, as they carried the appearance of having been regenerated." [CALVIN.] He calls the whole church by the designation strictly belonging only to the better portion of them. [CALVIN.] The election to *hearing*, and that to *eternal life*, are distinct. Realization of our election is a strong motive to holiness. The minister invites all, yet does not hide the truth that in none but the elect will the preaching effect eternal blessing. As the chief fruit of exhortations, and even of threatenings, redounds to "the elect;" therefore, at the outset, Peter addresses them. *STRANGERS translated*, To "the elect pilgrims who form the dispersion in Pontus," &c. The *order of the provinces* is that in which they would be viewed by one writing from the East from *Babylon* (ch. 4: 13); from North East southwards to Galatia, South East to Cappadocia, then Asia, and back to Bithynia, West of Pontus. Contrast the order, Acts, 2: 9. He now was ministering to those same peoples as he preached to on Pentecost: "Parthians, Medes, Elamites, dwellers in

Mesopotamia and Judæa," *i. e.*, the Jews now subject to the Parthians, whose capital was *Babylon*, where he laboured in person; "dwellers in Cappadocia, Pontus, Asia, Phrygia, Bithynia," the Asiatic dispersion derived from *Babylon*, whom he ministers to by letter. 2. *foreknowledge—foreordaining love* (v. 20) inseparable from God's *foreknowledge*, the origin from which, and pattern according to which election takes place. Acts, 2: 23, and Romans, 11: 2, prove "foreknowledge" to be *foreordination*. God's *foreknowledge* is not the perception of any ground of action out of himself; still, in it liberty is comprehended, and all absolute constraint departed. [ARNDT to STRONG.] For so the Son of God was "foreknown" (so the Greek for "foreordained," v. 20) to be the sacrificial Lamb, not against, or without His will, but His will rested in the will of the Father; this includes self-conscious action; nay, even cheerful acquiescence. The Hebrew and Greek "know" include approval and acknowledging as one's own. The Hebrew marks the oneness of loving and choosing, by having one word for both, *Bacher* (LXX., Greek, *aisirhio*). Peter descends from the eternal "election" of God through the new birth, to the believer's "sanctification" that from this he might again raise them through the consideration of their new birth to a "living hope" of the heavenly "inheritance." [HAEDROGER.] The Divine three are introduced in their respective functions in redemption, through—Greek, "in;" the element in which we are elected. The "election" of God realized and manifested itself "in" their sanctification. Believers are "sanctified through the offering of Christ once for all" (Hebrews, 10: 10). "Thou must believe and know that thou art holy; not, however, through thine own piety, but through the blood of Christ." [LUTHER.] This is the true sanctification of the Spirit, to obey the gospel, to trust in Christ. [BULLINGER.] sanctification—the Spirit's setting apart of the saint as consecrated to God. The execution of God's choice (Galatians, 1: 4). God the Father gives us salvation by gratuitous election; the Son earns it by His blood-shedding; the Holy Spirit applies the merits of the Son to the soul by the gospel word. [CALVIN.] Cf. Numbers, 6: 24-26, the Old Testament triple blessing, unto obediences—the result or end aimed at by God as respects us, the obedience which consists in faith, and that which flows from faith: "obeying the truth through the Spirit" (v. 22, Romans, 1: 5, "obedience to the faith," and obedience the fruit of faith, sprinkling, &c.—not in justification through the atonement once for all, which is expressed in the previous clauses, but (as the order proves) the daily being sprinkled by Christ's blood, and so cleansed from all sin, which is the privilege of one already justified and "walking in the light." Grace—the source of "peace," be multiplied—still further than already, Daniel, 4: 1, "Ye have now peace and grace, but still not in perfection; therefore, ye must go on increasing until the old Adam be dead." [LUTHER.] 3. He begins, like Paul, in opening his epistles with giving thanks to God for the greatness of the salvation; herein he looks forward (L) into the future (v. 3-9); (A) backward into the past (v. 10-12). [ALFORD.] Blessed—A distinct Greek word (*eulogatos*). "Blessed God" is used of God, from that used of *max eulogoumenos*,

"Blessed is" Father—This whole epistle accords with the Lord's prayer: "Father," ch. 1, 3, 14, 17, 23; 2, 2; "Our," ch. 1, 4, end; "in heaven," ch. 1, 4; "Hallowed be thy name," ch. 1, 15, 16; 3, 15; "Thy kingdom come," ch. 2, 8; "Thy will be done," ch. 2, 15; 3, 17; 4, 2, 19; "daily bread," ch. 4, 7; "forgiveness of sins," ch. 4, 8, 11; "temptation," ch. 4, 12; "deliverance," ch. 4, 13 [BENSON: cf. ch. 3, 7 and 4, 7, for allusions to prayer. *Bark, Hebrew* "bless," is *lit.* to kneel. God, as the original source of blessing, must be blessed through all His works. abundant—Greek, "much," "full." That God's "mercy" should reach us, guilty and enemies, proves its fulness. "Mercy" met our misery; "grace," our guilt. begotten us again—of the Spirit by the word (v. 23); whereas we were children of wrath naturally, and dead in sins. unto—so that we have, *living*—Greek, "living." It has life in itself, gives life, and looks for life as its object. (DR WERTZ.) *Living* is a favorite expression of St. Peter (v. 23; ch. 2, 4, 8). He delights in contemplating *life* overcoming death in the believer. *Faith* and *love* follow *hope* (v. 8, 21, 22.) "(unto) a lively hope" is further explained by "(to) an inheritance incorruptible...fadeth not away," and "(unto) salvation...ready to be revealed in the last time." I prefer with BENSON and STRONG to join as in Greek, "unto a hope *living* (possessing life and vitality) through the resurrection of Jesus Christ." *Faith*, the subjective means of the spiritual resurrection of the soul, is wrought by the same power whereby Christ was raised from the dead. Baptism is an objective means (ch. 3, 21). Its moral fruit is a new life. The connexion of our sonship with the resurrection appears also in Luke, 20, 36; Acts, 13, 33. Christ's resurrection is the cause of ours, (1.) as an efficient cause (1 Corinthians, 15, 22; (2.) as an exemplary cause, all the saints being about to rise after the similitude of His resurrection. Our "hope" is, Christ rising from the dead hath ordained the power, and is become the pattern of the believer's resurrection. The soul, born again from its natural state into the life of grace, is after that, torn again unto the life of glory. Matthew, 19, 28. "The regeneration, when the Son of man shall sit in the throne of His glory:" the resurrection of our bodies is a kind of coming out of the womb of the earth and entering upon immortality, a nativity into another life. (BISHOP PEARSON.) The four causes of our salvation are, (1.) the primary cause, God's mercy; (2.) the proximate cause, Christ's death and resurrection; (3.) the formal cause, our regeneration; (4.) the final cause, our eternal bliss. As John is the disciple of *love*, so Paul of *faith*, and Peter of *hope*. Hence, Peter, most of all the apostles, urges the resurrection of Christ: an undesigned coincidence between the history and the epistle, and so a proof of genuineness. Christ's resurrection the occasion of his own restoration by Christ after his fall. 4. To an inheritance—the object of our "hope" (v. 3), which is therefore not a *dead*, but a "*living*" hope. The inheritance is the believer's already by title, being actually assigned to him; the entrance on its possession is future, and hoped for as a certainty. Being "begotten again" as a "son," he is an "heir," as earthly fathers beget children who shall inherit their goods. The inheritance is "salvation" (v. 5, 9); "the grace to be brought at the revelation of Christ" (v. 13); "a crown of glory that fadeth not away," incorruptible—not having within the terms of death. Negations of the imperfections which meet us on every side here are the chief means of conveying to our minds a conception of the heavenly things which "have not entered into the heart of man," and which we have not faculties now capable of fully knowing. Peter, sanguine, impulsive, and highly susceptible of outward impressions, was the more likely to feel painfully the *deep-seated corruption* which, lurking under the out-

ward splendour of the loveliest of earthly things, dooms them soon to rottenness and decay, *unfaded*—not stained as earthly goods by sin, either in the acquiring, or in the using of them; un-susceptible of any stain. "The rich man is either a dishonest man himself, or the heir of a dishonest man." (JANOWA.) Even Israel's inheritance was *defiled* by the people's sin. Defilement intrudes even on our holy things now, whereas God's service ought to be undefiled. *that fadeth not away*—Contrast v. 23. Even the most delicate part of the heavenly inheritance, its bloom, continues *unfading*. "In substance incorruptible; in purity unfaded; in beauty unfading." (ALPHEUS) reserved—kept up Colossians, 1, 5, "I laid up for you in heaven." 2 Timothy, 4, 8; Greek Perfect, expressing a *fixed and abiding state*, "which has been and is reserved." The inheritance is in security, beyond risk, out of the reach of Satan, though we for whom it is reserved are still in the midst of dangers. Still if we be believers, we too, as well as the inheritance, are "*kept*" (the same Greek, John, 17, 12) by Jesus safely (v. 5, 13) in heaven—Greek, "in the heavens," where it can neither be destroyed nor plundered. It does not follow that, because it is now laid up in *heaven*, it shall not *hereafter* be on *earth* also. for you—It is secure not only itself from all misfortune, but also from all alienation, so that no other can receive it in your stead. He had said us (v. 3), he now turns his address direct to the elect, in order to encourage and exhort them. 5. kept—Greek, "who are being guarded." He answers the objection, Of what use is it that salvation is "reserved" for us in heaven, as in a calm secure haven, when we are tossed in the world as on a troubled sea in the midst of a thousand wrecks? (CALVIN.) As the inheritance is "kept" (v. 4) safely for the far distant "heirs," so must they be "guarded" in their persons so as to be sure of reaching it. Neither shall it be wanting to them, nor they to it. "We are guarded in the world as our inheritance is kept in heaven." This defines the "you" of v. 4. The inheritance, remission, belongs only to those who "endure unto the end," being "guarded" by, or in "the power of God, through *faith*." Contrast Luke, 8, 15. God Himself is our *self-guarding power*. "It is His power which saves us from ourselves." (BENSON.) Jude, 1, "preserved in Christ Jesus;" Philippians, 1, 6; 4, 7, "keep," Greek, "guard," as here. This guarding is effected, on the part of God, by His "power," the efficient cause; on the part of man, "through *faith*," the effective means—Greek, "in." The believer lives spiritually in God and in virtue of His power, and God lives in him. "In" marks that the cause is inherent in the means, working organically through them with living influence, so that the means, in so far as the cause works organically through them, exist also in the cause. The power of God which guards the believer is no external force working upon him from without with mechanical necessity, but the spiritual power of God in which he lives, and with whose Spirit he is clothed. It comes down on, and then dwells in him, even as he is in it. (STRONG.) Let none flatter himself he is being guarded by the power of God unto salvation, if he be not walking by *faith*. Neither speculative knowledge and reason, nor works of seeming charity will avail severed from *faith*. It is through *faith* that salvation is both received and kept. unto salvation—the final end of the new birth. "Salvation," not merely accomplished for us in title by Christ, and made over to us on our believing, but *actually manifested, and finally completed*, ready to be revealed—When Christ shall be revealed, it shall be revealed. The preparations for it are being made now, and began when Christ came: "All things are now *ready*;" the salvation is already accomplished, and only waits to

Lord's time to be manifested: He "is ready to judge," last time—the last day, closing the day of grace; the day of judgment, of redemption, of the restitution of all things, and of perdition of the ungodly. 6. Wherein—in which prospect of final salvation, greatly rejoice—"exult with joy": "are exuberantly glad." *Salvation* is realized by faith (v. 9) as a thing so actually present as to cause exulting joy in spite of existing afflictions, for a season—Greek, "for a little time." If need be—"if it be God's will that it should be so" [ALFORD], for not all believers are afflicted. One need not invite or lay a cross on himself, but only "take up" the cross which God imposes ("his cross"), 2 Timothy, 3, 12, is not to be pressed too far. Not every believer, nor every sinner, is tried with afflictions. [THROPHYLACT.] Some falsely think that notwithstanding our forgiveness in Christ, a kind of atonement, or expiation by suffering, is needed, ye are in heaviness—Greek, "ye were grieved." The "grieved" is regarded as past, the "exulting joy" present. Because the realized joy of the coming salvation makes the present grief seem as a thing of the past. At the first shock of affliction ye were grieved, but now by anticipation ye rejoice regarding the present grief as past, through—Greek, "in," the element in which the grief has place, manifold—many and of various kinds (ch. 4, 12, 13), temptations—"trials" testing your faith. 7. Aim of the "temptations," trial—testing, proving. That your faith so proved "may be found unshaken: once for all, as the result of its being proved on the judgment-day) unto (eventuating in) praise," &c., viz., the praise to be bestowed by the Judge, than that of gold—rather "than gold," though—"which perisheth, YET is tried with fire." If gold, though perishing (v. 19), is yet tried with fire in order to remove dross and test its genuineness, how much more does your faith, which shall never perish, need to pass through a fiery trial to remove whatever is defective, and to test its genuineness and full value? glory—"Honour" is not so strong as "glory." As "praise" is in words, so "honour" is in deeds: *Honorary reward*, appearing—Translate as in v. 13, "revelation." At Christ's revelation shall take place also the revelation of the sons of God [Romans, 8, 19, "manifestation," Greek, "revelation," 1 John, 3, 2, Greek, "manifested...manifested," for "appear...appear"]. 8. not having seen, ye love—though in other cases it is knowledge of the person that produces love to him. They are more "blessed that have not seen and yet have believed," than they who believed because they have seen. On Peter's own love to Jesus, cf. John, 21, 15-17. Though the apostles had seen Him, they now ceased to know Him merely after the flesh, in whom—connected with "believing": the result of which is "ye rejoice" (Greek, *exult*), now—in the present state, as contrasted with the future state when believers "shall see His face." unspeakable—(1 Corinthians, 2, 9.) full of glory—Greek, "glorified." A joy now already encompassed with glory. The "glory" is partly in present possession, through the presence of Christ, "the Lord of glory," in the soul; partly in assured anticipation. "The Christian's joy is bound up with love to Jesus: its ground is faith; it is not therefore either self-seeking nor self-sufficient." [BRUGGER.] 9. Receiving—in sure anticipation; "the end of your faith," i.e., its crowning consummation, finally-completed "salvation" (Peter here confirms Paul's teaching as to justification by faith); also receiving now the title to it and the first-fruits of it. In the next verse (v. 10) the "salvation" is represented as *already present*, whereas "the prophets" had it not as yet present. It must, therefore, in this verse, refer to the present: *Deliverance now from a state of wrath*: believers even now "receive salvation," though its full "revelation" is future, of...osis—The immortal

soul was what was lost, so "salvation" primarily concerns the soul; the *body* shall share in redemption hereafter; the *soul* of the believer is saved already: an additional proof that "receiving...salvation" is here a thing present. 10. The magnitude of this "salvation" is proved by the earnestness with which "prophets" and even "angels" searched into it. Even from the beginning of the world this salvation has been testified to by the Holy Spirit, prophets—Though there is no Greek article, yet *English Version* is right, "the prophets" generally (including all the Old Testament inspired authors), as "the angels" similarly refer to them in general, enquired—perseveringly: so the Greek. Much more is manifested to us than by diligent enquiry and search the prophets attained. Still it is not said, they searched *after* it, but "concerning" (so the Greek for "of") it. They were already certain of the redemption being about to come. They did not like us fully see, but they desired to see the one and the same Christ whom we fully see in spirit. "As Simeon was anxiously desiring previously, and tranquil in peace only when he had seen Christ, so all the Old Testament saints saw Christ only hidden, and as it were absent—absent not in power and grace, but inasmuch as He was not yet manifested in the flesh." [CALVIN.] The prophets, as private individuals, had to reflect on the hidden and far reaching sense of their own prophecies; because their words, as prophets, in their public function, were not so much their own as the Spirit's, speaking by and in them: thus Caiaphas. A striking testimony to verbal inspiration: the words which the inspired authors wrote are God's words expressing the mind of the Spirit, which the writers themselves searched into, to fathom the deep and precious meaning, even as the believing readers did. "Searched" implies that they had determinate marks to go by in their search. the grace that should come unto you—viz., the grace of the New Testament: an earnest of "the grace" of perfected "salvation" "to be brought at the (second) revelation of Christ." Old Testament believers also possessed the grace of God; they were children of God, but it was as children in their bondage, so as to be like servants; whereas we enjoy the full privileges of adult sons. 11. what—Greek, "In reference to what, or what manner of time." What expresses the time absolutely: what was to be the era of Messiah's coming; "what manner of time": what events and features should characterise the time of His coming. The "or" implies that some of the prophets, if they could not as individuals discover the exact time, searched into its characteristic features and events. The Greek for "time" is *the season*, the epoch, the fit time in God's purposes. Spirit of Christ...in them—(Acts, 16, 7, in oldest MSS., "the Spirit of Jesus" Revelation, 19, 10.) So JUSTIN MARTYR says, "Jesus was He who appeared and communed with Moses, Abraham, and the other patriarchs." CLEMENS ALEXANDRINUS calls Him "the Prophet of prophets, and Lord of all the prophetic spirit," did signify—"did give intimation," of—Greek, "the sufferings (appointed) unto Christ," or foretold in regard to Christ. "Christ" the anointed Mediator whose sufferings are the price of our "salvation" (v. 9, 10), and who is the channel of "the grace that should come unto you," the glory—Greek, "glories," viz., of His resurrection, of His ascension, of His judgment and coming kingdom, the necessary consequence of the sufferings, that should follow—Greek, "after these (sufferings)," ch. 3, 15-22; 5, 1. Since "the Spirit of Christ" is the Spirit of God, Christ is God. It is only because the Son of God was to become our Christ that He manifested Himself and the Father through Him in the Old Testament, and by the Holy Spirit eternally proceeding from the Father and Himself, spake in the prophets. 12. Not only was the future revealed to

plies that *we*, Christians, may understand the production by the Spirit's aid in their most important part, *etc.*, so far as they have been already fulfilled, with the Holy Ghost sent down—on Pentecost. The oldest MSS. omit the *Greek* proposition *οὐκ ἐστὶν* "in?" then translate, "by." The evangelists speaking by the Holy Spirit were infallible witnesses. "The Spirit of Christ" was in the prophets also (c. 11), but not manifestly, as in the case of the Christian church and its first preachers. "skrr down from heaven." How favoured are we in being ministered to, as to "salvation," by prophets and apostles alike, the latter now announcing the same things as actually fulfilled which the former foretold, which things—"the things now reported unto you" by the evangelistic preachers, "Christ's sufferings and the glory that should follow" (c. 11, 12), angels—still higher than "the prophets" (c. 10). Angels do not any more than ourselves possess an *INTUITIVE* knowledge of redemption. "To look into" in *Greek* is *διεῖν*, to bend over so as to look deeply into and see to the bottom of a thing. See note on the same word, James, 1. 25. As the cherubim stood bending over the mercy-seat, the emblem of redemption, in the holiest place, so the angels intently gaze upon and desire to fathom the depths of "the great mystery of godliness, God manifest in the flesh, justified in the Spirit, seen of angels." Their "ministry to the heirs of salvation" naturally disposes them to wish to penetrate this mystery as reflecting such glory on the love, justice, wisdom, and power of their God and Lord. They can know it only through its manifestation in the church, as they personally have not the direct share in it that we have. "Angels have only the contrast between good and evil, without the power of conversion from sin to righteousness: witnessing such conversion in the church they long to penetrate the knowledge of the means whereby it is brought about." [HOFMAN (vs ALFORD).] 13. Wherefore—Seeing that the prophets ministered unto you in these high gospel privileges which they did not themselves fully share in though "searching" into

acteristic and ruling nature, as a child nature as the mother and father. Contr. 5. 6, "the children of disobedience" "obeying the Father" whose "child" Having the obedience of *faith* (cf. v. practice (cf. v. 16, 18). "Faith is the high because discharged to the highest con- *TRIN*,] fashioning—The outward *A scheme* is fleeting, and merely on the "form," or *conformation* in the New something deeper and more perfect *s* the former lusts in—which were charac- state of ignorance of God: true of Gentes. The sanctification is first di- tively (s. 14, "not fashioning yourselves," ting off the old man, even in the outwa- well as in the inward *conformation*, *s* (s. 15, putting on the new man, cf. Ephes "Lusts" flow from the original birth- from our first parents, who by self- brought sin into the world), the *lust* wh- man has been alienated from God, as with earthly things the emptiness of *s* manifold forms which the mother-lust called in the plural *lusts*. In the reg- as the new man is concerned, which *s* truest self, "sin" no longer exists; but old man it does. Hence arises the cor- ruptedly maintained through life, whered in the main prevails, and at last comple- natural man knows only the combat of one another, or with the law, without *s* quer them. 15. *Idem*, "But (rather) aft- of Him who hath called you (whose *cf* that He is) holy, be (*Greek*, become; ye *s* holy." God is our grand model. God frequently-urged motive in Peter's epistol- that begets, begets an offspring resem- [EPIPHANIUS.] "Let the acts of the off- similarity to the Father." [AUGUSTINE.] —deportment, course of life: one's way *s*

holy: the creature is holy in so far as it is sanctified by God. God, in giving the command, is willing to give also the power to obey it, viz., through the sanctifying of the Spirit (v. 17. *if—i.e.*, "seeing that ye call on," for all the regenerate pray as children of God, "Our Father who art in heaven," the Father—rather, "Call upon as Father Him who without acceptance of persons (Acts, 10. 34; Romans, 2. 11; James, 2. 1, not accepting the Jew above the Gentile, 3 Chronicles, 19. 7; Luke, 20. 21; properly said of a judge not biased in judgment by respect of persons) judgeth," &c. The Father judgeth by His Son, His Representative, exercising His delegated authority (John, 5. 22). This marks the harmonious and complete unity of the Trinity. work—Each man's work is *one* complete whole, whether good or bad. The particular works of each are manifestations of the general character of his life-work, whether it was of faith and love whereby alone we can please God and escape condemnation. *pass—Greek*, "conduct yourselves during," *sojourning*—the outward state of the Jews in their dispersion is an emblem of the *sojourner*. His state of all believers in this world, away from our true Fatherland. *fear*—reverential, not slavish. He who is your Father, is also your Judge—a thought which may well inspire reverential fear. THEOPHYLACT observes, A double fear is mentioned in Scripture: (1.) *elementary*, causing one to become serious; (2.) *perfective*: the latter is here the motive by which Peter urges them as sons of God to be obedient. *Fear* is not here opposed to assurance, but to carnal security; fear producing vigilant caution lest we offend God and backslide. "Fear and hope flow from the same fountain: fear prevents us from falling away from hope." [BENCKE.] Though love has no fear in it, yet in our present state of imperfect love, it needs to have fear going ALONG WITH it as a subordinate principle. This fear drowns all other fears. The believer fears God and so has none else to fear. Not to fear God is the greatest baseness and folly. The martyrs' more than mere human courage flowed from this. 18. Another motive to reverential vigilant fear (v. 17) of displeasing God, the consideration of the costly price of our redemption from sin. Observe, it is *we* who are bought by the blood of Christ, not heaven. The blood of Christ is not in Scripture said to buy heaven for us; heaven is the "inheritance" (v. 4. given to us as sons, by the promise of God. corruptible—*Cf.* v. 7, "gold that perisheth," 23. silver and gold—*Greek*, "or." *Cf.* Peter's own words, Acts, 3. 6: an undesigned coincidence. redeemed—Gold and silver being liable to corruption themselves can free no one from spiritual and bodily death; they are therefore of too little value. Contrast v. 18, Christ's "precious blood." The Israelites were ransomed with half a shekel each, which went towards purchasing the lamb for the daily sacrifice (Exodus, 30. 12-18; cf. Numbers, 3. 44-46). But the Lamb who redeems the spiritual Israelites does so "without money or price." Devoted by sin to the justice of God, the church of the firstborn is redeemed from sin and the curse with Christ's precious blood (Matthew, 20. 28; 1 Timothy, 2. 6; Titus, 2. 14; Revelation, 5. 9). In all these passages there is the idea of substitution, the giving of one for another by way of ransom or equivalent. Man is "sold under sin" as a slave; shut up under condemnation and the curse. The ransom was, therefore, paid to the righteously-incensed Judge, and was accepted as a vicarious satisfaction for our sin by God, inasmuch as it was His own love as well as righteousness which appointed it. An Israelite sold as a bond-servant for debt might be redeemed by one of his brethren. As therefore, we could not redeem ourselves, Christ assumed our nature in order to become our nearest of kin and brother, and so our Goal or Redeemer. Holiness is the natural

fruit of redemption "from our vain conversation;" for He by whom we are redeemed is also He for whom we are redeemed. "Without the righteous abolition of the curse, either there could be found no deliverance, or, what is impossible, the grace and righteousness of God must have come in collision" [STRONGS]; but now, Christ having borne the curse of our sin, frees from it those who are made God's children by His Spirit. "vain—self-deceiving, unreal, and unprofitable: promising good which it does not perform. Cf. as to the Gentiles, Acts, 14. 15; Romans, 1. 21; Ephesians, 4. 17; as to human philosophers, 1 Corinthians, 3. 20; as to the disobedient Jews, Jeremiah, 4. 14. conversation—course of life. To know what our sin is we must know what it cost. received by tradition from your fathers—The Jews' traditions. "Human piety is a vain blasphemy, and the greatest sin that a man can commit" [LUTHER]. There is only one Father to be imitated, v. 17; cf. Matthew, 23. 9, the same antithesis. [BENCKE.] 19. precious—of inestimable value. The Greek order is, "With precious blood, as of a lamb without blemish (*in itself*); and without spot (*contracted by contact with others*), [even the blood] of Christ." Though very man, He remained pure in Himself ("without blemish"), and uninfected by any impression of sin from without ("without spot"), which would have unfitted Him for being our atoning Redeemer: so the passover-lamb, and every sacrificial victim; so too, the church, the Bride, by her union with Him. As Israel's redemption from Egypt required the blood of the Paschal Lamb, so our redemption from sin and the curse required the blood of Christ: "foreordained" (v. 20) from eternity, as the passover-lamb was taken up on the tenth day of the month. 20. God's eternal foreordination of Christ's redeeming sacrifice, and completion of it in these last times for us, are an additional obligation on us to our maintaining a holy walk, considering how great things have been thus done for us. Peter's language in the history corresponds with this here: an undesigned coincidence and mark of genuineness. Redemption was no afterthought, or remedy of an unforeseen evil, devised at the time of its arising. God's foreordaining of the Redeemer refutes the slander that, on the Christian theory, there is a period of 4000 years of nothing but an incensed God. God chose us in Christ before the foundation of the world. manifest—in His incarnation in the fulness of the time. He existed from eternity before He was manifested. in these last times—1 Corinthians, 10. 11, "the ends of the world." This last dispensation, made up of "times" marked by great changes, but still retaining a general unity, stretches from Christ's ascension to His coming to judgment. 21. by him—*Cf.* "the faith which is by Him," Acts, 3. 16. Through Christ; His Spirit, obtained for us in His resurrection and ascension, enabling us to believe. This verse excludes all who do not "by Him believe in God," and includes all of every age and clime that do. *Lit.*, "are believers in God." To believe in (*Greek eis*) God expresses an internal trust: "by believing to love God, going INTO Him, and cleaving to Him, incorporated into His members. By this faith the ungodly is justified, so that *thenceforth* faith itself begins to work by love." [P. LOMBARD.] To believe ON (*Greek epi*, or dative case) God, expresses the confidence which grounds itself on God, reposing on Him. "Faith IN (*Greek eis*) His blood" (Romans, 3. 25) implies that His blood is the element in which faith has its proper and abiding place. Cf. with this verse, Acts, 20. 21, "Repentance toward (*Greek eis*, 'into,' turning towards and going into) God and faith toward (*Greek eis*, 'into') Christ" where, as there is but one article to both "repentance" and "faith," the two are inseparably joined as to other forming one truth; where *repentance* is, there *faith* is; when one knows God the Father

ness the exhortation begun in ch. 1. 22. ye are born again of an incorruptible seed, unentangled in evil, which "has no substance, but is an acting in contrariety to the seed in us." [THEOPHYLACT.] "Malice," utterly inconsistent with the "love of the unto which ye have "purified your souls"

The vices here are those which offend a BROTHERLY LOVE inculcated above, feeding one springs out of that which imprecudes so as to form a *genealogy* of the love. Out of *malice* springs *guile*; out of *envies* (pretending to be what we are not, owing what we really are: the opposite of *aged*," and "without dissimulation"); out *ies, envies* of those to whom we think our- to play the hypocrite; out of *envies, evil* malicious, envious detraction of others. is permanent *disposition*; *hypocrisies* the from it. The guileless knows no envy. *doers.*" *Greek, "guileless."* "Malice de- other's hurt; *envy* pines at another's good; duplicity to the tongue; *hypocrisies* (flattery) vility to the tongue; *evil speakings* wound of another." [AUGUSTINE.] 2. new-born rther without "guile" (v. 1). As long as we are "babes," in a specially tender relation ash, 40. 11). The childlike spirit is in- if we would enter heaven. "Milk" is lementary truths in contradistinction to ed Christian truths, as in 1 Corinthians, swa, 6. 12. 13; but in contrast to "guile," &c. (v. 1); the simplicity of *Christian* general to the childlike spirit. The same ce" which is the instrument in regenera- nstrument also of *building up*. "The mild is also its natural nurse." [STRIGER.] ead of chemically analysing, instinctive d feeds on the milk; so our part is not t, rationalizing, and questionings, but ring the truth in the love of it (Matthew, s-Greek, "have a yearning desire for," or er," a natural impulse to the regenerate, we needs to teach new-born babes what t, knowing instinctively that a table is them in their mother's breast," so the be- self thirsts after the word of God (Psalm tius language as to Achilles, of the word JORD, "spiritual," nor "reasonable," as to in Romans, 12. 1. The Greek *logos* in not used of the *reason*, or *mind*, but of the preceding context requires that the be meant here; the adjective *logikos* fol- owing of the noun *logos*, "word." James, part all filthiness, &c., and receive with s *engrafted word*," is exactly parallel, s *English Version* here. *sucere*—Greek. Cf. v. 1, "laying aside *guile*." IRKXZUS es, They mix chalk with the milk. The implies that besides the *well known pure* el, there is no other pure unadulterated lone can make us *guileless* (v. 1). grow MSS. and versions read, "grow unto Being BORN again unto salvation, we are into salvation." The end to which growth ed salvation. "Growth is the measure s of that, not only rescue from destruc- tive blessedness, which is implied in ALFORD.] thereby—Greek, "IN it:" fed str. *strength* (Acts, 11. 14). "The word is to th appetite as the cause of life, to be the hearing, to be chewed as cud is by th the understanding, and to be digested. HEATULLIAM.] 3. Peter alludes to Psalm it tastes of God's goodness are afterwards

followed by fuller and happier experiences. A taste whets the appetite. [BENGER.] *gracious*—Greek, "good," benignant, kind; as God is revealed to us in Christ, "the Lord" (v. 4), we who are born again ought so to be good and kind to the brethren (ch. 1. 22). "Whosoever has not tasted the word to him it is not sweet: it has not reached the heart; but to them who have experienced it, who with the heart believe, 'Christ has been sent for me and is become my own: my miseries are His, and His life mine,' it tastes sweet." [LUTHER.] 4. coming—*draving near* (same Greek as here, Hebrews, 10. 22) by faith continually; present tense: not having come once for all at conver- sion. stone—*Peter* (i. e., a stone, named so by Christ) desires that all similarly should be *living stones BUILT ON CHRIST, THE TRUE FOUNDATION-STONE*; cf. his speech in Acts, 4. 11. An undesigned coincidence and mark of genuineness. The Spirit foreseeing the Romanist perversion of Matthew, 16. 18 (cf. 16, "Son of the LIVING God," which coincides with his language here, "the LIVING stone"), presently makes Peter himself to refute it. He herein confirms Paul's teach- ing. Omit the *us unto of English Version*. Christ is positively termed the "living stone," *living*, as having life in Himself from the beginning, and as raised from the dead to live evermore (Revelation, 1. 18) after His rejection by men, and so the source of life to us. Like no earthly rock, He lives and gives life. Cf. 1 Corin- thians, 10. 4, and the type, Exodus, 17. 6; Numbers, 20. 11. disallowed—rejected, rebprobated; referred to also by Christ Himself; also by Paul: cf. the kindred prophecies, Isaiah, 5. 14; Luke, 2. 31. chosen of God—*lit.*, "with (or in the presence and judgment of) God elect" or chosen out (v. 6). Many are alienated from the gospel, because it is not every where in favour, but is on the contrary rejected by most men. Peter an- swers that, though rejected by men, Christ is peculiarly the stone of salvation honoured by God, first so design- ated by Jacob in his deathbed prophecy. 5. Ye also, as lively stones—partaking of the name and life which is in "THE LIVING STONE" (v. 4; 1 Corinthians, 3. 11). Many names which belong to Christ in the singular are assigned to Christians in the plural. He is "THE SON," "High Priest," "King," "Lamb" they, "sons," "priests," "kings," "sheep," "lamba." So the Shulamite called from Solomon. [BENGER.] are built up—Greek, "are being built up," as in Ephesians, 2. 22. Not as ALFORD, "Be ye built up." Peter grounds his exhortations, v. 2, 11, &c., on their conscious sense of their high privileges as *living stones in the course of being built up into a spiritual house* (i. e., "the habitation of the Spirit"). priesthood—Christians are at once the spiritual temple and the priests of the temple: There are two Greek words for "temple": *hieron* (the sacred place), the whole building, including the courts wherein the sacrifice was killed; and *naos* (the dwell- ing, viz., of God, the inner shrine wherein God peculiarly manifested Himself, and where, in the Holiest place, the blood of the slain sacrifice was presented before Him). All believers alike, and not merely ministers, are now the dwelling of God (and are called the *naos* Greek; not the *hieron*) and priests unto God (Revelation, 1. 6). The minister is not, like the Jewish priest (Greek *hiericus*), admitted nearer to God than the people, but merely for order's sake leads the spiritual services of the people. Priest is the ab- breviation of *presbiter* in the Church of England Prayer Book, not corresponding to the Aaronic priest (*hiericus*, who offered literal sacrifices). Christ is the only literal *Hiericus*-priest in the New Testament through whom alone we may always draw near to God. Cf. v. 9. "a royal priesthood," i. e., a body of priest- kings, such as was Melchisedec. The Spirit never, in New Testament, gives the name *hiericus*, or sacerdotal priest, to ministers of the gospel. HOLY—consecrated

to God. spiritual sacrifices—not the literal one of the mass, as the Romish self-styled disciples of Peter teach. Cf. Isaiah, 56. 7, which cf. with "acceptable to God" here; 19. 21; Psalm 4. 5; 59. 14; 61. 17, 19; Hosea, 14. 2; Philipians, 4. 18. "Among spiritual sacrifices the first place belongs to the general oblation of ourselves. For never can we offer any thing to God until we have offered ourselves (2 Corinthians, 8. 5) in sacrifice to Him. There follow afterwards prayers, giving of thanks, alms-deeds, and all exercises of piety" (CALVIN.) Christian houses of worship are never called temples, because the temple was a place for sacrifice, which has no place in the Christian dispensation; the Christian temple is the congregation of spiritual worshippers. The synagogue (where reading of Scripture and prayer constituted the worship) was the model of the Christian house of worship (cf. Note, James, 1. 2, Greek, "synagogue"; Acts, 13. 21). Our sacrifices are those of prayer, praise, and self-denying services in the cause of Christ (v. 9, end), by Jesus Christ—as our mediating High Priest before God. Connect these words with "offer up." Christ is both precious Himself and makes us accepted. (BENGE.) As the temple, so also the priesthood, is built on Christ (v. 4, 6). [BEZA.] Imperfect as are our services we are not with unbelieving timidity, which is close akin to refined self-righteousness, to doubt their acceptance THROUGH CHRIST. After extolling the dignity of Christians he goes back to CHRIST as the sole source of it. 6. Wherefore also—The oldest MSS. read, "Because that." The statement above is so "because it is contained in Scripture." Behold—Calling universal attention to the glorious announcement of His eternal counsel. elect—So also believers (v. 9, "chosen," Greek, "elect generation"). precious—In Hebrew, Isaiah, 28. 16, "a corner stone of preciousness." See all my Note there. So in v. 7, Christ is said to be, to believers, "precious," Greek, "FERTICANESS," confounded—Same Greek as in Romans, 9. 33 (Peter here as elsewhere confirming Paul's teaching. See Introduction, also Romans, 10. 11, "ashamed." In Isaiah, 28. 16, "make haste," i. e., flee in sudden panic, covered with the shame of confounded hopes. 7. Application of the Scripture just quoted first to the believer, then to the unbeliever. On the opposite effects of the same gospel on different classes, cf. John, 9. 39; 2 Corinthians, 2. 15, 16. precious—Greek, "THE preciousness" (v. 6). To you believers belongs the preciousness of Christ just mentioned. disobedient—to the faith, and so disobedient in practice. the stone which, &c., head of... corner—(Psalm 118. 22.) Those who rejected the STONE were all the while in spite of themselves unconsciously contributing to its becoming Head of the corner. The same magnet has two poles, the one repulsive, the other attractive; so the gospel has opposite effects on believers and unbelievers respectively. 8. stone of stumbling, &c.—Quoted from Isaiah, 8. 14. Not merely they stumbled, in that their prejudices were offended; but their stumbling implies the judicial punishment of their rejection of Messiah: they hurt themselves in stumbling over the corner stone, as "stumble" means in Jeremiah, 13. 16; Daniel, 11. 19, at the word—rather join "being disobedient to the word;" so ch. 3. 1; 4. 17. whereas—to penal stumbling; to the judicial punishment of their unbelief. See above. also—an additional thought; God's ordination; not that God ordains or appoints them to sin, but they are given up to "the fruit of their own ways" according to the eternal counsel of God. The moral ordering of the world is altogether of God. God appoints the ungodly to be given up unto sin, and a reprobate mind and its necessary penalty. "Were appointed," Greek, "set," answers to "I lay," Greek, "set," v. 6. God, in the active, is said to appoint Christ and the elect [directly]. Unbelievers, in the

passive, are said to be appointed [God acting less directly in the appointment of the sinner's evil course]. (BENGE.) God ordains the wicked to punishment, not to crime. [J. CAPPEL.] "Appointed" or "set" (not here "FORE-ordained" refers, not to the eternal counsel so directly, as to the penal justice of God. Through the same Christ whom sinners rejected, they shall be rejected; unlike believers, they are by God appointed unto wrath as FITTED for it. The lost shall lay all the blame of their ruin on their own sinful perversity, not on God's decree; the saved shall ascribe all the merit of their salvation to God's electing love and grace. 9. Contrast in the privileges and destinies of believers. Cf. the similar contrast with the preceding context, chosen—"elect" of God, even as Christ your Lord is. generation—Implying the unity of spiritual origin and kindred of believers as a class distinct from the world, royal—kingly. Believers, like Christ, the antitypical Melchisedec, are at once kings and priests. Israel, in a spiritual sense, was designed to be the same among the nations of the earth. The full realization on earth of this, both to the literal and the spiritual Israel, is as yet future. holy nation—antitypical to Israel. peculiar people—i. e., "a people for an acquisition," i. e., whom God chose to be peculiarly His; Acts, 20. 28, "purchased," lit., acquired. God's "peculiar treasure" above others, show forth—publish abroad. Not their own praises but His. They have no reason to magnify themselves above others, for once they had been in the same darkness, and only through God's grace had been brought to the light which they must henceforth show forth to others, praises—Greek, "virtues," "excellencies." His glory, mercy (v. 10), goodness (Greek, v. 5; Numbers, 14. 17, 18; Isaiah, 63. 7). The same term is applied to believers 2 Peter, 1. 5. of him who hath called you—(2 Peter, 1. 5.) out of darkness—of heathen and even Jewish ignorance, error, sin, and misery, and so out of the dominion of the prince of darkness, marvelous—Peter still has in mind Psalm 108. 23. light—is he called "His," i. e., God's. Only the spiritual light is created by God, not darkness. In Isaiah, 45. 1, in the physical darkness and evil, not moral, that God is said to create: the punishment of sin, not sin itself. Public with characteristic boldness, brands as darkness what all the world calls light; reason, without the Holy Spirit, in spite of its vaunted power, is spiritual darkness. "It cannot apprehend what faith is: there it is stark blind; it gropes as one that is without eye-sight, stumbling from one thing to another, and knows not what it does." (LUTHEI.) 10. Adapted from Hosea, 1. 9, 10; 2. 23. Peter plainly confirms Paul, who quotes the passage as implying the call of the Gentiles to become spiritually that which Israel had been literally "the people of God." Primarily, the prophecy refers to literal Israel; hereafter to be fully that which in their best days they were only partially, God's people: not obtained mercy—i. e., "who were men not compensated." Implying that it was God's pure mercy, and their merits, which made the blessed change in their state: a thought which ought to kindle their devout gratitude, to be shown with their life, as well as their lips. 11. As heretofore he exhorted them to walk worthily of their calling, in contradistinction to their own former walk, so now he exhorts them to glorify God before unbelievers. Dearly beloved—be given their attention to his exhortation by assuring them of his love, strangers and pilgrims—(ch. 1. 17.) Sojourners, lit., settlers having a house in a city without being citizens in respect to the rights of citizenship; a pilgrim, the Christian's position on earth; and pilgrims staying for a time in a foreign land. FRACTURE the exhortation: 1. Purify your souls as to strangers on earth who must not allow yourselves to be kept back by earthly lusts, and (b) because these

war against the soul's salvation. 2. Walk among unbelievers (a) so that they may cease imitate Christians, and (b) may themselves be led to Christ. fleshly-lusts—Enumerated in Gal. 5, 19, &c. Not only the gross appetites which are in common with the brutes, but all the lusts of the unrenewed mind. which—Greek, "the" i. e., inasmuch as being such as "war," &c. they do they imperil, but they assail. [BENGL.] 1—i. e., against the regenerated soul: such as were now addressed. The regenerated soul is led by sinful lusts. Like Samson in the lap of the believer, the moment that he gives way to lusts, has the locks of his strength shorn, and so maintain that spiritual separation from the old flesh, of which the Nazarite vow was e. 12. conversation—"behaviour." "conduct." 1—i. e., things in which "strangers and pilgrims" do bear themselves well: (1.) The conversation, such as subjects (e. 13), servants (e. 18), wives (e. 1), husbands (ch. 3. 7), all persons under all stances (e. 8); (2.) confession of the faith (ch. 3.

Each of the two is derived from the will of Our conversation should correspond to our condition: this is in heaven, so ought that to suit—honourable, becoming, proper (ch. 3. 16). It "vain conversation," ch. 1. 18. A good walk make us pious, but we must first be pious and before we attempt to lead a good course. Faith saves from God, then love gives to our neighbour [LUTHER.] whereas they speak against you—16, that they may, nevertheless, at some time or hereafter glorify God. The Greek may be d. "Wherein they speak against you, &c., that they may, by your good works, which on a inspection they shall behold, glorify God." The word "which, on more careful consideration, love the heathen to praise God, are at first the of hatred and railing." [STYLOK.] evil doers as Christians they could not conform to the customs, they were accused of disobedience to all legal authority; in order to rebut this they are told to submit to every ordinance of God (of itself). by—owing to. they shall Greek: "they shall be eye-witnesses of:" "shall on close inspection:" as opposed to their "ignorance," 16, of the true character of Christians and unity, by judging on mere hearsay. The same verb occurs in a similar sense in ch. 3. 2. men narrowly look at: so the Greek implies) lions of the righteous." [BENGL.] TERTULLIAN contrasts the early Christians and the heathen: enlightened in the bloody gladiatorial spectacles amphitheatre, whereas a Christian was exempted if he went to it at all. No Christian was in prison for crime, but only for the faith. The excluded slaves from some of their religious duties, whereas Christians had some of their presbytery class of slaves. Slavery silently and gradually disappeared by the power of the Christian law of Whatsoever ye would that men should do to ye even so to them." When the pagans do their nearest relatives in a plague, Christians red to the sick and dying. When the Gentiles died unburied after a battle, and cast their dead into the streets, the disciples hastened to the suffering, glorify—forming a high estimate God whom Christians worship, from the conduct of Christians themselves. We must not with a view to our own glory, but to the of God, the day of visitation—of God's grace: od shall visit them in mercy. 13. every ordi—man—"every human institution" [ALFORD], very human creation." For though of divine ment, yet in the mode of nomination and in

the exercise of their authority, earthly governors are but human institutions being of men, and in relation to men. The apostle speaks as one raised above all human things. But lest they should think themselves so ennobled by faith as to be raised above subordination to human authorities, he tells them to submit themselves for the sake of Christ, who desires you to be subject, and who once was subject to earthly rulers Himself, though having all things subject to Him, and whose honour is at stake in you as His earthly representatives. Cf. Romans, 13. 5. "Be subject for conscience sake." king—the Roman emperor was "supreme" in the Roman provinces to which this epistle was addressed. The Jewish zealots refused obedience. The distinction between "the king as supreme, and "governors sent by him," implies that "if the king command one thing, and the subordinate magistrate another, we ought rather to obey the superior." [AUGUSTINE vs GROTIUS.] Scripture prescribes nothing upon the form of government, but simply subjects Christians to that everywhere subsisting, without entering into the question of the right of the rulers (thus the Roman emperors had by force seized supreme authority, and Rome had, by unjustifiable means, made herself mistress of Asia), because the *de facto* governors have not been made by chance, but by the providence of God. 14. governors—subordinate to the emperor, "sent," or delegated by Caesar to preside over the provinces. for the punishment—No tyranny ever has been so unprincipled as that some appearance of equity was not maintained in it: however corrupt a government be, God never suffers it to be so much so as not to be better than anarchy. [CALVIN.] Although bad kings often oppress the good, yet that is scarcely ever done by public authority (and it is of what is done by public authority that Peter speaks), save under the mask of right. Tyranny harasses many, but anarchy overwhelms the whole state. [HORNBEU.] The only justifiable exception is in cases where obedience to the earthly king plainly involves disobedience to the express command of the King of kings. praise of them that do well—every government recognises the excellence of truly Christian subjects. Thus PLINY, in his letter to the emperor Trajan, acknowledges "I have found in them nothing else save a perverse and extravagant superstition." This recognition in the long run mitigates persecution (ch. 3. 13). 15. Guard of his directing them to submit themselves (e. 13). put to silence—i. e., "to muzzle," "to stop the mouth." ignorance—spiritual: not having "the knowledge of God," and therefore ignorant of the children of God, and misconstruing their acts: influenced by mere appearances, and ever ready to open their mouths, rather than their eyes and ears. Their ignorance should move the believer's pity, not his anger. They judge of things which they are incapable of judging through unbelief (cf. v. 12). Maintain such a walk that they shall have no charge against you, except touching your faith; and so their minds shall be favourably disposed towards Christianity. 16. as free—as "the Lord's freemen," connected with v. 16. Doing well as being free. "Well-doing" (e. 15) is the natural fruit of being freemen of Christ, made free by "the truth" from the bondage of sin. Duty is enforced on us to guard against licentiousness, but the way in which it is to be fulfilled, is by love and the holy instincts of Christian liberty. We are given principles, not details. not using—Greek: "not as having your liberty for a veil (cloak) of badness, but as the servants of God," and therefore bound to submit to every ordinance of man (e. 13) which is of God's appointment. 17. Honour all men—according to whatever honour is due in each case. Equals have a respect due to them. Christ has dignified our humanity by assuming it; therefore we should not

design, includes *masters* in his monitions. be subject—*Greek, being subject*: the participle expresses a particular instance of the general exhortation to good conduct, v. 11, 12, of which the first particular precept is given v. 13, "Submit yourselves to every ordinance of man for the Lord's sake." The general exhortation is taken up again in v. 16; and so the participle, v. 18, "being subject," is joined to the hortatory imperatives going before, *vis.*, "abstain," "submit yourselves," "honour all men," with—*Greek, "in,"* all—all possible: under all circumstances, such as are presently detailed. *far*—the awe of one subject: God, however, is the ultimate object of the *far*: *far* "for the Lord's sake" (v. 13), not merely slavish fear of masters. good—kind, gentle—indulgent towards errors: considerate: yielding, not exacting all which justice might demand. toward—perverse: harsh. Those bound to obey must not make the disposition and behaviour of the superior the measure of the fulfilment of their obligations. 19. Reason for subjection even to froward masters. thankworthy—(Luke, 6. 22.) A course out of the common, and especially praiseworthy in the eyes of God: not as Rome interprets, earning merit, and so a work of supererogation (cf. v. 20). *for* conscience toward God—*lit.*, "consciousness of God:" from a conscientious regard to God, more than to men. endure—*Greek, patiently bear up under*: "as a superimposed burden." [ALFORD.] grief—*Greek, "grief."* 20. what—*Greek, "what kind of."* glory—what peculiar merit, buffeted—the punishment of slaves, and suddenly inflicted [BROWNE.] this is—Some oldest MSS. read, "for." Then the translation is, "But if when...ye take it patiently (it is a glory), for this is," &c. acceptable—*Greek, "thankworthy,"* as in v. 19. 21. Christ's example a proof that patient endurance under undeserved sufferings is acceptable with God. hereunto—to the patient endurance of unmerited suffering (ch. 3. 9). Christ is an example to servants, even as He was once in "the form of a servant," called—with a heavenly calling, though slaves. *for us*—*His dying for us* is the highest exemplification of "doing well" (v. 20). Ye

gives tranquility and consolation to 24. his own self—there being *none* off who could have done it. His *volunt* of the work of redemption is implied in antithetical juxtaposition, or *SELF*, to mark the idea of *His substituti*: "well-doing" in His sufferings is set example to servants and to us all (a sacrifice: carried and offered up: Isaiah, 63. 11, 12, "He bore the sin of the idea of bearing on Himself" is the here the offering in sacrifice" is usual idea. So the same *Greek* means, ch. 2 offering or presenting in sacrifice (as "bore" implies) His body, Christ offers of our sins upon the cross, as upon it that it might be expiated in Him, and from us. Cf. Isaiah, 63. 10, "Thou soul an offering for sin." Peter thus and to offer: (1.) He hath borne our sins (*vis.*, their guilt, cause, and punishment) so borne them that He offered them a self on the altar. He refers to the anti sins were first laid, and which were laden. [VITTIROA.] Sin or guilt as nations is considered as a burden by the sinner. [GEMELLIUS.] on the tree proper place for One on whom the curse death as the guilt-bearer) destroyed is the hand-writing of the bond against u His death. that we, being dead to sin His death to "sin" in the aggregate, ticular "sins," *vis.*, that we should h livered from them, as a slave that is c from service to his master. This i standing through faith by virtue of our actual mortification of particular s tion to the degree of our effectually b formable to His death. "That we at

te. Shepherd and Bishop—The designation of *shepherd* and *clergy* of the church belongs in its due to the great Head of the church, "the Lord." As the "*bishop*" overrules (as the means), so "the eyes of the Lord are over us" (ch. 3. 12). He gives us His spirit and aids us by His word. "Shepherd," *He*, is often applied to *kings*, and enter into tion of names, as *Pharabasus*.

CHAPTER III.

RELATIVE DUTIES OF HUSBANDS AND EXHORTATIONS TO LOVE AND FORBEARANCE CONDUCT UNDER PERSECUTIONS FOR HIS SAKE, AFTER CHRIST'S EXAMPLE, WHICH RESULTED IN QUICKENING TO US HIS BEING QUICKENED AGAIN, OF WHICH THE SACRAMENTAL SEAL. I. Likewise manner," as "servants" in their sphere; of the woman's subjection, I Corinthians, 1 Timothy, 2. 11-14. your own—enforcing the it is not strangers ye are required to be Every time that obedience is enjoined upon our husbands, the *Greek idios*, "one's own is used, whilst the wives of men are de- by *heautos*, "of themselves." Feeling leaning on one stronger than herself, the ally if joined to an *unbeliever* might be ough only spiritually, to enter into that h another, in which she ought to stand to e I Corinthians, 14. 34, 35. "Let them w (*idios*) husbands at home"; an attach- person of the teacher might thus spring without being in the common sense spirit- would still weaken in its spiritual basis l relation. [STRICKER.] *that, if—Greek,* ["Even if you have a husband that obeys it is *c.*, is an unbeliever, without the word- ily of *hearing* the word preached, the of *faith* coming. But BENOZI, "without- without direct gospel discourse of the wives, (*lit.*, in oldest MSS., BEALL, which marks objective certainty of the result) be won" "Unspoken acting is more powerful than l speaking." [ECUMENIUS.] "A soul o pained to itself, to the pastor, wife, or o sought it, and to Jesus Christ; added to who thought not His own precious blood s out for this gain." [LEIGHTON.] "The would choose first of all to persuade her share with her in the things which lead to but if this be impossible, let her then- tly press after virtue, in all things obeying do nothing at any time against his will, ch things as are essential to virtue and [CLEMENS ALEXANDRINUS.] 2. behold- looking into it, *lit.*, "having closely ob- ate—pure, spotless, free from all impurity, nial, towards your husbands. Scrupu- as opposed to the noisy ambitious char- dly women. 3. *lit.*, "To whom let there as their peculiar ornament) not the out- ent (usual in the sex which first, by the in the need of covering, *Note*, ch. 5. 5.) of, e, plaiting—artificial braiding, in order to iration. wearing—*lit.*, "putting round," l, as a diadem,—the arm, as a bracelet,— rings, apparel—showy and costly. "Have modesty on thy face instead of paint, and h and discretion instead of gold and [MELISSA.] 4. But—rather. The "out- ent" of jewellery, &c., is forbidden, in so an loves such things, not in so far as she om a sense of propriety, and does not *abuse* larly mostly comes from pride, and thro- dances to religion in the way of others.

Under costly attire there may be a humble mind. "Great is he who uses his earthenware as if it were plate; not less great is he who uses his silver as if it were earthenware." [SERVICA in ALFORD.] *hidden—inner man*, which the Christian instinctively *hides* from public view, of the heart—*consisting in the heart* regenerated and adorned by the Spirit. This "inner man of the heart" is the subject of the verb "be," v. 3. *Greek*: "Of whom let the inner man be," *via*, the distinction or adornment, is that—*consisting, or standing in that* as its element, not corruptible—not transitory, not tainted with corruption, as all earthly adornments, meek and quiet—*meek*, not creating disturbances; *quiet*, bearing with tranquillity the disturbances caused by others. *Meek* in affections and feelings; *quiet* in words, countenance, and actions. [BENGE.] in the sight of God—who looks to inward, not merely outward things, of great price—the results of redemption should correspond to its costly price (ch. 1. 19). 5. after this manner—with the ornament of a meek and quiet spirit (cf. the portrait of the godly wife, Proverbs, 31. 10-31). trusted—*Greek*, "hoped." "Holy" is explained by "hoped in (so as to be united to, *Greek*) God." Hope in God is the spring of true holiness. [BENGE.] in subjection—their ornament consisted in their subordination. Vanity was forbidden (v. 3) as being contrary to female subjection. 6. Sara—an example of *faith*, calling him lord—(Genesis, 18. 12.) ye are—*Greek*, "ye have become"; "children" of Abraham and Sara by *faith*, whereas ye were Gentile aliens from the covenant, afraid with any amusement—*Greek*, "fluttering alarm." "consternation." *Act well, and be not thrown into sudden panic*, as weak females are apt to be, by any opposition from without. *BEZOZI translates*, "Not afraid of any fluttering terror coming from without" (v. 13-16). So LXX., Proverbs, 3. 25, uses the same *Greek* word, which Peter probably refers to. Anger assails men, fear, women. You need fear no man in doing what is right; not thrown into fluttering agitation by any sudden outbreak of temper on the part of your unbelieving husbands, whilst you do well. 7. dwell—*Greek*, "dwelling"; connected with the verb, ch. 2. 17, "Honour all." knowledge—Christian knowledge: appreciating the due relation of the sexes in the design of God, and acting with tenderness and forbearance accordingly: *wisely: with wise consideration. them...giving honour to the wife—translate and punctuate the Greek* rather, "Dwelling according to knowledge with the female (*Greek* adjective, qualifying "vessel": not as *English Version*, a noun; as with the weaker vessel (*Note*, 1 Thessalonians, 4. 4. Both husband and wife are vessels in God's hand, and of God's making, to fulfil His gracious purposes. Both weak, the woman the *weaker*. The sense of his own weakness, and that she, like himself, is God's vessel and fabric, ought to lead him to act with tender and wise consideration towards her who is the *weaker fabric*, giving (*lit.*, assigning, apportioning) honour as being also (besides being man and wife) heirs together," &c.; or as the Vatican MS. reads, "as to those who are also (besides being your wives) fellow-heirs." (The reason why the man should give honour to the woman is, because God gives honour to both as fellow-heirs, cf. the same argument, v. 9.) He does not take into account the case of an unbelieving wife, as she might yet believe, grace of life—God's gracious gift of life (ch. 1. 4, 13), that your prayers be not hindered—by dissensions, which prevent united prayer, on which depends the blessing. 8. General summary of relative duty, after having detailed particular duties from ch. 2. 15, of one mind—as to the faith, having compassion one of another—*Greek*, "sympathizing" in the joy and sorrow of others, love as brethren—*Greek*, "loving the brethren." painful—towards the afflicted, courteous—

genuine Christian politeness: not the tinsel of the world's politeness: stamped with *unfeigned love* on one side, and *humility* on the other. But the oldest MSS. read, "humble-minded." It is slightly different from "humble," in that it marks a *conscious effort* to be truly *humble*. 9. evil—in deed, railing—in word, blessing—your revilers: participle, not a noun after "rendering," knowing that—The oldest MSS. read merely, "because," *are-Greek*, "were called," inherit a blessing—not only passive, but also active: receiving spiritual blessing from God by faith, and in your turn blessing others from love. [GERBARD in ALFORD.] "It is not in order to inherit a blessing that we must bless, but because our portion is blessing." No railing can injure you (v. 13). Imitate God who *blesses* you. The first fruits of His blessing for eternity are enjoyed by the righteous even now (v. 10). [BENJAMIN.] 10. will love—*Greek*, "wishes to love." He who *loves life* (present and eternal), and *desires to continue to do so*, not involving himself in troubles which will make this life a burden, and cause him to forfeit eternal life. Peter confirms his exhortation, v. 9, by Psalm 34, 13-16. refrain—curb, lit., "cause to cease," implying that our natural inclination and custom is to speak evil. "Men commonly think that they would be exposed to the wantonness of their enemies if they did not strenuously vindicate their rights. But the Spirit promises a life of blessedness to none but those who are gentle and patient of evils." [CALVIN.] evil...guile—First he warns against sins of the tongue, evil speaking and deceitful, double-tongued speaking; next, against acts of injury to one's neighbour. 11. In oldest MSS., *Greek*, "Moreover (besides his words, in acts) let him," *eschew*—"turn from," *suave*—*pursue* as a thing hard to attain, and that flees from one in this troublesome world. 12. Ground of the promised present and eternal life of blessedness to the meek (v. 10). The Lord's eyes are ever over them for good, ears unto their prayers—(1 John, 3, 14, 15.) face, against—The eyes imply favourable regard; the face of the Lord upon (not as English Version, "against") them that do evil, implies that He narrowly observes them, so as not to let them really and lastingly hurt His people (cf. v. 12). 13. who...will harm you—This fearless confidence in God's protection from harm, Christ, the Head, in His sufferings realized; so His members. If ye be—*Greek*, "if ye have become," followers—The oldest MSS. read "emulous," "zealous of" (Titus, 2, 14). good—the contrast in *Greek* is, "Who will do you evil, if ye be zealous of good?" 14. But and if—"But if even." "The promises of this life extend only so far as it is expedient for us that they should be fulfilled." [CALVIN.] So he proceeds to state the exceptions to the promise (v. 10), and how the truly wise will behave in such exceptional cases. "If ye should suffer: if it should so happen: "suffer," a milder word than *harm*, for righteousness—"not the suffering, but the cause for which one suffers, makes the martyr" [AUGUSTINE]. happy—Not even can suffering take away your blessedness, but rather promotes it, and—*Greek*, "but," "Do not impair your blessing (v. 9) by fearing man's terror in your times of adversity. Lit." Be not terrified with their terror, "i.e., with that which they try to strike into you, and which strikes themselves when in adversity. This verse and v. 15, is quoted from Isaiah, 8, 12, 13. God alone is to be feared: he that fears God has none else to fear, neither be troubled—the threat of the law. Leviticus, 26, 36; Deuteronomy, 28, 65, 66; in contrast to which the gospel gives the believer a heart assured of God's favour, and therefore untroubled, amidst all adversities. Not only be not afraid, but be not even *astounded*. 15. sanctify—*hallow*; honour as holy, enshrining Him in your hearts. So in the Lord's prayer, Matthew, 6, 9. God's holiness is thus glorified in our hearts as the dwelling

place of His Spirit, the Lord God—The oldest MSS. read Christ. Translate, "Sanctify Christ as Lord," and—*Greek*, "but," or "moreover." Besides this inward sanctification of God in the heart, be also ready always to give, &c. answer—an apologetic answer defending your faith, to every man that asketh you—The last words limit the universality of the "always," not to a railer. But to every one among the heathen who enquires honestly, a reason—a reasonable account. This refutes Rome's dogma, "I believe it, because the church believes it." Credulity is believing without evidence; faith is believing on evidence. There is no repose for reason itself but in faith. This verse does not impose an obligation to bring forward a learned proof and logical defence of revelation. But as believers deny themselves, crucify the world, and brave persecution, they must be braced up by some stout "hope;" men of the world, having no such hope themselves, are moved by curiosity to ask the secret of this hope; the believer must be ready to give an *apologetic account* "how this hope arose in him, what it contains, and on what it rests" [STRIGER]. with—The oldest MSS. read, "but with." Be ready, but with "meekness." Not perty and arrogantly. meekness—(v. 4) The most effective way; not self-sufficient impetuosity, fear—due respect towards man, and reverence towards God, remembering His cause does not need man's hot temper to uphold it. 16. Having a good conscience—the secret spring of readiness to give account of our hope. So hope and good conscience go together in Acts, 24, 16, 16. Profession without practice has no weight. But those who have a good conscience can afford to give an account of their hope "with meekness," whereas—(ch. 2, 12.) they speak evil of you, as if evil doers—One oldest MSS. reads, "ye are spoken against," omitting the rest, falsely accuse—"calumniate," the *Greek* expresses malice shown in deeds as well as in words. It is translated, "despitefully use," Matthew, 5, 44; Luke, 6, 28. conversation—life, conduct in Christ—who is the very element of your life as Christians. "In Christ" defines "good." It is your good walk as Christians, not as citizens, that calls forth malice (ch. 4, 4, 5, 14). 17. better—one may object, I would not bear it so ill if I had deserved it. Peter replies, it is better that you did not deserve it. Peter replies that doing well and yet being spoken against, you may prove yourself a true Christian. [GERBARD.] if the will of God be so—rather as the optative is in the oldest MSS., "if the will of God should will it so." Those who honour God's will as their highest law (ch. 2, 16) have the comfort to know that suffering is God's appointment (ch. 4, 19). So Christ Himself; our inclination does not wish it. 18. Confirmation of v. 17, by the glorious results of Christ's suffering innocently. Fe—"Because." That is "better," v. 17, by means of which we are rendered more like to Christ in death and in life; for His death brought the best issue to Himself and to us. [BENJAMIN.] Christ—the Anointed Holy One of God; the Holy suffered for sins, the Just for the unjust, also—as well as yourselves (v. 17). Cf. ch. 1, 21; there His suffering was brought forward as an example to us; here, as a proof of the blessedness of suffering for well-doing, once—for all; never again to suffer. It is "better" for us also once to suffer with Christ, than for ever without Christ. [BENJAMIN.] We now are suffering our "once," it will soon be a thing of the past; a bright consolation to the tried, for you—as though He had Himself committed them. He exposed Himself to death by His "confession," just as we are called on to "give an answer to him that asketh a reason of our hope." This was "well-doing" in its highest manifestation. As He suffered, "the Just," so we ought willingly suffer "for righteousness' sake" (v. 14; cf. v. 12, 17). that he might bring us to God—together with Himself in His ascension to the right

hand of God (v. 22). He brings us, "the unjust," justified together with Him into heaven. So the result of Christ's death is His *drawing men to Him*; spiritual-ly now, in our having access into the Holiest, opened by Christ's ascension, literally hereafter. "Bring us," moreover, by the same steps of humiliation and exaltation through which Himself passed. The several steps of Christ's progress from lowliness to glory are trodden over again by His people in virtue of their oneness with Him (ch. 4, 1-3). "To God," is Greek dative (not the preposition and case), implying that God *wishes it*. (BENGE.) put to death—the means of His bringing us to God. In the flesh—i.e., in respect to the life of flesh and blood, quickened by the Spirit—The oldest MSS. omit the Greek article. Translate with the preposition "in," as the antithesis to the previous "in the flesh" requires, "IN spirit," i.e., in respect to His Spirit. "Put to death" in the former mode of life, "quickened" in the other. Not that His Spirit ever died and was quickened, or made alive again, but whereas He had lived after the manner of mortal men in the flesh, He began to live a spiritual "resurrection" (v. 21) life, thereby he has the power to bring us to God. Two ways of explaining v. 18, 19, are open to us: I. "Quickened in Spirit," i.e., immediately on His release from the "flesh," the energy of His undying spirit-life was "quickened" by God the Father, into new modes of action, *vis.* "in the Spirit He went down" (as subsequently He went up to heaven, v. 22, the same Greek verb) and heralded [not salvation, as ALFORD, contrary to Scripture, which every where represents man's state, whether saved or lost, after death irreversible. Nor is any mention made of the conversion of the spirits in prison. See Note, v. 20. Nor is the phrase here 'preached the gospel' (euangelizo), but heralded (*ekheruzo*) or 'preached': but simply made the announcement of His finished work; so the same Greek in Mark 1. 45, 'publish,' confirming Enoch and Noah's testimony, and thereby declaring the virtual condemnation of their unbelief, and the salvation of Noah and believers; a sample of the similar opposite effects of the same work on all unbelievers, and believers, respectively; also a consolation to those whom Peter addresses, in their sufferings at the hands of unbelievers; specially selected for the sake of 'baptism,' its 'antitype' (v. 21, which, as a seal, marks believers as separated from the rest of the doomed world) to the spirits (His Spirit speaking to the spirits in prison (in Hades or Sheol, awaiting the judgment, 2 Peter, 2. 4), which were of old disobedient when," &c. II. The strongest point in favour of I. is the position of "sometime," i.e., of old, connected with "disobedient;" whereas if the preaching or announcing were a thing long past, we should expect "sometime," or of old, to be joined to "went and preached." But this transposition may express that their disobedience preceded His preaching. The Greek participle expresses the reason of His preaching, "inasmuch as they were sometime disobedient" (cf. cu. 4. 6). Also "went" seems to mean a personal going, as in v. 22, not merely in spirit. But see the answer below. The objections are, "quickened" must refer to Christ's body (cf. v. 21, end), for as His Spirit never ceased to live, it cannot be said to be "quickened." (Cf. John, 5. 21; Romans, 8. 11, and other passages, where "quickened" is used of the bodily resurrection. Also, not His Spirit, but His soul, went to Hades. His Spirit was commended by Him at death to His Father, and was thereupon "in Paradise." The theory I. would thus require that His descent to the spirits in prison should be after His resurrection! Cf. Ephesians, 4. 9, 10, which makes the descent precede the ascent. Also Scripture elsewhere is silent about such a heralding, though possibly Christ's death had immediate effects on the state of both the godly and the ungodly in Hades: the souls of the godly,

heretofore in comparative confinement, perhaps then having been, as some fathers thought, translated to God's immediate and heavenly presence; but this cannot be proved from Scripture. Cf. however, John, 3. 13; Colossians, 1. 18. Prison is always used in a bad sense in Scripture. "Paradise," and "Abraham's bosom," the abode of good spirits in Old Testament times, are separated by a wide gulf from Hell or Hades, and cannot be called "prison." Cf. 2 Corinthians, 12. 2, 4, where "paradise" and the "third heaven" correspond. Also, why should the antediluvian unbelievers in particular be selected as the objects of His preaching in Hades? Therefore explain: Quickened in spirit, in which (as distinguished from *in person*; the words "in which," i.e., *in spirit*, expressly obviating the objection that "went" implies a personal going) He went in the person of Noah, "a preacher of righteousness," 1 Peter, 2. 5: ALFORD's own note, Ephesians, 2. 17, is the best reply to his argument from "went" that a local going to Hades *in person* is meant. As "He came and preached peace" by His Spirit in the apostles and ministers after His death and ascension: so before His incarnation He preached in Spirit through Noah to the antediluvians, John, 14. 18, 25; Acts, 26. 23, "Christ should show," *lit.*, "announce light to the Gentiles" and preached unto the spirits in prison, i.e., the antediluvians, whose bodies indeed seemed free, but their spirits were in prison, shut up in the earth as one great condemned cell (exactly parallel to Isaiah, 31. 23, 23, "upon the earth . . . they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison," &c. [just as the fallen angels are judicially regarded as "in chains of darkness," though for a time now at large on the earth, 1 Peter, 2. 4], where v. 18 has a plain allusion to the flood, "the windows from on high are open," cf. Genesis, 7. 11); from this prison the only way of escape was that preached by Christ in Noah. Christ, who in our times came in the flesh, in the days of Noah preached in Spirit by Noah to the spirits then in prison (Isaiah, 61. 1, end, "The Spirit of the Lord God hath sent me to proclaim the opening of the prison to them that are bound"). So in ch. 1. 11, "the Spirit of Christ" is said to have testified in the prophets. As Christ suffered even to death by enemies, and was afterwards quickened in virtue of His "Spirit" (or Divine nature, Romans, 1. 3, 4; 1 Corinthians, 15. 45), which henceforth acted in its full energy, the first result of which was the raising of His body (v. 21, end) from the prison of the grave and His soul from Hades; so the same Spirit of Christ enabled Noah, amidst reproach and trials, to preach to the disobedient spirits fastbound in wrath. That Spirit in you can enable you also to suffer patiently now, looking for the resurrection deliverance. 20. one—Not in the oldest MSS. when . . . the long-suffering of God waited in the days of Noah—Oldest MSS. Greek, "was continuing to wait on" (if haply men in the 120 years of grace would repent) until the end of His waiting came in their death by the flood. This refutes ALFORD's idea of a second day of grace having been given in Hades. Noah's days are selected, as the ark and the destroying flood answer respectively to "baptism" and the coming destruction of unbelievers by fire, while the ark was a pre-paring—(Hebrews, 11. 7.) A long period of God's "long-suffering and waiting," as Noah had few to help him, which rendered the world's unbelief the more inexcusable, whereto—*lit.*, "by having entered) into which," eight—seven (the sacred number) with ungodly Ham. few—So now, souls—As this term is here used of living persons, why should not "spirits" also? Noah preached to their ears, but Christ in spirit, to their spirits, or spiritual natures, saved by water—The same water which drowned the unbelieving, buoyed up the ark in which the eight were saved. Next

as some translate, "were brought safe through the water." However, the sense of the preposition may be as in 1 Corinthians, 3: 15, "they were safely preserved through the water," though having to be in the water. 21. whereunto.—The oldest MSS. read "which;" *lit.*, "which (*viz.*, water, in general; being the anti-type of the water of the flood) is now saving (the salvation being not yet fully realized by us, cf. 1 Corinthians, 10: 1, 2, 5; Jude, 5; puts into a state of probation) us also (two oldest MSS. read 'you' for 'us' You also, as well as Noah and his party, to wit baptism." Water saved Noah not of itself, but by sustaining the ark built in faith resting on God's word: it was to him the sign and mean of a kind of regeneration of the earth. The flood was for Noah a baptism, as the passage through the Red sea was for the Israelites; by baptism in the flood he and his family were transferred from the old world to the new; from immediate destruction to lengthened probation; from the companionship of the wicked to communion with God; from the severing of all bonds between the creature and the Creator to the privileges of the covenant: so we by spiritual baptism. As there was a Ham who forfeited the privileges of the covenant, so many now. The anti typical water, *viz.*, baptism, saves you also, not of itself, nor the mere material water, but the spiritual thing conjoined with it, repentance and faith, of which it is the sign and seal, as Peter proceeds to explain. Cf. the union of the sign and thing signified, John, 3: 5; Ephesians, 5: 26; Titus, 3: 5; Hebrews, 10: 22; cf. 1 John, 5: 6, not the, &c.—"flesh" bears the emphasis. "Not the putting away of the filth of the flesh" (as is done by a mere water-baptism, unaccompanied with the Spirit's baptism, cf. Ephesians, 2: 11), but of the soul. It is the ark (Christ and His Spirit-filled church), not the water, which is the instrument of salvation: the water only flowed round the ark; so not the mere water-baptism, but the water when accompanied with the Spirit. answer—Greek, "interrogation;" referring to the questions asked of candidates for baptism; eliciting a confession of faith "toward God," and a renunciation of Satan [AUGUSTINE, *ad Catechumenos*, B. 4, c. 1; CYPRIAN, *Ep. 7, ad Romanos*], which, when flowing from "a good conscience," assure one of being "saved." *lit.*, "a good conscience's interrogation (including the satisfactory answers) toward God." I prefer this to the translation of WAHL, ALFORD, &c., "enquiry of a good conscience after God;" not one of the parallels alleged, not even 2 Samuel, 11: 7, in the LXX., is strictly in point. Recent Byzantine Greek idiom (whereby the term meant (1.) the question; (2.) the stipulation; (3.) the engagement), easily flowing from the usage of the word as Peter has it, confirms the former translation. by the resurrection of Jesus—joined with "saves you;" in so far as baptism applies to us the power of Christ's resurrection. As Christ's death unto sin is the source of the believer's death unto, and so deliverance from, sin's penalty and power; so His resurrection life is the source of the believer's new spiritual life. 22. (Psalm 119. 1; Romans, 8: 34, 35; 1 Corinthians, 15: 24; Ephesians, 1: 21; 3: 10; Colossians, 1: 16; 2: 10-15.) The fruit of His patience in His voluntarily-endured and undeserved sufferings: a pattern to us, v. 17, 18, gone—(Luke, 24. 61.) Proving against rationalists an actual material ascension. *lit.*, "is on the right hand of God, having gone into heaven." The oldest MS. of the *Vulgate* and the *Latin* fathers, add what expresses the benefit to us of Christ's sitting on God's right hand, "Who is on the right hand of God, having swallowed up death that we may become heirs of everlasting life;" involving for us a STATE OF LIFE, saved, glorious, and eternal. The GREEK MSS. however, reject the words. Cf. with this verse Peter's speeches, Acts, 2: 32-35; 3: 21, 24; 10:

40, 42.

CHAPTER IV.

Ver. 1-19. LIKE THE BLESSED CHRIST, BELIEVERS HENCEFORTH OUGHT TO HAVE NO MORE TO DO WITH SIN. As the end thereof, cultivate self-restraint, unselfish prayerfulness, charity, hospitality, Scriptural speech, ministering to one another according to your several gifts to the glory of God: Rejoicing patience under suffering. 1. for us—Supported by some oldest MSS. and versions, omitted by others. in the flesh—in His mortal body of humiliation, arm—Ephesians, 6: 11, 13.) the same mind—of suffering with patient willingness what God wills you to suffer. he that hath suffered—for instance, Christ first, and in His person the believer: a general proposition. hath ceased—*lit.*, "has been made to cease," *i. e.*, has obtained by the very fact of His having suffered once for all, a cessation from sin, which had heretofore lain on him (Romans, 6: 6-11, especially 7). The Christian is by faith one with Christ: as then Christ by death is judicially freed from sin; so the Christian who has in the person of Christ died, has no more to do with it judicially, and ought to have no more to do with it actually. "The flesh" is the sphere in which sin has place. 2. That he, &c.—That be (the believer, who has one for all obtained cessation from sin by suffering, in the person of Christ, *viz.*, in virtue of his union with the crucified Christ) should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God as his rule. "Rest of his time in the flesh" the Greek has the preposition "in" here, not in v. 1 as to Christ) proves that the reference is here not to Christ, but to the believer, whose remaining time for glorifying God is short (v. 3). "Live" in the truest sense, for heretofore he was dead. Not as ALFORD, "Arm yourselves, with a view no longer to live the rest of your time." 3. may suffice—Greek, "is sufficient." Peter takes the lowest ground: for not even the past time ought to have been wasted in lust; but since you cannot recall it, at least lay out the future to better account. us—Omitted in oldest MSS. wrought—Greek, "wrought out." Gentiles—heathen; which many of you were. when, &c.—"walking as ye have done [ALFORD] in lasciviousness;" the Greek means petulant, immodest, wantonness, unbridled conduct: not so much filthy lust, excess of wine—"wine-bibblings." [ALFORD.] abominable—"nefarious." "lawless idiosyncrasies, violating God's most sacred law; not that all Peter's readers (Note, ch. 1. 1) walked in these, but many, *viz.*, the Gentile portion of them. 4. Wherein—in respect to which abandonment of your former walk (v. 3, not not with them—eagerly, in troops. [BENGEI.] excess—*lit.*, profusion; a sink: stagnant water remaining after an inundation. riot—profligacy, speaking evil—chasing you with pride, singularity, hypocrisy, and secret crimes (v. 14; 2 Peter, 2: 2). However, there is no "if you" in the Greek, but simply "blaspheming." It seems to me always to be used, either directly or indirectly, in the sense of *impious railing against God, Christ, or the Holy Spirit*, and the Christian religion, not merely against men as such; Greek, v. 14, below. 5. They who now call you to account falsely, shall have to give account themselves for this very evil speaking (Jude, 15), and be condemned justly. *viz.*, very speedily (v. 7; 2 Peter, 3: 10). Christ's coming is to the believer always near. 6. For—Giving the reason for v. 5, "Judge the dead," gospel preached sin to...dead—as well as to them now living, and to them that shall be found alive at the coming of the Judge. "Dead" must be taken in the same literal sense as in v. 5, which refutes the explanation "dead" is sin. Moreover, the absence of the Greek article does not necessarily restrict the sense of "dead" to particular dead persons, for there is no Greek article in v. 5 also, where "the dead" is universal in meaning. The sense seems to be, Peter, as representing the true attitude of

in every age, expecting Christ at any mo-
 The Judge is ready to judge the quick and
 and. I say, for thy, too, in their lifetime,
 he gospel preached to them, that so they
 led at last in the same way as those living
 ose who shall be so when Christ shall come),
 n the flesh," and that they might, having
 idemnation by embracing the gospel so
 ve unto God in the spirits (though death has
 their flesh), Luke, 21, 36, thus being made
 in death and in life (Notes, ch. 3, 18). He
 not "made alive" or quickened; for they
 d to have been already "quickened to-
 Christ" (Ephesians, 2, 6). This verse is
 ch. 3, 19; cf. Notes there. The gospel, sub-
 was "preached" to the Old Testament
 ough not so fully as to the New Testa-
 1. It is no valid objection, that the gospel
 1 preached to all that shall be found dead
 oming. For Peter is plainly referring only
 hin reach of the gospel, or who might have
 through His ministers in Old and New
 imes. Peter, like Paul, argues that those
 g at Christ's coming shall have no ad-
 ve the dead who shall then be raised, in-
 he later *live unto*, or "according to," God,
 y in His purpose. ALFORD'S explanation
 hat they might be judged according to men
 he flesh," i.e., be in the state of the con-
 ce on sin, which is death after the flesh.
 1" cannot have a different meaning in this
 hat "judge" bears in v. 6. "Live accord-
 means, live a life with God, such as God
 : as contrasted with "according to men in
 .e., a life such as men live in the flesh."
 he idea in v. 6, the end of all things—and
 o of the wantonness (v. 3, 4) of the wicked,
 sufferings of the righteous. [BENCKE.]
 s meant is not that of mere time, but that
 rd: as he explains to guard against misap-
 and defends God from the charge of pro-
 : We live in the last dispensation, not
 ve under the Old Testament. The Lord
 a thief: He is "ready" (v. 6) to judge the
 y moment: it is only God's long-suffering
 that the gospel should be preached as a
 ll nations, that induces him to lengthen
 which is with Him still as nothing, sober
 ined." The opposite duties to the sins in
 inculcated. Thus "sober" is the opposite
 asness" (v. 3). watch—Greek, "be soberly
 not intoxicated with worldly cares and
 Temperance promotes wakefulness or
 s, and both promote prayer. Drink makes
 l drowsiness prevents prayer, prayer-
 ars" the end for which we should exercise
 above all things—not that "charity" or
 d above "prayer," but because love is the
 irt, without which all other duties are
 state as Greek, "Having your mutual (lit.,
 recious) charity intense. He presupposes
 among them: he urges them to make it
 l, charity shall cover the multitude, &c.—
 MSS. have "covereth." Quoted from
 l, 12; cf. 17, 9. "Covereth" so as not
 ndemn or expose faults; but forbearing
 other's burdens, forgiving and forgetting
 . Perhaps the additional idea is included,
 r them, *love tries to have them covered*
 by being the instrument of converting the
 his error, "covereth a (not 'the,' as Eng-
 multitude of sins," but the former idea
 re is the prominent one. It is not, as
 s, "covereth his own sins; for then the
 le voice would be used; and, Proverbs,

16, 18, and 17, 9 support the Protestant view. "As God
 with His love covers my sins if I believe, so must I also
 cover the sins of my neighbour." [LUTHER.] Cf. the
 conduct of Shem and Japheth to Noah (Genesis, 9, 22),
 in contrast to Ham's exposure of his father's shame.
 We ought to cover others' sins only where love itself
 does not require the contrary 9. (Romans, 12, 13; He-
 brews, 12, 2.) Not the spurious hospitality which
 passes current in the world, but the entertaining of
 those needing it, especially those exiled for the faith,
 as the representatives of Christ, and all hospitality to
 whomsoever exercised from genuine Christian love,
 without grudging—Greek, "murmuring." "He that
 giveth, let him do it with simplicity," (i.e., open-hearted
 sincerity; with cordiality. Not secretly speaking
 against the person whom we entertain, or upbraiding
 him with the favour we have conferred on him. 10,
 every—"Even as each man hath received," in whatever
 degree, and of whatever kind. The Spirit's gifts (lit.,
 "gift of grace," i.e., gratuitously bestowed) are the
 common property of the Christian community, each
 Christian being but a steward for the edifying of the
 whole, not receiving the gift merely for his own use.
 minister the same—not discontentedly envying or dis-
 paraging the gift of another, one to another—Greek as
 in v. 8, "towards yourselves" implying that all form
 but one body, and in seeking the good of other members
 they are promoting the good of themselves, stewards—
 Referring to Matthew, 25, 15, &c.; Luke, 19, 13-26,
 11. If any . . . speak—*etc.*, as a prophet, or divinely-
 taught teacher in the church assembly, the—The Greek
 has no article: "as oracles of God." This may be
 due to Greek "God," having no article, it being a
 principle when a governed noun omits the Greek
 article, that the governing noun should omit it too.
 In Acts, 7, 38 also, the Greek article is wanting: thus
 English Version, "as the oracles of God," *etc.*, the Old
 Testament, would be right, and the precept is similar
 to Romans, 12, 6, "prophecy according to the analogy
 of the faith." But the context suits better thus, "Let
 him speak as (becomes one speaking) oracles of God."
 His divinely-inspired words are not his own, but God's,
 and as a steward (v. 10) having them committed to
 him, he ought so to speak them. Jesus was the pat-
 tern in this respect (Matthew, 7, 29; John, 12, 49; 14, 10;
 cf. Paul, 2 Corinthians, 2, 17). Note, the very same
 term as is applied, in the only other passages where it
 occurs (Acts, 7, 38; Romans, 3, 2; Hebrews, 4, 12), to the
 Old Testament inspired writings, is here predicated of
 the inspired words (the substance of which was after-
 wards committed to writing) of the New Testament
 prophets, minister—in acts: the other sphere of
 spiritual activity besides speaking, as of—"out of"
 the store of his "strength" (Greek, physical power in
 relation to outward service, rather than moral and in-
 tellectual "ability": so in Mark, 12, 30). giveth—Greek,
 "supplieth;" originally said of a *Choragus*, who sup-
 plied the chorus with all necessaries for performing
 their several parts, that God in all things may be glor-
 ified—the final end of all a Christian's acts, through
 Jesus Christ—the Mediator through whom all our bless-
 ings come down to us, and also through whom all our
 praises ascend to God. Through Christ alone can God
 be glorified in us and our sayings and doings, to whom
 —Christ, be—Greek, "is," for ever and ever—Greek,
 "unto the ages of the ages." 12, strange—they might
 think it strange that God should allow his chosen
 children to be sore tried, fiery trial—like the fire by
 which metals are tested and their dross removed. The
 Greek adds "in your case," which is to try you—Greek,
 "which is taking place for a trial to you." Instead of
 its "happening to you" as some strange and untoward
 chance, it "is taking place" with the gracious design
 of trying you: God has a wise design in it—a consolatory
 reflection. 13, inasmuch as—The oldest MSS. read, "in

proportion as: "in as far as" ye by suffering are partakers of Christ's sufferings, i.e., by faith enter into realizing fellowship with them: willingly for His sake suffering as He suffered. with exulting joy—Greek, "exulting joys" now ye rejoice amidst sufferings: then ye shall *exult* for ever free from sufferings (ch. 1, 6, 8). If we will not bear suffering for Christ now, we must bear eternal sufferings hereafter. 14. *for—Greek*, "in the name of Christ," viz., as Christians (v. 16; ch. 3, 14, above): "in my name, because ye belong to Christ." The emphasis lies on this: v. 15, "as a murderer, thief," &c., stands in contrast. Let your suffering be on account of Christ, not on account of evil-doing (ch. 2, 20). *reproached—reproach* affects noble minds more than loss of goods, or even bodily sufferings. The Spirit... upon you—the same Spirit as rested on Christ (Luke, 4, 18). "The Spirit of glory" is His Spirit, for He is the "Lord of glory" (James, 2, 1). Believers may well overcome the "reproach" (cf. Hebrews, 11, 26), seeing that "the Spirit of glory" rests upon them, as upon Him. It cannot prevent the happiness of the righteous, if they are reproached for Christ, because they retain before God their glory entire, as having the Spirit, with whom glory is inseparably joined. (CALVIX.) and of God—Greek, "and the Spirit of God" implying that the Spirit of glory (which is Christ's Spirit) is at the same time also the Spirit of God, on their part he is evil spoken of, on your part he is glorified—Omitted in the two oldest Greek MSS. and Syriac and Coptic versions, but supported by one very old MS., Vulgate, Sahidic, Cyprian, &c. "Evil spoken of," lit., "blasphemed," not merely do they "speak against you," as in ch. 3, 16, but *blasphemously* mock Christ and Christianity itself. 15. *But—Greek*, "For." "Reproached in the name of Christ" I say (v. 14), "FOR let none," &c., as, as, as—the *as* twice in Italics is not in the Greek. The second Greek "as" distinguishes the class "busybody in other men's matters," from the previous class of delinquents. Christians, from mistaken zeal, under the plea of faithfulness, might readily step out of their own calling and make themselves judges of the acts of unbelievers. *lit.*, "a bishop in what is (not his own, but) another's" province: an allusion to the existing bishops or overseers of the church: a self-constituted bishop in other's concerns. 16. A Christian—the name given in contempt first at Antioch, Acts, 11, 26; 26, 27, 28: the only three places where the term occurs. At first believers had no distinctive name, but were called among themselves "brethren," Acts, 6, 3; "disciples," Acts, 8, 1; "those of the way," Acts, 9, 2; "saints," Romans, 1, 7; by the Jews (who denied that Jesus was the Christ, and so would never originate the name *Christian*) in contempt, "Nazarenes." At Antioch, where first idolatrous Gentiles (Cornelius, Acts, 10, 16) was not an idolater, but a proselyte) were converted, and wide missionary work began, they could be no longer looked on as a Jewish sect, and so the Gentiles designated them by the new name "Christians." The rise of the new name marked a new epoch in the church's life, a new stage of its development, viz., its missions to the Gentiles. The idle and witty people of Antioch, we know from heathen writers, were famous for inventing nicknames. The date of this epistle must have been when this had become the generally recognized designation among Gentiles: it is never applied by Christians to each other, as it was in after ages—an undesigned proof that the New Testament was composed when it professes, and when the name exposed one to reproach and suffering, though not seemingly as yet to systematic persecution, let him not be ashamed—though the world is ashamed of shame. To suffer for one's own faults is no honour (v. 15; ch. 2, 20)—for Christ, is no shame (v. 14; ch. 3, 14). but let him glorify God—not merely glory in persecution: I eter

might have said as the contrast, "but let him esteem it an honour to himself," but the honour is to be given to God, who counts him worthy of such an honour, involving exemption from the coming judgments on the ungodly, on this behalf—The oldest MSS. and Vulgate read, "in this name," i.e., in respect of suffering for such a name. 17. Another ground of consolation for Christians. All must pass under the judgment of God: God's own household first, their chastisement being here, for which they should glorify Him as a proof of their membership in His family, and a pledge of their escape from the end of those whom the last judgment shall find disobedient to the gospel. The *time—Greek*, "season," "it time." Judgment must begin at the house of God—the church of living believers. Peter has in mind Ezekiel, 9, 6; cf. Amos, 3, 7; Jeremiah, 25, 29. Judgment is already begun, the gospel word, as a "two-edged sword," having the double effect of saving some and condemning others, and shall be consummated at the last judgment. "When power is given to the destroyer, he observes no distinction between the righteous and the wicked; not only so, but he begins first at the righteous." [WERTHEIM from Rabbins.] But God limits the destroyer's power over His people. *it...at us*, what shall the end be of them, &c.—If even the godly have chastening judgments now, how much more shall the ungodly be doomed to damnable judgments at last. gospel of God—the very God who is to judge them. 18. scarcely—*cf.* "so as by fire," 1 Corinthians, 3, 10; having to pass through trying chastisements, as David did for his sin. "The righteous" man has always more or less of trial, but the issue is certain, and the entrance into the kingdom abundant at last. The "scarcely" marks the severity of the ordeal, and the unlikelihood in a mere human point of view) of the righteous sustaining it; but the righteousness of Christ and God's everlasting covenant make it all sure, ungodly—having no regard for God: negative description, sinner—loving sin: positive: the same man is at once God-forgetting and sin-loving. appear—in judgment. 19. General conclusion from v. 17, 18. Seeing that the godly know that their sufferings are by God's will, to chasten them that they may not perish with the world, they have good reason to trust God cheerfully amidst sufferings, persevering in well-doing. let them—*Greek*, "let them also," "let even them," as well as those that are not suffering. Not only under ordinary circumstances, but also in time of suffering, let believers commit, &c. (cf. Note, ch. 3, 14), according to the will of God—(Note, ch. 3, 17). God's will that the believer should suffer (v. 17), is for his good. One oldest MS. and Vulgate read, "In well-doings;" contrast ill-doings, v. 18. Our committing of ourselves to God is to be, not indolent and passive quietism, but accompanied with active well-doings, faithful—to His covenant promises. Creator—who is therefore also our Almighty Preserver. He, not we, must keep our souls. Sin destroyed the original spiritual relation between creature and Creator, leaving that only of government. Faith restores it: so that the believer, living to the will of God (ch. 4, 2), rests implicitly on his Creator's faithfulness.

CHAPTER V.

VER 1-14. EXHORTATIONS TO ELDERS, JUNIORS AND ALL IN GENERAL. (PARTING PRAYER). CONCLUSION. 1. Elders—like in office and age (v. 2). Lay an elder—To put one's self on a level with those whom we exhort, gives weight to one's exhortations (cf. 1 John, 1). Peter, in true humility for the gospel's sake, does not put forward his apostleship here, where he presided over the elders. In the apostleship the presbyters have no successors, for "the signs of an apostle" have not been transmitted. The presidents over the presbyters and deacons, by whatever name designated, angel, bishop, or moderator, &c., though of the same

as the presbyters, yet have virtually succeeded in superintendency of the church analogous to exercised by the apostles (this superintendency priority existed from the earliest times after the time [TEXTULIAN]); just as the Jewish synagogue model which the church followed) was governed a council of presbyters, presided over by one of their, "the chief ruler of the synagogue." Cf. RUSSELL, *Synagogue*, Part II., ch. 3. and 7. witness-ness of Christ's sufferings, and so qualified to set you to believing patience in suffering for well- after His example (ch. 4. 19; 2. 20). This ex- am, the "therefore" inserted in the oldest MSS., "I sists exhort," resuming the exhortation, ch. 4. 19. higher dignity as an apostle is herein delicately and, as eye-witnessing was a necessary qualification needed: cf. Peter's own speeches, Acts, 1. 21, 1. 22; 10. 39. also—implying the righteous recom- corresponding to the sufferings, partaker of the according to Christ's promise: an earnest of was given in the transfiguration. 2. Feed— st, "Tend as a shepherd," by discipline and sive. Lead, feed, heed; by prayer, exhortation, ment, and example. The dignity is marked by tern "elder;" the duties of the office, to tend or us, by "bishop." Peter has in mind Christ's in- tion to him, "Feed (tend) my sheep...Feed (pasture) lamb" (John, 21. 16.). He invites the elders to share him the same duty (cf. Acts, 20. 28.). The flock is sive, which is among you—Whilst having a con- for all the church, your special duty is to feed portion of it which is among you, oversight— b, "bishopric," or duty of bishops, i.e., overseer. b construct—necessity is laid upon them, but will- no prevents it being felt, both in undertaking and sive the duty. [BENGL.] "He is a true pre- and minister of the counsel of God who doeth and with the things of the Lord, being not accounted ones merely because he is a presbyter, but, be- righteous, chosen into the presbytery." [CLE- ALEXANDRINUS] willingly—One oldest MS., sive, *Synac*, and *Coptic*, add, "as God would have be done" (Romans, 8. 27.). not for filthy lucra— sh, A. 11; Titus, 1. 7.) of a ready mind—promptly sively, without selfish motive of gain-seeking, as sively gave their services smiling-heartedly to sively. 3. being lords—*Greek*, "lording it" sive pride and oppression. "Not that we have sive over your faith." God's heritage—*Greek*, "the sively," i.e., the portions of the church committed sively to your pastoral charge. [BENGL.] It is ex- by "the flock" in the next clause. However, 2. "flock of God which is among you," answering sive heritages" (plural to express the sheep who sive portion and inheritance, Deuteronomy, 32. 9. sive to you, favours *English Version*. The as one whole, is God's heritage, or flock in the sive. Regarded in relation to its component sheep, sive among several pastors, it is in the plural sive. Cf. Acts, 1. 17. 25. "Part" (the same) sive Bernard of Clairvaux, wrote to Pope Eugene, sive could not give thee what he had not: what he sive gave: the care over the church, not *dom-nion*. -*Greek*, "becoming," examples—the most ef- recommendation of precept (1 Timothy, 4. 12. sive, 1. 7., "patterns." So Jesus, "A monstrosity it sive the highest rank joined with the meanest sive the first seat with the lowest life, a grandilo- sive tongue with a lax life, much talking with no [BENARD.] 4. And—And so: as the result of sive examples" (p. 2). chief shepherd—the title sive Christ's own, not Peter's or the pope's, sive shall appear—*Greek*, "be manifested" Colos- 1. 4. Faith serves the Lord while still unseen, sive not away—*Greek*, "unseen" (cf. ch. 1. 4.);

crown—*Greek*, *stephanos*, a garland of victory, the prize in the Grecian games, woven of ivy, parsley, myrtle, olive, or oak. Our crown is distinguished from theirs in that it is "incorruptible" and "fadeth not away," as the leaves of theirs soon did. "The crown of life." Not a *kingly* crown is different *Greek* word, *diadema*: the prerogative of the Lord Jesus (Revelation, 19. 12. glory—*Greek*, "the glory," *viz.*, to be then revealed (u. 1; ch. 4. 13). 5. ye younger—The deacons were originally the younger men, the presbyters older; but subsequently as presbyter expressed the office of church-ruler or teacher, so *Greek neoterios* means not (as *lit.*) young men in age, but subordinate ministers and servants of the church. So Christ uses the term "younger." For He explains it by "he that doth serve," *lit.*, he that ministereth as a deacon; just as He explains "the great- est" by "he that is chief," *lit.*, "he that ruleth," the very word applied to the bishops or presbyters. So "the young men" are undoubtedly the deacons of the church of Jerusalem, of whom, as being all Hebrews, the Hellenistic Christians subsequently complained as neglecting their Grecian widows, whence arose the appointment of the seven others, Hellenistic deacons. So here, Peter, having exhorted the presbyters, or elders, not to lord it over those committed to them, adds, Likewise ye neoterios or younger, i.e., subordinate ministers and deacons, submit cheerfully to the com- mands of the elders. [MOSHEM.] There is no Scrip- ture sanction for "younger" meaning *lamben* in general as ALFORD explains: its use in this sense is probably of later date. The "all of you" that follows, refers to the congregation generally; and it is likely that, like Paul, Peter should notice, previous to the general con- gregation, the subordinate ministers as well as the presbyters, writing as he did to the same region (Ephesus), and to confirm the teaching of the apostle of the Gentiles. Yea—to sum up all my exhortations in one, be subject—Omitted in the oldest MSS. and Versions, but TISCHKENDORF quotes the *Vatican MS.* for it. Then translate, "Gird (ch. 1. 13; 4. 1) fast on humility: lowliness of mind: to one another." The verb is *lit.*, "he on with a fast knot." [WAHL.] Or, "gird on humility as the slave dresses (encomboma)" as the Lord girded himself with a towel to perform a servile office of humility and love, washing his disci- ples' feet, a scene in which Peter had played an im- portant part, so that he would naturally have it be- coming his mind. Cf. similarly v. 2, with John, 21. 15-17. Clothing was the original badge of man's sin and shame. Pride caused the need of man's clothing, and pride still returns in dress; the Christian therefore clothes himself in humility (ch. 3. 3, 4). God provides him with the robe of Christ's righteousness, in order to receive which man must be stripped of pride. God resisteth the proud—Quoted, as James, 4. 6, from Proverbs, 3. 31. Peter had James before his mind, and gives his epistle inspired sanction. Cf. v. 9, with James, 4. 7, *lit.*, "arrayeth Himself against." Other sins flee from God: pride alone opposeth itself to God; therefore, God also in turn opposes Himself to the proud. [GERHARD in ALFORD.] Humility is the vessel of all graces. [ACQUINTINE.] 6. under the mighty hand—afflicting you (ch. 3. 15): "accept" His chastise- ments, and turn to Him that smiteth you. He de- presses the proud and exalts the humble, in due time—wait humbly and patiently for His own fit time. One oldest MS. and *Vulgate* read, "In the season of visita- tion," *viz.*, His visitation in mercy. 7. Casting—once for all: so the Greek artist, care—"anxiety." The advantage flowing from humbling ourselves under God's hand v. 6 is confident reliance on His goodness. Exemption from care goes along with humble submis- sion to God, careth for you—*lit.*, "respecting you." Care is a burden which faith casts off the man on his God. Cf. Psalm 22. 10; 37. 5; 55. 22, to which Peter

alludes; Luke, 12, 22, 37; Philipptans, 4, 6, careh—not so strong a Greek word as the previous Greek "anxiety." 8. Peter has in mind Christ's warning to himself to watch against Satan, from forgetting which he fell. Be sober...vigilant—"Care," i.e., anxiety, will intoxicate the soul; therefore be sober, i.e., self-restrained. Yet, lest this freedom from care should lead any to false security, he adds, "Be vigilant" against "your adversary." Let this be your "care." God provides, therefore do not be anxious. The Devil seeks, therefore watch. [BENJEL.] because—Omitted in the oldest MSS. The broken and disjointed sentences are more fervid and forcible. LUCIFER of Cagliari reads as English Version, adversary—*lit.*, opponent in a court of justice [Zechariah, 3, 1]. "Satan" means opponent. "Devil," accuser or slanderer [Revelation, 12, 10]. "The enemy" (Matthew, 13, 39). "A murderer from the beginning" (John, 8, 44). He counteracts the gospel and its agents. "The tempter," rearing lion—implying his violent and insatiable thirst for prey as a hungry lion. Through man's sin he got God's justice on his side against us; but Christ, our Advocate, by fulfilling all the demands of justice for us, has made our redemption altogether consistent with justice. walketh about—(Job, 1, 7; 2, 2.) So the children of the wicked one cannot rest. Evil spirits are in 2 Peter, 2, 4; Jude, 6, said to be already in chains of darkness and in hell. This probably means that this is their doom finally; a doom already begun in part; though for a time they are permitted to roam in the world (of which Satan is prince), especially in the dark air that surrounds the earth. Hence perhaps arises the miasma of the air at times, as physical and moral evil are closely connected. devour—entangle in worldly "care" (v. 7) and other snares, so as finally to destroy. Cf. Revelation, 12, 15, 16, 9. (Luke, 4, 13; Ephesians, 6, 11-17; James, 4, 7.) steadfast—Cf. "established in the truth," 2 Peter, 1, 12. Satan's power exists only in respect to the unbelieving; the faithful he cannot hurt (1 John, 5, 18). Faith gives strength to prayer, the great instrument against the foe (James, 1, 6, &c.). knowing, &c.—encouragement not to faint in afflictions: your brethren suffer the same; nothing beyond the common lot of Christians befalls you (1 Corinthians, 10, 13). It is a sign of God's favour rather than displeasure, that Satan is allowed to harass you, as he did Job. Your fellow-Christians have the same battle of faith and prayer against Satan. in the world—lying in the wicked one, and therefore necessarily the scene of "tribulation" (John, 16, 33), are—are being accomplished according to the appointment of God. 10. Comforting assurance that God will finally "perfect" His work of "grace" in them, after they have undergone the necessary previous suffering. But—Only do you watch and resist the foe: God will perform the rest. [BENJEL.] of all grace—(Cf. ch. 4, 10.) The God to whom as its source all grace is to be referred: who in grace completes what in grace He began. He from the first "called you (so the oldest MSS. read for 'us') unto (with a view to) glory." He will not let His purpose fall short of completion. If He does so in punishing, much more in grace. The three are fitly conjoined: the call, the glory to which we are called, and the way (suffering): the fourth is the ground of the calling, viz., the grace of God in Christ, by—Greek, "in." Christ is He in virtue of whom, and in union with whom, believers are called to glory. The opposite is "in the world" (v. 9; John, 10, 33), after that ye have suffered—Join to "called you": suffering, as a necessary preliminary to glory, was contemplated in God's calling, a while—short and inconsiderable, as compared with the glory, perfect, &c.—The two oldest MSS., and Vulgate and Coptic versions, read, "Shall perfect (so that there shall be nothing defective in you),

establish, strengthen, and omit "settle." *lit.*, ground, or *fit* on a foundation. ALFORD reads it in spite of the oldest MSS. The authority of the latter I prefer: moreover the climax seems to require rather a verb of completing the work of grace, than, as the Greek means, founding it. The Greek has "shall Himself perfect you:" though you are called on to watch and resist the foe, God Himself must really do all in and through you. The same God who begins must Himself complete the work. The Greek for "establish" so as to be "steadfast in the faith," v. 9) is the same as "strengthen," Luke, 22, 32. Peter has in mind Christ's charge, "When thou art converted strengthen thy brethren." His exhortation accords with his name Peter, "Thou art Peter, and upon this rock I will build my church." "Stablish," so as not to waver. "Strengthen" with might in the inner man by the Spirit, against the foe. 11. To him—Emphatic, to Him and Him alone: not to ourselves. Cf. "Himself" Note, v. 10. glory and—Omitted in the oldest MSS. and versions. dominion—Greek, "the might" shown so "perfecting," &c., you, v. 10. 12. Silvanus—Silas, the companion of Paul and Timothy: a suitable messenger by whom to confirm, as Peter here does, Paul's doctrine of "the true grace of God" in the same churches (cf. 2 Peter, 3, 16). We never meet with Silvanus as Paul's companion after Paul's last journey to Jerusalem. His connexion with Peter was plainly subsequent to that journey, as I suppose—Join "faithful unto you" (STRENGTHEN), as I suppose. Silvanus may have stood in a close relation to the churches in Asia, perhaps having taken the oversight of them after Paul's departure, and had afterwards gone to Peter, by whom he is now sent back to them with this epistle. He did not know, by positive observation, Silvanus' faithfulness to them; he therefore says, "faithful to you, as I suppose," from the accounts I hear; not expressing doubt. ALFORD joins "I have written unto you," which the Greek order favours. The seeming uncertainty, thus, is not as to Silvanus' faithfulness, which is strongly marked by the Greek article, but as to whether he or some other would prove to be the bearer of the letter, addressed as it was to five provinces, all of which Silvanus might not reach: "By Silvanus, that faithful brother, as I expect, I have written to you." [BENJEL.] briefly—Greek, "a few words," as compared with the importance of the subject (Hebrews, 13, 22). exhorting—not so much formally teaching doctrines, which could not be done so "few words." testifying—bearing my testimony in confirmation (so the Greek compound verb implies) that truth which ye have already heard from Paul and Silas (1 John, 2, 27). that this—of which I have just written, and of which Paul before testified to you (whose testimony, now that he was no longer in these regions, was called in question probably by some; cf. 2 Peter, 3, 15, 16; 2 Peter, 1, 12, "the present truth" viz., the grace formerly promised by the prophets, and now manifested to you. "Grace" is the key-note of Paul's doctrine which Peter now confirms (Ephesians, 2, 5, 8). Their sufferings for the gospel made them need some attestation and confirmation of the truth that they should not fall back from it, wherein ye stand—The oldest MSS. read imperatively, "Stand ye." *lit.*, "into which (having been already admitted, ch. 1, 5, 21; 2, 7, 9, 10) stand therein." Peter seems to have in mind Paul's words (Romans, 5, 2; 1 Corinthians, 10, 1). "The grace wherein we stand must be true, and our standing in it true also." [BENJEL.] (Cf. STRENGTHEN. "He began his epistle with grace (ch. 1, 5) he finishes it with grace, he has bespoken the middle with grace, that in every part he might teach that the church is not saved but by grace." 13. The... at Babylon—ALFORD, BENJEL, &c., translate, "So that is elected together with you in Babylon," &c.

Peter's wife, whom he led about with him in his missionary journeys. Cf. ch. 3, 7. "Heirs together of the race of life." But why she should be called "elected together with you in Babylon," as if there had been no Christian woman in Babylon besides, is inexplicable in this view. In *English Version* the sense is clear: "That portion of the whole dispersion (ch. 1, 1, *Greek*), or church of Christianized Jews, with Gentile converts, which resides in Babylon." As Peter and John were closely associated, Peter addresses the church in John's peculiar province, Asia, and closes with "your elect sister church at Babylon saluteth you;" and John similarly addresses the "elect lady," i.e., the church in Babylon, and closes with "the children of mine elect sister (the Asiatic church) greet thee; cf. introduction to 3 John). EPHRAIMI explains, "Mark who is in the place of a son to me;" cf. Acts, 12, 13, implying Peter's connexion with Mark; whence the mention of him in connexion with the church at Babylon, in which he laboured under Peter before he went to Alexandria, is not unnatural. Papias reports from the presbyter John (E. 3, 39), that Mark was interpreter of Peter, recording in his gospel the facts related to him by Peter. Silvanus or Silas, had been substituted for John Mark, as Paul's companion, because of Mark's temporary unfaithfulness. But now Mark restored is associated with Silvanus, Paul's companion, in Peter's esteem, as Mark was already reinstated in Paul's esteem. That Mark had a spiritual connexion with the Asiatic churches which Peter addresses, and so naturally salutes them, appears from Timothy, 4, 11; Colossians, 4, 10. Babylon—The Chaldean Babylon on the Euphrates. See Introduction, ON THE PLACE OF WRITING this epistle, in proof that Rome is not meant as papists assert; cf. FOOTNOTES sermon. How unlikely that in a friendly allusion the enigmatical title of Rome given in prophecy (John, Revelation, 17, 5), should be used! Babylon was the centre from which the Asiatic dispersion whom Peter addresses was derived. PHILO,

Legat. ad Caium, sec. 26, and JOSEPHUS, *Antiquities*, 15, 2, 3; 23, 12, inform us that Babylon contained a great many Jews in the apostolic age (whereas those at Rome were comparatively few, about 8000, JOSEPHUS, 17, 11); so it would naturally be visited by the apostle of the circumcision. It was the head-quarters of those whom he had so successfully addressed on Pentecost, Acts, 2, 9, Jewish "Parthians... dwellers in Mesopotamia" (the Parthians were then masters of Mesopotamian Babylon); these he ministered to in person. His other hearers, the Jewish "dwellers in Cappadocia, Pontus, Asia, Phrygia, Pamphylia" he now ministers to by letter. The earliest distinct authority for Peter's martyrdom at Rome is Dionysius, bishop of Corinth, in the latter half of the second century. The desirableness of representing Peter and Paul, the two leading apostles, as together founding the church of the metropolis, seems to have originated the tradition. CLEMENT of Rome (1 *Epistola ad Corinthios*, sec. 4, 6), often quoted for, is really against it. He mentions Paul and Peter together, but makes it a distinguishing circumstance of Paul, that he preached both in the East and West, implying that Peter never was in the West. In 2 Peter, 1, 14, he says, "I must shortly put off this tabernacle," implying his martyrdom was near, yet he makes no allusion to Rome, or any intention of his visiting it. 14, kiss of charity—Romans, 16, 16, "an holy kiss;" the token of love to God and the brethren. Love and holiness are inseparable. Cf. the instance, Acts, 20, 37. Peace—Peter's closing salutation; as Paul's is, "Grace be with you," though he accompanies it with "peace be to the brethren." "Peace" (flowing from salvation) was Christ's own salutation after the resurrection, and from Him Peter derives it. He with you all that are in Christ—The oldest MSS. omit "Jesus." In Ephesians, 6, 24, addressed to the same region, the same limitation of the salutation occurs, whence, perhaps, Peter here adopts it. Contrast "Be with you all," Romans, 16, 24; 1 Corinthians, 16, 23.

THE SECOND EPISTLE GENERAL OF

PETER.

INTRODUCTION.

AUTHENTICITY AND GENUINENESS.—If not a gross imposture, its own internal witness is unequivocal in its favour. It has Peter's name and apostleship in its heading; not only his surname, but his original name, Simon, or Simeon, he thus, at the close of his life, reminding his readers who he originally was before his call. Again, in ch. 1, 16-18, it mentions his presence at the transfiguration, and Christ's prophecy of his death; and in ch. 3, 15, his brotherhood with Paul. Again, in ch. 3, 1, the author speaks of himself as author of the former epistle: it is, moreover, addressed so as to schools (but not to be restricted to) the same persons as the first, whom he presupposes to be acquainted with the writings of Paul, by that time recognised as "Scripture" (ch. 3, 15, "the long-suffering of God" cf. Romans, 2, 4). This necessarily implies a late date, when Paul's epistles (including Romans) already had become generally diffused and accepted as Scripture in the church. The church of the fourth century had, besides the testimony which we have of the doubts of the writer Christians, other external evidence which we have not, and which, doubtless, under God's overruling providence, decided them on accepting it. It is hard to understand how a book palpably false (as it would be, if Peter be not the author) could have been accepted in the Canon as finally established in the councils of Laodicea, 363 A.D. (if the 50th article be genuine), Hippo, and Carthage in the fourth century (384 and 397). The whole tone and spirit of the epistle disprove its being an imposture. He writes as one not speaking of himself, but moved by the Holy Ghost (ch. 1, 21). An attempt such a fraud in the first ages would have brought only shame and suffering, alike from Christians and heathen, on the perpetrator: there was then no temptation to pious frauds as in later times. That it must have been written in the earliest age, is plain from the wide gulf in style which separates it and the other New Testament Scriptures from even the latest and best of the post-apostolic period. *Daille* well says, "God has allowed a fosse to be drawn by human weakness round the sacred canon to protect it from all invasion."

Traces of acquaintance with it appear in the earliest fathers. *Hermas*, *Similitudes*, 6, 4; cf. ch. 2, 13, *Greek* "luxury in its day...luxuriating with their own deceivings;" and *Shepherd*, *Vision*, 3, 7, "They have left their true way" (cf. ch. 2, 15); and *Vision*, 4, 3, "Thou hast escaped this world" (cf. ch. 2, 19). *Clement of Rome*, *ad Corinthios*, c. 7, 9, and 10, as to Noah's reaching and Lot's deliverance, "the Lord making it known that He does not abandon those that trust in Him, but appoints those otherwise inclined to judgment" (cf. ch. 2, 5, 6, 7, 9). *Irenaeus*, A.D. 178 ("the day of the Lord is as a thousand

FROM A COPY OF THE MANUSCRIPT OF STY LE (THE TWO EPISTLES, PART 2, 1874), BEING A SAMPLE OF WHAT A TRANSLATOR OF HIS HEBREW ORIGINAL IN THE SECOND EPISTLE, AND NOT THE SAME AS TRANSLATED THE
said to have been his translator in the case of the gospel according to St. Mark; but this is all gra

Much of the same *modus* pervade both epistles. In both alike he looks for the Lord's coming
the world (cf. ch. 3, 8-10, with 1 Peter, 4, 5); the inspiration of the prophets (cf. 1 Peter, 1, 10-12, with
birth by the divine word a motive to abstinence from worldly lusts (1 Peter, 1, 22, 23; cf. ch. 1,
ch. 1, 2, both containing in the *Greek* the rare word "virtue" (1 Peter, 4, 17, with ch. 2, 3).

It is not strange that *distinctive peculiarities of STYLE* should mark each epistle, the design o
Thus the *sufferings* of Christ are more prominent in the first epistle, the object there being to en
sufferers; the *glory* of the exalted Lord is more prominent in the second, the object being to en
ledge" of Him as the antidote to the false teaching against which Peter warns his readers. Here
"Christ," is the one employed in the first epistle; but in the second epistle, "the Lord." *Hops*
epistle; *su7 knowledge*, of the second epistle. In the first epistle he puts his *apostolic authority* less
in the second, wherein his design is to warn against false teachers. The same difference is ob
Contrast 1 Thessalonians, 1, 1; 2 Thessalonians, 1, 1; Philippians, 1, 1, with Galatians, 1, 1; 1 Corin
to Paul's writings as already existing in numbers, and as then a recognised part of *Scripture*, in
written at a late date, just before Peter's death.

Striking verbal coincidences occur, cf. 1 Peter, 1, 19, end, with ch. 3, 14, end; ch. 1, 2, "His ow
1 Peter, 3, 1, 5. The omission of the *Greek* article, 1 Peter, 2, 13, with ch. 1, 21; 2, 4, 5, 7. Moreover,
"tabernacle," i. e., the body, and 13, "decease," which at once remind us of the *transfiguration*
Both epistles refer to the deluge, and to Noah as the *salvific* that was saved. Though the first ep
of the Old Testament, whereas the second contains none, yet *references* to the Old Testament o
15; 2, 5, 6, 10, 13). Cf. *Greek*, 1 Peter, 2, 21, "putting away," with ch. 1, 14; 1 Peter, 1, 17, *Greek*, P
1 Peter, 4, 3, "walked in," with ch. 2, 10; 3, 3; "called you," 1 Peter, 1, 15; 2, 9; 5, 10, with ch. 1, 3

Moreover, more verbal coincidences with the speeches of Peter in Acts occur in this second, th
Greek, "obtained," ch. 1, 1, with Acts, 1, 17; ch. 1, 6, *Greek*, "godliness," with Acts, 3, 12, the owl
occurs, except in the pastoral epistles; and ch. 2, 9, with Acts, 10, 2, 7; ch. 2, 9, "punished," with
where the term occurs; ch. 3, 2, the double genitive, with Acts, 5, 28; "the day of the Lord," ch. 3,
only it occurs, except 1 Thessalonians, 5, 2.

The *testimony* of Jude, 17, 18, is strong for its genuineness and inspiration, by adopting its very
it as received by the churches to which he, St. Jude, wrote, "Remember the words which were sp
of our Lord Jesus Christ; how that they told you *there should be mockers in the last times, who s*
unwillingly lust." Jude, therefore, must have written *after* 2 Peter, to which he plainly refers: no
No less than eleven passages of Jude rest on similar statements of 2 Peter. Jude, 2, cf. ch. 1, 2;
6, cf. ch. 2, 4; Jude, 7, cf. ch. 2, 6; Jude, 8, cf. ch. 2, 10; Jude, 9, cf. ch. 2, 11; Jude, 11, cf. ch. 2, 15; J
16, cf. ch. 2, 18; Jude, 18, cf. ch. 2, 1, and 2, 3. Just in the same way Mirah, ch. 4, 1-4, leans on
phesy of Isaiah, whose inspiration he thereby confirms. *Aford* reasons that because Jude, in
to 2 Peter, is fuller than 2 Peter, he must be prior. This by no means follows. It is at least as li
the briefer is the earlier, rather than the fuller. The dignity and energy of the style is quite con
spect from the prompt and silent foreman of the apostles. The difference of style between 1 and
distinctness of the subjects and objects

testified in the same region. The grand antidote is "the full knowledge of our Lord and Saviour," through which we know God the Father, partake of His nature, escape from the pollutions of the world, and have entrance into Christ's kingdom. The aspect of Christ presented is not so much that of the past suffering, as of the future reigning, Saviour: His present power, and future new kingdom. This aspect is taken as best fitted to counteract the theories of the false teachers who should "deny" His Lordship and His coming again, the two very points which, as an apostle and eye witness, Peter attests (His "power" and His "coming"); also, to counteract their evil example in practice, blaspheming the way of truth, despising governments, slaves to covetousness and filthy lusts of the flesh, whilst boasting of Christian freedom, and, worst of all, apostates from the truth. The knowledge of Christ, as being the knowledge of "the way of righteousness," "the right way," is the antidote of their bad practice. Hence "the preacher of righteousness," Noah, and "righteous Lot," are instanced as escaping the destruction which overtook the "unjust" or "unrighteous;" and Balaam is instanced as exemplifying the awful result of "unrighteousness" such as characterised the false teachers. Thus the epistle forms one connected whole, the parts being closely bound together by mutual relation, and the end corresponding with the beginning; cf. ch. 2, 14, 18, with ch. 1, 2, in both "grace" and "peace" being connected with "the knowledge" of our Saviour; cf. also, ch. 2, 17, with 1, 4, 10, 18; and ch. 3, 18, "grow in grace and knowledge," with the fuller ch. 1, 5-8; and ch. 2, 21; and ch. 3, 13, "righteousness," with ch. 1, 1; and ch. 3, 1, with ch. 1, 13; and ch. 3, 2, with ch. 1, 19.

The *pernas* of Carpocratian and Gnostic heresies already existed, but the actual manifestation of these heresies is spoken of as *future* (ch. 2, 1, 2, &c.): another proof that this epistle was written, as it professes, in the apostolic age, before the development of the Gnostic heresies in the end of the first, and the beginning of the second centuries. The description is too general to identify the heresies with any particular one of the subsequent forms of heresy, but applies generally to them all.

Though altogether distinct in aim from the first epistle, yet a connexion may be traced. The neglect of the warnings to circumspection in the walk, led to the evils foretold in the second epistle. Cf. the warning against the abuse of Christian freedom, 1 Peter, 2, 16, with ch. 2, 19, "While they promise them liberty, they themselves are the servants of corruption;" also the caution against pride, 1 Peter, 5, 5, 6, with ch. 2, 18, "they speak great swelling words of vanity."

CHAPTER I.

VER. 1-21. ADDRESS: EXHORTATION TO ALL GRACES. AS GOD HAS GIVEN US, IN THE KNOWLEDGE OF CHRIST, ALL THINGS PERTAINING TO LIFE: CONFIRMED BY THE TESTIMONY OF APOSTLES, AND ALSO PROMPTED TO THE POWER AND COMING OF CHRIST, 1. Simon—the Greek form: in oldest MSS., "Symeon" (Hebrew, i.e., hearing; as in Acts, 15, 14. His mention of his original name, accords with the design of this second epistle, which is to warn against the coming false teachers, by setting forth the true "knowledge" of Christ on the testimony of the original apostolic eye-witnesses like himself. This was not required in the first epistle. servant—"slave": so Paul, Romans, 1, 1, to him, &c.—He addresses a wider range of readers (all believers) than in the first epistle, ch. 1, but means to include especially those addressed in the first epistle, as ch. 3, 1 proves, obtained—by grace. Applied by Peter to the receiving of the apostleship, *lit.*, by allotment: as the Greek is, Luke, 1, 9; John, 19, 24. They did not acquire it for themselves; the Divine election is as independent of man's control, as the lot which is cast forth. like precious—"equally precious" to all: to those who believe, though not having seen Christ, as well as to Peter and those who have seen Him. For it lays hold of the same "exceeding great and precious promises," and the same "righteousness of God our Saviour." "The common salvation...the faith once delivered unto the saints" (Jude, 3. with us—apostles and eye-witnesses (v. 18). Though putting forward his apostleship to enforce his exhortation, he with true humility puts himself, as to "the faith," on a level with all other believers. The degree of faith varies in different believers; but in respect to its objects, present justification, sanctification, and future glorification, it is common alike to all. Christ is to all believers "made of God wisdom, righteousness, sanctification, and redemption." through—Greek, "in." Translate, as the one article to both nouns requires, "the righteousness of Him who is (at once) our God and (our) Saviour." Peter, confirming Paul's testimony to the same churches, adopts Paul's inspired phraseology. The gospel plan sets forth God's righteousness, which is Christ's righteousness, in the brightest light. Faith is its sphere in it as its peculiar element: God is in redemption "righteous," and at the same time a "Saviour": cf. Isaiah, 45, 21, "a just God and a Saviour." 2. Grace, peace—(1 Peter, 1, 2) through—Greek, "in:" the sphere in which alone grace and peace can be mul-

tiplied, knowledge—Greek, "full knowledge," of God, and of Jesus our Lord—the Father is here meant by "God," but the Son in v. 1: marking how entirely one the Father and Son are (John, 14, 7-11). The Vulgate omits "of God and," but oldest MSS. support the words. Still the prominent object of Peter's exhortation is "the knowledge of Jesus our Lord" (a phrase only in Romans, 4, 24, and only secondarily, of the Father through Him (v. 8; ch. 2, 20, v. 18). 3. According as—Seeing that. [ALFORD.] "As He hath given us ALL things (needful) for life and godliness, (so do you give ALL diligence, &c. The oil and flame are given wholly of grace by God, and "taken" by believers; their part henceforth is to "trim their lamps" (cf. v. 3, 4, with 5, &c.). life and godliness—Spiritual life must exist first before there can be true godliness. Knowledge of God experimentally is the first step to life (John, 17, 3). The child must have vital breath first, and then cry to, and walk in the ways of, his father. It is not by godliness that we obtain life, but by life, godliness. To life stands opposed corruption; to godliness, lust (v. 4. called us—v. 10—"calling" (1 Peter, 2, 9. to glory and virtue—rather, "through (His) glory." Thus English Version reads as one oldest MS. But other oldest MSS, and Vulgate read, "By His own (peculiar) glory and virtue;" being the explanation of "His divine power;" glory and *mora* excellency (the same attribute is given to God in 1 Peter, 2, 9, "praises," *lit.*, virtues; characterise God's "power." "Virtue," the standing word in heathen ethics, is found only once in Paul, Philippians, 4, 8, and in Peter in a distinct sense from his classic usage: it (in the heathen sense; is a term too low and earthly for expressing the gifts of the Spirit. (BRACH Synonymus.) 4. Whereby—By His glory and virtue: His glory making the "promises" to be exceeding great; His virtue making them "precious." (BRACH.) Precious promises are the object of precious faith, given—the promises themselves are a gift: for God's promises are as sure as if they were fulfilled, by these—promises. They are the object of faith, and even now have a sanctifying effect on the believer, assimilating him to God. Still more so, when they shall be fulfilled, might—Greek, "that ye MAY become partakers of the Divine nature," even now in part; hereafter, perfectly; 1 John, 3, 2, "We shall be like Him:" the divine nature—not God's essence, but His holiness, including His "glory" and "virtue," v. 3: the opposite to "corruption through lust." Sanctification is the imparting to us of God Himself by the Holy Spirit in the soul. We by faith



equipments of a chorus. So accordingly, there will be ministered abundantly unto you an entrance into the everlasting kingdom of our Saviour" (v. 11). to—Greek, "IN" in the possession of your faith, ministered. Their faith answering to "knowledge of Him," v. 3; is presupposed as the gift of God (v. 3; Ephesians, 2. 8), and is not required to be ministered by us: in its exercise, virtue is to be, moreover, ministered. Each grace being assumed, becomes the stepping-stone to the succeeding grace; and the latter in turn qualifies and completes the former. Faith leads the band: love brings up the rear. [BENJEL.] The fruits of faith specified are seven, the perfect number. virtues—moral excellency: manly strenuous energy, answering to the virtue (energetic excellency) of God. and to—Greek, "IN;" and in (the exercise of your virtue knowledge," viz., practical discrimination of good and evil: intelligent appreciation of what is the will of God in each detail of practice. 6. Greek, "And in your knowledge self-control." In the exercise of Christian knowledge or discernment of God's will, let there be the practical fruit of self-control as to one's lusts and passions. Incontinence weakens the mind: continence, or self-control, removes weakness and imparts strength. [BENJEL.] "And in your self-control patient endurance" amidst sufferings, so much dwelt on in the first epistle, ch. 2. 3., and 4. "And in your patient endurance godliness?" It is not to be mere stoical endurance, but united to [and flowing from] God-trusting. [ALFORD.] 7. "And in your godliness brotherly kindness;" not suffering your godliness to be moroseness, nor a sullen solitary habit of life, but kind, generous, and courteous. [ALFORD.] Your natural affection and brotherly kindness are to be sanctified by godliness. "And in your brotherly kindness love," viz., to all men, even to enemies. In thought, word, and deed. From brotherly kindness we are to go forward to love. Cf. 1 Thessalonians, 3. 12. "Love one toward another (brotherly kindness), and toward all men" (charity). So charity completes the choir of graces in Colossians, 3. 14. In a retrograde order, he who has love will exercise

having been once for all forgiven to every grace (Psalm 130) accomplished cleansing of heart, and symbolically by Christ taught symbolically by Christ that has been bathed (once for wash his feet of the soles of feet) is clean every whit (in C) "Once purged (with Christ's no more consciousness of sin brews, 10 2; because of God's sacramental pledge of this blessed consequence of having not having, these graces (v. 8, earnestly brethren—mark them, which constrains him: No where else does he so and his calling them so here the message—The Greek aorist form [ALFORD.] to make—Greek is far as it depends on you; to making. "To make" absolute part, and would be in the Act: it is sure—by "ministering to virtue, and in your virtue to work all these graces in us, to be mere machines, but will hands in making His election saving of our election is of God, whose counsel is steadfast respect to our part. There is part, but on ours the only sacred promise and the fruits of the subjoins election to calling, to effect and proof of God's elect is the main thing (Romans, 1 "elect" are those "predestinated purpose," according to which know His calling before His is put first, fall—Greek, "is (Romans, 11. 11). Metaphor (1 Corinthians, 9. 24).

will endeavour," s. 16. "I will be sure always to remind you." [ALFORD.] "Always" implying the reason why he writes the second epistle so soon after the first. He feels there is likely to be more and more need of admonition on account of the increasing corruption (ch. 2, 1, 3). In the present truth—the gospel-truth now present with you: formerly promised to Old Testament believers as about to be, now in the New Testament actually present with, and in, believers, so that they are "established" in it as a "present" reality. Its importance renders frequent admonitions never superfluous: cf. Paul's similar apology, Romans, 16, 14, 16, 12. Yes—Greek. "But," though "you know" the truth (s. 12), this tabernacle—soon to be taken down (3 Corinthians, 5, 1): I therefore need to make the most of my short time for the good of Christ's church. The zeal of Satan against it, the more intense as his time is short, ought to stimulate Christians on the same ground. by—Greek, "in" (cf. ch. 3, 1). 14, shortly I must put off—Greek, "the putting off (as a garment) of my tabernacle is speedy": implying a soon approaching, and also a sudden death (as a violent death). Christ's words, John, 8, 18, 19, "When thou art old," &c., were the ground of his "knowing," now that he was old, that his foretold martyrdom was near. Cf. as to Paul, 2 Ti. 4, 6. Though a violent death, he calls it a "departure" (Greek for "decease," s. 15). cf. Acts, 7, 60, 18. endeavour—"use my diligence," the same Greek word as in s. 10: this is the field in which my diligence has scope. Peter thus fulfils Christ's charge, "Feed my sheep," "decease"—"departure." The very word (exodus) used in the transfiguration, Moses and Elias conversing about Christ's decease (found no where else in the New Testament, but He. 11, 22, "the departing of Israel" out of Egypt, to which the saints' deliverance from the present bondage of corruption answers). "Tabernacle" is another term found here as well as there (Luke, 9, 31, 33): an undesigned coincidence confirming Peter's authorship of this epistle. that ye may be able—by the help of this written epistle: and perhaps also of St. Mark's gospel, which Peter superintended. always—Greek, "on each occasion:" as often as occasion may require, to have...in remembrance—Greek, "to exercise remembrance of." Not merely "to remember," as sometimes we do, things we care not about; but "have them in (earnest) remembrance," as momentous and precious truths. 16. For—Reason why he is so earnest that the remembrance of these things should be continued after his death. followed—out in detail, cunningly devised—Greek, "devised by man's wisdom," as distinguished from what the Holy Ghost teaches (cf. 1 Corinthians, 3, 13). But cf. also ch. 2, 3, "fabled words," fables—as the heathen mythologies, and the subsequent Gnostic "fables and genealogies," of which the germs already existed in the junction of Judaism with Oriental philosophy in Asia Minor. A precautionary protest of the Spirit against the rationalistic theory of the gospel history being myth. when we made known unto you—not that Peter himself had personally taught the churches in Pontus, Galatia, &c.; but he was one of the apostles whose testimony was borne to them, and to the church in general, to whom this epistle is addressed (ch. 1, 1, including, but not restricted, as 1 Peter, to the churches in Pontus, &c.) power—the opposite of "fables": cf. the contrast of "word" and "power," 1 Corinthians, 4, 20. A specimen of His power was given at the transfiguration; also of His "coming" again, and its attendant glory. The Greek for "coming" is always used of His second advent. A refutation of the scoffers (ch. 3, 4): I, James, and John, saw with our own eyes a mysterious sample of His coming glory. were—Greek, "were made." eyewitnesses—As initiated spectators of mysteries (so the Greek), we were admitted into His innermost secrets, viz., at the transfiguration. his—Emphatical (cf.

Greek): THAT GREAT ONE'S majesty, 17. received, honour—in the voice that spake to Him. glory—in the light which shone round Him. came—Greek, "was borne:" the same phrase occurs only in 1 Peter, 1, 13: one of several instances showing that the argument against the authenticity of this second epistle, from its dissimilarity of style as compared with 1 Peter, is not well founded. such a voice—as he proceeds to describe, from the excellent glory—rather as Greek, "BY (i.e., uttered by) the magnificent glory" (i.e., by God: as His glorious manifested presence is often called by the Hebrews "the Glory," cf. "His Excellency," Deuteronomy, 32, 26; Psalm 21, 6). in whom—Greek, "in regard to whom" (accusative); but Matthew, 17, 8, "in whom" (dative) centres and rests my good pleasure. Peter also omits, as not required by his purpose, "hear Him," showing his independence in his inspired testimony. I am—Greek aorist, past time. "My good pleasure rested from eternity," 18. we—Emphatical: we, James and John, as well as myself, which came—rather as Greek, "we heard borne from heaven." holy mount—as the transfiguration mount came to be regarded, on account of the manifestation of Christ's divine glory there. 19. and—and so, viz., by this sample of Christ's glory in His humiliation (John, 1, 14), and earnest of His coming glory in His exaltation. We—all believers, a mere sure—rather as Greek, "we have the word of prophecy more sure" (confirmed). Previously we knew its sureness by faith, but, through that visible specimen of its hereafter entire fulfilment, assurance is made doubly sure. Prophecy assures us that Christ's sufferings, now past, are to be followed by Christ's glory, still future: the transfiguration gives us a pledge to make our faith still stronger, that "the day" of His glory will "dawn" ere long. He does not mean to say that "the word of prophecy," or Scripture, is surer than the voice of God heard at the transfiguration, as English Version; for this is plainly not the fact. The fulfilment of prophecy so far in Christ's history makes us the surer of what is yet to be fulfilled, His consummated glory. The word was the "lamp (Greek for 'light,' headed" by Old Testament believers, until a gleam of the "day-dawn" was given at Christ's first coming, and especially in His transfiguration. So the word is a lamp to us still, until "the day" burst forth fully at the second coming of "the Sun of righteousness." The day, when it dawns upon you, makes sure the fact that you saw correctly, though indistinctly, the objects revealed by the lamp, wherunto—to which word of prophecy, primarily the Old Testament in Peter's day; but now also in our day the New Testament, which, though brighter than the Old Testament (cf. 1 John, 2, 8, end), is but a lamp even still as compared with the brightness of the eternal day (cf. ch. 3, 2). Oral teachings and traditions of ministers are to be tested by the written word (Acts, 17, 11). dark—the Greek implies equality, having neither water nor light: such spiritually is the world without, and the smaller world (microcosm) within, the heart in its natural state. Cf. the "dry places," Luke, 11, 24 (viz., unwatered by the Spirit), through which the unclean spirit goeth, dawn—bursting through the darkness. day-star—Greek, "the morning star," as Revelation, 22, 16. The Lord Jesus, in your hearts—Christ's arising in the heart by His Spirit giving full assurance, creates spiritually full day in the heart, the means to which is prayerfully giving heed to the word. This is associated with the coming of the day of the Lord, as being the earnest of it. Indeed, even our hearts shall not fully realize Christ in all His unspeakable glory and felt presence, until He shall come (Malachi, 4, 2). Isaiah, 66, 14, 15, "When you see this, your heart shall rejoice...For, behold, the Lord will come." However, TREKOLLER'S punctuation is best, "Wherunto ye do well to take heed as unto a light shining in a dark place, until the day have dawned and the words

by the Holy Ghost, a reason why ye should have
 all "hearl" to it. The parallelism to v. 16 shows that
 "private interpretation," contrasted with "moved
 by the Holy Ghost," here answers to "fables devised
 by human wisdom," contrasted with "we were eye-
 witnesses of His majesty," &c., as attested by the
 "voices from God." The words of the prophetic (and
 so of all) Scripture-writers were not mere words of the
 individuals, and therefore to be interpreted by them,
 but of "the Holy Ghost" by whom they were "moved."
 "Private" is explained, v. 21, "by the will of man" (viz.,
 the individual writer). In a secondary sense the text
 teaches also, as the word is the *Holy Spirit*, it can-
 not be interpreted by its readers any more than by
 its writers by their mere private human powers, but
 by the teaching of the *Holy Ghost* (John, 14. 14). "He
 who is the author of Scripture is its supreme inter-
 preter." [GERHARD.] ALFORD translates, "Springs
 not out of human interpretation," i. e., is not a prognos-
 tication made by a man, knowing what he means when
 he utters it, but, &c. (John, 11. 49-52). Rightly: except
 that the verb is rather, *Doth become, or prove to be*.
 It not being of private interpretation, you must "give
 heed" to it, looking for the Spirit's illumination "in
 your hearts" (cf. Notes, v. 19). 21. came not in old time
 —rather, "was never at any time borne" (to us), by
 the will of man—alone. Jeremiah, 23. 28, "prophets of
 the deceit of their own heart." Cf. ch. 3. 5, "willingly,"
 holy—One oldest MS. has, "men from God;" the emis-
 saries from God "Holy," if read, will mean because
 they had the Holy Spirit. moved—Greek, "borne"
 (along; as by a mighty wind; Acts, 2. 2, *rushing* (the
 same Greek; wind;" rapt out of themselves: still not
 in fanatical excitement (1 Corinthians, 14. 32). The
 Hebrew *nabi*, "prophet," meant an announcer or in-
 terpreter of God; he, as God's spokesman, interpreted
 not his own "private" will or thought, but God's.
 "Man of the Spirit" (Margin, Hosea, 9. 7). "Thou
 testifiedst by thy spirit in thy prophets." "Seer," on
 the other hand, refers to the mode of receiving the
 communications from God, rather than to the utter-
 ance of them to others. "Spake" implies that, both

23. even-going even to such
 in teaching and practice. F
 penance, what a fearful thin
 (Luke, 22. 61, 62. denying-
 others, they ought to confes
 Owner" (Greek, cf. Jude, 4.
 doctrine teaches to be the
 purchase. Lit., "denying Him
 He should be thereby) their
 even the ungodly were bot
 blood." It shall be their b
 hell, that, as far as Christ's re
 they might have been saved.
 pitifactory sacrifice is included i
 4. 3). bring upon themselves—
 flood upon the world." v. 6. 1
 the vengeance which God b
 swiftly descending; as the Lo
 and sudden As the ground
 Dathan, and "they went down
 Jude, 11, which is akin to thi
 so the Greek. pernicions way
 Fulgate read, "licentious
 doctrine and immoral practi
 (v. 18, 19., by reason of whom-
 viz., the followers of the fal
 truth shall be evil spoken of-
 without, who shall lay on
 blame of its professors' evil pr
 2. 12. 3. through—Greek, "1
 element (v. 14, end. Contra
 13. 17. of a long time—in God
 fore of o'd ordained to oc
 ingureth not—though sinner
 not idle." damnation—Greek,
 Personified, slumbereth net-
 4. 14—The apodosis or cum
 sentence is not expressed, b
 in v. 9. If God in past time h
 and saved His people, He wi
 in our days (cf. end of v. 31.

of darkness" as their final "judgment" or doom, meanwhile their exclusion from the light of heaven again. So the ungodly were considered as virtually "prison," though at large on the earth, from the time that God's sentence went forth, though not until till 120 years after. 5. eighth—i.e., Noah, and so others. Contrasted with the densely peopled world of the ungodly." preacher—not only "righteous" himself (cf. v. 8), but also "a preacher of righteousness" adduced by Peter against the licentiousness of his teachers (v. 2) who have no prospect before them but destruction, even as it overtook the ungodly in Noah's days. 6. with—"to overthrow." [LXX.] example—"of (the fate that should befall) who in after time should live ungodly." Cf. 1 Pt. 1, 7, "not forther for an example." 7. just—righteous. 8. My conversation—i.e., "behaviour in licentiousness" (James, 19. 6. the wicked—Greek, "lawless;" but as defiance the laws of nature, as well as man [God]. The Lord reminds us of Lot's faithfulness, and of his sin in the cave: so in Rahab's case, "and—Greek, "tormented." 9. knoweth how—He is able to save for means, even when men see no escape, and—not actually from, temptations—trials, to be "and—Greek, "being punished;" as the fallen angels, actually under sentence, and awaiting their final trial. Sin is already its own penalty; hell will be full development. 10. chiefly—they especially will be punished (Jude, 8), after—following after. last sentence—depravation: "hankering after polluting material use of the flesh." [ALFORD.] govern—Greek, "lordship," "dominion" (Jude, 8). Pretence—Greek, "Darera." Self-will begets presumption. Presumptuously daring, are not afraid—i.e., they are so insignificant in might: Greek, "able not" (Jude, 8, end), speak evil of—Greek, "blaspheme," dignities—Greek, "glories" 11. which—though they are greater—than those blasphemed. Jude instances Michael, against them—of "dignities," as for instance, the fallen angels: punished, and still retaining traces of their former power and glory. railing accusation—Greek, "blaspheming judgment" (Jude, 9), before the Lord—in the name of the Lord, the Judge, in reverence, they do not from judgment. [BENGLI.] Judgment before God, not the angels. How great is the dignity of angels who, as Christ's assessors, shall hereafter judge! Meanwhile, railing judgments, though in truth, against dignities, as being uttered merely, are of the nature of "blasphemies" (1 Corinthians, 4. 4. 5). If superior angels dare to bring in the presence of God, the Judge, speak evil of the bad angels, how awful the presumption of those who speak evil blasphemously of good men. 2 Samuel, 16. 7, 8, Shimei; Numbers, 16. 27, 28, &c., referred to also in Jude, 11; Numbers, "Were ye (Aaron and Miriam) not afraid to set off my servant Moses?" The angels who I still retain the indelible impress of majesty. He still "a strong man;" "prince of this world;" and him are "principalities, powers, rulers of darkness of this world." We are to avoid irreverence toward them, not on their account, but on that of God. A warning to those who use Satan's incoherently and in blasphemy. "When the Lord curseth Satan, he curseth his own soul." 12. 17, 18.) But—in contrast to the "angels," v. 11.—Greek, "irrational." In contrast to angels that are in strength—beasts—Greek, "animals" (cf. 1 Pt. 21, natural—Transposed in the oldest MSS., natural, i.e., born naturally so: being in their nature (i.e., naturally) as such (irrational animals), to be taken and destroyed (Greek, "unto capture instruction," or corruption. Note, Galatians, 6. 8: 6 of this verse, "shall perish, i.e., shall be cor-

rupted, in their own corruption. Jude, 10, "naturally...corrupt themselves," and so destroy themselves; for one and the same Greek word expresses corruption, the seed, and destruction, the developed fruit). speak evil of—Greek, "in the case of things which they understand not." Cf. the same presumption, the parent of subsequent Gnostic error, producing an opposite, though kindred, error, "the worshipping of good angels;" Colossians, 2. 18, "intruding into those things which he hath not seen." 13. receive—"shall carry off as their due." reward of—i.e., for their "unrighteousness." [ALFORD.] Perhaps it is implied, unrighteousness shall be its own reward or punishment. "Wages of unrighteousness" (v. 16) has a different sense, viz., the earthly gain to be gotten by "unrighteousness." in the day time—translate as Greek, "counting the luxury which is in the day time (not restricted to night, as ordinary revelling. Or as Vulgate, CALVIN, &c., 'the luxury which is but for a day:' so Hebrew, 11. 25, 'the pleasures of sin for a season:' and 12. 16, Esau) to be pleasure," i.e., to be their chief good and highest enjoyment. Spots—in themselves, blamishes—disgraces: bringing blame (so the Greek) on the church and on Christianity itself, sporting themselves—Greek, "luxuriating," with—Greek, "in." deceivings—Or else passively, "deceits: luxuries gotten by deceit." Cf. Matthew, 13. 22, "Deceitfulness of riches;" Ephesians, 4. 22, "Deceitful lusts." Whilst deceiving others, they are deceived themselves. Cf. with English Version, Philipians, 3. 19, "Whose glory is in their shame." "Their own" stands in opposition to "you;" "Whilst partaking of the love-feast (cf. Jude, 12) with you," they are at the same time "luxuriating in their own deceivings," or "deceits" (to which latter clause answers Jude, 12, end: Peter presents the positive side, "they luxuriate in their own deceivings;" Jude, the negative, "feeding themselves without fear.") But several of the oldest MSS., Vulgate, Syriac, and Sahidic Versions read (as Jude), "In their own love feasts;" "their own" will then imply that they pervert the love-feasts so as to make them subserve their own self-indulgent purposes. 14. full of adultery—i.e., "full of an adulteress," as though they carried about adulteresses always dwelling in their eyes: the eye being the avenue of lust. [HORNEKIA.] BENGLI makes the adulteress who fills their eyes, to be "alluring desire," that cannot cease—"that cannot be made to cease from sin." beguiling—"laying baits for," unstable—not firmly established in faith and piety. heart—not only the eyes, which are the channel, but the heart, the fountain head of lust. Job, 31. 7, "Mine heart walked after mine eyes." covetous practices—The oldest MSS. read singular, "covetousness," cursed children—rather as Greek, "children of curse," i.e., devoted to the curse. Cursing and covetousness, as in Balaam's case, often go together: the curse he designed for Israel, fell on Israel's foes and on himself. True believers bless, and curse not, and so are blessed. 15. have—Some of the seducers are spoken of as already come, others as yet to come. following—out: so the Greek, the way—(Numbers, 22. 23, 32; Isaiah, 66. 11.) son of Boor—the same as Boor (Numbers, 22. 5). This form was adopted, perhaps, because the kindred word Boor means flesh; and Balaam is justly termed son of carnality, as covetous, and the enticer of Israel to lust, loved the wages of unrighteousness—and therefore wished (in order to gain them from Balak) to curse Israel whom God had blessed, and at last gave the hellish counsel, that the only way to bring God's curse on Israel was to entice them to fleshly lust and idolatry, which often go together. 16. was rebuked—Greek, "had a rebuke," or conviction; an exposure of his specious wickedness on his being tested (the root verb of the Greek noun means to convict or testing). his—Greek, "his own:" his own beast convicted him of his own iniquity. —

lit. "beast of burden;" the ass was the ordinary animal used in riding in Palestine. dumb—Greek, "voiceless-speaking in man's voice;" marking the marvellous nature of the miracle. forbade—lit., "hindered." It was not the words of the ass (for it merely deprecated his beating it), but the miraculous fact of its speaking at all, which withstood Balaam's perversity in desiring to go after God had forbidden him in the first instance. Thus indirectly the ass, and directly the angel, rebuked his worse than asinine obstinacy: the ass turned aside at the sight of the angel, but Balaam, after God had plainly said, Thou shalt not go, persevered in wishing to go for gain; thus the ass, in act, forbade his madness. How awful a contrast—a dumb beast forbidding an inspired prophet! 17. (Jude, 12, 13.) wells—"clouds" in Jude: both promising (cf. v. 10) water, but yielding none: so their "great swelling words" are found on trial to be but "vanity" (v. 18). clouds—The oldest MSS. and versions read, "mists," dark, and not transparent and bright as "clouds" often are, whence the latter term is applied sometimes to the saints: fit emblem of the children of darkness. "Clouds" is a transcriber's correction from Jude, 12, where it is appropriate, "clouds ... without water" (promising what they do not perform); but not here, "mists driven along by a tempest." mist—blackness: "the chilling horror accompanying darkness." [BENGL.] 18. allure—Greek, "lay baits for," through—Greek, "in:" the lusts of the flesh being the element in which they lay their baits. much wantonness—Greek, "by licentiousness:" the bait which they lay, clean escaped—Greek, "really," &c. But the oldest MSS. and Vulgate read, "scarcely," or "for but a little time:" scarcely have they escaped from them, who lie in wait for the unwary traveller when

IN THE KNOWLEDGE OF CHRIST. 1. a second epistle I write." There were written by James, John, and fore their deaths: previously, while spect of being still for some time: less necessary to write. [BENGL. second epistle, though more general included especially the same persons was particularly addressed to, pre-examined by sunlight:" "sincere," no error. Opposite to "having th darkened." ALFORD explains. The affection, in relation to the outer we to God [the Sun of the soul], and fleshly and selfish regards, by way of putting you in remembrance (ch. 1. 12 know (v. 3): it is only needed the (Jude, 5). 2. prophets—of the Old Te The oldest MSS. and Vulgate read, "mandment of the Lord and Savio YOUR apostles" (so "apostle of the G 11, 13)—the apostles who live among; time, in contrast to the Old Testam 3. Knowing this first—from the word shall come—their very scoffing shall o of the prediction. scoffers—The (Vulgate add, "scoffers" in (i.e., wit Revelation, 14. 2. "Harping with harps their own lusts—(ch. 2. 10; Jude, 16. pleasure is their sole law, unrestrain for God. 4. (Cf. Psalm 10. 11; 73. 11.) scepticism and lawless lust, setting so-called laws above the God of natu and coming from the east, contin

earth have been FROM OF OLD, so that they should not continue so. For, the flood came in spite of their ill the conflagration of the earth come offers" of the last days, changing the things (the present "world," or as order"), and introducing the new th (v. 13). earth standing out of of," i.e., "formed out of the water." For the firmament were at creation r into one place, and the dry land and above them. in—rather, "by r," as a great instrument (along with as wrought on the earth's surface to 2. Held together by the water. The 'the water by the efficacy of the water n.) 6. Whereby—Greek, "By which" us of which heavens and earth (in AREAS which flowed together from ld perished (i.e., in respect to its oc- animals, and its then existing order: ted.; for in the flood "the fountains were broken up" from the earth (L. windows of heaven" (2.) above "were th was deluged by that water out of inally risen. 7. (Cf. Job, 28, 5, end.), the postdiluvian visible world." In ; these was," v. 6. the same—Other "His (God's), kept in store—Greek, reserved — "kept." It is only God's ul providence which holds together of things till His time for ending it. —as those scoffers are (v. 5). Besides them (v. 5-7) drawn from the history e adds another (addressed more to the mockers), God's delay in fulfilling e, like men's delays, owing to inability eping His word, but through "long- e thing—as the consideration of chief v. 10, 42). one day...thousand years— here says, Thy eternity, knowing eeen a thousand years and a day, is eatures of a day. Peter views e relation to the last day: that day e-lived beings, long in coming, but e interval is irrespective of the idea.

His eternity exceeds all measures rvine knowledge all future days are r requires not long delays for the is work: His long-suffering excludes ection and eager haste, such as we e equally blessed in one day and in a He can do the work of a thousand so in v. 9 it is said, "He is not slack," has always the power to fulfil His and years as one day—no delay which od: as to a man of countless riches, ees are as a single penny. God's e-ages-measurer) differs wholly from r-glass., His gnomon (dial-pointer) s at once: the greatest activity and a. To Him the hours pass away, wly, nor more quickly, than befits here is nothing to make Him need or delay the end. The words, "with 90, 4, "In thy sight", silence all man's ound of his incapability of under- ENGENE.] 9. slack—slow, tardy, late; e time, as though that time were ebrews, 10, 37, "Will not tarry," ich the scoffers cavil at. Ver. 4, omise" It shall be surely fulfilled is promise" (v. 13). some—the "scof- e promise to be the result of "slack- long-suffering—waiting until the full

number of those appointed to "salvation" (v. 16) shall be completed. to us-ward—The oldest MSS., Vulgate, Syriac, &c., read, "towards YOU." any—not desiring that any, yea, even that the scoffers, should perish, which would be the result if He did not give space for repentance. come—go and be received to repentance: the Greek implies, there is room for their being received to repentance (cf. Greek Mark, 2, 3; John, 8, 37). 10. The certainty, suddenness, and concomitant effects, of the coming of the day of the Lord. FABER argues from this that the millennium, &c., must precede Christ's literal coming, not follow it. But "the day of the Lord" comprehends the whole series of events, beginning with the pre-millennial advent, and ending with the destruction of the wicked, and final conflagration, and general judgment (which last intervenes between the conflagration and the renovation of the earth. will—Emphatical. But (in spite of the mockers, and notwithstanding the delay) come and be present the day of the Lord SHALL, as a thief—Peter remembers and repeats His Lord's image (Luke, 12, 39, 41) used in the conversation in which he took a part: so also Paul (1 Thessalonians, 5, 2) and John (Revelation, 3, 3; 16, 15), the heavens—which the scoffers say shall "continue" as they are (v. 4; Matthew, 24, 35; Revelation, 21, 1), with a great noise—with a rushing noise, like that of a whizzing arrow, or the crash of a devouring flame. elements—the component materials of the world. [WAHL.] However, as "the works" in the earth are mentioned separately from "the earth," so it is likely by "elements," mentioned after "the heavens," are meant "the works therein," viz., the sun, moon, and stars (as Theophilus of Antioch, p. 22, 148, 228; and Justin Martyr, Apology, 2, 44, use the word "elements"; these, as at creation, so in the destruction of the world, are mentioned. [BENONI.] But as "elements" is not so used in Scripture Greek, perhaps it refers to the component materials of "the heavens," including the heavenly bodies; it clearly belongs to the former clause, "the heavens," not to the following, "the earth," &c. melt—be dissolved, as in v. 11. the works...therein—of nature and of art. 11. Your duty, seeing that this is so, is to be ever eagerly expecting the day of God. then—Some oldest MSS. substitute "thus" for "then": a happy refutation of the "thus" of the scoffers, v. 4 [English Version, "as they were," Greek, "thus". shall be—Greek, "are being (in God's appointment, soon to be fulfilled) dissolved"; the present tense implying the certainty as though it were actually present, what manner of man—Exclamatory. How watchful, prayerful, zealous! to be—not the mere Greek substantive verb of existence (εἶναι), but (ὑπαρχεῖν) denoting a state or condition in which one is supposed to be. [TITTMANN.] What holy men ye ought to be found to be, when the event comes! This is "the holy commandment" mentioned in v. 2. conversation...godliness—Greek plural: Behaviours (towards men), godlinesses (or virtues towards God) in their manifold modes of manifestation. 12. hastening unto—with the utmost eagerness desiring [WAHL], praying for, and contemplating, the coming Saviour as at hand. The Greek may mean "hastening (i.e., urging onward [ALFORD]) the day of God;" not that God's eternal appointment of the time is changeable, but God appoints us as instruments of accomplishing those events which must be first before the day of God can come. By praying for His coming, furthering the preaching of the gospel for a witness to all nations, and bringing in those whom "the long-suffering of God" waits to save, we hasten the coming of the day of God. The Greek verb is always in New Testament used as Neuter (as English Version here), not Active; but the LXX. use it actively. Christ says, "Surely I come quickly. Amen." Our part is to speed forward this consummation by praying. "Even so,

come, Lord Jesus," the coming—Greek, "presence" of a person: usually, of the Saviour, the day of God—God has given many myriads of days to men: one shall be the great "day of God" Himself, wherein—rather as Greek, "on account of (or owing to) which" day, heavens—the upper and lower regions of the sky, melt—Our igneous rocks show that they were once in a liquid state. 13. Nevertheless—"But:" in contrast to the destructive effects of the day of God stand its constructive effects. As the flood was the baptism of the earth, eventuating in a renovated earth, partially delivered from "the curse," so the baptism with fire shall purify the earth so as to be the renovated abode of regenerated man, wholly freed from the curse, his promise—(Isaiah, 63, 17; 66, 22.) The "we" is not emphatical as in *English Version*, new heavens—new atmospheric heavens surrounding the renovated earth, righteousness—*dwelleth* in that coming world as its essential feature, all pollutions having been removed, 14, that ye...be found of him—"in His sight" (ALFORD), at His coming; plainly implying a personal coming, without spot—at the coming marriage feast of the Lamb, in contrast to ch. 2, 13, "Spots they are and blemishes while they feast," not having on the King's pure wedding garment, blameless—(1 Corinthians, 1, 8; Philippians, 1, 10; 1 Thessalonians, 3, 13; 3, 23.) in peace—in all its aspects, towards God, your own consciences, and your fellowmen, and as its consequence eternal blessedness: "the God of peace" will effect this for you, 15, account...the long-suffering...is salvation—is designed for the salvation of those yet to be gathered into the church: whereas those scoffers "count it (to be the result of slackness) on the Lord's part (e. 9), our beloved brother Paul—A beautiful instance of love and humility, Peter praises the very epistles which contain his condemnation, according to the wisdom given unto him—Adopting Paul's own language, 1 Corinthians, 3, 10, "According to the grace of God which is given unto me as a wise master-builder," Supernatural and inspired wisdom "GIVEN" him, not acquired in human schools of learning, both written—Greek aorist, "wrote," as a thing wholly past: Paul was by this time either dead, or had ceased to minister to them, to you—Galatians, Ephesians, Colossians, the same region as Peter addresses. Cf. "In peace," e. 14, a practical exhibition of which Peter now gives in showing how perfectly agreeing Paul (who wrote the epistle to the Galatians) and he are, notwithstanding the event recorded Galatians, 2, 11-14, Colossians, 3, 4, refers to Christ's second coming, The epistle to the Hebrews, too (addressed not only to the Palestinian, but also secondarily to the Hebrew Christians everywhere), may be referred to, as Peter primarily (though not exclusively) addresses in both epistles the Hebrew Christians of the dispersion (Note, 1 Peter, 1, 11), Hebrews, 9, 27, 28; 10, 25, 37, "speak of these things" (e. 16) which Peter has been handling, viz., the coming of the day of the Lord, delayed through His "long-suffering," yet near and sudden, 16, also in all his epistles—Romans, 2, 4, is very similar to e. 16 beginning. The Pauline epistles were by this time become the common property of all the churches, The "all" seems to imply they were now completed, The subject of the Lord's coming is handled, 1 Thessalonians, 4, 13-5, 11; cf. e. 10, with 1 Thessalonians, 5, 2. Still Peter distinguishes Paul's epistle, or epistles, "to you," from "all his (other) epistles,"

showing that certain definite churches, or particular classes of believers, are meant by "you," in which—epistles. The oldest MSS. read the feminine relative (*hais*); not as Received text (*hoid*), "in which things," some things hard to be understood—viz., in reference to Christ's coming, e.g., the statements as to the man of sin and the apostasy, before Christ's coming. "Paul seemed thereby to delay Christ's coming to a longer period than the other apostles, whence some doubted altogether His coming." [BESSET.] Though there be some things hard to be understood, there are enough besides plain, easy, and sufficient for perfecting the man of God. "There is scarce anything drawn from the obscure places, but the same in other places may be found most plain." [AUGUSTINE.] It is our own prejudice, foolish expectations, and carnal fancies, that make Scripture difficult. [JEREMY TAYLOR.] unlearned—Not those wanting human learning so meant, but those lacking the learning imparted by the Spirit. The humanly learned have been often most deficient in spiritual learning, and have originated many heresies. Cf. 2 Timothy, 2, 23, a different Greek word, "unlearned," *hul*, "uninstructed." When religion is studied as a science, nothing is more abstruse; when studied in order to know our duty and practise it, nothing is easier. unstable—not yet established in what they have learned; shaken by every seeming difficulty; who, in perplexing texts, instead of waiting until God by His Spirit make them plain in comparing them with other Scriptures, hastily adopt distorted views, wrest—strain and twist (properly with a hand-screw) what is straight in itself, e.g., 2 Timothy, 2, 18, other scriptures—Paul's epistles were, therefore, by this time, recognised in the church, as "Scripture;" a term never applied in any of the fifty places where it occurs, save to the Old and New Testament sacred writings. Men in each church having miraculous discernments of spirits would have prevented any uninspired writing from being put on a par with the Old Testament word of God; the apostles' lives also were providentially prolonged, Paul and Peter's at least to thirty-four years after Christ's resurrection, John's to thirty years later, so that fraud in the canon is out of question. The three first Gospels and Acts are included in "the other Scriptures," and perhaps all the New Testament books, save John and Revelation, written later, and their own destruction—not through Paul's fault (ch. 11, 17, Ye—Warned by the case of those "unlearned and unstable" persons (e. 16), knowing...before—the evoked away with—the very term, as Peter remembers, used by Paul of Barnabas' being "carried," Greek, *hul away with*, Peter and the other Jews in their hypocritical—lawless, as in ch. 2, 7, fall from—*grace*, Galatians, 3, 4: the true source of "steadfastness" or stability in contrast with the "unstable" (e. 16: "established" (ch. 1, 12): all kindred Greek terms. Cf. Jude, 20, 21, 18, grow—Not only do not "fall from" (e. 17), but grow onward: the true secret of not going backward, Ephesians, 4, 15, "Grow up into Him, the Head, Christ," grace and...knowledge of...Christ—"the grace and knowledge of Christ" (ALFORD rightly): the grace of which Christ is the author, and the knowledge of which Christ is the object, for ever—Greek, "to the day of eternity;" the day that has no end: "the day of the Lord," beginning with the Last coming.

THE FIRST EPISTLE GENERAL OF

JOHN.

INTRODUCTION.

SHIP.—Polycarp, the disciple of John (see *Philippenses*, c. 7), quotes ch. 4. 3. Eusebius, *Ecclesiastical History*, says of Papias, a hearer of John, and friend of Polycarp, "He used testimonies from the first epistle of John."ording to Eusebius, *Ecclesiastical History*, 3. 3, often quoted this epistle. So in his work *against Heretics* (2. 18. 4 from John by name, ch. 2. 18. 4; and in 2. 16. 7, he quotes ch. 4. 1-3; 5. 1, and 2 John, 7. 3. Clement of *Stromata*, 2. 68, p. 464, refers to ch. 2. 18. 4 as in John's larger epistle. See other quotations, *Stromata*, 2. 28, 45; Ilian, *adversus Marcion*, 2. 16, refers to ch. 4. 1, 2; *adversus Praxean*, c. 15, to 1 John, 1. 1. See his other quotations *contra Gnosticos*, 12. Cyprian, *Epistle* 36 (34), quotes, as John's, ch. 2. 3; 4, and *de Oratibus Domini*, 2. 15-17; and *de Opere and Elamos*, ch. 1. 8; and *de Bono Patientia*, 2, quotes ch. 2. 6. Muratori's fragment on ites, "There are two of John (the gospel and epistle 7) esteemed Catholic," and quotes ch. 1. 2. The *Prædictio* ne it. Origin in *Eusebius*, 6. 25, speaks of the first epistle as genuine, and "probably the second and third, o not recognise the latter two:" on the Gospel of John, *tom*, 12., vol. 2, he quotes ch. 1. 5. Dionysius of Alexn's scholar, cites the words of this epistle as those of the Evangelist John. Eusebius, *Ecclesiastical History*, 2. n's first epistle and gospel are acknowledged without question by those of the present day, as well as by the also Jerome, in *Catalogus Ecclesiasticorum Scriptorum*. The opposition of Cosmas Indicopleustes, in the 7, and that of Marcion, because our epistle was inconsistent with his views, are of no weight against such testimony.

mal evidence is equally strong. Neither the gospel, nor our epistle, can be pronounced an imitation; yet both, modes of thought, are evidently of the same mind. The individual notices are not so numerous or obvious writings, as was to be expected in a Catholic epistle; but such as there are, accord with John's position. He postleship, and perhaps alludes to his gospel, and the affectionate tie which bound him as an aged pastor to "children;" and in ch. 2. 18, 19; 4. 1-3, he alludes to the false teachers as known to his readers; and in ch. 1. 1-3; and the germs of docetism, though not fully developed till the second century, were in existence The Spirit, presciently through John, puts the church beforehand on its guard against the coming heresy.

M. ADDRESSED.—Augustine, *Quant. Evang.*, 2. 29, says this epistle was written to the Parthians. Bede, in a the seven Catholic epistles, says that Athanasius attests the same. By the Parthians may be meant the ving beyond the Euphrates in the Parthian territory, outside the Roman empire, "the church at Babylon er with" the churches in the Ephesian region, the quarter to which Peter addressed his epistles. As Peter's flock which John subsequently tended (and in which Paul had formerly ministered), so John, Peter's close ster the ascension, addresses the flock among whom Peter had been when he wrote. Thus "the elect s to "the church elected together." See further confirmation of this view in *Introduction* to 2 John. It is ly an objection to this view, that John never is known to have personally ministered in the Parthian terri- sither did Peter personally minister to the churches in Pontus, Galatia, Cappadocia, Asia, Bithynia, though epistles to them. Moreover, in John's prolonged life, we cannot dogmatically assert that he did not visit Christians, after Peter had ceased to minister to them, on the mere ground of absence of extant testi- effect. This is as probable a view as *Alford's*, &c., that, in the passage of Augustine, "to the Parthians," red by conjectural emendation; and that the epistle is addressed to the churches at and around Ephesus, on 'the fatherly tone of affectionate address in it, implying his personal ministry among his readers. But his obably the only surviving apostle, accords very well with his addressing, in a Catholic epistle, a cycle of churches ; not have specially ministered to in person, with affectionate fatherly counsel, by virtue of his general apostolic ace of all the churches.

ND PLACE OF WRITING.—This epistle seems to have been written subsequently to his gospel, as it assumes acquaintance with the gospel facts and Christ's speeches, and also with the special aspect of the incarnate I manifest in the flesh, set forth more fully in his gospel. The tone of address, as a father addressing his n" (the continually-recurring term), accords with the view that this epistle was written in John's old age, per- .A.D. In ch. 2. 18, "It is the last time," probably does not refer to any particular event, as the destruction of hich was now many years past, but refers to the nearness of the Lord's coming as proved by the rise of a teachers, the mark of the last time. It was the Spirit's purpose to keep the church always expecting Christ me at any moment. The whole Christian age is the last time in the sense that no other dispensation is to ist come. Cf. "these last days," Hebrews, 1. 2. Ephesus may be conjectured to be the place whence it is ontroversial allusions to the germs of Gnostic heresy, accord with Asia Minor being the place, and the last otologic are the time, of writing this epistle.

TS.—The leading subject of the whole is, fellowship with the Father and the Son (ch. 1. 3). Two principal e noted, (1.) ch. 1. 5, 2. 28: the theme of this portion is stated at the outset, "God is light, and in Him is no ill;" consequently, in order to have fellowship with Him, we must walk in light; connected with which is the d subsequent forgiveness of our sins through Christ's propitiation and advocacy, without which forgiveness s no light or fellowship with God: a further step in thus walking in the light is, positively keeping God's com- the sum of which is love, as opposed to hatred, the same of disobedience to God's word: negatively, he exhorts ng to their several stages of spiritual growth, children, fathers, young men, in consonance with their privileges owing the Father, and having overcome the wicked one, not to love the world, which is incompatible with the the laws of the Father, and to be on their guard against the anti-Christian teachers already in the world, who the church, but of the world, against whom the true defence is, that his believing readers who have the God, should continue to abide in the Son and in the Father. (2.) The second division (ch. 2. 20, 5. 5) discusse s which it opens, "He is righteous;" consequently (as in the first division), "every one that doeth righteousness is

born of Him." Sonship in us involves our purifying ourselves as He is pure, even as we hope to see, and therefore to be made like our Lord when He shall appear: in this second, as in the first division, both a positive and a negative side are presented of "doing righteousness as He is righteous," involving a contrast between the children of God and the children of the devil. Hatred marks the latter; love, the former: this love gives assurance of acceptance with God for ourselves and our prayers, accompanied as they are (v. 23) with obedience to His great commandment, to "believe on Jesus, and love one another": the seal (v. 24) of His dwelling in us and assuring our hearts, is the Spirit which He hath given us. In contrast to this (as in the first division), He warns against false spirits, the notes of which are, denial of Christ, and adherence to the world. Sonship, or birth of God, is, then, more fully described: its essential feature is unslavish free love to God, because God first loved us, and gave His Son to die for us, and consequently live for His brethren, grounded on their being sons of God also like ourselves, and so victory over the world: this victory being gained only by the man who believes in Jesus as the Son of God. (3.) The conclusion establishes this last central truth, on which rests our fellowship with God, Christ's having come by the water of baptism, the blood of atonement, and the witnessing Spirit, which is truth. As in the opening, he rested this cardinal truth on the apostles' witness of the eye, the ear, and the touch, so now at the close he rests it on God's witness, which is accepted by the believer, in contrast with the unbeliever who makes God a liar. Then follows his closing statement of his reason for writing (ch. 3. 18; cf. the corresponding ch. 1. 4, at the beginning, namely, that believers in Christ the Son of God may know that they have (now already) eternal life (the source of "joy," ch. 1. 4; cf. similarly his subject in writing the gospel, John, 20. 31), and so have confidence as to their prayers being answered (corresponding to ch. 3. 22 in the second part); for instance, their intercessions for a sinning brother (unless his sin be a sin unto death). His close with a brief summing up of the instruction of the epistle, the high dignity, sanctity, and safety from evil, of the children of God, in contrast to the sinful world, and a warning against idolatry, literal and spiritual: "Keep yourselves from idols."

Though the epistle is not directly polemical, the occasion which suggested his writing was probably the rise of anti-Christian teachers; and, because he knew the spiritual character of the several classes whom he addresses, *children, parents, fathers*, he feels it necessary to write to confirm them in the faith and joyful fellowship of the Father and Son, and to assure them of the reality of the things they believe, that so they may have the full privileges of believing.

STYLE.—His peculiarity is fondness for aphorism and repetition. His tendency to repeat his own phrases arises partly from the affectionate, hortatory character of the epistle; partly, also, from its Hebraistic form, abounding in parallel clauses, as distinguished from the Grecian and more logical style of Paul; also, from his child-like simplicity of spirit which, full of his one grand theme, repeats, and dwells on it, with fond delight and enthusiasm. Moreover, as *Axford* well says, the appearance of uniformity is often produced by want of deep enough exegesis to discover the real differences in passages which seem to express the same. Contemplative, rather than argumentative, he dwells more on the general, than on the particular, on the inner, than on the outer Christian life. Certain fundamental truths he recurs again and again to, at one time enlarging on, and applying them, at another time repeating them in their condensed simplicity. The thoughts do not march onward by successive steps, as in the logical style of Paul, but rather in circles drawn round one central thought which he reiterates, ever reverting to it, and viewing it, now under its positive, now under its negative aspect. Many terms which in the gospel are given as Christ's, in the epistle appear as the favourite expressions of John, naturally adopted from the Lord. Thus the contrasted terms, "flesh" and "spirit," "light" and "darkness," "life" and "death," "abide in Him": "fellowship with the Father and Son, and with one another," is a favourite phrase also, not found in the gospel, but in Acts, and Paul's epistles. In him appears the harmonious union of opposites, adapting him for his high functions in the kingdom of God, contemplative repose of character, and at the same time ardent zeal, combined with burning, all-absorbing love: less adapted for active outward work, such as Paul's, than for spiritual service. He handles Christian virtues not as abstract dogmas, but as living realities, personally enjoyed in fellowship with God in Christ, and with the brethren. Simple, and at the same time profound, his writing is in consonance with his spirit, untheoretical, and undialectic, gentle, consolatory, and loving: the reflexion of the Spirit of Him in whose breast he lay at the last supper, and whose beloved disciple he was. *Ewald* in *Axford*, speaking of the "unruffled and heavenly repose" which characterizes this epistle, says, "It appears to be the tone, not so much of a father talking with his beloved children, as of a glorified saint addressing mankind from a higher world. Never in any writing has the doctrine of heavenly love, as love working in stillness, ever unwearied, never exhausted, so thoroughly proved itself, as in this epistle."

JOHN'S PLACE IN THE BUILDING UP OF THE CHURCH.—As Peter founded, and Paul propagated, so John completed the spiritual building. As the Old Testament puts prominently forward the fear of God, so John, the last writer of the New Testament, gives prominence to the love of God. Yet, as the Old Testament is not all limited to presenting the fear of God, but sets forth also His love, so John, as a representative of the New Testament, whilst breathing so continually the spirit of love, gives also the plainest and most awful warnings against sin, in accordance with his original character as Boanerges, "son of thunder." His mother was Salome, mother of the sons of Zebedee, probably sister to Jesus' mother (cf. John, 19. 25, "His mother's sister," with Matthew, 27. 56; Mark, 15. 40, so that he was cousin of our Lord; cf. his mother, under God, he may have owed his first serious impressions. Expecting, as she did, the Messianic kingdom of glory, as appears from her petition (Matthew, 20. 30-32), she doubtless tried to fill his young and ardent mind with the same hope. *Neander* distinguishes three leading tendencies in the development of the Christian doctrine, the Pauline, the Jacobean (between which the Petrine forms an intermediate link), and the Johannine. John, in common with James, was less disposed to the intellectual and dialectic cast of thought which distinguishes Paul. He had not, like the apostle of the Gentiles, been brought to faith and peace through severe conflict; but, like James, had reached his Christian individuality through a quiet development: James however, had passed through a moulding in Judaism previously, which, under the Spirit, caused him to present Christian truth in connexion with the law, in so far as the latter in its spirit, though not letter, is permanent, and not abolished, but established under the gospel. But John, from the first, had drawn his whole spiritual development from the personal view of Christ, the model man, and from intercourse with Him. Hence, in his writings, every thing turns on one simple contrast: divine life in communion with Christ; death in separation from Him, as appears from his characteristic phrases, "life, light, truth; death, darkness, lie." As James and Peter mark the gradual transition from spiritualized Judaism to the independent development of Christianity, and as Paul represents the independent development of Christianity in opposition to the Jewish stand-point, so the contemplative element of John reconciles the two, and forms the closing point in the training of the apostolic church. [*Neander*.]

CHAPTER I.

E. 1A. THE WRITER'S AUTHORITY AS AN WRITER TO THE COMPE. FACTS, HAVING HEARD, AND HANDLED HIM WHO WAS FROM BEGINNING: HIS OBJECT IN WRITING: HIS MESSAGE. IF WE WOULD HAVE FELLOWSHIP WITH, WE MUST WALK IN LIGHT, AS HE IS LIGHT. Instead of a formal, John adopts a virtual address: **6.** To wish joy to the reader was the ancient way address. The sentence begun in v. 1, is cut off by the parenthetic v. 2, and is resumed at with the repetition of some words from v. 1. That was—not "began to be," but was essentially *is*, not *was* (*was*) before He was manifested answering to "Him that is from the beginning" v. 2; so John's gospel, 1. 1, "In the beginning is the Word." Proverbs, 8. 22, "I was set up from the beginning, or ever the earth was." We—apostles. heard... seen... looked upon... **6—A series rising in gradation. Seeing is a more high proof than hearing of; handling, than seeing. "Have heard... have seen" (perfects), as reason still abiding with us; but in Greek (not with Person "have," but simply) "looked upon" is, as of a continuing thing, but aorist, past whilst Christ the incarnate Word was still with them, viz., His glory, as revealed in the trans- action and in His miracles; and His passion and a real body of flesh and blood. "Looked upon" redundant spectacle steadily, deeply, contem- plating: so the Greek. Appropriate to John's con- crete character. hands... handled—Thomas and his disciples on distinct occasions after the resur- rection. John himself had leant on Jesus' breast that supper. Contrast the wisest of the heathen before the same Greek as here; *groping after the hand of a happy they might find God.* This against Socinians, he is here speaking of the incarnate Word, not of Christ's teaching the beginning of His official life. **6—"concerning" heard.** "Heard" is the verb most fit for the purpose of the epistle, viz., the truth which had heard concerning the Word of life, i.e., the Word who is the life. "Heard," viz., from Himself, including all Christ's teachings about it. Therefore he puts "of," or "concerning," "the word of life," which is inapplicable to the verbs except "heard;" also "heard" is the use of the verbs which he resumes at v. 5. 2. the use, "the Word of life," was manifested—who previously been "with the Father." show—trans- lating v. 3, "declares" (cf. v. 5). Declares in the term: write is the particular (v. 4). that eter- nal—Greek, "the life which is eternal." As the begins, so it ends with "eternal life," which is ever enjoy with, and in, Him who is "the life" which—Greek, "the which," the before- mentioned (v. 1) life which was with the Father "from the beginning" (cf. John, 1. 1). This proves the distinct- ness of the First and Second Persons in the one God. 3. That which we have seen and heard—Re- turn v. 1, wherein the sentence, being inter- rupted v. 2, parenthesis, was left incomplete. de- clare you—Oldest MSS. add also: unto you also we have not seen or heard Him. that ye also may have fellowship with us—that ye also who have not seen enjoy: what that fellowship consists in needs to state. "Our fellowship is with the Fa- ther with His Son." Faith realizes what we have as spiritually visible; not till by faith we too know, do we know all the excellency of the true God. He Himself is ours: He in us and we in Him. We are "partakers of the Divine nature." We had only by having fellowship with Him; He**

may thus be known, but not comprehended. The repetition of "with" before the "Son," distinguishes the persons, whilst the fellowship or communion with both Father and Son, implies their unity. It is not added, "and with the Holy Ghost;" for it is by the Holy Ghost or Spirit of the Father and Son in us, that we are enabled to have fellowship with the Father and Son (cf. ch. 3. 24). Believers enjoy the fellowship or, but not WITH, the Holy Ghost. "Through Christ God closes up the chasm that separated Him from the human race, and imparts Himself to them in the communion of the Divine life." [NEANDER.] 4. these things—and none other, viz., this whole epistle. write we unto you—Some oldest MSS. omit "unto you," and emphasize "we." Thus the antithesis is between "we" (apostles and eye-witnesses) and "your." We write thus, that your joy may be full. Other oldest MSS. and versions read "OUR joy," viz., that our joy may be filled full by bringing you also into fellowship with the Father and Son. Cf. John, 4. 36, and 1; Philipians, 2. 2, "Full ye my joy." 16; and 4. 1; 2 John, 8. It is possible that "your" may be a cor- rection of transcribers to make this verse harmonize with John, 15. 11; 16. 24; however, as John often repeats favourite phrases, he may do so here, so "your" may be from himself. So 2 John, 12, "your" in oldest MSS. The authority of MSS. and versions on both sides here is almost evenly balanced. Christ Him- self is the source, object, and centre of His people's joy (cf. v. 3, end); it is in fellowship with Him that we have joy, the fruit of faith. 5. First Division of the body of the epistle (cf. Introduction), declares—Greek, "an- nounce;" report in turn: a different Greek word from v. 3. As the Son announced the message heard from the Father as His apostle, so the Son's apostles an- nounce what they have heard from the Son. John no where uses the term "gospel," but the witness or testimony, the word, the truth, and here the message. God is light—What light is in the natural world, that God, the source of even material light, is in the spiritual, the fountain of wisdom, purity, beauty, joy, and glory. As all material life and growth depend on light, so all spiritual life and growth depend on God. As God here, so Christ, in ch. 2. 8, is called "the true light." no darkness at all—Strong negation: Greek, "No, not even one speck of darkness;" no ignorance, error, untruthfulness, sin, or death. John heard this from Christ, not only in express words, but in His acted words, viz., His whole manifestation in the flesh as "the brightness of the Father's glory." Christ Himself was the embodiment of "the message," representing fully in all His sayings, doings, and sufferings, Him who is LIGHT. 6. say—profess, have fellowship with him—(v. 3). The essence of the Chris- tian life, walk—in inward and outward action, whither- soever we turn ourselves. [BANKS], in darkness—Greek, "in the darkness," opposed to "the light" (cf. ch. 2. 8, 11). lie—(ch. 2. 4). do not—in practice, what- ever we say, the truth—(Ephesians, 4. 21; John, 3. 21.) 7. Cf. Ephesians, 5. 8, 11-14. "WE WALK;" "God is essentially in His very nature as "the light," v. 6) in the light." WALKING in the light, the element in which God Himself is, constitutes the test of fellow- ship with Him. Christ, like us, walked in the light (ch. 2. 6). ALFORD notices, Walking in the light as He is in the light, is no mere imitation of God, but an identity in the essential element of our daily walk with the essential element of God's eternal being. we have fellowship one with another—and of course with God (to be understood from v. 6), without having fellow- ship with whom there can be no true and Christian fellowship one with another (cf. v. 3). and—as the result of "walking in the light, as He is in the light." the blood of Jesus... cleanseth us from all sin—daily con- tracted through the sinful weakness of the flesh, and

the power of Satan and the world. He is speaking, not of justification through His blood once for all, but of the present sanctification ["cleanseth" is present] which the believer, walking in the light and having fellowship with God and the saints, enjoys as His privilege. Cf. John, 13, 19, Greek, "He that has been bathed, needeth not save to wash his feet, but is clean every whit." Cf. v. 9, "cleanse us from all unrighteousness," a further step besides "forgiving us our sins." Christ's blood is the cleansing mean, whereby gradually, being already justified and in fellowship with God, we become clean from all sin which would mar our fellowship with God. Faith applies the cleansing, purifying blood. Some oldest MSS. omit "Christ," others retain it. 8. *The confession of sins is a necessary consequence of "walking in the light" (v. 7). "If thou shalt confess thyself a sinner, the truth is in thee: for the truth is itself light. Not yet has thy life become perfectly light, as sins are still in thee, but yet thou hast already begun to be illuminated, because there is in thee confession of sins."* [AUGUSTINE.] That we have no sin—"HAVE," not "have had," must refer not to the past sinful life whilst unconverted, but to the present state wherein believers have sin even still. Observe, "sin" is in the singular; "(confess our) sins" (v. 9) in the plural. *Sin* refers to the corruption of the old man still present in us, and the stain created by the actual sins flowing from that old nature in us. To confess our need of cleansing from present sin is essential to "walking in the light;" so far is the presence of some sin incompatible with our *in the main* "walking in light." But the believer hates, confesses, and longs to be delivered from, all sin, which is darkness. "They who defend their sins, will see in the great day whether their sins can defend them," deceive themselves—We cannot deceive God; we only make ourselves to err from the right path. the truth—(ch. 2, 4.) True faith, "The truth respecting God's holiness and our insufficiency, which is the very first spark of light in us, has no place in us." [ALFORD.] 9. confess—with the lips, speaking from a contrite heart; involving also confession to our fellowmen of offences committed against them. he—God, faithful—to His own promises: "true" to His word. Just—Not merely the mercy, but the justice or righteousness of God is set forth in the redemption of the penitent believer in Christ. God's promises of mercy, to which He is faithful, are in accordance with His justice. to—Greek, "in order that." His forgiving us our sins and cleansing us from, &c., is in furtherance of the ends of His eternal faithfulness and justice. forgive—remitting the guilt. cleanse—purify from all filthiness, so that henceforth we more and more become free from the presence of sin through the Spirit of sanctification (cf. Hebrews, 9, 14; and above, Note, v. 7). unrighteousness—offensive to Him who "is just" or righteous: called "sin," v. 7, because "sin is the transgression of the law," and the law is the expression of God's righteousness; so that sin is unrighteousness. 10. Parallel to v. 8, we have not sinned—referring to the commission of actual sins, even after regeneration and conversion; whereas in v. 8, "we have no sin," refers to the present guilt remaining (until cleansed) from the actual sins committed, and to the state of our corrupt old nature still adhering to us. The perfect "have . . . sinned" brings down the commission of sin to the present time, not merely sins committed before, but since, conversion. we make him a liar—A gradation; v. 6, "we lie;" v. 8, "we deceive ourselves," worst of all, "we make Him a liar," by denying His word that all men are sinners (cf. ch. 5, 10). His word is not in us—"His word," which is "the truth" (v. 8), accuses us truly; by denying it we drive it from our hearts (cf. John, 5, 38). Our rejection of "His word" in respect to our being sinners, implies as the consequence our rejection of His word and will

revealed in the law and gospel as a whole; for these throughout rest on the fact that we have sinned, and have sin.

CHAPTER II.

VER. 1-29. THE ADVOCACY OF CHRIST IS OUR ANTIDOTE TO SIN WHILST WALKING IN THE LIGHT: FOR TO KNOW GOD, WE MUST KEEP HIS COMMANDMENTS, AND LOVE THE BRETHREN, AND NOT LOVE THE WORLD, NOR GIVE HEED TO ANTICHRISTS, AGAINST WHOM OUR SAFETY IS THROUGH THE INWARD ANOINTING OF GOD TO ABIDE IN GOD: SO AT CHRIST'S COMING WE SHALL NOT BE ASHAMED. 1. (Ch. 5, 18.) My little children—The dimly-veiled expresses the tender affection of an aged pastor and spiritual father. My own dear children, i.e. sons and daughters (Note, v. 12, these things—(ch. 1, 8-10) My purpose in writing what I have just written is, not that you should abuse them as giving a licence to sin; but, on the contrary, "in order that ye may not sin at all" (the Greek aorist implying the absence not only of the habit, but of single acts of sin [ALFORD]. In order to "walk in the light" (ch. 1, 5, 7), the first step is confession of sin (ch. 1, 9), the next (ch. 2, 1) is that we should forsake all sin. The Divine purpose has for its aim, either to prevent the commission of or to destroy sin. [BENGEL.] And—Connected with the former: *Furthermore*, "if any man sin," let him, whilst loathing and condemning it, not fear to go at once to God, the Judge, confessing it, for "we have an Advocate with Him." He is speaking of a BELIEVER'S occasional sins of infirmity through Satan's fraud and malice. The use of "we" immediately after implies that we all are liable to this, though not necessarily constrained to sin. we have an advocate—Advocacy is God's family blessing; other blessings He grants to good and bad alike, but justification, sanctification, continued intercession, and peace, He grants to His children alone. *advocate*—Greek, "paraclete," the same term as is applied to the Holy Ghost, as the "other Comforter;" showing the unity of the Second and Third Persons of the Trinity. Christ is the Intercessor for us above; and, in His absence, here below the Holy Ghost is the other Intercessor in us. Christ's advocacy is inseparable from the Holy Spirit's comfort and working in us, as the spirit of intercessory prayer. righteous—As our "advocate," Christ is not a mere suppliant petitioner. He pleads for us on the ground of justice, or righteousness, as well as mercy. Though He can say nothing good of us, He can say much for us. It is His righteousness, or obedience to the law, and endurance of its full penalty for us, on which He grounds His claim for our acquittal. The sense therefore is, "in that He is righteous," in contrast to our sin ("if any man sin"). The Father, by raising Him from the dead, and setting Him at His own right, has once for all accepted Christ's claim for us. Therefore the accuser's charges against God's children are vain. The righteousness of Christ stands on our side; for God's righteousness is, in Jesus Christ, ours. [LUTHER.] 2. And he—Greek, "And Himself." He is our all-prevailing Advocate, because He is Himself "the propitiation," *abstract*, as in 1 Corinthians, 1, 30: He is to us all that is needed, for propitiation "in behalf of our sins;" the propitiatory sacrifice, provided by the Father's love, removing the estrangement, and appeasing the righteous wrath of God's part, against the sinner. "There is no ingratitude that a father should be offended with that son whom he loveth, and at that time offended with him when he loveth him." [BISHOP PEARSON.] The only other place in the New Testament where Greek propitiation occurs, is ch. 4, 10: it answers in LXX. in Hebrew *capbar*, to effect an atonement or reconciliation with God; and in Ez. 44, 29, to the sin-offering. In Romans, 3, 25, Greek, it is "propitiatory," i.e. the mercy seat, or lid of the ark whereon God, represented

in glory above it, met His people, re-
 ceived the high priest who sprinkled the blood
 on it. said—Greek "yet" curs—be-
 Jews, in contrast to Gentiles; for he is
 to Jews (ch. 5, 21). also for the sins of
 rid—Christ's advocacy is limited to de-
 ch. 1, 7): His propitiation extends as
 extends: Note, 2 Peter, 2, 1, "Denying the
 right them." "The whole world" cannot
 to the believing portion of the world (cf.
 d "the whole world," ch. 5, 19). "Thou,
 of the world, so that thine heart cannot
 and think, The Lord died for Peter and
 it for me." [LUTHER.] 3. hereby—Greek,
 "It is herein, and herein only, that we
 16) that we have knowledge of (perfect:
 obtained and continuing knowledge of)
 3, 14). Tokens whereby to discern grace
 y given in this epistle. The Gnostics, by
 present forewarnings, are refuted, who
 knowledge, but set aside obedience. "Know
 s" the righteous" (v. 1, 29): our "Advocate
 or." keep—John's favourite word, instead
 watch, guard, and keep safe as a precious
 ring so as to keep. So Christ Himself,
 conformity, but hearty acceptance of, and
 action to, God's whole revealed will, is
 mandments—injunctions of faith, love, and
 John never uses "the law" to express the
 stian obedience: he uses it as to the
 4. I know—Greek, "I have knowledge
 Him." Cf. with this verse ch. 1, 8. 8. Not
 ting the proposition, v. 3, or asserting the
 site alternative to v. 4, but expanding the
 of v. 3, into "in Him, verily (not as a
 in boasting; is the love of (i.e., towards)
 d," and "we are in Him." Love here
 knowledge in v. 3. In proportion as we
 that same proportion we know Him, and
 ntil our love and knowledge shall attain
 turity of perfection, his word—His word
 ch. 1, 8), and comprises His "command-
 h are many (v. 3). hereby—in our progress—
 this ideal of perfected love and obedi-
 ence: gradation: v. 3, "know Him:" v. 5, "we
 v. 6, "abiding in Him:" respectively,
 worship, abiding constancy. [BENCKE.]
 mplying a condition lasting, without in-
 end without end. He that saith,—ought—so
 may be consistent with his words. even
 ers readily supply the name, their hearts
 Him (cf. John, 20, 15). "Even as He walk-
 earth, especially in respect to love. John
 ferring to Christ as the model man, with
 "Even as He," &c. "It is not Christ's
 he sees, but His ordinary walk, that we
 to imitate." [LUTHER.] 7. Brethren—
 SS, and versions read instead, "Beloved,"
 o the subject here, love. no new command-
 ore, the main principle of walking as
 1 (v. 6), and that commandment, of which
 location is presently given, v. 9, 10, the love
 ye had from the beginning—from the time
 eard the gospel word preached. 8. a new
 —it was "old," in that Christians as such
 from the first; but "new" (Greek, *katina*,
 and different from the old legal precept), in
 rest clearly promulgated with Christianity:
 inner spirit of the law was love even to
 it was enveloped in some bitter precepts
 fit to be temporarily almost unrecognised,
 sel came. Christianity first put love to
 the new and highest MOTIVE, instinctive
 who first loved us, constraining us to love
 mles, thereby walking in the steps of Him

who loved us when enemies. So Jesus calls it "new."
 John, 13, 34, 35. "Love one another as I have loved
 you" (the new motive); 15, 12, which thing is true in
 him and in you—"In Christ all things are always
 true, and were so from the beginning; but in Christ
 and in us conjointly the commandment [the love of
 brethren] is then true when we acknowledge the truth
 which is in Him, and have the same flourishing in us."
 [BENCKE.] ALFORD explains, "Which thing (the fact
 that the commandment is a new one) is true in Him
 and in you, because the darkness is passing away,
 and the true light is now shining, i.e., the command-
 ment is a new one, and this is true both in the case of
 Christ and in the case of you; because in you the
 darkness is passing away, and in Him the true light
 is shining; therefore, on both accounts, the command-
 ment is a new one: new as regards you, because you are
 newly come from darkness into light; new as regards
 Him, because He uttered it when He came into the
 world to lighten every man, and began that shining
 which even now continues." I prefer, as BENCKE, to
 explain, The new commandment finds its truth in its
 practical realization in the walk of Christians in union
 with Christ. Cf the use of "verily," v. 5, John, 4, 42,
 "indeed," & 55. The repetition of "in" before "you,"
 "in Him and in you," not "in Him and you," implies
 that the love-commandment finds its realization separ-
 ately: first it did so "in Him," and then it does so "in
 us," in so far as we now "also walk even as He walk-
 ed;" and yet it finds its realization also conjointly, by
 the two being united in one sentence, even as it is by
 virtue of the love-commandment having been first ful-
 filled in Him, that it is also now fulfilled in us,
 through His Spirit in us: cf. a similar case, John, 20,
 17, "My Father and your Father:" by virtue of His
 being "My Father," He is also your Father. darkness
 is past—rather, as in ch. 2, 17, "is passing away." It
 shall not be wholly "past" until "the Sun of right-
 eousness" shall arise visibly: "the light is now shining"
 already, though but partially until the day bursts
 forth. 9-11. There is no mean between light and dark-
 ness, love and hatred, life and death, God and the
 world: wherever spiritual life is, however weak, there
 darkness and death no longer reign, and love supplants
 hatred; and Luke, 9, 50 holds good: wherever life is
 not, there death, darkness, the flesh, the world, and
 hatred, however glossed over and hidden from man's
 observation, prevail; and Luke, 11, 23 holds good,
 "Where love is not, there hatred is; for the heart can-
 not remain a void." [BENCKE.] In the light—as his
 proper element, his brother—his neighbour, and
 especially those of the Christian brotherhood. The
 very title brother is a reason why love should be ex-
 ercised, even until now—notwithstanding that "the
 true light already has begun to shine" (v. 8). 10. Abid-
 ing in love is abiding in the light; for the gospel light
 not only illumines the understanding, but warms the
 heart into love, and occasions of stumbling—in con-
 trast to "He that hateth his brother is in darkness,
 and walketh in darkness, and knoweth not whither
 he goeth, because that darkness hath blinded his eyes."
 "In him who loves there is neither blindness nor oc-
 casion of stumbling [to himself]: in him who does not
 love, there is both blindness and occasion of stumbling.
 He who hates his brother, is both a stumbling-block to
 himself, and stumbles against himself and every thing
 within and without: he who loves has an unimpeded
 path." [BENCKE.] John has in mind Jesus' words,
 John, 11, 9, 10. ALFORD well says, "The light and
 the darkness are within ourselves: admitted into us
 by the eye, whose singleness fills the whole body with
 light." 11. is in darkness...walketh—"is" marks his
 continuing STATE: he has never come out of "the (so
 Greek) darkness:" "walketh" marks his OUTWARD
 WALK and acts, whither—Greek, "where:" including

not only the destination to which, but the way whereby, hath blinded—rather as Greek aorist, "blinded" of old. Darkness not only surrounds, but blinds him, and that a blindness of long standing. 12. little children—Greek, "little sons," or "dear sons and daughters;" not the same Greek as in v. 13. "little children," "infants" (in age and standing). He calls ALL to whom he writes, "little sons" (ch. 2. 1, Greek: 2. 25; 3. 18; 4. 4; 5. 21); but only in v. 13 and 18 he uses the term "little children," or "infants." Our Lord, whose Spirit John so deeply drank into, used to His disciples (John, 13, 33) the term "little sons," or *dear sons and daughters*; but in John, 21, 8, "little children." It is an undesigned coincidence with the epistle here, that in John's gospel somewhat similarly the classification, "lambs, sheep, sheep," occurs, are forgiven—"have been, and are forgiven you": ALL God's sons and daughters alike enjoy this privilege, 13, 14. All three classes are first addressed in the present, "I write;" then in the past (aorist) tense, "I wrote" (not "I have written;" moreover, in the oldest MSS, and versions, in the end of v. 13, it is past, "I wrote," not as English Version, "I write"). Two classes, "fathers" and "young men," are addressed with the same words each time (except that the address to the young men has an addition expressing the source and means of their victory); but the "little sons" and "little children" are differently addressed, have known—and do know; so the Greek perfect means. The "I wrote" refers not to a former epistle, but to this epistle. It was an idiom to put the past tense, regarding the time from the reader's point of view; when he should receive the epistle the writing would be past. When he uses "I write," he speaks from his own point of view. Him that is from the beginning—Christ: "that which was from the beginning," overcome.—The fathers, appropriately to their age, are characterized by knowledge. The young men, appropriately to theirs, by activity in conflict. The fathers, too, have conquered; but now their active service is past, and they and the children alike are characterized by knowing (the fathers know Christ, "Him that was from the beginning;" the children know the Father). The first thing that the little children realize is that God is their Father; answering in the parallel clause to "little sons... your sins are forgiven you for His name's sake," the universal first privilege of all those really-dear sons of God. Thus this latter clause includes all, whereas the former clause refers to those more especially who are in the first stage of spiritual life, "little children." Of course these can only know the Father as theirs through the Son (Matthew, 11. 27). It is beautiful to see how the fathers are characterized as reverting back to the first great truth of spiritual childhood, and the sum and ripest fruit of advanced experience, the knowledge of Him that was from the beginning (twice repeated, v. 13, 14). Many of them had probably known Jesus in person, as well as by faith, young men...strong—made so out of natural weakness, hence enabled to overcome "the strong man armed" through Him that is "stronger." Faith is the victory that overcomes the world. This term "overcome" is peculiarly John's, adopted from his loved Lord. It occurs sixteen times in the Apocalypse, six times in the first epistle, only thrice in the rest of the New Testament. In order to overcome the world on the ground, and in the strength, of the blood of the Saviour, we must be willing, like Christ, to part with whatever of the world belongs to us: whence immediately after "ye have overcome the wicked one (the prince of the world)," it is added, "Love not the world, neither the things...in the world." and, &c.—the secret of the young men's strength: the gospel word, clothed with living power by the Spirit who abideth permanently in them; this is "the sword of

the Spirit" wielded in prayerful waiting on God. Contrast the mere physical strength of young men, Isaiah, 40, 30, 31. Oral teaching prepared these youths for the profitable use of the word when written. "Antichrist cannot endanger you (v. 18), nor Satan tear from you the word of God," the wicked one—who, as "prince of this world," enthralled "the world" (v. 15-17; ch. 5. 19, Greek, "the wicked one"), especially the young, Christ came to destroy this "prince of the world." Believers achieve the first grand conquest over him when they pass from darkness to light, but afterwards they need to maintain a continual keeping of themselves from his assaults, looking to God by whom alone they are kept safe. BENGEL thinks John refers specially to the remarkable constancy exhibited by youths in Domitian's persecution. Also to the young man whom John, after his return from Patmos, led with gentle, loving persuasion to repentance. This youth had been commended by John, in one of his tours of superintendency, as a promising disciple to the overseers of the church; he had been, therefore, carefully watched up to baptism. But afterwards relying too much on baptismal grace, he joined evil associates, and fell from step to step down, till he became a captain of robbers. When John, some years after, revisited that church, and heard of the youth's sad fall, he hastened to the retreat of the robbers, suffered himself to be seized and taken into the captain's presence. The youth, stung by conscience and the remembrance of former years, fled away from the venerable apostle. Full of love the aged father ran after him, called on him to take courage, and announced to him forgiveness of his sins in the name of Christ. The youth was recovered to the paths of Christianity, and was the means of inducing many of his bad associates to repent and believe. (CLEMENS ALEXANDRINUS, *Quis dicit salvus?* c. 4. 2; EUSEBIUS, *Ecclesiastical History* Book 3. 20; CHRYSOSTOM, 1 *Ehortation* to THEODORE, 11.) 15. Love not the world—that lieth in the wicked one (ch. 5. 19), whom ye young men have overcome. Having once for all, through faith, overcome the world (ch. 4. 4; 5. 4), carry forward the conquest by not loving it. "The world" here means "man, and man's world" (ALFORD), in his and its state as fallen from God. "God loved [with the love of compassion] the world," and we should feel the same kind of love for the fallen world; but we are not to love the world with congeniality and sympathy in its alienation from God, we cannot have this latter kind of love for the God-strangled world, and yet have also "the love of the Father in us, neither—Greek, "nor yet." A man might deny in general that he loved the world, whilst keenly following some one of THE THINGS IN IT: its riches, honours, or pleasures; this clause prevents him escaping from conviction. any man—therefore the warning, though primarily addressed to the young, applies to all, love of—i.e., towards "the Father." The two, God and the (sinful) world, are so opposed, that both cannot be congenially loved at once. 16. all that is in the world—can be classed under one or other of the three; the world contains these and no more. lust of the flesh—i.e., the lust which has its seat and source in our lower animal nature. Satan tried this temptation the first on Christ: Luke, 4. 3, "Command this stone that it be made bread." Youth is especially liable to fleshly lusts, lust of the eyes—the avenue through which outward things of the world, riches, pomp, and beauty, inflame us. Satan tried this temptation on Christ when he showed Him the kingdoms of the world in a moment. By the lust of the eyes David (2 Samuel, 11. 2) and Achan fell (Joshua, 7. 21). Cf. David's prayer, Psalm 119. 37; Job's resolve, Psalm 31. 1; Matthew, 5. 28. The only good of worldly riches to the possessor is the beholding them with the eye. Cf. Luke, 14. 18, "I must go and see it," pride in his

is assumption; vain-glorious display. *Pride* is sin whereby he fell, and forms the link of two foes of man, the world (answerable to the eyes) and the devil (as the lust of the first foe). Satan tried this temptation on King Him on the temple-pinnacle that, in *ride* and *presumption*, on the ground of a care, He should cast Himself down. The foes appear in the three classes of soil on Divine seed falls: The wayside hearers, the thorns, the world; the rocky under-soil, the world's awful anti-trinity, the "lust of the eye, and the pride of life," simulated in Satan's temptation of Eve; we saw that the tree was good for food, the eyes, and a tree to be desired to make no manifestation of "the pride of life," the now above what God has revealed, Colossian pride of unascended knowledge. spring from "the Father" (used in relation preceding "little children," v. 12, or 13). He who is born of God alone turns to be is of the world turns to the world; the one to God and love to the world, are indistinct. 17. the world—with all who are worldly, passeth away—Greek, "is passing now, the lust thereof—in its threefold on (v. 16). he that doeth the will of God—not by will, or the will of the world, but that is, especially in respect to love, abideth for as God also abideth for ever" (with whom one; cf. Psalm 55, 19, "God, even He of old"); a true comment, which CYPRIAN has added to the text without support of

In contrast to the three passing lusts of the doer of God's will has three abiding ones, honour, and life" (Proverbs, 22, 4). *children*—Same Greek as v. 13: children in the fathers and young men were gone, "the with its "many antichrists" was about to only on the children. "In this last hour we will live." [BENGL.] Each successive age has some of the signs of "the last time" which Christ's coming, in order to keep the church waiting for the Lord. The connexion is, There are coming those seducers who world (ch. 4, 5), and would tempt you to go to (v. 19) and deny Christ (v. 22). as ye have the apostles, preachers of the gospel (e.g., v. 2, 3-10; and in the region of Ephesus, 30). shall come—Greek, "cometh," etc., out place. *Antichrist* is interpreted in two ways: Christ, Matthew, 24, 5, 24), *lit.*, "instead of an adversary of Christ, *lit.*, "against Christ, John never uses *pseudo-Christ*, or "false antichrist, it is plain he means an *adversary*, claiming to himself what belongs to wishing to substitute himself for Christ as object of worship. He denies the Son, not the pope, acts in the name of the Son, v. 2, 4. "Who opposeth himself (Greek, *os*) [to] all that is called God," decides this great truth, "God is man," he would subvert lie, "man is God." [TRENCH.] are; "there have begun to be;" there have been "many antichrists" answer to "the lessness (Greek) doth already work." The principle appeared then, as now, in evil 11 teachings and writings; but still "THE means a hostile person, even as "THE personal Saviour. As "cometh" is used here of antichrist, the embodiment in his of all the anti-Christian features and spirit many antichrists" which have been, and runners. John uses the singular of him,

No other New Testament writer uses the term. He probably answers to "the little horn having the eyes of a man, and speaking great things" (Daniel, 7, 8, 20); "the man of sin, son of perdition" (2 Thessalonians, 2.); "the beast ascending out of the bottomless pit" (Revelation, 11, 7; 17, 8), or rather, "the false prophet," the same as "the second beast coming up out of the earth" (Revelation, 13, 11-18; 16, 13, 19, out from us—from our Christian communion. Not necessarily a formal secession or going out; thus Rome has spiritually gone out, though formally still of the Christian Church, not of us—by spiritual fellowship (ch. 1, 3). "They are like bad humours in the body of Christ, the church; when they are vomited out, then the body is relieved; the body of Christ is now still under treatment, and has not yet attained the perfect soundness which it shall have only at the resurrection." [AUGUSTINE, Ep. John, Tract, 3, 4.] they would...have continued—implying the indefectibility of grace in the elect. "Where God's call is effectual, there will be sure perseverance." [CALVIN.] Still it is no fatal necessity, but a "voluntary necessity" [DIDYMUS], which causes men to remain, or else go from the body of Christ. "We are either among the members, or else among the bad humours. It is of his own will that each is either an antichrist, or in Christ." [AUGUSTINE.] Still God's actings in eternal election harmonize in a way inexpressible to us, with man's free agency and responsibility. It is man's own evil will that chooses the way to hell; it is God's free and sovereign grace that draws any to Himself and to heaven. To God the latter shall ascribe wholly their salvation from first to last: the former shall reproach themselves alone, and not God's decree, with their condemnation (ch. 3, 9; 5, 18). that they were not of us—This translation would imply that some of the antichrists are of us! Translate, therefore, "That all who are for a time among us) are not of us." Cf. 1 Corinthians, 11, 19, "There must be heresies among you, that they which are approved may be made manifest among you." For "were" some of the oldest MSS. read "are." Such occasions test who are, and who are not, the Lord's people. 20. But—Greek, "And." He here states the means which they as believers have wherewith to withstand antichrists (v. 18), viz., the *chrism* (so the Greek: a play upon similar sounds), or "anointing unguent," viz., the Holy Spirit (more plainly mentioned further on, as is John's style, ch. 3, 24; 4, 13; 5, 6), which they ("ye" is emphatical in contrast to those apostates, v. 19) have "from the Holy One," Christ (John, 1, 33; 3, 34; 16, 26; 16, 14): "the righteous" (v. 1), "pure" (ch. 3, 3), "the Holy One" (Acts, 3, 14) "of God;" Mark, 1, 24. Those anointed of God in Christ alone can resist those anointed with the spirit of Satan, antichrists, who would sever them from the Father and from the Son. Believers have the anointing Spirit from the Father also, as well as from the Son; even as the Son is anointed therewith by the Father. Hence the Spirit is the token that we are in the Father and in the Son; without it a man is none of Christ's. The material unguent of costliest ingredients, poured on the head of priests and kings, typified this spiritual unguent, derived from Christ, the Head, to us, His members. We can have no share in Him as *Jews*, except we become truly *Christians*, and so be in Him as *Christ*, anointed with that unction from the Holy One. The Spirit poured on Christ the Head, is by Him diffused through all the members. "It appears that we all are the body of Christ, because we all are anointed; and we all in Him are both *Christ's* and *Christ*, because in some measure the whole *Christ* is Head and body," and—therefore, ye know all things—needful for acting aright against antichrist's seductions, and for Christian life and godliness. In the same measure as one hath the Spirit, in that measure

deny that Jesus is the Christ, or that He is the Son of God or that He came in the flesh, invalidates the whole—Matthew, 11. 27). 23. *Greek*, "Every one who denieth the Son, hath not the Father either" (ch. 4. 2, 3; "inasmuch as God hath given Himself to us wholly to be enjoyed in Christ." [CALVIN.] *he that acknowledgeth the Son hath the Father also*—These words ought not to be in italics, as though they were not in the original; for the oldest *Greek* MSS. have them. hath—*viz.*, in his abiding possession as his "portion;" by living personal "fellowship." acknowledgeth—by open confession of Christ. 24. Let that—truth respecting the Father and the Son, regarded as a seed not merely dropped in, but having taken root (ch. 3. 9). *ye*—in the *Greek* standing emphatically at the beginning of the sentence. *Ye*, therefore, *acknowledge the Son*, and so shall *ye have the Father also* (v. 23). from the beginning—from the time of your first hearing the gospel. remain—*translate* as before, "abide." *ye also*—in your turn, as distinguished from "that which *ye* have heard," the seed *abiding* in you. (cf. v. 27, "the anointing *abideth* in you. . . *ye* shall *abide* in Him.") Having taken into us the living seed of the truth concerning the Father and the Son, we become transformed into the likeness of Him whose seed we have taken into us. 25. this is the promise—*Eternal life* shall be the permanent summation of *thus abiding in the Son and in the Father* (v. 24). *he*—*Greek*, "Himself," Christ, "the Son" (cf. ch. 1. 1). promised—(John, 3. 16, 36; 6. 40, 47, 57; 17. 2, 3.) 26. These things—(v. 18-25) have I written—Resumed from v. 21 and 14. seduce you—*i. e.*, are trying to seduce or lead you into error. 27. But—*Greek*, "And you (contrasting the believing readers with the seducers: the words *and you* stand prominent, the construction of the sentence following being altered, and no verb agreeing with "and you," until "need not")...the anointing," &c. (resumed from v. 20. received of him—(John, 1. 16.) So we "are unto God a sweet savour of Christ." *abideth* in you—he tacitly thus admonishes them to say, when tempted by seducers. "The anointing *abideth* in us: we do not

The heading of the second d "God is righteous; therefore, righteousness is born of Him." ture and principle of "right discussion, ch. 2. 26, 3. 2. If Distinct *Greek* verbs: "If *ye* session of the knowledge)...*ye* also that," &c. *Ye* are already includes both "the Father," e born (end of this verse, and ch v. 1, 23) is righteous, *ye* must receive also the consequence of every one that doeth righteous the righteousness such as the ri is born of Him." The righteous eous. We are never said to b but of God, with whom Christ ALFORD defines the righteous Divine energy by whose pow all things which are conformal prescribes suitable laws to Hi promises to men, rewards the (ungodly," death—"For the crtical, and have their being in be exercised; for when they have only about to act, they have no mentis.) "God is righteous, ar of righteousness; when then a ness, we know that the source c God, that consequently he has from God that righteousness wh sure. We argue from his *dotis*, being born of God. The error c clude that *doing righteousness* is ing a child of God." [ALFORD 7. 47, 50: Her much love *etiam* already forgiven; not, were the being forgiven.

CHAPTER I
Ver. 1-24. Distinguishing I
DEN OF GOD AND THE CHIL

should be called—should have re-
 leage of such a glorious title (though
 sinary to the world), along with the

With God to call is to make really to
 at as God? What nearer relationship
 us? The oldest MSS. add, "And we
 therefore—"on this account," because
 so." us—the children, like the Father.
 -is, the Father. "If they who regard
 see in any account, feel alarmed about
 soul.) Contrast ch. 3. 1. The world's
 as great act of non-recognition of God.
 as Father, and therefore by me, now—
 "not yet." We now already are really
 recognised as such by the world, and
 since) we look for the visible mani-
 festation, which not yet has taken place.
 r—Greek, "it hath not yet (at any time,
 n visibly manifested what we shall be-
 glory we shall attain by virtue of this
 a "what" suggests a something incon-
 a. but—Omitted in the oldest MSS.

English Version gives a wrong an-
 not, "We do not yet know manifestly
 we know," &c. Believers have some
 manifestation already, though the
 The connexion is, The manifestation
 what we shall be, has not yet taken
 in general: as a matter of well-assured
 as Greek that when (lit., "if" expres-
 to the fact, but only as to the time;
 e coming preliminary fact, on which
 follows, Malachi, 1. 6; John, 14. 3) He
 hat which is not yet manifested (At-
 manifested (v. 6; ch. 2. 28.), we shall be
 t; all sons have a substantial resem-
 blance, and Christ, whom we shall be
 rest image of the Father's person," so
 Christ, we shall resemble the Fa-
 ther for the manifestation (lit., the apoca-
 -lyptic term as is applied to Christ's own
 life of His life. After our natural
 birth into the life of grace is needed,
 followed by the new birth into the life
 to later alike are termed "the re-
 -birth, 19. 28.). The resurrection of our
 self of coming out of the womb of the
 g born into another life. Our first
 that we should be like God in know-
 at we fell; but being raised by Christ,
 like Him, by knowing Him as we are
 seeing Him as He is. [PEARSON,
 first immortality which Adam lost was
 die, so the last shall be not to be able
 s first free choice or will was to be
 our last shall be not to be able to
 E. Oviat, Dei, B. 23, c. 30.] The devil
 to God's power; man, by aspiring to
 but aspiring after God's goodness, we
 in His likeness. The transition from
 to "He," "Him," referring to Christ
 as said in Scripture to be manifested;
 John, 1. 18), implies the entire unity
 of the Son, far, &c.—Continual be-
 likeness (2 Corinthians, 3. 18): as the
 n being always turned towards the
 light and glory, see him—not in His
 ad, but as manifested in Christ. None
 s see the infinitely Pure One. In all
 s Greek is the same verb, *opsomai*:
 action of seeing, but the state of him
 mind the object is presented; hence
 always in the middle or reflexive voice,
 swardly appreciate. [TITTMANN.]
 odies will appreciate and recognise

spiritual beings hereafter, as our natural bodies now
 do natural objects. 3. this hope—of being hereafter
 "like Him." Faith and love, as well as hope, occur
 v. 11. 23. is—rather, "resting upon Him;" grounded
 on His promise, purifieth himself—by Christ's Spirit
 in him (John, 15. 6, end). "Thou purifiest thyself,
 not of thyself, but of Him who comes that He may
 dwell in thee." [AUGUSTINE.] One's justification
 through faith is presupposed, as he is pure—unsullied
 with any uncleanness. The Second Person, by whom
 both the law and gospel were given. 4. Sin is incom-
 patible with birth from God (v. 1-3). John often sets
 forth the same truth negatively, which he had before
 set forth positively. He had shown, birth from God
 involves self-purification; he now shows where sin, i.e.,
 the want of self-purification, is, there is no birth from
 God. Whosoever—Greek, "Every one who," &c. com-
 miteth sin—In contrast to v. 3, "Every man that hath
 this hope in Him purifieth himself;" and v. 7, "He
 that doeth righteousness," transgresseth...the law—
 Greek, "committeeth transgression of law." God's law
 of purity; and so shows he has no such hope of being
 hereafter pure as God is pure, and, therefore, that he
 is not born of God. for—Greek, "and," sin is...tran-
 sgression of...law—definition of sin in general. The
 Greek having the article to both, implies that they are
 convertible terms. The Greek "sin" (*hamartia*) is
 lit., a missing of the mark, God's will being that mark
 to be ever-aimed at. "By the law is the knowledge
 of sin." The crookedness of a line is shown by being
 brought into juxtaposition with a straight ruler. 5.
 Additional proof of the incompatibility of sin and
 sonship: the very object of Christ's manifestation in
 the flesh was to take away (by one act, and entirely,
 sorted) all sins, as the scapegoat did typically, and—
 Another proof of the same, in his life is sin—not
 "was," but "is," as in v. 7. "He is righteous," and v. 3,
 "He is pure." Therefore we are to be so. 6. He
 reasons from Christ's own entire separation from sin,
 that those in Him must also be separate from it.
 abideth in him—as the branch in the vine, by vital
 union living by His life, sinneth not—in so far as he
 abides in Christ, so far is he free from all sin. The
 ideal of the Christian. The life of sin and the life of
 God mutually exclude one another, just as darkness
 and light. In matter of fact, believers do fall into sins
 (ch. 1. 8-10; 2. 1, 2; but all such sins are alien from
 the life of God, and need Christ's cleansing blood, without
 application to which the life of God could not be
 maintained. He sinneth not so long as he abideth
 in Christ, whosoever sinneth hath not seen him—Greek
 perfect, "has not seen, and does not see Him." Again
 the ideal of Christian intuition and knowledge is pre-
 sented (Matthew, 7. 23). All sin as such is at variance
 with the notion of one regenerated. Not that "who-
 soever is betrayed into sins has never seen, nor
 known God;" but in so far as sin exists, in that degree
 the spiritual intuition and knowledge of God do not
 exist in him, neither—"not even." To see spiritually
 is a further step than to know; for by knowing we come
 to seeing by vivid realization and experimentally. 7.
 8. The same truth stated, with the addition that he who
 sins is, so far as he sins, "of the devil," let no man
 deceive you—as antinomians try to mislead men,
 righteousness—Greek, "the righteousness," viz., of
 Christ or God, he that doeth...is righteous—not his
 doing makes him righteous, but his being righteous
 (justified by the righteousness of God in Christ, Ro-
 mans, 10. 3-10) makes him to do righteousness: an in-
 version common in familiar language, logical in reality,
 though not in form, as in Luke, 7. 47; John, 8. 47.
 Works do not justify, but the justified man works.
 We infer from his doing righteousness that he is already
 righteous (i.e., has the true and only principle of doing
 righteousness, viz., faith), and is therefore born of God.

(v. 9): just as we might say, The tree that bears good fruit is a good tree, and has a living root; not that the fruit makes the tree and its root to be good, but it shows that they are so. He—Christ. 8. He that committeth sin is of the devil—in contrast to "He that doeth righteousness," v. 7. He is a *son of the devil* (v. 10; John, 8, 44). John does not, however, say, "born of the devil," as he does "born of God," for "the devil begets none, nor does he create any; but whoever imitates the devil, becomes a child of the devil by imitating him, not by proper birth." [AUGUSTINE, *Tract* 4, 10.] From the devil there is not generation, but corruption. [BENGL.] sinneth from the beginning—from the time that any began to sin [ALFORD]: from the time that he became what he is, the devil. He seems to have kept his first estate only a very short time after his creation. [BENGL.] Since the fall of man [at the beginning of our world] the devil is ever sinning—[this is the force of "sineth": he has sinned from the beginning, is the cause of all sins, and still goes on sinning; present]. As the author of sin, and prince of this world, he has never ceased to seduce man to sin. [LUTHER.] destroy—break up and do away with: bruising and crushing the serpent's head, works of the devil—sin, and all its awful consequences. John argues, Christians cannot do that which Christ came to destroy. 9. Whosoever is born of God—life. "Every one that is begotten of God," doth not commit sin—his higher nature, as one born or begotten of God, doth not sin. To be begotten of God and to sin, are states mutually excluding one another. In so far as one sins, he makes it doubtful whether he be born of God. his seed—the living word of God, made by the Holy Spirit the seed in us of a new life, and the continual mean of sanctification, remaineth—abideth in him (Note, cf. v. 6; John, 5, 38). This does not contradict ch. 1, 8, 9; the regenerate show the utter incompatibility of sin with regeneration, by cleansing away every sin into which they may be betrayed by the old nature, at once in the blood of Christ. cannot sin, because he is born of God—"because it is of God that he is born" (so the Greek order, as compared with the order of the same words in the beginning of the verse); not "because he was born of God" (the Greek is perfect, which is present in meaning, not aorist); it is not said, Because a man was once for all born of God he never afterwards can sin; but, Because he is born of God, the seed abiding now in him, he cannot sin; so long as it energetically abides, sin can have no place. Cf. Genesis, 29, 9, Joseph, "How can I do this great wickedness and sin against God?" The principle within me is at utter variance with it. The regenerate life is incompatible with sin, and gives the believer a hatred for sin in every shape, and an unceasing desire to resist it. "The child of God in this conflict receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe." [LUTHER.] The exceptional sins into which the regenerate are surprised, are owing to the new life principle being for a time suffered to lie dormant, and to the sword of the spirit not being drawn instantly. Sin is ever active, but no longer reigns. The normal direction of the believer's energies is against sin; the law of God after the inward man is the ruling principle of his true self, though the old nature, not yet fully deadened, rebels and sins. Contrast ch. 5, 15, with John, 8, 34; cf. Psalm 18, 22, 23; 32, 2, 3; 119, 113, 176. The magnetic needle, the nature of which is always to point to the pole, is easily turned aside, but always seeks the pole, children of the devil—(Note, v. 8; Acts, 13, 10). There is no middle class between the children of God and the children of the devil. doeth not righteousness—Contrast ch. 2, 29. he that loveth not his brother—(ch. 4, 8)—a particular instance of that love which is the sum and fulfilment of all righteousness, and the token (not

loud professions, and even seemingly good work that distinguishes God's children from the devil's. 11. the message—"announcement," as of something good; not a mere command as the law. The gospel message of Him who loved us, announced by His servants, is, that we love the brethren; not here all mankind, but those who are our brethren in Christ, children of the same family of God, of whom we have been born anew. 12. who—not in the Greek. of that wicked one—frankly, "evil one," to accord with "Because his own works were evil." Cf. v. 8, "of the devil," in contrast to "of God" v. 10. slew...him? because his own works were evil, and his brother's righteous—through envy and hatred of his brother's piety, owing to which God accepted Abel's, but rejected Cain's offering. Family from the first existed between the seed of the woman and the seed of the serpent. 13. Marvel not—The marvel would be if the world loved you, the world—of whom Cain is the representative (v. 12). hate you—as Cain hated even his own brother, and that to the extent of murdering him. The world feels its bad works tacitly reproved by your good works. 14. We—Emphatical: hated though we be by the world, we know what the world knows not. know—as an assured fact, passed—changed our state. Colossians, 1, 13. "from the power of darkness... translated into the kingdom of His dear Son." from death unto life—life—out of the death (which entrails the unregenerate into the life) of the regenerate. A palpable coincidence of language and thought, the beloved disciple adopting his Lord's words. because we love the brethren—the ground, not of our passing over out of death into life, but of our knowing that we have so. Love, on our part, is the evidence of our justification and regeneration, not the cause of them. "Let each go to his own heart; if he find there love to the brethren, let him feel assured that he has passed from death unto life. Let him not mind that his glory is only hidden; when the Lord shall come, then shall he appear in glory. For he has vital energy, but it is still winter time; the tree has vigour, but the branches are as it were dry; within there is marrow which is vigorous within are leaves, within fruits, but they must wait for summer." [AUGUSTINE.] He that loveth not—Most of the oldest MSS. omit "his brother," which makes the statement more general. abideth—still in death—"in the (spiritual) death" (ending in eternal death) which is the state of all by nature. His want of love evidences that no saving change has passed over him. 15. hateth—equivalent to "loveth not" (v. 10) there is no medium between the two. "Love and hatred, like light and darkness, life and death, necessarily replace, as well as necessarily exclude, one another." [ALFORD.] is a murderer—because inflicting in that passion, which, if followed out to its natural consequences, would make him one. "Whereas, v. 16 desires us to lay down our lives for the brethren; duels require one (lawful to say!) to risk his own life, rather than not deprive another of life." [BENGL.] God regards the inward disposition as tantamount to the outward act which would flow from it. Whosoever one hates, one wishes to be dead. hath—such a one still "abideth in death." It is not his future state, but his present, which is referred to. He who hates (i.e., loveth not) his brother (v. 14), cannot in this his present state have eternal life abiding in him. 16. What true love to the brethren is, illustrated by the love of Christ to us. hereby—Greek, "herein." the love of God—The words "of God" are not in the original. Translate, "We arrive at the knowledge of love;" we apprehend what true love is. he—Christ and we—on our part, if absolutely needed for the glory of God, the good of the church, or the salvation of a brother. lives—Christ alone laid down His one life for us all: we ought to lay down our lives severally for the

lives of the brethren; if not actually, at least virtually, by giving our time, care, labours, prayers, substance: "Non nobis, sed omnibus." Our life ought not to be dearer to us than God's own Son was to Him. The apostles and martyrs acted on this principle. 17. this world's good—*lit.*, "liveliness" or substance. If we ought to lay down our lives for the brethren (v. 16), how much more ought we not to withhold our substance? *seth*—not merely *casually*, but deliberately contemplates as a spectator; *Greek*, "beholds." shutteth up his bowels of compassion—which had been momentarily opened by the spectacle of his brother's need. "The bowels" mean the heart, the seat of compassion. *how*—How is it possible that "the love of (i.e., to) God dwelleth (*Greek*, *abideth*) in him? Our superfluities should yield to the necessities: our comforts, and even our necessities in some measure, should yield to the extreme wants of our brethren. "Faith gives Christ to me; love flowing from faith gives me to my neighbour." 18. When the venerable John could no longer walk to the meetings of the church, but was borne thither by his disciples, he always uttered the same address to the church; he reminded them of that one commandment which he had received from Christ Himself, as comprising all the rest, and forming the distinction of the new covenant, "My little children, love one another." When the brethren present, wearied of hearing the same thing so often, asked why he always repeated the same thing, he replied, "Because it is the commandment of the Lord, and if this one thing be attained it is enough." [JEROME] 18. in word—*Greek*, "with word...with tongue, but in deed and truth." 19. *hereby*—*Greek*, "herein" in our loving in deed and in truth (v. 16). We know—in the oldest MSS. have "we shall know," *etc.*, if we fulfil the command (v. 18). of the truth—that we are real disciples of, and belonging to, the truth, as it is in Jesus: begotten of God with the word of truth. Having herein the truth radically, we shall be sure not to love merely in word and tongue (v. 18). *assure*—*lit.*, *persuade*, *viz.*, so as to cease to condemn us; satisfy the questionings and doubts of our consciences as to whether we be accepted before God or not (*cf.* Matthew, 28. 14; Acts, 12. 20, "Having made Eleazar their friend," *lit.*, "persuaded"). The "heart," as the seat of the feelings, is our inward judge; the conscience, as the witness, acts either as our justifying advocate, or our condemning accuser, before God even now. John, 8. 9, has "conscience," but the passage is omitted in most old MSS. John no where else uses the term *conscience*. Peter and Paul alone use it, before him—as in the sight of Him, the omniscient Searcher of hearts. Assurance is designed to be the ordinary experience and privilege of the believer. 20. LUTHER & BERNOLI take this verse as conso- lating the believer whom his heart condemns; and who, therefore, like Peter, appeals from conscience to Him who is greater than conscience, "Lord, thou knowest all things: thou knowest that I love thee." Peter's conscience, though condemning him of his sin in denying the Lord, assured him of his love; but fearing the possibility, owing to his past fall, of de- ceiving himself, he appeals to the all-knowing God: so Paul, 1 Corinthians, 4. 3, 4. So if we be believers, even if our heart condemn us of sin in general, yet having the one sign of sonship, love, we may still as- sure our hearts: some oldest MSS. read heart, v. 19, as well as v. 20; as knowing that God is greater than our heart, and knoweth all things. But thus the same *Greek* is translated "because" in the beginning, and "we know, that" in the middle of the verse, and if the verse were consolatory, it probably would have been, "Because EVEN if our heart condemn us," &c. There- fore translate, "Because (rendering the reason why it has been stated in v. 19 to be so important to assure

our hearts before Him) if our heart condemn (*Greek*, 'know (saugh) against us': answering by contrast to 'we shall know that we are of the truth') us (it is) be- cause God is greater than our heart and knoweth all things." If our heart judges us unfavourably, we may be sure that He, knowing more than our heart knows, judges us more unfavourably still. [ALFORD.] A similar ellipsis ("it is") occurs 1 Corinthians, 14. 21; 2 Corinthians, 1. 6; 2. 23. The condemning testimony of our conscience is not alone, but is the echo of the voice of Him who is greater and knoweth all things. Our hypocrisy in loving by word and tongue, not in deed and truth, does not escape even our conscience, though weak and knowing but little, how much less God who knows all things? Still the consolatory view may be the right one. For the *Greek* for "we shall assure our hearts" (*see Note*, v. 19), is *gain over*, *per- suade* so as to be stilled, implying that there was a previous state of self-condemnation by the heart (v. 20), which, however, is *got over* by the consolatory thought, "God is greater than my heart" which condemns me, and "knows all things," (*Greek* *ginosket*, "knows," not *kataginosket*, "condemns"), and therefore knows my love and desire to serve Him, and knows my frame so as to pity my weakness of faith. This gaining over of the heart to peace is not so advanced a stage as the having CONFIDENCE towards God, which flows from a heart condemning us not. The first "because" thus applies to the two alternative cases, v. 20, 21 (giving the ground of saying, that having love we shall gain over, or assure our minds before Him, v. 19); the second "be- cause" applies to the first alternative alone, *vts.*, if our heart condemn us. When he reaches the second alternative, v. 21, he states it independently of the former "because" which had connected it with v. 19, inasmuch as CONFIDENCE toward God is a farther stage than persuading our hearts, though always pre- ceded by it. 21. Beloved—There is no *But* contrasting the two cases, v. 20, 21, because "Beloved" sufficiently marks the transition to the case of the brethren walk- ing in the full confidence of love (v. 18). The two re- sults of our being able to "assure our hearts before Him" (v. 19), and of "our heart condemning us not" (of insincerity as to the truth in general, and as to LOVE in particular) are, (1.) confidence toward God; (2.) a sure answer to our prayers. John does not mean that all whose heart does not condemn them, are therefore safe before God; for some have their con- science seared, others are ignorant of the truth, and it is not only *sincerity*, but *sincerity in the truth* which can save men. Christians are those meant here: knowing Christ's precepts and testing themselves by them. 22. we receive—as a matter of fact, according to His promise. Believers, as such, ask only what is in accordance with God's will; or if they ask what God wills not, they bow their will to God's will, and so God grants them either their request, or something better than it, because we keep his commandments—*Cf.* Psalm 66. 18; 34. 15; 145. 18, 19. Not as though our merits earned a hearing for our prayers, but when we are believers in Christ, all our works of faith being the fruit of His Spirit in us, are "pleasing in God's sight;" and our prayers being the voice of the same Spirit of God in us, naturally and necessarily are answered by Him. 23. Summing up of God's commandments under the gospel dispensation in one commandment, this is his commandment—singular: for *faith* and *love* are not separate commandments, but are indissolubly united. We cannot truly love one another without faith in Christ, nor can we truly believe in Him with- out love. *believe—once for all*: *Greek* *anist*, on the name of his Son—on all that is revealed in the gospel concerning Him, and on Himself in respect to His person, offices, and atoning work, as he—*as* Jesus gave us commandment, 24. dwelleth in him—The believer

dwellth in Christ, and he in him—Christ in the believer. Reciprocity. "Thus he returns to the great key-note of the epistle, *abide in Him*, with which the former part concluded" (ch. 2, 28). Hereby—"herein we (believers) know that He abideth in us, viz., from the presence in us of) the Spirit which He hath given us." Thus he prepares, by the mention of the true Spirit, for the transition to the false "spirits," ch. 4, 1-6; after which he returns again to the subject of love.

CHAPTER IV.

VER. 1-21. TESTS OF FALSE PROPHETS. LOVE THE TEST OF BIRTH FROM GOD, AND THE NECESSARY FRUIT OF KNOWING HIS GREAT LOVE IN CHRIST TO US. 1. Beloved—The affectionate address wherewith he calls their attention, as to an important subject. every spirit—which presents itself in the person of a prophet. The Spirit of truth, and the spirit of error, speak by men's spirits as their organs. There is but one Spirit of truth, and one spirit of antichrist. try—by the tests (v. 2, 3). All believers are to do so: not merely ecclesiastics. Even an angel's message should be tested by the word of God; much more men's teachings, however holy the teachers may seem, because, &c.—the reason why we must "try," or test the spirits, many false prophets—Not "prophets" in the sense "foretellers," but organs of the spirit that inspires them, teaching accordingly either truth or error: "many antichrists," are gone out—as if from God, into the world—said alike of good and bad prophets (2 John, 7). The world is easily seduced (v. 4, 5). 2. "Herein," know, the Spirit of God—whether He be, or not, in those teachers professing to be moved by Him. Every spirit—i.e., Every teacher claiming inspiration by the HOLY SPIRIT, confesseth—the truth is taken for granted as established. Man is required to confess it, i.e., in his teaching to profess it openly. Jesus Christ is come in the flesh—a twofold truth confessed, that Jesus is the Christ, and that He is come (the Greek perfect implies not a mere past historical fact, as the aorist would, but also the present continuance of the fact and its blessed effects) in the flesh ("clothed with flesh": not with a mere seeming humanity, as the Docete afterwards taught: He therefore was, previously, something far above flesh). His flesh implies His death for us, for only by assuming flesh could He die (for as God He could not), Hebrews, 2, 9, 10, 14, 16; and His death implies His love for us (John, 15, 13). To deny the reality of His flesh, is to deny His love, and so cast away the root which produces all true love on the believer's part (v. 9-11, 10). Rome, by the doctrine of the Immaculate conception of the Virgin Mary, denies Christ's proper humanity. 3. confesseth not that Jesus Christ is come in the flesh—IRENÆUS (3, 8). LUCIFER, ORIGIN, on Matthew, 25, 14, and Vulgate read, "Every spirit which destroys laets aside, or does away with) Jesus (Christ)." CYPRIAN and POLYCARP support English Version text. The oldest extant MSS., which are, however, centuries after POLYCARP, read, "Every spirit that confesseth not (i.e., refuses to confess) Jesus" (in His person, and all His offices and divinity), omitting "is come in the flesh." ye have heard—from your Christian teachers, already is it in the world—in the person of the false prophets (v. 1). 4. Ye—Emphatical: Ye who confess Jesus: in contrast to "them," the false teachers, overcome them—(ch. 5, 4, 5)—instead of being "overcome and brought into (spiritual) bondage" by them (2 Peter, 2, 19). John, 10, 8, 9, "The sheep did not hear them;" "A stranger will they not follow, but will flee from him: for they know not the voice of strangers." he that is in you—God, of whom ye are. he that is in the world—the spirit of antichrist, the Devil, "the prince of this world." 5. of the world—they derive their spirit and teaching from the world, "unregenerate human nature, ruled over and possessed by SATAN, the prince

of this world." [ALFORD.] speak...of the world—they draw the matter of their conversation from the life, opinions, and feelings of the world. the world teacheth them—John, 15, 18, 19.) The world loves its own. 6. We—True teachers of Christ: in contrast to them, as of God—and therefore speak of God: in contrast to "speak they of the world," v. 5. knoweth God—as his Father, being a child "of God" (ch. 2, 13, 14). hearth us—Cl. John, 18, 27, "Every one that is of the truth, heareth my voice." Hereby—v. 2-6.—By their confessing, or not confessing, Jesus: by the kind of reception given them respectively by those who know God, and by those who are of the world and not of God. spirit of truth—the Spirit which comes from God and teaches truth. spirit of error—the spirit which comes from Satan and seduces into error. 7. Resumption of the main theme (ch. 2, 29). Love, the sum of righteousness, is the test of our being born of God. Love flows from a sense of God's love to us: cf. v. 9, with ch. 3, 16, which also resumes; and v. 13, with ch. 3, 24, which similarly v. 13 resumes. At the same time, v. 7-21 is connected with the immediately preceding context, v. 2 setting forth Christ's incarnation, the great proof of God's love (v. 10). Beloved—an address appropriate to his subject, "love." love—all love is from God as its fountain: especially that embodiment of love, God manifest in the flesh. The Father also is love (v. 8). The Holy Ghost sheds love as its first fruit abroad in the heart, knoweth God—spiritually, experimentally, and habitually. 8. knoweth not—Greek aorist: not only knoweth not now, but never knew, has not once for all known God. God is love—There is no Greek article to love, but to God; therefore we cannot translate, Love is God. God is fundamentally and essentially LOVE: not merely is loving, for then John's argument would not stand; for the conclusion from the premises then would be this, This man is not loving: God is loving; therefore he knoweth not God IN SO FAR AS GOD IS LOVING: still he might know Him in His other attributes. But when we take love as God's essence, the argument is sound: This man doth not love, and therefore knoweth not love: God is essentially love, therefore he knoweth not God. 9. toward us—Greek, "in our case," sent—thrust, "hath sent," into the world—A proof against Socinians, that the Son existed before He was "sent into the world." Otherwise, too, He could not have been our life (v. 9), our "propitiation" (v. 10), or our "Saviour" (v. 14). It is the grand proof of God's love. His having sent His only-begotten Son, that we might live through Him, who is the Life, and who has redeemed our forfeited life; and it is also the grand motive to our mutual love. 10. Herein is love—love in the abstract: Love, in its highest ideal, is herein. The love was all on God's side, none on ours. not that we loved God—though so altogether worthy of love. he loved us—though so altogether unworthy of love. The Greek aorist expresses, Not that we did any act of love at any time to God, but that He did the act of love to us in sending Christ. 11. God's love to us is the grand motive for our love to one another (ch. 3, 16). ye all admit as a fact. we...also—as being born of God, and therefore resembling our Father who is love. In proportion as we appreciate God's love to us, we love Him and also the brethren, the children (by our generation) of the same God, the representatives of the unseen God. 12. God, whom no man hath seen at any time, hath appointed His children as the visible recipients of our outward kindness which flows from love to Himself, "whom not having seen, we love," cf. Note, v. 11, 20. Thus v. 12 explains why, instead (v. 11) of saying, "If God so loved us, we ought also to love God," he said, "We ought also to love one another." If we love one another, God dwelleth in us—for God is love; and it must have been from Him dwelling in us that we drew the real love we bear to the brethren (v. 5, 20).

see this, c. 13-16. his love—rather, “the
to Him” (ch. 2, 6), evinced by our love
mentatives, our brethren. is perfected in us
cuses this, v. 17-19. Cf. ch. 2, 6. “Is per-
attains its proper maturity. 13. “Here-
oken vouchsafed to us of God’s dwelling
bide”) in us, though we see Him not, is
He hath given us “of His Spirit” (ch. 3, 24).
Spirit of God is, there God is. ONE Spirit
e church: each believer receives a measure
Spirit in the proportion God thinks fit,
s first fruit (Galatians, 5, 22). In Jesus
spirit dwelt without measure (John, 3, 34).
—Primarily, see apostles, Christ’s appointed
es to testify to the facts concerning Him.
vidence of the indwelling Spirit (v. 13) is
d by the external evidence of the eye-
o the fact of the Father having “sent His
the Saviour of the world.” seen — Greek,
sted.” “attentively beheld” (Note, ch. 1, 1).
k. “hath sent.” not an entirely past fact
one of which the effects continue (perfect).
ness — once for all: so the Greek aorist
at Jesus is the Son of God — and therefore
ur of the world” (v. 14). 16. And we—John
ders (not as v. 14, the apostles only), known
—True faith, according to John, is a faith
ge and experience: true knowledge is a
of faith. [LUECKE.] to us—Greek, “in our
v. 9. dwell—in—Greek, “abideth.” Cf.
verse, v. 7, 17, 18. (Cf. ch. 3, 19-21.) ear
as the Greek, “LOVE (in the abstract, the
f love [ALFORD]) is made perfect (in its
with us.” Love dwelling in us advances to
mation “with us,” i.e., as it is concerned
Greek. Luke, 1, 68, “Showed mercy upon
er.” 2 John 2, “the truth shall be with us
oidence”—“confidence:” the same Greek as
hich this passage is parallel. The opposite v.
18. Herein is our love perfected, viz.,
lling in us, and our dwelling in God (v. 16),
s its result, “that we can have confidence
in the day of judgment” (so terrible to all
Acts, 24, 25; Romans, 2, 18), because, &c.,
ut of our “confidence” is, “because even as
is, we also are in this world” (and He will
day, condemn those who are like Himself),
righteous as He is righteous, especially in
hat which is the sum of righteousness, love
Christ is righteous, and love itself, in
are we. His members, who are still “in
” Our oneness with Him even now in His
tion above Ephesians, 2, 6, so that all that
Him of righteousness, &c., belongs to us
fect imputation, and progressive imparta-
ground of our love being perfected so that
e confidence in the day of judgment. We
of, this world. 18. Fear has no place in
confidence (v. 17), based on love, cannot co-
fear. Love, which, when perfected, gives
nce, casts out fear cf. Hebrews, 2, 14, 15,
of Christ’s propitiatory death was to deliver
ondage of fear. but—“nay.” [ALFORD.]
ment—Greek, punishment. Fear is always
n the mind the punishment deserved.
Fear, by anticipating punishment (through
s of deserving it), has it even now, i.e.,
e of it. Perfect love is incompatible with
punishing fear. Godly fear of offending
e distinct from slavish fear of consciously-
ishment. The latter fear is natural to
love casts it out. “Men’s states vary: one
fear and love; another, with fear without
er, with fear and love; another, without
ve.” [BENGL.] 19. him—Omitted in the

oldest MSS. Translate, “We (emphatical: we on our
part) love (in general: love alike Him, and the brethren,
and our fellowmen), because He (emphatical: answer-
ing to “we:” because it was He who) first loved us in
sending His Son (Greek aorist of a definite act at a
point of time). He was the first to love us: this
thought ought to create in us love casting out fear
(v. 18). 20. loveth not...brother whom he hath seen, how
can he love God whom he hath not seen.—It is easier for
us, influenced as we are here by sense, to direct love
towards one within the range of our senses, than to-
wards One unseen, appreciable only by faith. “Nature
is prior to grace; and we by nature love things seen,
before we love things unseen.” [EURIUS.] The eyes
are our leaders in love. “Seeing is an incentive to
love.” [EUCUMENIUS.] If we do not love the brethren,
the visible representatives of God, how can we love
God, the invisible One, whose children they are? The
true ideal of man, lost in Adam, is realized in Christ,
in whom God is revealed as He is, and man as he
ought to be. Thus, by faith in Christ, we learn to
love both the true God and the true man, and so to
love the brethren as bearing His image. hath seen—
and continually sees. 21. Besides the argument (v. 20)
from the common feeling of men, he here adds a
stronger one from God’s express commandment
(Matthew, 23, 39). He who loves, will do what the
object of his love wishes. he who loveth God—he who
wishes to be regarded by God as loving Him.

CHAPTER V.

Ver. 1-21 WHO ARE THE BROTHERN ESPECIALLY
TO BE LOVED (ch. 4, 21): OBEDIENCE, THE TEST OF
LOVE, EASY THROUGH FAITH, WHICH OVERCOMES
THE WORLD. LAST PORTION OF THE EPISTLE. THE
SPIRIT’S WITNESS TO THE BELIEVER’S SPIRITUAL
LIFE. TRUTHS REPEATED AT THE CLOSE: FAR-
WELL WARNING. 1. Reason why our “brother”
(ch. 4, 21) is entitled to such love, viz., because he is
“born (begotten) of God:” so that if we want to show
our love to God, we must show it to God’s visible re-
presentative. Whosoever—Greek, “Every one that.” He
could not be our “Jesus” (God-Saviour) unless He were
“the Christ;” for He could not reveal the way of sal-
vation, except He were a prophet: He could not work
out that salvation, except He were a priest: He could
not confer that salvation upon us, except He were a
king: He could not be prophet, priest, and king, except
He were the Christ. [PEARSON on the Creed.] born—
translate, “begotten,” as in the latter part of the verse,
the Greek being the same. Christ is the “only-begotten
Son” by generation: we become begotten sons of
God by regeneration and adoption, every one that
loveth him that beget—sincerely, not in mere profession
(ch. 4, 20). loveth him also that is begotten of him—viz.,
“his brethren” (ch. 4, 21). 2. By—Greek, “In this.” As
our love to the brethren is the sign and test of our love
to God, so (John here says) our love to God (tested by
our “keeping His commandments”) is, conversely,
the ground and only true basis of love to our brother.
we know—John means here, not the outward criteria
of genuine brotherly love, but the inward spiritual
criteria of it, consciousness of love to God manifested
in a hearty keeping of His commandments. When
we have this inwardly-and-outwardly-confirmed love
to God, we can know assuredly, that we truly love the
children of God. “Love to one’s brother is prior, accord-
ing to the order of nature (Note, ch. 4, 20); love to
God is so, according to the order of grace (ch. 5, 2).
At one time the former is more immediately known,
at another time the latter, according as the mind is
more engaged in human relations, or in what concerns
the divine honour.” [EURIUS.] John shows what true
love is, viz., that which is referred to God as its first
object. As previously John urged the effect, so now
he urges the cause. For he wishes mutual love to be

...the Father expresses
the universal will, or aggregate of the regenerate, re-
garded as one collective body: John, 3, 6; 6, 37, 39,
where BESALET remarks, that in Jesus' discourses,
what the Father has given Him is called, in the singular
number and neuter gender, *all* whatsoever; those
who come to the Son are described in the masculine
gender and plural number, *they all*, or singular, *every
one*. The Father has given, as it were, the whole mass
to the Son, that all whom He gave may be *one* whole:
that universal whole the Son singly evolves, in the ex-
ecution of the Divine plan, *overcometh*—habitually,
the world—all that is opposed to keeping the command-
ments of God, or draws us off from God, in this world,
including our corrupt *flesh*, on which the world's blas-
phemies or threats act, as also including Satan, the
prince of this world. This is the victory that overcometh
—Greek aorist: "...that hath (already) *overcomes* the
world:" the victory (where *faith* is) hereby is implied
as having been *already obtained* (ch. 2, 13; 4, 4). 5. Who
—"Who" *else*—"but he that believeth that Jesus is the
Son of God"—"the Christ" (v. 17) Confirming, by a
triumphant question defying all contradiction, as an
undeniable fact, v. 4, that *the victory* which overcomes
the world is *faith*. For it is by *believing* that we are
made one with *Jesus the Son of God*, so that we partake
of *His victory over the world*, and have dwelling in us
One greater than he who is in the world (ch. 4, 4).
"Survey the whole world, and show me even one of
whom it can be affirmed with truth that he overcomes
the world, who is not a Christian, and endowed with
this faith." [EPICORPIUS IN ALFORD.] 6. This—The
Person mentioned in v. 5. This *Jesus*, he that came
by water and blood—"by water," when His ministry was
inaugurated by baptism in the Jordan, and He re-
ceived the Father's testimony to His Messiahship and
Divine Sonship. Cf. v. 6. "Believeth that Jesus is the
Son of God," with John, 1, 33, 34. "The Spirit remain-
ing on Him...I saw and bare record that this is the Son
of God;" and v. 8, below, "There are three that bear
witness in earth, the spirit, and the water, and the
blood." Corresponding to this is the baptism of water

and blood. It is the Spirit that bears
Christ, now permanently in the church
inspired New Testament Scriptures, an
of believers, and in the spiritual recep-
and the Lord's supper, because the Spirit
His essential truth which gives His w-
fallible authority. 7. three—two or 1
were required by law to constitute a deity.
The only Greek MSS. in any form whi-
words, "in heaven, the Father, the
Holy Ghost, and these three are one;
three that bear witness in earth," are
anus of Dublin, copied evidently from
Latin Vulgate, the Ravianus, copied
plutensian Polyglot; a MS. at Naples,
sided in the margin by a recent hand
396, of the fifteenth century, the Greek of
translation of the accompanying Latin.
sions omit them: the earliest Vulgate MS.,
being Wizanburgensis, 99, of the eight
scholium quoted in Matthes, shows
did not arise from fraud; for in the
MSS., "there are three that bear reco-
liant notices, the word "three" is
cause the three things (the Spirit, the
blood) are SYMBOLS OF THE TRINITY."
196, also refers, "Of the Father, Son, a
it is written, *And these three are*
"three" (Greek) in the masculine, the
dents, "Spirit, water, and blood," as
THE TRINITY was the truth meant i-
ference: the triad specified pointing t-
Trinity; as is plain also from v. 9. "G-
GOD," referring to the Trinity alluded
water, and blood. It was therefore a
marginal comment to complete the s-
and then, as early at least as the eighth
introduced into the text of the Latin
testimony, however, could only be be-
men, not in heaven. The marginal c-

y to Jesus' Sonship and Messiahship they the sacramental grace in the water of bap-
 tism by the penitent believer by the atoning
 of His blood, and by the internal witness of
 the Spirit (v. 10): answering to the testimony given to
 Sonship and Messiahship by His baptism, His
 death, and the Spirit's manifestations in Him
 (v. 6). It was by His coming by water (i.e., His
 baptism in Jordan) that Jesus was solemnly inaugu-
 rated, and revealed Himself as Messiah: this
 event has been peculiarly important in John's estima-
 tion, and was first led to Christ by the testimony of
 the Spirit. By the baptism then received by Christ,
 His redeeming blood-shedding, and by that
 of the Spirit of God, whose witness is infallible,
 and still effects, by Him, the Spirit, the
 union of the blood, unite, as the threefold witness, to
 the Divine Messiahship. [NEANDER.] 9. If
 we do not accept (and rightly so) the witness of
 men, fallible though they be, much more
 to accept the infallible witness of God (the
 "The testimony of the Father is, as it were,
 of the testimony of the Word and of the
 Spirit; just as the testimony of the Spirit is, as
 the basis of the testimony of the water and
 of the blood.") [BENGLER.] 10.—This principle applies in
 all cases. FOR, &c. which—in the oldest MSS.,
 He hath given testimony concerning His
 Son, that testimony is we find above in v. 1, 6,
 and below in v. 10. hath the witness—of God, by His Spirit
 in himself—God a Spirit dwelling in him and
 saying that "Jesus is the Lord," "the Christ,"
 "Son of God" (v. 1, 6). The witness of the
 Spirit to the believer himself to his own sonship is not
 a new witness, but follows as a consequence of be-
 lieving the witness of God to Jesus' Divine Sonship.
 Not God—credits not His witness, made him
 consequence which many who virtually, or
 unwarily, do not believe, may well startle back
 at the blasphemous and presumption (ch. 1, 10).
 not the record—Greek, "believeth not IN
 the witness." Refusal to credit God's testimony
 is not God's ("I") is involved in refusal to believe
 one's trust in Jesus Christ, the object of
 our faith or testimony. "Divine faith is an assent
 to something as credible upon the testimony of
 God is the highest kind of faith; because the
 highest credibility, because grounded
 upon the testimony of God which is infallible." [PEAR-
 SON.] "The authority on which we believe
 is the doctrine which we follow is divine."
 Ave—Greek, "hath testified, and now testifies."
 giving 11, hath given—Greek aorist: "Gave"
 all. Not only "promised" it, life is in his
 nature (John, 1, 4; 11, 25; 14, 6); bodily (Co-
 2, 9); operatively (2 Timothy, 1, 10). [LANG-
 STON.] It is in the second Adam, the Son of
 God, this life is secured to us, which, if left to de-
 cay, we should lose, like the first Adam. 12, the
 Greek, "THE life." BENGLER remarks, The
 two clauses: In the former the Son is men-
 tioned without the addition "of God," for believers
 the Son; in the second clause the addition "of
 God," that unbelievers may know thereby
 serious thing it is not to have Him. In the
 sense "has" bears the emphasis; in the second,
 have the Son is to be able to say as the bride-
 groom, "Beloved's, and my Beloved is mine." Faith
 whereby the regenerate HAVE Christ as a
 possession, and in having Him have life in
 and reality now, and shall have life in its
 eloped manifestation hereafter. Eternal life
 is initial, and is an earnest of that which is to
 be the intermediate state (2.) partial, belonging

but to a part of a man, though that is his nobler
 part, the soul separated from the body; at and after
 the resurrection (3.) perfectional. This life is not only
 natural, consisting of the union of the soul and the
 body (as that of the reprobate in eternal pain, which
 ought to be termed death eternal, not life), but also
 spiritual, the union of the soul to God, and supremely
 blessed for ever (for life is another term for happiness.
 [PEARSON ON CREED.] 13. These things—This epistle.
 He, towards the close of his gospel (John, 20, 30, 31),
 wrote similarly, stating his purpose in having written.
 In ch. 1, 4, he states the object of his writing this
 epistle to be, "that your joy may be full." To "know
 that we have eternal life" is the sure way to "joy in
 God." 13. The oldest MSS. and versions read, "These
 things have I written unto you (omitting that believe
 on the name of the Son of God) that ye may know that
 ye have eternal life (cf. v. 11), THOSE (of you I mean)
 who believe (not as English Version reads, and that
 ye may believe) on the name of the Son of God." Eng-
 lish Version, in the latter clause, will mean, "that ye
 may continue to believe," &c. (cf. v. 12). 14. the con-
 fidence—"boldness" (ch. 4, 17) in prayer, which results
 from knowing that we have eternal life v. 13; ch. 3, 19, 22.
 according to his will—which is the believer's will, and
 which is therefore no restraint to his prayers. In so
 far as God's will is not our will, we are not abiding in
 faith, and our prayers are not accepted. ALFORD well
 says, If we knew God's will thoroughly, and submitted
 to it heartily, it would be impossible for us to ask any-
 thing for the spirit or for the body, which He should
 not perform: it is this ideal state which the apostle
 has in view. It is the Spirit who teaches us inwardly,
 and Himself in us asks according to the will of God.
 15. hear—Greek, "that He heareth us." we have
 the petitions that we desired of Him—we have, as present pos-
 sessions, everything whatsoever we desired (asked; from
 Him. Not one of our past prayers offered in faith,
 according to His will, is lost. Like Hannah, we can re-
 joice over them as granted even before the event; and
 can recognise the event when it comes to pass, as not
 from chance, but obtained by our past prayers. Cf.
 also Jehoshaphat's believing confidence in the issue
 of his prayers, so much so that he appointed singers
 to praise the Lord beforehand. 16. If any...see—on any
 particular occasion: Greek aorist, his brother—a fel-
 low-Christian, sinning—in the act of sinning, and
 continuing in the sin: present, not unto death—pro-
 vided that it is not unto death, he shall give—The
 asker shall be the means, by his intercessory prayer,
 of God giving life to the sinning brother. Kindly re-
 proof ought to accompany his intercessions. Life is
 in process of being forfeited by the sinning brother,
 when the believer's intercession obtained its restora-
 tion, for them—Resuming the proviso put forth in the
 beginning of the verse, "Provided that the sin is not
 unto death." "Shall give life," I say, to, i.e., obtain
 life "for" (in the case of), them that sin not unto
 death." I do not say that he shall pray for it—The Greek
 for "pray" means a REQUEST as of one on an equality,
 or at least on terms of familiarity, with him from whom
 the favour is sought. "The Christian intercessor for
 his brethren, St. John declares, shall not assume the
 authority which would be implied in making request
 for a sinner who has sinned the sin unto death (1 Sam-
 uel, 15, 35; 16, 1; Mark, 3, 29; that it might be forgiven
 him." [TRENCH, Synonyms of New Testament.] Cf.
 Deuteronomy, 3, 26. Greek "ask" implies the humble
 petition of an inferior: so that our Lord never uses
 it, but always uses (Greek) "request." Martha, from
 ignorance, once uses "ask" in His case (John, 11, 22).
 "Asking" for a brother sinning not unto death, is a
 humble petition in consonance with God's will. To
 "request" for a sin unto death (intercede, as it were,
 authoritatively for it, as though we were more merciful

than God) would save or presumption; prescribing to God in a matter which lies out of the bounds of our brotherly yearning (because one sinning unto death would thereby be demonstrated not to be, nor ever to have been, truly a brother, ch. 2. 19, how He shall inflict and withhold His righteous judgments." Jesus Himself intercedes, not for the world which hardens itself in unbelief, but for those given to Him out of the world. 17. "Every unrighteousness (even that of believers, cf. ch. 1. 9; 3. 4. Every coming short of right) is sin" (but not every sin is the sin unto death, and there is a sin not unto death—in the case of which, therefore, believers may intercede, *Death and life stand in correlative opposition* (v. 11-13). *The sin unto death must be one tending "towards" (so the Greek), and so resulting in, death.* ALFORD makes it to be an appreciable ACT of sin, *vis., the denying Jesus to be the Christ, the Son of God* (in contrast to confessing this truth, v. 1, 5), ch. 2. 19, 22; 4. 2, 3; 5. 10. Such wilful deniers of Christ are not to be received into one's house, or wished "God speed." Still, I think with BEXELL, not merely the act, but also the state of apostasy accompanying the act, is included—a "state of soul in which faith, love, and hope, in short, the new life, is extinguished. The chief commandment is faith and love. Therefore, the chief sin is that by which faith and love are destroyed. In the former case is life; in the latter, death. As long as it is not evident (*Note* see, v. 16 that it is a sin unto death, it is lawful to pray. But when it is a deliberate rejection of grace, and the man puts it from him life thereby, how can others procure for him life?" Contrast James, 5. 14-15. Cf. Matthew, 12. 31, 32, as to the wilful rejection of Christ, and resistance to the Holy Ghost's plain testimony to Him as the Divine Messiah. Jesus, on the cross, pleaded only for those who KNEW NOT what they were doing in crucifying Him, not for those wilfully resisting grace and knowledge. If we pray for the impenitent, it must be with humble reference of the matter to God's will, not with the intercessory request which we should offer for a brother when erring. 18. (Ch. 3. 9.) We know—Thrice repeated emphatically, to enforce the three truths which the words preface, as matters of the brethren's joint experimental knowledge. This v. 18 warns against abusing v. 16, 17, as warranting carnal security, whosever—Greek, "every one who," &c. Not only advanced believers, but every one who is born again, "sinneth not." he that is begotten—Greek aorist, "has been (once for all in past time) begotten of God;" in the beginning of the verse it is perfect, "is begotten," or "born" as a continuing state, keepeth himself—The *Vulgate translates*, "The having been begotten of God keepeth him" so one of the oldest MSS. reads; so ALFORD, *Lit.*, "He having been begotten of God nominative present, (if the divine generation implied in the nominative) keepeth him." So ch. 3. 9. "His seed remaineth in him. Still in *English Version* reading, God's working by His Spirit inwardly, and man's working under the power of that Spirit as a responsible agent, is what often occurs elsewhere. That God must keep us, if we are to keep our-

selves from ev. 1, is certain. Cf. John, 17. 15, especially with this verse, that wicked one toucheth him not—so as to hurt him. In so far as he realizes his regeneration-life, the prince of this world hath nothing in him to fasten his deadly temptations on, as in Christ's own case. His Divine regeneration has severed once for all his connexion with the prince of this world. 19. world lieth in wickedness—rather, "lieth in the wicked one," as the Greek is translated v. 18; ch. 2. 13, 14; cf. ch. 4. 4; John, 17. 14, 15. The world lieth in the power of, and abiding in, the wicked one, as the resting-place and lord of his slaves; cf. "abideth in death," ch. 3. 14; contrast v. 20. "We are in Him that is true." Whilst the believer has been delivered out of his power, the whole world lieth helpless and motionless still in it, just as it was; including the wise, great, respectable, and all who are not by vital union in Christ. 20. Summary of our Christian privileges, is come—is present, *having come.* "He is here—all is full of Him—His incarnation, work, and abiding presence, is to us a living fact." [ALFORD.] given us an understanding—Christ's office is to give the inner spiritual understanding to discern the things of God, that we may know—Some oldest MSS. read, "So that we know," him that is true—God, as opposed to every kind of idol or false god (v. 21). Jesus, by virtue of His oneness with God, is also "He that is true" (Revelation, 3. 7). even—we are in the true God, by virtue of being "in His Son Jesus Christ." This is the true God—"This Jesus Christ (the last named Person) is the true God" (identifying Him thus with the Father in His attributes, "the only true God," John, 17. 3, primarily attributed to the Father); and eternal life—Predicated of the Son of God; ALFORD wrongly says, He was the life, but not eternal life. The Father is indeed eternal life as its source, but the Son also is that eternal life manifested, as the very passage (ch. 1. 2) which ALFORD quotes, proves against him. Cf. also v. 11, 12. Plainly it is the Mediator of ETERNAL LIFE to us that Christ is here contemplated. The Greek is, "The true God and eternal life is this" Jesus Christ, &c. In believing in Him we believe in the true God, and have eternal life. The Son is called "He that is true," Revelation, 3. 7, as here. This naturally prepares the way for warning against false gods (v. 21). Jesus Christ is the only "express image of God's person" which is sanctioned, the only true visible manifestation of God. All other representations of God are forbidden as idols. Thus the epistle closes as it began (ch. 1. 1, 2). 21. Affectionate parting caution, from idols—Christians were then everywhere surrounded by idolaters with whom it was impossible to avoid intercourse. Hence the need of being on their guard against any even indirect compromise or act of communion with idolatry. Some at Lamos, in the region whence John wrote, fell into the snare of eating things sacrificed to idols. The moment we cease to abide "in Him that is true" by abiding in Jesus Christ, we become part of "the world that lieth in the wicked one," given up to spiritual, if not to bodily, sacrifices *idolatry* (Ephesians, 5. 5; Colossians, 3. 5.)

THE SECOND EPISTLE GENERAL OF

JOHN.

INTRODUCTION TO II. & III. JOHN.

AUTHENTICITY.—That these two epistles were written by the same author, appears from their similarity of tone, style, and sentiments. That John, the beloved disciple, was the author of the second and third epistle, as of the first epistle, appears from Irenæus, *adversus Hæreses*, l. 16. 3, who quotes 2 John, 10, 11; and in 3. 16. 8, he quotes 2 John, 7, mistaking it, however, as if occurring in 1 John. Clement of Alexandria (A.D. 190), *Stromata* 2. 66, implies his knowledge of *John*

epistles of John besides the first epistle; and in fragments of his admirations (p. 1011), he says, "John's second epistle which was written to the virgin *Græc parthenous*; perhaps *Parthos* is what was meant; it is the simplest; but it was written to a certain Babylonian named the *Elect lady*." Dionysius of Alexandria (in Eusebius, *Ecclesiastical History*, 7, 28), observes that John never names himself in his epistles, "not even in the second and third epistles, although they are short epistles, but simply calls himself the presbyter," a confutation of those who think John the apostle distinct from John the presbyter. Alexander of Alexandria, cites 3 John, 10, 11, as John's (Socrates, *Historia Ecclesiastica*, 1. 6). Cyprian, *de Hæreticis Baptizandis*, in referring to the bishops at the council of Carthage, says, "John the apostle, in his epistle, has said, 'If any come to you'" (3 John, 10); so that this epistle, and therefore its twin sister, 2 John, was recognised as apostolic in the North African church. The Muratori fragment is ambiguous. The second and third epistles were not in the Peshito or old Syriac version; and Cosmas Indicopleustes in the sixth century, says, that in his time the Syriac church only acknowledged three out of the Catholic epistles, 1 Peter, 1 John, and James. But Ephrem Syrus quotes the second epistle of John. Eusebius, *Ecclesiastical History*, reckons both epistles among the *antilegomena* or *controverted* Scriptures, as distinguished from the *homologoumena* or *universally acknowledged* from the first. Still his own opinion was that the two minor epistles were genuine, remarking as he does in *Demonstratio Evangelica*, 2, 2, that in John's "epistles" he does not mention his own name, nor calls himself an apostle or evangelist, but an "elder" (3 John, 1; 2 John, 1). Origen (in Eusebius, *Ecclesiastical History*, 6, 25, mentions the second and third epistles, but adds "not all admit [implying that most authorities do] their genuineness." Jerome, *de Vita Illustribus*, 9, mentions the two latter epistles as attributed to John the presbyter, whose papucius was shown among the Ephesians in his day. But the designation "elder," was used of the apostles by others (e.g. Papias in Eusebius, *Ecclesiastical History*, 3, 29), and is used by St. Peter, an apostle, of himself (1 Peter, 5, 1). Why, then, should not John also use this designation of himself, in consonance with the humility which leads him not to name himself or his apostleship even in the first epistle? The *antilegomena* were generally recognised as canonical soon after the council of Nice (A.D. 325). Thus Cyril of Jerusalem, A.D. 319, enumerates fourteen epistles of Paul, and seven Catholic epistles. So Gregory of Nazianzum, in A.D. 368. The councils of Hippo, 393, and Carthage, 397, adopted a catalogue of New Testament books exactly agreeing with our canon. So our oldest extant *Greek MSS.* The second and third epistles of John from their brevity (which Origen notices), and the private nature of their contents, were less generally read in the earliest Christian assemblies, and were also less quoted by the fathers; hence arose their non-universal recognition at the first. Their private nature makes them the less likely to be spurious, for there seems no purpose in their forgery. The style and colouring too accord with the style of the first epistle.

TO WHOM ADDRESSED.—The third epistle is directed to Gaius or Caius; whether Gaius of Macedonia (Acts, 19, 29), or Gaius of Corinth (Romans, 16, 23; 1 Corinthians, 1, 14), or Gaius of Derbe (Acts, 20, 4), it is hard to decide. Mill believes Gaius bishop of Pergamos (*Apostolic Constitutions*, 7, 40), to be the person addressed in 3 John.

The address of the second epistle is more disputed. It opens, "The Elder unto the *Elect lady*." And it closes, "The children of thy elect sister greet thee." Now, 1 Peter, 1, 1, 2, addresses the *elect* in Asia, &c., and closes (1 Peter, 5, 13), "The church that is at Babylon, elected together with you, saluteth you." Putting together these facts, with the quotations (above) from Clement of Alexandria, and the fact that the word "church" comes from a *Greek* word (*kyriaque*) cognate to the *Greek* for "lady" (*kyria*, belonging to the *Lord*, *kyrios*), Wordsworth's view is probable. As Peter in Babylon had sent the salutations of the *elect* church in the then *Parthian* (see above on Clement of Alexandria) *Babylon* to her *elect* sister in Asia. So John, the metropolitan president of the elect church in Asia, writes to the *elect lady*, i.e., church, in Babylon. *Newman, Alford*, &c., think the *Greek kyria* not to mean "lady," but to be her *proper name*; and that she had a "sister, a Christian matron," then with John.

DATE AND PLACE OF WRITING.—Eusebius, *Ecclesiastical History*, 3, 25, relates that John, after the death of Domitian, returned from his exile in Patmos to Ephesus, and went on missionary tours into the heathen regions around, and also made visitations of the churches around, and ordained bishops and clergy. Such journeys are mentioned, 3 John, 12; 3 John, 10, 14. If Eusebius be right, both epistles must have been written after the Apocalypse in his old age, which harmonizes with the tone of the epistles, and in or near Ephesus. It was on one of his visitation tours that he designed to rebuke Diotrephes (3 John, 9, 10).

VER. 1-13. ADDRESS: GREETING: THANKSGIVING FOR THE ELECT LADY'S FAITHFULNESS IN THE TRUTH: ENJOINS LOVE: WARNS AGAINST DECEIVERS, LET US LOVE OUR REWARD: CONCLUSION. 1. The elder—in a familiar letter John gives himself a less authoritative designation than "apostle," so 1 Peter, 5, 1. lady—BENDEL takes the *Greek* as a proper name *Kyria*, answering to the *Hebrew* "Martha." Being a person of influence, "deceivers" (v. 7) were insinuating themselves into her family to seduce her and her children from the faith (THINK), whence John felt it necessary to write a warning to her. (But see my Introduction, and 1 Peter, 5, 13.) A particular church, probably that at Babylon, was intended. "Church" is derived from *Greek Kyriake*, akin to *Kyria*, or *Kyria* here: the latter word among the Romans and Athenians means the same as *ecclesia*, the term appropriated to designate the church assembly. love in the truth—Christian love rests on the Christian truth (v. 3, end). Not merely "I love in truth," but "I love in the truth," all—All Christians form one fellowship, rejoicing in the spiritual prosperity of one another. "The communion of love is as wide as the communion of faith." [ALFORD.] 2. For the truth's sake—Joined with "I love," v. 1. "They who love in the truth, also

love on account of the truth." dwelleth in us, and shall be with us for ever—in consonance with Christ's promise. 3. Grace be with you—One of the oldest MSS. and several versions have "us" for you. The *Greek* is *lit.*, "Grace shall be with us," i.e., with both you and me. A prayer, however, is implied besides a confident affirmation, *gr. ec.* mercy...peace—"Grace" covers the sins of men; "mercy," their miseries. *Grace* must first do away with man's guilt before his misery can be relieved by mercy. Therefore grace stands before mercy. Peace is the result of both, and therefore stands third in order. Casting all our care on the Lord, with thanksgiving, maintains this peace. The Lord—the oldest MSS. and most of the oldest versions omit "the Lord." John never elsewhere uses this title in his epistles, but "the Son of God," in truth and love—the element or sphere in which alone grace, mercy, and peace, have place. He mentions truth in v. 4; love, in v. 5. Paul uses FAITH and love: for faith and truth are close akin. 4. I found—probably in one of his missionary tours of superintendence. See Introduction at the end, and v. 12; 3 John, 10, 14, of thy children—some, in truth—i.e., in the gospel truth, as—even as. "The Father's commandment" is the standard of "the truth." 5. I beseech—Rather *vel. Note, 1 John, 1, 10.*

"I request thee," implying some degree of authority, not a new commandment—It was *old* in that Christians heard it from the first in the gospel preaching; new, in that the gospel rested love on the new principle of filial imitation of God who first loved us, and gave Jesus to die for us; and also in that *love* is now set forth with greater clearness than in the Old Testament dispensation. Love performs both tables of the law, and is the end of the law and the gospel alike (cf. Note, 1 John, 2, 7, 8). that we—implying that he already had love, and urging her to join him in the same Christian grace. This verse seems to me to decide that a church, not an individual lady, is meant. For a man to urge a woman ("THEE," not *thee and thy children*) that he and she should *love one another*, is hardly like an apostolic precept, however pure may be the love enjoined; but all is clear "If the lady" represent a church. 6. "Love is the fulfilling of the law," and the fulfilling of the law is the sure test of love. This is the commandment—Greek. "The commandment is this," viz., love, in which all God's other commandments are summed up. 7. As *love and truth* go hand in hand (v. 3, 4), he feels it needful to give warning against teachers of untruth. For—Giving the reason why he dwelt on *truth* and on *love*, which manifests itself in keeping God's commandments (v. 6). many—(1 John, 2, 18; 4, 1.) are entered—The oldest MSS. read, "have gone forth," viz., from us. confess not... Jesus...in the flesh—the token of antichrist. is come—Greek, "coming." He who denies Christ's coming in the flesh, denies the possibility of the incarnation; he who denies that he *has come*, denies its actuality. They denied the possibility of a Messiah's appearing, or coming, in the flesh. [NEANDER.] I think the Greek present participle implies both the first and the second advent of Christ. He is often elsewhere called *the Coming One* (Greek). Matthew, 11, 3; Hebrews, 10, 37. The denial of the reality of His manifestation in the flesh, at His first coming, and of His personal advent again, constitutes antichrist. "The world turns away from God and Christ, busily intent upon its own husks; but to OPPOSE God and Christ is of the leaven of Satan." [BENGLI.] This is a—Greek, "This [such a one as has been just described] is the deceiver and the antichrist." The many who in a degree fulfil the character, are forerunners of the final personal antichrist, who shall concentrate in himself all the features of previous anti-Christian systems. 8. Look to yourselves—amidst the wide-spread prevalence of deception so many being led astray. So Christ's warning, Matthew, 24, 4, 5, 24. we lose not... we receive—The oldest MSS. and versions read, "That ye lose not, but that ye receive," which we have wrought—So one oldest MS. reads. Other very old MSS., versions, and fathers, read, "which ye have wrought." The *we* being seemingly the more difficult reading is less likely to have been a transcriber's alteration. Look that ye lose not the believing state of "truth and love," which we (as God's workmen, 2 Corinthians, 6, 1; 2 Timothy, 2, 15) were the instruments of working in you. a full reward—of grace, not of debt. Fully consummated glory. If "which ye have wrought" be read with very old authorities, the reward meant is, that of their "work (of faith) and labour of love." There are degrees of

heavenly reward proportioned to the degrees of capability of receiving heavenly blessedness. Each vessel of glory hanging on Jesus shall be fully happy. But the larger the vessel, the greater will be its capacity for receiving heavenly bliss. He who with one pound made ten, received authority over ten cities. He who made five pounds received five cities: each according to his capacity of rule, and in proportion to his faithfulness. Cf. 1 Corinthians, 15, 41. "There is no half reward of the saints. It is either lost altogether, or received in full: in full communion with God." [BENGLI.] Still no service of minister or people shall fail to receive its reward. 9. The *loss* (v. 8) meant is here explained: the *not having God*, which results from abiding not in the doctrine of Christ. transgresseth—The oldest MSS. and versions read, "Every one who takes the lead; *lit.*, goes, or leads on before; cf. 1 John, 10, 4. "He goeth before them" not the same Greek. Cf. 3 John, 9. "Loveth to have the pre-eminence," hath not God—(1 John, 2, 23; 5, 15.) The second "of Christ" is omitted in the oldest MSS., but is understood in the sense. he—Emphatical: *He and He alone*. 10. If there come any—as a teacher or brother. The Greek is indicative, not subjunctive: implying that such persons do actually come, and are sure to come: when any comes, as there will. True love is combined with hearty renunciation and separation from all that is false, whether persons or doctrines. receive him not... neither bid him God speed—This is not said of those who were always aliens from the church, but of those who wish to be esteemed brethren, and subvert the true doctrine. [GROTIUS.] The greeting salutation forbidden in the case of such a one is that used among Christian brethren in those days, not a mere formality, but a token of Christian brotherhood. 11. By wishing a false brother or teacher "God (or good) speed," you imply that he is capable as such of good speed and joy (the *lit.* meaning of the Greek), and that you wish him it whilst opposing Christ; so you identify yourself with "his evil deeds." The Greek of "partaker" is "having communion with." We cannot have communion with saints and with antichrist at once. Here we see John's naturally fiery zeal directed to a right end. POLYCARP, the disciple of John, told contemporaries of IRENEUS, who narrates the story on their authority, that on one occasion when John was about to bathe, and heard that Cerinthus, the heretic, was within, he retired with abhorrence, exclaiming, Surely the house will fall in ruins since the enemy of the truth is there. 12. I would not write—a heart full of love pours itself out more freely face to face, than by letter. paper—made of Egyptian papyrus. Pens were then reeds split. ink—made of soot and water, thickened with gum. Parchment was used for the permanent MSS. in which the epistles were preserved. Writing tablets were used merely for temporary purposes, as our slates, face to face—*lit.*, "mouth to mouth." full—Greek, "filled full." Your joy will be complete in hearing from me in person the joyful gospel truths which I now defer communicating till I see you. On other occasions his writing the glad truths was for the same purpose. 13. ALFORD confesses, The mention of the "lady" herself here seems rather to favour the hypothesis that a church is meant.

THE THIRD EPISTLE OF JOHN.

1:14. ADDRESS: WISH FOR CAIUS' PROSPERITY: JOY AT HIS WALKING IN THE TRUTH. HIS FIDELITY TO THE BRETHREN AND STRANGERS, FRUIT OF LOVE. DIOTREPHES' OPPOSITION AND DOX. PRAISE OF DEMETRIUS. CONCLUSION. 1. I speak: I personally, for my part. On Caius or see Introduction before second epistle. love in this—3 John, 1.) "Beloved" is repeated often in this, indicating strong affection (v. 1, 2, 6, 11). 2. all things—Greek, "concerning all things" so edit in all respects. But WAHL justifies English as cf. 1 Peter, 4, 8). Of course, since his soul's safety is presupposed, "above all things" does not mean John wishes Caius' bodily health above his soul, but as the first object to be desired for spiritual health. I know you are prospering concerns of your soul, I wish you similar safety in your body. Perhaps John had heard his brethren (v. 3) that Caius was in bad health, he tried in other ways (v. 10), to which the wish, then, proper—in general, be in health—in particular, testified of the truth that is in thee—Greek, "of thy truth;" thy share of that truth in which walkest. [ALFORD.] even as thou—in contrast Diotrophes (v. 9). 4. my children—members of the church: confirming the view that the elect lady is a church, & faithfully—an act becoming a faithful man. 5. over thou doest—A distinct Greek word from the "doest;" translate, "workest" whatsoever labour of love, thou doest perform. So Matthew, 23. "She hath wrought a good work upon me." strangers—The oldest MSS., "And that (i.e., and brethren) strangers." The fact of the brethren then didst entertain being "strangers," the love manifested in the act. 6. borne witness sheweth before the church—to stimulate others by good example. The brethren so entertained by Diotrophes missionary evangelists (v. 7); and, probably, course of narrating their missionary labours for the edification of the church where John then was, Diotrophes mentioned the loving hospitality shown by Caius. bring forward on their journey—"if ye witness to) forward on their journey" by giving provisions for the way, after a goodly sort—Greek, manner worthy of God," whose ambassadors ye, and whose servant thou art. He who is God's missionary servants (v. 7), honours his name's sake—Christ's, went forth—as missionaries, taking nothing—refusing to receive aught of pay, or maintenance, though justly entitled to Paul at Corinth and at Thessalonica. Gentile Christians just gathered out by their labours among the heathen. As Caius himself was a convert, "the Gentiles" here must mean the people just made from the heathen, the Gentiles to whom they had gone forth. It would have been inexact to have taken aught (the Greek *meden* implies, they got nothing, though they had desired it, it was of their own choice they took nothing) infant churches among the heathen: the case is different in receiving hospitality from Caius. 8. contradiction to "the Gentiles" or "heathen" to, v. 7, therefore—as they take nothing of Gentiles or heathen, receive—"The oldest MSS., "take up." As they take nothing from the

Gentiles, we ought to take them up so as to support them, fellow-helpers—with them, to the truth—i.e., to promote the truth. 9. I wrote—The oldest MSS. add "something;" a communication, probably, on the subject of receiving the brethren with brotherly love (v. 8, 10). That epistle was not designed by the Spirit for the universal church, or else it would have been preserved, unto the church—of which Caius is a member, loveth... pre-eminence—through ambition. Evidently occupying a high place in the church where Caius was (v. 10), among them—over the members of the church, receiveth us not—virtually, viz., by not receiving with love the brethren whom we recommended to be received (v. 8, 10; cf. Matthew, 10, 40). 10. If I come—(v. 14.) I will remember—lit., "I will bring to mind" before all, by stigmatizing and punishing, prating—with mere silly tattle, neither doth he... receive the brethren—with hospitality. "The brethren" are the missionaries on their journey, forbiddest them that would—receive them, casteth them—those that would receive the brethren, by excommunication from the church, which his influence, as a leading man (v. 9) in it, enabled him to do. NEANDER thinks that the missionaries were Jews by birth, whence it is said in their praise they took nothing from the GENTILES: in contrast to other Jewish missionaries who abused ministers' right of maintenance elsewhere, as Paul tells us, 2 Corinthians, 11, 32; Philipians, 3, 2, 6, 10. Now in the Gentile churches there existed an ultra-Pauline party of anti-Jewish tendency, the forerunners of Marcion; Diotrophes possibly stood at the head of this party, which fact, as well as his domineering spirit, may account for his hostility to the missionaries, and to the apostle John, who had, by the power of love, tried to harmonize the various elements in the Asiatic churches. At a later period Marcion, we know, attached himself to Paul alone, and paid no deference to the authority of John. 11. follow not that which is evil—as manifested in Diotrophes (v. 9, 10), but... good—as manifested in Demetrius (v. 12), is of God—is born of God, who is good, hath not seen God—spiritually, not literally. 12. of all men—who have had opportunity of knowing his character, of the truth itself—The gospel standard of truth bears witness to him that he walks conformably to it, in acts of real love, hospitality to the brethren (in contrast to Diotrophes, &c. Cf. John, 3, 21, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" we also—besides the testimony of "all men," and of "the truth itself," ye know—The oldest MSS. read, "thou knowest." 13. I will not—rather as Greek, "I wish not...to write" more. 14. face to face—Greek, "mouth to mouth." peace—Peace inward of conscience, peace fraternal of friendship, peace supernal of glory [LYRA], friends—a title seldom used in the New Testament, as it is absorbed in the higher title of "brother, brethren." Still Christ recognises the relation of friend also, based on the highest grounds, obedience to Him from love, and entailing the highest privileges, admission to the intimacy of the holy and glorious God and sympathizing Saviour: so Christians have "friends" in Christ. Here in a friendly letter, mention of "friends" appropriately occurs, by name—no less than if their names were written. [BENJEL.]

epistles to the Thracians, Mesopotamians, and Armenians, &c. 1184 the writer been a counter-
 he would doubtless have called himself an "apostle." He was also called Lebbaeus and Thaddeus
 him from Judas Iscariot, the traitor. Lebbaeus, from *He r. w. leb*, "heart," means *corporeal*.
 Theudas, from *He r. w. thud*, the "breast." Luke and John writing later than Matthew, when the
 between him and Judas Iscariot, give his name Judas. The only circumstance relating to him recor
 John, 14 22, "Judas saith unto him, not Iscariot. Lord, how is it that thou wilt manifest thyse
 the world?" &c. Jerome, *Annotations in Matthew*, says, that he was sent to Edessa, to Abi
 Edessa, and that he preached in Syria, Arabia, Mesopotamia, and Persia, in which last country
 The story is told on Eusebius' authority, that Abgarus, on his sick-bed, having heard of Jesus' po
 Him to come and cure him, to which the Lord replied, praising his faith, that though he had not
 believed; adding, "As for what thou hast written, that I should come to thee, it is necessary
 which I was sent, should be fulfilled by me in this place, and that having fulfilled them I should
 that sent me. When, therefore, I shall be received into heaven, I will send unto thee some one
 both heal thy distemper and give life to thee and those with thee." Thomas is accordingly said t
 send Thaddeus for the cure and baptism of Abgarus. The letters are said to have been shown Thad
 of Edessa. It is possible such a message was verbally sent, and the substance of it registered i
 Kings, 6: and Matthew, 15. 22). Hegesippus, in *Eusebius, Ecclesiastical History*, 3. 10, states, that
 after David's posterity, some grandsons of Jude, called the Lord's brother, were brought into his p
 to their possessions, they said that they had thirty-nine acres of the value of 900 denarii, out
 taxes, and lived by the labour of their hands, a proof of which they gave by showing the hardne
 interrogated as to Christ and His kingdom, they replied, that it was not of this world, but heav
 manifested at the end of the world, when He would come in glory to judge the living and the dead.

AUTHENTICITY.—Eusebius, *Ecclesiastical History*, 3. 25, reckons it among the *Antilegome*
 tures, "though recognised by the majority." The reference to the contest of Michael, the arch
 the body of Moses, not mentioned elsewhere in the Old Testament, but found in the *apocrypha*
 lably raised doubts as to its authenticity, as Jerome, *Catalogus Scriptorum Ecclesiasticorum*, 4,
 being addressed to one particular church, or individual, caused it not to be so immediately rec
 counterfeit would have avoided using what did not occur in the Old Testament, and was
 apocryphal.

As to the book of Enoch, if quoted by Jude, his quotation of a passage from it gives an insp
 truth of that passage, not to the whole book; just as Paul, by inspiration, sanctions particular
 Epimenides, and Menander, but not all their writings. I think, rather, as there is some slight
 statement and that of the book of Enoch, that Jude, though probably not ignorant of the book
 inspired sanction the current tradition of the Jews as to Enoch's prophecies; just as Paul met
 Egyptian magicians, "Jaanes and Jambres," not mentioned in the Old Testament. At all event
 Michael's dispute with Satan concerning the body of Moses, is by Jude's inspired authority (s. 9) d
 of Enoch is quoted by *Justin Martyr, Irenaeus, Clement of Alexandria*, &c. Bruce, the Abyssinian
 three copies of it in Ethiopic, from Alexandria, of which archbishop Lawrence, in 1821, gave an Et
 Ethiopic was a version from the Greek, and the Greek doubtless a version from the Hebrew, as th
 it show. The Apostolic Constitutions (*Oratio contra Colorem Jacobi and Augustinus pronunciat*)

"the elder." For the same reason James and Jude call themselves "servants of Jesus Christ." Clemens Alexandrinus, *Adumbrations*, in Ep. Jud., p. 1007, says, "Jude, through reverential awe, did not call himself brother, but servant, of Jesus Christ, and brother of James."

Tertullian, *de Cultu Fuminarum*, c. 3, cites the epistle as that of the apostle James. Clemens Alexandrinus quotes it (v. 8, 17) as *Scriptura*. *Stromata* 2, s. 11; and (v. 5) in *Palaogopus* 2, s. 44. The Muratori fragment asserts its canonicity. [Bouth, *Reliquia Sacra*, 1. 306.] Origen, *Commentary on Matthew* 13 55, says, "Jude wrote an epistle of few letters, but one filled full of the strong words of heavenly grace." Also, in *Commentary on Matthew*, 22, 23, he quotes v. 6; and on *Matthew*, 28. 10, he quotes v. 1. He calls the writer "Jude the apostle," in the Latin remains of his works (cf. Davidson, *Introduction* III. 496). Jerome, *Catalogus Scriptorum Ecclesiasticorum*, 4, reckons it among the Scriptures. Though the oldest MSS. of the Peschito omit it, Ephrem Syrus recognizes it. Wordsworth reasons for its genuineness thus: St. Jude, we know, died before St. John, i. e., before the beginning of the second century. Now Eusebius, *Ecclesiastical History*, 3. 22, tells us that St. James was succeeded in the bishopric of Jerusalem by Symeon his brother: and also that Symeon sat in that see till A. D. 107, when as a martyr he was crucified in his 150th year. We find that the epistle to Jude was known in the East and West in the second century; it was therefore circulated in Symeon's lifetime. It never would have received currency such as it had, nor would Symeon have permitted a letter bearing the name of an apostle, his own brother Jude, brother of his own apostolical predecessor St. James, to have been circulated, if it were not really St. Jude's.

TO WHOM ADDRESSED.—The references to Old Testament history, v. 5, 7, and to Jewish tradition, v. 14, &c., make it likely that Jewish Christians are the readers to whom Jude mainly (though including also all Christians, v. 1) writes, just as the kindred epistle, 2 Peter, is addressed primarily to the same class; cf. *Introductions* to 1 and 2 Peter. The persons stigmatized in it were not merely *Hartines* (as Alford thinks), though no doubt that was one of their prominent characteristics, but heretics in doctrine, "denying the only Lord God, and our Saviour Jesus Christ." Hence he urges believers "earnestly to contend for the faith once delivered unto the saints." Insubordination, self-seeking, and licentiousness, the fruit of Antinomian teachings, were the evils against which Jude warns his readers; reminding them that, to build themselves in their most holy faith, and to pray in the Holy Ghost, are the only effectual safeguards. The same evils, along with mocking scepticism, shall characterize the last days before the final judgment, even as in the days when Enoch warned the ungodly of the coming flood. As Peter was in Babylon in writing 1 Peter, v. 13, and probably also in writing 2 Peter (cf. *Introductions* to 1 and 2 Peter), it seems not unlikely that Jude addressed his epistle primarily to the Jewish Christians in and about Mesopotamian Babylon (a place of great resort to the Jews in that day), or else to the Christian Jews dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia, the persons addressed by Peter. For Jude is expressly said to have preached in Mesopotamia (Jerome, *Annotations in Matthew*), and his epistle, consisting of only twenty-five verses, contains in them no less than eleven passages from 2 Peter (see the list in my *Introduction* to 2 Peter). Probably in v. 4 he writes to the fulfillment of Peter's prophecy, "There are certain men crept in unawares, who were before of old ordained (rather as Greek, 'forewritten,' i. e., announced beforehand by the apostle Peter's written prophecy) to this condemnation, ungodly men denying the only Lord God, and our Lord Jesus Christ." Cf. 2 Peter, 2. 1. "There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Also, v. 17, 18, plainly refers to the very words of 2 Peter, 3. 3, "Remember the words which were spoken before of the apostles of our Lord Jesus; how they told you there should be mockers in the last time who should walk after their own ungodly lust." This proves, in opposition to Alford, that Jude's epistle is later than Peter's (whose inspiration he thus confirms, just as Peter confirms Paul's, 2 Peter, 3. 15, 16; not vice versa).

TIME AND PLACE OF WRITING.—Alford thinks, that, considering St. Jude was writing to Jews and citing slight instances of divine vengeance, it is very unlikely he would have omitted to allude to the destruction of Jerusalem, if he had written after that event which uprooted the Jewish polity and people. He conjectures from the tone and references, that the writer lived in Palestine. But as to the former, negative evidence is doubtful; for neither does John allude in his epistles, written after the destruction of Jerusalem, to that event. Mill fixes on A. D. 90, after the death of all the apostles, save John. I incline to think from v. 17, 18, that some time had elapsed since the second epistle of Peter (written probably about A. D. 68 or 69) when Jude wrote, and, therefore, that the epistle of Jude was written after the destruction of Jerusalem.

VER. 1-25. ADDRESS: GREETING: HIS OBJECT IN WRITING: WARNING AGAINST SEDUCERS IN DOCTRINE AND PRACTICE FROM GOD'S VENGEANCE ON APOMTATES, ISRAEL, THE FALLEN ANGELS, SODOM AND GOMORRAH. DESCRIPTION OF THESE BAD MEN, IN CONTRAST TO MICHAEL: LIKE CAIN, BALAZAR, AND CORE: ENOCH'S PROPHECY AS TO THEM: THE APOSTLES' FOREWARNING: CONCLUDING EXHORTATION AS TO PRESERVING THEIR OWN FAITH, AND TRYING TO SAVE OTHERS: DOXOLOGY. 1. Servant of Jesus Christ—as His minister and apostle. Brother of James—who was more widely known as Bishop of Jerusalem and "brother of the Lord" (i. e., either cousin, or stepbrother, being son of Joseph by a former marriage; for ancient traditions universally agree that Mary, Jesus' mother, continued perpetually a virgin). Jude therefore calls himself modestly "brother of James." See my *Introduction*, to them . . . sanctified by God the Father.—The oldest MSS. and versions, ORIGEN, LUCIFER, &c., read "beloved" for sanctified. If English Version be read, cf. Colossians, 3. 12; 1 Peter, 1. 2. The Greek is not "by," but "in." God, the Father's love, is the element in which they are "beloved." Thus the conclusion, v. 21, responds, "Keep yourselves in the love of God." Cf.

"Beloved of the Lord" 2 Thessalonians, 2. 13. perceived in Jesus Christ—"kept." Translate not "in," but as Greek, "FOR Jesus Christ." "Kept continually" (so the Greek perfect participle means) by God the Father for Jesus Christ, against the day of His coming. Jude, beforehand, mentions the source and guarantee for the final accomplishment of believers' salvation, lest they should be disheartened by the dreadful evils which he proceeds to announce. [BAGNELL] and called—Pronounced of "them that are beloved in God the Father, and preserved in Jesus Christ; who are called." God's effectual calling in the exercise of His Divine prerogative, guarantees their eternal safety. 2. Mercy;—in a time of wretchedness. Therefore mercy stands first: the mercy of Christ (v. 21), peace—in the Holy Ghost (v. 20), love—of God (v. 21). The three answer to the Divine Trinity, be multiplied—in you and towards you. 3. Design of the epistle (cf. v. 20, 21.) all diligence—(2 Peter, 1. 5.) As the minister is to give all diligence to admonish, so the people should, in accordance with his admonition, give all diligence to have all Christian graces, and to make their calling sure. The common salvation—wrought by Christ. Cf. Note, "obtained like precious faith," 2 Peter, 1. 1. This community of faith, and of the

object of faith, *salvation*, forms the ground of mutual exhortation by appeals to common hopes and fears. It was needful for me—rather, "I felt it necessary to write now at once: so the Greek aorist means; the present infinitive "to write," which precedes, expresses merely the general fact of writing; exhorting you." The reason why he felt it necessary "to write with exhortation," he states v. 4, "For there are certain men crept in," &c. Having intended to write generally of the common *salvation*, he found it necessary from the existing evils in the church, to write specially that they should contend for the faith against those evils, earnestly contend—Cf. Philippians, 1. 27, "striving together for the faith of the gospel." once—Greek "once for all delivered," &c. No other faith or revelation is to supersede it. A strong argument for resisting heretical innovators (v. 4). Believers, like Nehemiah's workmen, with one hand "build themselves up in their most holy faith," with the other they "contend earnestly for the faith" against its foes, the saints—all Christians, *holy* i. e., consecrated to God by their calling, and in God's design, 4. crept in unawares—stealthily and unlawfully. Note, 2 Peter, 2. 1, "privily shall bring in damnable heresies," certain men—implying disparagement, before... ordained—Greek, "fore-written," viz., in Peter's prophecy, v. 17. is; and in Paul's before that, 1 Timothy, 4. 1; 2 Timothy, 3. 1; and by implication in the judgments which overtook the apostate angels. The disobedient Israelites, Sodom and Gomorrah, Balaam, and Core, and which are written "for an example" (v. 7, and 5, 6, 11). God's eternal character as the Punisher of sin, as set forth in Scripture "of old," is the ground in which such apostate characters are ordained to condemnation. Scripture is the reflexion of God's book of life in which believers are "written among the living." "Fore-written" is applied also in Romans, 5. 4, to the things written in Scripture. Scripture itself reflects God's character from everlasting, which is the ground of His decrees from everlasting. BEGGIE explains it as an abbreviated phrase for, "They were of old foretold by Enoch (v. 14, who did not write his prophecies, and afterwards marked out by the written word." to this condemnation—Jude graphically puts their judgment as it were present before the eyes, "THIS" Enoch's prophecy comprises the "ungodly men" of the last days before Christ's coming to judgment, as well as their forerunners, the "ungodly men" before the flood, the type of the last judgment (Matthew, 24. 37-39; 2 Peter, 3. 3-7). The disposition and the doom of both correspond, the grace of our God—A phrase for the gospel especially sweet to believers who appropriate God in Christ as "our God," and so rendering the more odious the vile perversity of those who turn the gospel state of grace and liberty into a ground of licentiousness, as if their exemption from the law gave them a licence to sin. denying the only Lord—The oldest MSS., versions, and fathers omit "God," which follows in English Version. Translate as the Greek, "the only Master;" here used of Jesus Christ, who is at once Master and "Lord" (a different Greek word). So 2 Peter, 2. 1. Note. By virtue of Christ's perfect oneness with the Father, He, as well as the Father, is termed "the ONLY God and MASTER." Greek "Master," implies God's absolute ownership to dispose of His creatures as He likes. 5. (Hebrews, 3. 16-18.) therefore—Other oldest MSS. and Vulgate read, "But" in contrast to the ungodly, v. 4. though ye once—rather, "once for all." Translate, "I wish to remind you, as knowing ALL (viz., that I am referring to. So the oldest MSS., versions, and fathers) once for all." As already they know all the facts once for all, he needs only to "remind" them, the Lord—The oldest MSS. and versions read, "Jesus." So "Christ" is said to have accompanied the Israelites in the wilderness; so per-

fectly is Jesus one with the God of the Israelite theocracy, saved—brought safely, and into a state of safety and salvation. afterward—Greek, "secondly," in the next instance "destroyed them that believed not," as contrasted with His in the first instance having saved them. 6. (2 Peter, 2. 4.) kept not their first estate—Vulgate translates, "their own principality," which the fact of angels being elsewhere called "principalities," favours; "their own" implies that, instead of being content with the *dignity* once for all assigned to them under the Son of God, they aspired higher. ALFORD thinks the narrative in Genesis, 6. 2 is alluded to, not the fall of the devil and his angels, as he thinks "giving themselves over to fornication" (v. 7) proves: cf. Greek, "in like manner to these," viz., to the angels (v. 6). It seems to me more natural to take "sons of God" (Genesis, 6. 2) of the Sethites, than of angels who, as "spirits," do not seem capable of carnal connexion. The parallel, 2 Peter, 2. 4, plainly refers to the fall of the apostate angels. And "in like manner to these," v. 7, refers to the inhabitants of Sodom and Gomorrah, "the cities about them" sinning "in like manner" as they did. (EUSTIUS & CALVIN.) Even if Greek "these," v. 7, refer to the angels, the sense of "in like manner as these" will be, not that the angels carnally fornicate with the daughters of men, but that their ambition whereby their affections went away from God and they fell, is in God's view a sin of like kind spiritually as Sodom's going away from God's order of nature after strange flesh; the sin of the apostate angels after their kind is analogous to that of the human Sodomites after their kind. Of the somewhat similar spiritual connexion of whoremongers and covetousness. The apocryphal book of Enoch interprets Genesis, 6. 2, as ALFORD. But though Jude accords with it in some particulars, it does not follow that he accords with it in all. The Hebrews name the fallen angels Aza and Azazel, left-of their own accord, their own—Greek, "their proper," habitation—Heaven, all bright and glorious, as opposed to the "darkness" to which they now are doomed. Their ambitious designs seem to have had a peculiar connexion with this earth, of which Satan before his fall may have been God's viceroy, whence arises his subsequent connexion with it as first the Tempter, then "the prince of this world," reserved—As the Greek is the same, and there is an evident reference to their having "kept not their first estate," translate, "He hath kept." Probably what is meant is, He hath kept them in His purpose: that is their sure doom; moreover, as yet, Satan and his demons roam at large on the earth. An earnest of their doom is their having been cast out of heaven, being already restricted to "the darkness of this present world," the "air" that surrounds the earth, their peculiar element now. They lurk in places of gloom and death, looking forward with agonising fear to their final torment in the bottomless pit. He means not literal chains and darkness, but figurative in this present world where, with restricted powers and liberties, shut out from heaven, they, like condemned prisoners, await their doom. 7. Even so—ALFORD translates, "I wish to remind you, v. 6 that," &c. Sodom, &c.—(2 Peter, 2. 6.) giving themselves over to fornication—following fornication *unlawfully*, i. e., out of the order of nature. Or "in like manner to them" (Greek), cf. Note, v. 6. (i. e. spiritual fornication, "so a whoring from thee," Psalm, 73. 27. going after strange flesh—departing from the course of nature, and going after that which is unnatural. In later times the most enlightened heathen nations indulged in the sin of Sodom without compunction or shame. are set forth—before our eyes, suffering—undergoing to this present time; alluding to the marks of volcanic fire about the Dead sea. the vengeance—Greek, "righteous retribution," eternal

lasting marks of the fire that consumed the reparable, is a type of the eternal fire to which abjects have been consigned. **BRONZ**, trans-
 the Greek will admit. "Suffering (the) punish-
 which they endure) as an example or sample of
 fire (viz., that which shall consume the
 Ezekiel, 16, 53-55, shows that Sodom's pun-
 , as a nation, is not eternal. Cf. also 2 Peter,
 , also—rather. "In like manner nevertheless
 banding these warning examples). [ALFORD.]
 dreamers—The Greek has not "filthy" of English
 . The clause, "these men dreaming" (i.e., in
 reams, belongs to all the verbs, "defile," &c.;
 e." &c.; "speak evil," &c. All sinners are
 ally asleep, and their carnal activity is as it
 dream (1 Thessalonians, 5, 6, 7). Their speak-
 of dignities is because they are dreaming,
 ow not what they are speaking evil of (v. 10,
 man dreaming seems to himself to be seeing
 ring many things, so the natural man's lusts
 lated by joy, distress, fear, and the other pas-
 But he is a stranger to self-command. Hence,
 he bring into play all the powers of reason, he
 conceive the true liberty which the sons of light,
 awake and in the daylight, enjoy" (BRONZ).
 flesh—(v. 7.) dominion—"lordship," dignities
 "glories." Earthly and heavenly dignities. 9.
 the archangel—Nowhere in Scripture is the
 sed, "archangels," but only ONK, "archangel,"
 by other passage in the New Testament where
 rs, is 1 Thessalonians, 4, 16, where Christ is dis-
 from the archangel, with whose voice He
 scend to raise the dead; they therefore err who
 id Christ with Michael. The name means, Who
 God. In Daniel, 10, 13, he is called "One (Mar-
 first of the chief princes." He is the champion
 f Israel. In Revelation, 12, 7, the conflict be-
 Michael and Satan is again alluded to. durst
 in reverence for Satan's former dignity (v. 8).
 accusation—Greek, "judgment of blasphemy," or
 aking. Peter said, angels do not, in order to
 themselves, rail at dignities, though ungodly,
 they have to contend with them; Jude says,
 e archangel Michael himself did not rail even
 time when he fought with the Devil, the prince
 spirits—not from fear of him, but from rever-
 God, whose delegated power in this world
 once had, and even in some degree still has,
 the word "disputed," or debated in controversy,
 sin it was a judicial contest, about the body of
 his literal body. Satan, as having the power of
 opposed the raising of it again, on the ground
 es' sin at Meribah, and his murder of the
 n. That Moses' body was raised, appears from
 sence with Elijah and Jesus (who were in the
 t the transfiguration: the sample and earnest of
 ing resurrection-kingdom, to be ushered in by
 's standing up for God's people. Thus in each
 ation a sample and pledge of the future resur-
 was given; Enoch in the patriarchal dispensa-
 ces in the Levitical, Elijah in the prophetic,
 te-worthy that the same rebuke is recorded
 was used by the Angel of the Lord, or Je-
 the Second Person, in pleading for Joshua, the
 native of the Jewish church, against Satan, in
 ah, 3, 2; whence some have thought that also
 the body of Moses' means the Jewish church
 l by Satan, before God, for its filthiness, on
 ground he demands that Divine justice should
 course against Israel, but is rebuked by the
 bo has "chosen Jerusalem;" thus, as "the body
 st" is the Christian church, so "the body of
 is the Jewish church. But the literal body is
 ly here meant (though, secondarily, the Jewish
 is typified by Moses' body, as it was there re-

presented by Joshua the High Priest); and Michael,
 whose connexion seems to be so close with Jehovah-
 Messiah on the one hand, and with Israel on the other,
 naturally uses the same language as his Lord. As
 Satan (adversary in court) or the Devil (accuser) accuses
 alike the church collectively, and "the brethren" in-
 dividually, so Christ pleads for us as our Advocate,
 Israel's, and all believers' full justification, and the
 accuser's being rebuked finally, is yet future. Joss-
 PHUS, *Antiquities*, 4, 8, states that God hid Moses'
 body, lest, if it had been exposed to view, it would have
 been made an idol of. Jude, in this account, either
 adopts it from the apocryphal "assumption of Moses"
 (as ORIGEN, concerning *Principalities*, 3, 2, thinks, or
 else from the ancient tradition on which that work was
 founded. Jude, as inspired, could distinguish how
 much of the tradition was true, how much false.
 We have no such means of distinguishing, and there-
 fore can be sure of no tradition, save that which is in
 the written word. 10. (2 Peter, 2, 12.) these things
 which—Greek, "all things whatsoever they understand
 not," viz., the things of the spiritual world, but what
 no, naturally—Connect thus, "Whatever (so the Greek)
 things naturally (by natural, blind instinct), as the un-
 reasoning (so the Greek) animals, they know," &c. The
 Greek for the former "know" implies deeper knowl-
 edge: the latter "know," the mere perception of the
 "animal senses and faculties," 11. Woe—Note, 2 Peter,
 2, 14, "cursed children." Cain—the murderer: the root
 of whose sin was hatred and envy of the godly, as it
 is the sin of these seducers, ran greedily—lit., "have
 been poured forth" like a torrent that has burst its
 banks. Reckless of what it costs, the loss of God's
 favour and heaven, on they rush after gain like Balaam,
 perished in the gatsaying of Core—(1 Note, v. 12).
 When we read of Korah perishing by gatsaying, we
 read virtually also of these perishing in like manner
 through the same: for the same seed bears the same
 harvest. 12. spots—So 2 Peter, 2, 13, Greek, *spiloi*: but
 here the Greek is *spilades*, which elsewhere, in secular
 writers, means rocks, viz., on which the Christian love-
 feasts were in danger of being shipwrecked. The oldest
 MS. prefixes the article emphatically, "THE rocks."
 The reference to "clouds...winds...waves of the sea,"
 accords with this image of rocks. *Fwgate* seems to
 have been misled by the similar sounding word to
 translate, as English *Version*, "spots": cf. however,
 v. 23, which favours English *Version*. If the Greek will
 bear it. Two oldest MSS., by the transcriber's effort
 to make Jude say the same as Peter, read here "de-
 ceivings" for "love-feasts," but the weightiest MS.
 and authorities support English *Version* reading. The
 love-feast accompanied the Lord's supper (1 Corinthi-
 ans, 11, end). Korah the Levite not satisfied with his
 ministry, aspired to the sacrificing priesthood also;
 so ministers in the Lord's supper have sought to make
 it a sacrifice, and themselves the sacrificing priests,
 usurping the function of our only Christian sacerdotal
 Priest, Christ Jesus. Let them beware of Korah's
 doom! without fear—Join these words not as English
Version, but with "feast." Sacred feasts especially
 ought to be celebrated with fear. Feasting is not faculty
 in itself (BRONZ), but it needs to be accompanied with
 fear of forgetting God, as Job in the case of his sons'
 feasts, feeding themselves—Greek, "pasturing (tending)
 themselves." What they look to is the pampering of
 themselves, not the feeding of the flock. clouds—from
 which one would expect refreshing rains. 2 Peter, 2,
 17, "wells without water." Professors without practice,
 carried about—The oldest MSS have "carried aside,"
 i.e., out of the right course (cf. Ephesians, 4, 14). trees
 whose fruit withereth—rather, "trees of the late (or
 waning) autumn," viz., when there are no longer leaves
 or fruits on the trees (BRONZ), &c. without fruit—
 having no good fruit of knowledge and practice.

sometimes used of what is positively *bad*. twice dead—First when they cast their leaves in autumn and seem during winter *dead*, but revive again in spring; secondly, when they are "plucked up by the roots." So these apostates, once dead in unbelief, and then by profession and baptism raised from the death of sin to the life of righteousness, but now having become *dead again* by apostasy, and so *hopelessly dead*. There is a climax. Not only *without leaves*, like trees *in late autumn*, but *without fruit*; not only so, but *dead twice*; and to crown all, "plucked up by the roots." 13. R. glog.—Wild. Jude has in mind Isaiah. 57. 20. shame—plural in Greek, "shames" (cf. Philip. 3. 19). wandering stars—instead of moving on in a regular orbit, as lights to the world, bursting forth on the world like erratic comets, or rather meteors of fire, with a strange glare, and then doomed to fall back again into the blackness of gloom. 14. See *Introduction* on the source whence Jude derived this prophecy of Enoch. The Holy Spirit, by Jude, has sealed the truth of this much of the matter contained in the book of Enoch, though probably that book as well as Jude, derived it from tradition (cf. *Note*, v. 9). There are reasons given by some for thinking the book of Enoch copied from Jude rather than *vice versa*. It is striking how, from the first, prophecy hastened towards its consummation. The earliest prophecies of the Redeemer dwell on His second coming in glory, rather than His first coming in lowliness (cf. Genesis, 3. 15, with Romans, 16. 20). Enoch in his translation without death, illustrated that truth which he all his life preached to the unbelieving world, the certainty of the Lord's coming, and the resurrection of the dead, as the only effectual antidote to their scepticism and self-wise confidence in nature's permanence. And—Greek, "Moreover, also Enoch," &c. of these—in relation to these. The reference of his prophecies was not to the antediluvians alone, but to *all* the ungodly (v. 15). His prophecy applied primarily indeed to the flood, but ultimately to the final judgment, seventh from Adam—*Sevens* is the sacred number. In Enoch, freedom from death and the sacred number are combined: for every seventh object is most highly valued. Jude thus shows the antiquity of the prophecy. Cf. "of old" *Note*, v. 4. There were only *five* fathers between Enoch and Adam. The *seventh* from Adam prophesied the things which shall close the *seventh* age of the world. [BENJEL] comes—*lit.*, "came." Prophecy regards the future as certain as if it were *past*—*angels*—Holy angels (cf. Deuteronomy, 33. 2; Daniel, 7. 10; Zechariah, 14. 5; Matthew, 23. 31; Hebrews, 12. 22). 15. This verse and the beginning of Enoch's prophecy, is composed in Hebrew poetic parallelism, the oldest specimen extant. Some think Lamech's speech, which is also in poetic parallelism, was composed in mockery of Enoch's prophecy; as Enoch foretold Jehovah's coming to judgment, so Lamech presumes on impunity in polygamy and murder (just as Cain the murderer seemed to escape with impunity), convince—convict, hard speeches—such as are noticed in v. 8, 10, 16; Malachi, 3. 12, 14; contrast 16, 17. ungodly sinners—not merely sinners, but proud despisers of God; *impious*, against him—They who speak against God's children are regarded by God as speaking against *Himself*. 16. murderers—in secret; *nothing murmurs* against God's ordinances and ministers in church and state. Cf. v. 8, "speak evil of dignities," 15, "hard speeches;" against the Lord. complain—never satisfied with their lot (Numbers, 11. 1; cf. the penalty, Deuteronomy, 28. 47, 48), walking after their own lusts—(v. 18). The secret of their *murmuring* and *complaining* is the restless insatiability of their desires, *great-swelling words*—(2 Peter, 2. 18) men's persons—their mere outward appearances and rank, *see us of advantage*—for the sake of what they may gain from

them. Whilst they talk *great swelling words*, they are really mean and fawning towards those of wealth and rank. 17. But ye, beloved—in contrast to those reproaches, v. 20, again, remember—Implying that his readers had been contemporaries of the apostles. For Peter uses the very same formula in reminding the contemporaries of himself and the other apostles, spoken before—spoken already before now. The apostles—Peter (Acts, 2 Peter, 3. 2, 3), and Paul before Peter (Acts, 20. 29; 1 Timothy, 4. 1; 2 Timothy, 3. 1). Jude does not exclude himself from the number of the apostles here, for in v. 18, immediately after, he says, "they told YOU," not *us* rather as Greek, "used to tell you;" implying that Jude's readers were contemporaries of the apostles who used to tell them, 18, mockers—in the parallel, 2 Peter, 3. 3, the same Greek is translated "scoffers." The word is found nowhere else in the New Testament. How ALFORD can deny that 2 Peter, 3. 2, 3, is referred to (at least in part), I cannot imagine, seeing that Jude quotes the very words of Peter as the words which the apostles used to speak to his (Jude's) readers. walk after their own ungodly lusts—*lit.*, "after (according to) their own lusts of ungodliness." 19. These be they—Showing that their characters are such as Peter and Paul had foretold, separate themselves—from church communion in its vital, spiritual reality; for outwardly they took part church ordinances (v. 12). Some oldest MSS. omit "themselves;" then understand it, "separate," cast out members of the church by excommunication (Isaiah, 65. 5; 66. 5; Luke, 6. 22; John, 9. 34; cf. "casteth them out of the church," 3 John, 10). Many, however, understand "themselves," which indeed is read in some of the oldest MSS. as *English Version* has it. Arrogant setting up of themselves, as having greater sanctity and a wisdom and peculiar doctrine, distinct from others, is implied, sensual—*lit.*, "animal-souled;" as opposed to the *spiritual*, or "having the Spirit." It is translated "the natural man," 1 Corinthians, 2. 14. In the three-fold division of man's being, body, soul, and spirit, the due state in God's design is, that "the spirit," which is the recipient of the Holy Spirit uniting man to God, should be first, and should rule the soul, which stands intermediate between *body and spirit*; but in the *animal*, or *natural* man, the spirit is sunk into subservency to the animal-soul, which is earthly in its motives and aims. The "carnal" sink somewhat lower, for in these the flesh, the lowest element and corrupt side of man's bodily nature, reigns paramount, not having the Spirit—in the animal and natural man the spirit, his higher part, which ought to be the receiver of the Holy Spirit, is not so; and therefore, his spirit not being in its normal state, he is said *not to have the spirit* (cf. John, 3. 5. 6). In the completion of redemption the parts of redeemed man shall be placed in their due relation; whereas in the ungodly, the soul severed from the spirit, shall have for ever animal life without union to God and heaven—a living death. 20. Assuming a *it*, building up yourselves—the opposite to the "separate themselves" (v. 19); as "in the Holy Ghost" is opposed to "Having not the Spirit," on—as on a foundation. Building on THE FAITH is equivalent to building on Christ, the object of faith, praying in the Holy Ghost—(Romans, 8. 26; Ephesians, 6. 18.). The Holy Spirit teaches what we are to pray for, and how. None can pray aright save by being in the Spirit, *i.e.*, in the element of His influence. CHRYSOSTOM states that, among the charms bestowed at the beginning of the New Testament dispensation, was the gift of prayer, bestowed on some one who prayed in the name of the rest, and taught others to pray. Moreover, their prayers so conceived and often used, were received and preserved among Christians, and out of these words of prayer were framed. Such is the origin of

liturgies. [HAMMOND.] 21. In v. 20, 21, Jude combines the Father, the Son, and Holy Ghost; and *faith*, *hope*, and *love*. Keep yourselves—not in your own strength, but “in the love of God,” i. e., *God’s love to you* and all His believing children, the only guarantee for their being kept safe. Man’s need of watching is implied: at the same time he cannot keep himself, unless God in His love keep him, looking for—in hope, the mercy of our Lord Jesus Christ—to be fully manifested at His coming. *Mercy* is usually attributed to the Father; here to the Son; so entirely one are they, 22, 23. None but those who “keep themselves” are likely to “save” others, have compassion—So one oldest MSS. reads. But two oldest MSS., *Vulgate*, &c., read, “convict;” “reprove to their conviction;” “confute, so as to convince,” making a difference—The oldest MSS. and versions read the accusative for the nominative, “when separating themselves” [WAHL], referring to v. 19; or “when contending with you,” as the *Greek* is translated, v. 9. 23. save with fear—The oldest MSS. do not read “with fear” in this position: but after “snatching them out of the fire” (with which, cf. Amos, 4. 11; 1 Corinthians, 3. 16; Zechariah, 3. 2, said of a most narrow escape), they add the following words, forming a THIRD class, “and others compassionate with (IN) fear.” Three kinds of patients require three kinds of medical treatment. Ministers and Christians are said to “save” those whom they are made the instruments of saving; the *Greek* for “save” is present, therefore meaning: “try to save.” Jude already (v. 9) had reference to the same passage (Zechariah, 3. 1-3). The three classes are: (1.) Those who contend with you (accusative in oldest MSS.), whom you should convict; (2.) those who are as brands already in the fire, of which hell-fire is the consummation: these you should try to save by snatching them out; (3.) those who are objects of compassion, whom accordingly you should compassionate (and help if occasion should offer), but

at the same time not let pity degenerate into complacency at their error. Your compassion is to be accompanied “with fear” of being at all defiled by them, hating—Even hatred has its legitimate field of exercise. Sin is the only thing which God hates: so ought we, even the garment—a proverbial phrase: avoiding the most remote contact with sin, and hating that which borders on it. As garments of the apostles wrought miracles of good in healing, so the very garment of sinners metaphorically, i. e., anything brought into contact with their pollution, is to be avoided. Cf. as to lepers and other persons defiled, Leviticus, 13. 52-57; 15. 4-17: the garments were held pointed; and any one touching them was excluded, until purified, from religious and civil communion with the sanctified people of Israel. Christians who received at baptism the white garment in token of purity, are not to defile it by any approach to what is defiled, 24, 25. Concluding doxology. Now—*Greek*, “But.” *you*—ALFORD, on inferior authority, reads “them.” *You* is in contradiction to those *ungodly men* mentioned above. Keep... from falling—rather, “guard... (so as to be) without falling,” or *stumbling*, before the presence of his glory—i. e., before Himself, when He shall be revealed in glory, faultless—*Greek*, “blameless,” with exceeding joy—*id.*, “with exultation” as of those who leap for joy. To the only... God our Saviour—The oldest MSS. add, “through Jesus Christ our Lord.” The transcribers fancying that “Saviour” applied to Christ alone, omitted the words. The sense is, To the only God (the Father) who is our Saviour through (i. e., by the mediation of; Jesus Christ our Lord.” dominion—*Greek*, “might,” power—authority: legitimate power. The oldest MSS. and *Vulgate*, after “power,” have “before all the ages,” i. e., before all time as to the past; “and now,” as to the present; “and to all the ages,” i. e., for ever, as to the time to come.

THE REVELATION

OF S. JOHN THE DIVINE.

INTRODUCTION.

AUTHENTICITY.—The author calls himself John (ch. 1. 1, 4, 9; 22. 5). Justin Martyr, *Dialogue*, p. 206 (A. D. 130-167), quotes from the Apocalypse, as *John the apostle’s* work, the prophecy of the millennium of the saints, to be followed by the general resurrection and judgment. This testimony of Justin is referred to also by Eusebius, *Ecclesiastical History* 4. 18. Justin, in the early part of the second century, held his controversy with Trypho, a learned Jew, at Ephesus, where John had been living (thirty or thirty-five years before: he says that “the Revelation had been given to John, one of the twelve apostles of Christ.” Melito, bishop of Sardis (about 171 A. D.), one of the seven churches addressed, a successor, therefore, of one of the seven angels, is said by Eusebius, *Ecclesiastical History* 4. 26, to have written treatises on the Apocalypse of John. The testimony of the Bishop of Sardis is the more impartial, as Sardis is one of the churches severely reproved *ibid.* 2. 11. So also Theophilus of Antioch (about 180 A. D.), according to Eusebius 4. 26, quoted testimonies from the Apocalypse of John. Eusebius says the name of Apollonius, who lived in Asia Minor in the end of the second century. Irenæus (about 180 A. D.), a hearer of Polycarp, the disciple of John, and supposed by Archbishop Usher to be the angel of the church of Smyrna, is most decided again and again in quoting the Apocalypse as the work of the apostle John (*Hæreses* 4. 20. 11; 4. 21. 3; 4. 20. 4; 2. 26. 1; 5. 20. 3; 3. 23. 9). In 2. 30. 1, alluding to the mystical number of the beast, 666 (ch. 12. 18), found in all old copies, he says, “We do not hazard a confident theory as to the name of Antichrist; for if it had been necessary that his name should be proclaimed openly at the present time, it would have been declared by him who saw the apocalyptic vision; for it was seen at no long time back, but almost in our generation, towards the end of Domitian’s reign.” In his work against heresies, published ten years after Polycarp’s martyrdom, he quotes the Apocalypse twenty times, and makes long extracts from it, as inspired Scripture. These testimonies of persons contemporary with John’s immediate successors, had more or less connected with the region of the seven churches to which Revelation is addressed, are most convincing. Tertullian, of north Africa (about 220 A. D.), *adversus Marcion* 3. 14, quotes the apostle John’s description in the Apocalypse of the sword proceeding out of the Lord’s mouth (ch. 19. 15), and 21, the heavenly city (ch. 21). Cf. *de Resurrectione* 17; *de Anima* 2. 9, &c.; *de Præscriptione hæreticorum* 23. The Muratori fragment of the canon (about A. D. 200) refers to John the apostle writing to the seven churches. Hippolytus, bishop of Ostia, near Rome (about 240 A. D.), *de Antichristo*, p. 67, quotes ch. 17. 1-18, as the writing of John the apostle. Among Hippolytus’ works, there is specified in the catalogue on his statue, a treatise “on the Apocalypse and gospel according to John.” Clement of Alexandria (about 200 A. D.), *Stromata* 6. 12, alludes to the twenty-four seats on which the elders sit as mentioned by John in the Apocalypse (ch. 4. 10).

away. Jerome, in *Letter to Iovinianus*, includes in the Canon the Apocalypse, adding, "It has as a work of Ad. praise this short of its merits. In each of its words he hid manifold senses." Thus an authentic work from the apostolic period, confirms its eminence and authenticity.

The Arian *Euphrosinus Hierosolym.*, and Cyprian the Roman presbyter (*Eusebius* 5 28), towards the end beginning of the third century, rejected St. John's Apocalypse on mere captious grounds. Cyprian, according to *Vita Iulianus*, about 310 A. D., attributed it to Cerinthus, on the ground of its supporting the millennial Dionysius of Alexandria mentions many before his time who rejected it because of its obscurity, and to support Cerinthus' dogma of an earthly and carnal kingdom; whom they attributed it to Cerinthus, a scholar of Origen, and bishop of Alexandria (A. D. 207), admits its inspiration (in *Eusebius, Ecclesiastical History* 7 25), but attributes it to some John distinct from John the apostle, on the ground of its difference of style and compared with St. John's gospel and epistle, as also because the name John is several times mentioned in the book, which is always kept back in both the gospel and epistle; moreover, neither does the epistle make any allusion to the Apocalypse to the epistle; and the style is not pure Greek, but abounds in barbarisms and not wavers in opinion (*Ecclesiastical History* 24, 26) as to whether it is, or is not, to be ranked among the undoubted Scriptures. His antipathy to the millennial doctrine would give an unconscious bias to his judgment. Cyril of Jerusalem (A. D. 386), *Catechesis* 4, 28, 26, omits the Apocalypse in enumerating the New Testament read privately as well as publicly. "Whatever is not read in the churches, that do not even read by the ancient bishops of the church who transmitted them to us were far wiser than thou art." Hence, day, the Apocalypse was not read in the churches. Yet in *Catechesis* 1, 4, he quotes ch. 2, 7, 17; and in 12, he draws the prophetic statement from ch. 17, 11, that the king who is to humble the three kings the eighth king. In a 12, and 27, he similarly quotes from ch. 12, 3, 4. Alford conjectures that Cyril changed his opinion, and that these references to the Apocalypse were slips of memory whereby he ret which belonged to his former, not his subsequent views. The sixtieth canon (if genuine) of the 1 in the middle of the fourth century, omits the Apocalypse from the canonical books. The Easter doubted, the Western church, after the fifth century, universally recognised, the Apocalypse. Cyril *Adorationes*, 146, though implying the fact of some doubting its genuineness, himself undoubtedly assent of St. John. Andreas of Caesarea in Cappadocia, recognised as genuine and canonical, and wrote the finest commentary on, the Apocalypse. The sources of doubt seem to have been, (1.) the antagonism of symbolism, which is set forth in it; (2.) its obscurity and symbolism having caused it not to be read in the church to the young. But the most primitive tradition is unequivocal in its favour. In a word, the object cidedly for it, the only arguments against it seem to have been subjective.

The personal notices of John in the Apocalypse occur ch. 1, 1, 4, 9; 22, 6. Moreover, the writer's churches of Proconsular Asia (ch. 2, 1), accord with the concurrent tradition, that after John's return Patmos, at the death of Domitian, under Nerva, he resided for long, and died at last in Ephesus, in (Eusebius, *Ecclesiastical History* 3, 20, 22). If the Apocalypse were not the inspired work of John, perhaps an address from their superior to the seven churches of Proconsular Asia, it would have assuredly been; whereas the earliest testimonies in those churches are all in its favour. One person alone was a stage of authority such as is addressed to the seven angels of the churches, namely, John, as the last and superintendent of all the churches. Also, it accords with John's manner to assert the accuracy of his the beginning and end of his book (cf. ch. 1, 2, 3, and 22, 8, with John, 1, 14; 21, 24; 1 John, 1, 1, 9). Again the view of the writer being an inspired apostle, that he addresses the angels or presidents of the seven

writings alone is Christ called *directly* "the Lamb" (John, 1. 29, 36). In 1 Peter, 1. 19, He is called "as a lamb without blemish," in allusion to Isaiah, 53. 7. So the use of "witness," or "testimony" (ch. 1. 2, 9; 6. 9; 11. 7, 8; cf. John, 1. 7, 8, 15, 19, 26; 1 John, 1. 3; 4. 14; 5. 6-11). "Keep the word," or "commandments" (ch. 2. 6, 10; 12. 17, &c.; cf. John. 8. 51, 58; 14. 15). The assertion of the same thing positively and negatively (ch. 2. 2, 6, 8, 13; 3. 8, 17, 18; cf. John, 1. 3, 6, 7, 20; 1 John, 2. 7, 28). Cf. also 1 John, 2. 30, 27, with ch. 2. 12, as to the spiritual *anointing*. The seeming solecisms of style are attributable to that inspired elevation which is above mere grammatical rules, and are designed to arrest the reader's attention by the peculiarity of the phrase, so as to pause and search into some deep truth lying beneath. The vivid earnestness of the inspired writer, handling a subject so transcending all others, raises him above all servile adherence to ordinary rules, so that at times he abruptly passes from one grammatical construction to another, as he graphically sets the thing described before the eye of the reader. This is not due to ignorance of grammar, for he "has displayed a knowledge of grammatical rules in other much more difficult constructions." [Wiser.] The *concision of thought* is more attended to than mere grammatical concision. Another consideration to be taken into account is, that two-fifths of the whole being the recorded language of others, he moulds his style accordingly. Cf. Tregelles' *Introduction to Revelation from Heathen Authorities*.

Tregelles well says (*New Testament Historic Evidence*). "There is no book of the New Testament for which we have such clear, ample, and numerous testimonies in the second century, as we have in favour of the Apocalypses. The more closely the witnesses were connected with the apostle John (as was the case with Irenaeus), the more explicit is their testimony. That doubts should prevail in after ages, must have originated either in ignorance of the earlier testimony, or else from some supposed intuition of what an apostle ought to have written. The objections on the ground of internal style can weigh nothing against the actual evidence. It is in vain to argue *a priori*, that St John could not have written this book, when we have the evidence of several competent witnesses that he did write it."

RELATION OF THE APOCALYPSE TO THE REST OF THE CANON.—Gregory Nyssen, *tom. 2. p. 601*, calls Revelation "the last book of grace." It completes the volume of inspiration, so that we are to look for no further revelation till Christ Himself shall come. Appropriately the last book completing the Canon was written by John, the last survivor of the apostles. The New Testament is composed of the historical books, the gospels and Acts, the doctrinal epistles, and the one prophetic book, Revelation. The same apostle wrote the last of the gospels, and probably the last of the epistles, and the only prophetic book of the New Testament. All the books of the New Testament had been written, and were read in the church assemblies, some years before John's death. His life was providentially prolonged that he might give the final attestation to Scripture. About the year 100 A.D., the bishops of Asia (the angels of the seven churches) came to John at Ephesus, bringing him copies of the three gospels, Matthew, Mark, and Luke, and desired of him a statement of his apostolical judgment concerning them; whereupon he pronounced them authentic, genuine, and inspired, and at their request added his own gospel to complete the fourfold aspect of the gospel of Christ (cf. Muratori's *Canon*; *Eusebius* 2. 26; Jerome, *Prologus in Matthew*; Victorinus on the *Apocalypses*; Theodore, *Mopsestina*. A Greek divine, quoted in *Alliance*, calls Revelation "the Seal of the whole Bible." The Canon would be incomplete without Revelation. Scripture is a complete whole, its component books, written in a period ranging over 1600 years, being mutually connected. Unity of aim and spirit pervades the entire, so that the end is the necessary sequence of the middle, and the middle of the beginning. Genesis presents before us man and his bride in innocence and blessedness, followed by man's fall through Satan's subtlety, and man's consequent misery, his exclusion from Paradise and its tree of life and delightful rivers. Revelation presents, in reverse order, man first liable to sin and death, but afterwards made conqueror through the blood of the Lamb; the first Adam and Eve, represented by the second Adam, Christ, and the church, His spotless bride, in Paradise, with free access to the tree of life and the crystal water of life that flows from the throne of God. As Genesis foretold the bruising of the serpent's head by the woman's seed, so Revelation declares the final accomplishment of that prediction (chs. 12, 20).

PLACE AND TIME OF WRITING.—The best authorities among the fathers state that John was exiled under Domitian (*Irenaeus* 5. 30; Clement of Alexandria; Eusebius, *Ecclesiastical History* 3. 20). Victorinus says that he had to labour in the mines of Patmos. At Domitian's death, 96 A.D. he returned to Ephesus under the emperor Nerva. Probably it was immediately after his return that he wrote, under Divine inspiration, the account of the visions vouchsafed to him in Patmos (ch. 1. 2, 9). However, ch. 10. 4 seems to imply that he wrote the visions immediately after seeing them. Patmos is one of the Sporades. Its circumference is about thirty miles. "It was fitting that when forbidden to go beyond certain bounds of the earth's lands, he was permitted to penetrate the secrets of heaven" (Bede, *Explic. Apocalypses* on ch. 1) The following arguments favour an earlier date, *etc.*, under Nero: (1.) Eusebius, in *Evangelical Demonstrations*, unites in the same sentence John's banishment with the stoning of James and the beheading of Paul, which were under Nero. (2.) Clement Alexandrian's story of the robber reclaimed by John, after he had pursued, and with difficulty overtaken him accords better with John then being a younger man, than under Domitian, when he was 100 years old. Arcthan, in the sixth century, applies the sixth seal to the destruction of Jerusalem (70 A.D.), adding that the Apocalypses was written before that event. So the *Syriac version* states he was banished by Nero the Camsar. Laodicea was overthrown by an earthquake, 60 A.D., but was immediately rebuilt, so that its being called "rich and increased with goods" is not incompatible with this book having been written under the Neronian persecution (64 A.D.). But the possible allusions to it in Hebrews, 10. 37; cf. ch. 1. 4; 4. 8; 5. 2; 13; Hebrews, 11. 10; cf. ch. 21. 14; Hebrews, 12. 22, 23; cf. ch. 14. 1; Hebrews, 8. 1, 2; cf. ch. 11. 19; 15. 6; 21. 8; Hebrews, 4. 13; cf. ch. 1. 16; 2. 13, 16; 19. 13, 15; Hebrews, 4. 9; cf. ch. 20; also 1 Peter, 1. 7, 13; 4. 13, with ch. 1. 1; 1 Peter, 2. 9, with ch. 5. 10; 2 Timothy, 4. 8, with ch. 2. 26, 27; 2. 21; 11. 18; Ephesians, 6. 12, with ch. 12. 7-18; Philippians, 4. 3, with ch. 3. 5; 13. 8; 17. 8; 30. 13, 15; Colossians, 1. 18, with ch. 1. 8; 1 Corinthians, 15. 23, with ch. 10. 7; 11. 15-18, make a date before the destruction of Laodicea possible. Cerinthus is stated to have died before John: as then he borrowed much in his Pseudo-Apocalypses from John's, it is likely the latter was at an earlier date than Domitian's reign. See Tillich's *Introduction to Apocalypses*. But the Pauline benediction (ch. 1. 4) implies it was written after Paul's death under Nero.

TO WHAT READERS ADDRESSED.—The inscription states that it is addressed to the seven churches of Asia, *i. e.*, Proconsular Asia. St John's reason for fixing on the number seven (for there were more than seven churches in the region meant by "Asia," for instance, Magnesia and Tralles), was doubtless because seven is the sacred number implying totality and universality: so it is implied that John, through the medium of the seven churches, addresses in the Spirit the church of all places and ages. The church in its various states of spiritual life or deadness, in all ages and places, is represented by the seven churches, and is addressed with words of consolation or warning accordingly. Smyrna and Philadelphia alone of the seven are honoured with unmix'd praise, as faithful in tribulation, and rich in good works. Hecateia of a *dead* kind had by this time arisen in the churches of Asia, and the love of many had waxed cold, whilst others had advanced to greater zeal, and one had sealed his testimony with his blood.

OBJECT.—It begins with *admonitory addresses* to the seven churches from the Divine Son of man, whom John saw in vision, after a brief introduction which sets forth the main subject of the book, viz., to "show unto His servants things which must shortly come to pass" (chs. 1-3). From ch. 4. to the end is mainly prophecy, with practical exhortations and consolations, however, interspersed, similar to those addressed to the seven churches (the representatives of the universal church of every age), and so connecting the body of the book with its beginning, which therefore forms its appropriate introduction.

Three schools of interpretation exist: (1) The *Preterists*, who hold that almost the whole has been fulfilled. (2) The *Historical Interpreters*, who hold that it comprises the history of the church from St. John's time to the end of the world, the seals being chronologically succeeded by the trumpets, and the trumpets by the vials. (3) The *Futurists*, who consider almost the whole as yet future, and to be fulfilled immediately before Christ's second coming. The first theory was not held by any of the earliest fathers, and is only held now by Rationalists, who limit John's vision to things within his own horizon, Pagan Rome's persecutions of Christians, and its consequently anticipated destruction. The futurist school is open to this great objection: it would leave the church of Christ unprotected with prophetic guidance or support under her fiery trials for 1260 or 1800 years. New God has said, "Surely He will do nothing, but He revealeth His secrets unto His servants the prophets." The Jews had a succession of prophets who guided them with the light of prophecy: what their prophets were to them, that the apocalyptic Scriptures have been, and are, to us.

Alford, following Isaac Williams, draws attention to the parallel connection between the Apocalypse and Christ's discourse on the mount of Olivet recorded in Matthew, 24. The seals plainly bring us down to the second coming of Christ, just as the trumpets also do (cf. ch. 8. 12-17; 9. 1. &c; 11. 15), and as the vials also do (ch. 16. 17): all three run parallel and end in the same point. Certain "catchwords" (as Wordsworth calls them) connect the three series of symbols together. They do not succeed one to the other in historical and chronological sequence, but move side by side, the subsequent ones filling up in detail the same picture which the preceding series had drawn in outline. So Victorinus (on ch. 7. 2, the earliest commentator on the Apocalypse, says, "The order of the things said is not to be regarded, since after the Holy Spirit, whom He has run to the end of the last time, again returns to the same times, and supplies what He has less fully expressed." And Primasius, of Apocryphus in *gen.*, "In the trumpets he gives a description by a pleasing repetition, as in his custom."

At the very beginning, St. John hastens by anticipation (as was the tendency of all the prophets, to the great consummation. Ch. 1. 7, "Behold, He cometh with clouds," &c.; v. 8, 17, "I am the beginning and the ending—the first and the last." So the seven epistles exhibit the same anticipation of the end. Ch. 3. 12, "Him that overcometh, I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven:" cf. at the close, ch. 21. 3. So also ch. 2. 28, "I will give him the morning star;" cf. at the close, 22. 16, "I am the bright and morning star."

Again, the earthquake that ensues on the opening of the sixth seal, is one of the *catchwords*, i. e., a link connecting chronologically this sixth seal with the sixth trumpet (ch. 9. 13; 11. 13): cf. also the seventh vial, ch. 16. 17, 18. The consummation of the opening of the sixth seal, it is plain, in no full and exhaustive sense apply to any event, save the terrors which shall overwhelm the ungodly just before the coming of the Judge.

Again, the *beast out of the bottomless pit*, between the sixth and seventh trumpets, connects this series with the section, chs. 12, 13, 14, concerning the church and her adversaries.

Again, the sealing of the 144,000 under the sixth seal, connects this seal with the section, chs. 12-14.

Again, the loosing of the four winds by the four angels standing on the four corners of the earth, under the sixth seal, answers to the loosing of the four angels at the Euphrates, under the sixth trumpet.

Moreover, links occur in the Apocalypse connecting it with the Old Testament. For instance, the "mouth speaking great things," connects the *beast that blasphemes against God, and makes war against the saints*, with the *little horn*, or his king, who, arising after the ten kings, shall speak against the Most High, and wear out the saints; also, of the "forty-two months" (ch. 12. 6), or "a thousand two hundred and threescore days" (ch. 12. 6), with the "time, times, and the dividing of time," of Daniel, 7. 25. Moreover, the "forty-two months," ch. 11. 2, answering to ch. 12. 6, and 13. 5, link together the period under the sixth trumpet, to the section, chs. 12, 13, 14.

Aubertin observes, "The history of salvation is mysteriously governed by holy numbers. They are the scaffolding of the organic edifice. They are not merely outward indications of time, but indications of nature and essence. Not only nature, but history, is based in numbers. Scripture and antiquity put numbers as the fundamental forms of things, when we put ideas." As number is the regulator of the relations and proportions of the natural world, so does it enter most frequently into the revelations of the Apocalypse, which sets forth the harmonies of the supernatural, the immediately divine. Thus the most supernatural revelation leads us the farthest into the natural, as was to be expected, seeing the God of nature and of revelation is one. Seven is the number for perfection (cf. ch. 1. 4; 4. 5, the seven Spirits before the throne; also, ch. 5. 6, the Lamb's seven horns and seven eyes). Thus the seven churches represent the church Catholic in its totality. The seven seals—trumpets—vials, are severally a complete series each in itself, fulfilling perfectly the Divine course of judgment. Three-and-a-half implies a number opposed to the divine (seven), but broken in itself, and which, in the moment of its highest triumph, is overwhelmed by judgment and utter ruin. Four is the number of the world's extension; seven is the number of God's revelation in the world. In the four beasts of Daniel there is a recognition of some power above them, at the same time that there is a mimicry of the four cherubs of Ezekiel, the heavenly symbols of all creation in its due subjection to God (ch. 4. 6-8). So the four corners of the earth, the four winds, the four angels loosed from the Euphrates, and Jerusalem lying "four-square," represent world-wide extension. The sevenfoldness of the Spirits on the part of God corresponds to the fourfold cherubim on the part of the created. John, seeing more deeply into the essentially God-opposed character of the world, presents to us, not the four beasts of Daniel, but the seven heads of the beast, whereby it arrogates to itself the sevenfold perfection of the Spirits of God: at the same time that, with characteristic self-contradiction, it has as horns, the number peculiar to the world-power. Its unjust usurpation of the sacred number seven, is marked by the addition of an eighth to the seven heads, and also by the beast's own number, 666, which in units, tens, and hundreds, repeats upon, but falls short of, seven. The judgments on the world are complete in six: after the sixth seal, and the sixth trumpet, there is a pause. When seven comes, there comes "the kingdom of our Lord and His Christ." Six is the number of the world given to judgment. Moreover, six is half of twelve, as three-and-a-half is the half of seven. Twelve is the number of the church: cf. the twelve tribes of Israel, the twelve stars on the woman's head (ch. 12. 1), the twelve gates of new Jerusalem. Six thus symbolises the world broken, and without solid foundation. Twice twelve is the number of the heavenly elders; twelve times twelve thousand, the number of the sealed elect; the tree of life yields twelve manner of fruit. Doubtless, besides this symbolic force, there is a special chronological meaning in the numbers; but as yet, though a con-

subject of investigation, they have received no solution which we can be sure is the true one. They are intended to a reverent enquiry, not to gratify idle speculative curiosity; and when the event shall have been fulfilled, they will divine wisdom of God who ordered all things in minutely harmonious relations, and left neither the times nor to hap-hazard.

arguments for the year-day theory are as follows: Dan. 9. 24, "Seventy weeks are determined upon," where the may be *seventy weeks*; but Mede observes, the *Habres* word means always seven of *days*, and never seven of years or, 12. 8; Deuteronomy, 16. 9, 10, 16. Again, the number of years' wandering of the Israelites was made to correspond number of *days* in which the spies searched the land, *vis.*, forty: cf. "each day for a year," Numbers, 14. 33, 34. So in 4. 5, 6, "I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and sixty-four days: I have appointed thee each day for a year." St. John, in Revelation itself, uses *days* in a sense hardly be literal. Ch. 2. 10, "Ye shall have tribulation *ten days*:" the persecution of *ten years* recorded by Eusebius, correspond to it. In the year-day theory there is still quite enough of obscurity to extend the patience and profaith, for we cannot say precisely when the 1,260 years begin: so that this theory is quite compatible with Christ's Of that day and hour knoweth no man," &c. However, it is a difficulty in this theory that "a thousand years," in 7, can hardly mean 1000 by 360 days, *i. e.*, 360,000 years. The first resurrection there must be literal, even as it taken literally, "the rest of the dead lived not again until the thousand years were finished." To interpret the spiritually, would entail the need of interpreting the latter so, which would be most improbable; for it would imply rest of the (spiritually) dead lived not spiritually until the end of the thousand years, and then, that they did ritually to life. 1 Corinthians, 15. 23, "they that are Christ's at His coming," confirms the literal view.

CHAPTER I.

1-20. TITLE: SOURCE AND OBJECT OF THIS VISION: BLESSING ON THE READER AND KEEPER AS THE TIME IS NEAR: INSCRIPTION TO THE CHURCHES: APOSTOLIC GREETING: KEY—"BEHOLD HE COMETH" (cf. at the close, 0, "Surely I come quickly"); INTRODUCTORY OF THE SON OF MAN IN GLORY, AMIDST SEVEN CANDLESICKS, WITH SEVEN STARS IN HIS RIGHT HAND. 1. Revelation—An apocalypse of those things which had been veiled. *festo* of the kingdom of Christ. The travelling of the church for the Gentile Christian times. *detailed history* of the future, but a representation of the great epochs and chief powers in development of God in relation to the world. The *historical* view goes counter to the great principle Scripture interprets itself. Revelation is to us to understand the times, not the times to in us the Apocalypse, although it is in the nature case that a reflex influence is exerted here understood by the prudent. [AUBERLEN.] It is in a series of parallel groups, not in chronological succession. Still there is an organic historical development of the kingdom of God. In this book other books of the Bible end and meet: in its summation of all previous prophecy. Daniel is as to Christ and the Roman destruction of em, and the last antichrist. But John's Revelation up the intermediate period, and describes the intermediate and final state beyond antichrist. Daniel, prophetically, views the history of God's in relation to the *four world-kingdoms*. John, apostle, views history from the *Christian Church*.

The term *Apocalypse* is applied to no Old Testament book. Daniel is the nearest approach to what Daniel was told to seal and shut up till the end of the end, St. John, now that the time is at hand, is directed to reveal, of Jesus Christ—commends Him. Jesus Christ, not John the writer, author of the Apocalypse. Christ taught many before His departure; but those which were able for announcement at that time He brought into the Apocalypse. [BENGL.] Cf. His ep. to John, 15. 15, "All things that I have heard of her, I have made known unto you;" also, John, "The Spirit of truth will show you things to come."

The Gospels and Acts are the books, really, of His first advent, in the flesh, and in the epistles are the inspired comment on them. The Apocalypse is the book of His second advent and its preliminary to it. which God gave unto him, and which He reveals Himself and His will in, and by,

His Son. to show—The word recurs ch. 22. 6: so entirely have the parts of Revelation reference to one another. It is its peculiar excellence that it comprises in a perfect compendium future things, and those widely differing: things close at hand, far off, and between the two; great and little: destroying and saving: repeated from old prophecies and new; long and short, and these interwoven with one another, opposed and mutually agreeing; mutually involving and evolving one another: so that in no book more than in this would the addition, or taking away, of a single word or clause (ch. 22. 18, 19), have the effect of marring the sense of the context and the comparison of passages together. [BENGL.] his servants—not merely to "His servant John," but to all His servants (cf. ch. 22. 3). *shortly—Greek*, "speedily," *tit.*, "in," or "with speed." Cf. "The time is at hand," v. 3, ch. 22. 6, "shortly;" 7, "Behold I come quickly." Not that the things prophesied were according to man's computation near; but this word "shortly" implies a corrective of our estimate of worldly events and periods. Though a "thousand years" (ch. 20.) at least are included, the time is declared to be *at hand*. Luke, 18. 8, "speedily." The Israelite church hastened eagerly to the predicted end, which premature eagerness prophecy restrains (cf. Daniel, 9.). The Gentile church needs to be reminded of the transitoriness of the world, which it is apt to make its home, and the nearness of Christ's advent. On the one hand Revelation saith, "the time is at hand;" on the other, the succession of seals, &c., show that many intermediate events must first elapse. he sent—Jesus Christ sent, by his angel—joined with "sent." The angel does not come forward to "signify" things to John until ch. 17. 1; 19. 9, 10. Previously to that St. John receives information from others. Jesus Christ opens the Revelation, v. 10, 11; ch. 4. 1; in ch. 6. 1, one of the four living creatures acts as his informant; in ch. 7. 13, one of the elders; in ch. 10. 8, 9, the Lord and His angel who stood on the sea and earth. Only at the end (ch. 17. 1) does the one angel stand by Him (cf. Daniel, 8. 16; 9. 21; Zechariah, 1. 19). 2. bare record of—"testified the word of God" in this book. Where we should say "testifies," the ancients in epistolary communications use the past tense. The word of God constitutes his testimony; in v. 3, "the words of this prophecy." The testimony of Jesus—"the Spirit of prophecy" (ch. 19. 10). and of all things that—The oldest MSS. omit "and." *Translates*, "Whatever things he saw," in apposition with "the word of God and the testimony of Jesus Christ." 3. he that readeth, and they that hear—*etc.* the public reader in church assemblies, and his hearers. In the first instance, he by whom John sent the book.

from Patmos to the seven churches, read it publicly: a usage most Scriptural and profitable. A special blessing attends him who reads or hears the apocalyptic "prophecy" with a view to keeping the things therein (as there is but one article to "they that hear and keep those things," not two classes, but only one is meant: "they who not only hear, but also keep those things," Romans, 2. 13), even though he find not the key to its interpretation, he finds a stimulus to faith, hope, and patient waiting for Christ. Note, the term "prophecy" has relation to the human medium or prophet inspired, here John: "Revelation" to the Divine Being who reveals His will, here Jesus Christ. God gave the revelation to Jesus: He by His angel revealed it to John, who was to make it known to the church. 4. John—the apostle. For none but he (supposing the writer an honest man) would thus sign himself nakedly without addition. As sole survivor and representative of the apostles and eye-witnesses of the Lord, he needed no designation save his name, to be recognised by his readers. seven churches—not that there were not more churches in that region, but the number seven is fixed on as representing totality. These seven represent the universal church of all times and places. See TRINCHINI'S (*Epistles to Seven Churches*) interesting Note, ch. 1. 29, on the number seven. It is the covenant number, the sign of God's covenant relation to mankind, and especially to the church. Thus, the seventh day, Sabbath, Genesis, 2. 3; Ezekiel, 20. 12. Circumcision, the sign of the covenant, after seven days (Genesis, 17. 12). Sacrifices, Numbers, 23. 1, 14, 29; 2 Chronicles, 29. 21. Cf. also God's acts typical of His covenant, Joshua, 6. 4, 15, 16; 2 Kings, 5. 10. The feasts ordered by seven of time, Deuteronomy, 16. 1; 16. 9, 13, 15. It is a combination of three, the Divine number (thus the Trinity: the thrice Holy, Isaiah, 6. 3; the blessing, Numbers, c. 24-26) and four the number of the organised world in its extension (thus the four elements, the four seasons, the four winds, the four corners or quarters of the earth, the four living creatures, emblems of redeemed creaturely life, ch. 4. 6; Ezekiel, 1. 5, 6, with four faces and four wings each; the four beasts, and four metals, representing the four world-empires, Daniel, 2. 32, 33; 7. 3; the four-sided gospel designed for all quarters of the world; the sheet tied at four corners, Acts, 10. 11; the four horns, the sum of the world's forces against the church, Zechariah, 1. 18). In the Apocalypse, where God's covenant with His church comes to its consummation, appropriately the number seven recurs still more frequently than elsewhere in Scripture. Asia—Proconular, governed by a Roman proconsul: consisting of Phrygia, Mysia, Caria, and Lydia: the kingdom which Attalus III. had bequeathed to Rome. Græc... peace—Paul's apostolical greeting. In his pastoral epistles he inserts "mercy" in addition: so 2 John, 5. him which is... was... is to come—A periphrasis for the incommunicable name JEHOVAH, the self-existing One, unchangeable. In Greek the indeclinability of the designation here implies His unchangeableness. Perhaps the reason why "He which is to come" is used, instead of "He that shall be," is because the grand theme of Revelation is the Lord's coming (c. 7). Still it is THE FATHER as distinguished from "Jesus Christ" (c. 5) who is here meant. But so one are the Father and Son, that the designation "which is to come," more immediately applicable to Christ, is used here of the Father. the seven Spirits which are before his throne—the oldest MSS. omit "are." before—*lit.*, "in the presence of." The Holy Spirit in His sevenfold (i.e., perfect, complete, and universal) energy. Corresponding to "the seven churches." One in His own essence, manifold in His gracious influences. The seven eyes resting on the stone laid by Jehovah (ch. 6. 6). Four is the number of the creature world (cf. the

fourfold cherubim); seven the number of God's revelation in the world. 5. the faithful witness—of His truth concerning Himself and His mission as Prophet, Priest, and King Saviour. "He was the faithful witness, because all things that He heard of the Father he faithfully made known to His disciples. Also, because He taught the way of God in truth, and cared not for man, nor regarded the persons of men. Also, because the truth which He taught in words He confirmed by miracles. Also, because the testimony to Himself on the part of the Father He denied not even in death. Lastly, because He will give true testimony of the works of good and bad at the day of judgment." [RICHARD OF ST. VICTOR IN TRENCH.] The nominative in Greek standing in apposition to the genitive, "Jesus Christ," gives majestic prominence to "the faithful witness," the first-born of the dead—(Colossians, 1. 18). Lazarus rose to die again. Christ rose to die no more. The image is not as if the grave was the womb of His resurrection-birth [ALFORD]; but as Acts, 13. 33; Romans, 1. 4, treat Christ's resurrection as the epoch and event which fulfilled the Scripture, Psalm 2. 7, "This day (at the resurrection) have I begotten thee." It was then that His Divine Sonship as the God-man was manifested and openly attested by the Father. So our resurrection and our manifested sonship, or generation, are connected. Hence "regeneration" is used of the resurrection-state as the restitution of all things (Matthew, 19. 28), the Prince—or Ruler. The kingship of the world which the Tempter offered to Jesus on condition of doing homage to him, and so shunning the cross. He has obtained by the cross. "The kings of the earth" conspired against the Lord's Anointed (Psalm 2. 2): these He shall break in pieces (Psalm 2. 9). Those who are wise in time and kiss the Son shall bring their glory unto Him at His manifestation as King of kings, after He has destroyed His foes. Unto him that loved us—The oldest MSS. read the present, "...loeveth us." It is His ever-continuing character. He loeveth us, and ever shall love us—His love rests evermore on His people. washed us—The two oldest MSS. read "freed (loosed as from a bond, us," so Andreas and Primasius. One very old MS., Vulgate, and Coptic read as English Version, perhaps drawn from ch. 7. 14. "Loosed us (in virtue of) His blood," being the harder reading to understand, is less likely to have come from the transcribers. The reference is thus to Greek *lutros*, the ransom paid for our release (Matthew, 20. 28). In favour of English Version reading is the usage whereby the priests, before putting on the holy garments and ministering, washed themselves: so spiritually believers, as priests unto God, must first be washed in Christ's blood from every stain before they can serve God aright now, or hereafter minister as dispensers of blessing to the subject nations in the millennial kingdom, or minister before God in heaven. 6. And hath—rather as Greek, "And (He) hath," made us kings—the oldest MSS. read, "a kingdom." One oldest MS. reads the dative, "for us." Another reads "us," accusative: so Vulgate, Syriac, Coptic, and Andreas. This seems preferable. "He made us (to be) a kingdom." So Exodus, 19. 6, "a kingdom of priests;" 1 Peter, 2. 9, "a royal priesthood." The saints shall constitute peculiarly a kingdom of God, and shall themselves be kings (ch. 5. 10). They shall share His King-Priest throne in the millennial kingdom. The emphasis thus falls more on the kingdom than on priests; whereas in English Version reading it is equally distributed between both. This book lays prominent stress on the saints' kingdom. They are kings because they are priests: the priesthood is the continuous ground and legitimization of their kingship: they are kings in relation to man, priests in relation to God, serving His day and night in His temple (ch. 7. 15; & 16). The

all rule, not in an external mechanical
 mply in virtue of what they are, by the
 ction and conviction overcoming the
 (LXX.) priests—who have pre-eminently
 near access to the king. David's sons
ebrew, 2 Samuel, 8. 18. The distinction
 people, nearer and more remote from
 e: all shall have nearest access to Him.
 d things shall be holy to the Lord. God
 —There is but one article to both in the
 e it means, "Unto Him who is at once
 ather," glory and dominion—*Greek*, "the
 night." The fuller threefold doxology
 , 11: fourfold, ch. 5. 13; Jude, 25; seven-
 1 Chronicles, 29. 11. Doxology occupies
 place above, which prayer does below,
 of God's glory first as in the Lord's
 ve the secondary place to our needs,
 see God and gain our petitions better
 r ever and ever—*Greek*, "unto the ages."
 —*Greek*, "the clouds," viz., of heaven.
 ived Him out of their sight" at His
 s, 1. 9). His ascension corresponds to
 His coming again (Acts, 1. 11). Clouds
 's of wrath to sinners, every eye—His
 herefore be a personal, visible appear-
 it is because they do not now see Him,
 s lieve. Contrast John, 20. 29, they also
 ar: "whosoever." Primarily, at His
 advent the Jews, who shall "look upon
 y have pierced," and mourn in repent-
 —Blessed is He that cometh in the name
 Secondly, and here chiefly, at the
 mt all the ungodly, not only those who
 d Him, but those who did so by their
 with trembling upon Him. St. John is
 the evangelists who records the pierc-
 side. This allusion identifies him as
 he Apocalypse. The reality of Christ's
 His death is proved by His having been
 water and blood from His side were
 the Levitical waters of cleansing and
 all kinds... shall wail—all the un-
 general judgment: and especially at
 inal advent, the anti-Christian con-
 urch, 12. 3-6, 9; 14. 1-4; Matthew, 24. 30,
 tribes of the land," or "the earth." See
 o "all," ch. 13. 8. Even the godly whilst
 s love, shall feel penitential sorrow at
 h shall all be manifested at the general
 ause of—*Greek*, "at," or "in regard to
 o, Amen—God's seal of His own word:
 sponds the believer's prayer, ch. 22. 20.
 is *Greek*, "Amen" is *Hebrew*. To both
 ews His promises and threats are un-
 i, *Greek*, "I am the Alpha and the
 first and last letters of the alphabet,
 comprises all that goes between, as well
 d last, the beginning and the ending—
 oldest MSS., though found in *Vulgate*
 anscribers probably inserted the clause
 In Christ, Genesis, the Alpha of the Old
 Revelation, the Omega of the New
 set together: the last book presenting
 God reconciled in Paradise, as the first
 d man at the beginning innocent and in
 a Paradise. Accomplishing finally what
 ys the same: before the Dragon, the
 rophet, and all foes. An anticipatory
 the saints under the coming trials of the
 ord—The oldest MSS. read "the Lord
 ty—*Hebrew*, *Shaddai* and *Jehovah*
 f hosts: commanding all the hosts or
 en and earth, so able to overcome all
 es. It occurs often in Revelation, but

no where else in New Testament save 2 Corinthians,
 6. 18, a quotation from Isaiah. 9. I John—So "I
 Daniel" (Daniel, 7. 23; 9. 2; 10. 2). One of the many
 features of resemblance between the Old Testament
 and the New Testament apocalyptic seers. No other
 Scripture writer uses the phrase, also—as well as
 being an apostle. The oldest MSS. omit "also." In
 his gospel and epistles he makes no mention of his
 name, though describing himself as "the disciple
 whom Jesus loved." Here, with similar humility,
 though naming himself, he does not mention his
 apostleship, companion—*Greek*, "fellow-partaker in
 the tribulation." Tribulation is the necessary pre-
 cursor of "the kingdom," therefore the is prefixed. This
 must be borne with "patient endurance." The oldest
 MSS. omit "in the" before "kingdom." All three are
 inseparable: *the tribulation, kingdom, and endurance*.
patience—translate, "endurance." "Persevering, en-
 during continuance" (Acts, 14. 22: "the queen of the
 graces (virtues)." [CHRYSOSTOM.] of—The oldest
 MSS. read "in Jesus," or "Jesus Christ." It is in
 Him that believers have the right to the kingdom, and
 the spiritual strength to enable them to endure
 patiently for it. was—*Greek*, "came to be." in...Palmas
 —now Patmo or Palmoa. See Introduction on this
 island, and John's exile to it under Domitian, from
 which he was released under Nerva. Restricted to a
 small spot on earth, he is permitted to penetrate the
 wide realms of heaven and its secrets. Thus John
 drank of Christ's cup, and was baptised with His bap-
 tism (Matthew, 20. 22). for—*Greek*, "for the sake of,"
 "on account of:" so, "because of the word of God
 and... testimony." Two oldest MSS. omit the second
 "for," thus "the Word of God" and "testimony of
 Jesus" are the more closely joined. Two oldest MSS.
 omit "Christ." The Apocalypse has been always
 appreciated most by the church in adversity. Thus the
 Asiatic Church, from the flourishing times of Constantine
 less estimated it. The African Church being more
 exposed to the cross always made much of it. [BEN-
 GEL.] 10, I was—*Greek*, "I came to be." "I became,"
 in the Spirit—in a state of ecstasy: the outer world
 being shut out, and the inner and higher life or spirit,
 being taken full possession of by God's Spirit, so that
 an immediate connexion with the invisible world is
 established. Whilst the prophet "speaks in the Spirit,
 the apocalyptic seer is in the Spirit in his whole per-
 son. The spirit only (that which connects us with God
 and the invisible world) is active, or rather recipient,
 in the apocalyptic state. With Christ this being "in
 the Spirit" was not the exception, but His continual
 state. on the Lord's day—Though forcibly detained
 from church-communion with the brethren in the
 sanctuary on the Lord's day, the weekly commemora-
 tion of the resurrection, John was holding spiritual
 communion with them. This is the earliest mention
 of the term "the Lord's day." But the consecration
 of the day to worship, almsgiving, and the Lord's
 supper, is implied Acts, 20. 7; 1 Corinthians, 16. 2; cf.
 John, 20. 19-26. The name corresponds to "the Lord's
 supper." 1 Corinthians, 11. 20. IGHATIUS seems to
 allude to "the Lord's day" (*ad Magne*, 9), and IRENÆUS
 in the *Quæst. ad Orthod.* 116 (in JUSTIN MARTYR).
 JUSTIN MARTYR, *Apology*, 2. 68, &c. "On Sunday we
 all hold our joint meeting: for the Lord's day is that on
 which God, having removed darkness and chaos, made
 the world, and Jesus Christ our Saviour rose from the
 dead. On the day before Saturday they crucified Him;
 and on the day after Saturday, which is Sunday, hav-
 ing appeared to His apostles and disciples, He taught
 these things." To the Lord's day PLINY doubtless
 refers (Ep. 97, B. 10, "The Christians on a fixed day,
 before dawn meet and sing a hymn to Christ, as God,"
 &c. TERTULLIAN, *de Corov.* 3, "On the Lord's day we
 deem it wrong to fast." MELITO, bishop of Sardis

(second century), wrote a book on the *Lord's day* (Eusebius, 4. 26). Also, DIODORUS of Corinth, in Eusebius, *Ecclesiastical History*, 4. 21, 8; CLEMENT of Alexandria, *Stromata*, 8, and I. 12; ORIGEN, c. *Cels.* 8. 22. The theory that the day of Christ's second coming is meant, is untenable. "The day of the Lord" is different in the Greek from "the Lord's (an adjective) day," which latter in the ancient church always designates our Sunday, though it is not impossible that the two shall coincide (at least in some parts of the earth), whence a tradition is mentioned in JEROME, on Matthew, 25., that the Lord's coming was expected especially on the Paschal Lord's day. The visions of the Apocalypse, the seas, trumpets, and visits, &c., are grouped in *sevens*, and naturally begin on the first day of the seven, the birthday of the church, whose future they set forth. [WORDSWORTH.] great voice—summoning solemn attention: Greek order, "I heard a voice behind me great (loud) as that of a trumpet." The trumpet summoned to religious feasts, and accompanied God's revelations of Himself. 11. I am Alpha and Omega, the first and the last; and—The oldest MSS. omit all this clause. write in a book—To this book, having such an origin, and to the other books of Holy Scripture, who is there that gives the weight which their importance demands, referring them to the many books of the world? [BENGE.] seven churches—As there were many other churches in Proconsular Asia (e. g., Miletus, Magnesia, Tralles, besides the seven specified, doubtless the number seven is fixed upon because of its mystical signification, expressing *totality* and *universality*. The words "which are in Asia" are rejected by the oldest MSS., A, B, C, CYPRIAN, Vulgate, and Syriac; Coptic alone supports them of old authorities. These seven are representative churches; and, as a complex whole, ideally complete, embody the chief spiritual characteristics of the church, whether as faithful or unfaithful, in all ages. The churches selected are not taken at random, but have a many-sided completeness. Thus, on one side we have Smyrna, a church exposed to persecutions unto death; on the other Sardis, having a high name for spiritual life and yet dead. Again, Laodicea, in its own estimate rich and having need of nothing, with ample talents, yet lukewarm in Christ's cause; on the other hand, Philadelphia, with but a little strength, yet keeping Christ's word and having an open door of usefulness set before it by Christ Himself. Again, Ephesus, intolerant of evil and of false apostles, yet having left its first love; on the other hand, Thyatira, abounding in works, love, service, and faith, yet suffering the false prophetess to seduce many. In another aspect, Ephesus in conflict with false freedom, i. e., fleshly licentiousness (the Nicolaitanes); so also Pergamos in conflict with Balaam-like tempters to fornication and idol-meats; and on the other side, Philadelphia in conflict with the Jewish synagogue, i. e., legal bondage. Finally, Sardis and Laodicea without any active opposition to call forth their spiritual energies; a dangerous position, considering man's natural indolence. In the historic scheme of interpretation, which seems fanciful, Ephesus meaning "the beloved" or "desired" (STRIBER) represents the waning period of the apostolic age. Smyrna ("myrrh" bitter suffering, yet sweet and costly perfume, the martyr period of the Decian and Diocletian age. Pergamos in "castle" or "tower", the church possessing earthly power and decreasing spiritually from Constantine's time until the seventh century. Thyatira ("unwearied about sacrifices"), the Papal church in the first half of the middle ages; like "Jezebel," keen about its so-called sacrifice of the mass, and slaying the prophets and witnesses of God. Sardis, from the close of the twelfth century to the Reformation. Philadelphia ("brotherly love"), the first century of the Reformation. Laodicea,

the Reformed church after its first zeal had become lukewarm. 12. see the voice—i. e., ascertain whence the voice came: to see who was it from whom the voice proceeded. that—Greek, "of what kind it was which." The voice is that of God the Father, as at Christ's baptism and transfiguration, so here in presenting Christ as our High Priest, speaks—The oldest MSS. versions, and fathers read, "was speaking," being—"having learned," seven, candlesticks—"lamp-stands" [KELLY.] The stand holding the lamp. In Exodus, 25. 31, 32, the seven are united in ONE candlestick or lamp-stand, i. e., six arms and a central shaft; so Zechariah, 4. 2. 11. Here the seven are seven candlesticks, typifying, as that one, the entire church, but now no longer as the Jewish church represented by the one sevenfold candlestick: restricted to one outward unity and one place: the several churches are mutually independent as to external ceremonies and government provided all things are done to edification, and schisms or needless separations are avoided, yet one in the unity of the Spirit and the Headship of Christ. The candlestick is not light, but the bearer of light, holding it forth to give light around. The light is the Lord's, not the church's: from Him she receives it. She is to be a light-bearer to His glory. The candlestick stood in the Holy place, the type of the church on earth, as the Holiest place was type of the church in heaven. The Holy place's only light was derived from the candlestick, day-light being excluded: so the Lord God is the church's only light: her's is the light of grace, not nature. "Golden" symbolises at once the greatest *preciousness* and *sanctity*; so that in the Zend Avesta "golden" is synonymous with heavenly or divine. [TRENCH.] 13. His glorified form as man could be recognised by John, who had seen it at the transfiguration, in the midst—Implying Christ's continual presence and ceaseless activity in the midst of His people on earth. In ch. 4., when He appears in heaven, His insignia undergo a corresponding change; yet even there the rainbow reminds us of His everlasting covenant with them. seven—Omitted in two of the oldest MSS., but supported by one. Son of man—The form which John had seen enduring the agony of Gethsemane, and the shame and anguish of Calvary, he now sees glorified. His glory as Son of man is merely Son of God: the result of His humiliation as Son of man. down to the feet—A mark of high rank. The garment and girdle seem to be emblems of His priesthood. Cf. Exodus, 28. 2, 4, 31; LXX. Aaron's robe and girdle were "for glory and beauty," and combined the insignia of royalty and priesthood, the characteristics of Christ's antitypical priesthood "after the order of Melchisedec." His being in the midst of the candlesticks (only seen in the temple, show that it is a king-priest He is so attired. This priesthood He has exercised ever since His ascension; and therefore, here wears its emblems. As Aaron wore these insignia when life came forth from the sanctuary to bless the people (Leviticus, 16. 4, 23, 24, the chitoneth, or holy linen coat), so when Christ shall come again, He shall appear in the similar attire of "beauty and glory" (Margin, Isaiah, 4. 2). The angels so attired somewhat like their Lord (ch. 18. 6). The ordinary girding for one actively engaged, was at the loins; but JOSEPHUS, *Antiquities*, 3. 7. 2, expressly tells us that the Levitical priests were girt higher up, about the breasts or paps, appropriate to calm, majestic movement. The girdle bracing the frame together, symbolises collected powers. *Righteousness* and *faithfulness* are Christ's girdle. The high priest's girdle was only interwoven with gold, but Christ's are all of gold: the antitype exceeds the type. 14. Greek, "But" or "And," like wool—Greek, "like white wool." The silver is the point of comparison: signifying purity and glory. So in Isaiah, 1. 18. "Not eye, for heavy hair

are the sign of decay. eyes...as...flame—all-searching and penetrating like fire: at the same time, also, implying consuming indignation against sin, especially at His coming "in flaming fire, taking vengeance" on all the ungodly, which is confirmed, as the meaning here, by Revelation, 19, 11, 12, 15. the brass—Greek, "chalco-hoanna," derived by some from two Greek words, brass and frankincense: derived by Bochart from Greek *chalco*, brass, and Hebrew *libben*, to whiten; hence, brass, which in the furnace has reached a white heat. Thus it answers to "burnished (flashing, or glowing) brass" Ezekiel, 1, 7; Revelation, 10, 1, "His feet as pillars of Arr." Translate, "Glowing brass, as if they had been made fiery (red-hot) in a furnace." The feet of the priests were bare in ministering in the sanctuary. So our great High Priest here, voice as...many waters—Ezekiel, 43, 2; in Daniel, 10, 6. It is "like the voice of a multitude." As the bridegroom's voice, so the bride's, ch. 14, 2; 10, 6; Ezekiel, 1, 24, the cherubim, or redeemed creation. His voice, however, is here regarded in its terribleness to His foes. Contrast Song of Solomon, 2, 8; 6, 2, with which, cf. ch. 3, 20. 16, he had—Greek, "having." St. John takes up the description from time to time, irrespective of the construction, with separate strokes of the pencil. [ALFORD.] In...right hand seven stars—(v. 20; ch. 2, 1; 3, 1.) He holds them as a star-studded "crown of glory," or "royal diadem," in His hand; so Isaiah, 62, 3. He is their Possessor and Upholder, out of...mouth went—Greek "going forth," not wielded in the hand, His WORD is omnipotent in executing His will in punishing sinners. It is the sword of His Spirit, reproof and punishment, rather than its converting winning power, is the prominent point. Still as He encourages the churches, as well as threatens, the former quality of the Word is not excluded. Its two edges (back and front) may allude to its double efficacy, condemning some, converting others. TERTULLIAN, *adv. Jud.*, takes them of the *Old and the New Testament*. RICHARD OF St. Victor, "the Old Testament cutting externally our *crystal*, the New Testament internally our *spiritual sins*." sword—Greek, *Romphaia*, the Thracian long and heavy broad sword: six times in Revelation, once only elsewhere in New Testament, viz., Luke, 2, 35. saw...in his strength—in unclouded power. So shall the righteous shine, reflecting the image of the Sun of righteousness. TRENCH notices that this description, sublime as a purely mental conception, would be intolerable if we were to give it an outward form. With the Greeks, *Æsthetic* taste was the first consideration, to which all others must give way. With the Hebrews, truth and the full representation ideally of the religious reality were the paramount consideration, that representation being designed not to be outwardly embodied, but to remain a purely mental conception. This exalting of the essence above the form marks their deeper religious earnestness. 17. So fallen is man that God's manifestation of His glorious presence overwhelms him. laid his right hand upon me—So the same Lord Jesus did at the transfiguration to the three prostrate disciples, of whom John was one, saying, Be not afraid. The "touch" of His hand, as of old, imparted strength, unto me—Omitted in the oldest MSS. the first...the last—(Isaiah, 41, 4; 44, 6; 49, 12.) From eternity, and enduring to eternity: "the First by creation, the Last by retribution: the First, because before me there was no God formed; the Last, because after me there shall be no other: the First, because from me are all things; the Last, because to me all things return." [RICHARD OF St. Victor.] 18. Translate as Greek, "And the LIVING ONE," connected with last sentence, v. 17. and was—Greek, "and (yet) I became dead." alive for evermore—Greek, "living unto the ages of ages: not merely 'I live,' but I live and am the source of it to my

people. "To Him belongs absolute being, as contrasted with the relative being of the creature: others may share, He only hath immortality; being in essence, not by mere participation, immortal. [THEODORÉTUS vs TRENCH.] One oldest MS. with English Version, reads "Amen" Two others, and most of the oldest versions and fathers, omit it. His having passed through death as one of us, and now living in the infinite plenitude of life, reassures His people, since through Him death is the gate of resurrection to eternal life, have...keys of hell—Greek, "Hades;" Hebrew, "Sheol." "Hell" in the sense, the place of torment, answers to a different Greek word, viz., *Gehenna*. I can release from the unseen world of spirits and from DEATH whom I will. The oldest MSS. read by transposition, "Death and Hades," or Hell. It is death (which came in by sin, robbing man of his immortal birthright, Romans, 5, 12) that peoples Hades, and therefore should stand first in order. Keys are emblems of authority, opening and shutting at will "the gates of Hades" (Psalm, 9, 13, 14; Isaiah, 38, 10; Matthew, 16, 18), 19. The oldest MSS. read, "Write therefore" (inasmuch as I, "the First and the Last, have the keys of death, and vouchsafe to thee this vision for the comfort and warning of the church, things which are—" the things which thou hast seen" are those narrated in this chapter (cf. v. 11). "The things which are" imply the present state of things in the churches when John was writing, as represented chs. 2 and 3. "The things which shall be hereafter," the things symbolically represented concerning the future history of the chs. 4-22. ALFORD translates, "What things they signify," but the antithesis of the next clause forbids this, "the things which shall be hereafter," Greek, "which are about to come to pass." The plural (Greek) "are," instead of the usual Greek construction singular, is owing to churches and persons being meant by "things" in the clause, "the things which are." 20. in—Greek, "upon my right hand," the mystery, caudesticks—in opposition to, and explaining, "the things which thou hast seen," governed by "Write." *Mystery* signifies the hidden truth veiled under this symbol, and now revealed: its correlative is *revelation*. Stars symbolize lordship (Numbers, 24, 17; cf. Daniel, 12, 3, of faithful teachers; ch. 8, 10; 12, 4; Jude, 13). angels—Not as ALFORD, from ORIGEN, *Homily 13* on Luke, and 20 on Numbers, the guardian angels of the churches, just as individuals have their guardian angels. For how could heavenly angels be charged with the delinquencies laid here to the charge of these angels? Then, if a human angel be meant: as the Old Testament, analogy favours, Haggal, 1, 13, "the Lord's Messenger in the Lord's message;" Malachi, 2, 7; 3, 1, the *bishop*, or superintendent pastor, must be the angel. For whereas there were many presbyters in each of the larger churches (as e.g., Ephesus, Smyrna, &c., there was but one angel, whom, moreover, the Chief Shepherd and Bishop of souls holds responsible for the spiritual state of the church under him. The term *angel*, designating an office, is, in accordance with the enigmatic symbolism of this book, transferred from the heavenly to the earthly superior ministers of Jehovah: reminding them that, like the heavenly angels above, they below should fulfil God's mission zealously, promptly and efficiently. "Thy will be done on earth, as it is in heaven!"

CHAPTER II.

Ver. 1-29. EPISTLES TO EPHESUS, SMYRNA, PEGAMON, THYATIRA. Each of the seven epistles in this chapter and ch. 3, commences with "I know thy works." Each contains a promise from Christ, "To him that overcometh." Each ends with "He that hath an ear, let him hear what the Spirit saith unto the churches." The title of our Lord in each case accords with the nature of the address, and is mainly taken from the imagery of the vision, ch. 1. Each address

has a threat or a promise, and most of the addresses have both. Their order seems to be ecclesiastical, civil, and geographical: Ephesus first, as being the Asiatic metropolis (termed "the light of Asia," and "first city of Asia"), the nearest to Patmos, where John received the epistle to the seven churches, and also as being that church with which John was especially connected; then the churches on the West coast of Asia; then those in the interior. Smyrna and Philadelphia alone receive unqualified praise. Sardis and Laodicea receive almost solely censure. In Ephesus, Pergamos, and Thyatira, there are some things to praise, others to condemn, the latter element preponderating in one case (Ephesus), the former in the two others (Pergamos and Thyatira). Thus the main characteristics of the different states of different churches, in all times and places, are portrayed, and they are suitably encouraged or warned. 1. Ephesus—famed for the temple of Diana, one of the seven wonders of the world. For three years Paul laboured there. He subsequently ordained Timothy superintending overseer or bishop there: probably his charge was but of a temporary nature. St. John, towards the close of his life, took it as the centre from which he superintended the province. *holdeth—Greek*, "holdeth fast," as in v. 25; ch. 3. 11; cf. John, 10. 28, 29. The title of Christ here as "holding fast the seven stars" (from ch. 1. 16: only that, for *having* is substituted *holding fast* in His grasp), and walking in the midst of the seven candlesticks," accords with the beginning of his address to the seven churches representing the universal church. *Walking* expresses His unwearied activity in the church, guarding her from internal and external evils, as the high priest moved to and fro in the sanctuary. 2. I know thy works—expressing His omniscience. Not merely "thy professions, desires, good resolutions" (ch. 14. 13, end), thy labour—Two oldest MSS. omit "thy": one supports it. The *Greek* means "labour unto weariness," patience—persevering endurance, bear—Evil men are a burden which the Ephesian church regarded as intolerable. We are to "bear" (the same *Greek*, Galatians, 6. 2) our another's burdens" in the case of weak brethren; but not to bear *false* brethren, tried—by experiment: not the *Greek* for "test," as 1 John, 4. 1. The apostolical churches had the miraculous gift of discerning spirits. Cf. Acts, 20. 28-30, wherein Paul presciently warned the Ephesian elders of the coming false teachers, as also in writing to Timothy at Ephesus. TRUTLIAN *de baptism.*, 17, and JEROME, in *Catal. Vir. Illustr.* in Luca 7, record of John, that when a writing, professing to be a canonical history of the acts of St. Paul, had been composed by a presbyter of Ephesus, John convicted the author and condemned the work. So on one occasion he would not remain under the same roof as Cerinthus the heretic, say they are apostles—probably Judaizers. JONATIUS, *ad Ephesum*, 6, says subsequently, "Onesimus praises exceedingly your good discipline that do heresy dwells among you;" and 9, "Ye did not permit those having evil doctrine to sow their seed among you, but closed your ears." 3. borne...patience—The oldest MSS. transpose these words. Thus, *translate* as *Greek*, "persevering endurance...borne." "Thou hast borne" my reproach, but "thou canst not bear the evil" (v. 2). A beautiful antithesis, and...hast laboured, and hast not fainted—The two oldest MSS. and oldest versions read, "and...hast not laboured," omitting "and hast fainted." The difficulty which transcribers by *English Version* reading tried to obviate, was the seeming contradiction, "I know thy labour...and thou hast not laboured." But what is meant is, "Thou hast not been wearied out with labour." 4. somewhat...because—*translate*, "I have against thee (this) that," &c. It is not a mere "somewhat": it is everything. How characteristic of our gracious Lord, that He puts foremost all He can

find to approve, and only after this notes the shortcomings, left thy first love—to Christ, Cf. 1 Timothy, 5. 12, "cast off their first faith." See the Ephesian's first love, Ephesians, 1. 15. This epistle was written under Domitian, when thirty years had elapsed since Paul had written his epistle to them. Their warmth of love had given place to a lifeless orthodoxy. Cf. Paul's view of faith so-called without love, 1 Corinthians, 13. 2, 5, whence—from what a height, do the first works—the works which flowed from thy first love. Not merely "feel thy first feelings," but do works flowing from the same principle as formerly, "faith which worketh by love," quickly—Omitted in two oldest MSS., *Visigate* and *Coptic versions*: supported by one oldest MS. I will come—*Greek*, "I am coming" is special judgment on thee. remove thy candlestick out of his place—I will take away the church from Ephesus and remove it elsewhere. "It is removal of the candlestick, not extinction of the candle, which is threatened here; judgment for some, but that very judgment the occasion of mercy for others. So it has been. The seat of the church has been changed, but the church itself survives. What the East has lost, the West has gained. One who lately visited Ephesus found only three Christians there, and these so ignorant as scarcely to have heard the names of St. Paul or St. John." (TRINCH.) 6. But—How graciously, after necessary censure, He returns to praise for our consolation, and as an example to us, that we should show, when we reprove, we have more pleasure in praising than in fault-finding. hatest the deeds—We should hate men's evil deeds, not hate the men themselves. NICOLAITANES—IRENEUS, *Haereseis*, 1. 28. 2 and TRUTLIAN, *Prescriptions Haereticorum*, 9, make these followers of Nicolaus one of the seven (honourably mentioned, Acts, 6. 5, 6). They, CLEMESS ALEXANDRINUS, *Stromata*, 2. 20. 3, 4; and EPIPHANES *Haereseis*, 25, evidently confound the later Gnostic Nicolaitanes, or followers of one Nicolaus, with those Revelation. MICHAELIS' view is probable: Nicolaus (conqueror of the people) is the *Greek* version of Balaam, from Hebrew *Belang Am*, *Destroyer of the people*. Revelation abounds in such duplicate Hebrew and Greek names: as Apollyon, Abaddon; Devil, Satan; Yea (*Greek* *Nai*), Amen. The name like other names, Egypt, Babylon, Sodom, is symbolic. Cf. v. 14, 15, which shows the true sense of Nicolaitanes; they are not a sect, but professing Christians who, like Balaam of old, tried to introduce into the church a false freedom, i. e., licentiousness; this was a reaction in the opposite direction from Judaism, the first danger to the church combated in the council of Jerusalem, and by Paul in the epistle to Galatians. These symbolical Nicolaitanes, or followers of Balaam, abused Paul's doctrine of the grace of God into a plea for lasciviousness (2 Peter, 2. 15, 16, 19; Jude, 4, 11; who both describe the same sort of seducers as followers of Balaam). The difficulty that they should appropriate a name branded with infamy in Scripture is met by TRINCH. The Antinomian Gnostics were so opposed to John as a Judaizing apostle, that they would assume as a name of chiefest honour one which John branded with dishonour. 7. He that hath an ear—This clause precedes the promise in the first three addresses, succeeds to it in the last four. Thus the promises are enclosed on both sides with the precept urging the deepest attention as to the most momentous truths. Every man "hath an ear" naturally, but he alone will be able to hear spiritually to whom God has given "the hearing ear;" whose "ear God hath wakened" and "opened." Cf. "Faith, the ears of the soul." (CLEMENT ALEXANDRINUS.) The Spirit saith—what Christ saith, *The Spirit* saith: so one are the Second and Third Persons, and the churches—not merely to the particular, but to the universal church. give...tree of life

promised corresponds to the kind of manifested. They who refrain from indulgences (v. 6) and idol-meats v. 14, of meat infinitely superior, viz., the fruit of life, and the hidden manna (v. 17). ever-ohn's gospel (16. 33) and first epistle (2. 13, n object follows, viz., "the world," "the Here, where the final issue is spoken error is named absolutely. Paul uses a e. 1 Corinthians, 9. 24. 25. 2 Timothy, 2. 6; same as John's phrase, except Romans, [give—as the Judge. The tree of life in t by the fall, is restored by the Redeemer. It occur Proverbs, 3. 15: 11. 30; 13. 12; 15. 4; cally, ch. 22. 2, 14; Ezekiel, 47. 12; cf. John, interesting to note how closely these intru- sses are linked to the body of Revelation. s of life here, with ch. 22. 2; Deliverance and death (ch. 2. 11), with ch. 20. 14; 21. 3; se (ch. 2. 17), with ch. 14. 1; Power over the s ch. 20. 4; The morning star (ch. 2. 28), 16; The white raiment (ch. 3. 5), with ch. 4. name in the book of life (ch. 2. 6), with ch. The new Jerusalem and its citizenship (ch. 1. 21. 10. in the midst of the paradise—The omit "the midst of." In Genesis, 2. 9 are appropriate, for there were other trees a, but not in the midst of it. Here the simply in the paradise, for no other tree l in it: in ch. 22. 2, the tree of life is "in the street of Jerusalem" from this the sserted here. Paradise (a Persian, or else l, originally used of any garden of de- specially of Eden: then the temporary ard souls in bliss: then "the Paradise of rd heaven, the immediate presence of God. iel. 28. 13.). One oldest MS., with Pal- and Coptic, and CYPRIAN, read, "my h. 3. 12. So Christ calls God "My God" (John, 20. 17; cf. Ephesians, 1. 17). God a virtue of being peculiarly Christ's God. s of Paradise is, that it is the Paradise of mself dwelling there (ch. 21. 3). 8. Smyrna little to the North of Ephesus. POLY- red in 168 A.D., eighty-six years after his ras bishop, and probably "the angel of the yrna" meant here. The allusions to per- l faithfulness unto death, accord with this rrus (Martyrium Ignatii, 3), on his way n in Rome, wrote to POLYCARP, then (108 of Smyrna: if his bishopric commenced years earlier, the dates will harmonize. , *Præscriptiones Hereticorum*, 23, and he had talked with POLYCARP in youth, CARP was consecrated bishop of Smyrna the First...the Last...was dead...is alive— s of Christ most calculated to comfort f Smyrna under its persecutions: resumed f, 18. As death was to Him but the gate d, so it is to be to them (v. 10, 11). 9. thy mitted in two oldest MSS., *Vulgata*, and ported by one oldest MS. tribulation— ssection. poverty—owing to "the spoli- oods," but thou art rich—in grace. Com- sa, rich in the world's eyes and her own, God. "There are both poor rich-men, r-men in God's sight." (TRENCH.) blas- phemous calumny of thee on the ris- ing from) them, &c. say they are Jews, laws by national descent, but not spiri- tual circumcision." The Jews blaspheme he hanged one." As elsewhere, so at bitterly opposed Christianity; and at martyrdom they joined the heathens in or his being cast to the lions; and when

there was an obstacle to this, for his being burnt alive; and with their own hands they carried logs for the pile. synagogue of Satan—Only once is the term "synagogue" in the New Testament used of the Christian assembly, and that by the apostle who longest maintained the union of the church and Jewish syna- gogue. As the Jews more and more opposed Christi- anity, and it more and more rooted itself in the Gentile world, the term "synagogue" was left altogether to the former, and Christians appropriated exclusively the honourable term "church;" contrast an earlier time, when the Jewish theocracy is called "the church in the wilderness." Cf. Numbers, 16. 3; 20. 4, "congrega- tion of the Lord." Even in James, 2. 2 it is "your (not the Lord's) assembly." The Jews, who might have been "the church of God," had now, by their opposition and unbelief, become "the synagogue of Satan." So "the throne of Satan" (v. 18) represents the heathen's opposi- tion to Christianity; "the depths of Satan" (v. 24), the opposition of *heretics*. 10. none—The oldest MSS. read, "Fear not those things" &c. "The Captain of our sal- vation never keeps back what those who faithfully witness for Him, may have to bear for His names' sake: never entices recruits by the promise they shall find all things easy and pleasant there" (TRENCH), devil—"the accuser." He acted, through Jewish accusers, against Christ and His people. The conflict of the latter was not with mere flesh and blood, but with the rulers of the darkness of this world, tried— with temptation by "the devil." The same event is often both a temptation from the devil, and a trial from God—God sifting and winnowing the man to separate his chaff from his wheat, the Devil sifting him in the hope that nothing but chaff will be found in him (TRENCH), ten days—Not the ten persecutions from Nero to Diocletian. LYRA explains ten years on the year-day principle. The shortness of the duration of the persecution is evidently made the ground of consolation. The time of trial shall be short, the duration of your joy shall be for ever. Cf. the use of "ten days" for a short time, Genesis, 24. 66; Numbers, 11. 19. Ten is the number of the world-powers hostile to the church: cf. the ten horns of the beast, ch. 13. 1. unto death—so as even to endure death for my sake, crown of life—James, 1. 12; 2 Timothy, 4. 8, "crown of righteousness;" 1 Peter, 5. 4, "crown of glory." The crown is the garland, the mark of a conqueror, or of one rejoicing, or at a feast; but diadem is the mark of a king. 11. shall not be hurt—Greek, "shall not by any means (or possibly) be hurt," the second death—"the lake of fire." "The death in life of the lost, as con- trasted with the life in death of the saved." (TRENCH.) The phrase "the second death" is peculiar to the Apo- calypses. What matter about the first death, which sooner or later must pass over us, if we escape the second death. "It seems that they who die that death shall be hurt by it; whereas, if they were annihilation, and so a conclusion of their torments, it would be no way hurtful, but highly beneficial to them. But the living torments are the second death." (BISOP PEARSON.) "The life of the damned is death." (AUGUSTINE.) Smyrna (meaning myrrh) yielded its sweet perfume in being bruised even to death. Myrrh was used in embalming dead bodies (John, 19. 39): was an ingredient in the holy anointing oil (Exodus, 30. 23): a perfume of the heavenly Bridegroom (Psalm, 45. 8), and of the bride (Song of Solomon, 3. 6). "Afflic- tion, like it, is bitter for the time being, but salutary; preserving the elect from corruption, and seasoning them for immortality, and gives scope for the exercise of the fragrantly-breathing Christian virtues." (VIR- TRINGA.) POLYCARP's noble words to his heathen judges who wished him to recant, are well known, "Fourscore and six years have I served the Lord, and He never wronged me, how then can I blaspheme Him

King and Sarient? Sozryna's faithfulness is rewarded by its candlestick not having been removed out of its place v. 12; Christianity has never wholly left it: whence the Turks call it "Infidel Sozryna." 12. TRENCH prefers writing Pergamos, or rather, Pergamos, on the river Gestrus. It was capital of Achaia the Second's kingdom, which was bequeathed by him to the Romans, B.C. 131. Famous for its library, founded by Eumenes (197-189), and destroyed by Caliph Omar. *Parchment, i.e., Pergamene charts, were here discovered for book purposes. Also famous for the magnificent temple of Esculapius, the healing god. (TACITUS, Annals, 2, 61) in which both the sharp sword with two edges—Appropriate to His address having a twofold bearing, a searching power so as to convict and convert some (v. 13, 17), and to convict and condemn to punishment others (v. 14-16, especially v. 16; cf. also Note, ch. 1, 16. 13. I know thy works—Two oldest MSS. omit this clause: one old MS. retains it. Balak's seat—rather as the Greek is translated all through Revelation, "Throne." Satan, in impious mimicry of God's heavenly throne, sets up his earthly throne (ch. 4, 2). Esculapius was worshipped there under the serpent form; and Satan, the old serpent, as the instigator of v. 16 of fanatical devotees of Esculapius, and, through them, of the supreme magistracy at Pergamos, persecuted one of the Lord's people (Antipas) even to death. Thus, this address is an anticipatory preface to ch. 12, 1-17; Note, "Throne...the dragon, Satan...war with her seed" 4, 9, 17, even in those days—Two oldest MSS. omit "even" two retain it. waters—Two oldest MSS. omit this then translate, "in the days of Antipas, my faithful witness," or "martyr"; two retain it. Two oldest MSS. read, "My witness, my faithful one;" two read as English Version. Antipas is another form for Antipater. Simon Metaphrastes has a palpably legendary story, unknown to the early fathers, that Antipas, in Domitian's persecution, was shut up in a red-hot brazen bull, and eeded his life in thanksgivings and prayers. Hengstenberg makes the name, like other apocalyptic names, symbolical, meaning one standing out "against all" for Christ's sake. 14. few—in comparison of the many tokens of thy faithfulness. hold the doctrine of Balak—"the teaching of Balak," viz., that which he "taught Balak." Cf. "the counsel of Balak," Numbers, 31, 16. Balak is dative in the Greek, whence Bengel translates, "taught (the Moabites) for i.e., to please Balak." But though in Numbers it is not expressly said he taught Balak, yet there is nothing said inconsistent with his having done so; and JOSEPHUS, *Antiquities*, 4, 6, 6, says he did so. The dative is a Hebraism for the accusative. children—Greek, "sons of Israel," stumbling-block—lit., that part of a trap on which the bait was laid, and which, when touched, caused the trap to close on its prey; then any enticement to the foot. (TRENCH, 1. eat things sacrificed unto idols—the act common to the Israelites of old, and the Nicolaitans in St. John's day: he does not add what was peculiar to the Israelites, viz., that they sacrificed to idols. The temptation to eat idol-meats was a peculiarly strong one to the Gentile converts. For not to do so involved almost a withdrawal from partaking of any social meal with the heathen around. For idol-meats, after a part had been offered in sacrifice, were nearly sure to be on the heathen entertainer's table; so much so, that the Greek "to kill" (*thuein*) meant originally "to sacrifice." Hence arose the decree of the council of Jerusalem forbidding to eat such meats; subsequently some at Corinth ate unscrupulously and knowingly of such meats, on the ground that the idol is nothing; others needlessly tortured themselves with scruples, lest unknowingly they should eat of them, when they got meat from the market, or in a heathen friend's house. St. Paul handles the question, 1 Corin-*

thians, 8, and 10, 28-33. Sacrifications—often connected with idolatry. 15. thou—Emphatical: "So ruinous was heath." &c. As Balak and the Moabites of old led Balak and his followers literally, so Antipas also them that hold the same Balakite or Nicolaitan doctrine spiritually or symbolically. Liberal eater of idol-meats and formation in Pergamos, was accompanied by spiritual idolatry and formation. 5. TRENCH explains. But I prefer taking it, "unto also," as well as Ephesus ("in like manner" as Epiphanius see below the oldest reading, heath...Nicolaitans, with this important difference, Ephesus, as a church, loath them, and casts them out, but thou "Antipas," viz., in the church, doctrine—teaching (John, 8, 41; viz., 9 tempt God's people to idolatry, which thing I hate—it is sin not to hate what God hates. The Ephesian church (v. 6) had this point of superiority to Pergamos. But the three oldest MSS., and Fulgent and Symon read instead of "which I hate," "IN LIKE MANNER," 16. The three oldest MSS. read, "Repent, therefore." Not only the Nicolaitans, but the whole church of Pergamos is called on to repent of not having held the Nicolaitan teaching and practice. Contrast St. Paul, Acts, 20, 28. I will come—I am coming. fight against them—Greek, "war with them;" with the Nicolaitans primarily; but including also chastisement of the whole church at Pergamos; cf. "unto them," with the word of my mouth—Returned from ch. 1, 16, but with an allusion to the drawn sword with which the angel of the Lord confronted Balak on his way to curse Israel: an earnest of the sword by which he and the seduced Israelites fell at last. The spiritual Balakites of St. John's day are to be smitten with the Lord's spiritual sword, the word or "rod of His mouth." 17. to be omitted in the three oldest MSS., the hidden manna—the heavenly food of Israel, in contrast to the idol-meats (v. 14). A pot of manna was laid up in the Holy place "before the testimony." The allusion is here in this: probably also to the Lord's discourse (John, 4, 21-35). Translate, "The manna which is hidden." As the manna hidden in the sanctuary was by Divine power preserved from corruption, so Christ in His incorruptible body has passed into the heavens, and is hidden there until the time of His appearing. Christ Himself is the manna "hidden" from the world, but revealed to the believer, so that he has already a foretaste of His preciousness. Cf. as to Christ's own hidden food on earth, John, 4, 32, 34, and Job, 23, 12. The full manifestation shall be at His coming. Believers are now hidden, even as their meat is hidden. As the manna in the sanctuary, unlike the other manna, was incorruptible, so the spiritual feast offered to all who reject the world's dainties for Christ, is everlasting; an incorruptible body and life for ever in Christ at the resurrection. white stone—new name...no man knoweth saving he, &c.—TRENCH's explanation seems best. White is the colour and livery of heaven. "New" implies something altogether renewed and heavenly. The white stone is a glittering diamond, the Urim borne by the high priest within the chasubles or breastplate of judgment, with the twelve tribes' names of the twelve precious stones, next the heart. The word Urim means light, answering to the colour white. None but the high priest knew the name written upon it, probably the incommunicable name of God, "Jehovah." The high priest consulted it in some divinely-appointed way to get direction from God when directed. The "new name" is Christ's (cf. ch. 3, 12. "I will write upon him my new name"); some new revelation of Himself which shall hereafter be imparted to His people, and which they alone are capable of receiving. The connexion with the "hidden manna" will thus be clear, as none save the high priest had access to the "manna hidden" in the sanctuary. Believers, as spiritual priests unto God, shall enjoy the heavenly

he hidden manna and the Urim stone. id peculiarly to contend against at Per- temptation to *idol-meats*, and *fornica-* heir way by Balaamites. As Phinehas with "an everlasting priesthood" for his these very sins to which the Old Testa- seduced Israel: so the heavenly high the reward promised here to those seal- the New Testament Balaamites tempting le to the same sins. receive it—viz., not "the new name." see above. The so man knew but Christ Himself." He r reveal to His people. 18. Thyatira—in of Pergamos. Lydia, the purple seller of ng been converted at Philipp, a Mace- with which Thyatira, as being a Mace- , had naturally much intercourse), was nstrument of first carrying the gospel to rn. John follows the geographical order tirs lay a little to the left of the road is to Sardis (Strabo, 13. 4). Son of God... ..feet...like fine brass—or "glowing brass" .16, whence this description is resumed. 17. The attribute, "eyes like flame," 18. The attribute, "eyes like flame," to v. 23. "I am He which searcheth the rts." The attribute, "feet like...brass," 27, "as the vessels of a potter shall they shivers." He *treating* them to pieces with et. 19. The oldest MSS. transpose the on order, and read, "Faith and service," subordinate to "thy works;" thus, "I ks, even the love and the faith (these two pair, as 'faith works by love,' Galatians, service *ministration* to the suffering e church, and to all in spiritual or tem- and the endurance (i. e., shown by) noun belongs to all four). As *love* is in- its outward manifestation. Similarly, severing *endurance*, or "patient *continu-* e Greek as here, Romans, 2. 7) in well- nected, and thy works; and the last— and "and," with the three oldest MSS. at versions: *translate*, "And (I know) thy re last to be) more in number than the g 1: the Thessalonians, 4. 1: the converse of 15: 2 Peter, 2. 20. Instead of retrograding t works" and "first love," as Ephesus, t works exceeded her *first* (v. 4. 6). 20. a mitted in the three oldest MSS. *Tran-* at MSS. read, "lettest alone," that woman MSS. read, "thy wife;" two omit it. most ancient versions read as *English* : symbolical Jezebel was to the church hat Jezebel. Ahab's "wife," was to him- led prophetic or as the feminine in e used *collectively* to express a multitude, *se prophets*), as closely attached to the yatra as a wife is to a husband, and as fluencing for evil that church as Jezebel As Balaam, in Israel's early history, so iber of Ethbaal, king of Sidon (1 Kings, ly priest of Astarte, and murderer of his n the throne, JOSEPHUS, *contra Apion*, 1. reat seducer to idolatry in Israel's later e her father, she was swift to shed blood, i to Baal-worship, like Eth-baal, whose es his idolatry, she, with her strong will, weak Ahab and Israel beyond the calch was a worship of the true God under t form, i. e., a violation of the second com- that of Baal is violation of the first (at also). She *seems to have been herself*

a priestess and prophetess of Baal. Cf. 2 Kings, 9. 22, 30. "whoredoms of... Jezebel and her witchcrafts" (impurity was part of the worship of the Phœnician Astarte, or Venus). Her spiritual counterpart at Thyatira lured God's "servants" by pretended utterances of inspiration to the same libertinism, fornication, and eating of idol-meats, as the Balaamites and Nicolaitanes (v. 6, 14, 15). By a false spiritualism these seducers led their victims into the grossest carnality, as though things done in the flesh were outside the true man, and were, therefore, indifferent. "The deeper the church penetrated into heathenism, the more she herself became heathenish: this prepares us for the expressions 'harlot' and 'Babylon,' applied to her afterwards." [AUSKLESEN] to teach and to seduce—The three oldest MSS. read, "And she teaches and seduces, or "deceives." "Thyatira was just the reverse of Ephesus. There, much zeal for orthodoxy, but little love; here, activity of faith and love, but insufficient zeal for godly discipline and doctrine, a patience of error even where there was not a participation in it." [TRENCH.] 21. space—Greek, "time," of her fornication...she repented not—The three oldest MSS. read, "And she willeth not to repent of (it, out of, i. e., so as to come out of her fornication." Here there is a transition from *literal* to *spiritual* fornication, as appears from v. 23. The idea arose from Jehovah's covenant relation to the Old Testament church being regarded as a marriage, any transgression against which was, therefore, *harlotry, fornication, or adultery*. 22. Behold—Calling attention to her awful doom to come. I will—Greek present, "I cast her," a bed—The place of her sin shall be the place of her punishment. The bed of her sin shall be her bed of sickness and anguish. Perhaps a pestilence was about to be sent. Or the bed of the grave, and of the hell beyond, where the worm dieth not. them that commit adultery with her—spiritually: including both the eating of *idol-meats* and *fornication*. "With her," in the Greek, implies *participation with her* in her adulteries, viz., by *suffering* her (v. 20), or *letting her alone*, and so virtually encouraging her. Her punishment is distinct from theirs: she is to be cast into a *bed*, and her *children* to be *filled*; whilst those who make themselves part-takers of her sin by tolerating her, are to be cast into *great tribulation*. except they repent—Greek aorist, "repent" at once: shall have repented by the time limited in my purpose, their deeds—Two of the oldest MSS. and most ancient versions read "her." Thus, God's true servants, who, by connivance, are incurring the guilt of *her deeds*, are distinguished from her. One oldest MS., ANDREAS, and CYPRIAN, support "their." 23. her children—(Isaiah, 67. 3; Ezekiel, 23. 46, 47.) Her proper adherents: not those who *suffer* her, but those who are begotten of her. A distinct class from the last in v. 23 (cf. Note there), whose sin was less direct, being that only of connivance. kill...with death—Cf. the disaster that overtook the literal Jezebel's votaries of Baal, and Ahab's sons, 1 Kings, 18. 40; 2 Kings, 10. 6, 7, 24, 25. *Kill with death* is a Hebraism for *slay with most sure and awful death*: so "dying thou shalt die" (Genesis, 2. 17). Not "die the common death of men" (Numbers, 16. 29). all the churches shall know—Implying that these addresses are designed for the Catholic church of all ages and places. So palpably shall God's hand be seen in the judgment on Thyatira, that the whole church shall recognise it as God's doing. I am he—the "I" is strongly emphatical: "that it is I am He who." &c. searcheth...hearts—God's peculiar attribute is given to Christ. The "reins" are the seat of the desires; the "heart," that of the thoughts. The Greek for "searcheth" expresses an accurate following up of all tracks and windings. unto every one of you—viz., "unto you, to each." &c. according to your works—to be judged not according to the mere act as it appears

to man, but with reference to the motive, *faith* and *love* being the only motives which God recognizes as sound. 24. you...and...the rest—The three oldest MSS. omit "and;" translate then, "Unto you, the rest," as many as have not—not only do not hold, but are free from contact with, and which—The oldest MSS. omit "and;" translate, "whosoever," the depths—These false prophets boasted peculiarly of their knowledge of *mysteries* and the *deep things of God*: pretensions subsequently expressed by their arrogant title, *Gnostics* ("full of knowledge"). The Spirit here declares their so-called "depths" (*viz.*, of knowledge of Divine things) to be really "depths of Satan," just as in v. 9. He says, instead of "the synagogue of God," "the synagogue of Satan." HENOSTENBERG thinks the teachers themselves professed to fathom the depths of Satan, giving loose rein to fleshly lusts, without being hurt thereby. They who thus think to fight Satan with his own weapons always find him more than a match for them. The words, "as they speak," *i.e.*, "as they call them," coming after not only "depths," but "depths of Satan," seem to favour this latter view, otherwise I should prefer the former, in which case, "as they speak," or "call them," must refer to "depths" only, not also "depths of Satan." The original sin of Adam was a desire to know evil as well as good: so in HENOSTENBERG'S view, those who professed to know "the depths of Satan." It is the prerogative of God alone to know evil fully, without being hurt or defiled by it. I will put—Two oldest MSS. have "I put," or "cast." One oldest MS. reads as *English Version*. none other burden—save abstinence from, and protestation against, these abominations: no "depths" beyond your reach, such as they teach, no new doctrine, but the old faith and rule of practice once for all delivered to the saints. Exaggerating and perfecting Paul's doctrine of grace without the law as the source of justification and sanctification, these false prophets rejected the law as a rule of life, as though it were an intolerable "burden." But it is a "light" burden. In Acts, 15, 28, 29, the very term "burden," as here, is used of abstinence from fornication and idol-meats: to this the Lord here refers. 25. that which ye have already—(Jude, 3, end.) hold fast—do not let go from your grasp, however false teachers may wish to wrest it from you. till I come—when your conflict with evil will be at an end. The Greek implies uncertainty as to when He shall come. 26. And—implying the close connexion of the promise to the conqueror that follows, with the preceding exhortation, v. 25. and keepeth—*Greek*, "and he that keepeth." Cf. the same word in the passage already alluded to by the Lord, Acts, 15, 28, 29, *end.* my works—in contrast to "her (*English Version*, their works" (v. 22). The works which I command, and which are the fruit of my Spirit. unto the end—(Matthew, 24, 13.) The image is perhaps from the race, wherein it is not enough to enter the lists, but the runner must persevere to the end. give power—*Greek*, "authority," over the nations—At Christ's coming the saints shall possess the kingdom "under the whole heaven;" therefore over this earth: cf. Luke, 19, 17. Have thou authority the same word as here: over ten cities." 27. From Psalm, 2, 8, 9. rule—*hit*, "rule as a shepherd." In Psalm, 2, 9, it is, "Thou shalt break them with a rod of iron." The LXX. pointing the *Hebrew* word differently, read as Revelation here. The *English Version* of Psalm, 2, 9 is doubtless right, as the parallel word, "dash in pieces," proves. But the Spirit in this case sanctions the *additional* thought as true, that the Lord shall mingle mercy to some, with judgment on others: beginning by destroying His anti-Christian foes. He shall reign in love over the rest. "Christ shall rule them with a sceptre of iron, to make them capable of being ruled with a sceptre of gold: first, that grace may come after" (TRENCH,

who thinks we ought to translate "sceptre" for "rod," as in Hebrews, 1, 6). "Shepherd" is used in Jeremiah, 4, 3, of hostile rulers: so also Zechariah, 11, 18. As severity here is the primary thought, "rule as a shepherd" seems to me to be used thus: He who would have shepherded them with a pastoral rod, shall, because of their hardened unbelief, shepherd them with a rod of iron. shall they be broken—So the oldest MS., *Vulgata*, *Syriac*, and *Coptic* versions read. But two oldest MSS. read, "As the vessels of a potter are broken to shivers." A potter's vessel dashed to pieces, because of its failing to answer the design of the maker, is the image to depict God's sovereign power to give reprobates to destruction, not by caprice, but in the exercise of His righteous judgment. The saints shall be in Christ's victorious "armies" when He shall inflict the last decisive blow, and afterwards shall reign with Him. Having by faith "overcome the world," they shall also rule the world. even as I—*as I also have received of (from) my Father,* etc. in Psalm, 2, 7-9. Jesus had refused to receive the kingdom without the cross at Satan's hands: He would receive it from none but the Father, who had appointed the cross as the path to the crown. As the Father has given the authority to me over the heathen and uttermost parts of the earth, so I impart a share of it to my victorious disciple. 28. The morning star—*i.e.*, I will give unto him *Myself*, who am "the morning star" (ch. 22, 16); so that reflecting my perfect brightness, He shall shine like me, the morning star, and share my *kingly glory* (of which a star is the symbol, Numbers, 24, 17; Matthew, 2, 2). Cf. v. 17, "I will give him the hidden manna," *i.e.*, *Myself*, who am that manna (John, 6, 31-33).

CHAPTER III.

VER. 1-22. THE EPISTLES TO SARDIS, PHILADELPHIA, AND LAODICEA. 1. Sardis—the ancient capital of Lydia, the kingdom of wealthy Croesus, on the river Pactolus. The address to this church is full of rebuke. It does not seem to have been in vain: for Melito, bishop of Sardis in the second century, was eminent for piety and learning. He visited Palestine to assure himself and his flock as to the Old Testament canon, and wrote an epistle on the subject (EUSEBIUS, *4*; HE also wrote a commentary on the Apocalypse (EUSEBIUS, 4, 26; JEROME, *Catalogus Scripturarum Ecclesiasticarum*, 24.) he that hath the seven Spirits of God—*i.e.*, he who hath all the fulness of the Spirit (ch. 1, 4, 5; 6, 6, with which cf. Zechariah, 3, 9; 4, 10, proving His Godhead). This attribute implies His infinite power by the Spirit to convict of sin and of a heathen profession, and the seven stars—(ch. 1, 16, 20.) *His* shining the seven stars, or presiding ministers, flows, as a consequence, from His having the seven Spirits, or the fulness of the Holy Spirit. The human ministry is the fruit of Christ's sending down the gifts of the Spirit. Stars imply brilliancy and glory: the fulness of the Spirit, and the fulness of brilliant light in Him, form a designed contrast to the formality which He reproves. name—*lives*, *dead*—(1 Timothy, 6, 6; 2 Timothy, 2, 2; Titus, 1, 16; cf. Ephesians, 2, 1, 5; 5, 14.) "A name," *i.e.*, a reputation. Sardis was famed among the churches for spiritual vitality; yet the Heart-searcher, who seeth not as man seeth, pronounces her *dead*: how great searchings of heart should her case create among even the best of us! Laodicea deceived herself as to her true state (v. 17), but it is not written that she had a high name among the other churches, as Sardis had. 2. Be—*Greek*, "Become," what thou art not, "wasteful," or "wakeful," *hit*, "waking," the things which remain—Strengthen those thy remaining few guests, which, in thy spiritual deadly slumber, are not yet quite extinct. [ALFORD.] "The things that remain" can hardly mean "the persons that are not yet dead, but are ready to die;" for v. 4 implies that the "few" (included

were not "ready to die," but were —The two oldest MSS. read, "were about to die," viz., at the time when "them. This implies that "thou art be taken with limitation; for those who are told to strengthen the weak, perfect—fit, "filled up in full vasitate, "complete." Weighed in Him who requires living faith as the x, and found wanting, before God—of God." The three oldest MSS., and Coptic, read, "before in the sight of God's judgment is God the Father's be sight of men, Sardis had "a name many and so great are the obligations he who would in reality fulfil even a could be esteemed holy by men, where- it that alone, he would be sure not to UAN D'AVILA.] Note, in Sardis and of the Seven we read of no conflict or without the church. Not that inced the appearance of opposition to either had the faithfulness to witness and example, so as to "form them earth" (ch. 11. 16). 3, how thou hast stans, 2. 6; 1 Thessalonians, 4. 1;) What Sardis is to "remember" is, she had received originally the gospel y the precious deposit was committed, so that she could not say, she had id heard" it. The Greek is not acriot to Ephesus, "Thou didst leave thy first hast received" (perfect), and still hast eposit of doctrine committed to thee. " (so the Greek is for English Version, ich follows, accords with this sense, erve the commandment which thou id didst hear. heard—Greek acriot, i., when the gospel doctrine was com- TRENCH explains "how," with what f the Spirit and power from Christ's truth came to you, and how heartily u her first received it. Similarly BUN. o her former character (how it once uard Sardis against the future how, ll be, proving fatal to her." But it is e Spirit repeats the same exhortation is, as to Ephesus. If therefore—seeing id, if, nevertheless, etc. come on the sial judgment on thee as a church, stealthiness, and as unexpectedly as ble second coming. As the *third* gives approach. Christ applies the language ut sense describes His second coming, s coming in special judgments on tates (as Jerusalem, Matthew, 24.), gments being anticipatory earnestness of ming. "The last day is hidden from y may be observed by us." (AUGUR- rist in the days of His flesh spake the hew, 24. 42, 43; Luke, 12. 39, 40); and is words been engraven on the mind that they are often repeated in their 16; 1 Thessalonians, 5. 2, 4, 6; 3 Peter, ic proverb was that "the feet of the are shod with wool," expressing the ch of the Divine judgments, and their s at the moment when they were sup- st off. [TRENCH.] 4. The three old- "but," or "nevertheless" (notwith- iritual deadness), and omit "even," ased in the book of life (v. 6) known Lord as His own. These had the iding to their name; not a mere name ing, whilst really dead (v. 1). The

gracious Lord does not overlook any exceptional cases of real saints in the midst of unreal professors. not defiled their garments—viz., the garments of their Christian profession, of which baptism is the initiatory seal, whence the candidates for baptism used in the ancient church to be arrayed in white. Cf. also Ephesians, 5. 27, as to the spotlessness of the church when she shall be presented to Christ; and ch. 19. 8, as to the "fine linen, clean and white, the righteousness of the saints," in which it shall be granted to her to be arrayed; and "the wedding garment." Meanwhile she is not to sully her Christian profession with any defilement of flesh or spirit, but to "keep her garments." For no defilement shall enter the heavenly city. Not that any keep themselves here wholly free from defilement; but, as compared with hollow professors, the godly keep themselves unspotted from the world; and when they do contract it, they wash it away, so as to have their "robes white in the blood of the Lamb" (ch. 7. 14). The Greek is not "to stain" (*Greek stainen*), but to "defile," or besmear (*Greek molu-men*). Song of Solomon, 6. 2, they shall walk with me in white—The promised reward accords with the character of those to be rewarded: keeping their garments undefiled and white through the blood of the Lamb now, they shall walk with Him in white hereafter. On "with me," of the very same words, Luke, 23. 42; John, 17. 24. "Walk" implies spiritual life, for only the living walk: also liberty, for it is only the free who walk at large. The grace and dignity of flowing long garments is seen to best advantage when the person "walks": so the graces of the saint's manifested character shall appear fully when he shall serve the Lord perfectly hereafter (ch. 22. 3). they are worthy—with the worthiness (not their own, but that which Christ has put on them (ch. 7. 14). Ezekiel, 16. 14, "perfect through my comeliness which I had put upon thee." Grace is glory in the bud. "The worthiness here denotes a congruity between the saints' state of graces on earth, and that of glory, which the Lord has appointed for them, about to be estimated by the law itself of grace" [VITRINGA]. Contrast Acts, 13. 46. 5, white—not a dull white, but glittering, dazzling white. [GROTIUS.] Cf. Matthew, 13. 43. The body transfigured into the likeness of Christ's body, and emitting beams of light reflected from Him, is probably the "white raiment" promised here. the same—Greek, "THIS man," he and he alone. So one oldest MS. reads. But two oldest MSS., and most of the ancient versions, "shall THIS be clothed," &c. raiment—Greek, "garments." "He that overcometh" shall receive the same reward as they who "have not defiled their garments" (v. 4); therefore, the two are identical. I will not—Greek, "I will not by any means," blot out... name out of...book of life—of the heavenly city. A register was kept in ancient cities of their citizens: the names of the dead were of course erased. So those who have a name that they live and are dead (v. 1), are blotted out of God's roll of the heavenly citizens and heirs of eternal life: not that in God's electing decree they ever were in His book of life. But, according to human conceptions, those who had a high name for piety would be supposed to be in it, and were, in respect to privileges, actually among those in the way of salvation; but these privileges, and the fact that they once might have been saved, shall be of no avail to them. As to the book of life, cf. ch. 13. 8; 17. 8; 20. 12, 15; 21. 27; Exodus, 32. 33; Psalm 69. 28; Daniel, 12. 1. In the sense of the call, many are enrolled among the called to salvation, who shall not be found among the chosen at last. The pale of salvation is wider than that of election. Election is fixed. Salvation is open to all, and is pending (humanly speaking) in the case of those mentioned here. But ch. 20. 15; 21. 27, exhibit the book of the elect alone in the narrower sense, after

to persevering faithfulness, and the consolation under present trials, that...which thou hast—"The word of my patience" or "endurance" (v. 10; which He had just commended them for keeping, and which involved with it the attaining of the kingdom; this they would lose if they yielded to the temptation of exchanging consistency and suffering for compromise and ease, that no man take thy crown—either otherwise thou wouldst receive: that no tempter cause thee to lose it: not that the tempter would thus secure it for himself (Colossians, 2. 18). 12. pillar in the temple—in one sense there shall be "no temple" in the heavenly city, because there shall be no distinction of things into sacred and secular, for all things and persons shall be holy to the Lord. The city shall be all one great temple, in which the saints shall be not merely stones, as in the spiritual temple now on earth, but all eminent as pillars: immovably firm (unlike Philadelphia, the city which was so often shaken by earthquakes, Strabo, 12. and 13.), like the colossal pillars before Solomon's temple, Boas (i. e., "In it is strength") and Jachin ("It shall be established"); only that those pillars were outside, these shall be within the temple. My God—(Note, ch. 2. 7.) go no more out—The Greek is stronger, never more at all. As the elect angels are beyond the possibility of falling, being now under (as the schoolmen say) "the blessed necessity of goodness," so shall the saints be. The door shall be once for all shut, as well to shut safely in for ever the elect, as to shut out the lost (Matthew, 25. 10; John, 8. 35; cf. Isaiah, 22. 23, the type, Elakim). They shall be priests for ever unto God (ch. 1. 6. "Who would not yearn for that city out of which no friend departs, and into which no enemy enters." [AUGUSTINE in TRENCH.] write upon him the name of my God—as belonging to God in a peculiar sense (ch. 7. 3; 9. 4; 14. 1; and especially 22. 4), therefore secure. As the name of Jehovah ("Holiness to the Lord") was on the golden plate on the high priest's forehead (Exodus, 28. 36-38): so the saints in their heavenly royal priesthood shall bear His name openly, as consecrated to Him. Cf. the caricature of this in the brand on the forehead of the beast's followers (ch. 13. 16, 17), and on the harlot (ch. 17. 5; cf. 20. 4). name of the city of my God—as one of its citizens (ch. 21. 2, 3, 10, which is briefly alluded to by anticipation here). The full description of the city forms the appropriate close of the book. The saints' citizenship is now hidden, but then it shall be manifested: he shall have the right to enter in through the gates into the city (ch. 22. 14). This was the city which Abraham looked for. new-Greek kaine. Not the old Jerusalem, once called "the holy city," but having forfeited the name. Greek *nea* would express that it had recently come into existence; but Greek *kaine*, that which is new and different, superseding the worn out old Jerusalem and its polity. "John, in the gospel, applies to the old city the Greek name Hierosolyma. But in the Apocalypse, always, to the heavenly city the Hebrew name Hierosalems. The Hebrew name is the original and holier one: the Greek, the recent and more secular and political one." [BRUGER.] my new name—at present incommunicable, and only known to God: to be hereafter revealed and made the believer's own in union with God in Christ. Christ's name written on him denotes he shall be wholly Christ's. *New* also relates to Christ, who shall assume a new character (answering to His "new name") entering with His saints on a kingdom—not that which He had with the Father before the world, but that earned by His humiliation as Son of man. Gibbon, the infidel (*Decline and Fall*, ch. 64), gives an unwilling testimony to the fulfilment of the prophecy as to Philadelphia in a temporal point of view. "Among the Greek colonies and churches of Asia, Philadelphia is still erect,—a column in a scene of ruins—a pleasing example that the paths of honour

and safety may sometimes be the same." 13. (Note, ch. 2. 7.) 14. Laodiceans—The city was in the South-West of Phrygia, on the river Lycus, not far from Colosse, and lying between it and Philadelphia. It was destroyed by an earthquake, 63 A.D., and rebuilt by its wealthy citizens without the help of the state. [TAQIRUS, *Annales*, 14. 27.] This wealth (arising from the excellence of its wools, led to a self-satisfied, lukewarm state in spiritual things, as v. 17 describes. See Note on Colossians, 4. 16, on the epistle which is thought to have been written to the Laodicean church by Paul. The church in later times was apparently flourishing; for one of the councils at which the canon of Scripture was determined, was held in Laodicea in 361 A.D. Hardly a Christian is now to be found on or near its site. the Amen—(Isaiah, 66. 16, Hebrew, "Bless Himself in the God of Amen...swear by the God of Amen;" 2 Corinthians, 1. 20.) He who not only says, but is, the Truth. The saints used Amen at the end of prayer, or in assenting to the word of God; but none, save the Son of God, ever said, "Amen, I say unto you" for it is the language peculiar to God, who avers by Himself, The New Testament formula, "Amen, I say unto you," is equivalent to the Old Testament formula, "as I live, saith Jehovah." In St. John's gospel alone He uses (in the Greek) the double "Amen," John, 1. 51; 3. 3, &c., in English Version, "Verily, verily." The title happily harmonizes with the address. His unchanging faithfulness as "the Amen" contrasts with Laodicea's wavering of purpose, "neither hot nor cold" (v. 16). The angel of Laodicea has with some probability been conjectured to be Archippus, to whom, thirty years previously, Paul had already given a monition, as needing to be stirred up to diligence in his ministry. So the *Apostolic Constitutions*, 8. 46, name him as the first bishop of Laodicea: supposed to be the son of Philemon (Philemon, x., faithful and true Witness—As "the Amen" expresses the unchangeable truth of His promises; so "the faithful and true witness," the truth of His revelations as to the heavenly things which He has seen and testified. "Faithful" i. e., trustworthy (2 Timothy, 2. 11, 12). "True" is here (Greek *alithinos*; not *truth-speaking* (Greek *alethes*), but "perfectly realizing all that is comprehended in the name Witness" (1 Timothy, 6. 13). Three things are necessary for this: (1.) To have seen with his own eyes what He attests; (2.) to be competent to relate it to others; (3.) to be willing truthfully to do so. In Christ all these conditions meet. [TRENCH.] beginning of the creation of God—not He whom God created first, but as in Colossians, 1. 15-18 (cf. Notes there), the *Beginner* of all creation, its originating instrument. All creation would not be represented adoring Him, if He were but one of themselves. His being the Creator is a strong guarantee for His faithfulness as "the Witness and Amen." 15. neither cold—The antithesis to "hot," *lit.*, boiling ("fervent," Acts, 18. 25; Romans, 12. 11; cf. Song of Solomon, 8. 6; Luke, 24. 32), requires that "cold" should here mean more than negatively cold; it is rather, positively, icy cold: having never yet been warmed. The Laodiceans were in spiritual things cold comparatively, but not cold as the world outside, and as those who had never belonged to the church. The lukewarm state, if it be the transitional stage to a warmer, is a desirable state (for a little religion, if real, is better than none); but most fatal when, as here, an abiding condition, for it is mistaken for a safe state (v. 17). This accounts for Christ's desiring that they were cold rather than lukewarm. For then there would not be the same "danger of mixed motive and disregarded principle." [ALFORD.] Also, there is more hope of the cold, i. e., those who are of the world, and not yet warmed by the gospel call; for, when called, they may become hot and fervent Christians: such did the once-

it in my mind: involving graciously the possibility of the throat not being executed, if only they repent at once. His dealing towards them will depend on their towards Him. "spite Lee out of my mouth—reject with righteous indignation, as Canaan spelt out its inhabitants for their abominations. Physicians used lukewarm water to cause vomiting. Cold and hot drinks were common at feasts, but never lukewarm. There were hot and cold springs near Laodicea. 17. Self-sufficiency is the fatal danger of a lukewarm state (*Note*, c. 16). thou sayest—virtually and mentally; if not in so many words. increased with goods—Greek, "have become enriched," implying self-praise in self-acquired riches. The Lord alludes to Hosea, 12. 6. The riches on which they prided themselves were spiritual riches; though, doubtless, their spiritual self-sufficiency ("I have need of nothing") was much fostered by their worldly wealth; as, on the other hand, poverty of spirit is fostered by poverty in respect to worldly riches. knowest not that thou—in particular, above all others. The "THOU" in the Greek is emphatical. art wretched—Greek, "art the wretched one." miserable—So one oldest MS. reads. But two oldest MSs. prefix "the." *Translate*, "the pitiable." "the one especially to be pitied." How different Christ's estimate of men, from their own estimate of themselves. "I have need of nothing" blind—whereas Laodicea boasted of a deeper than common insight into Divine things. They were not absolutely blind, else eye-salve would have been of no avail to them; but short-sighted. 18. Gentle and loving irony. Take my advice, thou who fanciest thyself in need of nothing. Not only art thou not in need of nothing, but art in need of the commonest necessities of existence. He graciously stoops to their modes of thought and speech: Thou art a people ready to listen to any counsel as to how to buy to advantage: then, listen to my counsel (for I am "Counsellor," Isaiah, 9. 8), "buy of me" (he whom, according to Paul's epistle written to the neighbouring Colosse, and intended for the Laodicean church also, Colossians, 2. 1, 3; 4. 14, are hidden all the treasures of wisdom and knowledge). "Buy" does not imply that we can, by any work or merit of ours, purchase God's free gift; nay, the very purchase-money consists in the renunciation of all self-righteousness, such as Laodicea

saive, collyrium, a roll of ointment eyes." Christ has for Laodicea an o precious than all the costly unguents eye is here the conscience or inner I According as it is sound and "single "simple", or otherwise, the man se ally, or does not. The Holy Spirit's ancient eye-salve's, first smarts with then heals: He opens our eyes first to wretchedness, then to the Saviour's man. TRIMON notices that the most of the seven, viz., Sardis and Laodicea which alone there are specified, no without, nor herules from within. much to God's overruling Providence so often internal and external foes, selves, to promote His cause by callig ies in contending for the faith once saints. Peace is dearly bought at the stagnation, where there is not intense religion to contend about it at all. Proverbs, 2. 11, 12; Hebrews, 12. 4, 6. of Manasseh 2 Chronicles, 32. 11-13. "He scourgeth every son whom He shall thou be an exception? If except the scourge, thou art excepted from sons." [AUGUSTINE.] This is an e Laodicea not to despair, but to regard taken for good, if she profit by it. I the love of gratuitous affection, and grounds for esteem in the object in case of Philadelphia (v. 9. "I have I compass) with the love of esteem, thou ment. Cf. *Note* in my *Book of Wisdom*: 21. 16-17. I rebuke—The "I" in the of the sentence emphatically. I in altogether unlike man's, in the case o rebuke. The Great clause, is the John, 14. 4, "(the Holy Ghost) will unto conviction) the world of sin." tise." The Great promise, which it means to instruct, in the New Test instruct by chastisement! Hebrews, was rebuked unto conviction, when I sinned against the Lord." the cha

desire for the sinner's salvation. He who is Himself "the Door," and who bids us "knock" that it may be "opened unto" us, is first Himself to knock at the door of our hearts. If He did not knock first, we should never come to knock at His door. Cf. Song of Solomon, 5. 4-8, which is plainly alluded to here; the Spirit thus in Revelation sealing the canonicity of that mystical book. The spiritual state of the bride there, between *waking* and *sleeping*, slow to open the door to her Divine lover, answers to that of the *lukewarm Laodiceans* here. "Love in regard to men emptied (humbled) God; for He does not remain in His place and call to Himself the servant whom He loved, but He comes down Himself to seek him, and He who is all-rich arrives at the lodging of the pauper, and with His own voice intimates His yearning love, and seeks a similar return, and withdraws not when disowned, and is not impatient at insult, and when persecuted still waits at the door." [NICOLAUS CABASILAS to TRENCOR.] my voice—He appeals to the sinner not only with His hand (His providences) *knocking*, but with His voice (His word read or heard: or rather, His Spirit inwardly applying to man's spirit the lessons to be drawn from His providences and His word). If we refuse to answer to His knocking at His door now, He will refuse to hear our knocking at His door hereafter. In respect to His second coming also, He is even now at the door, and we know not how soon He may knock; therefore, we should always be ready to open to Him *immediately*. If any man hear—for man is not compelled by irresistible force: Christ knocks, but does not break open the door, though the violent take heaven by the force of prayer (Matthew, 11. 12): whosoever does hear, does so not of himself, but by the *drawings* of God's grace (John, 6. 44): *repentance* is Christ's gift (Acts, 5. 31). He *draws*, not drags. The Sun of righteousness, like the natural sun, the moment that the door is opened, pours in His light, which could not previously find an entrance. Cf. HILARY ON PSALM 118. 89. I will come in to him—as I did to Zacchæus, sup with him, and he with me—Delightful reciprocity. Cf. "dwelleth in me, and I in Him," John, 6. 56. Whereas, ordinarily the admitted guest sups with the admittor, here the Divine guest becomes Himself the host, for He is the bread of life, and the Giver of the marriage feast. Here again He alludes to the imagery of the Song of Solomon, 4. 10, where the Bride invites Him to *eat pleasant fruits*, even as He had first prepared a feast for her, "His fruit was sweet to my taste." Cf. the same interchange, John, 21. 9-13, the feast being made up of the viands that Jesus brought, and those which the disciples brought. The consummation of this blessed intercommunion shall be at the Marriage Supper of the Lamb, of which the Lord's supper is the earnest and foretaste. 21. sit with me in my throne—(ch. 2. 26, 27; 20. 6; Matthew, 19. 28; 20. 23; John, 17. 22, 24; 2 Timothy, 2. 12.) The same whom Christ had just before threatened to *spue out of His mouth*, is now offered a *seat with Him on His throne!* "The highest place is within reach of the lowest: the faintest spark of grace may be fanned into the mightiest flame of love." [TRENCOR.] even as I also—Two thrones are here mentioned, (1.) His Father's, upon which He now sits, and has sat since His ascension, after His victory over death, sin, the world: upon this none can sit save God, and the God-man Christ Jesus, for it is the incommunicable prerogative of God alone; (2.) the throne which shall be peculiarly *His* as the once humbled and then glorified *Son of man*, to be set up over the whole earth (heretofore usurped by Satan) at His coming again: in this the *victorious saints* shall share (1 Corinthians, 6. 2). The transfigured elect church shall with Christ judge and reign over the nations in the flesh, and Israel the foremost of them: ministering blessings to them as angels were the

Lord's mediators of blessing and administrators of His government in setting up His throne in Israel at Sinai. This privilege of our high calling belongs exclusively to the present time whilst Satan reigns, when alone there is scope for conflict and for *victory* (2 Timothy, 2. 11, 12). When Satan shall be bound (ch. 20. 4) there shall be no longer scope for it, for all on earth shall know the Lord from the least to the greatest. This, the grandest and crowning promise, is placed at the end of all the seven addresses, to gather all in one. It also forms the link to the next part of the book, where the Lamb is introduced seated on *His Father's throne* (ch. 4. 2, 3; 6. 5, 6). The eastern throne is broader than ours, admitting others besides him who, as chief, occupies the centre. TRENCOR notices, The order of the promises in the seven epistles corresponds to that of the unfolding of the kingdom of God from its first beginnings on earth to its consummation in heaven. To the faithful at Ephesus, (1) *the tree of life in the Paradise of God* is promised (ch. 2. 7), answering to Genesis, 2. (2.) Sin entered the world and death by sin; but to the faithful at Smyrna it is promised, they *shall not be hurt by the second death* (ch. 2. 11.). The promise of the *hidden manna* (ch. 2. 17) to Pergamos (3) brings us to the Mosaic period, the church in the wilderness. (4.) That to Thyatira, *vic.*, triumph over the nations (ch. 2. 26, 27), forms the consummation of the kingdom in prophetic type, the period of David and Solomon characterized by this *power over the nations*. Here there is a division, the seven falling into two groups, four and three, as often, e. g., the Lord's prayer, three and four. The scenery of the last three passes from earth to heaven, the church contemplated as triumphant, with its steps from glory to glory. (6.) Christ promises to the believer of Sardis not to blot out his name out of the book of life, but to confess him before His Father and the angels at the judgment day, and clothe him with a glorified body of dazzling whiteness (v. 4, 5). To the faithful at Philadelphia (6.) Christ promises, they shall be citizens of the new Jerusalem, fixed as immovable pillars there, where city and temple are one (v. 12): here not only individual salvation is promised to the believer, as in the case of Sardis, but also privileges in the blessed communion of the church triumphant. (7.) Lastly, to the faithful of Laodicea is given the crowning promise, not only the two former blessings, but a seat with Christ on His throne, even as He has sat with His Father on His Father's throne (v. 21).

CHAPTER IV.

Ver. 1-11. VISION OF GOD'S THRONE IN HEAVEN: THE FOUR AND TWENTY ELDERS: THE FOUR LIVING CREATURES. Here begins the Revelation proper; and first, chs. 4. and 5. set before us the heavenly scenery of the succeeding visions, and God on His throne, as the *covenant God of His church*, the Revealer of them to His apostle through Jesus Christ. The first great portion comprises the opening of the seals and the sounding of the trumpets (chs. 4.-11.). As the communication respecting the seven churches opened with a suitable vision of the Lord Jesus as Head of the church, so the second part opens with a vision suitable to the matter to be revealed. The scene is changed from earth to heaven. 1. After this—*Greek*, "After these things," marking the opening of the next vision in the succession. Here is the transition from "the things which are" (ch. 1. 19), the existing state of the seven churches, as a type of the church in general, in John's time, to "the things which shall be hereafter," *vis.*, in relation to the time when John wrote. I looked—rather as *Greek*, "I saw" in vision: not as *English Version* means, I directed my look that way, was—Omit, as not being in the *Greek*, opened—"standing open" not as though John saw it in the act of being opened. Cf. Ezekiel, 1. 1; Matthew, 3. 16; Acts,

7. 16; 10. 11. But in those visions, the heavens opened, disclosing the visions to those below on earth. Whereas here, heaven, the temple of God, remains closed to those on earth, but John is transported in vision through an open door up into heaven, whence he can see things passing on earth or in heaven, according as the scenes of the several visions require. The first voice which I heard—the voice which I heard at first, viz., in ch. 1. 10; the former voice, was as it were—Omit was, it not being in the Greek. "Behold" governs in sense both "a door," &c., and "the first voice which," &c. Comes up hither—through the "open door," be—come to pass. Hereafter—Greek, "after these things;" after the present time (ch. 1. 10). 2. And—Omitted in the two oldest MSS., *Fulgate, Syriac*. I was—Greek, "I became in the Spirit" (*Notes*, ch. 1. 10): I was completely rapt in vision into the heavenly world. Was set—not was placed, but was situated, *lit., lay*. one sat on the throne—the Eternal Father; the Creator (*v. 11*): also, cf. v. 8, with ch. 1. 4, where also the Father is designated "Which is, and was, and is to come." When the Son, "the Lamb," is introduced, ch. 5. 6, a new song is sung which distinguishes the Sitter on the throne from the Lamb, "Thou hast redeemed us to God," & c. 13, "Unto Him that sitteth upon the throne, and unto the Lamb." So also in ch. 5. 7, as in *Daniel*, 7. 13, the Son of man brought before the Ancient of days is distinguished from Him. The Father in essence is invisible, but in Scripture at times is represented as assuming a visible form. 3. was—Omitted in the two oldest MSS., but supported by *Fulgate and Coptic*, to look upon—Greek, "in sight," or "appearance." Jasper—From ch. 21. 11, where it is called most precious, which the jasper was not, ENARD infers it was a diamond. Ordinarily, the jasper is a stone of various wavy colours, somewhat transparent; in ch. 21. 11, it represents watery crystalline brightness. The sardine, our cornelian, or else a fiery red. As the watery brightness represents God's holiness, so the fiery red His justice executing fiery wrath. The same union of white or watery brightness and fiery redness, appears in ch. 1. 14; 10. 1; *Ezekiel*, 1. 4; 8. 2; *Daniel*, 7. 2. rainbow round about the throne—forming a complete circle (type of God's perfection and eternity; not a half circle as the earthly rainbow) surrounding the throne vertically. Its various colours, which combined form one pure solar ray, symbolize the varied aspects of God's providential dealings uniting in one harmonious whole. Here, however, the predominating colour among the prismatic colours is green, the most refreshing of colours to look upon, and so symbolizing God's consolatory promises in Christ to His people amidst judgments on His foes. Moreover, the rainbow was the appointed token of God's covenant with all flesh, and His people in particular. Hereby God in type renewed to man the grant originally made to the first Adam. The antitype will be the "new heavens and the new earth" restored to redeemed man, just as the earth, after the destruction by the flood, was restored to Noah. As the rainbow was first reflected on the waters of the world's ruin, and continues to be seen only when a cloud is brought over the earth, so another deluge, viz., of fire, shall precede the new heavens and earth; the Lord, as here, on his throne, whence (*v. 6*) proceed "lightnings and thunderings," shall issue the commission to rid the earth of its oppressors; but then, amidst judgment, when other men's hearts fall them for fear, the believer shall be reassured by the rainbow, the covenant token, round the throne (*cf. De BURON, Rev.*). The heavenly bow speaks of the shipwreck of the world through sin; it speaks also of calm and sunshine after the storm. The cloud is the regular token of God's and Christ's presence, *z.p.*, in the Tabernacle-Holiest place; on Mount Sinai at the giving of the law; at the ascension

(*Acts*, 1. 9); at His coming again (*ch. 1. 7*). 4. sapphire as the Greek is translated in this very verse, "thrones," of course lower and smaller than the grand central throne. So ch. 16. 16, "the seat (rather throne) of the beast," in hellish parody of God's throne. four and twenty elders—Greek, "the four and twenty for as one oldest MS., 'twenty-four' elders;" the well-known elders. [ALFORD.] But TRIGELLUS translates, "Upon the twenty-four thrones (I saw) omitted in two oldest MSS.) elders sitting;" which is more probable, as the twenty-four elders were not mentioned before, whereas the twenty-four thrones were. They are not angels, for they have white robes and crowns of victory, implying a conflict and endurance, "Thou hast redeemed us"; they represent the Heads of the Old and New Testament churches respectively, the Twelve Patriarchs (*cf. ch. 7. 6-8*, not in their personal, but in their representative character), and Twelve Apostles. So in ch. 15. 3, "the song of Moses, and of the Lamb," the double constituents of the church are implied, the Old Testament and the New Testament. "Elders" is the very term for the ministry both of the Old and New Testament, the Jewish and the Catholic Gentile church. The tabernacle was a "pattern" of the heavenly antitype; the Holy place, a figure of HEAVEN ITSELF. Thus Jehovah's throne is represented by the mercy-seat in the Holiest, with the Shekinah cloud over it. "The seven lamps of fire before the throne" (*v. 6*) are antitypical to the seven-branched candlestick also in the Holiest, emblem of the manifold Spirit of God; "the sea of glass" (*v. 6*) corresponds to the molten sea before the sanctuary, wherein the priests washed themselves before entering on their holy service; so introduced here in connection with the redeemed "priests unto God" (*cf. Note*, ch. 15. 2). The "four living creatures" (*v. 6, 7*) answers to the cherubim over the mercy-seat. So the twenty-four throned and crowned elders are typified by the twenty-four chiefs of the twenty-four courses of priests, "Governors of the sanctuary, and governors of God" (*1 Chronicles*, 24. 5; 25.). 5. proceeded—Greek, "proceed," thunderings and thunderings.—The two oldest MSS. transpose, "voices and thunderings." Cf. at the giving of the law on Sinai, *Exodus*, 10. 16. "The thunderings express God's threats against the ungodly: there are voices in the thunders (*ch. 10. 3*), i.e., not only does He threaten generally, but also predicts special judgments." (GROT.) seven lamps...seven Spirits—The Holy Spirit in His sevenfold operation, as the light-and-life-giver (*cf. ch. 5. 6*, seven eyes...the seven Spirits of God; 1. 4; 21. 2; *Psalm* 119. 105) and fiery-purifier of the godly, and consumer of the ungodly (*Matthew*, 3. 11). 6. Two oldest MSS., A. B, *Fulgate, Coptic, and Syriac*, read, "As it were a sea of glass." like...crystal—not imperfectly transparent as the ancient common glass, but like rock crystal. Contrast the turbid "many waters" on which the harlot "sitteth" (*ch. 17. 1*). Cf. *Job*, 37. 18, "the sky...as a molten looking-glass." Thus, primarily, the pure ether which separates God's throne from St. John, and from all things before it, may be meant, symbolizing the "purity, calmness, and majesty of God's rule." [ALFORD.] But see the analogue in the temple, the molten sea before the sanctuary (*Note*, v. 4, above). There is in this sea depth and transparency, but not the fluidity and instability of the natural sea (*cf. ch. 21. 1*). It stands solid, calm, and clear. God's judgments are called "a great deep" (*Psalm* 36. 6). In ch. 15. 2, it is a "sea of glass mingled with fire." Thus there is symbolized here the purificatory baptism of water and the Spirit of all who are made "kings and priests unto God." In ch. 15. 2, the baptism with the fire of trial is meant. Through both all the kings-priests have to pass in coming to God: His judgments, which overwhelm the ungodly, they stand firmly upon, as on a solid sea of glass; able like Christ to walk on

the sea, as though it were solid, round about the throne—one in the midst of each side of the throne, four beasts—The Greek for "beasts," ch. 13, 1, 11, is different, *therion*, the symbol for the carnal man by opposition to God losing his true glory, as lord, under Him, of the lower creatures, and degraded to the level of the beast. Here it is *zoon*, "living creatures": not *beasts*. 7, *caif*—"a steer." [ALFORD.] The LXX. often use the Greek term here for an ox (Exodus, 32, 1; 29, 10, &c.), as a man—The oldest MSS. have "as of a man," 8, about him—Greek, "round about him." ALFORD connects this with the following sentence: "All round and within (their wings) they are (so two oldest MSS., A. B. and Vulgate read, full of eyes." St. John's object is to show that the six wings in each did not interfere with that which he had before declared, viz., that they were "full of eyes before and behind." The eyes were round the outside of each wing, and up the inside of each when half expanded, and of the part of body in that inward recess, rest not—*lit.*, "have no rest." How awfully different the reason why the worshippers of the beast "have no rest day nor night," viz., "their torment for ever and ever." Holy, holy, holy—The "tris-hagion" of the Greek liturgies. In Isaiah, 6, 3, as here, it occurs; also Psalm 99, 3, 5, 9, where He is praised as "holy," (1.) on account of His majesty (v. 1) about to display itself, (2.) His justice (v. 4) already displaying itself, (3.) His mercy (v. 6-8) which displayed itself in time past. So here "Holy," as He "who was;" "Holy," as He "who is;" "Holy," as He "who is to come." He showed Himself an object of holy worship in the past creation of all things; more fully He shows Himself so in governing all things: He will, in the highest degree, show Himself so in the consummation of all things. "Of (from) Him, through Him, and to Him, are all things: to whom be glory for ever. Amen." In Isaiah, 6, 3 there is added, "the whole EARTH is full of His glory." But in Revelation this is deferred until the glory of the LORD fills the earth, His enemies having been destroyed. [BENGLI.] Almighty—Answering to "Lord of hosts" (Sabaoth), Isaiah, 6, 3. The cherubim here have six wings, like the seraphim in Isaiah, 6; whereas the cherubim in Ezekiel, 1, 6 had four wings each. They are called by the same name, "living creatures." But whereas in Ezekiel each living creature has all four faces, here the four belong severally one to each. See my *Note*, Ezekiel, 1, 6. The four living creatures answer by contrast to the four world-powers represented by four beasts. The fathers identified them with the four gospels, Matthew the lion, Mark the ox, Luke the man, John the eagle; these symbols, thus viewed, express not the personal character of the evangelists, but the manifold aspect of Christ in relation to the world (four being the number significant of world-wide extension, e.g., the four quarters of the world, presented by them severally: the lion expressing royalty, as Matthew gives prominence to this feature of Christ; the ox, laborious endurance, Christ's prominent characteristic in Mark; man, brotherly sympathy with the whole race of man, Christ's prominent feature in Luke; the eagle, soaring majesty, prominent in John's description of Christ as the Divine Word. But here the context best suits the view which regards the four living creatures as representing the redeemed election-church in its relation of ministering king-priests to God, and ministers of blessing to the redeemed earth, and the nations on it, and the animal creation, in which man stands at the head of all, the lion at the head of wild beasts, the ox at the head of tame beasts, the eagle at the head of birds and of the creatures of the waters. Cf. ch. 5, 8-10, "Thou hast redeemed us by thy blood out of every kindred... and hast made us unto our God kings and priests: and we shall reign on the earth," and ch. 20, 4, the partakers with Christ of the first resurrection,

who conjointly with Him reign over the redeemed nations that are in the flesh. Cf. as to the happy and willing subjection of the lower animal world, Isaiah, 11, 6-8; 65, 25; Ezekiel, 34, 26; Hosea, 2, 18. Jewish tradition says, the "four standards" under which Israel encamped in the wilderness, to the East Judah, to the North Dan, to the West Ephraim, to the South Reuben, were respectively a lion, an eagle, an ox, and a man, whilst in the midst was the tabernacle containing the Shekinah symbol of the Divine presence. Thus we have "the picture of that blessed period when—the earth having been fitted for being the kingdom of the Father—the court of heaven will be transferred to earth, and the 'tabernacle of God shall be with men' (ch. 21, 3), and the whole world will be subject to a never-ending theocracy" (cf. Dr BURTON, Rev.). The point of union between the two views given above is, Christ is the perfect realization of the ideal of man: Christ is presented in His fourfold aspect in the four *rospeis* respectively. The redeemed election-church (who shall reign) when in and through Christ (with whom she shall reign) she realizes the ideal of man, shall combine in herself human perfections having a fourfold aspect: (1.) kindly righteousness with hatred of evil and judicial equity, answering to the "lion;" (2.) laborious diligence in every duty, the "ox;" (3.) human sympathy, the "man;" (4.) the contemplation of heavenly truth, the "eagle." As the high-soaring intelligence, the eagle, forms the contrasted complement to practical labour, the ox bound to the soil; so holy judicial vengeance against evil, the lion springing suddenly and terribly on the doomed, forms the contrasted complement to human sympathy, the man. In Isaiah, 6, 2, we read, "Each had six wings: with twain he covered his face (in reverence, as not presuming to lift up his face to God), with twain he covered his feet (in humility, as not worthy to stand in God's holy presence), and with twain he did fly (in obedient readiness to do instantly God's command)." 9-11. The ground of praise here is God's eternity, and God's power and glory manifested in the creation of all things for His pleasure. Creation is the foundation of all God's other acts of power, wisdom, and love, and therefore forms the first theme of His creatures' thankgivings. The four living creatures take the lead of the twenty-four elders, both in this anthem, and in that *new song* which follows on the ground of their redemption (ch. 5, 8-10). 9, when—i.e., whensoever: as often as. A simultaneous giving of glory on the part of the beasts, and on the part of the elders, give—"shall give" in one oldest MS. for ever and ever—Greek, "unto the ages of the ages," 10, fall—immediately. Greek, "shall fall down;" implying that this acclamation of praise shall be repeated onward to eternity. So also "Shall worship... shall cast their crowns," viz., in acknowledgment that all the merit of their crowns (not kingly diadems, but the crowns of conquerors) is due to Him. 11, O Lord—The two oldest MSS., A. B. Vulgate, and Syriac, add, "And our God." "Our" by virtue of creation, and especially redemption. One oldest MS., B. and Syriac, insert "the Holy one." But another, A. Vulgate, and Coptic, omit this, as English Version does, glory, &c.—"the glory—the honour—the power," thou—Emphatical in the Greek: "It is thou who didst create." all things—Greek, "the all things": the universe. for—Greek, "on account of:" "for the sake of thy pleasure," or "will." English Version is good Greek. Though the context better suits, it was because of thy will, that "they were" (so one oldest MS., A. Vulgate, Syriac, and Coptic read, instead, of English Version "are": another oldest MS., B. reads, "They were not, and were created," were created out of nothing, i.e., were *creatio*, as contrasted with their previous non-existence. With God to will is to effect; to determine is to perform. So in Genesis, 1, 3, "Let there be light, and there was

light;" in Hebrew an expressive tautology, the same word and tense and letters being used for "let there be," and "there was," marking the simultaneity and identity of the will and the effect. D. LONGINUS, on the *Sublime*, sec. 9, a heathen, praises this description of God's power by "the lawgiver of the Jews, no ordinary man," as one worthy of the theme, were created—by thy definite act of creation at a definite time.

CHAPTER V.

VER. 1-14. THE BOOK WITH SEVEN SEALS: NONE WORTHY TO OPEN IT BUT THE LAMB: HE TAKES IT AMIDST THE PRAISES OF THE REDEEMED, AND OF THE WHOLE HEAVENLY HOST. 1. in—Greek, "lying" upon the right hand, &c. His right hand was open, and on it lay the book. On God's part there was no withholding of His future purposes as contained in the book: the only obstacle to unsealing it stated v. 2. [ALFORD.] book—rather, as accords with the ancient form of books, and with the writing on the backside, "a roll." The writing on the back implies fulness and completeness, so that nothing more needs to be added (ch. 22. 18). The roll, or book, appears from the context to be "the title deed of man's inheritance" [DE BURGH] redeemed by Christ, and contains the successive steps by which He shall recover it from its usurper, and obtain actual possession of the kingdom already "purchased" for Himself and His elect saints. However, no portion of the roll is said to be unfolded and read; but simply the seals are successively opened, giving final access to its contents being read as a perfect whole, which shall not be until the events symbolized by the seals shall have been past, when Ephesians, 3. 10 shall receive its complete accomplishment, and the Lamb shall reveal God's providential plans in redemption in all their manifold beauties. Thus the opening of the seals will mean the successive steps by which God in Christ clears the way for the final opening and reading of the book at the visible setting up of the kingdom of Christ. Cf., at the grand consummation, ch. 20. 12, "Another book was opened... the book of life;" 22. 19. None is worthy to do so save the Lamb, for He alone as such has redeemed man's forfeited inheritance, of which the book is the title deed. The question (v. 2) is not (as commonly supposed), Who should reveal the destinies of the church (for this any inspired prophet would be competent to do); but, Who has the worth to give man a new title to his lost inheritance? [DE BURGH.] sealed... seven seals—Greek, "sealed up," or "firmly sealed," &c. The number seven (divided into four, the world-wide number, and three, the Divine) abounds in Revelation, and expresses completeness. Thus, the seven seals, representing all power given to the Lamb; the seven trumpets, by which the world-kingsdoms are shaken and overthrown, and the Lamb's kingdom ushered in; and the seven vials, by which the beast's kingdom is destroyed. 2. strong—[Psalm 103. 20.] His voice penetrated heaven, earth, and Hades (ch. 10. 1-3). 3. no man—Greek, "no one." Not merely no man, but also no one of any order of beings, in earth—Greek, "upon the earth," under the earth—viz., in Hades. look thereon—to look upon the contents, so as to read them. 4. and to read—inserted in English Version Greek text without good authority. One oldest MS., ORIGEN, CYPRIAN, and HILARY, omit the clause. To read would be awkward standing between "to open the book" and "to look thereon." St. John having been promised a revelation of "things which must be hereafter," keeps now at his earnest desire being apparently frustrated. He is a pattern to us to imitate, as an eager and teachable learner of the Apocalypse. 5. one of—Greek, "one from among." The "elder" meant is, according to some (in LXX), Matthew. With this accords the description here given of Christ, "the lion, which is (so the Greek of the tribe of Juda, the root of David, the royal,

David-descended, lion-aspect of Christ being that prominent in Matthew, whence the lion among the four-fold cherubim is commonly assigned to him. GEAHARD in BENGEL thought Jacob to be meant, being, doubtless, one of those who rose with Christ and ascended to heaven [Matthew, 27. 52, 53]. The elders in heaven round God's throne know better than John, still in the flesh, the far-reaching power of Christ. Root of David—[Isaiah, 11. 1, 10.] Not merely "a sucker come up from David's ancient root" (as ALFORD limits it), but also including the idea of His being Himself the root and origin of David: cf. these two truths brought together, Matthew, 22. 42-45. Hence He is called not merely Son of David, but also David. He is at once "the branch" of David, and "the root" of David, David's Son and David's Lord, the Lamb slain and therefore the Lion of Juda; about to reign over Israel, and thence over the whole earth. prevailed—Greek, "conquered" absolutely, as elsewhere (ch. 2. 2): gained the victory: His past victory over all the powers of darkness entitles Him now to open the book. to open—i.e., so as to open, &c. One oldest MS., B, reads, "He that openeth," i.e., whose office it is to open, but the weight of oldest authorities is with English Version reading, viz., A, Vulgate, Coptic, and ORIGEN. 6. I beheld, and, lo—One oldest MS., A, omits "and, lo." Another B, CYPRIAN, &c., support "and, lo," but omit "and I beheld," in the midst of the throne—i.e., not on the throne (cf. v. 7), but in the midst of the company (ch. 4. 4) which was "round about the throne." Lamb—Greek *arnion*; always found in Revelation exclusively, except in John, 21. 15 alone: it expresses endearment, viz., the endearing relation in which Christ now stands to us, as the consequence of His previous relation as the sacrificial Lamb. So also our relation to Him: He the precious Lamb, we His dear Lambs, one with Him. BENGEL thinks there is in Greek *arnion*, the idea of taking the lead of the flock. Another object of the form Greek *arnion*, the Lamb, is to put Him in the more marked contrast to Greek *therion*, the Beast. Elsewhere Greek *arnos* is found, applying to Him as the paschal, sacrificial Lamb [Isaiah, 53. 7, LXX; John, 1. 29, 36; Acts, 8. 32; Peter, 1. 19], as it had been slain—bearing marks of His past death-wounds. He was standing, though bearing the marks of one slain. In the midst of heavenly glory Christ crucified is still the prominent object. seven horns—i.e., perfect might, "seven" symbolizing perfection; "horns," might. In contrast to the horns of the anti-Christian world-powers, ch. 17. 3, &c.; Daniel, 7. 7, 20; 8. 3. seven eyes. the seven Spirits—sent forth—So one oldest MS., A. But B reads, "being sent forth." As the seven lamps before the throne represent the Spirit of God immanent in the Godhead, so the seven eyes of the Lamb represent the same sevenfold Spirit proflorent from the incarnate Redeemer in His world-wide energy. The Greek for "sent forth," *apostellomena*, or else *apostelamenois*, is akin to the term *apostle*, reminding us of the Spirit-impelled labours of Christ's apostles and ministers throughout the world: if the present tense be read, as seems best, the idea will be that of those labours continually going on unto the end. "Eyes" symbolize His all-watchful and wise providence for His church, and against her foes. 7. The book lay on the open hand of Him that sat on the throne for any to take who was found worthy. [ALFORD.] The Lamb takes it from the Father in token of formal investiture into His universal and everlasting dominion as Son of man. This introductory vision thus presents before us, in summary, the consummation to which all the events in the seals, trumpets, and vials converge, viz., the setting up of Christ's kingdom visibly. Prophecy ever hurries to the grand crisis or end, and dwells on intermediate events only in their typical relation to, and representation of, the end. 8. had taken—Greek, "took." 10

Lamb—Who shares worship and the Father. Harps—Two oldest MSS., A, Coptic, read, "a harp;" a kind of guitar, or hand or a quill. Vials—"bowls" censers. odours—Greek, "incense." —as the angel offers their prayers (ch. 8, cf. Psalm 141, 2). This gives not the to Rome's dogma of our praying to they be employed by God in some way to present our prayers (nothing is said ding for us), yet we are told to pray h. 19, 10; 22, 8, 9). Their own employ- (whence they all have harps): ours is g—Greek, "sing;" it is their blessed tually. The theme of redemption is suggesting fresh thoughts of praise, em- new song." us to God—So MS. B, Cop- d CYPRIAN. But A omits "us;" and d, "to our God." out of—The present gathered out of the world, as distin- be peoples gathered to Christ as the an election, but of a general and world- of all nations. kindred...tongues...peo- s number four marks world-wide ex- quarters of the world. For "kin- e as Greek, "tribe." This term and ally restricted to Israel: "tongue and Gentiles (ch. 7, 9; 11, 9; 13, 7, the oldest thus there is here marked the election- from Jews and Gentiles. In ch. 10, 11, find among the four terms "kings;" itudes." 10, made us—A, B, g, Vulgate, etc, read "them." The Hebrew con- third person for the first, has a graphic redemed, and also has a more modest priests, [BENGOEL.] unto our God—So B, omits the clause. kings—So B reads, etc, Coptic, and CYPRIAN, read, "A ends also "a priesthood" for priests, their crowns before the throne, do not kings in the sight of the great King hough their priestly access has such r reigning on earth cannot exceed it. ey are not called "kings" [BENGOEL.] the earth—This is a new feature added 'ulgate, and Coptic, read, "They shall ad." They reign." ALFORD takes this sains it of the church EVEN NOW, in , reigning on the earth: "all things are her feet, as under His; her kingly office sserted, even in the midst of persecu- if we read (I think the weightiest nat it) "They reign," still it is the pro- for the future: the seer being trans- figure when the full number of the ren- ted by the four living creatures; shall od the visible kingdom begins. The ally reign now; but certainly not as n the prince of this world shall be h. 20, 2-6). So far from reigning on the are "made as the filth of the world ring of all things." In ch. 11, 16, 18, l time of the kingdom are marked. e," reign over the earth" (Greek *epi tecc* ustified by the Greek (LXX., Judges, 1, 23). The elders, though ruling over not necessarily (according to this pas- the earth. But English Version is jus- t. "The elders were meek, but the flock spondently is much larger." [BENGOEL.] e angels: who form the outer circle, h, the object of redemption, forms the rest the throne. The heavenly hosts ase with intense love and adoration at anifestation of God's love, wisdom,

and power. ten thousand times ten thousand—Greek, "myriads of myriads." 12, to receive power—Greek, "the power." The remaining six (the whole being seven, the number for perfection and completeness) are all, as well as "power," ranged under the one Greek article, to mark that they form one complete aggregate belonging to God and His coequal, the Lamb. Cf. ch. 7, 12, where each of all seven has the article, riches—both spiritual and earthly. Blessing—Ascribed praise: the will on the creature's part, though unaccompanied by the power, to return blessing for blessing conferred. [ALFORD.] 13. The universal chorus of creation, including the outermost circles as well as the inner (of saints and angels), winds up the doxology. The full accomplishment of this is to be when Christ takes His great power and reigns visibly. every creature—"All His works in all places of His dominion" (Psalm 108, 22). under the earth—the departed spirits in Hades, such as are—So B and Vulgate. But A omits this, in the sea—Greek, "upon the sea;" the sea animals which are regarded as being on the surface. [ALFORD.] all that are in them—So Vulgate reads. A omits "all (things)" here (Greek *pantia*), and reads, "I heard all (Greek *pantias*) saying:" implying the harmonious concert of all in the four quarters of the universe. Blessing, &c.—Greek, "the blessing, the honour, and the glory, and the might to the ages of the ages." The four-fold ascription indicates world-wide universality. 14, said—So A, Vulgate, and Syriac, read. But B, and Coptic read, "[I heard] saying." Amen—So A reads. But B reads, "the (accustomed) Amen." As in ch. 4, 11, the four and twenty elders asserted God's worthiness to receive the glory, as having created all things, so here the four living creatures ratify by their "Amen" the whole creation's ascription of the glory to Him. four and twenty—Omitted in the oldest MSS.; Vulgate supports it. him that liveth for ever and ever—Omitted in all the MSS.: inserted by commentators from ch. 4, 9. But there, where the thanksgiving is expressed, the words are appropriate; but here less so, as their worship is that of silent prostration. "Worshiped" (viz., God and the Lamb). So in ch. 11, 1, "worship" is used absolutely.

CHAPTER VI.

Ver. 1-17. THE OPENING OF THE FIRST SIX OF THE SEVEN SEALS. Cf. Note, ch. 5, 1. Many (MEXE, FLEMING, NEWTON, &c.) hold that all these seals have been fulfilled, the sixth having been so by the overthrow of Paganism and establishment of Christianity under Constantine's edict, 313 A.D. There can, however, be no doubt that at least the sixth seal is future, and is to be at the coming again of Christ. The great objection to supposing the seals to be finally and exhaustively fulfilled (though, probably, particular events may be partial fulfillments typical of the final and fullest one), is that, if so, they ought to furnish as the destruction of Jerusalem, according to Christ's prophecy, does) a strong external evidence of Revelation. But it is clear they cannot be used for this, as hardly any two interpreters of this school are agreed on what events constitute the fulfilment of each seal. Probably not isolated facts, but classes of events preparing the way for Christ's coming kingdom, are intended by the opening of the seals. The four living creatures severally cry at the opening of the first four seals, "Come;" which fact marks the division of the seven, as often occurs in this sacred number, into four and three. 1, one of the seals—The oldest MSS., A, B, C, Vulgate, and Syriac read, "one of the seven seals." note—The three oldest MSS. read this in the nominative or dative, not the genitive as English Version, "I heard one from among the four living creatures saying, as (it were) the voice (or, as with the voice) of thunder." The first living creature was like a lion (ch. 4, 7); his voice is in consonance. Implying the lion-like boldness

with which, in the successive great revivals, the faithful have testified for Christ, and especially a little before His coming shall testify. Or, rather, their earnestness in praying for Christ's coming. Come and see—One oldest MS. B. has "And see." But A, C, and *Vulgate* reject it. ALFORD rightly objects to *English Version* reading, "Whither was John to come? Separated as he was by the glassy sea from the throne, was he to cross it?" Contrast the form of expression, ch. 10. 8. It is much more likely to be the cry of the redeemed to the Redeemer, "Come" and deliver the groaning creature from the bondage of corruption. Thus, v. 2 is an answer to the cry, *veni (lat., come) forth* corresponding to "Come." "Come," says GROTIUS, is the living creature's address to John, calling his earnest attention. But it seems hard to see how "Come" by itself can mean this. Cf. the only other places in Revelation where it is used, ch. 4. 1; 22. 17. If the four living creatures represent the four gospels, the "Come" will be their invitation to every one (for it is not written that they addressed John) to accept Christ's salvation whilst there is time, as the opening of the seals marks a progressive step towards the end (cf. ch. 22. 17). Judgments are foretold as accompanying the preaching of the gospel as a witness to all nations (ch. 14. 6-11; Matthew, 24. 6-14). Thus the invitation, "Come," is aptly parallel to Matthew, 24. 14. The opening of the four first seals are followed by judgments preparatory for His coming. At the opening of the fifth seal, the martyrs above express the same (v. 9, 10; cf. Zechariah, 1. 10). At the opening of the sixth seal, the Lord's coming is ushered in with terrors to the ungodly. At the seventh, the consummation is fully attained (ch. 11. 15). 2. Evidently Christ, whether in person, or by His angel, preparatory to His coming again, as appears from ch. 19. 11, 12, bow—(Psalm 45. 4, 5.) *crowns*—Greek *stephanos*, the garland or wreath of a conqueror, which is also implied by His *white horse*, white being the emblem of victory. In ch. 19. 11, 12, the last step in His victorious progress is represented: accordingly there He wears many diadems (Greek *diademata*; not merely Greek *stephanos*, crowns or wreaths), and is personally attended by the hosts of heaven. Cf. Zechariah, 1. 8; especially v. 10 below, with Zechariah, 1. 12; also cf. the colours of the four horses, and to conquer—i.e., so as to gain a lasting victory. All four seals usher in judgments on the earth, as the power which opposes the reign of Himself and His church. This, rather than the work of conversion and conviction, is primarily meant, though doubtless, secondarily, the elect will be gathered out through His word and His judgments. 3, and see—Omitted in the three oldest MSS., A, B, C, and *Vulgate*. 4, red—the colour of blood. The colour of the horse in each case answers to the mission of the rider. Cf. Matthew, 10. 24-26, "Think not I am come to send peace on earth: I came not to send peace, but a sword." The white horse of Christ's bloodless victories is soon followed, through man's perversion of the gospel, by the red horse of bloodshed; but this is overruled by the clearing away of the obstacles to Christ's coming kingdom. The patient *ox* is the emblem of the second (living creature) who, at the opening of this seal, saith, "Come." The saints amidst judgments on the earth in patience "endure to the end," that they should kill—The Greek is indicative future, "that they may, as they also shall, kill one another." 5. Come and see—The two oldest MSS., A, C, and *Vulgate*, omit "and see." B retains the words, black—implying sadness and want, had—Greek, "having," a pair of balances—the symbol of scarcity of provisions, the bread being doled out by weight. 6. a voice—Two oldest MSS., A, C, read, "as if were a voice." B reads as *English Version*. The voice is heard "in the midst of the four living creatures" (as Jehovah in the Shekinah cloud manifested

His presence between the cherubim); because it is only for the sake of, and in connexion with, His redeemed, that God mitigates His judgments on the earth. A measure—"A chenix." Whilst making food scarce, do not make it so much so that a choenix (about a day's provision of wheat, variously estimated at two or three pints) shall not be to be got "for a penny" (*denarius*, eight-and-a-half pence of our money, probably the day's wages of a labourer). *Famine* generally follows the sword. Ordinarily, from sixteen to twenty measures were given for a denarius. The sword, famine, noxious beasts, and the pestilence, are God's four judgments on the earth. A spiritual famine, too, may be included in the judgment. The "Come," in the case of this third seal, is said by the third of the four living creatures, whose likeness is a man; indicative of sympathy and human compassion for the sufferers. God in it tempers judgment with mercy. Cf. Matthew, 24. 7, which indicates the very calamities foretold in these seals, *nations rising against nations* (the sword), *famines*, *pestilences* (v. 8), and *earthquakes* (v. 12), three measures of barley for a penny—the cheaper and less nutritious grain, bought by the labourer who could not buy enough wheat for his family with his day's wages, a denarius, and, therefore, buys barley. see thou hurt not the oil and the wine—the luxuries of life, rather than necessities; the oil and wine were to be spared for the refreshment of the sufferers. 7, and see—Supported by K. Omitted by A, C, and *Vulgate*. The fourth living creature, who was "like a flying eagle," introduces this seal: implying high-soaring intelligence, and judgment descending from on high fatally on the ungodly, as the king of birds on his prey. 8, pale—"livid." (ALFORD.) Death—personified. Hell—Hades personified, saw them—Death and Hades. So A, C, read, But B and *Vulgate* read, "to him." Fourth part of the earth—Answering to the first four seals; his portion as one of the four, being a fourth part. death—pestilence—of Ezekiel, 14. 21, with the four judgments here, the sword, famine, pestilence, and wild beasts: the famine the consequence of the sword; pestilence, that of famine; and beasts multiplying by the consequent depopulation. with the beasts—Greek, by: more direct agency. These four seals are marked off from the three last by the four living creatures introducing them with "Come." The calamities indicated are not restricted to one time, but extend through the whole period of church history to the coming of Christ, before which last great and terrible day of the Lord they shall reach their highest aggravation. The first seal is the summary, Christ going forth conquering till all enemies are subdued under Him, with a view to which the judgments subsequently specified accompany the preaching of the gospel for a witness to all nations. 2. The three last seals relate to the invisible, as the first four to the visible world; the fifth, to the martyrs who have died as believers; the sixth, to those who have died, or who shall be found at Christ's coming, unbelievers, viz., "the kings...great men...bondman...freeman;" the seventh, to the silence in heaven. The scene changes from earth to heaven: so that interpretations which make these three last consecutive to the first four seals, are very doubtful. I saw—in spirit. For souls are not naturally visible. under the altar—As the blood of sacrificial victims slain on the altar was poured at the bottom of the altar, so the souls of those sacrificed for Christ's testimony are symbolically represented as under the altar, in heaven; for the life or animal soul is in the blood, and blood is often represented as crying for vengeance (Genesis, 4. 10). The altar in heaven, antitypical to the altar of sacrifice, is Christ crucified. As it is the altar that sacrifices the gift, so it is Christ alone who makes our obedience, and even our sacrifice of life for the truth, acceptable

to God. The sacrificial altar was not in the sanctuary, but outside: so Christ's literal sacrifice, and the figurative sacrifice of the martyrs took place, not in the heavenly sanctuary, but outside, here on earth. The only altar in heaven is that antitypical to the temple-altar of incense. The blood of the martyrs cries from the earth under Christ's cross, whereon they may be considered virtually to have been sacrificed: their souls cry from under the altar of incense, which is Christ in heaven, by whom alone the incense of praise is accepted before God. They are under Christ, in His immediate presence, shut up unto Him in joyful eager expectancy until He shall come to raise the sleeping dead. Cf. the language of 2 Macc. 7. 36, as indicating Jewish opinion on the subject, Our brethren who have now suffered a short pain are dead under [Greek] God's covenant of everlasting life, testimony which they held—i.e., which they bore, as committed to them to bear. Cf. ch. 12. 17, "Have some Greek as here) the testimony of Jesus." 10. How long—Greek, "Until when?" As in the parable the woman (symbol of the church) cries day and night to the unjust judge for justice against her adversary who always oppressing her cf. below, ch. 12. 10: so the elect (not only on earth, but under Christ's covering, and in His presence in Paradise) cry day and night to God, who will assuredly, in His own time, avenge His and their cause, "though He bear long with them." This passage need not be restricted to some particular martyrdoms, but have been, and are receiving, and shall receive partial fulfillments, until their last exhaustive fulfillment before Christ's coming. So as to the other events foretold here. The glory even of those in Paradise shall only be complete when Christ's and the church's foes are cast out, and the earth become Christ's kingdom at His coming to raise the sleeping saints. Lord—Greek, "Master;" implying that He has them and their foes and all His creatures as absolutely at His disposal, as a master has his slaves: hence, in v. 11, "fellow-servants" or fellow-slaves follows. holy—Greek, "the Holy one." avenged—"exact vengeance for our blood." on—Greek, "from them," that dwell on the earth—the ungodly, of earth earthy, as distinguished from the church, whose home and heart are even now in heavenly places. 11. white robes—The three oldest MSS., A, B, C, read, "A white robe was given." every one of—One oldest MS. B, omits this. A, C, read, "unto them, unto each," i.e., unto them severally. Though their joint cry for the riddance of the earth from the ungodly is not yet granted, it is intimated that it will be so in due time; meanwhile, individually they receive the white robe, indicative of light, joy, and triumphant victory over their foes: even as the Captain of their salvation goes forth on a white horse conquering and to conquer; also of purity and sanctity through Christ. Maimonides says that the Jews used to array priests, when approved of, in white robes: thus the sense is, they are admitted among the blessed ones, who, as spotless priests, minister unto God and the Lamb, should—So Creugas. But A, B, "shall rest," a little season—One oldest MS. B, omits "little." A, C, support it. Even if it be omitted, is it to be inferred that the "season" is short as compared with eternity. BEZEL fancifully made a season (Greek *chronos*, the word here used; to be one thousand one hundred and eleven one-ninth years, and a time (ch. 12. 14, Greek *kaivos* to be a fifth of a season, i.e., two hundred and twenty-two two-ninths years. The only distinction in the Greek is, a season (Greek *chronos*) is a sort of aggregate of times. Greek *kaivos*, a specific time, and so of short duration. As to their rest, cf. ch. 14. 13 (the same Greek *anapauomai*); Isaiah, 57. 2; Daniel, 12. 13. until their...brethren...be fulfilled—in number. Until their full number shall have been completed. The number of the elect is definitely fixed:

perhaps to fill up that of the fallen angels. But this is mere conjecture. The full blessedness and glory of all the saints shall be simultaneous. The earlier shall not anticipate the later saints. A, C, read, "shall have been accomplished;" B, N, read, "shall have accomplished (their course)." 12. As v. 4, 5-8, the sword, famine, and pestilence, answer to Matthew, 24. 6, 7; and v. 9, 10, as to martyrdoms, answer to Matthew, 24. 9, 10; so this passage, v. 12-17, answers to Matthew, 24. 29, 30, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven...then shall all the tribes of the earth mourn, and they shall see the Son of man coming." &c.; imagery describing the portents of the immediate coming of the day of the Lord; but not the coming itself until the elect are sealed, and the judgments invoked by the martyrs descend on the earth, the sea, and the trees (ch. 7.), and, lo—So A reads. But B, C, omit "lo." earthquakes—Greek, "shaking" of the heavens, the sea, and the dry land; the shaking of these mutable things being the necessary preliminary to the setting up of those things which cannot be shaken. This is one of the catchwords (WORDSWORTH) connecting the sixth seal with the sixth trumpet (ch. 11. 13) and the seventh vial (ch. 16. 17-21); also the seventh seal (ch. 8. 6), sack-cloth—One kind made of the "hair" of Cilician goats, was called "cilicium," or Cilician cloth, and was used for tents, &c. Paul, a Cilician, made such tents (Acts, 16. 3). moon—A, B, C, and oldest versions read, "the whole moon;" the full moon; not merely the crescent moon, as blood—(Joel, 2. 31.) 13. stars...fell, as a fig tree casteth her...figs—(Isaiah, 34. 4; Nahum, 3. 12.) The church shall be then ripe for glorification, the anti-Christian world for destruction, which shall be accompanied with mighty phenomena in nature. As to the stars falling to the earth, Scripture describes natural phenomena as they would appear to the spectator, not in the language of scientific accuracy; and yet, whilst thus adapting itself to ordinary men, it drops hints which show that it anticipates the discoveries of modern science. 14. departed—Greek, "was separated from" its place: "was made to depart." Not as ALFORD, "parted asunder;" for, on the contrary, it was rolled together as a scroll which had been open is rolled up and laid aside. There is no "asunder one from another" here in the Greek, as in Acts, 15. 39, which ALFORD copies, mountain...moved out of...places—(Psalm 121. 1, Margin; Jeremiah, 3. 23; 4. 24; Nahum, 1. 6.) This total disruption shall be the precursor of the new earth, just as the pre-Adamic convulsions prepared it for its present occupants. 15. kings...hid themselves—Where was now the spirit of those whom the world had so greatly feared? (BENZEL) great men—statesmen, and high civil officers, rich men... chief captains—The three oldest MSS., A, B, C, transpose thus, "chief captains...rich men," mighty—The three oldest MSS., A, B, C, read, "strong" physically (Psalm 33. 16). in—into, into: ran into, so as to hide themselves in dens—"caves." 16. from the face—(Psalm 34. 16.) On the whole verse, cf. Hosea, 10. 8; Luke, 23. 30. 17. Lit., "the day, the great day)" which can only mean the last great day. After the Lord has exhausted all His ordinary judgments, the sword, famine, pestilence, and wild beasts, and still sinners are impenitent, the great day of the Lord itself shall come. Matthew, 24, plainly forms a perfect parallelism to the six seals, not only in the events, but also in the order of their occurrence: v. 3, the first seal v. 6, the second seal; v. 7, the third seal; v. 7, end, the fourth seal; v. 9, the fifth seal, the persecutions and abounding iniquity under which, as well as consequent judgments accompanied with gospel-preaching to all nations as a witness, are particularly detailed v. 9-28; v. 29, the sixth seal, to stand—to stand justified, and not condemned before the Judge. Thus the sixth seal

brings us to the verge of the Lord's coming. The ungodly "tribes of the earth" tremble at the signs of His immediate approach. But before He actually inflicts the blow in person, "the elect" must be "gathered" out.

CHAPTER VII.

Ver. 1-17. SEALING OF THE ELECT OF ISRAEL. THE COUNTLESS MULTITUDE OF THE GENTILE ELECT. 1. And—So Band Syriac. But A, C, Vulgate, and Coptic, omit "and," after these things—A, B, C, and Coptic, read, "after this." The two visions in this chapter come in as an episode after the sixth seal, and before the seventh seal. It is clear that, though "Israel" may elsewhere designate the spiritual Israel, "the elect (church) on earth" [ALFORD], here, where the names of the tribes one by one are specified, these names cannot have any but the literal meaning. The second advent will be the time of the restoration of the kingdom to Israel, when the times of the Gentiles shall have been fulfilled, and the Jews shall at last say, "Blessed is He that cometh in the name of the Lord." The period of the Lord's absence has been a blank in the history of the Jews as a nation. As then Revelation is the Book of the Second Advent [DE BURON] naturally mention of God's restored favour to Israel occurs among the events that usher in Christ's advent, earth...res—The judgments to descend on these are in answer to the martyrs' prayer under the fifth seal. Cf. the same judgments under the fifth trumpet, the sealed being exempt (ch. 9. 4). on any tree—Greek, "against any tree" (Greek *epi tis dendron*): but "on the earth." Greek *epi tes ges*. 2. from the east—Greek, "...the rising of the sun." The quarter from which God's glory oftenest manifests itself. 3. Hurt not—by letting loose the destructive winds. till we have sealed the servants of our God—Parallel to Matthew. 24. 31, "His angels...shall gather together His elect from the four winds." God's love is such, that He cannot do any thing in the way of judgment, till His elect are secured from hurt (Genesis, 19. 22). Israel, at the eye of the Lord's coming, shall be found re-embodied as a nation; for its tribes are distinctly specified (Joseph, however, being substituted for Dan; whether because Antichrist is to come from Dan, or because Dan is to be Antichrist's especial tool [ARETHAS, tenth century], cf. Genesis, 49. 17; Jeremiah, 8. 16; Amos, 8. 14; just as there was a Judas among the Twelve). Out of these tribes a believing remnant will be preserved from the judgments which shall destroy all the anti-Christian confederacy (ch. 6. 12-17), and shall be transfigured with the elect church of all nations, viz., 144,000 (or whatever number is meant by this symbolical number, who shall faithfully resist the seductions of Antichrist, whilst the rest of the nation, restored to Palestine in unbelief, are his dupes, and at last his victims. Previously to the Lord's judgments on Antichrist and his hosts, these latter shall destroy two-thirds of the nation, one-third escaping, and, by the Spirit's operation through affliction, turning to the Lord, which remnant shall form the nucleus on earth of the Israelite nation that is from this time to stand at the head of the millennial nations of the world. Israel's spiritual resurrection shall be "as life from the dead" to all the nations. As now a regeneration goes on here and there of individuals, so there shall then be a regeneration of nations universally, and this in connexion with Christ's coming. Matthew, 24. 34, "this generation (the Jewish nation) shall not pass till all these things be fulfilled," which implies that Israel can no more pass away before Christ's advent, than Christ's own words can pass away (the same Greek), Matthew, 34. 35. So exactly Zechariah, 13. 8, 9; 14. 2-4, 9-21; cf. 12. 2-14; 13. 1, 2. So also Ezekiel, 10. 17, 18; 41. 7, especially v. 4. Cf. also Ezekiel, 10. 2, with ch. 8. 6, where the final judgments actually fall on the earth,

with the same accompaniment, the fire of the altar cast into the earth, including the fire scattered over the city. So again ch. 14. 1, the same 144,000 appear on Zion with the Father's name in their forehead, at the close of the section, chs. 12, 13, 14, concerning the church and her foes. Not that the saints are exempt from trial; v. 14 proves the contrary; but their trials are distinct from the destroying judgments that fall on the world from these they are exempted, as Israel was from the plagues of Egypt, especially from the last, the Israelite doors having the protecting seal of the blood-mock, foreheads—the most conspicuous and noblest part of man's body; whereon the helmet, "the hope of salvation," is worn. 4. Twelve is the number of the tribes, and appropriate to the church: 3 by 4 = 3, the Father number, multiplied by 4, the number for world-wide extension, 12 by 12 implies sixty and completeness, which is taken a thousand-fold in 144,000. A thousand implies the world perfectly permeated by the Divine; for it is ten, the world number, raised to the power of three, the number of God, of all the tribes—360, "out of every tribe" not 144,000 of each tribe, but the aggregate of the 12,000 from every tribe. children—Greek, "sons of Israel." Ch. 3. 12; 21. 12, are no objection, as ALFORD thinks, to the literal Israel being meant; for, in consummated glory, still the church will be that "built on the foundation of the (Twelve) apostles (Israelites), Jesus Christ (an Israelite) being the chief corner-stone." Gentle believers shall have the same of Jerusalem written on them, in that they shall share the citizenship antitypical to that of the literal Jerusalem. 5-8. Judah (meaning praise) stands first, as Jesus' tribe. Benjamin, the youngest, is last; and with him is associated second last, Joseph. Reuben, as originally first-born, comes next after Judah, to whom it gave place, having by sin lost its primogeniture-right. Besides the reason given above, another akin for the omission of Dan, is, its having been the first to lapse into idolatry (Judges, 18.); for which same reason the name Ephraim, also (cf. Judges, 17; Hosea, 4. 17), is omitted, and Joseph substituted. Also, it had been now for long almost extinct. Long before, the Hebrews say (GROTIUS), it was reduced to the one family of Huzim, which perished subsequently in the wars before Ezra's time. Hence it is omitted 1 Chronicles, 4-8. Dan's small numbers are joined here to Naphtali's, whose brother he was by the same mother. (BENGL.) The twelve times twelve thousand sealed ones of Israel are the nucleus of transfigured humanity [AUBRELEN], to which the elect Gentiles are joined, "a multitude which no man could number," v. 9 &c., the church of Jews and Gentiles indiscriminately, in which the Gentiles are the predominant element. Luke, 21. 24. The word "tribes," Greek, implies that believing Israelites are in this countless multitude. Both are in heaven, yet ruling over the earth, as ministers of blessing to its inhabitants; whilst upon earth the world of nations is added to the kingdom of Israel. The twelve apostles stand at the head of the whole. The upper and the lower congregation, though distinct, are intimately associated. 9. no man—Greek, "no one," of all nations—Greek, "out of every nation." The human race is one nation by origin, but afterwards separated itself into tribes, peoples, and tongues; hence the one singular stands first, followed by the three plurals, kindreds—Greek, "tribes," people—Greek, "peoples." The "first-fruits unto the Lamb," the 144,000 (ch. 14. 1-4) of Israel, are followed by a copious harvest of all nations, an election out of the Gentiles, as the 144,000 are an election out of Israel (Note, v. 5. white robes—(Note, ch. 6. 11; also ch. 3. 5, 18; 4. 4.) palms in...hands—the antitype to Christ's entry into Jerusalem amidst the palm-bearing multitude. This shall be just when He is about to come visibly and take possession of His kingdom. The palm-branch is the

symbol of joy and triumph. It was used at the feast of tabernacles, on the fifteenth day of the seventh month, when they kept feast to God in thanksgiving for the ingathered fruits. The antitype shall be the completed gathering in of the harvest of the elect redeemed here described. Cf. Zechariah, 14. 16, whence it appears that the *earthly* feast of tabernacles will be renewed, in commemoration of Israel's preservation in her long wilderness-like sojourn among the nations from which she shall now be delivered, just as the original typical feast was to commemorate her dwelling for forty years in booths or tabernacles in the literal wilderness. 10. cried—Greek, "cry," in the three oldest MSS. A, B, C, *Vulgate*, *Syriac*, and *Coptic*. It is their continuing, ceaseless employment. Salvation—*lit.*, "THE salvation;" all the praise of our salvation ascribed to our God. At the Lord's entry into Jerusalem, the type, similarly *salvation* is the cry of the palm-bearing multitudes. *Hosanna* means *save us now*: taken from Psalm 118. 25, in which Psalm (14, 15, 22, 26) the same connexion occurs between *salvation*, the *tabernacles* of the righteous, and the Jews' cry to be repeated by the whole nation at Christ's coming, "Blessed be He that cometh in the name of the Lord." 11. The angels, as in ch. 5. 11, in their turn take up the anthem of praise. There it was "many angels," here it is "all the angels," stood—"were standing." [ALFORD.] 12. *Greek*, "The blessing, the glory, the wisdom, the thanksgiving, the honour, the power, the might (the doxology is sevenfold, implying its totality and completeness), unto the ages of the ages." 13. answered—*viz.*, to my thoughts; spoke, asking the question which might have been expected to arise in John's mind from what has gone before. One of the twenty-four elders, representing the Old and New Testament ministry, appropriately acts as interpreter of this vision of the glorified church. What, &c.—*Greek* order, "These which are arrayed in white robes, who are they?" 14. *Sir—Greek*, "Lord." B, C, *Vulgate*, *Syriac*, *Coptic* versions, and *CYPRIAN* read, "MY Lord." A omits "My," as *English Version*, thou knowest—Taken from Ezekiel, 37. 3. Comparatively ignorant ourselves of divine things, it is well for us to look upwards for divinely-communicated knowledge. came—rather as *Greek*, "come;" implying that they are just come. great tribulation—*Greek*, "THE great tribulation;" "the tribulation, the great one," *viz.*, the tribulation to which the martyrs were exposed under the fifth seal, the same which Christ foretells as about to precede His coming (Matthew, 24. 21, *great tribulation*), and followed by the same signs as the sixth seal (Matthew, 24. 29, 30), cf. Daniel, 12. 1: including also retrospectively all the tribulation which the saints of all ages have had to pass through. Thus this seventh chapter is a recapitulation of the vision of the six seals, ch. 6., to fill up the outline there given in that part of it which affects the faithful of that day. There, however, their number was waiting to be completed, but here it is completed, and they are seen taken out of the earth before the judgments on the anti-Christian apostasy: with their Lord, they, and all His faithful witnesses and disciples of past ages, wait for His coming and their coming to be glorified and reign together with Him. Meanwhile, in contrast with their previous sufferings, they are exempt from the hunger, thirst, and scorching heats of their life on earth (v. 16), and are fed and refreshed by the Lamb of God Himself (v. 17; ch. 14. 1-4, 13): an earnest of their future perfect blessedness in both body and soul united (ch. 21. 4-6; 22. 1-6). washed...robes...white in the blood of...Lamb—(ch. 1. 6; Isaiah, 1. 18; Hebrews, 9. 14; 1 John, 1. 7; cf. Isaiah, 61. 10; Zechariah, 3. 3-5.) Faith applies to the heart the purifying blood: once for all for justification, continually throughout the life for sanctification. 15. Therefore—Because they are so washed white; for with-

out it they could never have entered God's holy heaven: ch. 22. 14, "Blessed are those who wash their robes (the oldest MSS. reading) that they may have right to the tree of life, and may enter in through the gates into the city," 15; 21. 27; Ephesians, 5. 26, 27, before—*Greek*, "in the presence of." Matthew, 5. 8; 1 Corinthians, 13. 12, "face to face." throne...temple—These are connected because we can approach the heavenly King only through priestly mediation; therefore, Christ is at once King and Priest on His throne. day and night—*i. e.*, perpetually: as those approved of as priests by the Sanhedrim were clothed in white, and kept by turns a perpetual watch in the temple at Jerusalem: cf. as to the singers, 1 Chronicles, 9. 33, "day and night;" Psalm 134. 1. Strictly "there is no night" in the heavenly sanctuary (ch. 22. 5), in his temple—in what is the heavenly analogue to His temple on earth, for strictly there is "no temple therein" (ch. 21. 22), "God and the Lamb are the temple" filling the whole, so that there is no distinction of sacred and secular places, the city is the temple, and the temple the city. Cf. ch. 4. 8, "the four living creatures rest not day and night, saying, Holy," &c. shall dwell among them—rather (*Greek* *acrossed* *et autous*), "shall be the tabernacle over them" (cf. ch. 31. 3; Leviticus, 26. 11; especially Isaiah, 4. 5, 6; 54. 12; Ezekiel, 37. 37). His dwelling among them is to be understood as a secondary truth, besides what is expressed, *viz.*, His being their *covert*. When once He tabernacled among us as the *Word made flesh*, He was in great lowliness; then He shall be in great glory. 16. (Isaiah, 49. 10.) hunger no more—as they did here, thirst any more—(John, 4. 13.) the sun—literally, scorching in the East. Also, symbolically, the sun of persecution, neither...light—*Greek*, "by no means at all...light" (fall), *i. e.*, heat—as the sirocco. 17. in the midst of the throne—*i. e.*, in the middle point in front of the throne (ch. 5. 6). feed—*Greek*, "tend as a shepherd." living fountains of water—A, B, *Vulgate*, and *CYPRIAN* read, (eternal) "life's fountains of waters." "Living" is not supported by the old authorities.

CHAPTER VIII.

VER. 1-13. SEVENTH SEAL. PREPARATION FOR THE SEVEN TRUMPETS. THE FOUR FIRST, AND THE CONSEQUENT PLAGUES. 1. was—*Greek*, "came to pass;" "began to be." silence in heaven about...half an hour—The last seal having been broken open, the book of God's eternal plan of redemption is opened for the Lamb to read to the blessed ones of heaven. The *half-hour's silence* contrasts with the previous jubilant songs of the *great multitude*, taken up by the *angels* (ch. 7. 9-11). It is the solemn introduction to the employments and enjoyments of the eternal Sabbath-rest of the people of God, commencing with the Lamb's reading the book heretofore sealed up, and which we cannot know till then. In ch. 10. 4, similarly at the eve of the sounding of the seventh trumpet, when the seven thunders uttered their voices, John is forbidden to write them. The seventh trumpet (ch. 11. 16-19) winds up God's vast plan of providence and grace in redemption, just as the seventh seal brings it to the same consummation. So also the seventh vial, ch. 16. 17. Not that the seven seals, the seven trumpets, and the seven vials, though parallel, are repetitions. They each trace the course of divine action up to the grand consummation in which they all meet, under a different aspect. *Thunders, lightnings, an earthquake, and voices*, close the seven thunders and the seven seals alike (cf. ch. 8. 5, with ch. 11. 19). Cf. at the seventh vial, the voices, thunders, lightnings, and earthquake, ch. 16. 18. The *half-hour silence* is the brief pause given TO JOHN between the preceding vision and the following one, implying, on the one hand, the solemn introduction to the eternal sabbatism which is to follow the seventh seal; and, on the other, the silence

which continued during the incense accompanied prayers which usher in the first of the seven trumpets (ch. 8, 3-5). In the Jewish temple, musical instruments and singing resounded during the whole time of the offering of the sacrifices, which formed the first part of the service. But at the offering of incense, solemn silence was kept (Psalm 62, 1. "My soul waiteth upon God." Margin, "is silent;" 65, 1, Margin, the people praying secretly all the time. The half-hour stillness implies, too, the earnest adoring expectation with which the blessed spirits and the angels await the succeeding unfolding of God's judgments. A short space is implied; for even an hour is so used (ch. 17, 12; 18, 10, 19). 2. the seven angels—Cf. the apocryphal Tobit, 12, 15, "I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy one." Cf. Luke, 1, 19, "I am Gabriel, that stand in the presence of God," stood—Greek, "stand." seven trumpets—These come in during the time whilst the martyrs rest until their fellow-servants also, that should be killed as they were, should be fulfilled; for it is the inhabitants of the earth on whom the judgments fall, on whom also the martyrs prayed that they should fall (ch. 6, 10). All the ungodly, and not merely some one portion of them, are meant, all the opponents and obstacles in the way of the kingdom of Christ and His saints, as is proved by ch. 11, 15, 18, end, at the close of the seven trumpets. The Revelation becomes more special only as it advances further (ch. 13, 16, 17; 18, 1). By the seven trumpets the world-kingsdoms are overturned to make way for Christ's universal kingdom. The first four are connected together; and the last three, which alone have *Woe, woe, woe* (c. 7-12). 3. another angel—not Christ, as many think; for He, in Revelation, is always designated by one of His proper titles; though, doubtless, He is the only true High Priest, the Angel of the covenant, standing before the golden altar of incense, and there, as Mediator, offering up His people's prayers, rendered acceptable before God through the incense of His merit. Here the angel acts merely as a ministering spirit, just as the twenty-four elders have vials full of odours, or incense, which are the prayers of saints, and which they present before the Lamb. How precisely their ministry, in perfuming the prayers of the saints and offering them on the altar of incense, is exercised, we know not, but we do know they are not to be prayed to. If we send an offering of tribute to the king, the king's messenger is not allowed to appropriate what is due to the king alone. There was given unto him—The angel does not provide the incense; it is given to him by Christ, whose meritorious obedience and death are the incense, rendering the saints' prayers well-pleasing to God. It is not the saints who give the angel the incense; nor are their prayers identified with the incense; nor do they offer their prayers to him. Christ alone is the Mediator through whom, and to whom, prayer is to be offered. Offer it with the prayers—rather as Greek, "give it to the prayers," so rendering them efficacious as a successful sacrifice to God. Christ's merits alone can thus incense our prayers, though the angelic ministry be employed to attach this incense to the prayers. The saint's praying on earth, and the angel's incensing in heaven, are simultaneous, all saints—The prayers both of the saints in the heavenly rest, and of those militant on earth. The martyrs' cry is the foremost, and brings down the ensuing judgments. golden altar—Antitype to the earthly. 4. the smoke...which came with the prayers...ascended up—rather, "the smoke of the incense FOR (or given to: 'given' being understood from v. 3) the prayers of the saints ascended up, out of the angel's hand, in the presence of God." The angel merely burns the incense given him by Christ the High Priest, so that its smoke blends with the ascend-

ing prayers of the saints. The saints themselves are priests; and the angels in this priestly ministrations are but their fellow-servants (ch. 19, 10). 5. cast it into the earth—Cf. unto the earth: the hot coals off the altar cast on the earth, symbolize God's fiery judgments about to descend on the church's foes in answer to the saints' incense-perfumed prayers which have just ascended before God, and those of the martyr. How marvellous the power of the saints' prayers! there were—"there took place," or "ensued," was...thunderings, &c.—5 places the "voices" after "thunderings." A place (after "lightnings," 6. sound—the trumpets). 7. The common feature of the first four trumpets is, the judgments under them affect *unholy objects*, the accessories of life, the earth, trees, grass, the sea, rivers, fountains, the light of the sun, moon, and stars. The last three, the *woe-trumpets* (12, 18), affect men's life with pain, death, and hell. The language is evidently drawn from the plagues of Egypt, five or six out of the ten exactly corresponding: the hail, the fire (Exodus, 9, 24), the WATER turned to Blood (Exodus, 7, 19), the darkness (Exodus, 10, 21), the locusts (Exodus, 10, 12), and perhaps the death (ch. 8, 9). Judicial retribution in kind characterizes the afflictions of the four first, those elements which had been abused punishing their abusers, mingled with—A. B. and Fulgite, read, Greek, "...IN blood." So in the case of the second and third vials (ch. 16, 3, 4), upon the earth—Greek, "unto the earth." A. B. Fulgite, and Syriac add, "And the third of the earth was burnt up." So under the third trumpet, the *third* of the rivers is affected; also, under the sixth trumpet, the *third* part of men are killed. In Zechariah, 13, 8, 9, this tripartite division appears, but the proportions reversed, two parts killed, only a third preserved. Here, *versus*, two-thirds escape, one-third is smitten. The fire was the predominant element, all green grass—no longer a third, but all is burnt up. 8. as it were—not literally a mountain: a mountain like burning mass. There is a plain allusion to Jeremiah, 51, 25; Amos, 1, 4. third part of the sea became blood—In the parallel second vial, the *whole* sea (not merely a third) becomes blood. The overthrow of Jericho, the type of the anti-Christian Babylon, after which Israel, under Joshua (the same name as Jesus), victoriously took possession of Canaan, the type of Christ's and His people's kingdom, is perhaps alluded to in the *seven* trumpets, which end in the overthrow of all Christ's foes, and the setting up of His kingdom. On the *seventh* day, at the *seventh* time, when the *sevent* priests blew the *seven* rams' horn trumpets, the people shouted, and the wall fell flat: and then ensued the blood shedding of the foe. A mountain-like fiery mass would not naturally change water into blood; nor would the third part of *ships* be thereby destroyed. The symbolical interpreters take the *ships* here to be churches. For the Greek here for ships is not the common one, but that used in the gospels of the apostolic vessel in which Christ taught and the first churches were in the shape of an inverted ship; and the Greek for destroyed is also used of heretical corruptings (1 Timothy, 6, 5). 10. a lamp—a fork. 11. The symbolizers interpret the *star fallen from heaven* as a chief minister (ARISTUS, according to BULLINGER, BENGEL, &c.; or some future false teacher, if, as is more likely, the event be still (future) falling from his high place in the church, and instead of shining with heavenly light as a star, becoming a torch lit with earthy fire and smouldering with smoke. And wormwood, though medicinal in some cases, if used as ordinary water, would not only be disagreeable to the taste, but also fatal to life: so "heretical wormwood changes the sweet Silos of Scripture into deadly Marahs." [WORDSWORTH.] Contrast the converse change of bitter Marah water into sweet, Exodus, 15, &c. ALFORD gives as an illustration in a physical

point of view, the conversion of water into fire-water or ardent spirits, which may yet go on to destroy even as many as a third of the ungodly in the latter days. 12. third part—Not a total obscuration as in the sixth seal (ch. 6. 12, 13). This partial obscuration, therefore, comes between the prayers of the martyrs under the fifth seal, and the last overwhelming judgments on the ungodly under the sixth seal, at the eve of Christ's coming, the night likewise—withdraw a third part of the light which the bright Eastern moon and stars ordinarily afford. 13. an angel—A, B, Vulgate, Syriac, and Coptic, read for "angel," which is supported by none of the oldest MSS., "an eagle;" the symbol of judgment descending fatally from on high; the king of birds pouncing on the prey. Cf. this fourth trumpet and the flying eagle with the fourth seal introduced by the fourth living creature, "like a flying eagle," ch. 4. 7; 6. 7, 8: the aspect of Jesus as presented by the fourth evangelist. John is compared in the cherubim (according to the primitive interpretation) to a flying eagle: *Christ's divine majesty* in this similitude is set forth in the Gospel according to John. His judicial visitations in the Revelation of John. Contrast "another angel," or messenger, with "the everlasting gospel," ch. 14. 6. through the midst of heaven—Greek, "in the mid-heaven," i.e., in the part of the sky where the sun reaches the meridian. In such a position as that the eagle is an object conspicuous to all, the inhabitants of the earth—the ungodly, the "men of the world," whose "portion is in this life," upon whom the martyrs had prayed that their blood might be avenged (ch. 6. 10). Not that they sought personal revenge, but their seal was for the honour of God against the foes of God and His church, the other—Greek, "the remaining voices."

CHAPTER IX.

VER. 1-21. THE FIFTH TRUMPET: THE FALLEN STAR OPENS THE ABYSS WHENCE ISSUE LOCUSTS. THE SIXTH TRUMPET. FOUR ANGELS AT THE EUPHRATES LOOSED. 1. The last three trumpets of the seven are called, from ch. 8. 13, the *voe-trumpets*, fall—rather as Greek, "fallen." When John saw it, it was not in the act of falling, but had fallen already. This is a connecting link of this fifth trumpet with ch. 12. 8, 9, 12, "voe to the inhabitants of the earth, for the devil is come down," &c. Cf. Isaiah, 14. 12, "How art thou fallen from heaven, Lucifer, Son of the Morning!" the bottomless pit—Greek, "the pit of the abyss;" the *orifice of the hell* where Satan and his demons dwell. 2. upon—Greek, "unto," or "into," as the scorpions of the earth—As contrasted with the "locusts" which come up from hell, and are not "of the earth." have power—viz., to sting. 3. do not hurt the grass...neither...green thing...neither...tree—the food on which they ordinarily prey. Therefore, not natural and ordinary locusts. Their natural instinct is supernaturally restrained to mark the judgment as altogether Divine, those men which—Greek, "the men whosever," in—Greek, "upon their forehead." Thus this fifth trumpet is proved to follow the *scaling* in ch. 7., under the sixth seal. None of the saints are hurt by these locusts, which is not true of the saints in Mahomet's attack, who is supposed by many to be meant by the locusts; for many true believers fell in the Mahometian invasions of Christendom. 5. they...they—The subject changes; the first "they" is the locusts; the second is the unsealed, five months—the ordinary time in the year during which locusts continue their ravages, their torment—the torment of the sufferers. This fifth verse and v. 6 cannot refer to an invading army. For an army would kill, and not merely torment. 6. shall desire—Greek, "eagerly desire:" set their mind on. shall see—So B, Vulgate, Syriac, and Coptic read. But A, & read, "Fleeth," viz., continually. In ch. 6. 16, which is at a later stage of God's judgments, the ungodly seek anni-

hilation, not from the torment of their suffering, but from fear of the face of the Lamb before whom they have to stand. 7, prepared unto battle—Greek, "made ready unto war." Cf. Note, Joel, 2. 4, where the resemblance of locusts to horses is traced: the plates of a horse armed for battle are an image on a larger scale of the outer shell of the locust, crowns—(Naham, 3. 17.) ELLIOTT explains this of the turbans of Mahomedans. But how could turbans be "like gold?" ALFORD understands it of the head of the locusts actually ending in a crown shaped fillet which resembled gold in its material, as the faces of men—The "as" seems to imply the locusts here do not mean men. At the same time they are not natural locusts, for these do not sting men (v. 5). They must be supernatural. 8. hair of women—long and flowing. An Arabic proverb compares the antlers of locusts to the hair of girls. KHALD in ALFORD understands the allusion to be to the hair on the legs or bodies of the locusts: cf. "rough caterpillars," Jeremiah, 51. 27, as the teeth of lions—(Joel, 1. 6, as to locusts.) 9. as it were breastplates of iron—not such as forms the thorax of the natural locust, as...chariots—(Joel, 2. 6-7.) battle—Greek, "war." 10. tails like unto scorpions—like unto the tails of scorpions, and there were stings—There is no oldest MS. for this reading. A, B, & Syriac, and Coptic read, "and (they have) stings; and in their tails (is) their power (i.e., authority): authorized power, to hurt," &c. 11. And—So Syriac. But A, B, & omit "and." had—Greek, "have," a king...which is the angel—English Version, agreeing with A, & reads the (Greek) article before "angel," in which reading we must translate, "They have as king over them the angel," &c. Satan (cf. v. 1). Omitting the article with B, we must translate, "They have as king an angel," &c.: one of the chief demons under Satan: I prefer from v. 1, the former, bottomless pit—Greek, "abyss." Abaddon—i.e., perdition or destruction (Job, 16. 6; Proverbs, 27. 20). The locusts are supernatural instruments in the hands of Satan to torment, and yet not kill, the ungodly, under this fifth trumpet. Just as in the case of godly Job, Satan was allowed to torment with elephantiasis, but not to touch his life. In v. 20, these two wo-trumpets are expressly called "plagues." ANDREAS of Caesarea, A.D. 500, held, in his Commentary on Revelation, that the locusts mean evil spirits again permitted to come forth on earth and afflict men with various plagues. 12. Greek, "The one who," hereafter—Greek, "after these things." I agree with ALFORD, DE BURGH, &c., that these locusts from the abyss refer to judgments about to fall on the ungodly immediately before Christ's second advent. None of the interpretations which regard them as past, are satisfactory. Joel, 1. 2; 2. 1-11, is strictly parallel, and expressly refers (2. 11) to the DAY OF THE LORD GREAT AND VERY TERRIBLE: v. 10. gives the portents accompanying the day of the Lord's coming, the earth quaking, the heavens trembling, the sun, moon, and stars, withdrawing their shining: v. 18, 31, 32, also point to the immediately succeeding deliverance of Jerusalem: cf. also, the previous last conflict in the valley of Jehoshaphat, and the dwelling of God thenceforth in Zion, blessing Judah. DE BURGH confines the locust-judgment to the Israelite land, even as the sealed in ch. 7. are Israelites: not that there are not others sealed as elect in the earth; but that the judgment being confined to Palestine, the sealed of Israel alone needed to be expressly excepted from the visitation. Therefore, he translates throughout, "THE LAND" (i.e., of Israel and Judah), instead of "the earth." I incline to agree with him, 13. a voice—i.e., "one voice." from—Greek, "out of." the four horses—A, Vulgate (Amanianus MSS.), Coptic, and Syriac, omit "four." B and CYPRIAN support it. The four horns together gave forth their voice, not diverse, but one. God's revelation, i.e., the gospel,

God's purposes, not to be fully read till the final consummation. This other, a *less* book, contained only a portion which John was now to make his own (v. 9, 11), and then to use in prophesying to others. The New Testament begins with the word "book" (*Greek biblos*), of which "the little book" (*Greek biblaridion*) is the diminutive, "the little bible," the Bible in miniature. upon the sea...earth—Though the beast with seven heads is about to arise out of the sea (ch. 13, 1), and the beast with two horns like a lamb (ch. 13, 11) out of the earth, yet it is but for a time, and that time shall no longer be (v. 6, 7) when once the seventh trumpet is about to sound: the angel with his right foot on the sea, and his left on the earth, claims both as God's, and as about soon to be cleared of the usurper and his followers. 2. *As...lion*—Christ, whom the angel represents, is often so symbolised (ch. 6, 4, "the Lion of the tribe of Juda"), seven thunders—*Greek*, "the seven thunders." They form parts of the apocalyptic symbolism; and so are marked by the artists as well known. Thus thunders marked the opening of the seventh seal (ch. 8, 1, 6); so also at the seventh vial (ch. 16, 17, 18). WORDSWORTH calls this the prophetic use of the article: "the thunders, of which more hereafter." Their full meaning shall be only known at the grand consummation marked by the seventh seal, the seventh trumpet (ch. 11, 19), and the seventh vial, uttered their—*Greek*, "spake their own voices," i.e., voices peculiarly their own, and not now revealed to men. 4. *When...reads*, " whatsoever things." But most MSS. support *English Version*, uttered their voices—A, B, C, *omit* "their voices." Then *translate*, "Had spoken," into me—Omitted by A, B, C, *g*, *Syriac*, seal up—The opposite command to ch. 22, 10. Even though at the time of the end the things sealed in Daniel's time were to be revealed, yet not so the voices of these thunders. Though heard by John, they were not to be imparted by him to others in this book of Revelation: so terrible are they that God in mercy withholds them, since "sufficient unto the day is the evil thereof." The godly are thus kept from morbid ponderings over the evil to come; and the ungodly are not driven by despair into utter wrecklessness of life. ALFORD adds another aim in concealing them, viz., "godly fear, seeing that the arrows of God's quiver are not exhausted." Besides the terrors foretold, there are others unutterable and more horrifying lying in the background. 5. lifted up his hand—So A and *Vulgate* read. But B, C, *g*, *Syriac*, *Coptic*, "...his right hand." It was customary to lift up the hand towards heaven, appealing to the God of truth, in taking a solemn oath. There is in this part of the vision an allusion to Daniel, 12. Cf. v. 4, with Daniel, 12, 4, 9; and this v. 6, 8, end, with Daniel, 12, 7. But there the angel clothed in linen, and standing upon the waters, swars "a time, times, and a half," were to interpose before the consummation: here, on the contrary, the angel standing with his left foot on the earth, and his right upon the sea, swears there shall be time no longer. There he lifted up both hands to heaven; here he has the little book now open (whereas in Daniel the book is sealed) in his left hand (v. 8), and he lifts up only his right hand to Heaven. 6. liveth for ever and ever—*Greek*, "liveth unto the ages of the ages" (cf. Daniel, 12, 7), created heaven...earth...sea, &c.—This detailed designation of God as the Creator, is appropriate to the subject of the angel's oath, viz., the consummating of the mystery of God (v. 7), which can surely be brought to pass by the same Almighty power that created all things, and by none else. that there should be time no longer—*Greek*, "that time (i.e., an interval of time) no longer shall be." The martyrs shall have no longer a time to wait for the accomplishment of their prayers for the purification of the earth by the judgments which shall remove their and God's foes from it (ch. 6, 11). The

appointed season or time of delay is at an end (the same *Greek* is here as in ch. 6, 11, *chronos*). Not as *English Version* implies. Time shall end and eternity begin. 7. But—Connected with v. 6. "There shall be no longer time (i.e., delay), but in the days of the voice of the seventh angel, when he is about to (so the *Greek*) sound his trumpet (so the *Greek*, then (*lit.*, also; which conjunction often introduces the consequent member of a sentence) the mystery of God is finished." *lit.*, has been finished: the prophet regarding the future as certain as if it were past. A, C, *g*, and *Coptic*, read the past tense (*Greek elesthe*). B reads, as *English Version*, the future (*Greek elesthee*), "should be finished" (cf. ch. 11, 15-18). Sweet consolation to the waiting saints! The seventh trumpet shall be sounded without further delay. the mystery of God—the theme of the "little book," and so of the remainder of the Apocalypse. What a grand contrast to the "mystery of iniquity—Babylon." The mystery of God's scheme of redemption, once hidden in God's secret counsels, and dimly shadowed forth in types and prophecies, but now more and more clearly revealed according as the gospel-kingdom develops itself, up to its fullest consummation at the end. Then finally His servants shall praise Him most fully, for the glorious consummation of the mystery in having taken to Himself and His saints the kingdom so long usurped by Satan and the ungodly. Thus this verse is an anticipation of ch. 11, 15-18, declared to—*Greek*, "declared the glad tidings to." "The mystery of God" is the gospel glad tidings. The office of the prophets is to receive the glad tidings from God, in order to declare them to others. The final consummation is the great theme of the gospel announced to, and by the prophets (cf. Galatians, 3, 8). 8. spake...and said—So *Syriac* and *Coptic* read. But A, B, C, "I heard again speaking with me, and saying" (*Greek taloustan... legoustan*), little book—So *g* and B read. But A, C, "the book." 9. *Greek*, "I went away." John here leaves heaven, his standing-point of observation heretofore, to be near the angel standing on the earth and sea. Give—A, B, C, and *Vulgate* read the infinitive, "Telling him to give," eat it up—appropriate its contents so entirely as to be assimilated with (as food), and become part of itself, so as to impart them the more vividly to others. His finding the roll sweet to the taste at first, is because it was the Lord's will he was doing, and because, divesting himself of carnal feeling, he regarded God's will as always agreeable, however bitter might be the message of judgment to be announced. Cf. Psalm 40, 8, *Martin*, as to Christ's inner complete appropriation of God's word. They bally bitter—Parallel to Ezekiel, 2, 10, "There was written therein lamentations, and mourning, and woe," as honey—(Psalm 19, 10; 119, 103.) Honey sweet to the mouth, sometimes turns into bile in the stomach. The thought that God would be glorified (ch. 11, 3-5, 11-18) gave him the sweetest pleasure. Yet, afterwards the belly, or carnal natural feeling, was embittered with grief at the prophecy of the coming bitter persecutions of the church (ch. 11, 7-10), cf. John, 16, 1, 2. The revelation of the secrets of futurity is sweet to one at first, but bitter and distasteful to our natural man, when we learn the cross which is to be borne before the crown shall be won. John was grieved at the coming apostasy and the sufferings of the church at the hands of Antichrist. 10. the little book—So A, C. But B, *g*, and *Vulgate*, "the book," was bitter—*Greek*, "was embittered." 11. he said—A, B, and *Vulgate* read, "they say unto me": an indefinite expression for "it was said unto me." Thou must—The obligation lies upon thee, as the servant of God, to prophesy at His command, again—as thou didst already in the previous part of this book of Revelation, before—rather as *Greek* (*epi laois*), "concerning many peoples," &c., viz., in their

...tailed mountains, ch. 13, 1, 11, 17, 2; also ch. 8, "the great city," with ch. 18, 17, 1, 5; 19, 1, and the angel's reed—Oratio I in A. *Leviticus* and *Leptis*. Supported by B and Syriac. If it be omitted, the reed will, in construction, agree with "saying." So Wordsworth takes it. The reed, the canon of Scripture, the measuring reed of the church, our rule of faith, speaks. So in ch. 18, 7, the altar is personified as speaking (cf. *Note* there). The Spirit speaks in the canon of Scripture (the word canon is derived from Hebrew *kanah*, "a reed," the word here used; and John it was who completed the canon). So VICTORINUS, AQUINAS, and VITRINOVA. "Like a reed, viz., straight; like a rod of iron (ch. 2, 27), unbending, destroying all error, and that "cannot be broken." (Ch. 2, 27; Hebrews, 1, 8, Greek, "a rod of straightness," *English Version*), "a sceptre of righteousness;" this is added to guard against its being thought that the reed was one "shaken by the wind." In the abrupt style of the Apocalypse, "saying" is possibly indefinite, put for "one said." Still WORDSWORTH'S view agrees best with the Greek. So the ancient commentator, ANDREAS of Caesarea, in the end of the fifth century (cf. *Note*, v. 3, 4), the temple—Greek *naos* (as distinguished from the Greek *hieron*, or temple in general), the holy place, "the sanctuary," the altar—of incense; for it alone was in the sanctuary (Greek *naos*). The measurement of the holy place seems to me to stand parallel to the sealing of the elect of Israel under the sixth seal. God's elect are symbolized by the sanctuary at Jerusalem (1 Corinthians, 3, 16, 17, where the same Greek word *naos* occurs for "temple," as here). Literal Israel in Jerusalem, and with the temple restored (Ezekiel, 40, 3, 4, where also the temple is measured with the measuring reed, 41., 42., 43., 44.), shall stand at the head of the elect church. The measuring implies at once the exactness of the proportions of the temple to be restored, and the definite completeness (not one being wanting) of the numbers of the Israelite, and of the Gentile elections. The literal temple at Jerusalem shall be the

...the Gentiles.—In the wider sense, there "the times of the Gentiles," where "troubled down of the Gentiles," as the 21, 21, proves: for the same word is in *Job* 41, "I tread under foot." Cf. also Isaiah, 63, 15, forty...two months—ch. 1, period as Daniel's "time, times, and a and a, and ch. 12, 6, the woman a wilderness "a thousand two hundred days." In the wider sense, we may year-day theory of 1260 years (on which rule of 1260 years, see my *Notes*, Daniel 11), or rather, regard the 1260 days (12 days (Daniel, 12, 11, 12), 1260 days, as symbolical of the long period of the whether dating from the subversion theocracy at the Babylonian captivity having been never since restored to the last destruction of Jerusalem intending to the restoration of the theocracy of Him "whose right it is;" the fully cleared up till the grand consummation, meanwhile, our duty and privilege was gate them. Some one of the epochs as may be right, but as yet it is uncertain the Gentile monarchies during Israel's punishment, will probably, in the near be succeeded by the much more real the personal Antichrist's tyranny in the long years of papal misrule may the short time of the man of sin, who sit in himself all the apostasy, persecution various forerunning antichrists, Antioch Popery, just before Christ's advent. If THE RECAPITULATION and open consummation "mystery of iniquity" so long leave Witnessing churches may be followed individuals, the former occupying the longer the shorter period. The three and a half years of the

forty-two sojournings (Numbers, 33. 1-50) in the wilderness, as contrasted with the Sabbath rest in Canaan: reminding the church that here, in the world-wilderness, she cannot look for her Sabbath rest. Also, three and a half years was the period of the heaven being shut up, and of consequent famine in Elias' time. Thus, three and a half represented to the church the idea of toil, pilgrimage, and persecution. 3. I will give power—There is no "power" in the Greek, so that "give" must mean "give commission," or some such word. my two witnesses—Greek, "the two witnesses of me." The article implies that the two were well known at least to John. prophesy—preach under the inspiration of the Spirit, denouncing judgments against the apostate. They are described by symbol as "the two olive trees" and "the two candlesticks," or lamp-stands, "standing before the God of the earth." The reference is to Zechariah, 4. 3, 12, where two individuals are meant, Joshua and Zerubbabel, who ministered to the Jewish church, just as the two olive trees emptied the oil out of themselves into the bowl of the candlestick. So in the final apostasy God will raise up two inspired witnesses to minister encouragement to the afflicted, though sealed, remnant. As two candlesticks are mentioned v. 4, but only one in Zechariah, 4. 1, I think the twofold church, Jewish and Gentile, may be meant by the two candlesticks represented by the two witnesses: just as in ch. 7, there are described first the sealed of Israel, then those of all nations. But see Note, v. 4. The actions of the two witnesses are just those of Moses when witnessing for God against Pharaoh (the type of Antichrist, the last and greatest foe of Israel, turning the waters into blood, and smiting with plagues; and of Elijah (the witness for God in an almost universal apostasy of Israel, a remnant of 7000, however, being left, as the 144,000 sealed, ch. 7.) causing fire by his word to devour the enemy, and shutting heaven, so that it rained not for three years and six months, the very time (1200 days) during which the two witnesses prophesy. Moreover, the words "witness" and "prophesy" are usually applied to individuals, not to abstractions (cf. Psalm 62. 8). DE BURGH thinks Elijah and Moses will again appear, as Malachi, 4. 5, 6 seems to imply (cf. Matthew, 17. 11; Acts, 3. 21). Moses and Elijah appeared with Christ at the transfiguration, which foreshadowed His coming millennial kingdom. As to Moses, cf. Deuteronomy, 34. 5, 6; Jude, 9. Elias' genius and mode of procedure bears the same relation to the second coming of Christ, that John the Baptist's did to the first coming. [BEN-GUR.] Many of the early church thought the two witnesses to be Enoch and Elijah. This would avoid the difficulty of the dying a second time, for these have never yet died; but, perhaps, shall be the witnesses slain. Still, the turning the water to blood, and the plagues (v. 6), apply best to Moses (cf. ch. 15. 3, "the song of Moses"). The transfiguration-story of Moses and Elias was not their permanent resurrection-state, which shall not be till Christ shall come to glorify His saints, for He has precedence before all in rising. An objection to this interpretation is, that those blessed departed servants of God would have to submit to death (v. 7. 8), and this in Moses' case a second time, which Hebrews, 9. 27 denies. See my Note, Zechariah, 4. 11, 12, on the two witnesses as answering to "the two olive trees." The two olive trees are channels of the oil feeding the church, and symbols of peace. The Holy Spirit is the oil in them. Christ's witnesses, in remarkable times of the church's history, have generally appeared in pairs: as Moses and Aaron, the inspired civil and religious authorities; Caleb and Joshua; Ezekiel the priest, and Daniel the prophet; Zerubbabel and Joshua. in sackcloth—The garment of prophets, especially when calling people to mortification of their sins, and to repentance. Their very exterior aspect accorded

with their teachings: so Elijah, and John who came in his spirit and power. The sackcloth of the witnesses is a catchword linking this episode under the sixth trumpet, with the sun black as sackcloth (in righteous retribution on the apostates who rejected God's witnesses) under the sixth seal (ch. 6. 12). 4. standing before the God of the earth—A, B, C, Vulgate, Syriac, Coptic, and ANDREAS read "Lord" for "God;" so Zechariah, 4. 14. Ministering to (Luke, 1. 16, and as in the sight of, Him who, though now so widely disowned on earth, is its rightful King, and shall at last be openly recognised as such (v. 16). The phrase alludes to Zechariah, 4. 10, 14, "the two anointed ones that stand by the Lord of the whole earth." The article "the" marks this allusion. They are "the two candlesticks," not that they are the church, the one candlestick, but as its representative light-bearers (Greek, Philippians, 2. 15, *phoetores*), and ministering for its encouragement in a time of apostasy. WORDSWORTH'S view is worth consideration, whether it may not constitute a secondary sense: the two witnesses, the olive trees, are THE TWO TESTAMENTS ministering their testimony to the church of the old dispensation, as well as to that of the new, which explains the two witnesses being called also the two candlesticks (the Old and New Testament churches: the candlestick in Zechariah, 4. 1 is but one, as there was then but one testament, and one church, the Jewish). The church in both dispensations has no light in herself, but derives it from the Spirit through the witness of the twofold word, the two olive trees: cf. (NOTE) v. 1, which is connected with this, the Scripture canon, being the measure of the church: so PRIMASTIUS X., p. 314: "the two witnesses preach in sackcloth, marking the ignominious treatment which the word, like Christ Himself, receives from the world. So the twenty-four elders represent the ministers of the two dispensations by the double twelve. But v. 7 proves that primarily the two testaments cannot be meant: for these shall never be "killed," and never "shall have finished their testimony" till the world is finished. 5. will hurt—Greek, "wishes," or "desires to hurt them." *θεοειδωρον*—(Cf. Jeremiah, 5. 14; 23. 29.) out of their mouth—Not literally: but God makes their inspired denunciations of judgment to come to pass and devour their enemies, if any man will hurt them—Twice repeated, to mark the immediate certainty of the accomplishment. In this manner—so in like manner as he tries to hurt them (cf. ch. 13. 10). Retribution in kind. 6. These...power—Greek, "authorized power." It rain not—Greek *huetos brechee*, "rain shower not," *lit.*, "moisten not" (the earth), smite...with all plagues—Greek, "with *lit.*, in every plague." 7. finished their testimony—The same verb is used of Paul's ending his ministry by a violent death, the beast that ascendeth out of the bottomless pit—Greek, "the wild beast...the abyss." This beast was not mentioned before, yet he is introduced as "the beast," because he had already been described by Daniel (7. 3, 11), and he is fully so in the subsequent part of the Apocalypse, viz. ch. 13. 1; 17. 8. Thus, John at once appropriates the Old Testament prophecies; and, also, viewing his whole subject at a glance, mentions as familiar things (though not yet so to the reader) objects to be described hereafter by himself. It is a proof of the unity that pervades all Scripture. make war against them—alluding to Daniel, 7. 21, where the same is said of the little horn that sprang up among the ten horns on the fourth beast. 8. dead bodies—So Vulgate, Syriac and ANDREAS. But A, B, C, the oldest MSS, and Coptic read the singular, "dead body." The two fallen in one cause are considered as one. the great city—Eight times in the Revelation elsewhere. the use of BABYLON (ch. 14. 8; 16. 19; 17. 18; 18. 16, 18, 19, 21). In ch. 21. 10 (English Version as to the new Jerusalem), the oldest MSS. omit "the great" before

The difficulty is, how can Jerusalem be called "the great city," i.e., Babylon? By her being the world's capital of idolatry-apostasy, such as Babylon originally was, and then Rome has been; just as she is here called also "Sodom and Egypt," also our—A. B. C. ORIGEN, ANDREAS, &c., read, "also *there*." Where *their Lord also*, as well as they, was slain. Cf. ch. 18, 24, where the blood of ALL slain on earth is said to be found in BABEL, just as in Matthew 23, 28, Jesus saith that, "upon the Jews and JERUSALEM" (cf. v. 27, 28) shall "come ALL the righteous blood shed upon earth;" whence it follows Jerusalem shall be the last capital of the world-apostasy, and so receive the last and worst visitation of all the judgments ever inflicted on the apostate world, the earnest of which was given in the Roman destruction of Jerusalem. In the wider sense, in the Church-historical period, the church being the sanctuary, all outside of it is the world, the great city, wherein all the martyrdoms of saints have taken place. *Babylon* marks its idolatry, *Egypt* its tyranny, *Sodom* its desperate corruption, *Jerusalem* its pretensions to sanctity on the ground of spiritual privileges, whilst all the while it is the murderer of Christ in the person of His members. All which is true of Rome. So VITRINGA. But in the more definite sense, *Jerusalem* is regarded, even in Hebrews (ch. 13, 12-14), as the world-city which believers were then to go forth from, in order to "seek one to come." 9. *they*—rather, "(some) of the peoples," *people*—Greek, "peoples," kindreds—Greek, "tribes;" all save the elect (whence it is not said, *The peoples, &c.*, but (some) of *those peoples, &c.*; or, *some of the peoples, &c.*, may refer to those of the nations, &c., who at the time shall hold possession of Palestine and Jerusalem), shall see—So *Vulgata, Syriac, and Coptic*. But A. B. C. ANDREAS, the present, "see," or rather (Greek *deipousin*), "look upon." The prophetic present, *dead bodies*—So *Vulgata, Syriac, and ANDREAS*. But A. B. C. and *Coptic*, singular, as in v. 8, "dead body." Three and a half days answer to the three and a half years (*Notes*, v. 2, 3), the half of seven, the full and perfect number shall not suffer—So H.

them—*viz.*, with the plagues which I inflict, v. 5, 6; also, by their testi-
earthly. 11. *Translate as Greek*, "All &c. the Spirit of life—the same w-
into Israel's dry bones, Ezekiel, 37.
my *Notes*," "Breath came into *the*
here, as there, is closely connected w-
as a nation to political and i-
also concerning the same, HOSIA, 6.
says, "After two days will He revive
day He will raise us up, and we shall
into—So B and *Vulgata*. But A read
"no as to be in them," stood upon t
words in Ezekiel, 37, 10, which prov-
be to *Israel's* resurrection, in contr-
of the Gentiles" wherein these "true
body city," great *see*—such as *see*
guarding Christ's tomb at His resur-
28, 4), when also there was a great
saw—Greek, "beheld." 12. *They*—
But B, *Coptic, Syriac, and ANDREAS*
a cloud—Greek, "the cloud;" which a
generic expression for what we are to
say "the clouds." But I prefer *that*
definitely alluding to *the* cloud *that*
at His ascension, Acts, 1, 9 (where *it*
as there is no allusion to a *previo*
there is here). As they resembled E
and a half years' witnessing, their *th*
lying in death (though not for exact
nor put in a tomb as He was), so al-
sion: their ascension is the translati-
tion of the sealed of Israel (ch. 7.), as
nations, caught up out of the reach of
foe. In ch. 14, 14, 15, 16, He is repres-
a *white cloud*, their enemies beheld
thus openly convicted by God for t
persecution of His servants: unlike
formerly, in the sight of friends as
caught up to meet the Lord in the air
in *body* is justified by her *Lord* 1

place. Cf. 666 in ch. 13, 18, "the number of the beast" tenth part of the city fell—i.e., of "the great city" (ch. 18, 19; Zechariah, 14, 2). Ten is the number of the world-kingsdoms (ch. 17, 10-12), and the beast's horns (ch. 13, 1), and the dragon's (ch. 12, 3). Thus, in the Church-historical view, it is hereby implied, that one of the ten apostate world-kingsdoms fall. But in the narrower view a tenth of Jerusalem under Antichrist falls. The nine-tenths remain, and become when purified the centre of Christ's earthly kingsdom, of men—Greek, "names of men." The men are as accurately enumerated as if their names were given, seven thousand—ELLIOTT interprets seven *chiliads* or provinces, i.e., the seven Dutch united provinces lost to the papacy; and "names of men," titles of dignity, duchies, lordships, &c. Rather, seven thousand combines the two mystical perfect and comprehensive numbers seven and thousand, implying the full and complete destruction of the impenitent, the remnant—consisting of the Israelite inhabitants not slain. Their conversion forms a blessed contrast to ch. 16, 9; and above, ch. 9, 20, 31. Those repenting (Zechariah, 13, 10-14; 13, 1) become in the flesh the loyal subjects of Christ reigning over the earth with His transfigured saints, gave glory to the God of heaven—which whilst apostates, and worshipping the beast's image, they had not done. God of heaven—The apostates of the last days, in pretended scientific enlightenment, recognise no heavenly power, but only the natural forces in the earth which come under their observation. His receiving up into heaven the two witnesses who had power during their time on earth to shut heaven from raining (v. 6), constrained His and their enemies who witnessed it, to acknowledge the God of heaven to be God of the earth (v. 4). As in v. 4 He declared Himself to be God of the earth by His two witnesses, so now He proves Himself to be God of heaven also. 14. The second woe—That under the sixth trumpet (ch. 9, 12-21); including also the prophecy ch. 11, 1-13: Woe to the world, joy to the faithful, as their redemption draweth nigh, the third woe cometh quickly—It is not mentioned in detail for the present, until first there is given a sketch of the history of the origination, suffering, and faithfulness of the church in a time of apostasy and persecution. Instead of the third woe being detailed, the grand consummation is summarily noticed, the thanksgiving of the twenty-four elders in heaven for the establishment of Christ's kingsdom on earth, attended with the destruction of the destroyers of the earth. 15. Sounded—with his trumpet. Evidently "the LAMT trumpet." Six is close to seven, but does not reach it. The world-judgments are complete in six, but by the fulfilment of seven, the world-kingsdoms become Christ's. Six is the number of the world given over to judgment. It is half of twelve, the church's number, as three and a half is half of seven, the Divine number for completeness. BERGEL thinks the angel here to have been Gabriel, which name is compounded of *El* GOD, and *Geber* MIGHTY MAN (ch. 10, 1). Gabriel therefore appropriately announced to Mary the advent of the mighty God-man; of the account of the man-child's birth which follows (ch. 12, 1-6), to which this forms the transition, though the seventh trumpet in time is subsequent, being the consummation of the historical episode chs. 12, and 13. The seventh trumpet, like the seventh seal and seventh vial, being the consummation, is accompanied differently from the preceding six: not the consequences which follow on earth, but those in HEAVEN, are set before us, the great voices and thanksgiving of the twenty-four elders in heaven, as the half-hour's silence in heaven at the seventh seal, and the coign out of the temple in heaven. "It is done," at the seventh vial. This is parallel to Daniel, 2, 44, "The God of heaven shall set up a kingsdom, which shall never be destroyed: and the kingsdom shall not be left to other people, but it

shall break to pieces all these kingsdoms, and it shall stand for ever." It is the setting up of heaven's sovereignty over the earth visibly, which, when invisibly exercised, was rejected by the earthly rulers heretofore. The distinction of worldly and spiritual shall then cease. There will be no beast in opposition to the woman. Poetry, art, science, and social life will be at once worldly and Christian. kingsdoms—A, B, C, Vulgates read the singular. "The kingsdom (sovereignty) of (over) the world is our Lord's, and His Christ's." There is no good authority for English Version reading. The kingsdoms of the world give way to the kingsdom of (over) the world exercised by Christ. The earth-kingsdoms are many: His shall be one. The appellation "Christ," the Anointed, is here, where His kingsdom is mentioned, appropriately for the first time used in Revelation. For it is equivalent to KING. Though priests and prophets also were anointed, yet this term is peculiarly applied to Him as King, inasmuch that "the Lord's anointed" is His title as KING, in places where He is distinguished from the priests. The glorified Son of man shall rule mankind by His transfigured church in heaven, and by His people Israel on earth: Israel shall be the priestly mediator of blessings to the whole world, realizing them first, he—Not emphatical in the Greek, shall reign for ever and ever—Greek, "unto the ages of the ages." Here begins the millennial reign, the consummation of "the mystery of God" (ch. 10, 7), 16, before God—B and SYRIAC read, "before the throne of God." But A, C, Vulgate, and Coptic read as English Version, seats—Greek, "thrones," 17, thanks—for the answer to our prayers (ch. 6, 10, 11) in destroying them which destroy the earth (v. 18), thereby preparing the way for setting up the kingsdom of thyself and thy saints, and art to come—Omitted in A, B, C, Vulgate, SYRIAC, CYPRIAN, and ANDREAS. The consummation having actually come, they do not address Him as they did when it was still future, "Thou that art to come." Cf. v. 18, "is come." From the sounding of the seventh trumpet He is to His people JAH, the ever-present Lord WHO IS, more peculiarly than JEHOVAH "who is, was, and is to come," taken to the thy great power—"to thee" is not in the Greek. Christ takes to Him the kingsdom as His own of right, 18, the nations were angry—Alluding to Psalm 96, 1, LXX, "The Lord is become King: let the peoples become angry." Their anger is combined with alarm (Exodus, 15, 14; 2 Kings, 19, 25, 28, "thy rage against me is come up into mine ears, I will put my hook in thy nose," &c.). Translate, as the Greek is the same, "The nations were angered, and thy anger is come." How petty man's impotent anger, standing here side by side with that of the omnipotent God! dead...be judged—Proving that this seventh trumpet is at the end of all things, when the judgment on Christ's foes, and the reward of His servants, long prayed for by His saints, shall take place, the prophets—as, for instance, the two prophesying witnesses (v. 3), and those who have showed them kindness for Christ's sake, Jesus shall come to effect by His presence that which we have looked for long, but vainly, in His absence, and by other means, destroy them which destroy the earth—Retribution in kind (cf. ch. 16, 6; Luke, 19, 27). Daniel, 7, 14-18, my Notes, 19. A similar solemn conclusion to that of the seventh seal, ch. 8, 6, and to that of the seventh vial, ch. 16, 18. Thus, it appears, the seven seals, the seven trumpets, and the seven vials, are not consecutive, but parallel, and ending in the same consummation. They present the unfolding of God's plans for bringing about the grand end under three different aspects, mutually complementing each other, the temple—the sanctuary or Holy place (Greek name), not the whole temple (Greek hieron), opened in heaven—A, C read the article, "the temple of God which is in heaven, was opened," the ark of his testament—or "... His covenant." As in the first verse the

earthly sanctuary was measured, so here its heavenly antitype is laid open, and the antitype above to the ark of the covenant in the holiest place below is seen, the pledge of God's faithfulness to His covenant in saving His people, and punishing their and His enemies. Thus this forms a fit close to the series of trumpet-judgments, and an introduction to the episode (ch. 12. and 13.) as to His faithfulness to His church. Here first His secret place, the heavenly sanctuary, is opened for the assurance of His people; and thence proceed His judgments in their behalf (ch. 14. 15, 17; 16. 2; 16. 17, which the great company in heaven laud as "true and righteous." This then is parallel to the scene at the heavenly altar, at the close of the seals and opening of the trumpets (ch. 8. 3, and at the close of the episode (chs. 12-15.) and opening of the vials (ch. 16. 7, 8). See *Note* at the opening of next chapter.

CHAPTER XII.

VER. 1-17. VISION OF THE WOMAN, HER CHILD, AND THE PERSECUTING DRAGON. 1. This episode (chs. 12, 13, 14, and 15.) describes in detail the persecution of Israel and the elect church by the beast, which had been summarily noticed, ch. 11. 7-10, and the triumph of the faithful, and torment of the unfaithful. So also chs. 16-20. are the description in detail of the judgments on the beast, &c., summarily noticed in ch. 11. 13, 15. The beast in v. 3, &c., is shown not to be alone, but to be the instrument in the hand of a greater power of darkness, Satan. That this is so, appears from the time of ch. 11. being the period also in which the events of chs. 12. and 13. take place, viz., 1260 days (v. 6, 14; ch. 13. 5; cf. ch. 11. 2, 3). great—in size and significance, wonder—Greek, "sign;" significant of momentous truths, in heaven—not merely the sky, but the heaven beyond just mentioned, ch. 11. 19; cf. v. 7-9. woman clothed with the sun, moon under her feet—The church, Israel first, and then the Gentile church: clothed with Christ, "the Sun of righteousness." "Fair as the moon, clear as the sun." Clothed with the Sun, the church is the bearer of Divine supernatural light in the world. So the seven churches (i.e., the church universal, the woman) are represented as light bearing *candlesticks* (ch. 1.). On the other hand, the moon, though standing above the sea and earth, is altogether connected with them, and is an earthly light; sea, earth, and moon represent the worldly element, in opposition to the kingdom of God—heaven, the sun. The moon cannot disperse the darkness and change it into day: thus she represents the world-religion (heathenism) in relation to the supernatural world. The church has the moon, therefore, under her feet; but the stars, as heavenly lights, on her head. The Devil directs his efforts against the stars, the angels of the churches, about hereafter to shine forever. The twelve stars, the crown around her head, are the twelve tribes of Israel. [AUBRELL.] The allusions to Israel before accord with this: cf. ch. 11. 19, "the temple of God;" "the ark of His testament." The ark, lost at the Babylonian captivity, and never since found, is seen in the "temple of God opened in heaven," signifying that God now enters again into covenant with His ancient people. The woman cannot mean, literally, the virgin mother of Jesus, for she did not flee into the wilderness and stay there for 1260 days, whilst the dragon persecuted the remnant of her seed (v. 13-17). [DE BURON.] The sun, moon, and twelve stars, are emblematic of Jacob, Leah, or else Rachel, and the twelve patriarchs, i.e., the Jewish church; secondarily, the church universal, having under her feet, in due subordination, the ever changing moon, which shines with a borrowed light, emblem of the Jewish dispensation, which is now in a position of inferiority, though supporting the woman, and also of the changeful things of this world; and having on her head the crown of twelve stars, the twelve apostles,

who, however, are related closely to Israel's twelve tribes. The church, in passing over into the Gentile world, is (1.) persecuted, (2.) then seduced, as heathenism begins to react on her. This is the key to the meaning of the symbolic woman, beast, harlot, and false prophet. Woman and beast form the same contrast as the Son of man and the beasts in Daniel. As the Son of man comes from heaven, so the woman is seen in heaven (v. 1). The two beasts arise respectively out of the sea (cf. Daniel, 7. 3) and the earth (ch. 13. 1, 11): their origin is not of heaven, but of earth earthly. Daniel beholds the heavenly Bridegroom coming visibly to reign. John sees the woman, the Bride, whose calling is heavenly, in the world, before the Lord's coming again. The characteristic of woman, in contradistinction to man, is her being subject; the surrendering of herself, her being receptive. This similarly is man's relation to God, to be subject to, and receive from, God. All antonomy of the hum an spirit reverses man's relation to God. Woman-like receptivity towards God constitutes *faith*. By it the individual becomes a child of God: the children collectively are viewed as "the woman." Humanity, in so far as it belongs to God, is the woman. Christ, the Son of the woman, is in v. 5 emphatically called "the male-child" Greek *huios arthen*, "male-child". Though born of a woman, and under the law for man's sake. He is also the Son of God, and so the HUSBAND of the church. As Son of the woman, He is "Son of man," as male-child, He is Son of God, and husband of the church. All who imagine to have life in themselves are severed from Him, the source of life, and, standing in their own strength, sink to the level of senseless beasts. Thus, the woman designates universally the kingdom of God; the beast, the kingdom of the world. The woman of whom Jesus was born, represents the Old Testament congregation of God. The woman's travail-pains (v. 2) represent the Old Testament believer's ardent longings for the promised Redeemer. Cf. the joy at His birth Isaiah, 9. 6. As new Jerusalem (called also "the woman," or "wife," ch. 21. 2, 9-12) with its twelve gates is the exalted and transfused church, so the woman with the twelve stars is the church militant. 2. pained—Greek, "tormented" (*basanizomena*). DE BURON explains this of the bringing in of the first-begotten into the world AGAIN, when Israel shall at last welcome Him, and when "the man-child shall rule all nations with the rod of iron." But there is a plain contrast between the painful travailing of the woman here, and Christ's second coming to the Jewish church, the believing remnant of Israel. "Before she travails she brought forth...A MAN-CHILD", i.e., almost without travail-pains, she receives (at His second advent, as if born to her, Messiah, and a numerous seed, 3. appeared—"was seen." wonder—Greek, "sign" (*semeion*). red—So A and Vulgate read. But B, C, and Coptic read, "of fire." In either case, the colour of the dragon implies his fiery rage as a murderer from the beginning. His representative, the beast, corresponds, having seven heads and ten horns (the number of horns on the fourth beast of Daniel, 7.), ch. 13. 1. But there, ten crowns are on the ten horns (for, before the end, the fourth empire is divided into ten kingdoms); here, seven crowns (rather, "diadems," Greek *diademata*, not *stephanos*, "wreaths") are upon his seven heads. In Daniel, 7., the anti-Christian powers up to Christ's second coming are represented by four beasts, which have among them seven heads, i.e., the first, second, and fourth beasts having one head each, the third, four heads. His universal dominion as prince of this fallen world, is implied by the seven diadems (contrast the "many diadems on Christ's head," ch. 19. 12, when coming to destroy him and his), the caricature of the seven spirits of God. His worldly-instruments of power are marked by the ten horns, ten being the number of the world. It marks

his self-contradictions that he and the beast bear both the number seven (the Divine number) and ten (the world number): 4. drew—Greek present, "draweth," "draws down." His dragging down the stars with his tail lashed back and forward in his fury, implies his persuading to apostatize, like himself, and to become earthy, those angels and also once eminent human teachers who had formerly been heavenly (cf. v. 1; ch. 1. 20; Isaiah, 14. 12). stood—"stands" [ALFORD]: perfect, Greek *hēsteken*. ready to be delivered—"about to bring forth" for to devour, &c.—"that when she brought forth he might devour her child." So the dragon, represented by his agent Pharaoh (a name common to all the Egyptian kings, and meaning, according to some, *crocodile*, a reptile like the dragon, and made an Egyptian idol), was ready to devour Israel's males at the birth of the nation. Antitypically, the true Israel, Jesus, when born, was sought for destruction by Herod, who slew all the males in and round Bethlehem. 5. man-child—Greek, "a son, a male." On the deep significance of this term, cf. *Notes*, v. 1, 2. rule—Greek (*poimainōn*). "tend as a shepherd" (see *Note*, ch. 2. 27). rod of iron—A rod is for long-continued obstinacy, until they submit themselves to obedience [BENGEL]: ch. 2. 27; Psalm 2. 9, which passages prove the Lord Jesus to be meant. Any interpretation which ignores this must be wrong. The male-son's birth cannot be the origin of the Christian state (Christianity triumphing over heathenism under Constantine), which was not a Divine child of the woman, but had many impure worldly elements. In a secondary sense, the ascending of the witnesses up to heaven answers to Christ's own ascension, "caught up unto God, and unto His throne:" as also His ruling the nations with a rod of iron is to be shared in by believers (ch. 2. 27). What took place primarily in the case of the Divine Son of the woman, shall take place also in the case of those who are one with Him, the sealed of Israel (ch. 7.), and the elect of all nations, about to be translated and to reign with Him over the earth at His appearing. 6. woman fed—Mary's flight with Jesus into Egypt is a type of this, where she hath—So C reads. But A, B add "there," a place—that portion of the heathen world which has received Christianity professedly, viz., mainly the fourth kingdom, having its seat in the modern Babylon, Rome, implying that all the heathen world would not be Christianized in the present order of things. prepared of God—Lit., "from God." Not by human caprice or fear, but by the determined counsel and foreknowledge of God, the woman, the church, fled into the wilderness. they should feed her—Greek, "nourish her." Indefinite for "she should be fed." The heathen world, the wilderness, could not nourish the church, but only afford her an outward shelter. Here, as in Daniel, 4. 26, and elsewhere, the third person plural refers to the heavenly powers who minister from God nourishment to the church. As Israel had its time of first bridal love, on its first going out of Egypt into the wilderness, so the Christian church's wilderness-time of first love was the apostolic age, when it was separate from the Egypt of this world, having no city here, but seeking one to come; having only a place in the wilderness prepared of God (v. 6, 14). The harlot takes the world city as her own, even as Cain was the first builder of a city, whereas the believing patriarchs lived in tents. Then apostate Israel was the harlot, and the young Christian church the woman; but soon spiritual fornication crept in, and the church in ch. 17. is no longer the woman, but the harlot, the great Babylon, which, however, has in it hidden the true people of God (ch. 18. 4). The deeper the church penetrated into heathendom, the more she herself became heathenish. Instead of overcoming, she was overcome by the world. [AUFREGEN.] Thus, the woman is "the one inseparable church of the

Old and New Testament" (HENGSTENBERG), the stock of the Christian church being Israel (Christ and His apostles being Jews), on which the Gentile believers have been grafted, and into which Israel, on her conversion, shall be grafted, as into her own olive tree. During the whole Church-historic period, or "times of the Gentiles," wherein "Jerusalem is trodden down of the Gentiles," there is no believing Jewish church, and therefore, only the Christian church can be "the woman." At the same time there is meant, secondarily, the preservation of the Jews during this Church-historic period, in order that Israel, who was once "the woman," and of whom the man-child was born, may become so again at the close of the Gentile times, and stand at the head of the two elections, literal Israel, and spiritual Israel, the church elected from Jews and Gentiles without distinction. Ezekiel, 30. 35, 36, "I will bring you into the wilderness of the people (Hebrew, peoples), and there will I plead with you...like as I pleaded with your fathers in the wilderness of Egypt" (cf. my *Note* there): not a wilderness literally and locally, but spiritually a state of discipline and trial among the Gentile "peoples," during the long Gentile times, and one finally consummated in the last time of unparalleled trouble under Antichrist, in which the sealed remnant (ch. 7.) who constitute "the woman," are nevertheless preserved "from the face of the serpent" (v. 14). thousand two hundred and threescore days—Anticipatory of v. 14, where the persecution which caused her to flee is mentioned in its place: ch. 13. gives the details of the persecution. It is most unlikely that the transition should be made from the birth of Christ to the last Antichrist, without notice of the long intervening Church-historic period. Probably the 1200 days, or periods, representing this long interval, are RECAPITULATED on a shorter scale analogically during the last Antichrist's short reign. They are equivalent to three and a half years, which, as half of the Divine number seven, symbolize the seeming victory of the world over the church. As they include the whole Gentile times of Jerusalem's being trodden of the Gentiles, they must be much longer than 1200 years; for, above five and a half centuries more than 1200 years have elapsed since Jerusalem fell. 7. In Job. 1. and 2., Satan appears among the sons of God, presenting himself before God in heaven, as the accuser of the saints: again in Zechariah, 3. 1, 2. But at Christ's coming as our Redeemer, he fell from heaven, especially when Christ suffered, rose again, and ascended to heaven. When Christ appeared before God as our Advocate, Satan, the accusing adversary, could no longer appear before God against us, but was cast out judicially (Romans, 5. 33, 34). He and his angels henceforth range through the air and the earth, after a time (viz., the interval between the ascension and the second advent) about to be cast hence also, and bound in hell. That "heaven" here does not mean merely the air, but the abode of angels, appears from v. 9, 10, 12; 1 Kings, 22. 19-22. there was—Greek, "there came to pass," or "arose," war in heaven—What a seeming contradiction in terms, yet true! Contrast the blessed result of Christ's triumph, Luke, 19. 38, "peace in heaven." Colossians, 1. 20, "made peace through the blood of His cross, by Him to reconcile all things unto Himself; whether...things in earth, or things in heaven," Michael and his angels... the dragon... and his angels—It was fittingly ordered that, as the rebellion arose from unfaithful angels and their leader, so they should be encountered and overcome by faithful angels and their archangel, in heaven. On earth they are fittingly encountered, and shall be overcome, as represented by the beast and false prophet, by the Son of man and His armies of human saints (ch. 19. 14-21). The conflict on earth, as in Daniel, 10. has its correspondent conflict of angels in heaven. Michael is peculiarly the prince

or preceding angst, of the Jewish nation. The conflict in heaven, though judicially decided already against Satan from the time of Christ's resurrection and ascension, receives its actual completion in the execution of judgment by the angels who cast out Satan from heaven. From Christ's ascension he has no standing-ground judicially against the believing elect. Luke, 10, 18, "I beheld in the earnest of the future full fulfillment given in the subjection of the demons to the disciples Satan as lightning fall from heaven." As Michael fought before with Satan about the body of the Mediator of the old covenant (Jude, 9), so now the Mediator of the new covenant, by offering His sinless body in sacrifice, arms Michael with power to renew and finish the conflict by a complete victory. That Satan is not yet actually and finally cast out of heaven, though the judicial sentence to that effect received its ratification at Christ's ascension, appears from Ephesians, 6, 12, "spiritual wickedness in high (Greek, heavenly) places." This is the primary Church-historical sense here. But, through Israel's unbelief, Satan has had ground against that, the elect nation, appearing before God as its accuser. At the eve of its restoration, in the ulterior sense, his standing-ground in heaven against Israel, too, shall be taken from him. "The Lord that hath chosen Jerusalem rebuking him, and casting him out from heaven actually and for ever by Michael, the prince, or presiding angel of the Jews. Thus Zechariah, 3, 1-9 is strictly parallel, Joshua, the high priest, being representative of his nation Israel, and Satan standing at God's right hand as adversary to resist Israel's justification. Then, and not till then, fully (v. 10, "NOW," &c.) shall ALL things be reconciled unto Christ IN HEAVEN (Colossians, 1, 20), and there shall be peace in heaven (Luke, 19, 38), against—A, B, C read, "with." 8, prevailed not—A and Coptic read, "He prevailed not." But B, C read as English Version, neither—A, B, C read, "not even" (Greek *oude*): a climax. Not only did they not prevail, but not even their place was found any more in heaven. There are four gradations in the ever deeper downfall of Satan: (1) He is deprived of his heavenly excellency, though having still access to heaven as man's accuser, up to Christ's first coming. As heaven was not fully yet opened to man (John, 3, 13), so it was not yet shut against Satan and his demons. The Old Testament dispensation could not overcome him. (2) From Christ, down to the millennium, he is judicially cast out of heaven as the accuser of the elect, and shortly before the millennium loses his power against Israel, and has sentence of expulsion fully executed on him and his by Michael. His rage on earth is consequently the greater, his power being concentrated on it, especially towards the end, when "he knoweth that he hath but a short time" (v. 12). (3) He is bound during the millennium (ch. 20, 1-3). (4) After having been loosed for a while, he is cast for ever into the lake of fire. 9, that old serpent—Alluding to Genesis, 3, 1, 4. Devil—the Greek for 'accuser,' or 'slanderer.' Satan—the Hebrew for adversary, especially in a court of justice. The twofold designation, Greek and Hebrew, marks the twofold objects of his accusations and temptations, the elect Gentiles and the elect Jews. world—Greek, "habitable world." 10, Now—Now that Satan has been cast out of heaven. Primarily fulfilled in part at Jesus' resurrection and ascension, when He said (Matthew, 28, 18), "All power (Greek *exousia*, 'authority,' as here; see below) is given unto me in heaven and in earth; connected with v. 5, "Her child was caught up unto God and to His throne." In the ulterior sense, it refers to the eve of Christ's second coming, when Israel is about to be restored as mother-church of Christendom, Satan, who had resisted her restoration on the ground of her unworthiness, having been cast out by the instrumentality of Michael, Israel's angelic prince (Note, v. 7).

Thus this is parallel, and the necessary preliminary to the glorious event similarly expressed, ch. 11, 18, "The kingdom of this world is become (the very word here, Greek *epoiesen*, 'is come,' 'hath come to pass') our Lord's and His Christ's," the result of Israel's resuming her place, salvation, &c.—Greek, "the salvation (em., fully, usually, and victoriously accomplished, Hebrews, 2, 2; cf. Luke, 1, 4, yet future; hence, not till now do the blessed raise the fullest hallelujah for salvation to the Lamb, ch. 7, 10; 19, 1), the power (Greek *exousia*, and the authority Greek *exousia*; legitimate power; as above) of His Christ," accused them before our God day and night—Hence the need that the oppressed church, God's own elect (like the widow, continually coming, so as even to weary the unjust judge), should cry day and night unto Him. 11, they—Emphatic in the Greek. "They" in particular. They and they alone. They were the persons who overcame, overcame—(Romans, 8, 23, 24, 27; 16, 20.) him—(1 John, 2, 14, 15.) It is the same victory as peculiarly Johannine phraseology over Satan and the world which the gospel of John describes in the life of Jesus, his epistle in the life of each believer, and his Apocalypse in the life of the church. by—Greek *idia* to *housos*; somewhat, not genuine, as English Version would require, cf. Hebrews, 9, 11, "as account of ion on the ground of the blood of the Lamb," because of &c.; on account of, and by virtue of its having been shed. Had that blood not been shed, Satan's accusations would have been unanswerable: as it is, that blood meets every charge. SCORRONS mentions the Rabbinical tradition that Satan accuses men all days of the year, except the day of atonement. TITMANN takes the Greek *idia*, as it often means, *id* of regard to the blood of the Lamb; this was the compelling cause which induced them to undertake the contest for the sake of it; but the view given above is good Greek, and more in accordance with the general sense of Scripture, by the word of their testimony—Greek, "on account of the word of their testimony." On the ground of their faithful testimony, even unto death, they are constituted victors. Their testimony evinced their victory over him by virtue of the blood of the Lamb. Hereby they confess themselves worshippers of the slain Lamb, and overcome the beast, Satan's representative: an anticipation of ch. 15, 2, "them that had gotten the victory over the beast" (cf. ch. 13, 16, 16). unto—Greek *achri*, "even as far as" They carried their not-love of life as far as even unto death. 12, Therefore—because Satan is cast out of heaven (v. 9), dwell—*id.*, "tabernacle." Not only angels and the souls of the just with God, but also the faithful militant on earth, who already in spirit tabernacle in heaven, having their home and citizenship there, rejoice that Satan is cast out of their home. "Tabernacle" for *dwell* is used to mark that, though still on the earth, they in spirit are hidden "in the secret of God's tabernacle." They belong not to the world, and, therefore, exult in judgment having been passed on the prince of this world, the inhabitants of—So ANDREAS reads. But A, B, C omit. The words, probably, were inserted from ch. 8, 13, is come down—rather as Greek *katelthe*, "is gone down." John regarding the heaven as his standing-point of view whence it looks down on the earth, unto you—earth and sea, with their inhabitants: those who lean upon, and especially belong to, the earth (contrast John, 3, 7, *Marpas*, with John, 3, 31; 8, 23; Philipians, 3, 19, end; 1 John, 4, 5) and its sea-like troubled politics. Furious at his expulsion from heaven, and knowing that his time on earth is short until he shall be cast down lower, when Christ shall come to set up His kingdom (ch. 20, 1, 2), Satan concentrates all his power to destroy as many souls as he can. Though no longer able to accuse the elect in heaven, he can tempt and persecute on earth. The more high becomes victorious, the greater will be

of the powers of darkness; whence, at Antichrist will manifest himself with an equity greater than ever before, short season" (*knorron*): opportunity for his assuming from v. 6, the thread of the dis-had been interrupted by the episode, in the invisible world the ground of the conflict between light and darkness in rld): this verse accounts for her *flight* *mes* (v. 6). 14. was given—by God's de-oliment, not by human chances (Acts, *break*, "the two wings of the great eagle." odus, 10: 4; proving that the Old Testa- as well as the New Testament church, "the woman." All believers are in-40, 30, 31). *The great eagle* is the world-ickel, 17, 3, 7, *Babylon* and *Egypt*; in-istory, *Rome*, whose standard was the y God's providence from being hostile r of the Christian church. As "wings" : parts of the earth, the two wings may east and west divisions of the Roman emance—the land of the heathen, the Gen- to Canaan, the *pleasant* and *glorious* ells in the glorious land; demons (the-athen world, ch. 9: 20; 1 Corinthians, 10, lerness. Hence, *Babylon* is called the t, Isaiah, 21, 1-10 (referred to also in ch. entedom, in its essential nature, beo-; into the wilderness is the passing of f God from the Jews to be among the ed by Mary's flight with her child from pt). The eagle-flight is from Egypt into

The *Egypt* meant is virtually stated e Jerusalem, which has become spirit-*uifying our Lord*. Out of her the New ch fees, as the Old Testament church d Egypt; and as the true church subwe- to flee out of Babylon (the woman rlot, i. e., the church become apostate), her place—the chief seat of the then-Rome. The Acts of the Apostles de-ving of the church from Jerusalem to romean protection was the eagle-wing elded Paul, the great instrument of tion, and Christianity, from Jewish op-irred up the heathen mobs. By decrees d "her place" more and more secure, instantane, the empire became Christian, urch-historical period is regarded as e, wherein the church is in part pro-pressed, by the world-power, until just the enmity of the world-power under ak out against the church worse than d was in the wilderness forty years, and aces in her journey, so the church for 18, three and a half years or times (*lit.*, *x years* in Hellenistic Greek (*MORIS*, *reek kaivous*, Daniel, 7, 25; 12, 7), or 1260 een the overthrow of Jerusalem and the f Christ, shall be a wilderness-journer ches her millennial rest (answering to

It is possible that, besides this Church-ment, there may be also an ulterior and ment in the restoration of Israel to hrist for seven times (short periods e longer ones) having power there, for ve and a half times keeping covenant then breaking it in the midst of the-ness of the nation fleeing by a second ; wilderness, whilst a remnant remains posed to a fearful persecution (the of Israel," ch. 7., and 14. *standing* , after the conflict is over, on *mount*

Zion: "the first-fruits" of a large company to be gathered to Him). (*DR BURTON*.) These details are very conjectural. In Daniel, 7, 25; 12, 7, the subject, as perhaps here, is the time of Israel's calamity. That seven times do not necessarily mean seven years, in which each day is a year, i. e., 2520 years, appears from Nebuchadnezzar's seven times (Daniel, 4, 23, answering to Antichrist, the beast's duration, 15, 16, *seed*—Greek, "river" (cf. Exodus, 2, 3; Matthew, 2, 20; and especially Exodus, 14.). The *food*, or river, is the stream of Germanic tribes which, pouring on Rome, threatened to destroy Christianity. But *the earth helped the woman*, by *swallowing up the flood*. The earth, as contradicting and from water, is the world consolidated and civilized. The German masses were brought under the influence of Roman civilization and Christianity. [*AUBREY LAW*.] Perhaps it includes also, generally, the help given by earthly powers (those least likely, yet led by God's overruling providence to give help) to the church against persecutions and also heresies, by which she has been at various times assailed. 17. *wrota* with—Greek, "ut." west—Greek, "went away." the remnant of her seed—distinct in some sense from the woman herself. Satan's first effort was to root out the Christian church, so that there should be no visible profession of Christianity. Foiled in this, he wars (ch. 11, 7; 12, 7) against the invisible church, viz., "those who keep the commandments of God, and have the testimony of Jesus" (A, B, C omit "Christ"). These are "the remnant," or rest of her seed, as distinguished from her seed, "the man-child" (v. 6), on one hand, and from mere professors on the other. The church, in her beauty and unity (Israel at the head of Christendom, the whole forming one perfect church), is now not manifested, but awaiting the *manifestation of the sons of God* at Christ's coming. Unable to destroy Christianity and the church as a whole, Satan directs his enmity against true Christians, the elect remnant: the others he leaves unmolested.

CHAPTER XIII.

VER. 1-18. VISION OF THE BEAST THAT CAME OUT OF THE SEA: THE SECOND BEAST, OUT OF THE EARTH, EXERCISING THE POWER OF THE FIRST BEAST, AND CAUSING THE EARTH TO WORSHIP HIM. 1. I stood—So B, K, and *Coptic* read. But A, C, *Vulgate*, and *Syriac*, "He stood." Standing on the sand of the sea, he gave his power to the beast that rose out of the sea, upon the sand of the sea—where the four winds were to be seen *striking upon the great sea* (Daniel, 7, 2). beast—Greek, "wild beast." Man becomes "brutish" when he severs himself from God, the archetype and true ideal, in whose image he was first made, which ideal is realized by the man Christ Jesus. Hence the world-powers seeking their own glory, and not God's, are represented as *beasts*; and Nebuchadnezzar, when in self-dedication he forgot that "the most High ruleth in the kingdom of men," was driven among the beasts. In Daniel, 7, there are four beasts; here the *one* beast expresses the sum total of the God-opposed world-power viewed in its universal development, not restricted to one manifestation alone, as Rome. This first beast expresses the world-power attacking the church more from without; the second, which is a revival of, and minister to, the first, is the world-power as the *false prophet* corrupting and destroying the church from within, out of the sea—(Daniel, 7, 3; cf. my *Note*, ch. 8, 8)—out of the troubled waves of *peoples, multitudes, nations, and tongues*. The earth (v. 11), on the other hand, means the consolidated, ordered world of nations, with its culture and learning, seven heads and ten horns—A, B, C transpose, "ten horns and seven heads." The ten horns are now put first (contrast the order, ch. 12, 3) because they are crowned. They shall not be so till the last stage of the fourth kingdom (the Roman), which shall continue until the fifth kingdom.

Christ's, shall supplant it and destroy it utterly: this last stage is marked by the *ten toes* of the two feet of the image in Daniel, 2. The seven implies the world-power setting up itself as God, and caricaturing the seven spirits of God; yet its true character as God-opposed is detected by the number *ten* accompanying the seven. Dragon and beast both bear crowns, but the former on the heads, the latter on the horns (ch. 12, 3; 13, 1). Therefore, both heads and horns refer to kingdoms: cf. ch. 17, 7, 10, 12, "kings" representing the kingdoms whose heads they are. The seven kings, as peculiarly powerful—the great powers of the world—are distinguished from the *ten*, represented by the horns (simply called "kings," ch. 17, 12). In Daniel, the *ten* mean the last phase of the world-power, the fourth kingdom divided into *ten parts*. They are connected with the *seventh head* (ch. 17, 12), and are as yet future. [AUBERLES.] The mistake of those who interpret the beast to be Rome exclusively, and the *ten horns* to mean kingdoms which have taken the place of Rome in Europe already, is, the fourth kingdom in the image has two legs, representing the eastern as well as the western empire: the ten toes are not upon the one foot (the West), as these interpretations require, but on the two (East and West) together, so that any theory which makes the ten kingdoms belong to the West alone must err. If the ten kingdoms meant were those which sprung up on the overthrow of Rome, the ten would be accurately known, whereas twenty-eight different lists are given in so many interpreters, making in all sixty-five kingdoms! (Tyso in DE BURGH.) The seven heads are the seven world-monarchies, Egypt, Assyria, Babylon, Persia, Greece, Rome, the Germanic empire, under the last of which we live [AUBERLES], and which devolved for a time on Napoleon, after Francis, Emperor of Germany and King of Rome, had resigned the title in 1806. FABER explains the *healing of the deadly wound* to be the revival of the Napoleonic dynasty after its overthrow at Waterloo. That secular dynasty, in alliance with the ecclesiastical power, the Papacy (p. 11, &c.), being "the eighth head," and yet "of the seven" (ch. 17, 11), will temporarily triumph over the saints, until destroyed in Armageddon (ch. 19). A Napoleon, in this view, will be the Antichrist, restoring the Jews to Palestine, and accepted as their Messiah at first, and afterwards fearfully oppressing them. Antichrist, the summing up and concentration of all the world evil that preceded, is the eighth, but yet one of the seven (ch. 17, 11). crowns—Greek, "diadems," name of blasphemy—So C, Coptic, and ANDREAS, A, B, and Fulgate read, "names," &c., *etc.*, a name on each of the heads; blasphemously arrogating attributes belonging to God alone (cf. Note, ch. 17, 3). A characteristic of the *little horn* in Daniel, 7, 8, 20, 21; 2 Thessalonians, 2, 4, 2, leopard...lion.—This beast unites in itself the God-opposed characteristics of the three preceding kingdoms, resembling respectively the leopard, bear, and lion. It rises up out of the sea, as Daniel's four beasts, and has *ten horns*, as Daniel's fourth beast, and *seven heads*, as Daniel's four beasts had in all, *etc.*, one on the first, one on the second, four on the third, and one on the fourth. Thus it represents comprehensively in one figure the world power (which in Daniel is represented by four) of *all times and places*, not merely of one period and one locality, viewed as opposed to God: just as the *woman* is the church of all ages. This view is favoured also by the fact, that the beast is the vicarious representative of Satan, who similarly has *seven heads* and *ten horns*: a general description of his universal power in all ages and places of the world. Satan appears as a serpent, as being the archetype of the beast nature (ch. 12, 9). "If the seven heads meant merely seven Roman emperors, one cannot understand why they alone should be mentioned in the original image of Satan, whereas it is perfectly

intelligible if we suppose them to represent Satan's power on earth viewed collectively." [AUBERLES.] 3. one of—*lit.*, "from among." wounded...healed—Twice again repeated emphatically (v. 12, 14): cf. ch. 17, 8, 11, "the beast that was, and is not, and shall ascend out of the bottomless pit" (cf. v. 11 below); the Germanic empire, the seventh head, (revived in the eighth), stayed future in John's time (ch. 17, 10). Contrast the change whereby Nebuchadnezzar, being humbled from his self-deifying pride, was converted from his *beast-like* form and character to MAN'S form and true position towards God: symbolized by his *eagle-wings being plucked*, and himself made stand upon his feet as a man (Daniel, 7, 4). Here, on the contrary, the *beast's* head is not changed into a *human* head, but receives a deadly wound, *i. e.*, the world-kingdom which this head represents, does not truly turn to God, but for a time its God-opposed character remains paralysed ("as it were slain": the very words, marking the beast's onward resemblance to the Lamb "as it were slain," Note, ch. 4, 6. Cf. also the second beast's resemblance to the Lamb, v. 11). Though seemingly slain (Greek for "wounded") it remains the beast still, to rise again in another form (v. 11). The six first heads were heathenish, Egypt, Assyria, Babylon, Persia, Greece, Rome: the new seventh world-power (the Pagan German hordes pouring down on Christianized Rome), whereby Satan had hoped to stifle Christianity (ch. 11, 15, 16, became itself Christianized (answering to the beast's, as it were, *deadly wound*: it was slain, and it is not, ch. 17, 11). Its ascent out of the bottomless pit answers to the healing of its deadly wound (ch. 17, 8). No essential change is noticed in Daniel as effected by Christianity upon the fourth kingdom: it remains essentially God-opposed to the last. The beast, healed of its temporary and external wound, now returns, not only from the sea, but from the bottomless pit, whence it draws new anti-Christian strength of hell (v. 2, 11, 12, 14; ch. 11, 7; 17, 8). Cf. the seven evil spirits taken into the temporarily dispossessed, and the last state worse than the first, Matthew, 12, 43-45. A new and worse heathenism breaks in upon the Christianized world, more devilish than the old one of the first heads of the beast. The latter was an apostasy only from the general revelation of God in nature and conscience; but this new one is from God's revelation of love in His Son. It culminates in Antichrist, the man of sin, the son of perdition (cf. ch. 17, 11); 2 Thessalonians, 2, 3; cf. 2 Timothy, 3, 1-4, the very characteristics of old heathenism (Romans, 1, 29-31). [AUBERLES.] More than one wound seems to me to be meant, *e. g.*, that under Constantine (when the Pagan worship of the emperor's image gave way to Christianity), followed by the healing, when image-worship and the other Pagan errors were introduced into the church; again, that at the Reformation, followed by the lethargic form of godliness without the power, and about to end in the last great apostasy, which I identify with the second beast (v. 11). Antichrist, the same seventh world-power in another form, wavered after—followed with wondering gaze. 4. which gave—A, B, C, Fulgate, Syriac, and ANDREAS read, "because he gave," power—Greek, "the authority" which it had: its authority. Who is like unto the beast?—The very language appropriated to God, Exodus, 15, 11 (whence, in the Hebrew, the Maccabees took their name; the opponents of the Old Testament Antichrist, Antiochus; Psalm 33, 10; 71, 19; 111, 5; Micah, 7, 18; *blasphemously* (v. 1, 5) assigned to the beast. It is a parody of the name "Michael" (cf. ch. 12, 7, meaning, "Who is like unto God?") 5. blasphemies.—So ANDREAS reads, Breads "blasphemy." A, "blasphemous things" (cf. Daniel, 7, 8, 11, 23), power—"authority," legitimate power (Greek *exousia*, to *exousa*—Greek, "to act;" or "work" (*potestas*)). B reads, "to make war" (cf. v. 4). Text A, C, Fulgate, Syriac,

and ANDREAS omit "war." forty...two months—(Notes, ch. 11, 2, 3; 12, 6.) 6. opened...mouth—The usual formula in the case of a set speech, or series of speeches. Ver. 6, 7 expand v. 6. blasphemy—So B and ANDREAS. A, C read, "blasphemies," and them—So *Vulgate*, *Coptic*, ANDREAS, and PRIMARIUS read. A, C omit "and": "them that dwell (*lit.*, *tabernacle*) in heaven," mean not only angels, and the departed souls of the righteous, but believers on earth who have their citizenship in heaven, and whose true life is hidden from the anti-Christian persecutor in the *secret of God's tabernacle*. Note, ch. 12, 12; JOHN, 3, 7. 7. power—Greek, "authority," all kindreds...tongues...nations—Greek, "every tribe...tongue...nation." A, B, C, *Vulgate*, *Syriac*, ANDREAS, and PRIMARIUS add "and people," after "tribe" or "kindred." 8. all that dwell upon the earth—being of earth earthy: in contrast to "them that dwell in heaven," whose names are not written—A, B, C, *Syriac*, *Coptic*, and ANDREAS read singular, "every one" whose (*Greek how*: but B, *Greek hon*, plural; name is not written." Lamb slain from the foundation of the world—The Greek order of words favours this translation. He was slain in the Father's eternal counsels: cf. 1 Peter, 1, 19-20, virtually parallel. The other way of connecting the words is, "Written from the foundation of the world in the book of life of the Lamb slain." So in ch. 17, 8. The elect. The former is in the Greek more obvious and simple. "Whatever virtue was in the sacrifices, did operate through Messiah's death alone. As He was 'the Lamb slain from the foundation of the world,' so all atonements ever made were only effectual by His blood." (BISHOP PARSONS, *Creed*, § 9. A general exhortation. Christ's own words of monition calling solemn attention. 10. He that leadeth into captivity—A, B, C, and *Vulgate* read, "if any one (be) for captivity," shall go into captivity—Greek present, "goeth into captivity." Cf. Jeremiah, 15, 2. which is alluded to here. B, C, B read simply, "he goeth away," and omit "into captivity." But A and *Vulgate* support the words. he that killeth with the sword, must be killed with the sword—So B, C read. But A reads, "if any (is for) being (*lit.*, to be) killed," &c. As of old, so now, those to be persecuted by the beast in various ways, have their trials severally appointed them by God's fixed counsel. *English Version* is quite a different sense, viz., a warning to the persecutors that they shall be punished with retribution in kind. Here—*Herein*: in bearing their appointed sufferings: *lies the patient endurance...of the saints*. This is to be the motto and watchword of the elect during the period of the world-kingdom. As the first beast is to be met by *patience* and *faith* (v. 10), the second beast must be opposed by true *wisdom* (v. 18). 11. another beast—"the false prophet," out of the earth—out of society civilized, consolidated, and ordered, but still, with all its culture, of earth earthy: as distinguished from "the sea," the troubled agitations of various peoples out of which the world-power and its several kingdoms have emerged. "The sacerdotal persecuting power, Pagan and Christian; the pagan priesthood making an image of the emperors which they compelled Christians to worship, and working wonders by magic and omens; the Romish priesthood, the inheritor of pagan rites, images, and superstitions, lamb-like in Christian professions, dragon-like in word and act" (ALFORD, and so the Spanish Jesuit LACUNZA, writing under the name Ben Ezra). As the first beast was like the Lamb in being, as it were, wounded to death, so the second is like the Lamb in having two lamb-like horns (its essential difference from the Lamb is marked by its having two, but the Lamb SEVEN horns, ch. 5, 6). The former paganism of the world-power, seeming to be wounded to death by Christianity, revives. In its second beast form it is Christianized heathenism ministering to the former, and having earthly culture

and learning to recommend it. The second beast's, or false prophet's rise, coincides in time with the healing of the beast's deadly wound and its revival (ch. 13, 13-14). Its manifold character is marked by the Lord, Matthew, 24, 11, 24, "Many false prophets shall rise," where He is speaking of the last days. As the former beast corresponds to the first four beasts of Daniel, so the second beast, or the false prophet, to the little horn starting up among the ten horns of the fourth beast. This anti-Christian horn has not only the mouth of blasphemy (v. 6), but also "the eyes of man" (Daniel, 7, 8): the former is also in the first beast (v. 1, 6), but the latter not so. "The eyes of man" symbolize cunning and intellectual culture, the very characteristic of "the false prophet" (v. 13-15; ch. 16, 14). The first beast is physical and political; the second a spiritual power, the power of knowledge, ideas (the favourite term in the French school of politics), and scientific cultivation. Both alike are beasts, from below, not from above; faithful allies, worldly anti-Christian wisdom standing in the service of the worldly anti-Christian power: the dragon is both lion and serpent; might and cunning are his armoury. The dragon gives his external power to the first beast (v. 2), his spirit to the second, so that it speaks as a dragon (v. 11). The second, arising out of the earth, is in ch. 11, 7, and 17, 8, said to ascend out of the bottomless pit: its very culture and world-wisdom only intensify its infernal character, the pretence to superior knowledge and rationalistic philosophy (as in the primeval temptation, Genesis, 3, 6, 7, "their eyes [as here] were opened") veiling the defilement of nature, self, and man. Hence spring Idealism, Materialism, Deism, Pantheism, Atheism. Antichrist shall be the culmination. The papacy's claim to the double power, secular and spiritual, is a sample and type of the twofold beast, that out of the sea, and that out of the earth, or bottomless pit. Antichrist will be the climax, and final form. PRIMARIUS of Adrumetum, in the sixth century, says, "He feigns to be a lamb that he may assail the Lamb—the body of Christ," 12, power—Greek, "authority," before him—"in his presence," as ministering to, and upholding him. "The non-existence of the beast embraces the whole Germanic Christian period. The healing of the wound, and return of the beast, is represented (in regard to its final anti-Christian manifestation, though including also, meanwhile, its healing and return under Popery, which is baptized heathenism) in that principle which, since 1789, has manifested itself in beast-like outbreaks." (AUBERLEN.) which dwell therein—the earthly-minded. The church becomes the harlot; the world's political power, the anti-Christian beast; the world's wisdom and civilization, the false prophet. Christ's three offices are thus perverted: the first beast is the false kingship; the harlot, the false priesthood; the second beast, the false prophet. The beast is the bodily, the false prophet the intellectual, the harlot the spiritual power of anti-Christianity. (AUBERLEN.) The Old Testament church stood under the power of the beast, the heathen world-power: the middle-age church under that of the harlot; in modern times the false prophet predominates. But in the last days all these God-opposed powers which have succeeded each other shall co-operate, and raise each other to the most terrible and intense power of their nature: the false prophet causes men to worship the beast, and the beast carries the harlot. These three forms of apostasy are reducible to two: the apostate church and the apostate world, pseudo-Christianity and anti-Christianity, the harlot and the beast; for the false prophet is also a beast; and the two beasts, as different manifestations of the same beast-like principle, stand in contradiction to the harlot, and are finally joined together, whereas separate judgment falls on the harlot. (AUBERLEN.) deadly wound—Greek, "wound of death." 13

wonders—Greek, "signs," so that—so great that, maketh fire—Greek, "maketh even fire." This is the very miracle which the two witnesses perform, and which Elijah long ago had performed: this the beast from the bottomless pit, or the false prophet, mimicks. Not merely tricks, but miracles of a demoniacal kind, and by demon aid, like those of the Egyptian magicians, shall be wrought, most calculated to deceive: wrought "after the working (Greek, *energy*) of Satan," i.e. deceiveth them that dwell on the earth—the earthly-minded, but not the elect. Even a miracle is not enough to warrant belief in a professed revelation, unless that revelation be in harmony with God's already revealed will, by the means of those miracles—rather as Greek, "on account of because of; in consequence of those miracles," which he had power to do—Greek, "which were given him to do," in the sign of the beast—"before him" (v. 12) which—A, B, C read, "who" marking, perhaps, a personal Antichrist. *had—So B and ANDREAS read.* But A, C, and *Vulgate* read, "hath." 15, he had power—Greek, "it was given to him," to give life—Greek, "breath," or "spirit" image—Nebuchadnezzar set up in Dura a golden image to be worshipped, probably of himself; for his dream had been interpreted, "Thou art this head of gold?" the three Hebrews who refused to worship the image were cast into a burning furnace. All this typifies the last apostasy. *PLINY*, in his letter to *TRAJAN*, states that he consigned to punishment those Christians who would not worship the emperor's image with incense and wine. So *Julian*, the apostate, set up his own image with the idols of the heathen gods in the Forum, that the Christians in doing reverence to it, might seem to worship the idols. So *Charlemagne's* image was set up for homage; and the Pope adored the new emperor (*Dupin*, vol. 6, p. 126). *Napoleon*, the successor of *Charlemagne* designed after he had first lowered the Pope by removing him to *Fontainebleau*, then to "make an idol of him" (*Memoir de Sainte Helene*): keeping the Pope near him, he would, through the Pope's influence, have directed the religious, as well as the political world. The revived Napoleonic dynasty may, in some one representative, realize the project, becoming the beast supported by the false prophet (perhaps some openly infidel supplanter of the papacy, under a spiritual guise, after the heretic, or apostate church, who is distinct from the second beast, has been stripped and judged by the beast, ch. 17. 16); he then might have an image set up in his honour as a test of secular and spiritual allegiance. speak—False doctrine will give a spiritual, philosophical appearance to the foolish apotheosis of the creature personified by Antichrist. [AUBERLEN.] *JEROME*, on *Daniel*, 7., says, Antichrist shall be "one of the human race in whom the whole of Satan shall dwell bodily." *Rome's speaking* images, and winking pictures of the Virgin Mary and the saints, are an earnest of the future demoniacal miracles of the false prophet in making the beast's or Antichrist's image to speak. 16 to receive a mark—*Id.*, "that they should give them a mark;" such a brand as masters stamp on their slaves, and monarchs on their subjects. Soldiers voluntarily punctured their arms with marks of the general under whom they served. Votaries of idols brand themselves with the idol's cypher or symbol. Thus *Antiochus Epiphanes* branded the Jews with the ivy leaf, the symbol of *Bacchus* (2 *Maccabees*, 6. 7; 3 *Maccabees*, 2. 29). Contrast *God's seal and name in the forehead of His servants*, ch. 7. 3; 14. 1; 22. 4; and *Galatians*, 6. 17, "I bear in my body the marks of the Lord Jesus," i.e., "I am His soldier and servant. The mark in the right hand and forehead implies the prostration of bodily and intellectual powers to the beast's domination. "In the forehead by way of profession; in the hand with respect to work and service."

[AUGUSTINE.] 17 *had—So A, B, and Vulgate read.*

C, *IRENEUS*, 218. *Coptic*, and *Syriac* omit it, might buy—Greek, "may be able to buy," the mark, or its name—Greek, the mark (*viz.*), the name of the beast." The mark may be, as in the case of the sealing of the saints in the forehead, not a visible mark, but symbolical of allegiance. So the sign of the cross in Popery, The Pope's interdict has often shut out the excommunicate from social and commercial intercourse. Under the final Antichrist this shall come to pass in its most violent form. number of his name—Implying that the name has some numerical meaning. 18, wisdom—the armoury against the second beast, as *patience and faith* against the first. *Spiritual wisdom* is needed to solve the mystery of iniquity, so as not to be beguiled by it. *cont.*—*let*—The "for" implies the possibility of our calculating or counting the beast's number. *the number of a man—4.e.* counted as men generally count. So the phrase is used in ch. 21. 17. The number is the number of a man, not of God; he shall exult himself above the power of the Godhead, as the MAN of SIN. [AQUINAS.] Though it is an imitation of the Divine name, it is only human. six hundred threescore and six—A and *Vulgate* write the numbers in full in the Greek. But B writes merely the three Greek letters standing for numbers, *Ch, X, St.* C reads 616, but *IRENEUS*, 228, opposes this and maintains 666. *IRENEUS*, in the second century, disciple of *Polycarp*, John's disciple, explained this number as contained in the Greek letters of *Lateinos* (L being 30; A, 1; T, 300; E, 6; I, 10; N, 50; O, 70; S, 200). The Latin is peculiarly the language of the church of Rome in all her official acts; the forced unity of language in ritual being the counterfeit of the true unity; the premature and spurious anticipation of the real unity, only to be realized at Christ's coming, when all the earth shall speak "one language" (*Zephaniah*, 3. 9). The last Antichrist may have a close connexion with Rome, and so the name *Lateinos* (666) may apply to him. The Hebrew letters of *Beitainos* amount to 666 (*EUSEBIUS*): a type of the false prophet, whose characteristic, like *Isaiah's*, will be high spiritual knowledge perverted to Satanic ends. The number six is the world-number: in 666 it occurs in units, tens, and hundreds. It is next neighbour to the sacred seven, but is severed from it by an impassable gulf. It is the number of the world given over to judgment; hence there is a pause between the sixth and seventh seals, and the sixth and seventh trumpets. The judgments on the world are complete in six; by the fulfilment of seven, the kingdoms of the world become Christ's. As twelve is the number of the church, so six, its half, symbolizes the world-kingdom broken. The raising of the six to tens and hundreds (higher powers) indicates that the beast, notwithstanding his progression to higher powers, can only rise to greater ripeness for judgment. Thus 666, the judged world-power contrasts with the 144,000 sealed and refigured ones the church number, twelve, squared and multiplied by 1000, the number symbolizing the world pervaded by God; ten, the world-number, raised to the power of three, the number of God. [AUBERLEN.] The mark (Greek *charagma*) and name are one and the same. The first two radical letters of *Choid* (Greek *Christos*), *Ch* and *R*, are the same as the first two of *charagma*, and were the imperial monogram of Christian Rome. Antichrist, personating Christ, adopts a symbol like, but not agreeing with, Christ's monogram, *Ch, X, St*; whereas the radicals in "Christ" are *Ch, R, St*. Papal Rome has similarly substituted the standard of the Keys for the standard of the Cross. So on the Papal coinage (the image of power, *Matthew*, 22. 20). The two first letters of "Christ," *Ch R*, represent seven hundred, the perfect number. The *Ch, X, St* represent an imperfect number, a triple falling away apostasy, from visionary perfection. (WOLFE-WORTH.)

CHAPTER XIV.

Ver. 1-20. THE LAMB SEEN ON ZION WITH THE 144,000. THREE SONG. THE GOSPEL PROCLAIMED BEFORE THE END BY ONE ANGEL; THE FALL OF BABYLON, BY ANOTHER; THE DOOM OF THE BEAST-WORSHIPPERS, BY A THIRD. THE BLESSINGS OF THE DEAD IN THE LORD. THE HARVEST. THE VINTAGE. In contrast to the beast, false prophet, and apostate church (ch. 13.), and introductory to the announcement of judgments about to descend on them and the world (v. 8-11, anticipatory of ch. 18. 2-6), stand here the redeemed, "the divine kernel of humanity, the positive fruits of the history of the world and the church." [AUBRELEN.] Chs. 14-16, describe the preparations for the Messianic judgment. As ch. 14. begins with the 144,000 of Israel (cf. ch. 7. 4-8, no longer exposed to trial as then, but now triumphant), so ch. 15. begins with those who have overcome from among the Gentiles (cf. ch. 14. 1-5, with ch. 7. 9-17): the two classes of elect forming together the whole company of transfigured saints who shall reign with Christ. 1. A. B. C. COPTIC, and ORIGEN read, "the Lamb" Lamb... etc. Sing—having left His position "in the midst of the throne," and now taking His stand on Zion, his Father's name—A. B. C. read, "His name and His Father's name" in—Greek, "upon." God's and Christ's name here answers to the *seal* "upon their foreheads" in ch. 7. 3. As the 144,000 of Israel are "the first fruits" (v. 4), so "the harvest" (v. 15) is the general assembly of Gentile saints to be translated by Christ as His first act in assuming His kingdom, prior to His judgment (ch. 18., the seven last vials) on the anti-Christian world, in executing which His saints shall share. As Noah and Lot were taken seasonably out of the judgment, but exposed to the trial to the last moment (DE BURGH), so those who shall reign with Christ shall first suffer with Him, being delivered out of the judgments, but not out of the trials. The Jews are meant by "the saints of the most High" against them. Anti-Christ makes war, changing their times and laws; for true Israelites cannot join in the idolatry of the beast, any more than true Christians. The common affliction will draw closely together, in opposing the beast's worship, the Old Testament and New Testament people of God. Thus the way is paved for Israel's conversion. This last utter scattering of the holy people's power leads them, under the Spirit, to seek Messiah, and to cry at His approach, "Blessed is He that cometh in the name of the Lord." 2. from—Greek, "out of." voice of many waters—as is the voice of Himself, such also is the voice of His people. I heard the voice of harpers—A. B. C. and ORIGEN read, "the voice which I heard (was) as of harpers." 3. sung—Greek, "sing." as it were—So A. C. and Vulgate read. It is as if it were a new song; for it is, in truth, as old as God's eternal purpose. It: B. SYRIAC, COPTIC, ORIGEN and ANDREAS omit these words. new song—(ch. 5. 9, 10.) The song is that of victory after conflict with the dragon, beast, and false prophet: never sung before, for such a conflict had never been fought before; therefore new: till now the kingdom of Christ on earth had been usurped; they sing the new song in anticipation of His taking possession of His blood-bought kingdom with His saints, four beasts—rather as Greek, "four living creatures." The harpers and singers evidently include the 144,000: so the parallel proves (ch. 14. 2, 3), where the same act is attributed to the general company of saints, the harvest (v. 15) from all nations. Not as ALFORD, "the harpers and song are in heaven, but the 144,000 are on earth." redeemed—i.e., "purchased." Not even the angels can learn that song, for they know not experimentally what it is to have "come out of the great tribulation, and washed their robes white in the blood of the Lamb" (ch. 7. 14), 4. virgins—spiritually [Matthew, 25. 1]: in contrast to the apostate church,

Babylon (v. 8), spiritually "a harlot" (ch. 17. 1-6; Isaiah, 1. 21; contrast 2 Corinthians, 11. 2; Ephesians, 6. 25-27). Their not being defiled with women, means they were not led astray from Christian faithfulness by the tempters who jointly constitute the spiritual "harlot," follow the Lamb whithersoever he goeth—in glory, being especially near His person; the fitting reward of their following Him so fully on earth, redeemed—"purchased." being the—rather, "as a first fruit." Not merely a "first fruit" in the sense in which all believers are so, but Israel's 144,000 elect are the first fruit, the Jewish and Gentile elect church is the harvest; in a further sense, the whole of the transfigured and translated church which reigns with Christ at His coming, is the first fruit, and the consequent general ingathering of Israel and the nations, ending in the last judgment, is the full and final harvest. 5. gulls—So ANDREAS in one copy. But A. B. C. ORIGEN, and ANDREAS in other copies read, "falsehood." Cf. with English Version reading Psalm 32. 2; Isaiah, 63. 9; John, 1. 47. for—So B. SYRIAC, COPTIC, ORIGEN, and ANDREAS read. But A. C. omit, without fault—Greek, "blameless;" in respect to the sincerity of their fidelity to Him. Not absolutely, and in themselves blameless; but regarded as such on the ground of His righteousness in whom alone they trusted, and whom they faithfully served by His Spirit in them. The allusion seems to be to Psalm 15. 1, 2. Cf. v. 1, "stood on mount Zion," before the throne of God—A. B. C. SYRIAC, COPTIC, ORIGEN, and ANDREAS omit these words. The oldest Vulgate MS. supports them. 6. Here begins the portion relating to the Gentile world, as the former portion related to Israel. Before the end the gospel is to be preached for a witness unto all nations: not that all nations shall be converted, but all nations shall have had the opportunity given them of deciding whether they will be for, or against, Christ. Those thus preached to are "they that dwell (so A. Coptic, and Syriac read. But B. C. ORIGEN, Vulgate, CYPRIAN, 312, read, "sitt." cf. Matthew, 4. 16; Luke, 1. 79, having their settled home) on the earth," being of earth earthy: this last season of grace is given them, if yet they may repent, before "judgment" (v. 7) descends: if not, they will be left without excuse, as the world which resisted the preaching of Noah in the 120 years " whilst the long-suffering of God waited." "So also the prophets gave the people a last opportunity of repentance before the Babylonian destruction of Jerusalem, and our Lord and His apostles before the Roman destruction of the holy city." [AUBRELEN.] The Greek for "unto" (v. 1, in A. C) means *to*, "upon," or "over," or "in respect to" (Mark, 9. 12; Hebrews, 7. 13). So also "to every nation" (Greek *epi*, in A. B. C. Vulgate, SYRIAC, ORIGEN, ANDREAS, CYPRIAN, and PRIMARIUS. This, perhaps, implies that the gospel, though diffused over the globe, shall not come savingly unto any save the elect. The world is not to be evangelized till Christ shall come: meanwhile, God's purpose is "to take out of the Gentiles a people for His name," to be witnesses of the effectual working of His Spirit during the counter-working of "the mystery of iniquity," everlasting gospel—the gospel which announces the glad tidings of the everlasting kingdom of Christ, about to ensue immediately after the "judgment" on Antichrist, announced as imminent in v. 7. As the former angel "flying through the midst of heaven" (ch. 8. 13) announced "woe," so this angel "flying in the midst of heaven" announced joy. The three angels making this last proclamation of the gospel, the fall of Babylon (v. 8), the harlot, and the judgment on the beast-worshippers (v. 9-11), the voice from heaven respecting the blessed dead (v. 13), the vision of the Son of man on the cloud (v. 14), the harvest (v. 15), and the vintage (v. 16), form the comprehensible summary, amplified in detail in the rest of the book.

7. Fear God—the forerunner to embracing the love of

furlongs off." [W. KELLY] Sixteen hundred is a square number; 4 by 4 by 100. The four quarters, North, South, East, and West, of the Holy land, or else of the world (the completeness and universality of the world wide destruction being hereby indicated). It does not exactly answer to the length of Palestine as given by JEROME, 160 Roman miles. BENONI thinks the valley of Kedron, between Jerusalem and the mount of Olivea, is meant, the torrent in that valley being about to be discoloured with blood to the extent of 1600 furlongs. This view accords with Joel's prophecy that the valley of Jehoshaphat is to be the scene of the overthrow of the anti-Christian foes.

CHAPTER XV.

VER. 1-3. THE SEVEN LAST VIALS OF PLAGUES: SONG OF THE VICTORS OVER THE BEAST. 1. the seven last plagues—Greek, "seven plagues which are the last," is filed up—i.e., "was finished," or "consummated;" the prophetic part for the future, the future being to God as though it were past, so sure of accomplishment is His word. This verse is the summary of the vision that follows: the angels do not actually receive the vials till v. 7; but here, in v. 1, by anticipation they are spoken of as having them. There are no more plagues after these until the Lord's coming in judgment. The destruction of Babylon (ch. 18.) is the last; then in ch. 19. He appears. 2. sea of glass—Answering to the molten sea or great brazen laver before the mercy-seat of the earthly temple, for the purification of the priests; typifying the baptism of water and the Spirit of all who are made kings and priests unto God. mingled with fire—Answering to the baptism on earth with fire, i.e., a fiery trial, as well as with the Holy Ghost, which Christ's people undergo to purify them, as gold is purified of its dross in the furnace, them that had gotten the victory over—Greek, "those (coming) off from (the conflict with) the beast conquerors," over the number of his name—A, B, C, Vulgate, Syriac, and Coptic omit the words in English Version, "over his mark." The mark in fact, is the number of his name which the faithful refused to receive, and so were victorious over it, stand on the sea of glass—ALFORD and DE BURGH explain "on (the shore of) the sea;" at the sea. So the preposition (Greek) *epi*, with the accusative, is used for *at*, ch. 19. It has a pregnant sense: "standing" implies rest, Greek *epi* with the accusative implies motion towards. Thus the meaning is, leaving come to the sea, and now standing at it. In Matthew, 11. 23, where Christ walks on the sea, the Greek oldest MSS. have the genitive, not the accusative as here. Allusion is made to the Israelites standing on the shore at the Red sea, after having passed victoriously through it, and after the Lord had destroyed the Egyptian foe (type of antichrist) in it. Moses and the Israelites' song of triumph (Exodus, 15. 1) has its antitype in the saints' "song of Moses and the Lamb" (v. 3). Still English Version is consistent with good Greek, and the sense will then be, As the sea typifies the troubled state out of which the beast arose, and which is to be no more in the blessed world to come (ch. 21. 1), so the victorious saints stand on it, having it under their feet (as the woman had the moon, ch. 12. 1, see Note); but it is now no longer treacherous wherein the feet sink, but solid like glass, as it was under the feet of Christ, whose triumph and power the saints now share. Firmness of footing amidst apparent instability is thus represented. They can stand, not merely as victorious Israel at the Red sea, and as John upon the sand of the shore, but upon the sea itself now firm, and reflecting their glory as glass: their past conflict shedding the brighter lustre on their present triumph. Their happiness is heightened by the retrospect of the dangers through which they have passed. Thus this corresponds to ch. 7. 14. 16. harps of God—in the hands of these heavenly virgins, infinitely surpassing the

timbrels of Miriam and the Israelitesses. 3. song of Moses...and...the Lamb—The New Testament song of the Lamb (i.e., the song which the Lamb shall lead, as being "the Captain of our salvation," just as Moses was leader of the Israelites, the song in which those who conquer through Him [Romans, 8. 37] shall join, ch. 12. 11) is the antitype to the triumphant Old Testament song of Moses and the Israelites at the Red sea (Exodus, 15.). The churches of the Old and New Testament are essentially one in their conflicts and triumphs. The two appear joined in this phrase, as they are in the twenty-four elders. Similarly, Isaiah, 12., foretells the song of the redeemed (Israel foremost) after the second antitypical exodus and deliverance at the Egyptian sea. The passage through the Red sea under the pillar of cloud was Israel's baptism, to which the believer's baptism in trials corresponds. The elect after their trials (especially those arising from the beast) shall be taken up before the vials of wrath be poured on the beast and his kingdom. So Noah and his family were taken out of the doomed world before the deluge; Lot was taken out of Sodom before its destruction; the Christians escaped by a special interposition of Providence to Pella, before the destruction of Jerusalem. As the pillar of cloud and fire interposed between Israel and the Egyptian foe, so that Israel was safely landed on the opposite shore before the Egyptians were destroyed; so the Lord, coming with clouds and in flaming fire, shall first catch up His elect people "in the clouds to meet Him in the air," and then shall with fire destroy the enemy. The Lamb leads the song in honour of the Father amidst the great congregation. This is the "new song" mentioned ch. 14. 3. The singing victors are the 144,000 of Israel, "the first fruits," and the general "harvest" of the Gentiles, servant of God—(Exodus, 14. 31; Numbers, 12. 7; Joshua, 22. 5.) The Lamb is more: He is the Sox, Great and marvelous are thy works, &c.—Part of Moses' last song. The vindication of the justice of God that so He may be glorified, is the grand end of God's dealings. Hence His servants again and again dwell upon this in their praises (ch. 16. 7; 19. 2; Proverbs, 16. 4; Jeremiah, 10. 10; Daniel, 4. 37). Especially at the judgment (Psalm, 60. 1-6; 146. 17). saints—There is no MS. authority for this. A. B, Coptic and CYPRIAN read, "of the NATIONS." C reads "of the ages," and so Vulgate and Syriac. The point at issue in the Lord's controversy with the earth is, whether He, or Satan's minion, the beast, is "the King of the nations;" here at the eve of the judgments descending on the kingdom of the beast, the transfigured saints hail Him as "the King of the nations" (Ezekiel, 21. 27). 4. Who shall not—Greek, "Who is there but must fear thee?" Cf. Moses' song, Exodus, 15. 14-16, on the fear which God's judgments strike into the foe. —So Syriac. But A, B, C, Vulgate and CYPRIAN reject "thee," all nations shall come—Alluding to Psalm 22. 27-31; cf. Isaiah, 66. 23; Jeremiah, 16. 19. The conversion of all nations, therefore, shall be when Christ shall come, and not till then; and the first moving cause will be Christ's manifested judgments preparing all hearts for receiving Christ's mercy. He shall effect by His presence what we have in vain tried to effect in His absence. The present preaching of the gospel is gathering out the elect remnant; meanwhile "the mystery of iniquity" is at work, and will at last come to its crisis, then shall judgment descend on the apostates at the harvest—end of this age (Greek Matthew, 13. 30, 40) when the tares shall be cleared out of the earth, which thenceforward becomes Messiah's kingdom. The confederacy of the apostates against Christ becomes, when overthrow with fearful judgments, the very means, in God's overruling providence, of preparing the nations not joined in the anti-Christian league to submit themselves to Him. —i.e., "were" the prophetic part for the immediate future. —

sons of Arts, 1. 19; 1. 20. golden goblets—resembling the Lord in this respect. ch. 1. 13. 7. one of the four bowls—*Greek*, "living creatures." The presentation of the vials to the angels by one of the living creatures, may be the ministry of the church as the medium for manifesting to angels the glories of redemption. *Ephesians*, 2. 10. vials—"bowls;" a broad shallow cup or bowl. The breadth of the vials in their upper part would tend to cause their contents to pour out all at once, implying the overwhelming suddenness of the woes, full of...wrath—How sweetly do the vials full of odours, i.e. the incense-perfumed prayers of the saints, contrast with these! 8. temple...filled—*Isaiah*, 6. 4; cf. *Exodus*, 40. 34; 2 *Chronicles*, 4. 14, as to the earthly temple, of which this is the antitype. the glory of God, and...power—then fully manifested. no man was able to enter...the temple—because of God's presence in His manifested glory and power during the execution of these judgments.

CHAPTER XVI.

Ver. 1-21. THE SEVEN VIALS AND THE CONSEQUENT PLAGUES. The trumpets shook the world-kingdoms in a longer process; the vials destroy with a swift and sudden overthrow the kingdom of the beast in particular who had invested himself with the world-kingdom. The Hebrews thought the Egyptian plagues to have been inflicted with but an interval of a month between them severally. [*BENJAMIN* referring to *Seder Olam*.] As Moses took ashes from an earthly common furnace, so angels, as priestly-ministers in the heavenly temple, take holy fire in sacred vials or bowls, from the heavenly altar to pour down (cf. ch. 8. 6). The same heavenly altar which would have kindled the sweet incense of prayer bringing down blessing upon earth, by man's sin kindles the fiery descending curse. Just as the river Nile, which ordinarily is the source of Egypt's fertility, because blood and a curse through Egypt's sin. 1. a great voice—*cf.* God's. These seven vials (the detailed expansion of *the vintage*. ch. 14. 18-20) being called "the last," must belong to the period just when the term of the beast's power has expired (whence refer-

omit it. upon—*Greek*, "into." b answering to another Egyptian placidifying. living soul—So B and C, and *Syrac*, "soul of life" (cf. 21. in the sea—So B and *ANDR* *Syrac* read, "as respects, the th" (*Exodus*, 7. 20.) angel—So *Syrac*, C. But A, B, C, and *Vulgata* omit it. —i.e., presiding over the waters. A, B, C, *Vulgata*, *Syrac*, *Coptic* shall be—A, B, C, *Vulgata* and *ANDR* read, "(which art and wast; holy, no longer He that shall come, for grace; and therefore the third c found in ch. 1. 4, 8; and 4. 8, is be omitted. Judged thus—*cf.* "the didst inflict this judgment." 6. (Ch 9. 4; *Isaiah*, 49. 24.) An anticipatio ch. 12. 12. For—A, B, C, and *ANDR* out of—Omitted in A, C, *Syrac*, and then, "I heard the altar (person) the prayers of saints are present death is are the souls of the mar grace on the face of God. 8. as *ANDR*. But A, B, C, *Vulgata* upon—Not as in v. 2. 2, "into." fourth trumpet the sun is darkene part, here by the fourth vial the st power is intensified. power was giv "unto it," the sun. *ms—Greek*, "who had the mark of the beast (t "the men." repeated not to give t Affliction, if it does not melt, had the better result on others ch. 11. angel—Omitted by A, B, C, *Vulgata*, *Coptic* and *ANDR* support it. of the beast." set up in arrogant throne; the dragon gave his throne 2). darkness—parallel to the Egypt ness, Pharaoh being the type of a 2. 3. *Notes*; cf. the fifth trumpet, ch

to be taken figuratively, as *Babylon* itself, which is situated on it, is undoubtedly so, ch. 17. 5. The waters of the Euphrates (cf. Isaiah, 5. 7, 8) are spiritual Babylon's, i.e., the apostate church's (of which Rome is the chief, though not exclusive representative), spiritual and temporal powers. The drying up of the waters of Babylon expresses the same thing as the ten kings stripping, eating, and burning the whore. The phrase "way may be prepared for" is that applied to the Lord's coming (Isaiah, 40. 3; Matthew, 3. 3; Luke, 1. 76). He shall come from the East (Matthew, 24. 27; Ezekiel, 43. 2, "the glory of the God of Israel came from the way of the East"); not alone, for His elect transfigured saints of Israel and the Gentiles shall accompany Him, who are "kings and priests unto God" (ch. 1. 6). As the anti-Christian ten kings accompany the beast, so the saints accompany as kings the King of kings to the last decisive conflict. DR BURGH, &c., take it of the Jews, who also were designed to be a kingdom of priests to God on earth. They shall, doubtless, become priest-kings in the flesh to the nations in the flesh at His coming. Abraham from the East (cf. Isaiah, 41. 2, 5, 9, refers to him, and not Cyrus) conquering the Chaldean kings is a type of Israel's victorious restoration to the priest-kingdom. Israel's exodus after the last Egyptian plague typifies Israel's restoration after the spiritual Babylon, the apostate church, has been smitten. Israel's promotion to the priest-kingdom after Pharaoh's downfall, and at the Lord's descent at Sinai to establish the theocracy, typifies the restored kingdom of Israel at the Lord's more glorious descent, when antichrist shall be destroyed utterly. Thus besides the transfigured saints, Israel secondarily may be meant by "the kings from the East" who shall accompany the "King of kings" returning "from the way of the East" to reign over His ancient people. As to the drying up again of the waters opposing His people's assuming the kingdom, cf. Isaiah, 10. 26; 11. 11, 15; Zechariah, 10. 9-11. The name Israel (Genesis, 32. 28) implies a prince with God. Cf. Micah, 4. 8, as to the return of the kingdom to Jerusalem. DURHAM, 300 years ago, interpreted the drying up of the Euphrates to mean the wasting away of the Turkish power, which has heretofore held Palestine, and so the way being prepared for Israel's restoration. But as *Babylon* refers to the apostate church, not to Mahometanism, the drying up of the Euphrates (answering to Cyrus' overthrow of literal Babylon by marching into it through the dry channel of the Euphrates, must answer to the draining off of the apostate church's resources, the Roman and Greek corrupt church having been heretofore one of the greatest barriers by its idolatries and persecutions in the way of Israel's restoration and conversion. The kings of the earth who are earthly (v. 14), stand in contrast to the kings from the East who are heavenly. 13. the dragon—Satan, who gives his power and throne (ch. 13. 2) to the beast, false prophet—distinct from the harlot, the apostate church of which Rome is the chief, though not sole, representative), ch. 17. 1-3, 16; and identical with the second beast, ch. 13. 11-15, as appears by comparing ch. 19. 20 with ch. 13. 13; ultimately consigned to the lake of fire with the first beast; as is also the dragon a little later (ch. 20. 10). The dragon, the beast, and the false prophet, "the mystery of iniquity," form a blasphemous anti-Trinity, the counterfeit of "the mystery of godliness" God manifest in Christ, witnessed to by the Spirit. The dragon acts the part of God the Father, assigning his authority to his representative the beast, as the Father assigns His to the Son. They are accordingly jointly worshipped; cf. as to the Father and Son, John, 6. 23: as the ten-horned beast has its ten horns crowned with diadems (Greek, ch. 13. 1), so Christ has on His head many diadems. Whilst the false prophet, like the Holy Ghost, speaks not of himself, but tells all men to worship the beast, and con-

firms his testimony to the beast by miracles, as the Holy Ghost attested similarly Christ's divine mission, unclean spirits like frogs—the antitype to the plague of frogs sent on Egypt. The presence of the "unclean spirit" in the land (Palestine) is foretold, Zechariah, 13. 2, in connexion with idolatrous prophets. Beginning with infidelity as to Jesus Christ's coming in the flesh, men shall end in the grossest idolatry of the beast, the incarnation of all that is self-deifying and God-opposed in the world-powers of all ages; having rejected Him that came in the Father's name, they shall worship one that comes in his own, though really the devil's representative; as frogs croak by night in marshes and quagmires, so these unclean spirits in the darkness of error teach lies amidst the mire of filthy lusts. They talk of liberty, but it is not gospel liberty, but license for lust. Their being three, as also seven, in the description of the last and worst state of the Jewish nation, implies a parody of the two divine numbers, three of the Trinity, and seven of the Holy Spirit (ch. 1. 4). Some observe that three frogs were the original arms of France, a country which has been the centre of infidelity, socialism, and false spiritualism. A. B. read, "as it were frogs," instead of "like frogs," which is not supported by MSS. The unclean spirit out of the mouth of the dragon symbolizes the proud infidelity which opposes God and Christ. That out of the beast's mouth is the spirit of the world, which in the politics of men, whether lawless democracy or despotism, sets man above God. That out of the mouth of the false prophet is lying spiritualism and religious delusion, which shall take the place of the harlot when she shall have been destroyed. 14. devils—Greek, "demons," working miracles—Greek, "signs," go forth unto—or "for," i.e., to tempt them to the battle with Christ, the kings of the earth and—A. B. Syriac, and ANDREAS omit "of the earth and," which clause is not in any MS. Translate, "Kings of the whole habitable world," who are "of this world," in contrast to "the kings of from the East" (the suriains); v. 12. viz., the saints to whom Christ has appointed a kingdom, and who are "children of light." God in permitting Satan's miracles, as in the case of the Egyptian magicians who were His instruments in hardening Pharaoh's heart, gives the reprobate up to judicial delusion preparatory to their destruction. As Aaron's rod was changed into a serpent, so were those of the Egyptian magicians. Aaron turned the water into blood; so did the magicians. Aaron brought up frogs; so did the magicians. With the frogs their power ceased. So this, or whatever is antitypical to it, will be the last effort of the dragon, beast, and false prophet, battle—Greek, of war: the final conflict for the kingship of the world described ch. 19. 17-21. 15. The gathering of the world-kings with the beast against the Lamb is the signal for Christ's coming; therefore He here gives the charge to be watching for His coming and clothed in the garments of justification and sanctification, so as to be accepted, thence—(Matthew, 24. 43; 2 Peter, 3. 10.) they—saints and angels, shame—lit., "unseemliness" (Greek aschēmosyne; Greek, 1 Corinthians, 13. 5: a different word from the Greek, ch. 3. 18 (Greek aschēmosyne). 16. he—rather, "they (the three unclean spirits) gathered them together." If English Version be retained, "He" will refer to God who gives them over to the delusion of the three unclean spirits; or else the sixth angel (v. 12). Armageddon—Hebrew Har, a mountain, and Megiddo in Manasseh of Galilee, the scene of the overthrow of the Canaanite kings by God's miraculous interposition under Deborah and Barak; the same as the great plain of Esdraelon. Josiah, too, as the ally of Babylon, was defeated and slain at Megiddo; and the mourning of the Jews at the time just before God shall interpose for them against all the nations confederate against Jerusalem, is compared to the mourning for Josiah &c.

Meziddo. Meziddo comes from a root, *padad*, "cut off," and means slaughter. Cf. Joel, 3, 2, 12, 14, where "the valley of Jehoshaphat" meaning in Hebrew, "Judgment of God" is mentioned as the scene of God's final vengeance on the God-opposing foe. Probably some great plain, antitypical to the valleys of Meziddo and Jehoshaphat, will be the scene. 17. *angel*—So ANDREAS. But A, B, *Vulgate* and *Syriac* omit it. *iste*—So ANDREAS (*Greek etc.*). But A, B, "upon" (*Greek etc.*). *great*—So B, *Vulgate*, *Syriac*, *Coptic* and ANDREAS. But A omits, of heaven—So B and ANDREAS. But A, *Vulgate*, *Syriac*, and *Coptic* omit. It is *deus*—"It is come to pass." God's voice as to the final consummation, as Jesus' voice on the cross when the work of expiation was completed. "It is finished." 18. *voices*—thunders—lightnings—A has the order, "lightnings...voices...thunders." This is the same close as that of the seven seals and the seven thunders; but with the difference that they do not merely form the conclusion, but introduce the consequence, of the last vial, viz. the utter destruction of Babylon and then of the anti-Christian armies. earthquakes—which is often preceded by a lurid state of air, such as would result from the vial poured upon it. *men were*—So B, *Vulgate*, *Syriac*, and ANDREAS. But A and *Coptic* read, "A man was," so mighty—*Greek*, "such." 19. the great city—the capital and seat of the apostate church, spiritual Babylon of which Rome is the representative, if one literal city be meant. The city in ch. 11, 8 (see Note), is probably distinct, viz. Jerusalem under anti-christ (the beast, who is distinct from the harlot or apostate church). In ch. 11, 13, only a tenth falls of Jerusalem, whereas here the city (Babylon) "became (*Greek*) into three parts" by the earthquake. cities of the nations—other great cities in league with spiritual Babylon. *great*, came in remembrance—*Greek*, "Babylon the great was remembered" ch. 18, 5. It is now that the last call to escape from Babylon is given to God's people in her ch. 18, 4. *fieryness*—the boiling over of His wrath (*Greek thumou orges*); cf. Note, ch. 14, 10. 20. Plainly parallel to ch. 6, 16-17, and by anticipation descriptive of the last judgment. the mountains—rather as *Greek*, "there were found no mountains." 21. *fell*—*Greek*, "descends." upon men—*Greek*, "the men," was—*Greek*, "is," men—not those struck who died, but the rest. Unlike the result in the case of Jerusalem (ch. 11, 13), where "the remnant...affrighted...gave glory to the God of heaven."

CHAPTER XVII.

Ver. 1-19. THE HARLOT BABYLON'S GAUD: THE BEAST ON WHICH SHE RIDES, HAVING SEVEN HEADS AND TEN HORNS, SHALL BE THE INSTRUMENT OF JUDGMENT ON HER. As ch. 16, 12 stated generally the vial judgment about to be poured on the harlot, Babylon's power, so chs. 17, and 18 give the same in detail. so ch. 19, gives in detail the judgment on the beast and the false prophet, summarily alluded to in ch. 16, 13-15, in connexion with the Lord's coming. 1. unto me—A, B, *Vulgate*, *Syriac*, and *Coptic* omit. many—So A. But B, "the many waters" Jeremiah, 51, 13: v. 15, below, explain the sense. The whore is the apostate church, just as the woman (ch. 12) is the church whilst faithful. Satan having failed by violence, tries too successfully to seduce her by the allurements of the world; unlike her Lord, she was overcome by this temptation: hence she is seen sitting on the scarlet-coloured beast, no longer the wife, but the harlot; no longer Jerusalem, but spiritually Sodom (ch. 11, 8). 2. drunk with—*Greek*, "owing to." It cannot be Pagan Rome, but Papal Rome, if a particular seat of error be meant. but I incline to think that the judgment (ch. 18, 2) and the spiritual fornication (ch. 18, 3), though finding their culmination in Rome, are not restricted to it, but comprise the whole apostate church, Roman, Greek, and even Protestant, in so far as it has been

seduced from its "first love" (ch. 2, 4) to Christ, the heavenly Bridegroom, and given its affections to worldly pomp and idols. The woman (ch. 12, 1) is the congregation of God in its purity under the Old and New Testament, and appears again as the bride of the Lamb, the transfigured church prepared for the marriage feast. The woman, the invisible church, is latent in the apostate church, and is the church militant; the bride is the church triumphant. 3. the wilderness—Contrast her in ch. 12, 6, 14, having a place in the wilderness-world, but not a home; a sojourner here, looking for the city to come. Now, on the contrary, she is contented to have her portion in this moral wilderness. upon a scarlet...beast—The same as in ch. 12, 1, who there is described as here, "having seven heads and ten horns (therein betraying that he is representative of the dragon, ch. 12, 3) and upon his heads names (so the oldest MSS. read) of blasphemy" (cf. also v. 13-14, below, with ch. 16, 19, 20, and ch. 17, 13, 14, 16. Rome, resting on the world-power, and ruling it by the claim of supremacy, is the chief, though not the exclusive, representative of this symbol. As the dragon is *hyrol*, so the beast is blood-red in colour: implying its blood-guiltiness, and also deep-dyed sin. The *scarlet* is also the symbol of kingly authority. full—all over: not merely "on his heads," as in ch. 12, 1, for its opposition to God is now about to develop itself in all its intensity. Under the harlot's superintendence, the world-power puts forth blasphemous pretensions worse than in Pagan days. So the pope is placed by the cardinal in God's temple on the altar to sit there, and the cardinals kiss the feet of the pope. This ceremony is called in Romish writers the adoration. *Histoire de Clergé Amsterd.* 1716; and *Lettenburg's Notitia Curie Romanae*, 1683, p. 125; *Heidegger Myst. Bab.* 1, 511, 514, 517: a Papal coin *Numismata pontificum*, Paris, 1679, p. 5) has the blasphemous legend, "Quo crast. adorant." *Kneeling and kissing* are the worship meant by St. John's word nine times used in respect to the rival of God (*Greek proskunein*). *Absomination*, too, is the scriptural term for an idol, or any creature worshipped with the homage due to the Creator. Still there is some check on the God opposed world-power whilst ridden by the harlot: the consummated anti-christ will be when, having destroyed her, the last shall be revealed as the concentration and incarnation of all the self-deifying God-opposed principles which have appeared in various forms and degrees heretofore. "The church has gained outward recognition by leaning on the world-power, which in its turn uses the church for its own objects; such is the picture here of Christendom ripe for judgment." [AUBERLEN.] The seven heads in the view of many are the seven successive forms of government of Rome: kings, consuls, dictators, demovirs, military tribunes, emperors, the German emperors (WOLFS WORTH), of whom Napoleon is the successor (v. 11). But see the view given, Note, v. 9, 10, which I prefer. The crowns formerly on the ten horns (ch. 13, 1) have now disappeared, perhaps an indication that the ten kingdoms into which the Germanic-Slavonic world (the old Roman empire, including the East as well as the West, the two legs of the image with five toes on each, i.e., ten in all) is to be divided, will lose their monarchical form in the end [AUBERLEN]: but see v. 12, which seems to imply crowned kings. 4. The colour scarlet, it is remarkable, is that reserved for popes and cardinals. Paul II. made it penal for any one but cardinals to wear hats of scarlet: cf. *Ceremoniale Rom.*, 3. sect. 5, c. 5. This book was compiled more than 340 years ago by Marcelus, a Romish archbishop, and dedicated to Leo X. In it are enumerated five different articles of dress of scarlet colour. A vest is mentioned studded with pearls. The pope's mitre is of gold and precious stones. These are the very characteristics outwardly which

Revelation thrice assigns to the harlot or Babylon. So Joachim, an abbot from Calabria, about A. D. 1190, when asked by Richard of England, who had summoned him to Palestine, concerning antichrist, replied that "he was born long ago at Rome, and is now exalting himself above all that is called God." Roger Hoveden Angl. Chron., l. 2, and elsewhere, wrote, "The harlot arrayed in gold is the church of Rome." Whenever, and wherever (not in Rome alone) the church, instead of being "clothed (as at first, ch. 12. 1) with the sun" of heaven, is arrayed in earthly meretricious gauds, compromising the truth of God through fear, or flattery, of the world's-power, science, or wealth, she becomes the harlot seated on the beast, and doomed in righteous retribution to be judged by the beast (v. 16). Soon, like Rome, and like the Jews of Christ's and the apostles' time leagued with the heathen Rome, she will then become the persecutor of the saints (v. 6). Instead of drinking her Lord's "cup" of suffering, she has "a cup full of abominations and filthinesses." Rome, in her medals, represents herself holding a cup with the self-condemning inscription, "*Sedet super universum.*" Meanwhile the world-power gives up its hostility and accepts Christianity externally; the beast gives up its God-opposed character, the woman gives up her divine one. They meet half way by mutual concessions: Christianity becomes worldly, the world becomes Christianized. The gainer is the world, the loser is the church. The beast for a time receives a deadly wound (ch. 13. 3), but is not really transfused: he will return worse than ever (v. 11-14). The Lord alone by His coming can make the kingdoms of this world become the kingdoms of our Lord and His Christ. The "purple" is the badge of empire: even as in mockery it was put on our Lord, decked—*lit.*, "gilded" stones—*Greek*, "stone." *Sithness*—A. B. and ANDREAS read, "the filthy (impure) things." 5. upon...forehead...name—as harlots usually had. What a contrast to "HOLINESS TO THE LORD," inscribed on the mitre on the high priest's forehead. *mystery*—Implying a spiritual fact heretofore hidden, and incapable of discovery by mere reason, but now revealed. As the union of Christ and the church is a "great mystery" a spiritual truth of momentous interest, once hidden, now revealed, Ephesians, 5. 31, 32: so the church conforming to the world and thereby becoming a harlot is a counter "mystery" (or spiritual truth, symbolically now revealed). As iniquity in the harlot is a leaven working in "mystery," and therefore called "the mystery of iniquity," so when she is destroyed, the iniquity heretofore working (comparatively) latently in her, shall be revealed in the mass of iniquity, the open embodiment of all previous evil. Contrast the "mystery of God" and "godliness," ch. 10. 7; 1 Timothy, 3. 16. It was Rome that crucified Christ; that destroyed Jerusalem and scattered the Jews; that persecuted the early Christians in Pagan times, and Protestant Christians in Papal times; and probably shall be again restored to its pristine grandeur, such as it had under the Cæsars, just before the burning of the harlot and of itself with her. So HIPPOLYTUS, *de Antichristo*: who lived in the second century, thought. Popery cannot be at one and the same time the "mystery of iniquity," and the manifested or revealed antichrist. Probably it will compromise for political power (v. 3) the portion of Christianity still in its creed, and thus shall prepare the way for antichrist's manifestation. The name Babylon, which in the image, Daniel, 2, is given to the head, is here given to the harlot, which marks her as being connected with the fourth kingdom, Rome, the last part of the image. Benedict XIII., in his indictment for a jubilee, A. D. 1725, called Rome "the mother of all believers, and the mistress of all churches" (harlots like herself). The correspondence of syllables and accents in Greek is striking: *He porne kat to therion*; *He*

asmphe kai to arnion. The whore and the beast: is the Bride and the Lamb, of harlots—*Greek*, "of the harlots and of the abominations." Not merely Rome, but Christendom as a whole, even as formerly Israel as a whole, has become a harlot. The invisible church of true believers is hidden and dispersed in the visible church. The boundary lines which separate harlot and woman are not denominational nor drawn externally, but can only be spiritually discerned. If Rome were the only seat of Babylon, much of the spiritual profit of Revelation would be lost to us: but the harlot "sitteth upon many waters" (v. 1), and "ALL nations have drunk of the wine of her fornication" (v. 2; ch. 18. 3; "the earth," ch. 19. 2). External extensiveness over the whole world, and internal conformity to the world—worldliness in extent and contents—is symbolized by the name of the world city, "Babylon." As the sun shines on all the earth, thus the woman clothed with the sun is to let her light penetrate to the uttermost parts of the earth. But she in externally Christianizing the world, permits herself to be seduced by the world: thus her universality or catholicity is not that of the Jerusalem which we look for ("the morning of us all," ch. 21. 2; Isaiah, 2. 2-4; Galatians, 4. 20, but that of Babylon, the world-wide but harlot city! [As Babylon was destroyed and the Jews restored to Jerusalem by Cyrus, so our Cyrus—a Persian name, meaning the sun—the sun of righteousness, shall bring Israel, literal and spiritual, to the holy Jerusalem at His coming. Babylon and Jerusalem are the two opposite poles of the spiritual world.] Still the Romish church is not only accidentally, and as a matter-of-fact, but in virtue of its very PRINCIPLE, a harlot, the metropolis of whoredom, "the mother of harlots" whereas the Evangelical Protestant Church is, according to her principle and fundamental creed, a chaste woman: the Reformation was a protest of the woman against the harlot. The spirit of the heathen world-kingdom Rome had, before the Reformation, changed the Church in the West into a Church-State, Rome: and in the East, into a State-Church, fettered by the world-power, having its centre in Byzantium; the Roman and Greek Churches have thus fallen from the invisible spiritual essence of the gospel into the elements of the world. [AUBRELEN.] Cf. with the "woman" called "Babylon" here, the woman named "wickedness" or "lawlessness," "iniquity" (Zechariah, 5. 7, 8, 11), carried to Babylon: cf. "the mystery of iniquity" and "the man of sin," "that wicked one," *lit.*, "the lawless one" (3 Thessalonians, 2. 7, 8; also Matthew, 24. 12). 6. martyrs—witnesses. I wondered with great admiration.—As the *Greek* is the same in the verb and the noun, translate the latter "wonder." John certainly did not admire her in the modern English sense. Elsewhere (v. 8; ch. 13. 3), all the earthly-minded ("they that dwell on the earth"), wonder in admiration of the beast. Here only is John's wonder called forth: not the beast, but the woman sunken into the harlot, the church become a world loving ajestate, moves his sorrowful astonishment at so awful a change. That the world should be beastly is natural, but that the faithful bride should become the whore is monstrous, and excites the same amazement in him, as the same awful change in Israel excited in Isaiah and Jeremiah. "Floodlike thing" in them answers to "abominations" here. "Corruptio optimi pessima": when the church falls, she sinks lower than the godless world, in proportion as her right place is higher than the world. It is striking that in v. 3, "woman" has not the article, "the woman," as if she had been before mentioned: for though identical in one sense with the woman, ch. 12., in another sense she is not. The elect are never perverted into apostates, and still remain as the true woman invisibly contained in the harlot; yet Christendom regarded as the woman has apostatized from

its first faith. 8. *beast*—was, and is not—(cf. v. 11.) The time when the beast "is not" is the time during which it has "the deadly wound;" the time of the *seventh* head becoming Christian externally, when its beast-like character was put into suspension temporarily. The *healing of its wound* answers to its *ascending out of the bottomless pit*. The *beast*, or anti-Christian world-power, returns worse than ever, with Satanic powers from hell (ch. 11.7), not merely from the sea of convulsed nations (ch. 13. 1.). Christian civilisation gives the *beast* only a temporary wound, whence the *deadly wound* is always mentioned in connexion with its being *healed* up, the non-existence of the *beast* in connexion with its reappearance; and Daniel does not even notice any change in the world-power effected by Christianity. We are endangered on one side by the spurious Christianity of the harlot, on the other by the open anti-Christianity of the *beast*; the third class is Christ's "little flock." go—So B. *Vulgate*, and ANDREAS read the future tense. But A and IRENEUS, "goeth," into perdition—The continuance of this revived seventh (i.e., the eighth) head is short; it is therefore called "the son of perdition," who is essentially doomed to it almost immediately after his appearance. names were—So *Vulgate* and ANDREAS. BOI A. B. *Syriac*, and *Coptic* read the singular, "name is." written in—*Greek*, "upon," which—rather, "when they beheld the *beast* that it was," &c. So *Vulgate*, was, and is not, and yet is—A. B. and ANDREAS read, "... and shall come" (*ist.*, "be present," viz., again; *Greek* *kois poretai*). The Hebrew tetragrammaton, or sacred four letters in *Jehovah* "who is, who was, and who is to come," the believer's object of worship, has its contrasted counterpart in the *beast* "who was, and is not, and shall be present," the object of the earth's worship. [BENGL.] They exult with wonder in seeing that the *beast* which had seemed to have received its death blow from Christianity, is on the eve of reviving with greater power than ever on the ruins of that religion which tormented them (ch. 11. 10). 9. Cf. ch. 13. 18; Daniel, 12. 10, where similarly spiritual discernments is put forward as needed in order to understand the symbolical prophecy. seven heads are seven mountains—The connexion between mountains and kings must be deeper than the mere outward fact to which incidental allusion is made, that Rome (the then world-city) is on seven hills (whence heathen Rome had a national festival called *Septimontium*, the feast of the seven-hilled city [FLORIANI]); and on the imperial coins, just as here, she is represented as a woman seated on seven hills. Coin of Vespasian, described by Captain Smyth, Roman coins, p. 310; Ackerman, 1., p. 87. The seven heads can hardly be at once seven kings or kingdoms (v. 10), and seven geographical mountains. The true connexion is, as the *head* is the prominent part of the body, so the *mountain* is prominent in the land. Like "sea," and "earth" and "waters...peoples" (v. 16), so "mountains" have a symbolical meaning, viz., prominent seats of power. Especially such as are prominent hindrances to the cause of God (Psalm 68. 16, 17; Isaiah, 40. 4; 41. 16; 49. 11; Ezekiel, 35. 2); especially Babylon (which geographically was in a plain, but apocryphally is called a *destroying mountain*, Jeremiah, 51. 25) in majestic contrast to which stands mount Zion, "the mountain of the Lord's house" (Isaiah, 2. 2), and the heavenly mount; ch. 21. 10 "agreat and high mountain...and that great city, the holy Jerusalem." So in Daniel, 2. 35, the *stone* becomes a *mountain*—Messiah's universal kingdom supplanting the previous world kingdoms. As nature shadows forth the great realities of the spiritual world, so seven-hilled Rome is a representative of the seven-headed world-power of which the dragon has been, and is the prince. The "seven kings" are hereby distinguished from the "ten kings" (p. 12); the former are what the latter are not.

"mountains," great seats of the world-power. The seven universal God-opposed monarchies, are Egypt (the first world-power which came into collision with God's people), Assyria, Babylon, Greece, Medo-Persia, Rome, the Germanic-Slavonic empire (the *clay* of the fourth kingdom mixed with its iron in Nebuchadnezzar's image, a *fifth* material, Daniel, 2. 33, 34, 42, 43, symbolising this last head). These seven might seem not to accord with the seven heads in Daniel, 7. 47, one head on the first *beast* (Babylon), one on the second (Medo-Persia), four on the third (Greece; etc., Egypt, Syria, Thrace with Bithynia, and Greece with Macedonia); but Egypt and Greece are in both lists. Syria answers to Assyria from which the name Syria is abbreviated, and Thrace with Bithynia answers to the Gothic-Germanic-Slavonic hordes which, pouring down on Rome from the North, founded the Germanic-Slavonic empire. The woman sitting on the seven implies the Old and New Testament church conforming to, and resting on, the world-power, i.e., on all the seven world-kingdoms. Abraham and Isaac dissembling as to their wives through fear of the kings of Egypt foreshadowed this. Cf. Ezekiel, 16. and 23., on Israel's whoredoms with Egypt, Assyria, Babylon; and Matthew, 7. 24; 24. 10-12, 23-26, on the characteristics of the New Testament church's harlotry, viz., distrust, suspicion, hatred, treachery, divisions into parties, false doctrine. 10. there are—*translate*, "they (the seven heads) are seven kings." five...one—*Greek*, "the five...the one" the first five of the seven are fallen (a word applicable not to forms of government passing away, but to the fall of once powerful empires: Egypt, Ezekiel, 29, and 30.; Assyria and Nineveh, Nahum, 3. 1-6; Babylon, ch. 18. 2; Jeremiah, 50. and 51.; Medo-Persia, Daniel, 8. 3-7, 20-22; 10. 13; 11. 2; Greece, Daniel, 11. 4). Rome was "the one" existing in St. John's day. "Kings" is the Scripture phrase for kingdoms, because these kingdoms are generally represented in character by some one prominent head, as Babylon by Nebuchadnezzar, Medo-Persia by Cyrus, Greece by Alexander, &c. the other is not yet come—Not as ALFORD, inaccurately representing AMBERLEN, the Christian empire beginning with Constantine; but, the Germanic-Slavonic empire beginning and continuing in its *beast-like*, i.e., BEASTLY anti-Christian character for only "a short space." The time when it is said of it "it is not" (v. 11), is the time during which it is "wounded to death," and has the "deadly wound" (ch. 13. 3). The external Christianization of the migrating hordes from the North which descended on Rome, is the wound to the *beast* answering to the earth *swallowing up the flood* (heathen tribes) sent by the dragon, Satan, to drown the woman, the church. The emphasis palpably is on "a short space," which therefore comes first in the Greek, not on "he must continue," as if his continuance for some (considerable) time were implied, as ALFORD wrongly thinks. The time of external Christianization (whilst the *beast's* wound continues) has lasted for upwards of fourteen centuries, ever since Constantine. Rome and the Greek churches have partially healed the wound by restoring image-worship. 11. *beast* that...is not—his *beastly* character being kept down by outward Christianization of the state until he starts up to-life again as "the eighth" king, his "wound being healed" (ch. 13. 3), antichrist manifested in fullest and most intense opposition to God. The Hk is emphatical in the Greek. He, peculiarly and pre-eminently: answering to "the little horn" with eyes like the eyes of a man, and a mouth speaking great things, before whom three of the ten horns were plucked up by the roots, and to whom the whole ten "give their power and strength" (v. 12, 13, 17). That a personal antichrist will stand at the head of the anti-Christian kingdom, is likely from the analogy of Antiochus Epiphanes, the Old Testament antichrist.

le hope" in Daniel, 2. 9-12; also, "the man of perdition" (2 Thessalonians, 2. 3-8), answers goeth into perdition," and is applied to an invader, Judas, in the only other passage where it occurs (John. 17. 12). He is essentially a destruction, and hence he has but a little time out of the bottomless pit, when he "goes down" (v. 8. 11). "Whilst the church passes death of the flesh to glory of the Spirit, the sea through the glory of the flesh to death." (v. 8.) The eighth is not merely one of the seven but a new power or person proceeding out of them, and at the same time embodying all the chief features of the previous seven condensed and commingled; for which reason there are not eight, but only seven heads, for the eighth embodies all the seven. In the birth which prepares the "regeneration" there are wars, pestilences, and disturbances [AUBRELL], wherein the eighth takes his rise ("sea," ch. 13. 1; Mark, 13. 8; 9-11). He does not fall like the other seven but is destroyed, going to his own perdition, by his person. 12. ten kings... received no kingdom to receive power as kings... with the beast — and from v. 14, 16, it seems that these ten kings are to be contemporaries with the beast in eighth form, viz., antichrist. Cf. Daniel, "the stone smote the image upon his feet," the ten toes, which are in v. 41-44, interpreted as "kings." The ten kingdoms are not ten which arose in the overthrow of Rome, but are to rise out of the last state of the kingdom under the eighth head. I agree with that the phrase "as kings" implies that they bear kingly rights in their alliance with the beast in "they give their power and strength" (v. 13). They have the name of kings, but undivided kingly power. [WORDSWORTH.] AUBRELL'S not so probable view. Note, v. 2. one definite time of short duration, during which the judgment is come down to the inhabitants of the earth and sea, having great wrath, because he knoweth both but a short time." Probably the three years (ch. 11. 2, 3; 13. 5). Antichrist is in existence before the fall of Babylon; but it is only at that time that he obtains the vassalage of the ten kings. He at once imposes on the Jews as the Messiah in his own name; then persecutes those who refuse his blasphemous pretensions. Not sixteenth vial, in the latter part of his reign, does he slay the ten kings with him in war with the living working them over by the aid of the spirits of the dead. His connexion with the Jews from his sitting "in the temple of God" (2 Thessalonians, 2. 4), and as the antitype of "abomination standing in the Holy place" (1. 10; 2. 27; 12. 11; Matthew, 24. 15), and "in the city which shall be destroyed" (ch. 11. 8). It is reported that IRENEUS, *Her.*, 5. 26, and St. Cyril of Alexandria (Ruffinus Hist., 10. 37), prophesied that Antichrist should have his seat at Jerusalem, and should be king of the Jews. Julian the apostate, after, took part with the Jews, and aided in their temple, herein being antichrist's foretype. So one mind—one sentiment, shall give—So But A. R. and Syriac, "give," strength—Greek, "they." They become his dependent allies (v. 14). Antichrist sets up to be king of kings; but scarcely yet forth his claim when the true King appears and dashes him down in a moment to the ground. 14. These shall... war with the Lamb—in the eighth form. This is a summary anticipation of the eighth form. This shall not be till after they have first judgment on the harlot (v. 14, 16). Lord of

lords, &c.—anticipating ch. 13. 16. one—not in the Greek. Therefore translate, "And they that are with Him, called, chosen, and faithful (shall overcome them, viz., the beast and his allied kings)." These have been with Christ in heaven unseen, but now appear with Him. 15. (Ver. 1; Isaiah, 8. 7.) In impious parody of Jehovah who "sitteth upon the flood." [ALFORD.] Also, contrast the "many waters," ch. 19. 6, "Alleluia." The "peoples," &c., here mark the universality of the spiritual fornication of the church. The "tongues" remind us of the original Babel, the confusion of languages, the beginning of Babylon, and the first commencement of idolatrous apostasy after the flood, as the tower was doubtless dedicated to the deified heavens. Thus, Babylon is the appropriate name of the harlot. The pope, as the chief representative of the harlot, claims a double supremacy over all peoples, typified by the "two swords" according to the interpretation of Boniface VIII. in the Bull, "Unam Sanctam," and represented by the two keys, viz., spiritual as the universal bishop, whence he is crowned with the mitre; and temporal, whence he is also crowned with the tiara in token of his imperial supremacy. Contrast with the pope's diadems the "many diadems" of Him who alone has claim to, and shall exercise when He shall come, the twofold dominion (ch. 19. 12). 16. upon the beast—But A. R. *Vulgate*, and *Syriac* read, "And the beast," shall make her desolate—having first dismounted her from her seat on the beast (v. 3). naked—stripped of all her grand (v. 4). As Jerusalem used the world-power to crucify her Saviour, and then was destroyed by that very power, Rome; so the church, having apostatised to the world, shall have judgment executed on her first by the world-power, the beast and his allies; and these afterwards shall have judgment executed on them by Christ Himself in person. So Israel leaning on Egypt, a broken reed, is pierced by it, and then Egypt itself is punished. So Israel's whoredom with Assyria and Babylon was punished by the Assyrian and Babylonian captivities. So the church when it goes a whoring after the world as if it were the reality, instead of witnessing against its apostasy from God, is false to its profession; being no longer a reality itself, but a sham, the church is rightly judged by that world which for a time had used the church to further its own ends, whilst all the while "hating" Christ's unworldly religion, but which now no longer wants the church's aid, as her flesh—Greek plural, "masses of flesh," &c., "carnal possessions," implying the fulness of carnality into which the church is sunk. The judgment on the harlot is again and again described (ch. 18. 1; 19. 5): first by an "angel having great power" (ch. 18. 1), then by "another voice from heaven" (ch. 18. 4-20), then by "a mighty angel" (ch. 18. 21-24). Cf. Ezekiel, 16. 37-44, originally said of Israel, but further applicable to the New Testament church when fallen into spiritual fornication. On the phrase, "eat... flesh" for prey upon one's property, and injure the character and person, cf. Psalm 14. 4; 37. 3; Jeremiah, 10. 25; Micah, 3. 3. The first Napoleon's edict published at Rome in 1806, confiscating the Papal dominions and joining them to France, and lately the severance of large portions of the pope's territory from his sway, and the union of them to the dominions of the king of Italy, virtually through Louis Napoleon, are a first instalment of the full realization of this prophecy of the whore's destruction. "Her flesh" seems to point to her temporal dignities and resources, as distinguished from "herself" (Greek). How striking a retribution, that having obtained her first temporal dominions, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, by recognizing the usurper Pepin as lawful king of France, she should be stripped of her dominions by another usurper of France, the Napoleonic dynasty! ~~...with the...~~

legal punishment of an abominable fornication. 17. hath put—the prophetic past tense for the future. fulfilled—Greek, "do," or "accomplish." The Greek *poiesai*, is distinct from that which is translated "fulfilled," Greek *teleotheontai*, below. his will—Greek, his mind, or purpose; whilst they think only of doing their own purpose, to agree—*lit.*, "to do (or accomplish) one mind" or "purpose." A and Vulgate omit this clause, but B supports it. the words of God—foretelling the rise and downfall of the beast: Greek *hoi logoi* in A, B, and ANDREAS. English Version reading is Greek *ta rhemata*, which is not well supported. Not mere articulate utterances, but the efficient words of Him who is the Word, Greek *logos*, fulfilled—(ch. 10. 7.) 18. strength—*lit.*, "hath kingship over the kings." The harlot cannot be a mere city literally, but is called so in a spiritual sense (ch. 11. 8). Also the beast cannot represent a spiritual power, but a world-power. In this verse the harlot is presented before us ripe for judgment. The 18th chapter details that judgment.

CHAPTER. XVIII.

VER. 1-24. BABYLON'S FALL: GOD'S PEOPLE CALLED OUT OF HER: THE KING AND MERCHANTS OF THE EARTH MOURN, WHILEST THE SAINTS REJOICE AT HER FALL. 1. And—So Vulgate and ANDREAS. But A, B, Syriac, and Coptic omit "and," power—Greek "authority," lightened—"illuminated," with—Greek, "owing to." 2. mightily...strong—Not supported by MSS. But A, B, Vulgate, Syriac, and Coptic read, "with *lit.*, in) a mighty voice," is fallen, is fallen—So A, Vulgate, Syriac, and ANDREAS. But B and Coptic omit the second "is fallen" (Isaiah, 21. 9; Jeremiah, 51. 8). This phrase is here prophetic of her fall, still future, as v. 4 proves. devils—Greek, "demons," the hold—a keep or prison. 3. the wine—So B, Syriac, and Coptic, but A, C, and Vulgate omit. drink—ch. 14. 8, from which perhaps "the wine" may have been interpolated. They have drunk of her fornication, the consequence of which will be wrath to themselves. But A, B, and C read, "owing to the wrath of her fornication all nations have fallen." Vulgate and most versions read as English Version, which may be the right reading, though not supported by the oldest MSS. Babylon, the whore, is destroyed, before the beast slays the two witnesses (ch. 11.), and then the beast is destroyed himself. abundance—*lit.*, "power," delicacies—Greek, "luxury." See Note, 1 Timothy, 5. 11, where the Greek verb "wax wanton" is akin to the noun here. Translate, "wanton luxury." The reference is not to earthly merchandise, but to spiritual wares, indulgences, idolatries, superstitions, worldly compromises, where-with the harlot, *i.e.*, the apostate church, has made merchandise of men. This applies especially to Rome; but the Greek, and even in a less degree Protestant churches, are not guiltless. However, the principle of Evangelical Protestantism is pure, but the principle of Rome and the Greek churches is not so. 4. Come out of her, my people—Quoted from Jeremiah, 50. 8; 51. 6, 45. Even in the Romish church God has a people; but they are in great danger: their only safety is in coming out of her at once. So also in every apostate or world-conforming church there are some of God's invisible and true church, who, if they would be safe, must come out. Especially at the eve of God's judgment on apostate Christendom: as Lot was warned to come out of Sodom, just before its destruction, and Israel, to come from about the tents of Dathan and Abiram. So the first Christians came out of Jerusalem, when the apostate Jewish church was judged. "State and Church are precious gifts of God. But the State being desecrated to a different end from what God designed it, *viz.*, to govern for, and as under, God, becomes beast-like; the Church apostatizing becomes the harlot. The true woman is the kernel: beast and harlot are the shell; whenever the kernel is mature, the shell is

thrown away." (AUBRELEN.) "The harlot is not Rome alone though she is preeminently so; but every church that has not Christ's mind and spirit. False Christendom, divided into very many sects, is truly Babylon, *i.e.*, confusion. However, in all Christendom the true Jesus-congregation, the woman clothed with the sun, lives and is hidden. Corrupt, lifeless Christendom is the harlot, whose great aim is the pleasure of the flesh, and which is governed by the spirit of nature and the world." (HAIN in AUBRELEN.) The first justification of the woman is in her being called out of Babylon, the harlot, at the culminating stage of the latter's sin, when judgment is about to fall: for apostate Christendom, Babylon, is not to be converted, but to be destroyed. Secondly, she has to pass through an ordeal of persecution from the beast, which purifies and prepares her for the transfiguration-glory at Christ's coming (ch. 19. 4; Luke, 21. 25). be sat partakers—Greek, "have no fellowship with her sins" that ye receive not of her plagues—as Lot's wife, by lingering too near the polluted and doomed city, & her sins—as a great heap, reached—Greek, "reached so far as to come into close contact with, and to clasp unto." 6. Addressed to the executors of God's wrath, reward—Greek, "repay," she rewarded—English Version reading adds "you" with none of the oldest MSS. But A, B, C, Vulgate, Syriac, and Coptic omit it. She had not rewarded or repaid the world-power for some injury which the world-power had inflicted on her; but she had given the world-power that which was its due, *viz.*, spiritual delusions, because it did not like to retain God in its knowledge; the unfaithful church's principle was, *Papulas non decipi, et desipiatur*, "The people like to be deceived, and let them be deceived," double—of sorrow. Contrast with this the double joy which Jerusalem shall receive for her past suffering (Isaiah, 61. 7; Zechariah, 9. 12): even as she has received double punishment for her sins (Isaiah, 40. 2). unto her—So Syriac, Coptic, and ANDREAS. A, B, and C omit it. in the cup—*v.* 5; ch. 14. 8; 17. 4), filled—*lit.*, mixed. Fill to her double of the Lord's cup of wrath. 7. How much—*i.e.*, in proportion as. lived deliciously—luxuriously: Note, *v.* 1, where the Greek is akin. sorrow—Greek, "mourning," as for a dead husband. I sit—So Vulgate. But A, B, and C prefix "that." I am no widow—for the world-power is my husband and my supporter. I shall see sorrow—Greek, "mourning." "I am seated (this low time)...I am no widow...I shall see no sorrow," marks her complete unconcerned security as to the past present, and future. (BENGLI.) I shall never have mourn as one bereft of her husband. As Babylon was queen of the East, so Rome has been queen of the West, and is called on imperial coins "the eternal city." So Papal Rome is called by Ammian Marcellus, 15. 7. "Babylon is a former Rome, and Rome a latter Babylon. Rome is a daughter of Babylon, and by her, as by her mother, God has been pleased to subdue the world under one sway." (ST. AUGUSTINE.) As the Jews' restoration did not take place till Babylon's fall, so R. Kimchi, on Obadiah, writes, "When Rome (Edom) shall be devastated, there shall be redemption to Israel." Romish idolatries have been the great stumbling-blocks to the Jews' acceptance of Christianity. 8. death—on herself, though she thought herself secure even from the death of her husband, mourning—instead of her feasting, famine—instead of her luxurious delicacies (*v.* 3, 7). fire—(Note, ch. 17. 16.) Literal fire may burn the literal city of Rome, which is situated in the midst of volcanic agencies. As the ground was cursed for Adam's sin, and the earth under Noah was sunk beneath the flood, and Sodom was burnt with fire, so may Rome be. But as the harlot is mystical (the whole faithless church), the burning may be mainly mystical, symbolizing other destructions

and removal. **BABYLON** is probably right in thinking Rome will once more rise to power. The carnal, faithless, and worldly elements in all churches, Roman, Greek, and Protestant, tend towards one common centre, and prepare the way for the last form of the beast, *viz.*, antichrist. The Pharisees were in the main sound in creed, yet judgment fell on them as on the unsonnd Sadducees and half heathenish Samaritans. So faithless and adulterous, carnal, worldly Protestant churches, will not escape for their soundness of creed, the Lord—So B, C, *Syriac*, and *ANDREAS*. But A and *Vulgate* omit. "Strong" is the meaning of God's Hebrew name, *El*. *Judgeth*—But A, B, and C read the past tense (*Greek krinas*), "who hath judged her:" the prophetic past for the future: the charge in v. 4. to God's people to come out of her, implies, that the judgment was not yet actually executed. 9. Lived deliciously—*Greek*, luxuriated. The faithless church, instead of reproving, connived at the self-indulgent luxury of the great men of this world, and sanctioned it by her own practice. Contrast the world's rejoicing over the dead bodies of the two witnesses (ch. 11. 10) who had tormented it by their faithfulness, with its lamentations over the harlot who had made the way to heaven smooth, and had been found a useful tool in keeping subjects in abject tyranny. Men's carnal mind relishes a religion, like that of the apostate church, which gives an opiate to conscience, whilst leaving the sinner licence to indulge his lusts. bewail her—A, B, C, *Syriac*, *Coptic*, and *CYPRIAN* omit "her." 10. God's judgments inspire fear even in the worldly, but it is of short duration, for the kings and great men soon attach themselves to the beast in its last and worst shape, as open antichrist, claiming all that the harlot had claimed in blasphemous pretensions and more, and so making up to them for the loss of the harlot. mighty—*Rome* in *Greek* means strength; though that derivation is doubtful. 11. shall—So B. But A and C read the present, "weep and mourn" merchandise—*Greek*, "cargo;" wares carried in ship: ship-lading (cf. v. 17). Rome was not a commercial city, and is not likely from her position to be so. The merchandise must therefore be spiritual, even as the harlot is not literal, but spiritual. She did not witness against carnal luxury and pleasure-seeking, the source of the merchants' gains, but conformed to them (v. 7). She cared not for the sheep, but for the wool. Professing-Christian merchants in her lived as if this world were the reality, not heaven, and were unscrupulous as to the means of getting gain. Cf. Zechariah, 5. 4-11 (*Notes*), on the same subject, the judgment on mystical Babylon's merchants for unjust gain. All the merchandise here mentioned occurs repeatedly in the "Roman Ceremonial." 12. (*Note*, ch. 17. 4.) stones...pearls—*Greek*, "stone...pearl." fine linen—A, B, and C read (*Greek*) *bussinow* for *bussow*, *i.e.*, "fine linen manufacture." [*ALFORD*.] The manufacture for which *Egypt* (the type of the apostate church, ch. 11. 8) was famed. Contrast "the fine linen" (*Ezekiel*, 16. 10) put on Israel, and on the New Testament church (ch. 19. 8), the Bride, by God (*Psalm* 132. 9), thine wood—the *citrus* of the Romans: probably the *cyprus thuyoides*, or the *thwa articulata*. "Citron wood." [*ALFORD*.] A sweet smelling tree of Cyrene in Libya, used for incense, all manner vessels—*Greek*, "every vessel," or "furniture." 13. cinnamon—designed by God for better purposes: being an ingredient in the holy anointing oil, and a plant in the garden of the Beloved (*Song of Solomon*, 4. 14); but desecrated to vile uses by the adulteress (*Proverbs*, 7. 17). odours—of incense. A, C, *Vulgate*, and *Syriac* prefix "and ammonium" (a precious hair ointment made from an Asiatic shrub). *English Version* reading is supported by *Coptic* and *ANDREAS*, but not oldest MSS. ointments—*Greek*, "ointment." frankincense—Contrast the

true "incense" which God loves (*Psalm* 141. 2; *Malachi*, 1. 11), fine flour—*The similitudo* of the Latins. [*ALFORD*.] beasts—of burden: cattle, slaves—*Greek*, "bodies." souls of men—(*Ezekiel*, 27. 13.) Said of slaves. Appropriate to the spiritual harlot, apostate Christendom, especially Rome, which has so often enslaved both bodies and souls of men. Though the New Testament does not directly forbid slavery, which would, in the then state of the world, have incited a slave-revolt, it virtually condemns it, as here. Popery has derived its greatest gains from the sale of masses for the souls of men after death, and of indulgences purchased from the Papal chancery by rich merchants in various countries, to be retailed at a profit. [*MOSHEM* III., 96, 98.] 14. Direct address to Babylon, the fruits that thy soul lusted after—*Greek*, "thy autumn-ripe-fruits of the lust (eager desire) of the soul," dainty—*Greek*, "fat;" "sumptuous" in food, goodly—"splendid," "bright," in dress and equipage, departed—supported by none of our MSS. But A, B, C, *Vulgate*, *Syriac*, and *Coptic* read, "perished," thou shalt—A, C, *Vulgate*, and *Syriac* read, "They (men) shall no more find them at all." 15. of these things—of the things mentioned, v. 12, 13, which—"soho," made rich by—*Greek*, "derived riches from her," stand afar off for the fear—(cf. v. 10.) wailing—*Greek*, "mourning." 16. And—So *Vulgate* and *ANDREAS*. But A, B, and C omit. *deeked*—*it*, "gilded" stones...pearls—*Greek*, "stone...pearl." B and *ANDREAS* read "pearls." But A and C, "pearl." 17. is come to nought—*Greek*, "is desolated." shipmaster—*Greek*, "steersman," or "pilot," all the company in ships—A, C, *Vulgate*, and *Syriac* read, "Every one who saileth to a place" (B has "...to the place"); every voyager. Vessels were freighted with pilgrims to various shrines, so that in one month (A.D. 1300) 300,000 pilgrims were counted in Rome [*D'AUBIGNÉ, Reformation*]: a source of gain, not only to the Papal see, but to shipmasters, merchants, pilots, &c. These latter, however, are not restricted to those literally "shipmasters," &c., but mainly refer, in the mystical sense, to all who share in the spiritual traffic of apostate Christendom. 18. when they saw—*Greek horantes*. But A, B, C, and *ANDREAS* read, *Greek blepentes*, "looking at." *Greek blepo* is to see the eye, to look; the act of seeing without thought of the object seen. *Greek horao* refer to the thing seen or presented to the eye. [*TITTMANN*.] smoke—So B, C. But A reads, "place." What city is like—cf. the similar boast as to the beast, ch. 13. 4; so closely do the harlot and beast approximate one another. Contrast the attribution of this praise to God, to whom alone it is due, by His servants (*Exodus*, 16. 11). *MARTIAL* says of Rome, "Nothing is equal to her; and *ATHENEUS*, "She is the epitome of the world." 19. wailing—"mourning," ostliness—her costly treasures: abstract for concrete, that had ships—A, B, and C read, "that had their ships." *lit.*, "the ships." 20. holy apostles—So C reads. But A, B, *Vulgate*, *Syriac*, *Coptic*, and *ANDREAS* read, "Ye saints and ye apostles." avenged you on her—*Greek*, "judged your judgment on (*lit.*, exacting it from) her." "There is more joy in heaven at the harlot's downfall, than at that of the two beasts. For the most heinous of all sins is the sin of those who know God's word of grace, and keep it not. The worldliness of the church is the most worldly of all worldliness. Hence, Babylon, in Revelation, has not only Israel's sins, but also the sins of the heathen; and John dwells longer on the abominations and judgments of the harlot, than on those of the beast. The term 'harlot' describes the false church's essential character. She retains her human shape as the woman, does not become a beast: she has the form of godliness, but denies its power. Her rightful lord and husband, Jehovah-Christ, and the joys and goods of His house, are no longer her all in all, but she runs after the vain and

vain things of the world, in its manifold forms. The fullest form of her whoredom is, where the church wishes to be itself a worldly power, uses politics and diplomacy, makes flesh her arm, uses unholy means for holy ends, spreads her dominion by sword or money, fascinates men by sensual ritualism, becomes 'mistress of ceremonies' to the dignitaries of the world, flatters prince or people, and like Israel, seeks the help of one world-power against the danger threatening from another." [AUBRELEN.] Judgment, therefore, begins with the harlot, as in privileges the house of God. 21. a—Greek, "one," milstone—Of the judgment on the Egyptian hosts at the Red sea, Exodus, 15. 8, 10; Nehemiah, 9. 11, and the foretold doom of Babylon, the world-power, Jeremiah, 51. 63, 64. with violence—Greek, "with impetus." This verse shows that this prophecy is regarded as still to be fulfilled. 22. pipers—flute-players, "Musicians," painters, and sculptors, have desecrated their art to lend fascination to the sensuous worship of corrupt Christendom, craftsman—artisan. 23. What a blessed contrast is ch. 21. 5, respecting the city of God: "They need no candle (just as Babylon shall no more have the light of a candle, but for a widely different reason) for the Lord God giveth them light." For "candle," translate as Greek, "lamp," bridegroom...bride...as more...in thee—Contrast the heavenly city, with its Bridegroom, Bride, and blessed marriage supper (ch. 19. 7, 9; 21. 2, 9; Isaiah, 62. 4, 5). thy merchants were—So most of the best authorities read. But A omits the Greek article before "merchants," and then translates, "The great men of, &c., were thy merchants." sorceries—Greek, "sorcery." 24. Applied by Christ (Matthew, 23. 35) to apostate Jerusalem, which proves that not merely the literal city Rome, and the church of Rome (though the chief representative of the apostasy), but the whole of the faithless church of both the Old and New Testament is meant by Babylon the harlot; just as the whole church (Old and New Testament) is meant by "the woman" (ch. 12. 1). As to the literal city, ARINGBUS in BENGEI says, Pagan Rome was the general shambles for slaying the sheep of Jesus. FIED, SKYLEI in BENGEI calculates that Papal Rome, between A.D. 1540 and 1650, slew more than 900,000 Protestants. Three reasons for the harlot's downfall are given: (1.) The worldly greatness of her merchants, which was due to unholy traffic in spiritual things. (2.) Her sorceries, or juggling tricks, in which the false prophet that ministers to the beast in its last form, shall exceed her; cf. "sorcerers" (ch. 21. 8; 22. 15), specially mentioned among those doomed to the lake of fire. (3.) Her persecution of (Old Testament) "propets" and (New Testament) "saints."

CHAPTER XIX.

VER. 1-21. THE CHURCH'S THANKSGIVING IN HEAVEN FOR THE JUDGMENT ON THE HARLOT. THE MARRIAGE OF THE LAMB: THE SUPPER: THE BRIDE'S PREPARATION: JOHN IS FORBIDDEN TO WORSHIP THE ANGEL: THE LORD AND HIS HOSTS COME FORTH FOR WAR: THE BEAST AND THE FALSE PROPHET CAST INTO THE LAKE OF FIRE: THE KINGS AND THEIR FOLLOWERS SLAIN BY THE SWORD OUT OF CHRIST'S MOUTH. 1. As in the case of the opening of the prophecy, ch. 4. 8; 5. 9, &c.: so now, at one of the great closing events seen in vision, the judgment on the harlot (described in ch. 18.), there is a song of praise in heaven to God: cf. ch. 7. 10, &c., towards the close of the seals, and ch. 11. 15-18, at the close of the trumpet; ch. 15. 3, at the saints' victory over the beast. And—So ANDREAS. But A, B, C, Vulgate, Syriac, and Coptic omit. a great voice—A, B, C, Vulgate, Coptic, and ANDREAS read, "as it were a great voice." What a contrast to the lamentations, ch. 18! Cf. Jeremiah, 51. 48. The great manifestation of God's power in destroying Babylon calls forth a great voice of praise in heaven.

people—Greek, "multitude." Alleluia—Hebrew, "Praise ye JAH," or JEHOVAH: here first used in Revelation, whence ELLIOTT infers the Jews bear a prominent part in this thanksgiving. JAH is not a contraction of JEHOVAH, as it sometimes occurs jointly with the latter. It means "He who is;" whereas Jehovah is "He who will be, is, and was." It implies God experienced as a PRESENT help; so that "Hallelujah," say KIMCHI in BENGEI, is found first in the Psalms on the destruction of the ungodly. "Hallelu-Jah" occurs four times in this passage. Cf. Psalm 149. 4-8, which is plainly parallel, and indeed identical in many of the phrases, as well as the general idea. Israel, especially, will join in the Halleluia, when "her warfare is accomplished" and her foe destroyed. salvation—Greek, "The salvation...the glory...the power," and heast—So Coptic. But A, B, C, and Syriac omit, unto the Lord our God—So ANDREAS. But A, B, C, and Coptic read, "(Is) of our God," &c., belongs to Him. 2. which did corrupt the earth—Greek, "used to corrupt" continually. "Instead of opposing and lessening, she promoted the sinful life and decay of the world by her own earthliness, allowing the salt to lose its savour." [AUBRELEN.] avenged—Greek, "exactd in retribution." A particular application of the principle (Genesis, 9. 2). blood of his servants—literally shed by the Old Testament adulterous church, and by the New Testament apostate church; also virtually, though not literally, by all who, though called Christians, hate their brother, or love not the brethren of Christ, but shrink from the reproach of the cross, and show unkindness towards those who bear it. 3. again—Greek, "a second time." rose up—Greek, "goeth up" for ever and ever—Greek, "to the ages of the ages." 4. beasts—rather, "living creatures." sat—Greek, "sitteth." 5. out of—Greek, "out from the throne" is A, B, C. Praise our God—Of the solemn act of praise performed by the Levites 1 Chronicles, 16. 26; 23. 5, especially when the house of God was filled with the Divine glory (2 Chronicles, 5. 13). both—Omitted in A, B, C, Vulgate, Coptic, and Syriac. Translate as Greek, "the small and the great." 6. many waters—Contrast the "many waters" on which the whore sitteth (ch. 17. 1). This verse is the hearty response to the stirring call "Halleluia! Praise our God," &c. (v. 4.). the Lord God omnipotent—Greek, "The Omnipotent" reigneth—lit., reigned; hence reigneth once for all. His reign is a fact already established. Babylon, the harlot, was one great hindrance to His reign being recognised. Her overthrow now clears the way for His advent to reign; therefore, not merely Rome, but the whole of Christendom in so far as it is carnal and compromised Christ for the world is comprehended in the term "harlot." The beast hardly arises when he at once "goeth into perdition;" so that Christ is prophetically considered as already reigning, so soon does His advent follow the judgment on the harlot. 7. glad...rejoice—Greek, "rejoice...exult." give—So B and ANDREAS. But A reads, "we will give" glory—Greek, "the glory." the marriage of the Lamb is com—The full and final consummation is at ch. 21. 2-4. Previously there must be the overthrow of the beast, &c., at the Lord's coming, the binding of Satan, the millennial reign, the loosing of Satan, and his last overthrow, and the general judgment. The elect—church, the heavenly Bride, soon after the destruction of the harlot, is transfigured at the Lord's coming, and joins with Him in His triumph over the beast. (On the emblem of the heavenly Bridegroom and Bride, cf. Matthew, 22. 2; 25. 6, 10; 2 Corinthians, 11. 2. Perfect union with Him personally, and participation in His holiness, joy, glory, and kingdom, are included in this symbol of "marriage;" cf. Song of Solomon everywhere. Besides the heavenly bride, the transfigured, translated, and risen church, reigning over the earth

with Christ, there is also the *earthly* bride, Israel, in her flesh, never yet divorced, though for a time separated, from her Divine husband, who shall then be reunited to the Lord, and be the mother-church of the millennial earth, Christianized through her. Note, we ought, as Scripture does, restrict the language drawn from marriage-love to the *Bride*, the church as a whole, or use it as individuals in our relation to Christ, which Rome does in the case of her nuns. Individually believers are effectually-called *guests*; collectively, they constitute the *bride*. The harlot divides her affections among many lovers: the bride gives hers exclusively to Christ. 8. granted—Though in one sense she "made herself ready," having by the Spirit's work as her put on "the wedding garment," yet in the fullest sense it is not she, but her Lord, who makes her ready by "granting to her that she be arrayed in fine linen." It is He who by giving Himself for her, presents her to Himself a glorious church not having spot, but holy and without blemish. It is He also who sanctifies her, naturally vile and without beauty, with the washing of water by the word, and puts His own comeliness on her, which thus becomes hers, clean and white—So ANDREAS. But A. B transpose. Translate, "Bright and pure": at once brilliantly splendid and spotless as the bride herself. righteousness—Greek, "righteousnesses" distributively used. Each saint must have his righteousness: not merely be justified, as if the righteousness belonged to the church in the aggregate; be saints together have righteousnesses, viz., He is accounted as "the Lord our righteousness" to each saint in his believing, their robes being made white in the blood of the Lamb. The righteousness of the saint is not, as ALFORD erroneously states, inherent, but is imputed: if it were otherwise, Christ would be merely enabling the sinner to justify himself. Romans, 5, 18, is decisive on this. Cf. Article XL, Church of England. The justification already given to the saints in title and unseen possession, is now GIVEN them in manifestation: they openly walk with Christ in white. To his rather than to their primary justification on earth, he reference is here. Their justification before the postate world which had persecuted them, contrasts with the judgment and condemnation of the harlot. Now that the harlot has fallen, the woman triumphs. AUBERLEN.] Contrast with the pure fine linen (indicating the simplicity and purity) of the bride, the sordid ornamentation of the harlot. Babylon, the postate church, is the antithesis to new Jerusalem, the transfigured church of God. The woman (ch. 12.), the harlot (ch. 17.), the bride (ch. 19.), are the three leading aspects of the church. 9. He—God by His angel saith unto me, called—effectually, not merely externally. The "unto," or "into," seems to express his: not merely invited to (Greek *epi*), but called INTO, as to be partakers of (Greek *eti*), cf. 1 Corinthians, 10, 9. marriage supper—Greek, "the supper of the marriage." Typified by the Lord's supper. true—Greek, "genuine"; veritable sayings which shall surely be fulfilled, viz., all the previous revelations. 10. at—Greek, "before." John's intending to worship the angel here, as in ch. 22, 8, on having revealed to him the glory of the new Jerusalem, is the involuntary impulse of adoring joy at so blessed a prospect. It forms a marked contrast to the sorrowful wonder with which he had looked on the church in her apostasy as the harlot (ch. 17, 6). It exemplifies the corrupt tendencies of our fallen nature that even John, an apostle, should have all but fallen into "voluntary humility and worshipping of angels," which Paul warns us against, and of thy brethren—i.e., a fellow-servant of thy brethren, have the testimony of Jesus—(Note, ch. 2, 17). the testimony of—i.e., respecting Jesus, is the spirit of prophecy—is the result of the same spirit of prophecy in you as in myself. We angels, and you

apostles, all alike have the testimony of (bear testimony concerning) Jesus by the operation of one and the same Spirit, who enables me to show you these revelations, and enables you to record them: wherefore we are fellow-servants, not I your lord to be worshipped by you. Cf. ch. 23, 9. "I am fellow-servant of thee and of thy brethren the prophets;" whence the "for the testimony," &c., here may be explained as giving the reason for his adding "and (fellow-servant) of thy brethren that have the testimony of Jesus," I mean, of the prophets: "for it is of Jesus that thy brethren, the prophets, testify by the Spirit in them." A clear condemnation of Romish invocation of saints, as if they were our superiors to be adored. 11. behold a white horse: and he that sat upon him—Identical with ch. 6, 2. Here as there he comes forth "conquering and to conquer." Compare the *ass*-colt on which He rode into Jerusalem. The horse was used for war; and here He is going forth to war with the beast. The ass is for peace. His riding on it into Jerusalem is an earnest of His reign in Jerusalem over the earth, as the Prince of peace, after all hostile powers have been overthrown. When the security of the world-power, and the distress of the people of God, have reached the highest point, the Lord Jesus shall appear visibly from heaven to put an end to the whole course of the world, and establish His kingdom of glory. He comes to judge with vengeance the world-power, and to bring to the church redemption, transfiguration, and power over the world. Distinguish between this coming (Matthew, 24, 27, 29, 37, 39: Greek *parousia*) and the end, or final judgment (Matthew, 26, 51; 1 Corinthians, 15, 23). Powerful natural phenomena shall accompany His advent. (AUBERLEN.) 12. Identifying Him with the Son of man similarly described, ch. 1, 14. many crowns—Greek, "diadems," not merely (Greek *stephanoi*) garlands of victory, but royal crowns, as KING or KINGS. Christ's diadem comprises all the diadems of the earth and of heavenly powers too. Contrast the Papal tiara composed of three diadems. Cf. also the little horn (antichrist) that overcomes the three horns or kingdoms, Daniel, 7, 8, 24 (*Quare, the Papacy*) or some three kingdoms that succeed the Papacy, which itself, as a temporal kingdom, was made up at first of three kingdoms, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, obtained by Pope Zachary and Stephen II, from Pepin, the usurper of the French dominion. Also, the seven crowns (diadems) on the seven heads of the dragon (ch. 12, 3), and ten diadems on the ten heads of the beast. These usurpers claim the diadems which belong to Christ alone. he had a name written—B and Syriac insert, "He had names written, and a name written," &c., meaning that the names of the dominion which each diadem indicated, were written on them severally. But A, Vulgate, ORIGEN, and CYPRIAN omit the words, as English Version, name...that no man knew but... himself—(Judges, 13, 18; 1 Corinthians, 2, 9, 11; 1 John, 3, 2). The same is said of the "new name" of believers. In this, as in all other respects, the disciple is made like his Lord. The Lord's own "new name" is to be theirs, and to be "in their foreheads;" whence we may infer that His as yet unknown name also is written on His forehead: as the high priest had "Holiness to the Lord" inscribed on the mitre on his brow. John saw it as "written" but knew not its meaning. It is, therefore, a name which in all its glorious significance can be only understood when the union of His saints with Him, and His and their joint triumph and reign, shall be perfectly manifested at the final consummation. 13. vesture dipped in blood—Isaiah, 63, 2, is alluded to here, and in v. 16, end. There the blood is not His own, but that of His foes. So here the blood on His "vesture," reminding us of His own blood shed for even the ungodly who triumph on it.

is a premonition of the shedding of their blood in righteous retribution. He sheds the blood, not of the godly, as the harlot and beast did, but of the blood-stained ungodly, including them both. The Word of God—who made the world, is He also who under the same character and attributes shall make it anew. His title, *Son of God*, is applicable, in a lower sense, also to His people; but "The Word of God" indicates His incommunicable Godhead, joined to His manhood, which He shall then manifest in glory. "The bride does not fear the Bridegroom: her love casteth out fear. She welcomes Him: she cannot be happy but at His side. The Lamb [v. 9, the aspect of Christ to His people at His coming] is the symbol of Christ in His gentleness. Who would be afraid of a lamb? Even a little child, instead of being scared, desires to caress it. There is nothing to make us afraid of God but sin, and Jesus is the Lamb of God that taketh away the sin of the world. What a fearful contrast is the aspect which He will wear towards His enemies! Not as the Bridegroom and the Lamb, but as the (avenging) Judge and warrior stained in the blood of His enemies." 14. the armies... in heaven—Cf. "the horse-bridles," ch. 14. 20. The glorified saints whom God "will bring with" Christ at His advent; cf. ch. 17. 14, "they that are with Him called, chosen, faithful," as also "His mighty angels," white and clean—*Greek*—"pure." A. B. *Vulgate*, *Syriac*, and *CYPRIAN* omit "and," which ORIGEN and ANDREAS retain, as *English Version*. 15. out of his mouth... sword—*leb.* 1. 16; 2. 12, 16. Here in its avenging power, 2 Thessalonians, 2. 8, "consume with the Spirit of His mouth" (Isaiah, 11. 4, to which there is allusion here; not in its convicting and converting efficacy (Ephesians, 6. 17; Hebrews, 4. 12, 13, where also the judicial keenness of the sword-like word is included). The Father commits the judgment to the Son. he shall rule—The He is emphatical, He and none other, in contrast to the usurpers who have intruded on earth. "Rule," *He.*, "tend as a shepherd," but here in a punitive sense. He who would have *shepherded* them with pastoral rod and with the golden sceptre of His love, shall dash them in pieces, as refractory rebels, with "a rod of iron." treadeth... wine-press—(Isaiah, 63. 3.) of the fierce and wrath—So ANDREAS reads, But A. B. *Vulgate*, *Coptic*, and ORIGEN read, "of the fierceness (or *boiling indignation*) of the wrath," omitting "and." Almighty—The fierceness of Christ's wrath against His foes will be executed with the resources of omnipotence. 16. "His name written on His vesture and on His thigh," was written partly on the vesture, partly on the thigh itself, at the part where in an equestrian figure the robe drops from the thigh. The *thigh* symbolizes Christ's humanity as having come, after the flesh, from the loins of David, and now appearing as the glorified "Son of man." On the other hand His incommunicable Divine name, "which no man knew," is on His head v. 12. [MEMORICUS.] KING OF KINGS: cf. ch. 17. 14, in contrast with v. 17, the beast being in attempted usurpation a *king of kings*, the ten kings delivering their kingdom to him. 17. as—*Greek*, "one," in the sun—so as to be conspicuous in sight of the whole world, to all the fowls—(Ezekiel, 39. 17-30.) and gather yourselves—A. B. *Vulgate*, *Syriac*, *Coptic*, and ANDREAS read, "be gathered," omitting "and," of the great G. A. B. *Vulgate*, *Syriac*, *Coptic*, and ANDREAS read, "The great supper (i.e., banquet) of God." 18. Contrast with this "supper," v. 17. 18, the marriage-supper of the Lamb, v. 9, captains—*Greek*, "captains of thousands," i.e., *chief captains*. The "kings" are "the ten" who "give their power unto the beast." free and bond—specified in ch. 13. 19, as "receiving the mark of the beast." The repetition of *flesh* in the *Greek* it is plural: masses of flesh five times in this verse, marks the gross carnality of the fol-

lowers of the beast. Again, the giving of their flesh to the fowls to eat, is a righteous retribution for their not suffering the dead bodies of Christ's witnesses to be put in graves. 19. gathered together—at Armageddon, under the sixth vial. For "their armies" in B and ANDREAS, there is found "His armies" in A. war—So ANDREAS. But A. B. read, "the war," viz., that foretold, ch. 16. 14; 17. 4. 20. and with him, &c.—A reads, "and those with him." B reads, "and he who was with him, the false prophet." miracles—*Greek*, "the miracles" (*lit.*, "signs") recorded already (ch. 13. 14) as wrought by the second beast before (*lit.*, in sight of) the first beast. Hence it follows the second beast is identical with the false prophet. Many expositors represent the first beast to be the secular, the second beast to be the ecclesiastical power of Rome; and account for the change of title for the latter from the "other beast" to the "false prophet," is because by the judgment on the harlot, the ecclesiastical power will then retain nothing of its former character save the power to deceive. I think it not unlikely that the false prophet will be the successor of the spiritual pretensions of the Papacy; whilst the beast in its last form as the fully-revealed antichrist will be the secular representative and embodiment of the fourth world-kingdom, Rome, in its last form of intensified opposition to God. Cf. with this prophecy, Ezekiel, 38. 27; Daniel, 2. 34, 35, 44; 11. 44, 45; 12. 1; Joel, 3. 9-17; Zechariah, 12; 13; 14. Daniel (7. 8) makes no mention of the second beast, or false prophet, but mentions that "the little horn" has "the eyes of a man," i.e., cunning and intellectual culture: this is not a feature of the first beast in ch. 13., but is expressed by the Apocalyptic "false prophet," the embodiment of man's un sanctified knowledge, and the subtlety of the old serpent. The first beast is a political power; the second is a spiritual power—the power of ideas. Both are *beasts*, the worldly anti-Christian wisdom serving the worldly anti-Christian power. The dragon is both lion and serpent. As the first law in God's moral government is that "judgment should begin at the house of God," and be executed on the harlot, the faithless church, by the world-power with which she had committed spiritual adultery, so it is a second law that the world-power, after having served as God's instrument of punishment, is itself punished. As the harlot is judged by the beast and the ten kings, so these are destroyed by the Lord Himself coming in person. So Zephaniah, ch. 1 compared with ch. 2. And Jeremiah, after denouncing Jerusalem's judgment by Babylon, ends with denouncing Babylon's own doom. Between the judgment on the harlot, and the Lord's destruction of the beast, &c., will intervene that season in which earthly-mindedness will reach its culmination, and anti-Christianity triumph for its short three and a half days during which the two witnesses lie dead. Then shall the church be ripe for her glorification, the anti-Christian world for destruction. The world at the highest development of its material and spiritual power, is but a decorated carcass round which the eagles gather. It is characteristic, that antichrist and his kings, in their blindness, imagine that they can wage war against the King of heaven with earthly hosts: herein is shown the extreme folly of Babylonian confusion. The Lord's mere appearance, without any actual encounter, shows antichrist his nothingness: cf. the effect of Jesus' appearance even in His humiliation, John, 18. 6. [AUBERLEN.] had received—rather as *Greek*, "received," once for all. them that worshipped—*lit.*, "them worshipping;" not an act *once* for all done, as the "received" implies, but those in the habit of "worshipping." These both were cast... into a lake—*Greek*, "... the lake of fire," Gehenna. Satan is subsequently cast into it, at the close of the outbreak which succeeds the millennium (ch. 20. 10).

Then Death and Hell, as well those not found at the general judgment "written in the book of life:" this constitutes "the second death," alive—a living death; not mere annihilation. "Their worm dieth not, their fire is not quenched." 21. the remnant—Greek, "the rest," i.e., "the kings and their armies" (v.19) classed together in one indiscriminate mass. A solemn confirmation of the warning in Psalm 2. 10.

CHAPTER XX.

VER. 1-15. SATAN BOUND, AND THE FIRST-RISEN SAINTS' REIGN WITH CHRIST, A THOUSAND YEARS: SATAN LOOSED GATHERS THE NATIONS, GOG AND MAGOG, BOUND THE CAMP OF THE SAINTS, AND IS FINALLY CONSIDERED TO THE LAKE OF FIRE: THE GENERAL RESURRECTION AND LAST JUDGMENT. 1. The destruction of his representatives, the beast and the false prophet, to whom he had given his power, throne, and authority, is followed by the binding of Satan himself for a thousand years. the key of the bottomless pit—now transferred from Satan's hands, who had heretofore been permitted by God to use it in letting loose plagues on the earth: he is now to be made to feel himself the torment which he had inflicted on men: but his full torment is not until he is cast into "the lake of fire" (v. 10). 2. the old—ancient serpent (ch. 12. 9). thousand years—As seven mystically implies universality, so a thousand implies perfection, whether in good or evil. [AQUINAS on ch. 11.] Thousand symbolizes that the world is perfectly leavened and pervaded by the Divine: since thousand is ten, the number of the world, raised to the third power, three being the number of God. [AUBERLEN.] It may denote literally also a thousand years. 3. shut him—A. B. Vulgate, Syriac, and ANDREAS omit "him." set a seal upon him—Greek, "over him," i.e., sealed up the door of the abyss over his head. A surer seal to keep him from getting out than his seal over Jesus in the tomb of Joseph, which was burst on the resurrection morn. Satan's binding at this juncture is not arbitrary, but is the necessary consequence of the events (ch. 19. 20): just as Satan's being cast out of heaven, where he had previously been the accuser of the brethren, was the legitimate judgment which passed on him through the death, resurrection, and ascension of Christ (ch. 12. 7-10). Satan imagined that he had overcome Christ on Golgotha, and that his power was secure for ever, but the Lord in death overcame him, and by His ascension as our righteous Advocate cast out Satan the accuser from heaven. Time was given him on earth to make the beast and harlot powerful, and then to concentrate all his power in antichrist. The anti-Christian kingdom, his last effort, being utterly destroyed by Christ's mere appearing, his power on earth is at an end. He had thought to destroy God's people on earth by anti-Christian persecutions (just as he had thought previously to destroy Christ); but the church is not destroyed from the earth, but is raised to rule over it, and Satan himself is shut up for a thousand years in the "abyss" (Greek for "bottomless pit"), the preparatory prison to the "lake of fire," his final doom. As before he ceased by Christ's ascension to be an accuser in heaven, so during the millennium he ceases to be the seducer and the persecutor on earth. As long as the devil rules in the darkness of the world, we live in an atmosphere impregnated with deadly elements. A mighty purification of the air will be effected by Christ's coming. Though sin will not be absolutely abolished—for men will still be in the flesh [Isaiah, 65. 20]—sin will no longer be a universal power, for the flesh is not any longer seduced by Satan. He will not be, as now, "the god and prince of the world"—nor will the world "lie in the wicked one"—the flesh will become ever more isolated and be overcome. Christ will reign with His transfused saints over men in the flesh. [AUBERLEN.] This will

be the manifestation of "the world to come," which has been already set up invisibly in the saints, amidst "this world" (2 Corinthians, 4. 4; Hebrews, 2. 5; 5. 6). The Jewish Rabbis thought, as the world was created in six days and on the seventh God rested, so there would be six millenary periods, followed by a Sabbatical millennium. Out of seven years every seventh is the year of remission, so out of the seven thousand years of the world the seventh millenary shall be the millenary of remission. A tradition in the house of ELIAS A.D. 900, states that the world is to endure 6000 years: 2000 before the law, 2000 under the law, and 2000 under Messiah. Cf. Note and Margin, Hebrews, 4. 9; ch. 14. 13. PAFIAR, JUSTIN MARTYR, IRENÆUS, and CYPRIAN, among the earliest fathers, all held the doctrine of a millennial kingdom on earth: not till millennial views degenerated into gross carnalism was this doctrine abandoned, that he should deceive—So A. But B reads, "that he deceive" (Greek *plana*, for *planesee*). and—So COPTIC and ANDREAS. But A, B, and Vulgate omit "and." 4, 5. they sat—the twelve apostles, and the saints in general, judgment was given unto them—(Note, Daniel, 7. 22.) The office of judging was given to them. Though in one sense having to stand before the judgment seat of Christ, yet in another sense they "do not come into judgment" (Greek), but have already passed from death unto life." souls—This term is made a plea for denying the literality of the first resurrection, as if the resurrection were the spiritual one of the souls of believers in this life: the life and reign being that of the soul raised in this life from the death of sin by vivifying faith. But "souls" expresses their disembodied state (of ch. 6. 9) as JOHN saw them at first; "and they lived" implies their coming to life in the *body again*, so as to be visible, as the phrase, v. 5, "this is the first resurrection," proves: for as surely as "the rest of the dead lived not (again) until, &c.," refers to the bodily general resurrection, so accords the first resurrection refer to the body. This also concurs with 1 Corinthians, 15. 23, "That they are Christ's at His coming." Cf. Psalm, 49. 11-15. From ch. 6. 9. I infer that "souls" is here used in the strict sense of *spirits disembodied* when first seen by John: though doubtless "souls" is often used in general for persons, and even for dead bodies, beheaded—*lit.*, "smitten with an axe:" a Roman punishment, though crucifixion, casting to beasts, and burning, were the more common modes of execution. The guillotine in revolutionary France, still continued in imperial France, is a revival of the mode of capital punishment of pagan imperial Rome. Paul was beheaded, and no doubt shall share the first resurrection, in accordance with his prayer that he "might attain unto the resurrection from out of the rest of the dead" (Greek *cazantasis*). The above facts may account for the specification of this particular kind of punishment. *for...for—Greek*, "for the sake of;" "on account of," "because of," and which—Greek, "and the which." And prominent among this class (the beheaded), such as did not worship the beast, &c. So ch. 1. 7. Greek, "and the which," or "and such as," particularizes prominently among the general class those that follow in the description. [TRICKLES.] The extent of the first resurrection is not spoken of here. In 1 Corinthians, 15. 23, 51; 1 Thessalonians, 4. 14, we find that all "in Christ" shall share in it. JOHN himself was not "beheaded," yet who doubts but that he shall share in the first resurrection? The martyrs are put first, because most like Jesus in their suffering and death, therefore nearest Him in their life and reign; for Christ indirectly affirms there are relative degrees and places of honour in His kingdom, the highest being for those who drink His cup of suffering. Next shall be those who have not bowed to the world-power, but have looked to the things unseen and eternal, neither—"not yet," reigned with Christ—Greek, "not yet,"

earth, foreheads, hands—Greek, "forehead, hand." 5. But—B, *Coptic*, and ANDREAS read, "and." A and Vulgates omit it, again—A, B, *Vulgata*, *Coptic*, and ANDREAS omit it. *Lives* is used for *lived again*, as in ch. 2. 8. John saw them not only when restored to life, but when in the act of reviving. (BENJEL.) first resurrection—"the resurrection of the just." Earth is not yet transfigured, and cannot therefore be the meet locality for the transfigured church; but from heaven the transfigured saints with Christ rule the earth, there being a much freer communion of the heavenly and earthly churches (a type of which state may be seen in the forty days of the risen Saviour during which He appeared to His disciples, and they know no higher joy than to lead their brethren on earth to the same salvation and glory as they share themselves. The millennial reign on earth does not rest on an isolated passage of the Apocalypse, but all Old Testament prophecy goes on the same view (cf. Isaiah, 4. 3; 11. 9; 35. 8). Jesus, whilst opposing the carnal views of the kingdom of God prevalent among the Jews in His day, does not contradict, but confirms, the Old Testament view of a coming earthly, Jewish kingdom of glory; beginning from within, and spreading itself now spiritually, the kingdom of God shall manifest itself outwardly at Christ's coming again. The Papacy is a false anticipation of the kingdom during the Church-historical period. "When Christianity became a worldly power under Constantine, the hope of the future was weakened by the joy over present success." (BENJEL.) Becoming a harlot, the church ceased to be a bride going to meet her Bridegroom: thus millennial hopes disappeared. The rights which Rome as a harlot usurped, shall be exercised in holiness by the Bride. They are "kings" because they are "priests" (v. 6; ch. 1. 6; 5. 10); their priesthood unto God and Christ (ch. 7. 15) is the ground of their kingship in relation to man. Men will be willing subjects of the transfigured priest-kings, in the day of the Lord's power. Their power is that of attraction, winning the heart, and not counteracted by devil or beast. Church and State shall then be co-extensive. Man created "to have dominion over earth" is to rejoice over his world with unmixt, holy joy. St. John tells us that, instead of the devil, the transfigured Church of Christ; Daniel, that instead of the heathen beast, the holy Israel, shall rule the world. (AUBERLEN.) 6. Blessed—(cf. ch. 14. 13; 19. 9.) on such the second death hath no power—even as it has none on Christ now that He is risen. priests of God—Apostate Christendom being destroyed, and the believing church translated at Christ's coming, there will remain Israel and the heathen world, constituting the majority of men then alive, which, from not having come into close contact with the gospel, have not incurred the guilt of rejecting it. These will be the subjects of a general conversion (ch. 11. 16). "The veil" shall be taken off Israel first, then from off "all people." The glorious events attending Christ's appearing, the destruction of antichrist, the transfiguration of the church, and the binding of Satan, will prepare the nations for embracing the gospel. As individual-regeneration goes on now, so there shall be a "regeneration of nations" then. Israel, as a nation, shall be "born at once—in one day." As the church began at Christ's ascension, so the kingdom shall begin at His second advent. This is the humiliation of the modern civilized nations, that nations which they despise, most Jews and uncivilized barbarians, the negro descendants of Ham who from the curse of Noah have been so backward, Kush and Sheba, shall supplant and surpass them as centres of the world's history (cf. Deuteronomy, 32. 21; Romans, 10. 19; 11. 20, &c.). The Jews are our teachers even in New Testament times. Since their rejection revelation has been silent. The whole Bible, even the New Testament, is written by Jews.

If revelation is to recommence in the millennial kingdom, converted Israel must stand at the head of humanity. In a religious point of view, Jews and Gentiles stand on an equal footing as both alike needing mercy; but as regards God's instrumentalities for bringing about His kingdom on earth, Israel is His chosen people for executing His plans. The Israelite priest-kings on earth are what the transfigured priest-kings are in heaven. There shall be a blessed chain of giving and receiving—God, Christ, the transfigured Bride the church, Israel, the world of nations. A new time of revelation will begin by the out-pouring of the fulness of the Spirit. Ezekiel (chs. 40-48), himself son of a priest, sets forth the priestly character of Israel; Daniel the statesman, its kingly character; Jeremiah (33. 17-21), both its priestly and kingly character. In the Old Testament the whole Jewish national life was religious only in an external legal manner. The New Testament church insists on inward renewal, but leaves its outward manifestations free. But in the millennial kingdom, all spheres of life shall be truly Christianized from within outwardly. The Mosaic ceremonial law corresponds to Israel's priestly office; the civil law to its kingly office; the Gentile church adopts the moral law, and exercises the prophetic office by the word working inwardly. But when the royal and the priestly office shall be revived, then—the principles of the epistle to the Hebrews remaining the same—also the ceremonial and civil law of Moses will develop its spiritual depths in the Divine worship (cf. Matthew, 5. 17-19). At present is the time of preaching; but then the time of the *Liturgy* of converted souls forming "the great congregation" shall come. Then shall our present defective governments give place to perfect governments in both Church and State. Whereas under the Old Testament the Jews exclusively, and in the New Testament the Gentiles exclusively, enjoy the revelation of salvation (in both cases humanity being divided and separated), in the millennium both Jews and Gentiles are united, and the whole organism of mankind under the first-born brother, Israel, walks in the light of God, and the full life of humanity is at last realized. Scripture does not view the human race as an aggregate of individuals and nationalities, but as an organic whole, laid down once for all in the first pages of revelation (Genesis, 9. 25-27; 10. 1, 5, 18, 26, 32; Deuteronomy, 32. 8, recognizes the fact that from the first the division of the nations was made with a relation to Israel). Hence arises the importance of the Old Testament to the church now as ever. Three grand groups of nations, Hamites, Japhetites, and Shemites, correspond respectively to the three fundamental elements in man—body, soul, and spirit. The flower of Shem, the representative of *spiritual* life, is Israel, even as the flower of Israel is He in whom all mankind is summed up, the second Adam (Genesis, 12. 1-3). Thus Israel is the mediator of Divine revelations for all times. Even nature and the animal-world will share in the millennial blessedness. As sin loses its power, decay and death will decrease. (AUBERLEN.) Earthly and heavenly glories shall be united in the two-fold election. Elect Israel in the flesh shall stand at the head of the earthly, the elect spiritual church, the Bride, in the heavenly. These two-fold elections are not merely for the good of the elect themselves, but for the good of those to whom they minister. The heavenly church is elected not merely to salvation, but to rule in love, and minister blessings over the whole earth, as king-priests. The glory of the transfigured saints shall be felt by men in the flesh with the same consciousness of blessing as on the mount of transfiguration the three disciples experienced in witnessing the glory of Jesus, and of Moses and Elias, when Peter exclaimed, "It is good for us to be here." In 2 Peter, 1. 11-18, the transfiguration is regarded as the career of

Christ's coming in glory. The privilege of "our high calling in Christ" is limited to the present time of Satan's reign; when he is bound, there will be no scope for suffering for, and so afterwards reigning with Him (ch. 3. 21; cf. Note, 1 Corinthians, 6. 2). Moreover, none can be saved in the present age and in the pale of the Christian church, who does not also reign with Christ hereafter, the necessary preliminary to which is suffering with Christ now. If we fall to lay hold of the crown, we lose all, "the gift of grace as well as the reward of service." [DURUBURGH.] 7. expired—Greek, "finished." 8. Gog and Magog—(Notes, Ezekiel, 38, and 39.) Magog is a general name for northern nations of Japheth's posterity, whose ideal head is Gog (Genesis, 10. 2). A has but one Greek article to "Gog and Magog," whereby the two, viz. the prince and the people, are marked as having the closest connexion. B reads the second article before Magog wrongly. HULUSUM (Onomasticon) explains both words as signifying lofty, elevated. For "quarters" the Greek is "corners," to battle—Greek, "to the war," in A, B. But ANDREAS omits "the." 9. on the breadth of the earth—so as completely to overspread it. Perhaps we ought to translate, "... of the [holy] land." the camp of the saints . . . and the beloved city—the camp of the saints encircling the beloved city, Jerusalem (Ecclesiasticus, 24. 11). Contrast "hateful" in Babylon (ch. 18. 2; Deuteronomy, 32. 16, LXX.). Ezekiel's prophecy of Gog and Magog (38, and 39) refers to the attack made by antichrist on Israel before the millennium: but this attack is made after the millennium, so that "Gog and Magog" are mystical names representing the final adversaries led by Satan in person. Ezekiel's Gog and Magog come from the N., but those here come "from the four corners of the earth." Gog is by some connected with a Hebrew root, "covered," from God—So B, Vulgate, Syriac, Coptic, and ANDREAS. But A omits the words. Even during the millennium there is a separation between heaven and earth, transfigured humanity and humanity in the flesh. Hence it is possible that an apostasy should take place at its close. In the judgment on this apostasy the world of nature is destroyed and renewed, as the world of history was before the millennial kingdom; it is only then that the new heaven and new earth are realized in final perfection. The millennial new heaven and earth are but a foretaste of this everlasting state when the upper and lower congregations shall be no longer separate, though connected as in the millennium, and when new Jerusalem shall descend from God out of heaven. The inherited sinfulness of our nature shall be the only influence during the millennium to prevent the power of the transfigured church saving all souls. When this time of grace shall end, no other shall succeed. For what can move him in whom the visible glory of the church, whilst the influence of evil is restrained, evokes no longing for communion with the church's King? As the history of the world of nations ended with the manifestation of the church in visible glory, so that of mankind in general shall end with the great separation of the just from the wicked (v. 12). [AUBURULUS.] 10. that deceived—Greek, "that deceiveth," etc. lake of fire—his final doom: as "the bottomless pit" (v. 1) was his temporary prison. where—So Coptic. But A, B, Vulgate, and Syriac read, "where also." the beast and the false prophet are—(ch. 19. 20.) for ever and ever—Greek, "to the ages of the ages." day and night—figurative for without intermission (ch. 22. 6), such as now is caused by night interposing between day and day. The same phrase is used of the eternal state of the blessed (ch. 4. 8). As the bliss of these is eternal, so the woe of Satan and the lost must be. As the beast and the false prophet led the former conspiracy against Christ and His people, so Satan in person heads the last conspiracy. Satan shall be permitted, to enter this

Paradise regained, to show the perfect security of believers, unlike the first Adam whom Satan succeeded in robbing of Paradise; and shall, like Pharaoh at the Red sea, receive in this last attempt his final doom. 11. great—in contrast to the "thrones," v. 4. white—the emblem of purity and justice. him that sat on it—The Father. [ALFORD.] Rather, the Son, to whom "the Father hath committed all judgment." God in Christ, i. e., the Father represented by the Son, is He before whose judgment-seat we must all stand. The Son's Mediatorial reign is with a view to prepare the kingdom for the Father's acceptance, which having done He shall give it up to the Father, "that God may be all in all," coming into direct communion with His creatures, without intervention of a Mediator, for the first time since the fall. Heretofore Christ's Prophetic mediation had been prominent in His earthly ministry, His Priestly mediation is prominent now in heaven between His first and second advents, and His Kingly shall be so during the millennium and at the general judgment. earth and heaven fled away—The final conflagration, therefore, precedes the general judgment. This is followed by the new heaven and earth (ch. 21). 12. the dead—"the rest of the dead" who did not share the first resurrection, and those who died during the millennium. small and great—B has "the small and the great." A, Vulgate, Syriac, and ANDREAS have "the great and the small." The wicked who had died from the time of Adam to Christ's second advent, and all the righteous and wicked who had died during and after the millennium, shall then have their eternal portion assigned to them. The godly who were transfigured and reigned with Christ during it, shall also be present, not indeed to have their portion assigned as if for the first time (for that shall have been fixed long before, John, 6. 24), but to have it confirmed for ever, and that God's righteousness may be vindicated in the case of both the saved and the lost, in the presence of an assembled universe. Cf. "We must all appear," etc., Romans, 14. 10; 2 Corinthians, 5. 10. The saints having been first pronounced just themselves by Christ out of "the book of life," shall sit as assessors of the Judge. Cf. Matthew, 25. 31, 32, 40, "these my brethren." God's omniscience will not allow the most insignificant to escape unobserved, and His omnipotence will cause the mightiest to obey the summons. The living are not specially mentioned: as these all shall probably first (before the destruction of the ungodly, v. 9) be transfigured, and caught up with the saints long previously transfigured; and though present for the confirmation of their justification by the Judge, shall not then first have their eternal state assigned to them, but shall sit as assessors with the Judge. the books... opened—(Daniel, 7. 10.) The books of God's remembrance, alike of the evil and the good (Psalm 66. 8; 139. 4; Malachi, 3. 16); Conscience (Romans, 2. 15, 16), the Word of Christ (John, 12. 48), the Law (Galatians, 3. 10), God's eternal counsel (Psalm 159. 16), book of life—(ch. 3. 6; 13. 8; 21. 27; Exodus, 32. 32, 33; Psalm 69. 28; Daniel, 12. 1; Philippians, 4. 3.) Besides the general book recording the works of all, there is a special book for believers in which their names are written, not for their works, but for the work of Christ for, and in, them. Therefore it is called "the Lamb's book of life." Electing grace has singled them out from the general mass, according to their works—We are justified by faith, but judged according to (not by) our works. For the general judgment is primarily designed for the final vindication of God's righteousness before the whole world, which in this chequered dispensation of good and evil, though really ruling the world, has been for the time less manifest. Faith is appreciable by God and the believer alone (ch. 2. 17). But works are appreciable by all. These, then, are made the evidential test to decide men's eternal state.

regeneration and transfiguration of nature is given already in the regenerate soul, unto me—*So Coptic and ANDREAS.* But A, B, *Vulgate*, and *Syriac* omit, true and faithful—*So ANDREAS.* But A, B, *Vulgate*, *Syriac*, and *Coptic* transpose, "faithful and true" (*lit.*, genuine). 6. It is done—The same *Greek* as in ch. 10, 17. "It is come to pass." *So Vulgate* reads with *English Version.* But A reads, "They (*these words*, v. 6) are come to pass." All is as sure as if it actually had been fulfilled. For it rests on the word of the unchanging God. When the consummation shall be, God shall rejoice over the work of His own hands, as at the completion of the first creation God saw everything that He had made, and beheld it was very good. Alpha...Omega—*Greek* in A, B, "the Alpha...the Omega" (ch. 1, 8), give unto...thirst...water of life—(ch. 22, 17; Isaiah, 12, 3; 45, 1; John, 4, 13, 14; 7, 37, 38.) This is added lest any should despair of attaining to this exceeding weight of glory. In our present state we may drink of the stream, then we shall drink at the Fountain, freely—*Greek*, "gratuitously": the same *Greek* as is translated, "They hated me) without a cause," John, 15, 25. As gratuitous as was man's hatred of God, so gratuitous is God's love to man: there was every cause in Christ why man should love Him, yet man hated Him; there was every cause in man why (humanly speaking) God should have hated man, yet God loved man: the very reverse of what might be expected took place in both cases. Even in heaven our drinking at the Fountain shall be God's gratuitous gift. 7. He that overcometh—Another aspect of the believer's life: a conflict with sin, Satan, and the world is needed. Thirsting for salvation is the first beginning of, and continues for ever (in the sense of an appetite and relish for divine joys) a characteristic of the believer. In a different sense, the believer "shall never thirst." Inherit all things—A, B, *Vulgate*, and *CYPRIAN* read, "these things," viz. the blessings described in this whole passage. With "all things," cf. 1 Corinthians, 3, 21-23. I will be his God—*Greek*, "...to him a God," i.e., all that is implied of blessing in the name "God," he shall be my son—"He" is emphatical: *He* in particular and in a peculiar sense, above others: *Greek*, "shall be to me a son." In fullest realization of the promise made in type to Solomon, son of David, and antitypically to the Divine Son of David, 8. the fearful—*Greek*, "the cowardly," who do not quit themselves like men so as to "overcome" in the good fight: who have the spirit of slavish "fear," not love, towards God; and who through fear of man are not bold for God or "draw back." Cf. v. 27; ch. 22, 15. unbelieving—*Greek*, "faithless," abominable—who have drunk of the harlot's "cup of abominations," sorcerers—one of the characteristics of antichrist's time, all liars—*Greek*, "all the liars;" or else "all who are liars;" cf. 1 Timothy, 4, 1, 2, where similarly lying, and dealings with spirits and demons, are joined together as features of "the latter times." second death—ch. 20, 14: "everlasting destruction." 2 Thessalonians, 1, 9; Mark, 9, 44, 46, 48. "Where their worm dieth not, and the fire is not quenched." 8. The same angel who had shown John Babylon, the harlot, is appropriately employed to show him in contrast new Jerusalem, the Bride (ch. 17, 1-6). The angel so employed is the one that had the seven last plagues, to show that the ultimate blessedness of the church is one end of the Divine judgments on her foes, unto me—A, B, and *Vulgate* omit, the Lamb's wife—in contrast to her who sat on many waters (ch. 17, 1), i.e., intruded with many peoples and nations of the world, instead of giving her undivided affections, as the Bride doth, to the Lamb. 10. The words correspond to ch. 17, 3, to heighten the contrast of the bride and the harlot, mountain—Cf. Ezekiel, 40, 2, where a similar vision is given from a high mountain, that great—Omitted in A, B, *Vulgate*, *Syriac*, *Coptic*,

and *CYPRIAN.* Translate then, "the holy city Jerusalem," descending—Even in the millennium the earth will not be a suitable abode for transfigured saints, who therefore shall then reign in heaven over the earth. But after the renewal of the earth at the close of the millennium and judgment, they shall descend from heaven to dwell on an earth assimilated to heaven itself. "From God" implies that "we (the city) are God's workmanship." 11. Having the glory of God—not merely the Shechinah cloud, but God Himself as her glory dwelling in the midst of her. Cf. the type, the earthly Jerusalem in the millennium (*Zechariah*, 2, 6; cf. v. 23, below), her light—*Greek*, "light-giver;" properly applied to the heavenly luminaries which diffuse light. Cf. *Note*, *Philippiana*, 2, 15, the only other passage where it occurs. The "and" before "her light" is omitted in A, B, and *Vulgate*, even like—*Greek*, "as it were," Jasper—representing *valery crystalline brightness*. 12. And—A, B omit. *Ezekiel*, 45, 50-55, has a similar description, which implies that the millennial Jerusalem shall have its exact antitype in the heavenly Jerusalem which shall descend on the finally-regenerated earth, wall great and high—setting forth the security of the church. Also, the exclusion of the ungodly, twelve angels—guards of the twelve gates: an additional emblem of perfect security; whilst the gates being never shut (v. 25) imply perfect liberty and peace. Also, angels shall be the brethren of the heavenly citizens, names of...twelve tribes—The inscription of the names on the gates implies that none but the spiritual Israel, God's elect, shall enter the heavenly city. As the millennium wherein *lit.* Israel in the flesh shall be the mother-church, is the antitype to the Old Testament earthly theocracy in the Holy land, so the heavenly new Jerusalem is the consummation antitypical to the spiritual Israel, the elect church of Jews and Gentiles being now gathered out: as the spiritual Israel now is an advance upon the previous literal and carnal Israel, so the heavenly Jerusalem shall be much in advance of the millennial Jerusalem. 13. On the north...on the south—A, B, *Vulgate*, *Syriac*, and *Coptic* read, "And on the North and on the South." In *Ezekiel*, 48, 32, Joseph, Benjamin, Dan (for which Manasseh is substituted in ch. 7, 6), are on the East. Reuben, Judah, Levi, are on the North. Simeon, Issachar, Zebulun, on the South. Gad, Asher, Naphtali, on the West. In Numbers, 2, Judah, Issachar, Zebulun, are on the East. Reuben, Simeon, Gad, on the South. Ephraim, Manasseh, Benjamin, on the West. Dan, Asher, Naphtali, on the North. 14. twelve foundations—Joshua, the type of Jesus, chose twelve men out of the people, to carry twelve stones over the Jordan with them, as Jesus chose twelve apostles to be the twelve foundations of the heavenly city, of which He is Himself the chief corner stone. Peter is not the only apostolic rock on whose preaching Christ builds His church. Christ Himself is the true foundation: the twelve are foundations only in regard to their apostolic testimony concerning Him. Though Paul was an apostle, besides the twelve, yet the mystical number is retained, 12 representing the church, viz., 3 the divine number, multiplied by 4 the world-number, in them the names, &c.—as architects often have their names inscribed on their great works. So the names of the apostles shall be held in everlasting remembrance. *Vulgate* reads, "in them." But A, B, *Syriac*, *Coptic*, and *ANDREAS* read, "upon them." These authorities also insert "twelve" before "names," 15, had a golden reed—*So Coptic.* But A, B, *Vulgate*, and *Syriac* read, "Had (as) a measure, a golden reed." In ch. 11, 2, the non-measuring of the outer courts of the temple implied its being given up to secular and heathen desecration. So here, on the contrary, the city being measured implies the entire consecration of every part, all things being brought up to the most exact.

standard of God's holy requirements, and also God's accurate guardianship henceforth of even the most minute parts of His Holy city from all evil. twelve thousand furlongs—*lit.*, "to 12,000 *stadia*;" one thousand furlongs being the space between the several twelve gates. **BENGEI** makes the length of each side of the city to be 12,000 *stadia*. The stupendous height, length, and breadth being exactly alike, imply its faultless symmetry, transcending in glory all our most glowing conceptions. 17, hundred...forty...four cubits—Twelve times twelve; the church-number squared. The wall is far beneath the height of the city. measure of a man, that is, of the angel!—The ordinary measure used by men is the measure here used by the angel, distinct from "the measure of the sanctuary." Men shall then be equal to the angels. 18, the building—"the structure" [**TROBELLUS**, *Greek endomeseis*, gold, like, clear glass—ideal gold, transparent as no gold here is. [**ALFORD**.] Excellencies will be combined in the heavenly city which now seem incompatible. 19, And—So *Syriac*, *Coptic*, and *ANDREAS*. But A, B, and *Vulgate* omit. Cf. v. 14 with this verse; also *Isaiah*, 54, 11, all manner of precious stones—Contrast ch. 18, 12 to the harlot, *Babylon*. These precious stones constituted the "foundations," chalcedony—Agate from Chalcedon; semi-opaque, sky-blue, with stripes of other colours. [**ALFORD**.] 20, sardonyx—A gem having the redness of the cornelian, and the whiteness of the onyx. sardius—(*Note*, ch. 4, 3.) *chrysolite*—Described by **PLINY** as transparent, and of a golden brightness, like our topaz; different from our pale green crystallized *chrysolite*, beryl—of a sea-green colour. topaz—**PLINY**, 37, 32, makes it green and transparent, like our *chrysolite*, *chrysoprasus*—some what pale, and having the purple colour of the amethyst. [**PLINY**, 37, 51.] *jasinath*—The flashing violet brightness in the amethyst is diluted in the *jasinath*. [**PLINY**, 37, 41.] 21, every several—*Greek*, "each one severally." 22, no temple—God, the temple—As God now dwells in the spiritual church, His "temple" (*Greek naos*, shrine; 1 *Corinthians*, 3, 17; 8, 19), so the church when perfected shall dwell in Him as her "temple" (*naos*; the same *Greek*). As the church was "His sanctuary" so He is to be their sanctuary. Means of grace shall cease when the end of grace is come. Church ordinances shall give place to the God of ordinances. Uninterrupted, immediate, direct, communion with Him and the Lamb (cf. *John*, 4, 23), shall supersede intervening ordinances. 23, in it—So *Vulgate*. But A, B, and *ANDREAS* read, "shine" on it, or *lit.*, "for her." the light—*Greek*, "the lamp" [*Isaiah*, 60, 19, 20]. The direct light of God and the Lamb shall make the saints independent of God's creatures, the sun and moon, for light. 24, of them which are saved...in—A, B, *Vulgate*, *Coptic*, and *ANDREAS* read, "the nations shall walk 'by means of her light' omitting "of them which are saved." Her brightness shall supply them with light, the kings of the earth—who once had regard only to their own glory, having been converted, now in the new Jerusalem do bring their glory into it, to lay it down at the feet of their God and Lord, and honour—So B, *Vulgate*, and *Syriac*. But A omits the clause. 25, not be shut...by day—therefore shall never be shut: for it shall always be day. Gates are usually shut by night; but in it shall be no night. There shall be continual free ingress into it, so as that all which is blessed and glorious may continually be brought into it. So in the millennial type, 26, All that was truly glorious and excellent in the earth and its converted nations shall be gathered into it; and whilst all shall form one Bride, there shall be various orders among the redeemed, analogous to the divisions of nations on earth constituting the one great human family, and to the various orders of angels. 27, any thing that defileth—*Greek koinoun*. A, B, read [*Joison*], "anything unclean." in the Lamb's book of

life—(*Note*, ch. 20, 12, 15.) As all the filth of the old Jerusalem was carried outside of the walls and burnt there, so nothing defiled shall enter the heavenly city but be burnt outside (cf. ch. 22, 15). It is striking that the apostle of love who shows us the glories of the heavenly city, is he also who speaks most plainly of the terrors of hell. On v. 26, 27, **ALFORD** writes a *Note*, rash in speculation, about the heathen nations, above what is written, and not at all required by the sacred text: cf. my *Note*, v. 26.

CHAPTER XXII.

VER. 1-21. THE RIVER OF LIFE: THE TREE OF LIFE: THE OTHER BLESSEDNESSES OF THE REDEEMED. JOHN FORBIDDEN TO WORKHIT THE ANGEL. NEARNESS OF CHRIST'S COMING TO FIX MEN'S ETERNAL STATE. TESTIMONY OF JESUS, HIS SPIRIT, AND THE BRIDE, ANY ADDITION TO WHICH, OR SUBTRACTION FROM WHICH, SHALL BE ETERNALLY PUNISHED. CLOSING BENEDICTION. 1. *SUB*—A, B, *Vulgate*, and *HILARY*, 22, omit. water of life—infinitely superior to the typical waters in the first Paradise (*Genesis*, 2, 10-14); and even superior to those figurative ones in the millennial Jerusalem (*Ezekiel*, 47, 1, &c., 12; *Zechariah*, 14, 8), as the matured fruit is superior to the flower. The millennial waters represent full gospel grace; these waters of new Jerusalem represent gospel-glory perfected. Their continuous flow from God, the Fountain of life, symbolizes the uninterrupted continuance of life derived by the saints, ever fresh, from Him: life in fulness of joy, as well as perpetual vitality. Like pure crystal, it is free from every taint: cf. ch. 4, 6, "before the throne a sea of glass, like crystal." clear—*Greek*, "bright." 2, The harmonious unity of Scripture is herein exhibited. The Fathers compared it to a ring, an unbroken circle, returning into itself. Between the events of *Genesis* and those at the close of the *Apocalypse*, at least 659 or 7000 years intervene; and between Moses the first writer, and John the last, about 1500 years. How striking it is that, as in the beginning we found Adam and Eve, his bride, in innocence in Paradise, then tempted by the serpent, and driven from the Tree of life, and from the pleasant waters of Eden, yet not without a promise of a Redeemer who should crush the serpent: so at the close, the old serpent cast out for ever by the second Adam, the Lord from heaven, who appears with His Bride, the church, in a better Paradise, and amidst better waters (v. 1); the tree of life also is there with all its healing properties, not guarded with a flaming sword, but open to all who overcome (ch. 2, 7), and there is no more curse. street of it—*i.e.*, of the city, on either side of the river—**ALFORD** translates, "In the midst of the street of it (the city) and of the river, on one side and on the other" (for the second *Greek* *entrouthen*, A, B, and *Syriac* read, *ekenthen*: the sense is the same; cf. *Greek*, *John*, 19, 18); thus the trees were on each side in the middle of the space between the street and the river. But from *Ezekiel*, 47, 1, I prefer *English Version*. The antitype exceeds the type: in the first Paradise was only one tree of life; now there are "very many trees at the bank of the river, on the one side and on the other." To make good sense, supposing there to be but one tree, we should either, as *Mede*, suppose that the *Greek* for street is a plain washed on both sides by the river as the first Paradise was washed on one side by the Tigris, on the other by the Euphrates, and that in the midst of the plain, which itself is in the midst of the river's branches, stood the tree; in which case we may translate, "In the midst of the street (plain) itself, and of the river (having two branches flowing on this and on that side, was there the tree of life." Or else with **DURHAM** suppose, the tree was in the midst of the river, and extending its branches to both banks. But cf. *Ezekiel*, 47, 12, the millennial type of the first

which shows that there are several trees of kind, all termed "the tree of life." Death because of sin: even in the millennial earth therefore death, though much limited, shall rather cease. But in the final and heavenly with, sin and death shall utterly cease, yielded every month—Greek, "according to each each month had its own proper fruit, just as seasons are now marked by their own produce: only that then, unlike now, there shall be without its fruit, and there shall be an endless answering to twelve, the number symbolical world-wide church (cf. *Notes*, ch. 12, 1; 21, 14). SHOP WHATLEY thinks that the tree of life the trees of which Adam freely ate (*Genesis*, 17), and that his continuance in immortality dependent on his continuing to eat of this tree: forfeited it, he became liable to death; but still its of having eaten of it for a time showed us in the longevity of the patriarchs. God doubtfully endure a tree with special medicinal But *Genesis*, 3, 22, seems to imply, man had eaten of the tree, and that if he had, he would die for ever, which in his then fallen state would be the greatest curse. leaves...for...healing—47, 9, 12.) The leaves shall be the health-giving tree securing the redeemed against, not healing sicknesses. Whilst "the fruit shall be for in the millennium described by *Ezekiel*, 47, 0., the church shall give the gospel-tree to us outside Israel and the church, and so shall spiritual malady: but in the final and perfect salem here described, the state of all is eternal, and no saving process goes on any longer. ALFORD utterly mistakes in speaking of outside," and "dwelling on the renewed organized under kings, and saved by the influence heavenly city." (1) Cf. v. 2, 10-17: the mentioned (ch. 21, 94) are those which have re, viz., in the millennium (ch. 11, 16), become s and His Christ's. 3, no more curse—of which st shall be given in the millennium (*Zech*—11). God can only dwell where the curse cause, the cursed thing sin, (*Joshua*, 7, 12), yved. So there follows rightly, "But the God and of the Lamb (who redeemed us curse, *Galatians*, 3, 10, 13) shall be in it." Cf. millennium, *Ezekiel*, 48, 36, serve him—with ch. 7, 16). 4. see his face—revealed in divine Christ Jesus. They shall see and know Him itive knowledge of Him, even as they are Him (1 *Corinthians*, 13, 9-12), and face to face. othy, 6, 16, with John, 14, 9. God the Father be seen in Christ. in—Greek, "on their fore-Not only shall they personally and in secret know their sonship, but they shall be known God to all the citizens of the new Jerusalem, he free flow of mutual love among the mem-rist's family will not be checked by suspicion 5. there—So ANDREAS. But A. B. *Vulgate*, zc read, "there shall be no night) any longer:" for ekri, they need—A. *Vulgate*, and *Coptic* future, "They shall not have need." B reads are shall be) no need," candle—Greek, "lamp," te, *Syriac*, and *Coptic* insert "light (of a lamp)." B omits it, of the sun—So A. But k, giveth...light—"illuminates." So *Vulgate* zc. But A reads, "shall give light." them—1 ANDREAS. But A reads, "upon them," th a glory probably transcending that of their heaven with Christ over the millennial nations is described in ch. 20, 4, 6: that reign was but ted time, "a thousand years;" this final reign the ages of the ages." 6. These sayings are ice repeated (ch. 19, 9; 21, 3).

to believe that God is as good as He is. The news seems to us, habituated as we are to the misery of this fallen world, too good to be true. (NANGLK.) They are no dreams of a visionary, but the realities of God's sure word. holy—So ANDREAS. But A. B. *Vulgate*, *Syriac*, and *Coptic* read, "(the Lord God of the spirits of the prophets)." The Lord God who with His Spirit inspired their spirits so as to be able to prophesy. There is but One Spirit, but individual prophets, according to the measure given them (1 *Corinthians*, 12, 4-11), had their own spirits (BENGLI) (1 *Peter*, 1, 11; 2 *Peter*, 1, 21). be done—Greek, "come to pass." 7. "And" is omitted in *Coptic* and ANDREAS with *English Version*, but is inserted by A. B. *Vulgate* and *Syriac*, blessed—(ch. 1, 3.) 8. Both here and in ch. 19, 9, 10, the apostle's falling at the feet of the angel is preceded by the assurance, that "These are the true sayings of God," and that those are "blessed" who keep them. Rapturous emotion, gratitude, and adoration, at the prospect of the church's future glory transport him out of himself, so as all but to fall into an unjustifiable act: contrast his opposite feeling at the prospect of the church's deep fall (AUBRELEN), ch. 17, 6, where cf. the *Note*, and on ch. 19, 9, 10. saw and heard—A. B. *Vulgate*, and *Syriac* transpose these verbs. *Translate* lit., "I John (was he) who heard and saw these things." It is observable that in ch. 10, 10, the language is, "I fell before his feet to worship him;" but here, "I fell down to worship (God) before the feet of the angel." It seems unlikely that John, when once reproved, would fall into the very same error again. BENGLI'S view, therefore, is probable: John had first intended to worship the angel (ch. 19, 10), but now only at his feet intends to worship (God). The angel does not even permit this. 9. *Lit.*, "See not:" the abruptness of the phrase marking the angel's abhorrence of the thought of his being worshipped however indirectly. Contrast the fallen angel's temptation to Jesus, "Fall down and worship me" (*Matthew*, 4, 9). for—A. B. *Vulgate*, *Syriac*, *Coptic*, ANDREAS, and CYPRIAN omit "for;" which accords with the abrupt earnestness of the angel's prohibition of an act derogatory to God, and of—"and (the fellow-servant) of thy brethren." 10. Seal not—But in *Daniel*, 12, 4, 9 (cf. 8, 26), the command is, "Seal the book;" for the vision shall be "for many days." The fulfilment of *Daniel's* prophecy was distant, that of *John's* prophecy is near. The New Testament is the time of the end and fulfilment. The Gentile church, for which *John* wrote his *Revelation*, needs more to be impressed with the shortness of the period, as it is inclined, owing to its Gentile origin, to conform to the world and forget the coming of the Lord. The *Revelation* points, on the one hand, to Christ's coming as distant, for it shows the succession of the seven seals, trumpets, and vials; on the other hand, it proclaims, "Behold I come quickly." So Christ marked many events as about to intervene before His coming, and yet also saith, Behold I come quickly, because our right attitude is that of continual prayerful-watching for His coming (*Matthew*, 25, 6, 12, 19; *Mark*, 13, 32-37 [AUBRELEN]; cf. ch. 1, 3). 11. unjust—"unrighteous" in relation to one's fellowmen: opposed to "righteous," or "just" (as the *Greek* may be translated) below. More literally, "he that doeth unjustly, let him do unjustly still." filthy—in relation to one's own soul as unclean before God: opposed to "holy," consecrated to God as pure. A omits the clause "He which is filthy let him be filthy still." But B supports it. In the letter of the *Vienne* and *Lyons Martyrs* (in *ECCEBROS*) in the second century, the reading is, "He that is lawless (*Greek anomos*), let him be lawless; and he that is righteous let him be righteous (lit., "be justified") still." No MS. is so old. A. B. *Vulgate*, *Syriac*, *Coptic*, ANDREAS, and CYPRIAN read,

"let him do righteousness" (John, 2: 29; 3: 7). The punishment of sin is sin, the reward of holiness is holiness. Eternal punishment is not so much an arbitrary law, as a result necessarily following in the very nature of things, as the fruit results from the bud. No worse punishment can God lay on ungodly men than to give them up to themselves. The solemn lesson derivable from this verse is, Be converted now in the short time left (6: 10, end) before "I come" (7: 12), or else you must remain unconverted for ever: sin in the eternal world will be left to its own natural consequences: holiness in earth will there develop itself into perfect holiness, which is happiness. 12. And—In none of our MSS. But A, B, *Vulgate*, *Syriac*, *Coptic*, and *Cyprian* omit it. Behold, I come quickly—(cf. v. 7.) my reward is with me—(Isaiah, 40: 10; 62: 11.) to give—*Greek*, "to render," every man—*Greek*, "to each," shall be—So B in Mat. But B in TUCHENPOND, and A, *Syriac* read "is." 13. I am Alpha—*Greek*, "...the Alpha and the Omega." A, B, *Vulgate*, *Syriac*, *ORIGEN*, and *CYPRIAN* transpose thus, "the First and the Last, the Beginning and the End." ANDREAS supports *English Version*. Cf. with these divine titles assumed here by the Lord Jesus, ch. 1: 8, 17; 21: 6. At the winding up of the whole scheme of revelation He announces Himself as the One before whom and after whom there is no God. 14. do his commandments—So B, *Syriac*, *Coptic*, and *CYPRIAN*. But A, N, and *Vulgate* read, (Blessed are they that) "wash their robes," viz., in the blood of the Lamb (cf. ch. 7: 14). This reading takes away the pretext for the notion of salvation by works. But even *English Version* reading is quite compatible with salvation by grace: for God's first and grand gospel "commandment" is to believe on Jesus. Thus our "right" to *Greek*, *privilege* or *lawful authority* over the tree of life is due not to our doings, but to what He has done for us. The right, or privilege, is founded, not on our merits, but on God's grace. through—*Greek*, "by the gates." 15. But—So *Coptic*. But A, B, HIPPOLYTUS, ANDREAS, and *CYPRIAN* omit. dogs—*Greek*, "the dogs"; the impure, filthy (v. 11; cf. Philipians, 3: 2), maketh—including also "whoever practise a lie" (W. KELLY.) 16. wise angels—for Jesus is Lord of the angels. unto you—ministers and people in the seven representative churches, and, through you, to testify to Christians of all times and places. seat—offspring of David—Appropriate title here where assuring His church of "the sure mercies of David," secured to Israel first, and through Israel to the Gentiles. Root of David, as being Jehovah: the offspring of David as man. David's Lord, yet David's son (Matthew, 22: 42-45). the morning star—that ushered in the day of grace in the beginning of this dispensation, and that shall usher in the everlasting day of glory at its close. 17. Reply of the spiritual church and St. John to Christ's words (7: 12, 16). the Spirit—in the churches, and in the prophets, the bride—Not here called "wife," as that title applies to her only when the full number constituting the church shall have been completed. The invitation "Come" only holds good whilst the church is still but an affianced Bride, and not the actually wedded wife. However, "Come" may rather be the prayer of the Spirit in the church and in believers in reply to Christ's "I come quickly," crying, Even so, "Come" (7: 12); v. 20 confirms this view. The whole question of your salvation hinges on this, that you be able to hear with joy Christ's announcement, "I come," and to reply, "Come." (Βεβαίη) Come to fully glorify thy Bride, let him that heareth—i.e., let him that heareth the Spirit and Bride saying to the Lord Jesus, "Come," join the Bride as a true believer, become part of her, and so say with her to Jesus, "Come." Or "heareth" means

"obeyeth;" for until one has obeyed the gospel call, he cannot pray to Jesus "Come," so "hear" is used, ch. 1: 2; John, 10: 15. Let him that hears and obeys Jesus' voice (7: 16; ch. 1: 3) join in praying "Come." Cf. ch. 6: 1, Note, 16. In the other view, which makes "Come" an invitation to sinners, this clause urges those who hear savingly the invitation themselves, to address the same to others, as did Andrew and Philip after they had heard and obeyed Jesus' invitation, "Come," themselves. let him that is athirst come—as the Bride, the church, prays to Jesus "Come," so she urges all whosever thirst for participation in the full manifestation of redemption glory at His coming to us, to come to Him in the meantime and drink of the living waters, which are the earnest of "the water of life pure as crystal...out of the throne of God and of the Lamb" (v. 1) in the regenerated heaven and earth. And—So *Syriac*. But A, B, *Vulgate*, and *Coptic* omit "and," whosever will—i.e., is willing and desirous. There is a descending climax: Let him that heareth effectually and savingly Christ's voice, pray individually, as the Bride, the church, does collectively, "Come, Lord Jesus" (v. 20). Let him who, though not yet having actually heard unto salvation, and so not yet able to join in the prayer, "Lord Jesus, come," still thirsts for it, come to Christ. Whosoever is even willing, though his desires do not yet amount to positive thirsting, let him take the water of life freely, i.e., gratuitously. 18. For—None of our MSS. has this. A, B, *Vulgate*, and ANDREAS read, "I," emphatical in the *Greek*. "I testify," unto these things—A, B, and ANDREAS read, "unto them," add—Just retribution in kind. 19. book—None of our MSS. read this. A, B, N, *Vulgate*, *Syriac*, and *Coptic* read, "take away his part, i.e., portion from the tree of life," i.e., shall deprive him of participation in the tree of life, and from the things—So *Vulgate*. But A, B, N, *Syriac*, *Coptic*, and ANDREAS omit "and," then "which are written in this book" will refer to "the holy city and the tree of life." As in the beginning of this book (ch. 1: 3) a blessing was promised to the devout, obedient student of it, so now at its close a curse is denounced against those who add to, or take from, it. 20. Amen. Even so, come—The Song of Solomon (5: 14) closes with the same yearning prayer for Christ's coming. A, B, and N omit "Even so," *Greek* has: then translate for Amen, "So be it, come, Lord Jesus," joining the "Amen," or "So be it," not with Christ's saying for He calls Himself the "Amen" at the beginning of sentences, rather than puts it as a confirmation at the end, but with St. John's reply. Christ's "I come," and St. John's "Come," are almost coincident in time: so truly does the believer reflect the mind of his Lord. 21. Our—So *Vulgate*, *Syriac*, and *Coptic*. But A, B, and N omit. Christ—So B, *Vulgate*, *Syriac*, *Coptic*, and ANDREAS. But A, N omit. with you all—So none of our MSS. B has "with all the saints." A and *Vulgate* has "with all," N has "with the saints." This closing benediction, Paul's mark in his epistles, was after Paul's death taken up by St. John. The Old Testament ended with "a curse" in connexion with the law; the New Testament ends with a blessing in union with the Lord Jesus. Amen—So B, N, and ANDREAS. A and *Vulgate* *Vuldenis* omit it.

May the Blessed Lord who has caused all holy Scriptures to be written for our learning, bless this humble effort to make Scripture expound itself, and make it an instrument towards the conversion of sinners and the edification of saints, to the glory of His great name and the hastening of His kingdom. Amen.

